

2002



**IF GOD IS FOR US,
WHO CAN BE
AGAINST US?**

ROMANS 8:31



**85th Annual Convention of the
Evangelical Lutheran Synod**

Bethany Lutheran College
Bethany Lutheran Theological Seminary

Mankato, Minnesota
June 16-20, 2002



85TH REGULAR CONVENTION

OF THE

EVANGELICAL LUTHERAN SYNOD

and the

46TH ANNUAL MEETING

OF THE

BETHANY LUTHERAN COLLEGE

CORPORATION

Convention Theme:

“If God be for us, who can be against us?”

Essayist:

Rev. Theodore G. Gullixson

Compiled by

Rev. Craig A. Ferkenstad, Secretary

Held at

BETHANY LUTHERAN COLLEGE

and

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

June 16-20, 2002

TABLE OF CONTENTS

The Convention Day-by-Day.....	5
Roll Call	
Representatives	
Convention Committees	
President's Message and Report.....	21
Essay	57
Reports and Proceedings.....	91
Bethany Lutheran College, Report of the Board	108
Bethany Lutheran Seminary, Report of the Board	111
Christian Service, Report of the Board	138
Doctrine, Report of the Board	94
Education & Youth, Report of the Board	130
Evangelical Lutheran Synod Foundation, Report of the Board	159
Evangelism, Report of the Board.....	127
Foreign Missions, Report of the Board	121
Home Missions, Report of the Board.....	116
Laymen's Delegates Equalization, Report of the Committee	152
Memorials.....	167
Planning & Coordinating, Report of the Committee	153
Publications, Report of the Board.....	136
Synod Review, Report of the Committee	154
Special Offering, Report of the Committee	159
Stewardship, Report of the Board	142
Trustees, Report of the Board.....	155
Worship, Report of the Committee	140
Financial Statements	183
Directories.....	215
Church Bodies in fellowship with the ELS.....	216
Evangelical Lutheran Synod, Officers	221
Board and Committee Members, Addresses	226
Foreign Missions.....	229
Other Addresses	232
Area Lutheran High Schools	232
Bethany Lutheran College.....	233
Bethany Lutheran Theological Seminary	237
Christian Day Schools and Preschools.....	238
Christian Day School Teachers.....	241
Congregations	247
Clergy.....	256



THE CONVENTION DAY-BY-DAY

THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 16, 2002

The 85th Regular Convention of the Evangelical Lutheran Synod and the 46th Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Synod Sunday Service in Trinity Chapel beginning at 2:30 pm. The Rev. A. Harstad (Mankato, Minnesota) was the speaker. The Rev. B. Kerkow (North Mankato, Minnesota) served as liturgist.

At 7:00 pm the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Six students were graduated. The Rev. R. Dale based his sermon on Acts 20:28. President G. Schmeling served as liturgist and the Rev. J. K. Smith represented the Board of Regents.

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



MONDAY, June 17, 2002

The first working day of the 85th Regular Convention of the Evangelical Lutheran Synod and the 46th Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted in Trinity Chapel. The chaplain, the Rev. K. Mellon (Bowling Green, Ohio), based the sermon upon Isaiah 40:25-29 saying our synod is in the hands of God. Christ is the head of the Church. We are His body, created in Christ Jesus. We are like His hands. The hands of a body don't fight against each other, nor should members of the body of Christ. Also we depend on the wisdom of God through His word. As we discuss matters of doctrine and other synodical work we trust that God will lead us. We are to trust in the Lord who has saved us in Christ. "In all your ways acknowledge Him and He will direct your paths." The hymns "Rejoice, The Lord Is King" and "God, We Praise You" were sung.

President Orvick welcomed the delegates, pastors and visitors to the 85th Convention of the Evangelical Lutheran Synod.

Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. 84 permanent voting members and 41 permanent advisory members either responded to the gathering of the roll or were present at the end of the first working day.

The Credentials Committee recommended the seating of 145 men who either had been certified by their congregations as representatives to this convention or who had reported as members of permanent boards.

President Orvick declared the 85th Annual Convention of the Evangelical Lutheran Synod and the 46th 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 read the President's Message reminding us that this is a time to celebrate what the Lord has done for us and also carry out our work according to the purpose, aim, and goal of our Lord and of the synod. He also laid before the convention his vision for the future of our synod. He concluded his message with St. Paul's words from 1 Corinthians 13:11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (2 Corinthians 13:11).

Written greetings were read from: David Valleskey (Wisconsin Lutheran Seminary), Larry Burgdorf (The Marvin M. Schwan Charitable Foundation), Timothy Erickson (Mission of the Evangelical Lutheran Synod in Peru), Karl Kuenzel (mission in Chile),

Egil Edvardsen (Den Luthersek Bekjennelseskirke), Gerhard Wilde (outgoing president of the ELFK-Germany), Rolf Borszik (newly elected president of the ELFK-Germany), and Rev. Cory Hahnke

Oral greetings were brought by: Neal Schroeder (Wisconsin Evangelical Lutheran Synod), Tor Jakob Welde (LBK), Rev. Mark Tuffin (Australia), Gene Rodewald (Lutheran Home-Belle Plaine, Minnesota), Dennis Schultz (WELS Kingdom Workers), Kermit Traska (Thoughts of Faith).

Thanks were extended to Prof. Bill Bukowski for the artwork at the convention.

The afternoon devotion was conducted by the Rev. A. Ring (Tacoma, Washington) who read Psalm 139:1-18. The assembly sang the hymn "Lord, Take My Hand and Lead Me."

The convention elected its working committees, committee work was assigned, and the convention recessed at 2:00 pm so that the Convention Review Committees could meet to prepare resolutions for consideration.

TUESDAY, June 18 2002

The Tuesday morning devotion was delivered by Pastor Paul Fries using Luke 12:7 as the text. The pastors and delegates were reminded that God is our caring Lord. He has not forgotten us; He continues to care for us and He promises us a future. The devotion included the singing of the hymn "Now Thank We All Our God."

Following the normal preliminaries, the synodical membership committee reported. Five pastors and three congregations were received into membership. These new members were welcomed on the stage by President Orvick.

The convention then continued with the election of the president of the synod. On a third ballot, a call was extended to the Rev. John Moldstad Jr. of Mankato, Minnesota for a four-year term as president of the Evangelical Lutheran Synod.

The convention proceeded with the election of the vice-president of the synod. On a second ballot, the Rev. Glenn Obenberger was elected to a four-year term as the vice-president of the Evangelical Lutheran Synod.

The afternoon session began with the singing of the hymn "God Loved the World So that He Gave."

As this year marked the 75th anniversary year of Bethany Lutheran College's ownership and operation by the ELS, a 75th Anniversary Presentation was made by Bethany Lutheran College. Pres. G.Schmeling spoke concerning the seminary. A video presentation was made about Bethany Lutheran College. College speakers included: President M.Meyer, J.Moldstad Sr. (chairman of the Board of Regents), E.Teigen, S.Jaeger (vice-president of student advancement), and R.Young (vice-president of academic affairs).

President Meyer then addressed the convention for the final time as the president of the college. He spoke of the "One Thing Needful" and the great importance of the college for the young people of our synod. He reminded us of the blessing we have received, as a church body, to have such an institution. Our forefathers sacrificed so that our children can have the *privilege* of attending Bethany Lutheran College. We need such a renewed spirit of commitment for our work through Bethany. The college offers as good a secular education as elsewhere but, more importantly, it offers the spiritual training which other institutions cannot offer. We as pastors, teachers, parents and grandparents must be active in promoting, encouraging, supporting and praying for the work of this institution which is the education which lasts beyond a life-time. President Meyer also gave a tear-full expression of thanks for the support, encouragement and prayers of individuals and the synod. The assembly responded with a standing ovation of thanks.

Prof. A.Harstad introduced a presentation which was made by the Board for Foreign Missions. A video presentation was made by S.Born about Christian education in Peru. A second video presentation was made by the Rev. S.Petersen about an exploratory mission trip to South Korea and China.

The convention recessed at 4:30 pm as the Anniversary Service was held. The Rev.

Paul Schneider (Midland, Michigan) based the sermon upon 2 Corinthians 4:5 with the theme "Your Ministry Defined in Four Little Words." We preach not ourselves. We preach Christ Jesus. In these four little words we find expressed the whole position and work of Christ's ministers: "As slaves for You." The assembly sang the hymns "Praise to the Lord, the Almighty" and "Lift High The Cross." Twelve pastors and eleven teachers, totally 788 years of service, were honored giving all praise and glory to God.

At 6:30 pm, a retirement banquet was served in the South Gymnasium in honor of President Orvick.



President Orvick and
President Gurgel

WEDNESDAY, June 19, 2002

The Wednesday morning devotion was conducted by the Rev. Thomas Kuster (New Ulm, Minnesota). He based his message upon Matthew 6:25-34 saying one of the sins which we easily overlook in our daily confession is the sin of worry. Jesus teaches us that the root cause of worry is a weakness in our faith; especially our reluctance to carry over our confidence in our salvation into our daily lives. He points us to the answer to worry which is the Gospel. He urges us to look around, at the birds and lilies, to see that love and care are God's way, especially for humankind, since God's Son became human to make us righteous before God. When we hold that righteousness foremost in our consciousness, then we are able to deal with whatever our problems might be with trust in God instead of worry. The devotion included the singing of the hymn "All people That on Earth Do Dwell."

After the normal preliminaries, greetings were brought by President Gurgel (Wisconsin Evangelical Lutheran Synod) and the Rev. Wayne Miller (vice-president of the Wisconsin Evangelical Lutheran Synod).

Prior to the reading of the essay, the Miscellaneous Committee recommended a circuit division which was approved by the convention. Elections then were held.

President Orvick introduced the essayist: the Rev. Theodore Gullixson (Forest City, Iowa). The essayist began reading the essay "The Lord Will Provide."

The convention then took up the report of the Doctrine Committee which continued until late in the afternoon at which time the convention declined to adopt the doctrinal statement of The Doctrine of the Ministry.

Before the end of the day the convention elected the 2003 Nominating Committee and heard greetings which were brought by Prof Armin Panning (president of the Confessional Evangelical Lutheran Conference).

The Memorial Service was conducted beginning at 5:00 p.m. Rev. W.Stehr (Irvine, California) based his message upon Revelation 14:13 under the theme "The Angels And The Saints Give Evidence Of Their Faith." The hymns "Behold a Host, Arrayed in White" and "For All the Saints" were sung.

The Communion Service was conducted in Trinity Chapel beginning at 7:30 pm. The Rev. D.Moldstad (Mankato, Minnesota) served as the liturgist and the Rev. K.Smith (Weston, Ohio) was the preacher. The sermon was based upon 1 Peter 2:4-10 where the assembled congregation was told that in the Church our Lord would have us live in unity as the people of God. We are brought together by our Lord Jesus Christ through the common salvation we enjoy. We are united in one will and purpose by the mission He has given us. Thus, we are encouraged by the Apostle Peter to "live as the people of God."

THURSDAY, June 20, 2002

The Thursday morning devotion was conducted by the Rev. W.Mack (Omro,

Wisconsin). The devotion consisted of the singing of the hymn "If God Himself Be for Me." Basing his sermon upon 2 Timothy 4:16-18 he used the theme "How Does God Protect Us?" and answered by saying God stands with us, strengthens us, and delivers and preserves us.

Following the normal preliminaries, President-elect John Moldstad Jr. announced, following prayerful consideration, his acceptance of the call to serve as president of the Evangelical Lutheran Synod. He said that he trembles as he considers his own abilities but has the confidence of the apostle Paul who said he could do all things "through Christ which strengtheneth me" (Philippians 4:13). He also asked for the prayers of the members of the synod: praying that God would keep Christ at the center of everything which we do in the ELS; as we seek to confess unity in *His* doctrine and bring *His* Gospel to many more people in the United States and beyond our borders; praying that the Lord will give administrative wisdom to know what is proper and right; and praying that God will give him a peaceful and loving heart in dealing with blood-bought souls.

The Nominating Committee reported after which greetings were read from: The Rev. Vyachesslav Horpynchuk (Ukrainian Lutheran Church) and the Rev. David Haeuser (Peru)

The reading of the essay was concluded by Rev. T.Gullixson. Discussion followed and President Orvick extended thanks to the essayist.

Thursday morning presentations were made on behalf of the Board for Home Missions, the *2000 Years of Grace* Thank Offering, and the Board for Evangelism, and Thoughts of Faith.

The convention heard the reports of the committees for Home Missions, and President's Message and Report.

President Orvick took the opportunity to thank Lord for the opportunity to serve as the synodical president and sustaining him with health and ability. He also thanked the synod for the support of many years. He expressed no regrets or second thoughts; but stated it is time for some one else to assume the responsibility of the presidency. He also said that the synod faces a real challenge ahead as we endeavor to keep the unity of the Spirit in the bond of peace. Fellowship and unity is not just something which happens. The Lord grants it; but He works it through us and we cannot have two sides warring against each other. Our synod has a great deal of work to do in our country and world, and also at Bethany Lutheran College and Bethany Lutheran Theological Seminary. We cannot either destroy or let go downhill the opportunities which the Lord has placed in front of us by differences of opinion. The president pleaded with the synod and the new administration to stand fast together by preserving truth of God's word, though an active mission program, and by being united in love and fellowship with each other and with our sister synods in the CELC. He then asked for God to bless President-elect Moldstad and said "I have utmost confidence in his ability to grasp the issues and to speak to the congregations about the needs they have. I pray that you will give him the support, love and encouragement that you have given to me.... So we must go forward together and not look on the administration with skepticism. Thank you for the support which you have given to me. Like the Ethiopian, after he heard the Gospel from Philip, went on his way rejoicing—so I go with rejoicing with a sense of the fulfillment, love and support which you have given to me all these years. God bless our Evangelical Lutheran Synod. Endeavor to keep the unity of spirit in the bond of peace."

The Thursday afternoon devotion was led by the Rev. B.Tweit (Madison, Wisconsin) which consisted of the singing of the hymn "There is a Safe and Secret Place," the reading of Psalm 91:1-12, and prayer.

A greeting was read from the Rev. Gundars Bakulis (superintendent of the Confessional Lutheran Church in Latvia)

Most of the action of the convention took place on Thursday afternoon which included the report of the committees for Home Missions, Higher Education, Foreign Missions, Miscellaneous, Doctrine, Evangelism, Elementary Education, Youth and Parish

Education, Publications, Worship, Christian Service, Pastoral Conference Records, Resolutions, and Excuses.

As this was the sixty-fifth consecutive convention attended by the Rev. Milton Tweit, he addressed the assembly saying: "I have no way of expressing my thankfulness to God and the appreciation for the fellowship in the Gospel which I have had with the members of the ELS and the great blessings which I have received from my membership in the ELS. I want to express to you my truly heartfelt thanks. It has been a special privilege for me to attend so many conventions and to join with the many faithful delegates and pastors in the work of the convention and the spreading of the Gospel to all creatures. May He bless your work in spreading the message of Christ crucified. Thank you and God bless."

Neal Schroeder, who attended the entire convention as an observer of the WELS CICR also addressed the convention and expressed appreciation for his treatment, among us, as a brother.

President Orvick then gave his final counsel "Go home; preach the Gospel; keep us united as one confessing church body; and pray that the Lord will keep us steadfast in His grace and mercy." President-elect Moldstad was asked to join him on the stage and he said "Thank you for electing such a faithful man to take my place.... Pray for him. I am glad to turn this microphone over to you and you can call the motion to adjourn."

With an unusually large number of delegates and pastors still in attendance, the vice-president declared the 85th Annual Convention of the Evangelical Lutheran Synod and the 46th Annual Meeting of the Bethany Lutheran College Corporation to be adjourned at 5:15 pm.

The closing devotion was conducted by the chaplain which consisted of the singing of the hymn "Savior, Again to Thy Dear Name We Raise," the reading of Psalm 121 and the singing of the benediction by the chaplain.

TO GOD ALONE
BE THE GLORY

ROLL CALL OF PERMANENT MEMBERS

Active Membership:

1. Pastors serving member congregations:

Members having the right to vote

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

Absent: D.Bakke, T.Fox, R.Fyffe, C.Hahnke, B.Leonatti, R.Otto, J.Schmidt, E.Stubenvoll Jr, R.Waters,

2. Pastors serving non-member Lutheran congregations which are, nevertheless, in fellowship with the Evangelical Lutheran Synod:

Advisory Membership: Not having the right to vote

Absent: N.Merseth,

3. Pastors serving independent congregations whose confessions and teachings are in agreement with those of the Evangelical Lutheran Synod:

Advisory Membership: Not having the right to vote

Present: M.Ernst, R.Flohr, J.Krikava, M.Tuffin,

4. Ordained clergymen serving as professors in educational institutions of the synod or a sister synod or as teachers in schools of member congregations:

Advisory Membership: Not having the right to vote

Present: M.DeGarmeaux, A.Harstad, M.Harstad, T.Kuster, J.Moldstad Jr, S.Reagles, G.Schmeling, E.Teigen,

Absent: D.Marzolf, D.Metzger,

5. Ordained clergymen serving in administrative offices of the synod:

Advisory Membership: Not having the right to vote

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

6. Ordained clergymen serving in home & foreign mission fields or in church related organizations:

Advisory Membership: Not having the right to vote

Present: M.Grubbs, B.Kerkow, Y.Kim, N.Krause, G.Sahlstrom, D.Webber,
Absent: T.Erickson, D.Hauser, R.Kovaciny, K.Kuenzel, M.Luttman, R.Martens,
J.Rakos, O.Rodriguez, Schultz, Terry

7. Pastors emeriti:

Advisory Membership: Not having the right to vote

Present: P.Anderson, W.Frick, W.Gullixson, R.Honsey, A.Kuster, P.Lehenbauer,
J.Madson, N.Madson, P.Madson, J.Moldstad Sr, P.Petersen, W.Petersen, J.K.Smith,
O.Trebelhorn, M.Tweit,
Absent: W.Anderson, R.Branstad, E.Buhr, L.Gerbhardt, J.Krueger, J.Larson,
D.McElwain, A.Merseth, A.Schmitt, F.Schmugge, E.Stubenvoll Sr. B.Teigen,

Teachers serving in schools of member congregations:

Advisory Membership: Not having the right to vote

Present: C.Mantey, L.Rude.

Absent: R.Brei, S.Beilke, D.Madson, F.Pahmeier, T.Pietsch, J.Schneck,

Inactive Membership:

Advisory Membership: Not having the right to vote

Present: R.Carter, R.Dale,

Absent: T.Aaberg, J.Bruss, M.Krentz, D.Meyer, D.Schlict, C.Sielaff, D.Thompson,

To be received into Membership at this convention:

1. Pastors serving member congregation:

Present: K.Hermanson, W.Grimm, T.Hartwig, L.Wentzlaff

6. Ordained clergyman serving in home & foreign mission fields or in church related organization:

Present: R.Muetzel

Teachers

Present: D.Morrison, A.Labitzky

2002 REPRESENTATIVES ELIGIBLE TO VOTE

Congregation	Address	Delegate
Abiding Shepherd	Cottage Grove, WI	Thomas D. Reason
Abiding Word	Bowling Green, OH	Delbert Rosebrook
Ascension	Eau Claire, WI	Leo Sommer
		E. Dean Williams
Asian Mission	Irvine, CA	Okyoung Kwan
Bethany	Ames, IA	Robb McMullen
		Don Schumann
Bethany	Luverne, MN	LaVern Kafka
		Douglas Tecken
Bethany	Princeton, MN	Dick Vagts
		Glen Hansen
Bethany	The Dalles, OR	
Bethany	Port Orchard, WA	Dave Roembke
		Ryan Rathje
Calvary	Ulen, MN	Lyle Manthe
Center	Scarville, IA	Ronald W. Okland
Christ	Windsor, CA	H.J. Fischer
Christ	Port St. Lucie, FL	Keith A. Duin
		William A. Sigurdson
Christ	Klamath Falls, OR	Donald E Campbell
		Dale Hauck
Christ	Sutherlin, OR	Jake Young
		Warren Steele
Christ the King	Bell Gardens, CA	
Christ the King	Green Bay, WI	Jonathon Brodhagen
Concordia	Hood River, OR	
Concordia	Eau Claire, WI	Gary Peterson
		Clifford Raether
East Paint Creek	Waterville, IA	
Emmaus	Chicago, IL	Christain Eisenbeis
English	Cottonwood, MN	Dwayne Boerner
Faith	Irvine, CA	Todd Olsen
Faith	Litchfield, IL	David Rovey
		Steven Alwardt
Faith	Parkersburg, IA	
Faith	Alpena, MI	Robert Carter
Faith	East Jordan, MI	Walter E. Erickson
Faith	Hillman, MI	Marlin Goebel
		Ronald Maurer
Faith	Clara City, MN	Wayne Spieker
Faith	Carthage, MO	Kenneth Welkenner
Faith	San Antonio, TX	Carl Jackson
		Dennis Behr
Faith	Oregon, WI	Jon Martin
Family of God	Fort Mojave, AZ	David McDaniel
First	Suttons Bay, MI	
First American	Mayville, ND	David Flitter
First Evangelist	Fertile, MN	

First Shell Rock	Northwood, IA	Dale Songstad David Abrahams Gary Hartwig
First Trinity Forest	Marinette, WI Forest City, IA	Lowell Indvik (alt) Eldon Indvik (alt)
Gloria Dei	Saginaw, MI	James Mayer Edward Schmidt
Gloria Dei	Cold Spring, MN	Maynard Pick Fritz Miller
Good Shepherd Good Shepherd	Brownsburg, IN Indianola, IA	Don Heacox, Jr. Thomas J. Oswald Ryan M. Dee
Good Shepherd Good Shepherd Grace	Richardson, TX Bloomer, WI Vero Beach, FL	Brian L Mibus Gary Bergstrom Philip Saubert Norbert Stege David Albrecht Jon Meyer
Grace	Hobart, IN	
Grace	Newton, IA	
Grace	Crookston, MN	
Grace	Piedmont, MO	Andrew Palmquist
Grace	Weston, OH	Oval Smith Sam Patten
Grace	Madison ,WI	Edward Schneider Peter R. Reinhold
Hartland	Hartland, MN	Ed Hendrickson Corley Hendrickson Harp Bartness (alt) Don Jordahl (alt) Kent Olmanson (alt)
Heritage	Apple Valley, MN	Wayne Karlsrud Robert Smith
Holton	Holton, MI	Jeff Tillman
Holy Cross	Madison, WI	Graham Armson Norman Marozick
Holy Scripture	Midland, MI	Gary Gotham Kincaid Smith
Holy Trinity	Okauchee, WI	Robert Brown Timothy Thiele
Hope	Portage, IN	
Hope	West Jordan, UT	Kurtis M. Freimuth Curt Huttzell
Immanuel	Riceville, IA	
Immanuel	Audubon, MN	Les Just Paul Miller
Jerico	New Hampton, IA	John D Costello David Anderson
King of Grace	Golden Valley, MN	Norman Werner Channing Handberg
Lake Mills	Lake Mills, IA	Robert Okland Leighton Humhrey
Lakewood	Lakewood, WA	
Lime Creek	Lake Mills, IA	Paul E. Dale
Lord of Life	Holland, MI	Jeff Martzowka
Manchester	Manchester, MN	Luther Ylvisaker

Messiah Mt. Olive	Omro, WI Mankato, MN	Clarence Lee Wilbur Lieske Jay Roth
Mt. Olive Nazareth New Life Newport Norseland	Trail, MN Trail, MN Sebring, FL Wisconsin Dells, WI St. Peter, MN	Julian Olsen Michael Annexstad Daniel Tollefson Gary Wills James Flantz (alt) David Sparley Kim Chervestad Paul Nielsen John Anderson Robert Rurup
Norwegian Grove	Gaylord MN	Bill Rafeldt
Oak Park	Oklee, MN	Richard Bjelland Benjamin Anderson Donovan Hauge George Titera Russell Sander James Bavier William Anderson
Our Redeemer	Yelm, WA	Lambert Beckers Robert Soule
Our Savior Our Savior Our Savior Our Savior Our Savior's	Bishop, CA Lakeland, FL Naples, FL Grants Pass, OR Albert Lea, MN	Roger D. Duberowski Roger Whitford Donald Heiliger David Harris James Sannes Dan Barger William Griesse Bill Dumke Dennis Korth Paul Madson Wilhelm Petersen Nathanael Ernst Paul Junkans Howard D. Hanson Rev. Paul Anderson
Our Savior's	Bagley, MN	Michael Meyer James Reith Derwin Robinson Wally Knutson Robert Noffke Dale Jaech Lavern Martin Dick Maginnis
Our Savior's	Belview, MN	
Our Savior's Our Savior's	Hawley, MN Princeton, MN	
Our Savior's Our Savior's Our Saviour	Amherst Jct., WI Elderon ,WI Lake Havasu City, AZ	
Our Saviour's Parkland	Madison, WI Tacoma, WA	
Peace	Kissimmee, FL	
Peace	Lakeland, FL	
Peace	North Mankato, MN	
Peace	Jefferson City, MO	
Pilgrim Pinehurst Pinewood Redeemer	Waterloo, IA Eau Claire,WI Burlington, MA Scottsdale, AZ	
Redeemer	New Hampton, IA	
Redeemer Reformation	Iola , WI Hillsboro, OR	
Resurrection	Winter Haven, FL	

Resurrection Richland	Kennesaw, GA Thornton, IA	Glenn Frederick Gary Younge Albert Holman Melvin Moulds Marvin Pruess Myron Anderson Oakleigh Natvig Allen Borlaug Tom Phillips Brian Brudvig Norman Faugstad
River Heights	East Grand Forks, MN	
Rock Dell	Belview, MN	
Saude	Lawler, IA	
Saved by Grace Scarville	Gresham, OR Scarville, IA	
Scriptural Somber	Cape Girardeau, MO Northwood, IA	
St. Luke	Mt. Vernon, WA	Harold Halvorson Albin Levorson Jonathan Dalke Gary Meyer
St. Mark's St. Martin	Chicago, IL Shawano, WI	Todd Teske Gerhardt Vorpahl Andrew Sroka George Wyckhuyse Aaron F. Sabrowsky David Pendergrass Dennis Davis Walt Wandschneider Luverne Lomen Fred Laack Harold Routhieaux Adam Holtz (alt)
St. Matthew St. Matthew	Detroit, MI Myrtle Creek, OR	
St. Paul	Escondido, CA	
St. Paul	Lengby, MN	
St. Paul	Clintonville ,WI	
St. Paul's St. Timothy	Portage, WI Lombard, IL	
St. Timothy	Williamsburg, IA	Todd Hafner Leroy Meyer Robert Schlesselman Ted Oswald George Lillegard Howard Wangsness Paul T. Chamberlin Robert A. Schmidt Bob Brietze Orvill Smuda Ellsworth Butt Ralph Seidensticker Whitney Ulrich Patrick Nelson Allen C Wollenzien Norman J. Thede Eugene Erickson Norman Skogen M.D. (Bud) Hayes
Trinity Trinity Trinity	Sabastian, FL Calmar, IA Brewster, MA	
Trinity	Rogers City, MI	
Trinity	West Bend, WI	
Wayfarers' Chapel West Paint Creek Western Koshkonong	Fillmore, CA Waukon, IA Cottage Grove, WI	
Zion	Thompson, IA	
Zion Zion	Tracy, MN N. Huntingdon, PA	
Advisory Advisory Advisory	Regents Regents Thoughts of Faith	William Overn Lyle Fahning Kermit Traska

CONVENTION REVIEW COMMITTEES

1. President's Message and Report:

Rev. G. Sahlstrom
Rev. P. Schneider
Rev. J.E. Smith
Fred Pahmeier
Tom Reason

2. Nominating Committee:

Rev. E. Gernander
Rev. S. Petersen
Rev. T. Rank
Rev. M. Smith
Allen Borlaug
Sigurd Lee
William Overn
Keith Wiederhoeft

3. Credentials:

Rev. P. Fries
Rev. B. Kerkow
Jay Roth

4. Program:

Rev. E. Gernander
Rev. G. Haugen

5. Minutes:

Rev. M. Doepel
Rev. S. Schmidt
Dwayne Boerner
Larry Rude

6. Doctrine:

Rev. K. Anderson
Rev. M. Bartels
Rev. K. Brumble
Rev. E. Elkhoff
Rev. R. Flohr
Rev. M. Hoesch
Rev. C. Keeler
Rev. J.N. Madson
Rev. K. Mellon
Rev. J. Petersen
Rev. M. Smith
Rev. M. Thompson
Rev. J. Willitz
Benjamin Anderson
Lambert Beckers
Robert Brown
Bill Dumke

Channing Handberg
Les Just
Albin Levorson
George Lillegard
Jeff Martzowka
Gary Meyer
Jon Meyer
Fritz Miller
Ralph Seidensticker

7. Finances:

Rev. T. Fox
Rev. E. Geistfeld
Rev. W. Halvorson
Rev. T. Hartwig
Rev. R. Lehmann
Rev. W. Mack
Rev. R. MacKain
Rev. S. Petersen
Rev. D. Webber
David Abrahams
David Albrecht
Steve Alwardt
Roger Duberowski
Gary Gotham
M.D. "Bud" Hayes
Dick Maginnis
Oakleigh Natvig
Fred Pahmeier
Ryan Rathje
Robert Schmidt
Andrew Sroka
Dean Williams
Norman Werner
Jacob Young

8. Higher Education

Rev. R. Carter
Rev. R. Harting
Rev. G. Lillienthal
Rev. N. Madson
Rev. R. Muetzel
Rev. R. Pederson
Rev. A. Ring
Rev. P. Schneider
Rev. K. Smith
Rev. R. Waters
Dwayne Boerner
Richard Bjelland
Jonathan Brodhagen
Todd Hafner
Harold Halvorson

Fred Laack
Phil Saubert
Daniel Tollefson

9. Home Missions:

Rev. M. Brooks
Rev. L. Buelow
Rev. K. Heck
Rev. P. Lehenbauer
Rev. J.B. Madson
Rev. M. Marozick
Rev. J. Moldstad Jr.
Rev. G. Obenberger
Rev. M. Tuffin
John Anderson
Ellsworth Butt
Kurtis Freimuth
Leighton Humphrey
Paul Junksen
Dennis Korth
Curtis Mantey
Lyle Manthe
Vern Martin
Melvin Moulds
David Pendergass
Bill Rafeldt
Delbert Rosebrook
James Sannes
Robert Schlesselman
Don Schumann
Norbert Stege
Tim Thiele
Walt Wandschneider

10. Foreign Missions:

Rev. E. Bryant
Rev. J. Dalke
Rev. M. Harstad
Rev. B. Kerkow
Rev. P. Madson
Rev. D. Moldstad
Rev. A. Pittinger
Rev. R. Preus
Graham Armonson
Richard Brei
Dale Hauck
David Harris
Carl Jackson
Robert Noffke
David Rovey
Russell Sander
Douglas Tecken

Gerhardt Vorpahl
 Jay Roth
 Oval Smith
 Leo Sommer
 Dale Somestad
 Leo Ward
 Robert Rurup
 Allen Wollenzien

Ted Oswald
 James Reith
 Dave Roembke
 James Schneck
 Bill Sigurdson
 Jeff Tillman
 Roger Whitford

Luther Ylvisaker
 Howard Wagsness
 George Wyckhuysen

11. Evangelism:

Rev. T. Bartels
 Rev. D. Basel
 Rev. M. Crick
 Rev. W. Grimm
 Rev. K. Hermanson
 Rev. C. Howley
 Rev. H. Mosley
 Rev. G. Sahlstrom
 Michael Annexstad
 William Griese
 Glen Hansen
 Howard Hanson
 Curtis Huttzell
 LaVern Kafka
 Wayne Karlsrud
 Wally Knutson
 Jon Martin
 Todd Olsen
 Maynard Pick
 Clifford Raether
 Larry Rude
 Edward Schmidt
 David Sparley
 William Steele

12. Elementary

Education

Rev. H. Bartels
 Rev. S. Brockdorf
 Rev. J. Gernander
 Rev. G. Haugen
 Rev. J. Jacobsen
 Rev. J. Moldstad Sr.
 Rev. M. Rogers
 Rev. B. Schwark
 Rev. T. Skaaland
 Rev. S. Sparley
 Rev. L. Wentzlaff
 Brian Brudvig
 Dennis Davis
 David Flitter
 Glenn Frederick
 Don Heacox
 Robb McMullen
 David McDaniel

13. Youth & Parish

Education:

Rev. J. Abrahamson
 Rev. J. Braun
 Rev. M. Ernst
 Rev. F. Fielder III
 Rev. T. Gullixson
 Rev. A. Hamilton
 Rev. D. Larson
 Rev. D. McQuality
 Rev. K. Schmidt
 Rev. V. Settje
 Rev. T. Smuda
 Rev. S. Stafford
 Rev. B. Tweit
 Harp Bartness
 John Costello
 Jonathan Dalke
 Norman Faugstad
 Dale Jaech
 Jeff Londgren
 Dennis Morrison
 Ronald Okland
 Gary Peterson
 Timothy Pietsch
 Peter Reinhold
 Edward Scheider
 Norman Skogen
 Todd Teske
 Jeff Tillman

14. Publications:

Rev. H. Abrahamson
 Rev. K. Dethlefsen
 Rev. M. Doepel
 Rev. H. Gieschen
 Rev. D. Marzolf
 Rev. S. Reagles
 Rev. C. Wosje
 Rev. T. Zenda
 Steven Beilke
 Donald Campbell
 Eric Erickson
 Nathanael Ernst
 Ron Maurer
 Brian Mibus
 John Olson

15. Christian Service:

Rev. A. Dethlefsen
 Rev. E. Gernander
 Rev. P. Sullivan
 Rev. O. Trebelhorn
 Rev. H. Vetter
 Rev. L. Vinton
 Rev. M. Wold
 David Anderson
 Albert Holman
 Luverne Lomen
 Paul Nielson
 Andrew Palmquist
 Derwin Robinson
 Norman Thede
 George Titera

16. Worship:

Rev. P. Anderson
 Rev. R. Dale
 Rev. A. Kuster
 Rev. D. Schmidt
 Rev. F. Schmugge
 Dan Barger
 Ryan Dee
 Jim Mayer
 Leroy Meyer
 Michael Meyer
 Tom Phillips
 Aaron Sabrowsky
 Wayne Spieker

17. Synodical

Membership:

Rev. R. Holtz
 Rev. R. Honsey
 Rev. P. Petersen
 Rev. W. Petersen
 Paul Dahle
 Herbert Fischer
 Kenneth Welkener

18. Miscellaneous

Rev. P. Fries
 Rev. A. Harstad
 Rev. H. Huhnerkoch
 Rev. N. Krause
 Rev. T. Kuster
 Rev. F. Lams
 Rev. P. Lepak
 Rev. D. Russow

Rev. G. Schmeling
Rev. J.K. Smith
Rev. E. Teign
Rev. F. Theiste
Rev. P. Zager
Dennis Behr
Keith Duin
Marlin Goebel
Norm Marozick
Julian Olsen
Tom Oswald
Harold Routhieaux
Robert Smith
Gary Young

19. Pastoral Conference

Records:

Rev. P. Madson
Rev. A. Merseth

20. Resolutions:

Rev. W. Frick
Rev. W. Gullixson
Rev. J. Madson

21. Tellers:

M. Dale
Rev. W. Grimm
Rev. T. Hartwig
Rev. K. Hermanson
Rev. L. Wentzlaff
K. Kluge
R. Lawson Jr.
E. Mudulis
G. Schmidt
T. Wilde

22. Chaplain:

Rev. K. Mellon

23. Head Ushers:

Rev. M. Ernst
Rev. R. Holtz

24. Parliamentarians:

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

25. Organists:

Mr. J. Baumann
Mr. S. Born
Rev. M. DeGarmeaux
Mrs. V. Lehenbauer
Rev. D. Marzolf



PRESIDENT'S MESSAGE & REPORT

PRESIDENT'S MESSAGE

to the 85th 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 our Lord and Savior, Jesus Christ. Amen.

It is with some emotion that I undertake to present my final message to our beloved Synod, please, therefore pardon me if what I write is more personal. This will be the 29th time that I have stood before you to express my hopes and prayers, my fears and concerns for our little church body. It was as a young boy in Richland Lutheran Church down in Thornton, Iowa, that I first learned about the synod. I know that from the beginning the teaching of objective justification became very precious to me. In almost every sermon it was made plain that God had declared the whole world to be righteous on account of the suffering and death of Jesus Christ upon the cross. In addition to this, the importance of maintaining pure doctrine was impressed upon me by the sainted Rev. Arthur Ranzau and later the Rev. Ferdinand Weyland. They supplied me with ample materials to show the difference between the churches of the Synodical Conference and other Lutheran Churches. Rev. Ranzau presented me with a gift upon my graduation from Bethany in 1948. It was a copy of Walther's "The Proper Distinction Between Law and Gospel." Inside the cover he had written the following, "Next to your Bible, Luther, and Lutheran Confessions, study this book for a successful ministry." The faithful support of my parents and the encouragement of my pastors were very instrumental in convincing me to prepare for service in the office of the holy ministry. The greatest help and support has come from my wife, Ruth, who has stood by me for over 50 years and has made our home a warm and comfortable place for me, our children and grandchildren and our guests.

But now, after 49 years in the ministry, which includes 33 years as a parish pastor and 28 years as president (12 part time, 16 full time), the time for my retirement has come. The little flocks at Our Savior's Lutheran at Amherst Junction, WI, and Grace Lutheran Church at Manitowoc, WI, which I served for one year are dear to my heart. The Lord then led me to The Evangelical Lutheran Church of the Holy Cross in Madison, WI, where for 32 years it was my privilege to proclaim the blessed Gospel of our Savior. Serving our ELS has likewise been a great experience. Working with you, dear pastors and delegates, as well as with the congregations of the synod and also the other church bodies with whom we are in fellowship has been very rewarding. I want to express my heartfelt thanks to each and every one of you for your support and cooperation.

My love for the ELS has grown year by year. I love her for her sound doctrine, for her evangelical approach to ministry, and for her gentleness and patience in dealing with precious souls. I admire greatly the determination of her early fathers who set out in 1918 to rebuild the synod on the old foundations. Likewise, I stand in awe of those stout-hearted men who decided in 1927 that the Synod must have a college if she was going to survive. They wanted to preserve the "One Thing Needful." What an example those early leaders such as Bjug Harstad, G.A. Gullixson, J.A. Moldstad, Christian Anderson, S.C. Ylvisaker, N. A. Madson, G.O. Lillegard, and Justin Petersen and others set for those who should follow in their footsteps. I also think of the self-sacrificing lay men and women who willingly served their Lord for the cause of the Gospel. They truly had the spirit of the Apostle Paul, as stated in our convention theme, "If God be for us, who can be against us!" Rom, 8,31. These were men and women who were willing to gather, sometimes with small remnants of their former congregations, in humble quarters, in order to preserve the "renewed laere," that is, the pure doctrine of God's inspired and infallible Word. These were the ones who were responsible for the reorganization of the Norwegian Synod in 1918, now the ELS, of which we are members today.

The theme of this convention is meant to encourage us in our synodical work and to comfort and strengthen us as we face the dangers of living in a troubled world.

We are assembled here for the 85th Annual Convention of our church. It is my hope

and prayer that the Lord will lead us to accomplish much during these days. But first of all we need to CELEBRATE. We are not gathered here to quarrel. Let us rather praise the Lord for guiding us through 85 years as a church body that has come through troubled times. We started out in 1918 as a mere handful, a "plucked chicken," a despised minority. But we did not lose the Gospel. The blessed message of salvation by grace alone through faith in our Redeemer Jesus Christ has not been lost, or compromised, or diminished. The blessed truth that our conversion and election was not due to any cooperation on our part but solely due to the working of the Holy Spirit has not been lost. The revelation in God's Word that the Lord created the heavens and the earth by His almighty power has not given way to the destructive theory of evolution. To all the other truths given to us by inspiration our Synod still holds fast. Praise God for preserving us! CELEBRATE His gracious providence!

We are gathered on the beautiful campus of Bethany Lutheran College. Seventy five years ago our fathers decided that our synod could not really become a viable church body without its own school. Bethany began on a fiscal shoestring. But God provided the way. He opened the hearts of the members and friends of our synod to support the school so that the "One Thing Needful" would be preserved. He blessed the work of the "paint and varnish club" from Minneapolis and their efforts to beautify the building. He made the potatoes grow in North Dakota and Minnesota to help feed the students. He gave us gifted professors who were willing to work at great sacrifice. He brought about growth, expansion, and academic excellence by the efforts of many faithful workers. We now have a recognized four-year college which will educate many young people without destroying their faith. It will prepare pastors and teachers for the work of the church as well as dedicated men and women who will serve the Lord in other capacities. Let us CELEBRATE what God has done for us. Look around and praise the Lord!

Our Bethany Lutheran Theological Seminary has been preparing men for the ministry since 1946. No longer do the men have to be sent away to other institutions. Our seminary has an international flavor. It has prepared young men to be pastors who came from Norway, Germany, Ukraine, the Czech Republic, Korea and Latvia. It has the facilities which are a joy for our students and faculty. The Lord gave us excellent scholars to instruct our future shepherds. Let us CELEBRATE what God has done!

In Florida, where we had no congregations 25 years ago, we will open our tenth congregation in July. In the Chicago area, a new mission will open this summer in Plainfield. At this convention three new mission congregations will be received into membership. One is called "Asian Mission Church," of Irvine, CA, because its membership is Korean. Yesterday (June 16th) ground was broken for Peace Lutheran, a new mission church right here in Mankato. During this past year two new Christian day schools were opened in Peru. The church in Peru is reaching out to the mountain and jungle villages. The Lima seminary is producing qualified pastors. A Korean pastor is being supported in the Tacoma, WA, area. In Korea itself a door has been opened for mission work. Three of our men explored possibilities in China. Through Thoughts of Faith, a church-related organization of our ELS, the Ukrainian Lutheran Church was organized. It now has 24 congregations, 16 pastors, 12 seminary students and 3000 members. The Church in the Czech Republic is likewise organized and is doing its own mission work in nearby towns. The Confessional Lutheran Church of Latvia is in operation, partially supported by Thoughts of Faith. These three church bodies were received this year into the world-wide fellowship of the CELC. Here I want to commend the Thoughts of Faith organization for the fine work it has done in spreading the Gospel. Therefore, COME AND LET US CELEBRATE! We spend too much time in argument and not enough time CELEBRATING. Make this convention an opportunity to praise the Lord and REJOICE OVER what He has done for us. Is not this what the Psalmist had in mind when he exhorts us in Psalm 107, *"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."* Psalm 107:31-32.

In addition to celebrating, the fact remains that we have work to do. Each one of our boards and committees has submitted an annual report to this convention. It is now time to examine those reports to ascertain whether or not the work assigned to them is

being carried out in accordance with the purpose, aim and goal of our synod. Let each one of the convention review committees take the time and effort to study their assignments and to bring back to this floor recommendations which will further our work as a synod.

With the help of many brethren it is my privilege to lay before you a VISION FOR THE FUTURE. My Vision for the Future as I leave this office is that of a church body that is well organized and smoothly functioning so that it can CARRY OUT THE GREAT COMMISSION to the greatest extent possible. This calls for a study of our present organization and ascertaining if there are areas where an improvement could be effected. At a conference of 40 pastors and 40 laymen, held last August, many suggestions to improve our method of operation were set forth. These, in turn, were then digested by a small committee into 7 issues which need to be addressed. Objectives spelled out and strategies for achieving them were also set forth. The seven issues identified were as follows: 1) Engaging synod membership in the life and work of the synod, 2) Establishing greater harmony in our midst, 3) Creating a more visible identity, 4) Meeting spiritual life needs in congregations, 5) Creating opportunities for professional development, 6) More instruction and organization in the area of stewardship and 7) Making better use of technology and communication.

It is my conviction that an organization needs to engage in a "Self Study" program every so often. Bethany Lutheran College has done several self studies which resulted in positive steps forward. We should not dismiss the matter with the simple answer that "we have never done it that way before." But should employ our best judgment, always under the guidance of God's Word, to see how we can best serve the Lord. The new president should be directed to see that such a self study is carried out and changes put into effect that would improve our operation. As the President's Report shows, there have been many adjustments in our synodical procedures through the years. This is an on going process. But a total review, reflecting the needs as identified by the representative group, would be a wholesome undertaking for our synod.

It is sad to read in the report of the Board of Trustees the following: "Budget contributions from the congregations of the synod have not met the adopted synod budget for the past six years." At this point in time we are significantly behind the contribution level of last year. Something is not right! I sometime wonder if the controversy over the doctrine of the ministry is interfering with the work of spreading the Gospel? I certainly hope not. This would not be pleasing to our God nor in accordance with His Word. How many souls are being lost because we are having to curtail our work? I also wonder about this: Is the idea taking hold that since we are so blessed with special support from the Schwan Foundation that we do not need support from our congregations? This would be a tragedy! We gave more for the synod's work seven years ago, in 1991, than we did last year! It is true that Bethany Lutheran College gets grants for its building programs, but that doesn't mean that the synod gets the same kind of support for its work. The synod gets a block grant of one million dollars plus several smaller grants each year but that is not increasing. In fact it is decreasing and we have been cautioned not to expect those gifts to grow. Those outside gifts ought to be an incentive to give more so that we could do more. We have an opportunity to do work never before thought possible by our synod. We therefore need to maximize our giving while the opportunity is still there. Likewise we need to examine how we have done for the 2000 Years of Grace Offering for the celebration of the 2000th anniversary of our Savior's birth. We are getting close to \$500,000 but this is only half of what we had hoped for. Think of the home missions that we are not able to start because the funds were not there to carry out the work. I pray that you will take a look at your congregation's record and see in what direction you are going both for the anniversary offering and the regular budget. It is a matter of the salvation of souls. The souls that sit in darkness and in the shadow of death are lost unless they hear the message of salvation through Christ.

There has been a great deal of publicity lately about the problems in the Roman Catholic Church regarding the terrible offense caused by their priests in molesting mostly young boys. I want to reassure the synod that our ELS has a policy in place, and has had since 1997, for dealing with such situations. It was approved by the synod's lawyer and the Board of Trustees before being mailed to our pastors and congregations.

It is in compliance with "Minnesota Statute 148A, Action for Sexual Exploitation: Psychotherapists." We have asked each congregation to file a Letter of Certification with the synod certifying that there have been no incidents or allegations involving their pastor(s). Almost all the congregations of our synod have complied and have letters on file in the synod office. After a pastor accepts a call to a new congregation, that congregation should request a letter of certification from the congregation previously served.

Of utmost interest to all of us is the report of the Doctrine Committee. Once again the subject of the ministry has occupied most of the time of the Doctrine Committee. As you certainly are aware there has been disagreement in our midst on this matter for many years. Various attempts have been made to arrive at a consensus in this area. This past year was no exception. The Doctrine Committee has made every effort to secure input from all the pastors and others. In my 49 years in the ministry this is the closest that we have come to a consensus on the matter. The General Pastoral Conference which is attended by nearly all of our pastors devoted almost its entire three days to a discussion of this subject. A special attempt to achieve unity was undertaken by the appointment of a "Conciliation Committee." The Program Committee of the conference selected six men to serve on this committee. They are: Rev. Mark Bartels, Rev. Charles Keeler, Rev. Donald Moldstad, Mr. Allen Quist, Rev. Alexander Ring and Rev. Michael Smith. The Rev. Edward Bryant was chosen as facilitator. The Conciliation Committee then proceeded to take the existing set of Theses of the Doctrine Committee and to amend those statements so as to address various points of concern. The report of that committee is quite encouraging. Consider the following quote from its report, "Considering the makeup of the committee and the differing views represented, it was acknowledged that it might not be possible to achieve consensus either in the Conciliation Committee or in the conference, but it turned out that consensus was, in fact, achieved on the committee." This was quite remarkable and we commend the committee for reaching, in its midst, such agreement. It was then decided to see what kind of consensus there was amongst the pastors themselves. Here we can report, as we did in the President's Report to the synod, printed in the Handbook, that substantial agreement was found in relation to the majority of the document. In 11 out of the 14 points considered, 87% agreed that these points were substantially in harmony with Scripture. (It is interesting to note that in the Lutheran Church Missouri Synod when it was asked recently to vote on reaffirming Walther's Theses on this matter only 73% agreed that this was the correct view.) On the three disputed points, 60% claimed that they were "substantially in harmony with Scripture and the Confessions," while only about 20% felt that on these three points the position was contrary to Scripture. Another 20% indicated that they couldn't say one way or the other. Someone might ask if this is "doing theology by poll." The answer is that it was simply an attempt to find out how our pastors felt about the subject. Let me make this very clear, there is only one place where doctrine is established and that is in the Holy Scriptures. What we are doing at this convention is to define how this doctrine of Holy Scripture is understood and confessed by the ELS.

Perhaps it might be helpful for me to allay some fears and misunderstandings about what the Doctrine Committee's Theses teach and what they do not teach. They in no way open the door to having women serve in the pastoral ministry. The synod made this abundantly clear when it adopted, in 1990, a statement on the "Roles of Men and Women In The Church" in which it is clearly stated that "The Lord has restricted the pastoral office to men." In that statement it also restricted the right of suffrage to men only. However, our Christian Day School teachers serve in the broad category of the public ministry, as do our professors and synod administrators. The synod president, missions counselor and deferred giving counselor are not in the pastoral ministry either, but they are in the public ministry because they are called to preach and teach the Word of God on behalf of the synod. Our synod has categorically stated again and again that women may not have authority over men and hence cannot be in the pastoral ministry. But they are called by the congregations to teach the children, to feed the lambs of Christ's flock. This has always been our position that the church has this responsibility. Our practice has been to issue divine calls to teachers and to regard them as being

in the public ministry in order to feed the lambs.

In 1968 the synod printed a sample constitution for our congregations to use. Under Chapter 6.01. Ministers, Qualification. It reads, "Pastors and teachers in the church who are called into the Ministry of the word shall be such only as are in full accord with the Confessional Standard and Purpose of our church and corporation, and as have been prepared for their work and are qualified for it." As early as 1926 Western Koshkonong Congregation, Stoughton, WI, issued a divine call for a Christian Day School teacher. The Rev. A. J. Torgerson presented an essay to the Synod Convention in 1921 in which he wrote, "To feed Christ's lambs is to care for them, watch, nourish and cherish them. Note here, it is not the bodily care that is urged, but the care, the "feed" that these children must needs have in order to be retained in the fold, Christ's fold. When the little children through baptism are admitted to Christ's fold He places them within the pale of His congregation as its property, its charge, and says to the congregation: Feed them! Care for them! Nourish them with the unadulterated milk of God's word! Teach them to keep all things that I have commanded you! This is the duty of the whole congregation, the joint duty of all the individual members. Here all have the same responsibility regardless of parenthood." Beretning, (Synod Report) 1921, p.66. We see from this that congregations have the responsibility to care for the children, and therefore may call teachers for that purpose. The Theses hold that Christian Day School teachers are in the public ministry. The congregations have the right to call a person to help with the important task of feeding the Lambs. We have recently established a degree program at Bethany for the training of elementary teachers who can serve in our Christian Day Schools. It surely would not be in keeping with God's word to tell our teachers that they were only "hired help" to assist the parents in the work instructing the children.

Part of the difficulty arises from confusing the terms "Public Ministry" and "Pastoral Ministry." In the category of Public Ministry are included all who are called to use the means of grace in the name and in the stead of Christ on behalf of the church. In the category of the Pastoral Ministry are only those who are called to be pastors of a congregation. This is what the Theses of the Doctrine Committee teach. If this distinction were agreed upon our problem would be solved.

It is my fervent hope and prayer as I leave this office that we could adopt the theses and at last lay this argument to rest. The theses are true and scriptural. They reflect the way that we have always practiced. Nothing new is being introduced. In no way is the pastoral office being denigrated. We have been calling women into the office of school teacher since the early days of our synod. Nothing will change if we adopt the theses. We will simply be defining our position on the office of the ministry, making a careful distinction between the pastoral ministry and the teaching ministry, recognizing both as being in the broader office of the public ministry.

Let us heed the words of the Apostle Paul in his letter to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Corinthians 1:10. And I conclude with these words from the second letter to the same Corinthians, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." II Corinthians 13:11.

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

PRESIDENT'S REPORT

INSTALLATIONS AND ORDINATIONS

The Reverend Stephen Schmidt was installed as pastor of Faith Lutheran Church, Litchfield, Illinois, at a 4 o'clock service on June 17, 2001. His father, the Rev. Dennis Schmidt, performed the rite of installation. Former pastor, the Rev. Wilfrid Frick, preached the sermon and served as liturgist. Other area pastors participating in the service were: the Reverends Matthew Brooks, Wayne Shevey (WELS) and Michael Dietz (WELS).

Candidate of Theology Timothy Hartwig was ordained and installed as pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona, at a 3:30 p.m. service on June 24, 2001. Dr. William Kessel preached the sermon and Circuit Visitor, the Rev. Klebe Brumble, served as liturgist and performed the rites of ordination and installation. The Rev. David Lau (WELS) also participated.

Candidate of Theology Lawrence Wentzlaff was ordained and installed as pastor of Family of God Lutheran Church, Fort Mojave, Arizona, at a 7:30 service on June 24, 2001. Circuit Visitor, the Rev. Klebe Brumble, preached the sermon and also performed the rites of ordination and installation. Dr. William Kessel served as liturgist. The Rev. Timothy Hartwig of Lake Havasu City, Arizona, also participated in the service.

Candidate of Theology Karl Hermanson was ordained and installed as pastor of First Shell Rock Lutheran Church, Northwood, Iowa; Lake Mills Lutheran Church, Lake Mills, Iowa; Lime Creek Lutheran Church, Lake Mills, Iowa; Immanuel Lutheran Church, Riceville, Iowa; and Somber Lutheran Church, Northwood, Iowa, on June 24, 2001. The service was held in Lime Creek Lutheran Church at a 4 o'clock in the afternoon. Seminary President Gaylin Schmeling preached the sermon and Circuit Visitor, the Rev. Wayne Halvorson, performed the rites of installation and ordination as well as serving as liturgist. Other area pastors participating in the service were: the Reverends Thomas Rank, Jerome Gernander, Dennis Schmidt, and James Grabitske (WELS).

Candidate of Theology William Grimm was ordained and installed as pastor of First Evangel Lutheran Church, Fertile, Minnesota, and Grace Lutheran Church, Crookston, Minnesota, on June 24, 2001. The Rev. Gary Johnson (WELS) preached the sermon; Circuit Visitor, the Rev. Ernest Geistfeld, performed the rites of ordination and installation, and the Rev. Steven Sparley was the liturgist. Other area pastors who participated in the service were the Reverends Rolf Preus, Robert Benson, Charles Howley, Shawn Stafford, and Lon Kuether (WELS).

The Rev. Greg Sahlstrom was commissioned as Thoughts of Faith's Liaison to Ukraine at a special service in Trinity Chapel on June 12, 2001, during the 2001 Synod Convention. The preacher was the Rev. Vyacheslav Horpynchuk, Bishop of the Ukrainian Lutheran Church; the officiant was Synod President George Orvick; and liturgist was our synod's Missions Counselor; the Rev. Steven Petersen. The lectors were as follows: The Reverends Matthew Luttmann, John Petersen, Kurt Smith, David Jay Webber, and the Rev. Andriy Honcharuk, who is pastor in the Ukrainian Lutheran Church. Thoughts of Faith Board of Directors and ELS Board for Foreign Missions participated in the laying on of hands.

Miss Laura Vettleson was installed as teacher of Scarville Lutheran School on August 5, 2001. Pastor Rank preached and performed the rite of installation.

Mrs. Deb Saeger was installed as the upper grades teacher at Western Koshkonong Lutheran School on (August 20, 2000). Pastor Mark E. Marozick preached and also performed the rite of installation.

Mrs. Lois McKenney was installed as the preschool/kindergarten teacher at Western Koshkonong Lutheran School on August 19, 2001. Pastor Mark E. Marozick preached and performed the rite of installation.

Mr. Allen Labitzky was installed as principal of King of Grace Lutheran School,

Golden Valley, Minnesota, on September 2, 2001. Pastor Erwin Ekhoﬀ preached and performed the rite of installation.

Mr. William Lubansky was installed as third grade teacher at King of Grace Lutheran School, Golden Valley, Minnesota, on September 2, 2001. Pastor Erwin Ekhoﬀ preached and performed the rite of installation.

The Rev. David Russow was installed as co-pastor at King of Grace Lutheran Church, Golden Valley, Minnesota, on September 9, 2001. Prof. John Moldstad preached the sermon and Circuit Visitor; the Rev. Erwin Ekhoﬀ, performed the rite of installation. Other pastors participating in the service were: the Reverends Matthew Thompson, Bradley Kerkow, Carl Wosje, Arnold Lemke (WELS), Juul Madson, John Smith, Craig Ferkenstad, and Gaylin Schmeling.

The Rev. Leslie Lanier was installed as pastor of Wayfarers' Chapel on September 16, 2001. The Rev. William F. McMurdie preached the sermon, and Alternate Circuit Visitor; the Rev. William Stehr, performed the rite of installation. Other pastors in attendance were: the Reverends Young Ha Kim, Lawrence Wentzlaff, Timothy Hartwig and Charles Found (WELS). (Rev. Lanier is in the ELS Colloquy Program.)

Mrs. Kay Russow was installed as fifth grade teacher at King of Grace Lutheran School, Golden Valley, Minnesota, on November 25, 2001. The Rev. Erwin Ekhoﬀ preached the sermon and the Rev. David Russow was the oﬃcant.

The Rev. Joseph Abrahamson was installed on December 2, 2001, as pastor of the Oklee, Minnesota, parish which consists of the following congregations: St. Petri, Oak Park, Mt. Olive, and Nazareth. The Rev. Rolf Preus preached the sermon; Circuit Visitor; the Rev. Ernest Geistfeld, performed the rite of installation, and the Rev. Shawn Staﬀord served as liturgist. Other area pastors who participated were the Reverends William Grimm, Charles Howley, Robert Benson, and Lon Kuether (WELS).

The Rev. Aaron Hamilton was installed as pastor of Hope Lutheran Church, West Jordan, Utah, on December 9, 2001. Synod President, the Rev. George M. Orvick, preached the sermon and performed the rite of installation. The Rev. Walter Anderson, Emeritus, was lector and Circuit Visitor; the Rev. Charles Keeler, was liturgist. Other area pastors who participated in the service were: the Reverends Michael Quandt and Thomas Glende, both of WELS.

The Rev. Ronald Muetzel was installed as Development Director for Thoughts of Faith and Mr. Kermit Traska was installed as Executive Director for Thoughts of Faith on April 5, 2002, in conjunction with the Thoughts of Faith meeting in Madison, Wisconsin. The Rev. Paul Schneider was the preacher and Pres. George Orvick performed the rites of installation.

DEDICATIONS

Redeemer Lutheran Church of Iola, Wisconsin, dedicated its new house of worship on April 29, 2001. The Rev. Harold Vetter preached the sermon and the Rev. Richard MacKain served as liturgist. The Reverends Tosten Skaaland and Leonard Buelow read the scripture lessons and Circuit Visitor; the Rev. Frederick Theiste, performed the rite of dedication.

Redeemer Lutheran Church, Scottsdale, Arizona, dedicated its new Christian Education Facility expansion on February 10, 2001. The Rev. Erwin Ekhoﬀ, Chairman of the Board for Home Missions, was the preacher for the 4 p.m. service and Pastor Klebe Brumble performed the rite of dedication.

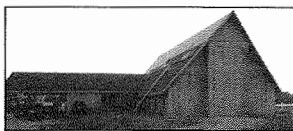
Our Savior's Lutheran Church, rural Bagley, Minnesota, dedicated a new altar on January 13, 2002. The Rev. Robert Lawson, Bethany Lutheran, Princeton, Minnesota, constructed the altar and the painting featuring Christ the Good Shepherd was done by Erik Soule, a member of Our Savior's, rural



Redeemer-Iola, Wisconsin

Princeton, Minnesota. The following Reverends participated in the service: Mark Wold, preacher; Robert Lawson, liturgist, and current pastor, the Rev. Shawn Stafford was the officiant.

Bethany Lutheran Church and School, Port Orchard, Washington, dedicated its new fellowship/education unit on June 9, 2002. Former pastor, the Rev. Edward L. Bryant, preached the sermon and former pastor, the Rev. W. V. McCullough, performed the rite of dedication.



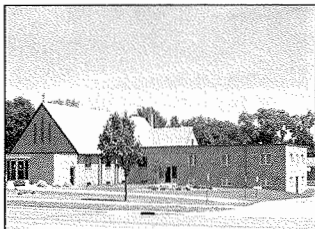
Faith-Litchfield, Illinois

Faith Lutheran Church, Litchfield, Illinois, dedicated its new house of worship on May 5, 2002. Former pastor, the Rev. Wilfrid Frick preached the sermon and local pastor, the Rev. Stephen Schmidt, was liturgist and also performed the rite of dedication.

DEDICATION OF LAND

Peace Lutheran Church, North Mankato, Minnesota, held a service dedicating the land for its new building site on October 14, 2001. The Rev. George Orvick, president of the Evangelical Lutheran Synod, performed the rite of dedication. Also participating in the service were the Reverends Bradley Kerkow and Daniel Basel.

ANNIVERSARIES



Bethany-Luverne, Minnesota

Grace Lutheran Church, Madison, Wisconsin, celebrated its 40th anniversary on May 20, 2001. The Rev. Wilhelm Petersen, first pastor of the congregation, preached and led a presentation on Grace's history. Pastor Jesse Jacobsen conducted the liturgy. (This did not get in last year's report.)

Bethany Lutheran Church, Luverne, Minnesota, celebrated its 50th anniversary on August 5, 2001. The Rev. Steven Petersen preached for the

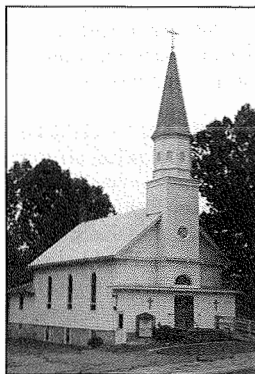
morning festival service and Prof. John Moldstad, Jr. preached for the afternoon festival service.

Newport Lutheran Church, Wisconsin Dells, Wisconsin, celebrated its 150th anniversary with a festival celebration on September 9, 2001. The Rev. Rolf Preus was the preacher for the morning service and Synod President George Orvick delivered the sermon at the 2:30 p.m. service.

First Trinity Lutheran Church, Marinette, Wisconsin, celebrated its 70th anniversary on September 9, 2001. The Rev. E. C. F. Stubenvoll, Sr. preached the sermon and the Rev. E. C. F. Stubenvoll, Jr. was the liturgist.

The anniversary service commemorating 150 years at East and West Paint Creek Lutheran Churches, Waterville and Waukon, Iowa, was held on September 16, 2001. Prof. John Moldstad, Jr. of Bethany Lutheran Theological Seminary and vice-president of our ELS, was the festival preacher. The Rev. Mark DeGarmeaux, who had served the parish from 1985-88 prepared the order of service and also served as organist.

Holy Cross Lutheran Church, Madison, Wisconsin, celebrated its 75th anniversary on September 23, 2001. Synod President George M. Orvick, who had served the congregation for 32 (1954-1986) years, was guest speaker for the morning festival service. Former pastor, the Rev. Steven Petersen, was guest liturgist; former church organist, Mrs. Ruby Hougan, was guest organist; and Mr. Silas born, former choir director was guest choir director. There was an afternoon program following the dinner at which Pastors Mark



Newport-Wisconsin Dells, Wisconsin

Bartels and Bernt Tweit were masters of ceremony and the Rev. Steven Petersen was guest speaker.

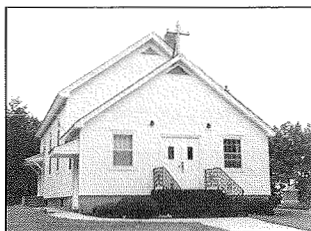
St. Paul's Lutheran Church, Portage, Wisconsin, celebrated its 150th anniversary on October 7, 2001. Prof. Wilhelm Petersen preached for the morning festival service and President George Orvick was guest speaker for the afternoon service.

Pinewood Lutheran Church, celebrated the 25th anniversary of its dedication on October 21, 2001. The theme of their anniversary was "Alive in Christ." This marked 25 years of being at their present site in Burlington, Massachusetts. Synod President, the Rev. George M. Orvick, was preacher for the anniversary service. The liturgist was the Rev. Thomas Fox, pastor of Pinewood Lutheran Church, together with Pinewood's retired pastor, the Rev. Paul Madson, as special guest. An afternoon program included the launching of a time capsule and other displays and activities.



Holy Cross-Madison, Wisconsin

Faith Lutheran Church, Litchfield, Illinois, celebrated its 10th anniversary on October 28, 2001. Synod President George Orvick was guest preacher for the occasion and former pastor, the Rev. Wilfrid Frick, read the scripture lessons for the day. Pastor Stephen Schmidt served as liturgist.



St. Paul's-Portage, Wisconsin

Peace Evangelical Lutheran Church, Kissimmee, Florida, celebrated its 10th anniversary on Sunday April 7, 2002. The Rev. Jonathan Madson, former pastor of the congregation, preached at the 4 p.m. anniversary service.

Bethany Lutheran Elementary School, Port Orchard, Washington, celebrated its 25th anniversary on June 9, 2002, in connection with the dedication of their new fellowship/education addition.

ANNIVERSARIES OF ORDINATION

The following anniversaries of ordination have been observed this past year: Those who have served 25 years are: The Reverends Henry Gieschen, Herbert Huhnerkoch, Charles Keeler, Roger Kovaciny, Steven Petersen and Kenneth Schmidt. The Rev. Richard MacKain has served 40 years. Those having served 50 years are: The Reverends Paul Lehenbauer, Paul Madson, Paul Petersen, and Emil Stubenvoll, Sr. The Rev. Lewis Gerbhardt is observing the 60th anniversary of his ordination.

CHRISTIAN DAY SCHOOLS TEACHERS RECOGNIZED FOR YEARS OF SERVICE

The following Christian Day School teachers are being honored for their years of service in the teaching ministry: Silas Born 38 years, Patricia Hoeft 38 years, Sharon King 32 years, Larry Rude 31 years, Camilla Dashcund 31 years, Curtis Mantey 30 years, Evelyn Daley 27 years, Barbara Pape 26 years, Sue Jankens 26 years, and Marie Aaberg 25 years.

CHRISTIAN DAY SCHOOL TEACHERS HONORED

Miss Evelyn Daley, principal of Western Koshkonong Lutheran School, was honored on the occasion of her retirement at the graduation ceremonies of the school on May 27, 2001. She had served for 27 years in the field of Christian education.

Miss Sue Jankens was honored at Parkland Lutheran Church, Tacoma, Washington, for 25 years of faithful teaching on Sunday, September 23, 2001.

Miss Marie Aaberg was honored at Mt. Olive Lutheran Church, Mankato, Minnesota, for 25 years of faithful teaching on May 5, 2002.

GROUNDBREAKING SERVICES

On Sunday, June 10, 2001, the members of Mt. Olive Lutheran Church, Mankato, Minnesota, broke ground for their new building which will include nine classrooms, a media center, an expanded narthex, an expanded kitchen, and a large multi-purpose room/gymnasium. Pastor Donald Moldstad conducted the groundbreaking service.

On Sunday, June 17, 2001, Redeemer Lutheran Church, Scottsdale, Arizona, broke ground for its new educational wing.

CORNERSTONE LAYING

Following the Synod Sunday Festival service on June 10, 2001, the worshipers proceeded nearby to take part in the cornerstone laying of the new Hall of Science and Mathematics building. Pres. George Orvick performed the rite of cornerstone laying; ELS Treasurer Leroy Meyer and Regent Paul Chamberlin inserted the cornerstone into its space in the new wall. Bethany Lutheran College President Marvin Meyer addressed the worshipers.

MEMBERSHIP REQUESTS

The Following New Missions have applied for membership in the Evangelical Lutheran Synod; the proper documents have been submitted:

Peace Lutheran Church, North Mankato, Minnesota, the Rev. Bradley Kerkow, pastor.

Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin, the Rev. Nathan Krause, pastor.

Asian Mission Church, Irvine, California, the Rev. Young Ha Kim, pastor.

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

The Rev. Karl Hermanson, pastor of Lime Creek Lutheran and Lake Mills Lutheran both of Lake Mills, Iowa; Somber Lutheran and First Shell Rock Lutheran, both of



Rev. Karl
Hermanson



Rev. William
Grimm



Rev. Timothy
Hartwig



Rev. Lawrence
Wentzlaff

Northwood, Iowa; and Immanuel Lutheran of Riceville, Iowa.

The Rev. William K. Grimm, pastor of First Evanger Lutheran Church, Fertile, Minnesota, and Grace Lutheran Church, Crookston, Minnesota.

The Rev. Robert M. Muetzel, Development Director for Thoughts of Faith, by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Timothy Hartwig, pastor of Our Saviour Lutheran Church and School, Lake Havasu City, Arizona.

The Rev. Lawrence Wentzlaff, pastor of Family of God Lutheran Church, Fort Mojave, Arizona.

CONGREGATION DISBANDS

Bethany Lutheran Church, Hampton, Iowa, decided to disband as of August 19, 2001. The last service was held on August 26, 2001.



Rev. Robert
Muetzel

MISSION CLOSED

Exploratory Mission Work in Gig Harbor, Washington, was discontinued in December 2001.

NEW MISSIONS STARTED

New missions have been started in Clermont, Florida, and Plainfield, Illinois.

RESIGNATIONS and APPOINTMENTS

The Rev. Paul Anderson resigned from the Board for Foreign Missions in July 26, 2001. Prof. Adolph Harstad has been appointed to take his place.

Mr. Robert Pipal has resigned from the Board for Education and Youth.

The Rev. Kenneth Schmidt has resigned as Visitor of Circuit # 4. Alternate Visitor, the Rev. Mark Bartels filled the vacancy.

The Rev. Søren Urberg has resigned from the Evangelical Lutheran Synod.

The Rev. Robert Benson has resigned from the Evangelical Lutheran Synod.

The Rev. Michael Krentz has resigned as pastor of the Holton, Michigan, congregation and from the active ministry.

RETIREMENTS

The Rev. Robert Benson retired as pastor of First American Lutheran Church, Mayville, North Dakota, on February 17, 2002.

DEATHS

On October 3, 2001, the Rev. William F. McMurdie died peacefully at his home following a cardiac arrest. His body was laid to rest on October 9, 2001, with military honors, at Riverside, California, National Cemetery following the family graveside service which was conducted by the Rev. William Stehr. A memorial service was held at King of Kings Lutheran Church (WELS), Garden Grove, California, on November 1st with the Rev. Greg Bork preaching the sermon and the Rev. William Stehr conducting the liturgy. A memorial service was also held at Lakewood Lutheran Church, Tacoma, Washington, on November 18, 2001. The Rev. Edward Bryant preached the sermon using Jude 24,25 as his text.

Mrs. Sharon Treder, fifth grade teacher at Holy Cross Lutheran School in Madison, Wisconsin, died on December 3, 2001. Christian burial service was held on Thursday, December 6, at Holy Cross Lutheran Church in Madison.

Mr. Harvey Roberson of the Jerico Congregation, New Hampton, Iowa, died on January 31, 2002. He had served for many years on the ELS Board of Trustees and also on the Planning and Coordinating Committee.

INTER-CHURCH RELATIONS

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

It was said of the early Christians in Jerusalem that they "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers." Acts 2,42. Our ELS has continued in fellowship with our brothers and sisters of the WELS since the founding of the Ev. Lutheran Synodical Conference in 1872. That is a period of 130 years. Our two synods have been through difficult times and through times of rejoicing.

In the 1940s, or even earlier, both began to warn of the new trend in the Lutheran Church -Missouri Synod which was leaning in the direction of the American Lutheran Church, later actually declaring fellowship with that church body. In the 1950s both of our synods testified strongly against the Common Confession as a settlement of the differences with the ALC. Finally, when our voices were no longer being listened to, our ELS severed fellowship with the LCMS in 1955 and withdrew from the Synodical

Conference in 1963. The WELS also left the Synodical Conference in 1963. Our fellowship with WELS has been a real blessing to our synod. For a time our men who were entering the ministry received part of their training at Northwestern College in Watertown, WI. A few graduated from the WELS seminary in Mequon. Quite a number of pastors and teachers from the WELS are now serving in our ELS. The supply of teachers from Martin Luther College for our Christian Day Schools has been most helpful. Many of our mission congregations were begun with a nucleus of WELS members living in the locality. Members of our ELS have often been transferred to WELS when our congregations were not in the region. Your president is a graduate of Northwestern College.

One of the blessings of our fellowship with WELS is the fact that both synods, plus about 14 others, joined together to form the Confessional Evangelical Lutheran Conference. This conference was formed in 1993 in Oberwesel, Germany, and has provided a spiritual fellowship for many small Lutheran church bodies around the world. Here I would like to call attention to the life and death of Prof. Wilbert Gawrisch. He was a professor at the WELS seminary for many years and in later years was a leader in establishing the CELC. He worked closely with ELS and WELS leaders in bringing this long held dream into reality. Prof. Gawrisch died on April 3, 2002, and was given Christian burial on April 7th at New Berlin, WI.

In order to maintain and practice our fellowship on an official level we also have what is called the Evangelical Lutheran Confessional Forum. Twelve representatives from each meet every other year to discuss doctrine, practice and work. In addition to this our Doctrine Committee and the WELS Commission on Inter-Church Relations also meet every other year to discuss doctrine. Your synod president attended and addressed the WELS convention last summer on July 30-31 and brought official greetings from our ELS.

The WELS has also declared church fellowship with the Ukrainian Lutheran Church and with the Confessional Lutheran Church of Latvia which are supported by our Thoughts of Faith organization. Thus the circle of confessional churches continues to expand.

We are thankful to the Lord for the fellowship that we enjoy with the WELS. It is a real blessing which strengthens our synod and helps us with pastors and teachers. Four of our six pastors serving as missionaries in South America came to us from the WELS. May the Lord bless and preserve this relationship.

THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

The fourth triennial meeting of the CELC met on April 23-25 in Kungälv, near Gothenburg, Sweden. The sessions were held at a small community college or Folkhögskole which was very comfortable. The purpose of the CELC is to bring small church bodies together for a confessional witness to the world, to strengthen one another in the faith, and to uphold Confessional Lutheranism. It is therefore a great blessing to our ELS and other churches of our fellowship as they struggle against the rising tide of liberalism. The Conference is the successor to the old Evangelical Lutheran Synodical Conference of North America.

The theme of the convention was the "Person and Work of Christ." Essays were presented as follows: 1. "The Person of Christ" by Rev. T. Nidaira; 2. "The Two States of Christ" by Rev. J. Schroeter; 3. "The Work of Christ as Prophet" by Rev. M. Chijoka; 4. "The Work of Christ as Priest" by Rev. S. Gutierrez; and 5. "The Work of Christ as King" by Rev. S. Sjöqvist.

We are pleased that three church bodies were received into membership at this past convention. They are the Ukrainian Lutheran Church, the Confessional Lutheran Church of Latvia and the Confessional Lutheran Church in the Czech Republic.

Newly elected officers of the CELC are: President, Prof. Armin Panning; Vice President, Prof. Adolph Harstad; Secretary, Prof. Forrest Bivens; Planning Committee members: Rev. Dan Koelpin and Prof. John Moldstad.

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

The ELSA now consists of one congregation in Maryborough, Queensland, Australia. The Rev. Peter Prange is the pastor and it has a membership of some 30 souls. Controversy arose between this congregation and the other ELSA congregation in Kallangur, which is served by the Rev. Mark Tuffin, a graduate of our Bethany Lutheran Theological Seminary. The ELSA broke fellowship with the Kallangur congregation (Our Redeemer) and suspended Pastor Tuffin from membership. The Kallangur congregation then withdrew from ELSA. Our ELS remained in fellowship with both groups in hopes that the matter could be settled. An Australia Review Committee was formed consisting of three WELS representatives and three from the ELS. The ARC urged the congregations to meet face to face to discuss the matter. This advice was not followed. The ELSA has now officially declared its fellowship with our ELS to be terminated. Our Doctrine Committee has reviewed their charges and has been stymied in its attempts to reconcile the two groups over in Australia and regrets that ELSA has taken the step of severing fellowship. Please see the Report of the Doctrine Committee for a suggested resolution.

We remain in fellowship with Our Redeemer Lutheran Church of Kallangur and its pastor, the Rev. Mark Tuffin. Rev. Tuffin is a member of our synod and is listed on our clergy roster.

THE EVANGELICAL LUTHERAN FREE CHURCH OF GERMANY

We continue to rejoice over our fellowship with the Evangelical Lutheran Free Church of Germany. Praeses Wilde informs us that the newly established Christian Day School in his congregation is functioning well. In the month of April our seminary student body and others had the opportunity to visit the seminary of the ELFK in Leipzig. The annual convention of the ELFK will take place in Hartenstein on May 24-26. Let us pray for our brethren in this church body which bravely struggled to uphold the gospel for forty years while behind the "Iron Curtain".

CHURCH BODIES RECENTLY ESTABLISHED

Reports on the Ukrainian Lutheran Church, the Confessional Lutheran Church of Latvia and the Confessional Lutheran Church in the Czech Republic, all of which have been received as members of the CELC, are contained in the report from Thoughts of Faith which is the supporting organization.

SYNODICAL AFFAIRS

CIRCUIT VISITORS' CONFERENCE

The annual meeting of the Circuit Visitors was held September 27-28, 2001, at the Holiday Inn in Burnsville, MN. The topic for discussion was "The Role of the Circuit Visitor." Much discussion took place concerning how the visitors could best serve the pastors and congregations. There were reports on conditions in the circuits, the problems facing pastors and congregations, financial matters, and difficult situations. The doctrine of the ministry was discussed and President Schmeling made a presentation from the Doctrine Committee. President Meyer spoke on behalf of the college. Seminary enrollment was discussed and the Visitors agreed to contact each pastor for the names of young men who could be potential pastors. It was also resolved to ask the Communication Staff at BLC about the capability of serving small groups with video telecommunications. The visitors have been assigned the task of conferring the title of "Pastor Emeritus" upon retired pastors who meet the qualifications. It was resolved that the title of Pastor Emeritus be awarded to: Alf Merseth, Norman Madson, Wilfred Frick and Walter Anderson. The next meeting will be held on September 19-20, 2002, at Burnsville, MN.

PASTORAL CONFERENCES

Pastoral Conferences were held regularly in all the circuits of the synod. The General Pastoral Conference, which includes all pastors in the synod, was held at the Schwan Retreat and Conference Center on October 9-11, 2001. The conference program was devoted to the discussion of the Doctrine of the Ministry.

THE DOCTRINE OF THE PUBLIC MINISTRY (a summary of the Pastoral Conference)

In June of 2000, the convention asked the General Pastoral Conference to provide for a presentation of the theses by the Doctrine Committee, so that "public synodical discussion of this document begin at the General Pastoral Conference scheduled for this coming October [2000]" (2000 Synod Convention Report, page 83, Resolution 2.) At the 2001 convention the theses were presented and discussed; antitheses were prepared, but not entered into business.

In order to make a sincere effort to discuss the theses in a thorough and fruitful manner, a Conciliation Committee was formed consisting of six members. The six selected by the conference's Program Committee were: Rev. Mark Bartels, Rev. Charles Keeler, Rev. Donald Moldstad, Mr. Allen Quist, Rev. Alexander Ring, and Rev. Michael Smith. Rev. Edward Bryant, chairman of the Pastoral Conference, served as the facilitator. The committee prayerfully sought to reach some harmony on the doctrine of the ministry, so that a salutary and God-pleasing decision could be reached in the summer of 2002. The majority of study time of the conference, two and one-half days, plus evening sessions, was devoted to study and discussion of the Doctrine of the Public Ministry. Among many items in the committee's final report submitted to my office as president, this comment, I felt, was especially noteworthy: "Considering the makeup of the committee and the differing views represented, it was acknowledged that it might not be possible to achieve consensus either in the Conciliation Committee or in the conference, but it turned out that consensus was, in fact, achieved on the committee."

What did the Conciliation Committee see as the key issue(s) needing to be addressed? The primary difficulty was with two sentences: "The office [of the public ministry] is not limited to any divinely fixed form as such," as well as "... a form like the pastoral office is indispensable to the church." In the end, the points or theses submitted by the committee to the conference recognized, on the one hand, that the office of the holy ministry, namely the use of the means of grace in the stead of Christ and on behalf of the church, is divinely instituted and may take such forms as are necessary. Furthermore, the Conciliation Committee noted in its final report that "it is the will of Christ, for example, that His sheep have shepherds (Acts 20:28), that men rather than women exercise authority over men in the church (I Timothy 2:12), that there be those who help, as well as those who have more responsibility (I Timothy 3:8ff), that spiritual oversight not be given to those who are novices (I Timothy 3:6), that the children be taught, as well as the adults (John 21:15, Luke 17:1-2) and so on."

Near the close of the conference a straw poll was taken to give an indication of where the pastors of our synod stood at that time in relation to the Conciliation Committee's revised set of theses—theses basically parallel to the ones originally submitted by the Doctrine Committee. Substantial agreement was found in relation to the majority of the document. On 11 out of 14 points on the matter 87% said, "This point is substantially in harmony with Scripture and the Confessions or is not contrary to them." On these 11 points only 1.73% said, "This point is contrary to the Scripture and the Confessions." About 11% could not say one way or the other. On three disputed points mentioned above, approximately 60% claimed they were "substantially in harmony with Scripture and the Confessions," while only about 20% felt that on these two points the position was "contrary to Scripture and the Confessions." Another 20% indicated they could not say at this time whether or not the points were "in harmony with Scripture and the Confessions."

After the General Pastoral Conference, the Conciliation Committee's suggested

changes, as well as other suggested changes brought to its attention and included in its final report, were passed along to the Doctrine Committee. As you will note in the Doctrine Committee's report to the convention this year, a number of revisions and refinements have been made to the original theses based on suggestions from individual pastors, and especially from the work of the Conciliation Committee. One of the issues is this: "Is the pastoral office a divine institution? The Doctrine Committee answer is very clear. "Yes, the pastoral office is a divine institution. There has never been any question about that. The real question for us is this: Is the pastoral office the *only* divinely instituted office? Ephesians 4 and I Corinthians 12 speak of apostles, prophets, evangelists, pastors, and teachers all given by God. There is a variety of divinely instituted offices mentioned in the New Testament, all of which belong to the God-given public ministry. Each office that fulfills God's command to use the means of grace in the stead of Christ and on behalf of the church is divinely instituted. The pastoral office is certainly a divine institution but so is the office of catechist, Lutheran elementary school teacher, and theological professor. All these offices are fulfilling God's command to have individuals use the means of grace in the stead of Christ and on behalf of the church, and therefore are forms of the divinely instituted public ministry." See Report of the Doctrine Committee, Boram p. 3.

Our synod has spent a considerable amount of time in not only studying the theses of the Doctrine Committee but also in seeking harmony on the proper wording to bring unity in our midst on this particular doctrine of Holy Scripture. To promote true unity on the basis of God's Word, noting that no one has charged that the theses contain false doctrine and in view of the fact that the Doctrine Committee has implemented virtually all of the changes suggested by the Conciliation Committee, it is now time for our synod to adopt the theses. We then should move forward trusting the Lord of the church to grant us true unity as we work collectively to promote the work of his kingdom. We owe a real debt of gratitude to the men who served on the Conciliation Committee.

One other issue which ought to be laid to rest is the allegation that the Doctrine Committee is opening the door for having women serve as pastors. Nothing could be further from the truth! The Doctrine Committee and the Synod have categorically stated again and again that only men may hold the office of pastor. The Committee holds that there is **ONE OFFICE OF THE PUBLIC MINISTRY**. In this office may be included different forms such as pastor, teacher, professor, catechist, synodical administrators – all those who are called to serve the church with the means of grace. Within this Office of the Public Ministry is the **OFFICE OF THE PASTORAL MINISTRY**. Women who are Christian Day School teachers are in the Office of the Public Ministry but certainly not in the Pastoral Ministry. Here only qualified males may serve. By confusing these terms some have concluded that women teachers may be in the pastoral office. Our synod has never allowed such a teaching.

In my opinion we have achieved about as much agreement as is possible in trying to come together on this 150 year old controversy which has sapped our strength and diverted our attention for so many years. It is therefore time to adopt the Theses on the Public Ministry as submitted by our Doctrine Committee and get on with the work we have before us.

CIRCUIT PASTORAL CONFERENCES

The General Pastoral Conference, which includes all the pastors in the synod, met on October 9-11 at the Schwan Retreat and Conference Center. The Florida Circuit Conference met at Sebring on January 14, 2002. The California-Arizona Conference met on February 5-6 at Irvine, CA. The Great Lakes Area Conference met on April 9-10 at Portage, Indiana, and the Circuit No. 8 Conference met on May 22-23 at Cottonwood, MN. The other circuits also held their regular meetings. In addition to the conferences small, local meetings of pastors, called "Winkels" often met monthly. The conferences provide an excellent opportunity for the pastors to study, to review one another's work, and to discuss cases of casuistry that may occur.

NEW CONFERENCE

The following congregations requested that a new circuit be formed of the following congregations: Good Shepherd, Brownsburg, IN; Lord of Life, Holland, MI; Hope, Portage, IN; Emmaus, Chicago, IL; St. Mark's, Chicago, IL; Faith, Litchfield, IL; St. Timothy, Lombard, IL; and Grace, Hobart, IN. (This would be Circuit No. 4. The rest would be renumbered.) The Synod Review Committee recommends that such a new circuit be formed with this exception that Lord of Life in Holland, MI remain in its present circuit. This should be acted upon by the convention.

HOME MISSIONS (see also the Report of the Board for Home Missions)

We note many blessings in our Home Mission program. At this year's convention, we will receive three congregations into membership as they progress from exploratory mission status to become Home Mission congregations. They are: Abiding Shepherd, Cottage Grove, WI; Asian Mission Church, Irvine, CA (our synod's first cross-cultural mission); and Peace, North Mankato, MN.

The Board for Home Missions is beginning exploratory mission work this summer at Clermont, FL and Plainfield, IL. As our Home Mission program moves forward, construction of church buildings continues. Additions to existing churches or new church building projects are recently completed, underway or planned at the following: Abiding Shepherd, Cottage Grove, WI; Abiding Word, Bowling Green, OH; Christ, Windsor, CA; Faith, San Antonio, TX; Good Shepherd, Indianola, IA; Peace, North Mankato, MN; and Redeemer, Scottsdale, AZ.

Rev. Youn Soo Park of Korean Lutheran Church, Des Moines, WA, is receiving a limited subsidy from the Board for Home Missions. He was recognized as an independent Lutheran pastor with whom we are in informal fellowship. In addition, the Board is supporting the daughter-mission of Parkland, Tacoma, WA, with a limited subsidy.

FOREIGN MISSIONS (see also the Report of the Board for Foreign Missions)

As a direct blessing from the 2000 Years of Grace Offering, two new Christian Day Schools are opening in Lima, Peru, this year! Also, the Board is sponsoring a Day School in the jungle village of Nuevo Baraquita. The work in Peru has progressed to the point where we now have three distinct centers of operation: Lima (where the Seminary is located) and surrounding communities; Huaraz and other towns in the Andes Mountains; Tarapoto (where a new worship center was dedicated recently) and the villages in the Upper Amazon Basin.

In Chile new means of outreach are in use. For example, radio broadcasts bring the Gospel message to the valley near our congregation at Las Vertientes. Our Missionaries in Chile are also exploring the possibility of making Christian education an element of their outreach.

Recently a delegation from the Board visited contacts in Korea and China. In addition to Synod's budget, Faith Mission Society, Helping Hands and Cross-stitch provide support for our Foreign Mission program. Faith Mission Society has published "Mission News" for many years.

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. His office will be located at 4 Browns Court, where along with the Synod's museum and archives office, a central headquarters for ELS missions is being established.

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 informational videos about our synod's work for use in our congregations.

THOUGHTS OF FAITH (report from Kermit Traska, Administrator of TOF)

Thoughts of Faith is a church-related organization of the Evangelical Lutheran Synod. The work of TOF is under the direction of a board of directors comprised of pastors and laymen within our fellowship. The Rev. Paul Schneider serves as the current president of the organization. TOF works with confessional church bodies in Ukraine and Latvia and as a mission field in the Czech Republic. TOF is under the supervision of the Board of Foreign Missions with a member the synod missions counselor attending all TOF meetings. Your synod president also attends the TOF meetings.

The TOF office is headquartered in Oregon, Wisconsin. Kermit Traska serves as the executive director and Terri Kopplin the executive secretary. Rev. Ronald Muetzel accepted a call to TOF as a development officer in January 2002. He was installed at the board meeting in April. Rev. Greg Sahlstrom returned from Ukraine as he accepted a call to develop a home mission congregation in Clermont, Florida.

Thoughts of Faith work began in 1979 as a radio ministry in the Ukrainian language behind the Iron Curtain. The work progressed rapidly after the Iron Curtain fell in 1989 and independence declared in Ukraine 1991. On May 17, 2002, the Medical Clinics on Wheels will celebrate their 10th anniversary of operation in Ukraine. The staff of the pediatric medical and dental clinics have seen thousands of Ukrainian youth. But, more importantly, they have also heard about the Word of God during their visit to the clinics. The clinic work is coordinated by a contract with WELS Christian Life Resources, Life Resources International. We thank them for this important work. They also operate prolife centers in five Ukrainian cities.

The ELS declared formal fellowship with the Ukrainian Lutheran Church at the 2001 convention. Bishop Vyacheslav Horpynchuk represented the ULC at the convention. The ULC reciprocated and declared fellowship with ELS at their annual meeting in Kyiv in December 2001. The Rev. Steve Petersen represented the ELS at the ULC meeting. The ULC has applied for membership in the CELC and should be taken into membership in April 2002.

The ULC currently has 24 congregations and 6 mission stations with a total membership of about 3,000. There are 16 Ukrainian pastors serving those congregations. St. Sophia Seminary in Ternopil has 12 students, 9 in the Theology Department and 3 in the Pre-Theology Department. The seminary is served by the Rev. David Jay Webber as the rector and the Rev. Roger Kovaciny as a teacher of Biblical languages. Additional ELS pastors serve as visiting professors as part of the seminary program. The Rev. Joel Rakos serves the ULC congregation in Ternopil.

The work in the Czech Republic is coordinated by the Rev. Mathew Luttman. He serves with the Rev. Mark Grubbs at St. Paul Lutheran Church and Martin Luther School in Plzen, Czech Republic. The congregation is now over 120 and 170 children are enrolled in the school grades K-9. Work has spread to neighboring communities of Horni Briza, Tlucna and Marianske Lazne. Of special note this year is the rental agreement for the chapel in Tlucna. One of the Martin Luther School teachers is on the city council in Tlucna. The chapel is owned by the city and had not been used in years. For a very small rent (three cents per year), the mission could use the chapel. There are no other churches in this town. The chapel was refurbished and worship services begun in 2001. The Christmas Eve service saw people needing to stand outside in the cold because so many people had come to hear the Christmas message.

Two seminary students continue their studies in Plzen. They have been helpful in making a stronger link with the Czech people. There are additional young Czech men interested in studying for the office of public ministry. Two of them will be attending Bethany College beginning this fall.

The work in Latvia is primarily through the Augsburg Institute. The Institute translates Lutheran theological materials including the *Book of Concord* and publishes the *Latvian Lutheran*. This publication is a confessional Lutheran newsletter with over 5,000 copies that come out twice per month. Most of the writers for the *Latvian Lutheran* are pastors of the Confessional Lutheran Church of Latvia. The CLCL has 7

Latvian pastors who serve 9 congregations. Egons Mudulis will graduate from Bethany Seminary this May and will return to serve a congregation in Latvia.

May God continue to bless the work of Thoughts of Faith work in these countries of Central and Eastern Europe.

WOMEN'S MISSIONARY SOCIETIES

During the past year, ELS Women's Missionary Society Rallies were held in Oregon, Minnesota, Michigan, Wisconsin, Florida and California. The rallies provide opportunity for fellowship, mission information and fundraising for mission projects above and beyond the budgets of the Boards. Since its inception four years ago, Cross-stitch, the network of ELS women's mission societies, has contributed over \$120,000 to home and foreign mission projects.

DEFERRED GIVING COUNSELOR

The Rev. Richard Wiechmann serves as our Deferred Giving Counselor. His assignment is to visit the various congregations of the ELS and to encourage our members to remember the Lord in their estate plans. In the year of 2001, we know that at least 22 of our congregations received legacies amounting to more than \$1,600,000. Often these special gifts allow a congregation to undertake a project which would otherwise have been unaffordable.

Do whatever you can to promote deferred giving in your parish. If your Sunday bulletin asked a six-word question every week, the legacies to your church over a twenty-year period would amaze you. That question of six words should read: "Is the Lord in Your Will?" These six words serve a twofold purpose for our members. First of all, they are a reminder to make estate plans and to physically draft a will. Secondly, these words are a reminder to include the Lord's work in their will. That single, simple question could turn out to be a great blessing to your congregation.

Pastor Wiechmann will hold a seminar in your parish at no cost. He is willing to preach for you, to take your Bible Class or to team up with your AAL Branch for an estate planning session. Call him at 507-344-7311 and he'll be happy to travel to your congregation.

SYNOD TREASURER

Since his appointment as full-time synod treasurer one year ago Mr. Keith Wiederhoeft has carried out the duties of this position in a very professional way. The Boards of the synod receive reports on their current financial status at each meeting. Records are kept of all transactions and the oversight of the synod's budget is well performed. As a synod we should be very grateful that all financial matters are kept strictly in order.

Given all the publicity about the behavior of clergy in the Roman Catholic Church we need to certain that we have a policy regarding any kind of sexual misconduct on the part of pastors in our synod. I am pleased to report that we have such a policy and that each pastor is asked to file a letter of certification, signed by his church officers, that he has not been accused of any violation of proper conduct in this regard. Nearly all of our pastors have such a letter on file in the synod office.

PRESIDENT'S ACTIVITIES

It has been my privilege to preach at the following congregations in the past year: Newport, Wisconsin Dells, WI; Trinity Chapel, Bethany College: Holy Cross, Madison, WI; St. Paul's, Portage, WI; Peace, N. Mankato, MN, property dedication; Pinewood, Burlington, MA; Faith, Litchfield, IL; Hope, West Jordan, UT; and Our Savior, Lakeland, FL. I was pleased to officiate at the installation of the Rev. Ron Muetzel as Director of Development for Thoughts of Faith and also of Mr. Kermit Traska, administrator, on May 3. I have attended most of the Board and Committee meetings; Circuit Visitors' Conference; some of the pastoral conferences; the "Built on the Rock" Planning Session

at the Retreat Center; the CELC convention in Gothenburg, Sweden, and various other meetings related to synod work. Vice President John Moldstad represented the president at the Peru World Mission Conference as well as attending a number of board meetings, committee meetings and planning sessions. Prof. Moldstad is also chairman of the Media and Technology Committee. His assistance is much appreciated.

REPORT OF COMMISSION ON APPEALS

The Commission on Appeals, elected at the 2001 convention, met several times during this past year to come to a decision on the David Nelson appeal. The Decision is herewith printed for your information.

THE DECISION OF THE COMMISSION ON THE APPEAL OF REV. DAVID NELSON OF HIS SUSPENSION FROM THE CLERGY ROSTER OF THE EVANGELICAL LUTHERAN SYNOD

SUSPENSION

In a letter dated February 21, 2001 George M. Orvick, president of the Evangelical Lutheran Synod (ELS), suspended Rev. David J. Nelson from the clergy roster of the ELS. The reasons given for this action are as follows:

1. Your [Rev. Nelson's] unscriptural understanding of the doctrine of the call.
2. Going to the civil authorities with your case. (1 Cor. 6, 1-8).
3. Spreading slander against the president of the synod and the Board of Trustees (the 8th Commandment).
4. Causing offence to the membership of the synod.¹

APPEAL

Rev. Nelson presented the Commission on the Appeal with a document entitled "The Appeal Counts to Evangelical Lutheran Synod June 10-14, 2001 by Rev. David and Sandy Nelson." This document made seven charges against the synod president and the ELS Board of Trustees, and included numerous documents intended to support these charges.

The synod offices presented the Commission on the Appeal with a large binder with all documents on file pertinent to the case, and intended to support the suspension.

DELIBERATION

The Commission on the Appeal reviewed the synod guidelines, and at the time of its first meeting, July 12, 2001 identified all of the guidelines in effect as the basis upon which the business of the commission would be conducted.² The commission also interviewed individuals who were experienced in similar appeals cases. The commission members read the documentation, as well as a small number of other documents requested from the parties in the case or volunteered by them, or requested from individuals having knowledge of the case. In all, the commission examined more than one thousand pages of documents.

¹Letter from G. Orvick to D. Nelson, dated February 21, 2001.

²Minutes, ELS Commission on the Appeal, July 12, 2001.

After reviewing this documentation, the commission rendered a number of preliminary findings based on the documentation and relating to the suspension and appeal. Subsequently, the commission conducted hearings separately with President George Orvick and with Rev. David Nelson. Observers chosen by these two parties were present at the hearings³. At each of their hearings, President Orvick and Rev. Nelson presented a statement and answered questions that had been submitted in advance of the hearings. The commission also asked additional questions of the parties. Observers were permitted a brief statement at the close of each hearing. At the conclusion of the hearings, the parties were asked if they had any additional information to submit and whether either wished to question the other in the presence of the commission. Both President Orvick and Rev. Nelson declined to submit any further information or to question the other. After the hearings, Rev. Nelson did submit additional letters and information for the commission's consideration.

The commission believes that all reasonable efforts have been made to obtain the information necessary to reach a fair and impartial decision with regard to the appeal case before it.

CONCLUSIONS

RE: Reason for suspension #1 — Your [Rev. Nelson's] unscriptural understanding of the doctrine of the call.

The Commission on the Appeal finds that Rev. Nelson held and maintained an unscriptural understanding of the doctrine of the call as taught and understood by the Evangelical Lutheran Synod.

In the documentation and in the hearings Rev. Nelson repeatedly displayed an expectation that the president of the synod should have used his discretion so that Rev. Nelson would not have to take a call that was "less than desirable,"⁴ but rather one that was "adequate."⁵ This is contrary to our practice in the Lutheran church of "letting the call seek the man, not the man seek the call." That practice, in turn, is based upon the Scriptural principle that it is God Who, through the church, places pastors in their calls. "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers." NKJV Ephesians 4:11 (See also Acts 20:28.)

Rev. Nelson, in defending himself on this point, made a number of charges against the president, including that the president "failed to find me an adequate call,"⁶ and that the president acted out of "a calloused and unmindful bias"⁷ stemming from a discriminatory attitude toward Nelson because of his wife's physical disability⁸.

The commission finds that Pres. Orvick sought to resolve the difficulties in Rev. Nelson's circumstances and went to reasonable lengths to place his name on call lists. The president used proper discretion in this, although in retrospect it can be seen that the president may have encouraged Rev. Nelson in such a manner as to raise his expectations of receiving an "adequate" call.

³Rev. Erwin Ekhooff was present as observer at Pres. Orvick's hearing. Rev. Timothy Zenda and Rev. Robert Lawson were present as observers at Rev. Nelson's hearing. Mrs. Sandra Nelson accompanied Rev. Nelson at his hearing.

⁴Letter from Nelson to Orvick dated March 8, 1995.

⁵Letter from Nelson to ELS Trustees and Doctrine Committee dated September 25, 1996.

⁶Ibid.

⁷"The Appeal Charges," Count 7.

⁸Mrs. Nelson was diagnosed with Multiple Sclerosis.

Rev. Nelson defended his understanding of the call by saying that if he were wrong in having such expectations, he should have been told: "If what I did was wrong he should have told me!!" [Emphasis Nelson's].⁹

While synod officials may be faulted for not reproving him earlier or more personally, the commission finds that Rev. Nelson continued to justify his unscriptural understanding of the call in spite of being told that he was wrong and in spite of being suspended because of his position on the doctrine of the call. Rev. Nelson's persistence in defending his unscriptural understanding of the call cannot be justified.

RE: Reason for suspension #2 — Going to the civil authorities with your case. (1 Cor. 6, 1-8).

The Commission on the Appeal finds that Rev. Nelson did go to the civil authorities in a manner contrary to the Scriptures.

Rev. Nelson filed a "Charge of Discrimination" with the Equal Employment Opportunity Commission, a federal agency, on October 21, 1996.¹⁰ In this document, Rev. Nelson charged the ELS and the synod president with discrimination against him in employment because of his wife's disability. Subsequent to this original charge, Rev. Nelson sought a "Right to Sue," which was granted on July 6, 1998¹¹. He then brought suit in Federal District Court on August 18, 1998¹². He also brought charges against President Orvick and the ELS for age discrimination and for retaliation on April 26, 1999¹³. On July 21, 1999, he again brought action in Federal District Court against President Orvick and the ELS¹⁴.

The fact that Rev. Nelson "went to law" against his Christian brothers is clearly evident. 1 Corinthians 6:1 says, "Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?" NKJV.

Rev. Nelson's defense rests on several points. He asserts that in bringing charges before the EEOC he was only seeking expert advice, as with a consultant¹⁵, or bringing the EEOC in as a "second or third" party in Matthew 18¹⁶. He asserts that in some cases it is legitimate for Christians to go to law against other Christians. He also asserts that if he was wrong he should have been told he was wrong.¹⁷

The commission finds that none of these defenses excuse him. The documentation reveals clearly that he was doing more than just bringing in an expert, but that he was in fact making charges. The spirit in which this was done is revealed in an article written for *Options* newsletter by Mrs. Nelson, with Rev. Nelson's knowledge and consent.

⁹"An Addendum to Nelson's statement of February 26, 2002," page 5, contained in a letter from Rev. Nelson, dated March 17, 2002.

¹⁰"CHARGE OF DISCRIMINATION," Charge Number 265970130, signed by Rev. David J. Nelson and dated 10-21-96.

¹¹"Notice of Right to Sue (Issued on Request), US Equal Employment Opportunity Commission, dated July 6, 1998.

¹²United States District Court, District of Minnesota, Summons in a Civil Action, Case Number 98-CV-1894 ADM/AJB

¹³"CHARGE OF DISCRIMINATION," Charge Number 265990595, signed by Rev. David J. Nelson and dated 4-26-99.

¹⁴United States District Court, District of Minnesota, Memorandum and Order, Civil No. 98-1894 ADM/RLL.

¹⁵Deposition of Rev. David Nelson, Feb 3, 2000, Nelson vs. ELS and George Orvick.

¹⁶"An Addendum to Nelson's statement of February 26, 2002," contained in a letter from Rev. Nelson, dated March 17, 2002.

¹⁷*Ibid.*

¹⁸*Options*, Resource Center for Independent Living, Letter from Dennis West to Rev. George Orvick, dated October 30, 1996, with article by Sandra Nelson enclosed.

From the day we decided not to be victims and took action, we felt in control of our lives once again. We took our paper trail and filed a complaint with the Equal Employment Opportunity Commission (EEOC). We told them that we thought he was being discriminated against because of his known relationship to a person with a disability. We said that we thought he was being denied employment opportunities in the ministry because his wife has a disability.

It feels good to fight back. ... ¹⁸

It is true that Christians are free to go to court in various circumstances, as Paul did in appealing to Caesar, or in cases where, say, two property owners don't know where their shared property line is and agree to abide by a court's decision. No such justifying factors applied in this case, however. The issues raised in this case were clearly related to the Scriptural doctrine of the call and to church polity, which are not matters for the civil authorities to decide.

As to Rev. Nelson's argument that if he was wrong, he should have been told he was wrong: When he was in fact told that his name was not being placed on call lists because of his litigation, then he considered this retaliatory and made it the subject of another charge of discrimination.¹⁹ While synod officials may be faulted for not telling him earlier or more personally that his name was not being placed on call lists, his response clearly indicates an unwillingness to accept reproof when it was given.

RE: Reason for suspension #3 — Spreading slander²⁰ against the president of the synod and the Board of Trustees (the 8th Commandment).

The Commission on the Appeal finds that Rev. Nelson did spread slander against the ELS President and the Board of Trustees.

The commission has extensively examined the communications sent by Rev. Nelson to the pastors in the synod and to others. Taken as a whole, they unequivocally portray President Orvick and/or the members of the ELS Board of Trustees as having a reckless disregard for the law, as perjurers, as liars, as guilty of misrepresentation, misconduct in office, and abuse of their duties, and as being biased and discriminatory against the less fortunate.²¹ The commission finds that even though the synod president or the trustees possibly should have communicated more directly with Rev. Nelson and possibly should have placed him under synodical discipline earlier, the communications spread by Rev. Nelson go beyond pointing out such possible misjudgments. Such a derogatory and defamatory portrayal is contrary to the Eighth Commandment.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What does this mean?—Answer: We should fear and love God that we may not deceitfully belie, betray, slander, or defame our neighbor, but defend him, [think and] speak well of him, and put the best construction on everything.

Re: Reason for suspension #4 — Causing offence to the membership of the synod.

Strictly speaking, "causing offense" in the Scriptural sense implies leading people into sin, possibly to the loss of their faith. This reason for suspension does not indicate how offense was caused, or specifically to whom. The commission finds the charge vague. Furthermore, the commission finds no evidence presented to support the assertion that individuals in the synod were led into sin by Rev. Nelson's actions, or how one action or another actually caused offense.

¹⁹"CHARGE OF DISCRIMINATION", Charge Number 265990595, Particular IV.

²⁰It should be stated that the Commission considered this matter of slander in view of Scripture rather than in view of any legal understanding of the term.

²¹David and Sandy Nelson, 2/18/01 10:02 PM -0600, Rev. David Nelson Mailing

SUMMARY

After considering the four reasons presented for Rev. Nelson's suspension, thoroughly examining the evidence, and considering Rev. Nelson's appeal and defense, the Commission on the Appeal upholds the suspension of Rev. David Nelson.

The commission is aware of the difficult circumstances in the life of Rev. Nelson and his wife. The commission is also aware of actions of synod boards or officials that, in retrospect, possibly should have been different, and they are mentioned in the foregoing. Nevertheless, it is the determination of the Commission on the Appeal that these circumstances and actions do not justify Rev. Nelson's persistent unscriptural understanding of the doctrine of the call, his going to the civil authorities with a case against a Christian brother, or his slanderous portrayal of the synod president and the Board of Trustees.

This is the Decision of the Commission on the Appeal.

Rev. Edward Bryant
Pastor Norman Madson
Professor Sigurd Lee
Mr. Norman Werner
Pastor Theodore Gullixson

According to the synod guidelines the matter shall be finally disposed of in this manner: "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." The minutes, deliberations and notes from the committee sessions will be placed in the synod's archives.

A REQUEST FROM THE COMMISSION

The Commission on the Appeal has a request to make of the Synod Review Committee that the selection of the committee, and several other matters, receive further study. The letter of May 5, 2002 reads as follows:

Evangelical Lutheran Synod
The Rev. Craig Ferkenstad, Secretary
RR 3 Box 40
St. Peter, Minnesota 56082

May 5, 2002

Dear members of the Evangelical Lutheran Synod in convention,

The Commission on the Appeal was composed of Rev. Edward Bryant, Pastor Theodore Gullixson, Prof. Sigurd Lee, Pastor Norman Madson, and Mr. Norman Werner, who were elected by the 2001 Convention of the Evangelical Lutheran Synod. This Commission has on May 4, 2002 completed its report, "The Decision of the Commission on the Appeal of Rev. David Nelson of His Suspension from the Clergy Roster of the Evangelical Lutheran Synod." Copies of this report have been sent to Pres. George Orvick; to Pastor Craig Ferkenstad, secretary of the ELS Board of Trustees; and to the Rev. David Nelson. With the submission of this report and its later printing in the 2002 Synod Report, the Commission will have completed its work. The Commission was unanimous in all decisions reached.

Unrelated to the outcome but coming out of the Commission's experience in researching and writing its "Decision," the Commission members recommend to the synod by a vote of 4 to 0*, the following five suggestions for study concerning matters of synodical discipline and adjudication:

1. Study the matter of those who choose the slate of nominees for the Commission on the Appeal when the synod president is a party to a dispute.
2. Revise the Guidelines so that pastors and congregations have a means of seeking redress when they think they have been wronged, and not waiting for an action which they can appeal.
3. Encourage synod officials to submit written reports to the synod president of their visits to congregations and pastors.
4. Provide opportunities by which synod Circuit Visitors and pastors may better know the Guidelines on discipline and appeals.
5. Suggest alternative ways that records of discipline cases can be unsealed.

Yours in Christ Jesus,

Theodore G. Gullixson,
Secretary, Commission on the Appeal

* Mr. Werner abstained on this matter only, because he is a member of the Synod Review Committee.

NEW MEMBERS OF THE SYNOD

This year we welcome into membership the Rev. Ron Muetzel who transferred from the WELS. He was installed as Development Director for Thoughts of Faith on April 5, 2002. We also welcome our new seminary graduates who were ordained and installed during the past year. They are: Rev. Timothy Hartwig, pastor of Our Saviour Lutheran Church, Lake Havasu City, AZ; Rev. Lawrence Wentzlaff, pastor of Family of God Lutheran Church, Fort Mojave, AZ; Rev. Karl Hermanson, pastor of the Northwood-Somber-Lake Mills-Riceville-Lime Creek, Iowa, parish; and the Rev. William Grimm pastor of the Fertile-Crookston, MN parish. Let us pray for these young men asking the Lord to bless their ministries.

On the matter of receiving pastors by colloquy we must consider the following: 1) How many vacancies there are. We need to have a place for our own seminary graduates. 2) The fact that having some vacancies is acceptable so that our own pastors have the opportunity to receive calls. It is not wise to have "gridlock" so that no movement is possible. 3) And, most important, does the applicant have the necessary qualifications to become a pastor in our synod? In the past year we have had only three vacancies which we had to save for our graduates. It was easier to take people in by colloquy in years past when we had from 8-10 vacancies. Also it was considered best to wait until our synod had come to a conclusion on the Doctrine of the Ministry before accepting new members by colloquy.

The Assignment Committee met on May 8th and made the following assignments: Vicar Michael Dale to Christ Lutheran, Port St. Lucie, FL; Vicar Gregory Schmidt to Our Savior Lutheran, Naples, FL; and Vicar Kurt Kluge to Zion Lutheran, Tracy, MN. Vicar Robert Lawson Jr., presently serving Reformation Lutheran, Hillsboro, OR is waiting for a call.

2000 YEARS OF GRACE THANK OFFERING

The special thank offering commemorating the 2000 anniversary of our Savior's birth began on November 5, 2000. The theme for the two-year celebration is "CHRIST THE SAME YESTERDAY-TODAY-FOREVER" Three goals were established for the offering: One, to provide \$100,000 to provide for parish evangelism. This was to assist local congregations in their outreach programs. We are pleased that this goal was accomplished. Goal number two was to provide \$200,000 for the establishment of two new Christian Day Schools in Lima, Peru. This has also been accomplished. Goal number three was to use the remainder of the offering for the establishment of new home mission congregations. We are sorry to say that we have not met this goal. Proceeds now stand at

\$450,000. You can see that this leaves just over \$100,000 after expenses of the campaign for the third goal, namely the establishment of mission congregations. We thought we could reach \$1,000,000 for such a necessary cause. Many congregations, however, have not responded adequately to our program. It is our prayer that in the six months remaining each congregation will make an extra effort to give for this important cause celebrating the birthday of our Lord and the opening of mission stations.

THE HISTORICAL SOCIETY

On Saturday, June 15, 2002, the sixth annual meeting of the ELS Historical Society will be held at Lime Creek Lutheran Church, Lake Mills, IA. The program will consist of the historical background of Lime Creek, the birthplace of our synod; the art and architecture of Lime Creek Church; an historical review of the 1918 founding convention of the ELS, a visit to the site in Minnesota, 1 1/4 miles away where some of the meetings were held and also reminiscences by descendants of pastors and laymen who participated in the Lime Creek Convention. The Historical Society business meeting will be held as well as a hymn sing. Transportation will be available from Mankato to Lime Creek, a distance of about 65 miles.

OTTESEN MUSEUM

At last our Ottesen Museum has a home! For years it has been moved from one closet to a stairwell to a remote room! This was not right! The mementos or artifacts from our past deserved better! Now we hope they are in a place which they can really call home. The house next door to the Seminary at 4 Brown's Court has been remodeled into additional office space and, at last, a Museum. The garage (please don't call it a garage any longer) has been converted into excellent space for the preservation of things from the past. No longer will Ottesen's elaborately carved heirlooms, from his father's time, be ignored. Even his pipe holder will be preserved! No longer will Mrs. Reque's cradle be hidden, after having been brought to Wisconsin in 1842. Her love of the past, along with others, will be vindicated. She was born in 1869 and lived to be 103 and worked in the Museum when it was in the attic of Bethany College. See the May issue of the Lutheran Sentinel about how the Museum was organized.

The Museum is named after Jacob Aal Ottesen, (1825-1904) one of the founding fathers of our synod. His daughter, Hannah, who died in 1932, gave many of the family heirlooms to the synod. For this reason the Museum has been known as the Ottesen Museum for many years.

You are invited to come and see. Walk down the sidewalk towards the seminary and there you will see a building designated by the Board of Trustees as the "Evangelical Lutheran Synod Offices: Missions, Archives and the Ottesen Museum." We plan to hold a dedication service at the synod convention in June 2003, which will be the 150th Anniversary of the founding of the old Norwegian Synod in 1853.

Do you have artifacts from days past which should be preserved in the museum? If so, please contact the synod office at 507-344-7354.

SINCERE APPRECIATION

I would like to express my sincere appreciation to all who have served in this past year: First of all to our **PASTORS**: How faithfully these dedicated men go about their work. Week after week they prepare sermons, teach classes, visit the sick, meet with boards and committees and perform all kinds of church-related tasks, and some not so church related, as they go about their duties. They do their work sometimes at salaries that are half of what they could make in the secular world. Secondly, we thank those who serve as **MISSIONARIES** at home and abroad. Sometimes they have to search long and hard to find one soul who will listen to the Word. And who would neglect to mention our dear **TEACHERS** in our Christian Day Schools. In the By-Laws of our synod it is stated that we are to "promote and support the establishment of Christian Day Schools for the instruction of the young." By-laws, p.5, chap. 111, f. The list goes on:

Our loyal and dedicated **FACULTY AND STAFF** at Bethany Lutheran College and Bethany Lutheran Theological Seminary led by President Marvin Meyer and President Gaylin Schmeling; our synodical staff which consists of Rev. Steven Petersen, Missions Counselor; Rev. Richard Wiechmann, Deferred Giving Counselor; and Keith Wiederhoeft, our synodical treasurer. Besides these workers we have two faithful secretaries for seminary and synodical work. They are Melvina Aaberg and Mary Jane Tweit. Last, but not least, we mention all the faithful men and women who labor in our congregations so the work may go on. To all of these workers we say, "May God bless you and keep you, Your labors are indeed appreciated and we thank you from the bottom of our hearts."

BETHANY LUTHERAN COLLEGE ANNIVERSARY

Our Bethany has now been in operation for 75 years under the ownership of the Evangelical Lutheran Synod. A major celebration of this event will take place on the weekend of July 14. You are all invited to celebrate and give thanks for God's wondrous grace which He has so richly poured out upon our school. President Marvin G. Meyer, who has so capably led Bethany for the last 20 years, has announced his retirement at the end of this calendar year. Our synod owes Dr. Meyer a real debt of gratitude for his dedicated and effective leadership. Perhaps the greatest achievement was the transition to a four-year college. This could not have been done without much help from the Lord and the leadership of Pres. Meyer and the faculty. Pres. Meyer's wife, Pat, deserves honorable mention also for her years of service. Another major accomplishment was the establishment of a sound financial base on which the school may continue to build. Besides this, all one has to do is to look around at the campus to see what progress has been made. With the exception of Old Main, we have a practically new campus! On May 17th our second class of four-year students graduated. What a blessing to have such a Christian school with high academic standards and consecrated Christian teachers. Yes, "High amid the trees you stand, Bethany, O guide of youth. Pointing up with kindly hand, filling hearts and minds with truth." (The Bethany Song).

CONCLUSION

It is with thanks and praise to the Lord that I herewith submit my 29th and final report to the Evangelical Lutheran Synod. It has been a real privilege to serve as president for so many years. I now urge the convention to go forward with determination and eagerness to carry on the Lord's work in the years to come, remembering the words of the Apostle Paul, "therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." I Corinthians 15:58.

In Jesus' Name
George M. Orvick, president

BUILD ON THE ROCK

A VISION STATEMENT
FOR THE DECADE AND BEYOND

"BUILD ON THE ROCK" is the title for this "look into the future" of our beloved Evangelical Lutheran Synod. It was none other than Dr. Martin Luther who wrote these words, "...It is necessary to **take one's stand as on a rock**, not regarding the towering waves and threatening winds or the onrushing waters. This only should be regarded, that peace and quiet, grace and honor belong to them who know and do the things of God." (LW, Vol. 40, p. 42) The Prophet Isaiah has likewise given this exhorta-

tion, "Trust in the Lord forever, for the Lord, **the Lord, is the rock eternal.**" Isaiah 26:4. These words, then, will serve as a fitting introduction to this effort to give encouragement and direction for the future of our synod. As we do this we must never forget the words of our ELS Constitution and By-Laws so that we remain faithful to our doctrine and our mission. In Chapter I, Par. 2 we read "The only source and rule of the Synod's faith and doctrine is the Word of God, revealed in the canonical books of the Old and New Testaments." On page 3 our mission is identified in Chapter III, "The Synod exists to carry out the command of Jesus Christ to preach the Gospel to every creature (Mark 16:15; Matthew 28:19-20), to contend for the faith (Jude 3) and to promote the development of Christian life (Galatians 5, 22-25) within its membership."

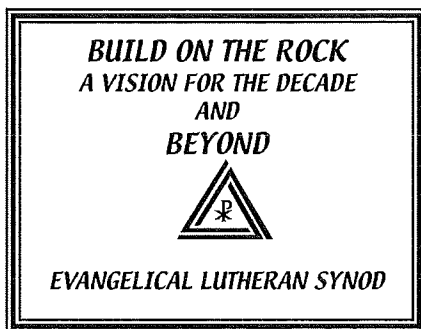
When changes are about to take place it is an opportune time to take a look at the whole structure to see if the organization is functioning to its maximum potential. This year changes will be made in the office of synod president and in the presidency of Bethany Lutheran College. Many other positions are up for election at our June convention. We therefore propose that it is time to examine the structure of the ELS and to submit new ideas for the work of the synod.

God is the master planner. His vision for the future is recorded for us in Holy Scripture. He looked into the future and saw the needs of His people down to their smallest requirement. Out of love God created the heavens and the earth for the blessing and enjoyment of His people. What an amazing plan He devised for the care of mankind. He saw to it that marriage, useful work, beauty, and enjoyment were all a part of the creation. "God saw everything that He had made, and behold, it was very good." Gen. 1:31. But a terrible tragedy took place. Man, who was created with the power to choose between good and evil, yielded to the temptation of the devil and fell into sin. He thereby rebelled against God and brought sin and death into this world. God, however, still loved fallen mankind. He did not want anyone to perish. He therefore devised a plan that

would redeem man from the punishment and condemnation of sin and enable Him to once again enjoy the blessings of paradise. What a plan it was! It was terribly costly. It required the sacrifice of God's very own Son, the Lord Jesus Christ, to redeem fallen man, to take away the guilt of sin, and to make it possible for man to live again in a marvelous place called heaven. Here he would enjoy blessings for evermore. Finally, He will destroy this present earth and create a new place as the everlasting habitation for all those who truly believe in Jesus as their Savior. Now that is planning! That is having a "Vision for the Future."

As we gaze into the past we see that the Lord has blessed this little flock known as the ELS in so many ways:

- He has preserved us in the pure teachings of His Word.
- He has granted us outward growth. The 1970 Synod Report shows that we had 87 congregations with 15,663 souls. The 2001 report lists 142 congregations with 21,759 souls. This is a growth of 40% in the number of souls and 60% in the number of congregations. The 1970 Report lists the names of 56 pastors serving congregations. The 2001 Report lists 113. This is an increase of 101%. The 1970 Report lists Christian Day Schools with an enrollment of 302 students and 18 teachers. The 2000 Report lists a total enrollment of 1,279 students and 92 teachers.
- Of the increase in congregations about 28 are new ELS mission starts. About 39 came to us from the LCMS. Thus we see that most of our growth in the past came



from LCMS congregations or groups coming over to the ELS.

- In the past 35 years we have opened mission fields in Peru, Chile, Ukraine and the Czech Republic (UK and CR under the direction of Thoughts of Faith.)
- Bethany Lutheran College has achieved remarkable expansion in enrollment, campus expansion and the change to a four-year institution.
- Bethany Lutheran Theological Seminary has a new building and upgrading in its program of training pastors.
- There has been a similar advancement in the work of all of our boards and committees.

Many changes were made in the structure of the synod and attempts to improve the operation in the past 35 years. Here are just a few.

- In 1965 the **Evangelical Lutheran Confessional Forum** was established to enhance the communication between the WELS and ELS.
- In 1968 **foreign mission work** was begun in Lima, Peru.
- In 1971 the synod requested that all congregations submit a **statement of intent** re: their contribution for the next year.
- In 1972 the boards for **Elementary Education, Secondary Education and Youth** were amalgamated into one **Board for Education and Youth**.
- In 1979 the **Thoughts of Faith** organization began radio broadcasts to Ukraine.
- In 1980 the president of the **synod appointed a special long-range planning committee** to develop a five-year program of future needs and allocations.
- In 1980 congregations were encouraged to be sensitive to the **specific needs of social ministry** in their own areas.
- In 1980 a statement on the **Doctrine of the Church** was adopted.
- In 1980 A committee was appointed to plan a synod-wide special offering for home missions. It was called **"Partners in the Gospel."**
- **A special Bible Study Committee was inaugurated** and carried on a program of synod-wide Bible study. **Bible class enrollment increased by nearly 1000 participants between 1984 and 1985.**
- At the 1986 convention the synod elected its **first full-time synod president**.
- In 1987 it was reported to the convention that over **\$700,000 in cash and pledges was contributed to the Partners in the Gospel Home Mission offering.** It ended with nearly \$1,000,000.
- In 1990 a statement was adopted on the **scriptural position on the roles of men and women in the church.**
- In 1990 Thoughts of Faith began work in the Czech Republic.
- In 1991 the synod encouraged the **Worship Committee** to examine the possibility of assembling and **publishing a new hymnal.**
- In 1992 The Board for Foreign Mission began work in Chile
- The **Confessional Evangelical Lutheran Conference was founded April 27-29, 1993. This took place at Oberwesel, Germany and now includes 15 church bodies**
- At the 1996 convention the synod approved the proposal to make **Bethany Lutheran College a four-year baccalaureate-granting institution.**
- At the 1996 convention the **Board for Foreign Missions was encouraged towards the establishment of Christian day schools in Peru.**
- In 1996 the new **Evangelical Lutheran Hymnary** was published.
- At the 1997 convention a **statement was adopted on the Lord's Supper.**
- At the 1997 a **full-time Missions Counselor was authorized.**
- The **Office of Deferred Giving Counselor for the synod was added in September 1997.**
- It was resolved that the Evangelical Lutheran Synod approve a ten-year **\$100,000,000 program of institutional development in support of Bethany Lutheran College becoming a four-year baccalaureate-granting institution.**

- The **2000 YEARS OF GRACE THANKOFFERING** was begun in December of 2000 with a goal of \$1,000,000. A program to help congregations with outreach was begun as well as the establishment of two Christian Day Schools in Peru. The remainder is for home missions. The results, however, show that we have reached \$450,000 and thus are not meeting expectations.
- In the year 2001 the **position of synodical treasurer became a full-time position appointed by the Board of Trustees**.
- A new revision of the Explanation of the Catechism was presented to the 2001 convention.
- **Two Christian Day Schools were opened in Lima, Peru.**
These, among others, were real steps forward in the life of our synod and we thank and praise the Lord for blessing our efforts.

We also need to look into the future and see how we can better serve the Lord in the years to come. This subject was introduced at last year's convention. In my annual message it was stated that: "As I enter upon the last year of service as president of the Evangelical Lutheran Synod it seems right to me that I should leave office with some kind of vision for the future." Now that my final year has gone by, I am pleased to report that we have identified some areas where we could improve our efforts. A church body needs to look to the future to determine whether or not its needs are being met and how to maximize its potential. Just as an individual needs to have periodic "check ups" on the health of his body, so a church body needs to examine itself to see if it is being a good steward of all its responsibilities. The Board of Trustees engaged Mr. Paul Tweit to lead a group of 42 people in the planning process. Of these, 21 were pastors and 21 were laymen. The group met together at the Marvin M. Schwan Retreat and Conference Center on August 11-13, 2001. They engaged in a process which is marked by the acronym SWOT which stands for Strengths, Weaknesses, Opportunities and Threats. Using this as its outline the committee identified numerous items for consideration. These have been condensed to 7 issues which need study and attention. Also there are recommended strategies for dealing with each one. I list here those 7 issues, identified by a cross-section of our constituency, both clergy and lay, which should be studied.

Issue No. 1: Engaging Synod Membership

Objectives:

1. To assist congregations in developing congregational leaders.
2. To identify, cultivate and train synodical leaders.
3. To track and monitor the progress of synodical resolutions.
4. To evaluate the effectiveness of annual synod conventions.
5. To provide for representation of Christian day school teachers at synod convention.
6. To use the synodical statement educating and helping implement men and women as to their God-given biblical roles.

Strategies:

1. Develop networking opportunities at the synod convention for lay leaders.
2. Promote a leadership development "short course" at Bethany Lutheran College.
3. Offer workshops and breakout sessions for various congregational leaders, host congregational leader retreats, and develop programs that can be taken "on the road" to the congregations.
4. Develop a leadership handbook for congregations.
5. Conduct regular reviews of progress in carrying out synodical resolutions.
6. Restructure synod convention, such as:
 - a. Consider alternating pastors' conference and synod convention
 - b. Hold regional/circuit meetings in alternate year that could include:
 - 1) Lay leader workshops

- 2) Women's Missionary Society
- 3) Youth gatherings
- c. Congregations with Christian day schools be afforded one additional delegate with the additional recommendation that, when possible, this delegate be a teacher who is a permanent member of the synod.
7. Add adjunct boards and committee members appointed by the president for a one-year term in the interest of developing an experienced pool of candidates.
8. Review the procedure for election of synodical officers.
9. Explore ways to expand opportunities for women to serve the Lord through working in and with the synodical structure.
10. Create a Bible study and appoint a women's education committee to educate other women.

Issue No. 2: Harmony/Relationships

Objectives:

1. To establish a more harmonious atmosphere and working relationship within synod.
2. To build consensus of critical issues and decisions.
3. To improve knowledge of Bethany Lutheran College among pastors and church members.
4. To establish a better fraternal working relationship between the college and seminary.

Strategies:

1. Develop a synod-wide speakers' bureau to heighten awareness of Bethany Lutheran College and integrate relationships between our churches.
2. Produce information by which the synod will be better informed of its college and the college better informed of its synod. This should include an orientation package for pastors, teachers, and new staff.
3. Synod, seminary and college presidents meet seeking ways to facilitate working relationships between college and seminary
4. Recommend that consolidation of churches take place to eliminate one pastor serving four or five congregations.
5. Rename Doctrine Committee in light of new corresponding duties.
6. When special doctrinal issues within the synod arise, the doctrine committee should attempt to use methods which will build consensus and acceptance of decisions, seeking out and gathering input from various perspectives.

Issue No. 3: Identity /Evangelism

Objectives:

1. To establish a publishing house.
1. To inform ourselves and others about Christ and the ELS:
 - Our members
 - Other Christians
 - The unchurched
 - New members

Strategies:

1. Establish an ELS publishing house by expanding the mandate of the current Technology Committee in order to:
 - a. Create productions for a variety of media and a variety of audiences
 - b. Identify and promote biblically sound products
2. Develop materials to help ELS congregations and others understand who/what the ELS is.
 - a. Recommend that ELS pastors, on a regular basis, use the materials provided.

- b. Provided materials are to focus on doctrine and life. On an ongoing basis include information about the synod that can be presented in congregational meetings.
 - c. Conduct an annual orientation program for all new pastors, Christian day school teachers, college professors and staff.
3. Prepare materials and programs to bring to the ELS congregations for congregation members to reach out to other Christians and the unchurched.
 - a. Parish Evangelism Assistance
 - b. FRAN (Friends, relatives, acquaintances, neighbors)
4. Develop more "simple" (3rd grade level) Gospel message tracts to reach out to the unchurched like "God's message to you."

Issue No. 4: Meeting Spiritual Life Needs in Congregations

Objectives:

1. To generate awareness of and to increase the availability of experts and resources that will benefit our churches and schools.
2. To provide increasing support (both capital and operating) for Christian day schools.
3. To support synod members by helping to provide Christian secondary education for their children.

Strategies:

1. Write materials designed to educate newcomers and members of our churches in our Lutheran liturgies and to illustrate to our pastors where variety in worship forms is possible. Compile a list of expert resources on:
 - a. Evangelism training
 - b. Stewardship training for local congregations
 - c. Leadership/organization training
 - d. Education resources
 - e. Family counseling resources
 - f. Estate planning
2. Publish a list of expert resources to distribute to all congregations
3. Develop programs and materials to assist congregations to form day cares, pre-schools, and Christian day schools.

Issue No. 5: Professional Development

Objectives:

1. To increase the number of students who are to be trained as pastors and Christian day school teachers.
2. To increase the opportunities for synod clergy to develop their knowledge and skill through continuing education
3. To be assured the synod's professional workers and their families are adequately cared for.

Strategies:

1. Develop a plan in conjunction with the college and seminary administration for recruiting students for the seminary from the college student body.
2. Develop a plan to recruit students from the local congregations, such as through video-links, bulletin inserts, specific recruitment videos, campus visits, Sentinel articles, Young Branches articles, web site, etc.
3. Conduct a survey to determine the interest of the clergy in continuing education and present the results of the survey with their recommendations. (Examples: venues may include distance learning, regional seminars, book review session, retreats.)
4. Appoint an ad hoc committee to develop a compensation package for called workers that is more consistent with today's economy.

Issue No. 6: Stewardship

Objectives:

1. To present a stewardship effort that stresses the urgency to do the Lord's work because of His promise to return soon.
2. To understand— practice Biblical stewardship principles through the knowledge of the Gospel and the needs of the church.

Strategies:

1. Prepare materials and facilitate the training for congregational use of these materials.
2. Use lay leadership to organize, train, and carry out stewardship in congregations.
3. Assist congregations in analyzing and in meeting their stewardship needs: budget, time and talent, called workers.
4. Work with individual congregations to gain annual understanding of and commitment to synodical needs, including the Schwan funds.
5. Continue stewardship education for seminary students, pastors and lay people.
6. Define the needs and develop a job description to call/employ a fulltime stewardship development person in synod headquarters.

Issue No. 7: Technology/Communication

Objectives:

1. To establish a board or commission to identify ways of addressing societal, family and life issues that may be important to the spiritual lives of our members.
2. To provide stronger leadership in the synod concerning family and social issues.
3. To determine ways of identifying these societal, philosophical and ethical family and life issues and identify resource people of our fellowship and establish a clearinghouse for materials that may be used to educate our congregation members in these areas.
4. To develop a plan to communicate with post high school age adults in order to maintain an active relationship with others in our fellowship and provide opportunities for service to the church.
5. To do the Lord's work effectively in the ELS through the use of technology.

Strategies:

1. Propose guidelines and bring recommendations for establishing a board or commission to implement this objective.
2. Create a new synod board for media and technology.
3. Produce materials and develop ways to educate our synod members. (Examples: brochures, bulletin inserts, videos, distance education, donating computer equipment that has been replaced or upgraded to congregations and Christian day schools, sending students to assist congregations with evangelism and canvassing, etc.)
4. Define the needs and develop a job description to call/employ a fulltime communication and technology person in synod headquarters.
5. Regularly identify opportunities for service at home and abroad.
6. Restructure the Board for Christian Service to respond to family and social issues.

DEALING WITH THESE ISSUES

These, then, are the issues that were identified at the Schwan Retreat and Conference Center in August of 2001 and suggestions for dealing with them. There were many ideas discussed. All of these were then submitted to a small committee consisting of Paul Tweit, Rev. Steven Petersen, Prof. John Moldstad, Jr. and your president.

There were 25 original issues delineated. These were then condensed down to the seven that are included here. I believe that much good can come from wrestling with these topics so that we can operate as effectively as possible. This is where the difficult part enters the equation. It is one thing to identify them and quite another to act upon them.

I herewith submit them to the synod convention as part of my report. The report will be referred to the committee on Miscellaneous Matters for action. In this way we can get started right away without undue delay. There are various procedures that the Floor Committee might recommend, such as: 1) Refer the matter to the standing Planning and Coordinating Committee, 2) Recommend that a special committee appointed by the president be assigned the task of overseeing the project, 3) Selecting various standing boards and assigning to them the various ideas here presented, 4) Engage an individual to "manage" the undertaking and to be responsible for seeing to it that the ideas here presented did not die without due consideration. Any of these, or a combination, might be the answer. We hope that within the next three years significant steps can be taken implementing proposals that are selected.

It should be noted that a good many of the suggestions under the ISSUES are already in place. Others can simply be referred to a standing board for action. For others perhaps a new committee needs to be created. When this is done the task may not seem to be so formidable. It will be hard work to make use of these suggestions so as to derive some benefit for the synod, but I believe it will be worth the effort.

I wish to express sincere thanks to the forty participants who freely gave of their time and talents at the Retreat last August. Special thanks are due to Mr. Paul Tweit for organizing the Retreat and for helping to distill the suggestions into a manageable form. Rev. Steven Petersen and Prof. John Moldstad Jr. deserve our appreciation for their help also.

May the Lord bless our efforts to improve our organization so that it may better serve our membership and answer some of the needs that are being felt by pastors and members. It is our prayer that this VISION FOR THE NEXT DECADE may produce a lasting blessing.

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

George M. Orvick, president

Build on the Rock – Participants

Mr. Paul Tweit, Facilitator

Pastors

Bartels, Rev. Mark
Ekhoft, Rev. Erwin
Ferkenstad, Rev. Craig
Gernander, Rev. Jerome
Huhnerkoch, Rev. Herbert
Kuster, Dr. Thomas
Madson, Rev. Jonathan
Moldstad, Rev. Donald
Moldstad, Rev. John A., Jr.
Obenberger, Rev. Glenn

Orvick, Pres. George
Petersen, Rev. Steven
Preus, Rev. Rolf
Russow, Rev. David
Schmeling, Pres. Gaylin
Schneider, Rev. Paul
Smith, Rev. Michael
Teigen, Rev. Erling
Theiste, Rev. Frederick
Thompson, Rev. Matthew
Wiechmann, Rev. Richard

Laymen

Behr, Mr. Dennis

Born, Prof. Silas

Brekken, Mr. Matt

Brown, Mr. Robert

Dee, Mr. Ryan

Duin, Mr. Keith

Eisenbeis, Mr. Chris

Fahning, Mr. Lyle

Griffin, Mr. Greg

Jaeger, Mr. Steven

Mantey, Mr. Curtis

Manthe, Mr. Theodore

Meyer, Mr. Leroy

Meyer, Pres. Marvin

Quist, Mr. Allen

Reason, Mr. Tom

Thiele, Mr. Tim

Traska, Mr. Kermit

Werner, Mr. Norman

Wiederhoeft, Mr. Keith

Young, Prof. Ronald



CONVENTION ESSAY

THE LORD WILL PROVIDE

The Rev. Theodore G. Gullixson

1) Lydia was raised in Tarapoto. Like many others, she moved to Lima, Peru looking for work and a better future. Little did she know what God had in store for her and many others. She visited the barrio church in Año Nuevo and after instruction from Missionary Tim Erickson she was baptized. Lydia soon demonstrated that she was very gifted in working with children. She became the teacher at the church's preschool. The preschool parents wanted her to continue teaching their children so much that Lydia became an important reason for starting the school there this year.

2) God also used Lydia to bring rich blessings to many others. When she heard that Missionary Terry Schultz wanted to do mission work in new areas, she urged him to preach the gospel to her family in Tarapoto. Three years ago Missionary Schultz and others made that trip. Her brother Oto and his wife Nely believed the Gospel. They owned a small restaurant in the town. Each Tuesday evening when the restaurant was closed, the missionaries held services and Bible Classes and on Sundays they had Sunday School. God also provided Vicar Ronal, who is studying through the seminary and living in Tarapoto. He married Oto and Nely's daughter Nancy.



3) Oto's neighbors, Ramon and Soccoro, often ate at the restaurant. They listened to the missionaries and were confirmed. They came from Pelejo, which was six hours overland to Yurimaguas and more hours south by speedboat on the Rio Huallaga. Through contacts from these two men, the missionaries began preaching the gospel in Pelejo and the Holy Spirit brought many to faith in Jesus. In time the Holy Spirit opened the door to preach the Gospel in the neighboring town of Nuevo San Jaun and in Parinari, Chayahuita villages where small groups of believers are found.

4) In Pelejo, people introduced Missionary Schultz to a hunter, Emilio, who took the missionary to Nuevo Barranquita, where twenty-two people were baptized in one day. By God's grace, a Lutheran elementary school was started this year. This school named "Wawaru'sa Kiskusken" (Chayahuita for "Children of Jesus") has twenty children enrolled and recently was approved by the Peruvian Department of Education.

5) As they passed through Yurimaguas on their way to Barranquita, Missionary Schultz met Orlando, who put him in contact with Basha and Manihuari, chiefs of the Shapra tribe in Viejo Limon Cocha. After a harrowing trip to that village, other children were baptized and the whole village begged the missionary to return soon.

6) All of the people who have heard Missionary Schultz preach the Gospel in the Amazon River basin can be traced to Lydia's desire to bring the Gospel to her family. However, this is not Lydia's story, but God's providential story as "God gives the increase" of souls to His Holy Christian Church.

7) Stories of God's providence similar to this can be found in our other foreign mission fields, home missions, and in each congregation. They show us God's amazing providence of grace, just as He promised: "So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please" (Isaiah 55:11). These stories demonstrate the truth that Samuel proclaimed at Ebenezer and that we sing:

The Lord hath helped me hitherto
By His surpassing favor;
His mercies every morn were new,
His kindness did not waver.
God hitherto hath been my Guide,
Hath pleasures hitherto supplied,
And hitherto hath helped me (ELH #71:1, TLH #33:1).

8) This essay represents a journey between “The Lord has helped us” and “The Lord will provide” to the end that we grow in our appreciation for what God does and in our trust in His loving will.

9) God’s providence is such a vast topic that this essay can only present a summary of what God has done to help us. For God’s providence includes every individual human being, every creature He has made, and all the non-living material and forces of the universe. It encompasses everything God has done in history, in the universe and on earth, and in God’s work of salvation. Every person is the object and recipient of God’s good providence. All the familiar Bible stories proclaim God’s providence. Even the one book of the Bible which does not use the word “God” speaks of His providence, as Mordecai told Queen Esther, “Yet who knows whether you have come to the kingdom for such a time as this?” (Esther 4:14). The Queen took courage and by God’s grace was able to stop Haman’s plan to kill all the Jews. As we examine how “The Lord has helped us” and believe that “The Lord will provide,” this essay will also look at the treasury of Christian hymnody, for most hymns speak of God’s providence.

Well He knows what best to grant me;
All the longing hopes that haunt me,
Joy and sorrow, have their day.
I shall doubt His wisdom never;
As God wills, so be it ever;
I to Him commit my way. (ELH #468:5; TLH #425:5).

God Provides For All

10) “Praise God from whom all blessings flow! Praise Father, Son and Holy Ghost.” These words praise the triune God as the source of every blessing. As our Creator, Redeemer, and Sanctifier, God has provided us with every good thing, as the hymn “I Will Sing My Maker’s Praises” states,

All that for my soul is needful
He with loving care provides,
Nor of that is He unheedful
Which my body needs besides.
When my strength cannot avail me,
When my powers can do no more,
Doth my God His strength outpour;
In my need He doth not fail me.
All things else have but their day,
God’s great love abides for aye. (ELH #448:3, TLH # 25:3).

11) The prophet Elijah directly experienced the Lord’s good providence. When Elijah told King Ahab that no rain would come, “except at my word,” God instructed Elijah to hide by the brook Cherith. God provided bread and meat each morning and evening by means of a raven. When the brook dried up, God sent Elijah to a widow of Zarephath. God provided oil and flour for the three of them during the rest of the three-year famine (1 Kings 17).

12) What about the other believers in Israel during that famine? Did God help them? God provided Obadiah, who was over the household of King Ahab. When Jezebel killed many prophets of God, Obadiah hid one hundred prophets in caves and fed them with bread and water (1 Kings 18).

13) The Bible is filled with stories of God providing for His people through miracles or by natural means. History contains similar stories where God provided rain, protection, or comfort in many needs. Indeed, Christians of every age have their own accounts of how God has helped them. An example comes from Northwood, Iowa in the 1860s.

14) Pastor Torger Torgerson regularly drove his buggy to minister to people in communities which were over one hundred miles from his home in Northwood, Iowa. Once,

when Mrs. Torgerson rode with her husband, they lost the trail in the evening darkness. Just as they resolved to sleep in their buggy, they heard a cow bell and found a house to stay in. Mrs. Torgerson piously said, "Those cows shook their heads for our sake." She meant, of course, that God provided a way for them to find shelter.

15) Neither did she worry about daily bread. Mrs. Torgerson relates, "Once we had a hired-girl who liked to tease me about my feelings that the Lord would provide somehow. One noon she came up from the cellar saying that she had in her hands the last piece of pork and the last ounce of syrup. Then she added, 'But, I suppose you have enough faith to make pork and syrup just come of themselves.' That very afternoon a farmer brought a slice of fresh pork and a jar of sorghum syrup which he had cooked himself. Nor did this happen only once. Another time at a meeting of pastors, I discovered that I had not enough butter and candles for my guests' bedroom. Next morning, without a word having been said, a man came with a jar of butter and six candles." (From the ELS Archives, written by the Rev. Erling Ylvisaker, Madison, Wisconsin.)

16) The pioneers were not more dependent upon God's providence than we are today. However, they were more aware of it because they did not have stores with shelves filled with food and other things as we do today. Because of the great prosperity God has given our country since the great Depression in the 1930s, people tend to take God's providence for granted, forget to acknowledge God as the source of all things, and not look to Him for help in times of trouble. May God's anger never be kindled against us because we have become ungrateful concerning His bountiful providence. Instead, let us ever sing:

O Lord, whose bounteous hand again
Hath poured Thy gifts in plenty down,
Who all creation dost sustain
And all the earth with goodness crown,
Lord of the harvest, here we own
Our joy to be Thy gift alone. (TLH # 567:1).

The Definition of God's Providence

17) In the Bible, the word "providence" is not used in reference to God. Nevertheless, the Bible provides a multitude of examples of how God provided for His people. Perhaps the simplest definition of God's providence is written by King David, "The Lord is my Shepherd, I shall not want" (Psalm 23:1) where the original Hebrew means "I shall not be in need (lack)." David describes two important thoughts about God's providence: 1) God cares for me as a shepherd cares for his sheep, and 2) I shall never lack any good thing. Thus we sing:

The Lord my faithful Shepherd is,
And me He safely guideth;
I shall not want, for I am His
Who all things good provideth.
I follow Him, I hear His voice,
In Him my Lord I do rejoice—
Blest am I in His keeping (ELH #368:1)

18) The word "Providence" derives from a Latin word which literally means "to see before" or foresight. Thus, when Adam and Eve sinned, God had already determined to send His only-begotten Son to crush Satan's head and deliver the human race from sin and death. When King Saul became an unfaithful king, God already had provided another king after His own heart and directed the prophet Samuel to anoint the young shepherd boy David as the next king. Because God sees beforehand all that will happen, we can trust that "The Lord will provide."

19) Providence has been defined this way: "Divine providence is that activity of God whereby He uninterruptedly upholds, governs, and directs the world which He has created" (Paul Bente, "The Providence of God," *The Abiding Word*, II:79).

20) Martin Luther's *Small Catechism* describes how significant God's providence is in our lives: "I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; that He richly and daily provides me with food and clothing, home and family, property and goods and all that I need to support this body and life; that He protects me from all danger, guards and keeps me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am duty bound to thank and praise, to serve and obey Him. This is most certainly true." (*Small Catechism*, Apostles' Creed, Explanation to the First Article). Solomon said of God, "Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all" (1 Chronicles 29:12).

Praise God from Whom All Blessings Flow

21) The Bible teaches that God in heaven is the source of all blessings: "Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all. For all things come from You" (1 Chronicles 29:12, 14). Therefore, "all Your works shall praise You, O Lord" (Psalm 145:10), as the hymn says:

We sing the almighty power of God,
Who bade the mountains rise,
Who spread the flowing seas abroad,
And built the lofty skies.

We sing the wisdom that ordained
The sun to rule the day;
The moon shines, too, at His command,
And all the stars obey. (TLH #43:1-2)

22) **Creation of all things:** God's gracious providence began with His six-day creation of heaven and earth. The "worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Hebrews 11:3). God used His wisdom and infinite power to create the whole universe with order and design. God's mighty Word caused all things to exist. John states that the Word was God, "All things were made by Him, and without Him nothing was made" (John 1:3). King David called on the heavens, angels, sun, moon, and all the stars to praise the Lord, adding: "Let them praise the name of the Lord, for He commanded and they were created. He also established them forever and ever; He made a decree which shall not pass away" (Psalm 148:5-6). Thus we sing:

Father, in whom we live,
In whom we are and move,
All glory, pow'r, and praise receive
For Thy creating love. (TLH #241:1)

23) God established the "laws of nature" which govern how His creation of matter and energy interacted with one another. He commanded the plants, animals, and mankind which He created to "be fruitful and multiply" and fill the earth (Genesis 1:22). By this command, God provided that His creation be maintained and be used. He had the foresight to design everything so that life could continue even under the changed conditions on earth brought about by the fall into sin and by the Flood. The Bible teaches that God created the earth for a purpose: "For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: 'I am the Lord and there is no other'" (Isaiah 45:18).

God's Providential Rule

24) The second verse of Johann Schultz' hymn "All Praise to God, Who Reigns Above" declares,

What God's almighty power hath made,
His gracious mercy keepeth;
By morning dawn or evening shade
His watchful eye ne'er sleepeth;
Within the kingdom of His might,
Lo, all is just and all is right,
—To God all praise and glory! (ELH #435:2, TLH 19:2)

25) The God who created the world is the God who preserves it. God was not like the maker of a grandfather clock or like the builder of a house. For their work is purchased by others and its maker has no more concern about it. The Bible states that Jesus "upholds all things by the word of His power" (Hebrews 1:3). When David stated that God "made a decree that shall not pass away" he was speaking about God's providential care of His creation.

26) God's providence involves all creatures on earth as recipients of God's care and blessings. No creature could live without God's help, "since He gives to all life, breath, and all things" (Acts 17:25). Conversely, the Bible says, "You hide Your face, they are troubled; You take away their breath, they die and return to their dust" (Psalm 104:29). God cares about all people, as Jesus stated, "He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matthew 5:45). His providence encompasses everything from the smallest meteor to the largest galaxy, from the beginning of time to the Last Day, from the minutest bacteria to the human race.

27) Not all have agreed with this teaching. The Church father Jerome once wrote, "It is an absurd detraction of the majesty of God to say that God knows every moment how many gnats are born on earth and how many die; how many bedbugs, fleas, and flies there are on earth, what number of fishes live in the water. We are not such fatuous sycophants of God that while we make His power concern itself with most insignificant affairs, we are unfair to ourselves by assuming a like providence extending over rational and irrational creatures." Francis Pieper comments that Jerome "fears that men might not receive the attention due them if God concerned Himself also about the small irrational creatures individually." However the Church fathers settled this question with the Scriptural axiom: "If it was not unworthy of, and improper for, God to create even the minutest creatures, much less can it be improper for Him to rule over what He created" (F. Pieper, *Christian Dogmatics*, Vol 1, pages 485-486). God rules over all things so that nothing happens without God knowing it and allowing it to happen. For Jesus said, "Not one of the [sparrows] falls to the ground apart from your Father's will" (Matthew 10:29).

28) Jesus Himself is the ruler of the world. For the Son of God who came to rescue the world of sinners is the same Son of God and Son of Man who rules over all things. *The Augsburg Confession* states, "Afterward [Jesus] ascended into heaven to sit on the right hand of the Father, forever reign, and have dominion over all creatures..." (Tappert, *Book of Concord*, Augsburg Confession, III [The Son of God]:4, Latin, p. 30). Jesus' rule is described by St. Paul: "And He put all things under His feet, and gave Him to be head over all things to the church" (Ephesians 1:22). The implied promise in this verse is that Jesus rules over every aspect of the events of the world for the benefit of believers.

29) God rules over His creation so that 1) all things serve His purpose, 2) Satan cannot destroy the Holy Christian Church, 3) His promises are kept, and 4) life may be preserved as long as God allows the world to continue. After the Flood, God promised Noah, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease" (Genesis 8:22). This promise was not just a prediction of what will happen. God provides the very means to make His promises remain true.

30) During the 1950s and 1960s, scientists were making dire predictions about nuclear

warfare ending life on the earth. The theory was that atomic bombs would put so much dust in the atmosphere as to block the sun's rays, which would cool the earth and kill the vegetation that had not been destroyed by radioactive fallout. The fact that such warfare did not happen is due to God's providential care to keep His promises made to Noah. God's children did not have to worry that life on earth was going to end in this way.

God's Attributes and His Providence

31) Who is this God who "made me and all creatures...and still preserves them"? Can we trust that God's stewardship of His creation will continue? Can we expect only good from our heavenly Father? During Epiphany we sing, "Hail Thou Source of every blessing Sovereign Father of mankind!" (TLH # 129:1). Another hymnwriter states,

Thy ways, O Lord, with wise design,
Are framed upon Thy throne above,
And every dark and bending line
Meets in the center of Thy love. (TLH #530:1).

Omnipotent (All Powerfull)

32) Because God is almighty, He can do all things to provide for His creatures. As Job said, "I know that You can do everything, and that no purpose of Yours can be withheld from You" (Job 42:2). The angel Gabriel told Mary, the mother of Jesus, "With God nothing will be impossible" (Luke 1:37).

33) Moses and the Children of Israel saw God's almighty power open the Red Sea and then descend on Pharaoh's army. Moses then praised God's almighty power: "Your right hand, O Lord, has become glorious in power; Your right hand, O Lord, has dashed the enemy in pieces" (Exodus 15:6). In the world, God's providential power "does not operate in or upon our faith but above, over, around us, upon our enemies. It saved Daniel in the lion's den, the three men in the fiery furnace, set bounds for Satan in afflicting Job, freed Peter from Herod's prison, preserved Paul amid dangers, hardships, persecutions, etc. Great and wonderful is this protection of omnipotence, without which we should soon be overwhelmed" (Lenksi, *1 Peter*, pages 35-36). God's almighty power accomplished His greatest miracle, as the angel Gabriel told Mary, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born of you will be called the Son of God" (Luke 1:35).

34) As we study the miracles of Jesus and see how God worked to accomplish His will, we ought to conclude that God is able to do anything to provide for and protect His people; for Jesus said, "with God all things are possible" (Matthew 19:26).

Wisdom

35) God possesses both power and wisdom, as David says, "Great is our Lord, and mighty in power; His understanding is infinite" (Psalm 147:5). All of creation declares God's wise design, as David again says, "O Lord, how manifold are Your works! In wisdom You have made them all" (Psalm 104:24). His wise son, Solomon, declared, "The Lord by wisdom founded the earth; by understanding He established the heavens" (Proverbs 3:19). Solomon has Wisdom say, "When He prepared the heavens, I was there...I was beside Him as a master craftsman; and I was daily His delight, rejoicing in His inhabited world" (Proverbs 8:27, 30). We can trust God to provide just what is needed because of His wisdom.

Omniscient (Knowing all things)

36) Along with wisdom, God knows all things. The Psalmist declared, "The Lord looks from heaven; He sees all the sons of men. From the place of His dwelling He looks on all the inhabitants of the earth; He fashions their hearts individually; He considers all their works" (Psalm 33:13-15). And David declared, "O Lord, You have searched me and known me. You know my sitting down and my rising up; You understand my thought

afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For there is not a word on my tongue, but behold, O Lord, You know it altogether" (Psalm 139:1-4). Thus the Lord knows how to care for His people and deliver them from all trials.

Good and Merciful

37) God's providence also shows that He is good and merciful. The hymnist prayed:

O Thou from whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me." (TLH 515:1).

38) God proclaimed His goodness to Moses on Mt. Sinai: "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exodus 34:6-7). Though the prophet Jonah wanted to see God destroy his enemies, the Assyrians of Ninevah, God told him, "Should I not have pity on Ninevah, that great city, in which are more than one hundred and twenty thousand who cannot discern between their right hand and their left—and much livestock?" (Jonah 4:11). King David declared, "The Lord is merciful and gracious, slow to anger, and abounding in mercy. He will not always strive with us, nor will He keep His anger forever" (Psalm 103:9-10). Again, "The earth is full of the goodness of the Lord" (Psalm 33:5).

39) Evil, sin, affliction, sorrow, wickedness, disease, and death abound and cause many people to deny the goodness, power, and knowledge of God. Even when trials seem to contradict God's goodness, the Bible says, Don't "be discouraged when you are rebuked by Him; for whom the Lord loves He chastens" (Hebrews 12:5-6). For God promises to turn all evils into good for those who believe on Jesus as their Savior.

40) Paul Bente demonstrates the implications for those who reject God's good providence: "If God does not govern the world according to His will, it must be due to one of four reasons:

1. God is remote from the world—then He is not omnipresent;
2. God is near to the world but knows nothing of the world—then He is not omniscient;
3. God knows of the world but is unwilling to interfere in the course of the world—then He is morally indifferent, cares neither for right nor wrong;
4. God would like to interfere, but is unable to do so—then He is not omnipotent."

(*The Providence of God* by Paul Bente, *Abiding Word*, p. 79).

41) What a blessing it is that the true God is almighty, all-knowing, filled with wisdom, goodness and mercy. We can trust Him to give us all good things, as James wrote: "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17). Therefore the Psalmist declares, "My help comes from the Lord, who made heaven and earth. He will not allow your foot to be moved; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep" (Psalm 121:2-4).

God's Mercy Keeps His Creation

42) God's providence extends to all creation. The prophet Nahum stated, "The Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebukes the sea and makes it dry, and dries up all the rivers" (Nahum 1:3b-4a). The Bible clearly states that God uses His creation to provide good or to bring disaster to the world. Therefore we sing,

Thy bountiful care What tongues can recite?
It breathes in the air, It shines in the light,
It streams from the hills, It descends to the plain,
And sweetly distils In the dew and the rain (TLH #17:4).

43) **Providence and the universe:** God knows the universe and uses it for His ends. Just as God numbers all the hairs of our head, the Bible states, “He counts the number of the stars; He calls them all by name” (Psalm 147:4-5). Consider what this means when scientists estimate that each major galaxy contains one billion stars—and there are one billion galaxies. God is the Lord “Who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves uproar” (Jeremiah 31:35). When the Lord delivered the Amorites into the hands of Israel, Joshua said, “Sun, stand still over Gibeon.” “So the sun stood still in the midst of heaven, and did not hasten down for about a whole day” (Joshua 10:13). When King Hezekiah prayed for longer life, God gave him a sign, “I will bring the shadow on the sundial...backwards ten degrees” (Isaiah 38:8). God also created a special “star” in the sky to announce to the Magi that the Messiah was born. However, God has not written His providence in the stars that we should trust in their influence. Astrology is a sin against the second commandment.

44) **Providence and nature:** God directs and uses nature to accomplish His will. Joel told the people of Israel: “Be glad then, you children of Zion, and rejoice in the Lord your God: For He has given you the former rain faithfully, and He will cause the rain to come down for you. Then you shall know that I am in the midst of Israel: I am the Lord your God and there is no other” (Joel 2:23,27). Paul also spoke of God’s good purpose by His providence: “Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness” (Acts 14:17). We confess in the *Large Catechism*: “If God did not cause grain to grow and did not bless and preserve it in the field, we could never take a loaf of bread from the oven to set on the table.” (Tappert, p. 430, *Large Catechism*, Part Three: 4th Petition:72). The farmer who plants the seed cannot make it grow, God does that. Botanists have counted over 250,000 species of plants, all of which God cares for.

45) Each day God provides so that the world supports life for all of God’s creatures. David said, “The eyes of all look expectantly to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing” (Psalm 145:14-16). Another Psalm declares, “He sends the springs into the valleys; they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst, by them the birds of the heavens have their home; they sing among the branches. He waters the hills from His upper chambers; the earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens a man’s heart” (Psalm 104:10-15). Luther declares:

He makes all creation help provide the comforts and necessities of life—sun, moon, and stars in the heavens, day and night, air, fire, water, the earth and all that it brings forth, birds and fish, beasts, grain and all kinds of produce. Moreover, he gives all physical and temporal blessings—good government, peace, security. Thus we learn from this article that none of us has his life of himself, or anything else that has been mentioned here or can be mentioned, nor can he by himself preserve any of them, however small and unimportant. (Tappert, p. 412, *Large Catechism* Part Two: 1st Article:14, 16 (page 412).

46) **Providence and history:** God directs the history of the world to accomplish His will. Standing before the philosophers of Athens, Paul declared, “He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; For in Him we live and move and have our being” (Acts 17:26-28). Job declared of God, “He makes nations great, and destroys them; He enlarges nations, and guides them” (Job 12:23).

47) Long before Cyrus, King of Persia, was born, God prophesied through Isaiah: "Thus says the Lord to His anointed, to Cyrus, whose right hand I have held—to subdue nations before him and loose the armor of kings" (Isaiah 45:1). Two hundred years later, the night before Cyrus captured Babylon, Daniel told Belshazzar regarding God's writing on the wall, "O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. The God who holds your breath in His hand and owns all your ways, you have not glorified. Your kingdom has been divided, and given to the Medes and Persians" (Daniel 5:18,23, 28). Through Cyrus, God allowed a remnant of Jewish exiles to return to Jerusalem and rebuild the Temple. For God intended that the Messiah be born in the land of Promise.

48) **Providence and the individual:** Each human being is the object of God's providence as well as His tool to help others. God raised Nebuchadnezzar to great power and used his kingdom to chastise the believers in Judea and punish those who worshiped other gods. God's providence raised Daniel and his three friends into positions of power in Babylon. Through their work and testimony, God blessed Nebuchadnezzar and further instructed him to know who the true God was.

49) God also revealed His foreknowledge and grace to Jeremiah: "Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations" (Jeremiah 1:5). God directed a special promise to the believers in Israel: "Listen to Me, O house of Jacob, and all the remnant of the house of Israel, who have been upheld by Me from birth, who have been carried from the womb: Even to your old age, I am He. And even to gray hairs I will carry you! I have made, and I will bear; Even I will carry, and deliver you" (Isaiah 46:3-4). One can trace how God has led men such as Luther, Walther, Preus and Koren to carry out that work for which He had appointed and equipped them.

50) When we pray, "Give us this day our daily bread," the *Small Catechism* lists some of what God provides: "Daily bread includes everything needed for this life, such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, God-fearing spouse and children, faithful servants and rulers, good government, good weather, peace, health, order, honor, true friends, good neighbors, and the like." (*ELS Explanation*, Fourth Petition).

51) God is the true source of every blessing, even when He uses agents such as nature, governments, and people to give them to us or make them available. We praise God from whom all blessings flow and ask Him to keep us each day.

God Moves In a Mysterious Way

52) Though the Bible shows how God's guiding hand works in world history and the daily activities of believers; and though God's Word declares that Jesus "upholds all things by the word of His power" (Hebrews 1:3), human beings will not be aware of the many ways in which God guides, protects, and cares for them. For example, people cannot see the angels that God sends to serve His children. Yet they are to believe God's Word concerning His angels: "Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" (Hebrews 1:14). Again, "The angel of the Lord encamps all around those who fear Him, and delivers them" (Psalm 34:7).

53) This truth was impressed upon Elisha's fearful servant when he saw the town surrounded by Syrian horses and chariots. Elisha prayed that God would open his eyes. "Then the Lord opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha" (2 Kings 6:17). Generally people do not see God's protection in such a dramatic fashion. The hymn below aptly describes God's hidden providence:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs
And works His sovereign will.

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

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower. (ELH #434, TLH #514)

A. God's hidden providence

54) God's providence of our "daily bread" is often hidden from us. Job said that God, "does great things, and unsearchable, marvelous things without number. He gives rain on the earth, and sends waters on the fields" (Job 5:9-10). Under the First Commandment Luther describes some ways in which God gives us all good things,

Although much that is good comes to us from men, we receive it all from God through his command and ordinance. Our parents and all authorities...have received the command to do us all kinds of good. So we receive our blessings not from them, but from God through them. Creatures are only the hands, channels, and means through which God bestows all blessings. For example, he gives...grain and all kinds of fruits from the earth for man's nourishment-things which no creature could produce by himself" (Tappert, *Book of Concord*, Large Catechism, Part One, 1st Commandment:26, page 367).

55) Martin Luther commented on God's hidden/paradoxical ways by using the concept of "masks." That is, God "conceals His eternal mercy and loving-kindness behind His eternal wrath: His righteousness, behind apparent iniquity. This is the highest degree of faith-to believe that He is merciful, who saves so few and damns so many" (Richard Baepler, "Providence in Christian Thought," *The Caring God*, page 57; quote from Luther's *Bondage of the Will*).

56) If God did not hide behind such masks, humans would be like the 5,000 people Jesus fed, who wanted to make Him their king so He could give them all they desired that they did not have to work for it. Because God hides His providential work, the world does not recognize Him or His work. Solomon declared, "[God] has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end" (Ecclesiastes 3:11).

57) Though God certainly moves in mysterious ways, yet we can be confident that He desires to give His chosen children every good thing. St. Paul wrote: "To [His saints] God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory" (Colossians 1:26-27). In his great hymn of praise to God, St. Paul states, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Romans 11:33).

B. Blind Unbelief is sure to err

Blind unbelief is sure to err
And scan His work in vain;
God is His own Interpreter,
And He will make it plain. (ELH #434:3b, TLH # 514:6)

58) To the unbeliever, God's creation and providence is a mystery entangled in hopelessness. People may be aware of God's goodness to them, since St. Paul told the Athenians that God gave life to all, made all people of one blood, and determined the borders of each people "so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us" (Acts 17:27). However, unbelief misinterprets the significance of God's goodness.

59) On the one hand, unbelief may view God's goodness as approval of their sins or error and, conversely, will judge the adversity that may happen to the Christian as evidence of God's wrath and punishment.

60) On the other hand, unbelief may think of God's providence as a contract: If people faithfully serve God, He will bless them and punish those who do evil. Certainly God does bless those unbelievers who outwardly follow the prescripts of the Ten Commandments (civic righteousness). The Bible also says, "The Lord preserves all who love Him, but all the wicked He will destroy" (Psalm 145:20). The pagan world in which St. Paul preached felt the necessity of pleasing their gods in order that they might receive good fortune. However, Christians confess in the first article of the Creed, "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."

61) Still others may consider that their wealth, fame, or influence is solely due to their own skill and efforts. The Psalmist complains that "all the workers of iniquity boast in themselves" and say, "The Lord does not see, nor does the God of Jacob understand" (Psalm 94:4,7).

62) Some "monstrous people" have gained great power, become wealthy or famous by their skill. Conversely, many innocent people have suffered under human disasters such as war, slavery, and oppression. One unbeliever wrote, "If God exists, then He has chosen cunningly to hide His existence from most of His creatures. Indeed a physicist once noted that things make more sense if you assume the world was created not by an all-good and all-powerful being, but by one that is 100 percent malevolent yet only 90 percent effective" (abstract from "The Hedonistic Imperative: Heaven on Earth?"). Unbelief does not see the God of grace and mercy who is long-suffering toward those who reject Him and His word.

63) Other false ideas about God's providence have tried to resolve the mystery regarding evil in the world. **Deism** treats God as the Creator but not as the Preserver. God set the universe and its laws in motion and then let it go like a machine. **Fatalism** sees everything moving toward a fixed end with no room for a loving purpose or individual worth. To the fatalist, all is meaningless, merciless, and hopeless. **Pantheism** teaches that god is present in all actions and everything is god. Thus there is no sin and no individuality. **Mysticism** sees god as totally other than His creation. God and His providence is always unknowable and there is no certain purpose to anything (Pastor Rob Burridge "Survey Studies in Reformed Theology," 1997). **Atheism** reduces the universe to a mere mechanism, and **Darwinism** tries to explain nature with evolutionary concepts where God is not active at all. **Stoicism** teaches its followers to unemotionally accept "what will be will be" and **Epicureanism** teaches that god left his creatures to function as they may since god is too busy enjoying himself and does not care (Markus Koepsell, "Divine Providence and Human Adversity", page 1).

64) The Formula of Concord rejects the following statements about God's providence: "The absurdity of the Stoics and Manichaeans in holding that everything must happen as it does; that man acts only under coercion; that even in external works man's will has no freedom or power whatever to achieve a measure of external righteousness and hon-

orable behavior and to avoid manifest sins and vices; or that the will of man is coerced into doing such wicked acts as lechery, robbery, and murder." (Tappert, p. 535, *Formula of Concord*, Solid Declaration, Article II, Free Will:74).

65) God's providence has not been affirmed in modern works of secular history as it has been in the past. "The impact of the natural sciences was one of the factors in diminishing the traditional belief in God's sovereignty. Men accepted the evolutionary process as a substitute for creation" ("The Concept of Providence in Modern Historical Thought", Carl S. Meyer, *The Caring God*, p. 159). For the past two hundred years, historians have ruled out theological presuppositions of history based on God's providence (Ibid., p. 160). So, while recent surveys show that evolution has not captured the hearts and minds of ordinary Americans, the "scientific age" has largely eliminated in the minds of many the teaching that God controls all things.

66) Many who call themselves Christians today believe that the most momentous events occur by chance. They reject the idea that hurricanes, tornadoes, floods and other disasters can be called "acts of God." For their god rewards those who follow his will and punishes the wicked.

67) Other Christian books are in fact semi-fatalist: "Divine Providence is God's sovereign rule over all things. It is God's government of his creation" ("The Good Providence of our God," Chapter 36, www.freegrace.net/dbooks). Another author almost admits belief in fate: "The idea that events occur as a result of fate or mechanical necessity has something in common with the true doctrine of Providence, i.e., that events are determined. The similarity stops there however. If events are at the mercy of blind necessity and fate, then there is no meaning, no hope. But if a personal infinite God has ordered and decreed all that takes place then he has done so for His own glory and for the good of His people" (Fred L. Pugh, "God's Works of Providence in History", page 1, www.natreformassn.org/provhist).

68) While it is true that God's will from eternity must be done, His will cannot be determined by the individual without a clear word of promise in the Bible. Some Christian help books advise that the Christian must find God's plan for his or her life, lest he or she go against God's plan and be punished. But the Scripture asks, "Who has known the mind of the Lord?" (Romans 11:24). God's rule and will is often hidden from people. His providence and will can be understood by studying Scripture and seen by knowing the history of the world.

69) Unbelief concludes that if God had ordered and decreed all that takes place then God must be the author of evil or that He is cruel. Others object on different grounds:

1. If God controls everything, then I am not responsible for what I do. [Yet the Bible holds sinners responsible for their evil deeds even when God has prophesied that they will do such deeds. Judas' betrayal of Jesus and Pharaoh's hardness of heart are noteworthy examples.]
2. If God controls everything, then things will turn out the same no matter what I do. [Such a statement is fatalism. God uses the actions of individuals to accomplish His will. Jesus commands believers to pray and promises to answer.]
3. If God controls everything, then He must be the author of sin. [However, God's Word states, "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone" (James 1:13). God is holy, it is impossible for Him to do evil or cause it. God has not revealed why He allowed Satan's rebellion and his temptation of Adam and Eve. But sin came as a result of their evil deeds, not God's. To correct the evil they brought into the world, God determined from eternity that Jesus would die on the cross. In a prayer, the early followers of Christ stated, "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done" (Acts 4:28) Nevertheless, Peter's earlier sermon declared, "You denied the Holy One...and asked for a murderer to be granted to you, and killed the Prince of life, whom

God raised from the dead, of which we are witnesses" (Acts 3:14-15). While we cannot understand this paradox, both of Peter's statements are true.]

4. If God controls everything, how do you account for the sins of the righteous, and the prosperity of the wicked? [Sin still remains in believers, and all will be set right at judgment day.] (www.Providence/20Objections).

C. The problem of evil

70) The mystery about God's providence is especially difficult for us to understand when trying to deal with the question of why there is so much human misery, suffering, terrorism, and wicked oppression in the world. For on the one hand, Psalm 91 promises, "Because you have made the Lord, who is my refuge, even the Most High, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling; For He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone" (Psalm 91:9-12). If this promise is true, and it is, why should God allow His prophets Jeremiah and Isaiah to suffer gruesome deaths? Why should Stephen and James die so young when they could have proclaimed God's Word to so many more people? And why should Saul the persecutor live, and the believers die whom Saul captured?

71) When God's children suffer acute affliction, lingering pain, deep sorrows, persistent persecution, and horrible death, the devil often tempts them and others to doubt either God's goodness or their own faith. As an example of such thinking, Jesus' disciples once saw a man who was blind from birth. They asked Jesus, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus replied, "Neither this man nor his parents sinned, but that the works of God should be revealed in him" (John 9:2-3). Not all suffering is a result of our sins. In this case, when Jesus healed the blind man, he testified before the Sanhedrin that Jesus was of God.

72) Job's three friends counseled Job to confess his sin and God would heal him. Job replied in part that "the arrows of the Almighty are within me. Have I sinned? Why have you set me as Your target?" (Job 7:20). God's reply to Job proclaims that God is over all and that man has no right to doubt Him: "Where were you when I laid the foundation of the earth? Shall the one who contends with the Almighty correct Him?" (Job 38:4; 40:2). God does not tell Job why he suffered such afflictions. God simply wants His children to trust in His good, but at times mysterious, will.

73) **Evil and God:** Though nothing happens without God allowing it to happen, God is not the author of evil. Evil and sin are the work of Satan. God gives power, strength, and breath to His creatures. They are responsible for their sinful actions. Our Lutheran Confessions declare:

The source and cause of evil is not God's foreknowledge (since God neither creates nor works evil, nor does he help it along and promote it), but rather the wicked and perverse will of the devil and of men, as it is written, "Israel, thou hast plunged thyself into misfortune, but in me alone is my salvation" (Hos. 13:9). Likewise, "Thou art not a God who delights in wickedness" (Ps. 5:4)" (Tappert, page 617, *Formula of Concord*, Solid Declaration, Article XI, Eternal Foreknowledge and Divine Election: 7).

74) God's children are not to think that God will necessarily deliver them from natural disasters or human war. For when people assume that God protects the good, then they implicitly conclude that those who suffer must be evil. However, Jesus taught us to pray, "Deliver us from evil." We are asking God to "deliver us from every evil of body and soul, property and honor...and graciously take us from this valley of sorrow to Himself in heaven" (*Small Catechism*, Seventh Petition). At times, God does allow His children to be swept away by war, oppression, storms, and disease. They should take every precaution to avoid disasters if possible. They should consult physicians when they become sick, but trust that God's will be done. Christians are to conclude that God's good providence is at work especially when through death He removes them from further suffering.

75) **Evil and believers:** During trials and afflictions, God's children are to trust that God allows these difficulties for their good and that God will deliver them, even if it means that He takes them to heaven. Peter wrote, "The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment" (2 Peter 2:9).

76) Since God desires to give His children only good things, even the sorrows they encounter in this life God will turn into good. When Saul persecuted the believers in Jerusalem, many went to Samaria teaching the Gospel to the people. Enduring persecution for the sake of Jesus testifies to the Christian's faith in God's promises of salvation. God can use their testimony to bring even the enemies of the Gospel to faith.

77) Sometimes God allows sorrows to happen to His children to train and chastise them so that they grow in faith. The Bible says, "Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it" (Hebrews 12:11). Sometimes chastening reminds us of our sin, sometimes we learn to trust God more, sometimes He wants us to seek God and His righteousness more than the world's goods, and sometimes we will know only in heaven what God intended. The apostle James states, "Count it all joy when you fall into various trials, knowing that the testing of your faith produces patience" (James 1:2-3). Regarding his "thorn in the flesh," Paul declared, "I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong" (2 Corinthians 12:9b-10).

78) **Evil and unbelievers:** It is often true that believers suffer while the wicked prosper. Job said, "The tents of the robbers prosper, and those who provoke God are secure—in what God provides by His hand" (Job 12:6). When Asaph saw this he wrote, "My steps had nearly slipped. For I was envious of the boastful, when I saw the prosperity of the wicked" (Psalm 73:2b-3). Why did the wicked receive good when they should have been punished? Asaph confessed, "When I thought how to understand this, it was too painful for me" (Psalm 73:16). Then in the Temple the Psalmist understood: "You cast them down to destruction." God will deal differently with His children: "You will guide me with Your counsel, and afterward receive me to glory" (Psalm 73: 18b, 24; See also David's instruction in Psalm 37).

79) Though our country is presently experiencing terrorism and war, our trust in God should not waiver. Twenty years ago the news was not much different than what we hear today. In his essay to the 1981 ELS convention, Pastor James Olsen listed some events which occurred at that time:

What a grim year was the introductory year of the 1980's! Did it set the tone for the entire decade? As the year 1980 closed, the world scenarios of grimness showed Cambodia being starved out of existence; 9,000 dead in El Salvador's civil torment; terrorists killing scores in Italy; political violence taking the lives of 2,000 in Turkey. Afghanistan began the decade as a prisoner of the "liberating" neighbor to the north; troops came to Poland's borders in case that country should need "liberation."

...Mt. St. Helens erupts leaving dozens uncounted dead and millions of dollars worth of damage. An earthquake in Italy takes 3,000 lives, another in Algeria the same toll. And the attempt on the life of President Reagan. Can it be stopped? Who is in control? God is, He is for us—through the cross. ("God is For Us in the 1980s" James Olsen, ELS 1981 *Synod Report*, p. 46).

80) This quote from the past reminds us of events we may have easily forgotten. Think of the many thousands of lives that were affected by those events. God's good providence has kept us from many of these terrible disasters so that we tend to forget just how much He has blessed us along our way. As we bless God for protecting us from evil, we need to praise Him for providing for the salvation of our souls.

God Provided Our Salvation

81) Not only has God kept us from all evil and provided us with all that we need for this body and life, God also provided for our salvation, as the *Large Catechism* states, "For here we see how the Father has given himself to us, with all his creatures, has abundantly provided for us in this life, and further, has showered us with inexpressible eternal treasures, through his Son and the Holy Spirit" (Tappert, p. 413, *Large Catechism*, Part Two: 1st Article:24). So great are these treasures that we cannot praise God enough for what He has given us in Jesus Christ.

Let the earth now praise the Lord,
Who hath truly kept His word
And the sinner's Help and Friend
Now at last to us doth send. (ELH #165:1, TLH #91:1)

82) **Salvation promised:** Because of Adam and Eve's original sin in the garden, only God Himself could save the world from eternal death, provide redemption for sin, and defeat the power of the devil. Before creation, God appointed His Son to be the savior of the world. The hope of eternal life was given by God, "who cannot lie, promised before time began" (Titus 1:2). That promise was proclaimed to Adam and Eve after they had sinned. God promised to send a Savior who would crush Satan's head. The other promises and prophesies in the Old Testament about the Messiah revealed more details about what God had already determined to do. Throughout the past three millennia, God has preserved His revealed and written Word through the work of careful copyists so that we can be certain that the Bible we now have is what God caused to be written. We can also be certain that we can trust the promises in the Bible since God has preserved them for us to read and believe.

83) **Salvation won:** The gracious providence of God determined that "when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Galatians 4:4-5). The inspired St. Paul here declares that God so guided human history that every one of His Messianic promises were fulfilled. In this case, the fullness of time meant that God allowed the Roman armies to conquer all the nations that surrounded the Mediterranean Sea. The fullness of time also required that the Roman Senate enact the first census of the new Roman Empire "that all the world should be registered" (Luke 2:1). God provided that the Messiah be born in Bethlehem just as He promised, for Joseph "was of the house and lineage of David" (Luke 2:4). In the fullness of time, God also provided the method of execution which the Romans borrowed from the Greeks—crucifixion. God also gave peace to the Roman Empire so that the Gospel could be proclaimed to many people.

Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the Ending He,
Of the things that are, that have been,
And that future years shall see
Evermore and evermore. (ELH #181:1, TLH #98:1)

84) Neither Mary nor Joseph fully realized how Jesus' birth would change their lives. Though God worked many miracles surrounding Christ's birth, everything seemed to happen so naturally. Joseph and Mary did not realize that they would have to flee to Egypt for a time. Yet, God provided for their needs through the visit of the Magi when they offered Jesus gifts of "gold, frankincense, and myrrh" (Matthew 2:11). God protected the holy family when He told Joseph in a dream to flee Bethlehem and travel to Egypt.

85) By protecting Jesus from Herod's wrath, God fulfilled another prophesy, "Out of Egypt I called My Son" (Hosea 11:1). God certainly could have protected the children

whom Herod's soldiers did kill. It is the mystery of His will that some are protected and others suffer. Nevertheless, those children of Bethlehem, who were brought to faith in God's covenant through the rite of circumcision, God also took into heaven. Though God allowed Herod to carry out his evil plan, Herod could never have interfered with God's plan to save the world through Jesus.

86) The entire three-year ministry of Jesus teaches much about God's providence. Jesus graciously provided wine for a wedding at Cana when they had run out. When the villagers of Nain were burying a young boy, Jesus came and with a word restored the boy alive to his widowed mother, thus providing for her care. Jesus calmed more than one storm on the Sea of Galilee to save the disciples from death. The disciples marveled that "even the wind and the sea obey Him" (Mark 4:41). Jesus mercifully healed all the sick that were brought to Him. Jesus fed 5,000 people from five loaves and two fish, and fed 4,000 from seven loaves of bread. Jesus' miracles all demonstrate that He is God who has power to change nature, power to stop every sickness and affliction, power over demons, and power over death itself.

87) Jesus' death on the cross was the greatest act of God's providence. "For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself...having made peace through the blood of His cross" (Colossians 1:19-20). In his Pentecost sermon Peter declared, "Him [Jesus], being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it." (Acts 2:23). This passage teaches two truths which cannot be logically united. On the one hand, everything happened as God willed it. Though the Jewish Council sought to put Jesus to death, but "not during the feast, lest there be an uproar of the people" (Mark 14:2), yet God determined that Jesus be crucified on the very day of Passover. Indeed, Jesus was nailed to the cross as God's sacrificial Lamb at the time of the morning sacrifice in the Temple and He died while the evening Temple sacrifice was performed.

88) On the other hand, the humans who were involved in Jesus' crucifixion cannot lay the blame on God. Judas, Caiaphas, Herod, and Pilate each bear the responsibility for their sins in crucifying Jesus by their "lawless hands." God did not force them to do evil. In fact, Jesus warned Judas many times, and even Pilate's wife warned him, "Have nothing to do with that just man" (Matthew 27:19). Instead God used their evil for the eternal good of the whole world by sending Jesus to the cross to pay the punishment for the sins of all the people.

89) Both God's providential will and man's moral responsibility for sin are true. People may oppose God and suffer eternal punishment for it, but they may never be able to frustrate or change God's blessed will.

90) Salvation is provided because of God's mercy and goodness. St. Paul wrote, "God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Romans 5:8). On account of sin, our flesh could not keep God's law perfectly. God sent Jesus in the likeness of sinful flesh so that Jesus could fulfill the righteous requirements of the law by His perfect obedience and His innocent death. God raised Jesus from death to declare all sin was forgiven and to give life to all who believe on His name. Paul Gerhardt taught us to sing:

My Shepherd, now receive me;
My Guardian, own me Thine.
Great blessings Thou didst give me,
O Source of gifts divine.
Thy lips have often fed me
With words of truth and love;
Thy Spirit oft hath led me
To heavenly joys above. (ELH #334:5, TLH #172:5).

91) **Salvation Given:** While Jesus has accomplished justification for every person on

earth, God had to provide a means by which sinners might possess the forgiveness of sins, life and salvation. For “the natural mind does not receive the things of the Spirit of God” (1 Corinthians 2:14). On Pentecost, God sent His Holy Spirit in order to call sinners to repentance and to faith in Jesus as their Savior from sin, as Jesus promised. We confess our need for the Holy Spirit in the explanation to the Third Article: “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith” (*ELS Small Catechism*, p. 12).

92) The Holy Spirit's work is further explained in the *Formula of Concord*:

“To some extent reason and free will are able to lead an outwardly virtuous life. But to be born anew, to receive inwardly a new heart, mind, and spirit, is solely the work of the Holy Spirit. He opens the intellect and the heart to understand the Scriptures and to heed the Word, as we read in Luke 24:45, “Then he opened their minds to understand the Scriptures.” Likewise, “Lydia heard us; the Lord opened her heart to give heed to what was said by Paul” (Acts 16:14). “For God is at work in you, both to will and to work” (Phil. 2:13). God “gives the repentance” (Acts 5:51; II Tim. 2:25). He works faith, for “It has been granted to you by God that you should believe on him” (Phil. 1:29). “It is the gift of God” (Eph. 2:8). “This is the work of God, that you believe in him whom he has sent” (John 6:29). God gives an understanding heart, seeing eyes, and hearing ears (Deut. 29:4; Matt. 13:15). The Holy Spirit is a Spirit “of regeneration and renewal” (Titus 3:5,6). God removes the hard, stony heart and bestows a new and tender heart of flesh that we may walk in his commandments (Ezek. 11:19; 36:26; Deut. 30:6; Ps. 51:12); creates us in Christ Jesus for good works (Eph. 2:10); and makes us new creatures (II Cor. 5:17; Gal. 6:15). In short, every good gift comes from God (James 1:17). No one can come to Christ unless the Father draws him (John 6:44). “No one knows the Father except the Son and any one to whom the Son chooses to reveal him” (Matt. 11:27). “No one can say, Jesus is Lord, except by the Holy Spirit” (I Cor. 12:3). “Apart from me,” says Christ, “you can do nothing” (John 15:5). “All our sufficiency is from God” (II Cor. 3:6). “What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?” (I Cor. 4:7). (*Formula of Concord*, Solid Declaration, Article II, Free Will: 26-27, Tappert, pp. 526-527).

Left to ourselves, we shall but stray;
Oh, lead us on the narrow way,
With wisest counsel guide us,
And give us steadfastness that we
May ever faithful prove to Thee
Whatever woes betide us.
Come, Friend And mend Hearts now broken,
Give a token Thou art near us,
Whom we trust to light and cheer us.

O Mighty Rock, O Source of Life;
Let Thy dear Word, 'mid doubt and strife,
Be strong within us burning
That we be faithful unto death,
In Thy pure love and holy faith,
From Thee true wisdom learning.
Thy grace And peace On us shower
By Thy power Christ confessing,
Let us win our Savior's blessing. (ELH #27:4,6; TLH #235:4, 6).

93) **Salvation by grace:** God's provision for our salvation began before creation, "because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth" (2 Thessalonians 2:13). God provided His grace so that those whom He chose in eternity would believe in time on earth, as Paul states: "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified" (Romans 8:29-30). Since we cannot know the mind of God in respect to His election to grace, we are bound to the evidence of God's calling us by the Gospel, His causing us to approach Him, and His working in our lives.

94) We therefore thank God for sending us the Holy Spirit and giving us faith in Jesus. For God gave people "the right to become children of God, to those who believe in His name: who were born...of God" (John 1:12-13). Jesus emphasizes this truth, "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day" (John 6:37, 44). Dr. Luther comments, "We could never come to recognize the Father's favor and grace were it not for the Lord Jesus, who is a mirror of the Father's heart. Apart from him we see nothing but an angry and terrible judge. But neither could we know anything of Christ, had it not been revealed by the Holy Spirit." (Tappert, page 419, *Large Catechism*, Part Two: Third Article:65).

95) **Providence and Christ's Church:** As Lord of the Church, Jesus centers His providence on its members, those whom God called to faith. Throughout their life, just as God bountifully provides for bodily needs, He also pours out His bountiful grace in rich blessings on their souls. "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17). All glory, honor, and thanks go to God for making them His children: "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8-9). In answer to the disciples' question "Who then can be saved?," Jesus replied, "With men this is impossible, but with God all things are possible." (Matthew 19:26). The *Formula of Concord* re-emphasizes the good grace of God, quoting Dr. Martin Luther:

And while God in his righteous and severe judgment cast away forever the wicked spirits who fell, he has nevertheless willed, out of particular and pure grace, that our poor, fallen, and corrupted human nature should again become and be capable of life, both by its own natural and efficient aptitude, capacity, or capability—our human nature is in recalcitrant enmity against God—but out of pure grace through the gracious and efficacious working of the Holy Spirit. (*Formula of Concord*, Solid Declaration, Article II, Free Will: 22, Tappert, p. 525).

96) According to His good will, the Father draws people to Jesus through His Means of Grace—the Word and Sacraments. The Ephesians became believers in Christ "after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise" (Ephesians 1:13). Faith is a gift of God's gracious providence: "Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures" (James 1:18). How the Spirit does this is hidden, as Luther wrote:

We should not and cannot pass judgment on the Holy Spirit's presence, operations, and gifts merely on the basis of our feeling, how and when we perceive it in our hearts. On the contrary, because the Holy Spirit's activity often is hidden, and happens under cover of great weakness, we should be certain, because of and on the basis of his promise, that the Word which is heard and preached is an office and work of the Holy Spirit, whereby he assuredly is potent and active in our hearts (II Cor. 2:14ff). (*Formula of Concord*, Solid Declaration, Article II, Free Will:56, Tappert, page 532).

97) Many of us received God's grace through infant Baptism. "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have

put on Christ" (Galatians 3:26-27). In Christ, "Baptism effects forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, just as the words and promises of God declare" (*Small Catechism*).

98) Luther summarizes the Apostles' Creed with this thought, "In these three articles God himself has revealed and opened to us the most profound depths of his fatherly heart, his sheer, unutterable love. Moreover, having bestowed upon us everything in heaven and on earth, he has given us his Son and his Holy Spirit, through whom he brings us to himself" (Tappert, p. 419, *Large Catechism*, Part Two: Third Article:64).

99) By God's wise provision, Jesus has given the public ministry of the Word and Sacraments to dispense His gifts on His behalf to His Church and the world. The Ephesian elders were instructed by St. Paul: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20:28). God provides such overseers and shepherds who use God's Means of Grace through which the Holy Spirit creates faith, as St. Paul teaches: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? So then faith comes by hearing and hearing by the word of God" (Romans 10:14,15a,17).

100) Recently, Missionary Terry Schultz saw the truth of this passage. Thirty or more years ago, missionaries had come to a remote village in the upper Amazon. Many believed on Jesus, but that faith died without God's Word and Sacraments to sustain it. This year, Basha, a tribal village chief leading seventy souls pleaded with Missionary Schultz to proclaim the Gospel to his people because as a lad he had seen how the gospel changed his grandfather's life. It took two long days traveling through enemy territory, encountering near-death disasters, and a night-time visit by a jaguar, before he could proclaim the Gospel to these people, who received it with joy. By God's grace, they understood the words of Isaiah: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" (Isaiah 52:7, Romans 10:15b).

101) This incident manifests God's blessed providence: He opened doors to hear the Word, He protected people from harm, He brought people to faith through His powerful Word. God has also blessed our synod with Bethany Lutheran College and Bethany Lutheran Theological Seminary to provide men to proclaim the Gospel. Ask the people of Peru who live in mountain villages or along the Amazon River how they felt when they heard the Gospel. Ask the people of Santiago, Chile what it means to hear that God's salvation is free. Ask the people of Ukraine, Latvia, the Czech Republic, and all our Confessional Evangelical Lutheran Conference brothers and sisters in the faith how the Gospel brought joy to their lives because God sent someone to proclaim it to them.

102) God has been showing His grace to sinners throughout the centuries. In turn, believers have raised up memorials to thank God for His providence and grace.

Thus Far the Lord has Helped Me

God's Providence at Work

103) All history is His story—the story of God's providence. Secular historians study people, events, and the conditions under which they lived to describe their causes and effects on the story of man. They use economic, social, political, and military history to explain the reason why events happen as they do. However, Christian historians will include God's general care for the world and His specific care of individuals, whose care influences and greatly affects the history of the world.

104) Throughout all history, God has guided events according to His will. The Bible presents many instances of God's intervention. Through the Flood and the dispersion from Babel, God dramatically changed the history of the world. No longer were humans united by language and culture. God used hailstorms and floods to defeat enemies. Surveying God's acts, Samuel declared to the people, "Thus far the Lord has helped us."

This thought was captured in a familiar hymn:

The Lord hath helped me hitherto
By His surpassing favor;
His mercies ev'ry morn were new,
His kindness did not waver.
God hitherto hath been my Guide,
Hath pleasures hitherto supplied,
And hitherto hath helped me.

I praise and thank Thee, Lord, my God,
For Thine abundant blessing
Which heretofore Thou hast bestowed
And I am still possessing.
Inscribe this on my memory:
The Lord hath done great things for me
And graciously hath helped me. (ELH #71:1-2, TLH #33:1-2)

A. Man's Memorials to God's Providence

105) When believers have encountered and witnessed God's providential acts, they often raised memorials or monuments both to praise and thank God for His goodness and to remind future generations of the great things God had done.

106) **Noah's memorial of thanksgiving:** Imagine how Noah felt on the day God told him to leave the ark. During the year in the ark God had prevented a thousand dangers-injury, attacks by animals, starvation, the waves, storms, and earthquakes. Though they had a thousand things to prepare in order to live on the earth again, the very first thing Noah did was worship God. "Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar" (Genesis 8:20). Worship, thanks, and praise were Noah's top priority. This offering from a grateful heart pleased God, who gave His own "memorial" to remember the Flood: "I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth...the waters shall never again become a flood to destroy all flesh" (Genesis 9:13, 15).

107) **The Israelite's memorial at the Jordan River:** After forty years living in the wilderness, the Children of Israel joyfully packed their tents to cross over the Jordan River into the Promised Land. For God had told Moses, "I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, a land flowing with milk and honey" (Exodus 3:8). Joshua wanted future generations to know how God provided a way for the people to cross the Jordan. He commanded that twelve men, one from each tribe, take a stone from the dry river bed at the place where the priests stood in the Jordan and build a memorial "that this may be a sign among you when your children ask in time to come, saying, 'What do these stones mean to you?' Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed over the Jordan" (Joshua 4:6,7).

108) **Samuel's memorial to God's help:** About three hundred years later, the prophet and judge Samuel called the Israelites together at Mizpah to fast in repentance. The Philistines sent their armies to break up this gathering. God sent thunder and lightning and confused the soldiers and the Israelites pursued them and killed many. "Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, 'Thus far the Lord has helped us'" (1 Samuel 7:12). This memorial stone reminded the people that God continued to help them in spite of the many times they had turned from God. This memorial looked back on all of God's blessings.

109) **The Temple Memorial:** King Solomon built the Temple as a memorial which pointed worshippers to seek God's blessings in the future. At the dedication of this

splendid building, Solomon prayed that God would bless those who would worship Him there: "Hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to his ways (for You alone know the hearts of all the sons of men). Solomon reminded the Israelites of God's past deeds, "Blessed be the Lord, who has given rest to His people Israel, according to all that He has promised. There has not failed one word of all His good promise, which He promised through His servant Moses. May the Lord our God be with us, as He was with our fathers" (1 Kings 8:39, 56-57).

110) We, like Isaiah, can establish a memorial in our hearts and tell the next generations about what God has done: "I will mention the lovingkindnesses of the Lord and the praises of the Lord, according to all that the Lord has bestowed on us, and the great goodness toward the house of Israel, which He has bestowed on them according to His mercies, according to the multitude of His lovingkindnesses" (Isaiah 63:7).

Praise to the Lord! Oh, let all that is in me adore Him!
All that hath life and breath, come now with praises before Him!
Let the Amen
Sound from His people again;
Gladly for aye we adore Him. (ELH #65:5, TLH #39:5)

Praise to Thee, O Master Builder,
Maker of the earth and skies;
Praise to Thee, in whom Thy temple
Fitly framed together, lies;
Praise to Thee, eternal Spirit,
Binding all that lives in one
Till our earthly praise be ended
And th' eternal song begun! (TLH #632:6)

B. God's Providence in the History of Christ's Church

111) God's lovingkindness towards believers did not cease with Jesus' ascension into heaven. Without God's providence the Christian Church could not have grown. Sometimes God allowed "evil" to befall believers in order to do good. After Pentecost, God gave peace to the band of apostles and believers as they continued "steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). In order to "push" them from Jerusalem to bring the Gospel to "all Judea and Samaria, and to the end of the earth" (Acts 1:8), God allowed the Sanhedrin to stone Stephen to death and Saul to start a persecution of Christians in Jerusalem. God turned this affliction into good for the Church when "those who were scattered went everywhere preaching the word" while the apostles remained in Jerusalem (Acts 8:4).

112) During the next three hundred years, many a believer in Christ may have wondered how a loving God could allow such terrible persecutions to come upon His children. Jesus had warned His disciples that "If they persecuted Me, they will also persecute you. In the world you will have tribulation; but be of good cheer, I have overcome the world" (John 15:20; 16:33). Persecutions occurred in individual cities and throughout the whole Roman Empire. Instead of destroying the church, these persecutions made it grow even more as pagans wanted to have the same certain assurance of eternal life in Jesus that they witnessed in those who died. Thus "the blood of the martyrs became the seed of the church." Speaking of these persecutions, Peter wrote, "Beloved, do not think it strange concerning the fiery trial which is to try you...but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy" (1 Peter 4:12-13).

113) In 313 A.D. the Emperor Constantine decreed that the Christian religion was no longer to be banned in the Empire and Christians had peace for a time. On August 24, 410, invaders from the north captured Rome. The pagans blamed the Christians for this. Christians themselves wondered why God allowed these afflictions. St. Augustine

defended the providence of God in his book *The City of God*: "Although faith may imperfectly understand a given event, all events finally bear witness to the paradoxical work of God in the world" ("Providence in Christian Thought," Richard Baepler, *The Caring God*, p. 50)

114) **The Reformation:** One might also ask why God allowed the early reformers to suffer death, such as Savanarola in Florence, Italy; Johann Hus in Bohemia (the Czech Republic), and the followers of Wycliff in England. Only God's merciful protection kept Martin Luther from suffering a similar death. For under the ban of the Holy Roman Emperor anyone could have arrested Luther and brought him before Charles V to be killed. God provided protection in the person of the Elector Frederick the Wise of Saxony and his son so that Luther was not harmed. God kept the enemies of the Gospel busy as they plotted against each other (Pope Leo X, Charles V, and Francis I the king of France) and as they worried about the Turkish armies invading Europe to the very gates of Vienna.

115) To the people who lived during the Reformation, all these events seemed quite natural. Yet in hindsight we can see God's gracious, providential hand at work as He raised up Martin Luther to restore the preaching of the pure Gospel, as He protected those who confessed the Scripture truths at the Diet of Augsburg in 1530, and as He caused the word to spread throughout Europe by means of the printed word. Thus, the "Lord has helped" His people.

116) **America:** Near the time of Luther's birth, God also guided Columbus to open up a new world to exploration. It was not by chance that Columbus landed on Dominica in 1493. Had they sailed north, Columbus would have missed the tradewinds and to the south were dangerous reefs.

117) In the spring of 1607, Captain Newport sailed into Chesapeake Bay and landed forty miles up the James River. Only ten percent of the colonists survived that first year. And the Indian chief Powhatan may have been the only chief on the continent who would have put up with John Smith's hostility and shared his corn with the colonists. By 1610, sixty starving settlers were preparing to leave when Lord De Warr arrived with a large ship and supplies to save their lives.

118) When the Pilgrims landed at Plymouth Rock in 1620, they did not realize that they came to the only plot of land they could have settled on. Four years before they landed, a mysterious plague killed every member of the Patuxets except Squanto, who helped the Pilgrims. The land that the Pilgrims settled belonged to no one. Because Squanto spoke English, the pilgrims were able to conclude a treaty with Massasoit, one chief who welcomed the Europeans as friends. ("Christian Evidences", Richard M. Riss, 1966, jennib4@inlink.com).

119) During the closing months of 1838, five ships sailed from Bremerhaven bound for New Orleans in America. On these ships were German Lutherans who wanted to leave the persecution of their king for the religious freedom of America. The last ship, which C. F. W. Walther was originally scheduled to board, was lost at sea. By God's grace, the people lost at sea did not have to endure the hardships of starting a new life in Missouri. Also by God's grace, C. F. W. Walther was aboard another ship. For in him God had provided a spiritual leader which these German Lutherans needed so that the truths of Scripture could be clearly confessed in America as they once had been in Germany (*A Century of Grace*, Walter Baepler, pp. 27-28).

120) **God Helps our Synod:** Indeed, the Norwegian Lutherans found a kindred spirit in Dr. Walther. In 1857, the Norwegian Synod sent Pastors J. A. Ottesen and N. Brandt to find a seminary where their young men could be trained. They reported that the German Lutherans at the seminary in St. Louis "were all of the same spirit...and showed a heartfelt love of the Symbols as well as the teachings of the fathers, a heartfelt trust in God that His holy Word is correctly set forth therein" (quoted in "Jacob Aal Ottesen" by Prof. P. Lauritz Larsen, translated by Rev. G.A.R. Gullixson).

121) In the early 1900s, Satan tempted Norwegian Lutherans with the desire for a false unionism without agreeing to the truth. By God's grace, thirteen pastors and the dele-

gates from small congregations met eighty-five years ago at Lime Creek Lutheran Church on June 14, 1918 to begin a new confessional church body. They had no idea how the Lord might bless their work. That was not their concern at the moment. For they met to testify to the eternal truth that sinners are saved by faith in Christ alone and faith is created by the work of the Holy Spirit alone and not by man's efforts or will. At one of the services, a Missouri Synod pastor, the Rev. H. Steger, preached on the parable of the mustard seed which grows into a tree with many branches and offers shelter to many birds. From the small beginnings in 1918, God has blessed the endeavors of those faithful men who confessed the truth so that the Evangelical Lutheran Synod's branches have spread into many states of the union and into several countries of the world. (*A City Set on A Hill*, Theodore A. Aaberg, 1968, p. 75-80).

122) Within ten years, God made it possible for this fledgling synod of 5,000 members to purchase a college. In 1925, the synod received an offer to purchase the school, a hope "that faded into regrets when we took a more practical survey of the financial responsibilities and our present limited resources." Even when the school was offered at \$90,000, it seemed as if they might be tempting God to accept it. Yet, God moved seventy-four people to support an association which would purchase the college. Then in 1927 at the synod convention at Lime Creek Lutheran Church, the synod delegates resolved, after much debate, to "take over the school." (*A City Set on A Hill*, Theodore A. Aaberg, 1968, p. 96-102).

123) Little did those faithful pastors and delegates know that within two years the stock market would crash and the depression would last for a decade. Yet God knew. He provided a total of over \$25,000 to come from the National Lutheran Education Association, which paid most of the remaining debt that the synod owed on the college. In 1942, the synod carried an operating debt of over \$37,000. This meant that many professors did not receive pay every month. Nevertheless, with God's help the school continued to operate under the able administration of its president, Dr. S. C. Ylvisaker. (*A City Set on A Hill*, Theodore A. Aaberg, 1968, p. 102-103).

124) The present Bethany Lutheran College, with its many new buildings and its growing four-year degree program, is truly a monument to God's gracious providence. More importantly, God provided people on the faculty, staff, and Regents who were dedicated to the primary goal of teaching students the "one thing needful." Without God's grace, all those efforts would have been in vain. For during these past seventy-five years many other colleges, once supported by religious bodies, in reality have become secular schools.

125) Bethany Lutheran Theological Seminary took a longer time to begin operation. Just when the synod was ready to start a seminary in 1943, the Selective Service Administration rules would not exempt its students from the draft. When the seminary finally did open its doors on September 24, 1946, God also provided as students a number of young men who had returned from military service. Over the last fifty-six years, God has provided faithful men who prepared for service in the public ministry of the ELS. These men have become leaders in the synod's efforts to carry out the Great Commission.

126) By God's providence, the synod decided to establish a mission in Lima, Peru among the poverty-stricken people living in the outer *barriadas* of that city. These people were "sheep without a shepherd." God blessed the decision to work among the poor of Lima in a way perhaps unintended by the original missionaries. For the poor also returned to their mountain villages and brought the gospel back to their relatives and friends. The Peruvian men who studied at the seminary in Lima were able to return to their village homes to shepherd the flocks God had provided.

127) We watch with amazement at how God directed our mission efforts into the Amazon river basin. People who hardly heard about Christ are thirsting to hear God's Word. Missionary Schultz just happened to visit a certain village several miles in from the river. When Francisco, the chief, did not appear at one service, he inquired about the reason. His daughter, Milga, was very sick with fever. The missionary offered to get her

to the hospital, a three-hour trip by motor boat. Along the way the girl was so sick that the missionary baptized her. When the missionary visited the village a month later, the Milga warmly greeted them, the village people were more friendly, and twenty-two people were baptized. God used a sickness and caused the missionary to visit, all so that the gospel could be proclaimed. In that village, the people asked to start a school, which was opened this year! We give God the praise for opening these doors to people whom God has chosen for salvation through belief in the truth!

128) God provided the impetus to begin a new mission when persecution from Peruvian communists threatened. Ten years ago, our synod started another mission in Santiago, Chile when missionary James Olsen and his wife Mary moved there. By God's grace, the communist guerrillas' power has waned, and God has provided a second outpost for opportunities to proclaim the Gospel. God has indeed blessed the mission work in Santiago.

129) God also created opportunities to reach people in communist Ukraine with radio messages proclaiming the Gospel. When the Soviet Union dissolved, Thoughts of Faith was able to begin mission work in Ukraine and the Czech Republic. Congregations, schools, seminaries, and medical missions have all sprung up as a result of that early work. Even the terrible nuclear reactor accident gave Thoughts of Faith opportunities to bring medical help to those who suffered from radiation sickness, and to bring the comforting message about Jesus to hurting souls. In addition, our synod has aided churches in Latvia and Australia.

130) A few years ago, God caused a Pentecostal Korean minister to look more closely at Scripture. He studied at our seminary and upon graduation started a mission to the Koreans in Irvine, California. By God's grace, another Korean pastor in Washington desires to preach the pure message of the gospel. Perhaps God may be opening other opportunities for our synod to work in Korea, or even in China!

131) When we look back on such history, we should recognize God's handiwork as He provided open doors to the faithful preaching of God's Word. This year we celebrate the 85th anniversary of the founding of the synod, the 85th anniversary of the *Lutheran Sentinel*, the 75th anniversary of the synod purchasing Bethany Lutheran College, the fifty-sixth year of operating Bethany Lutheran Theological Seminary, the thirty-fourth year of mission work in Peru, and the tenth anniversary of the start of our mission work in Chile. We can truly see that God is merciful and gracious. He has blessed us with the truth and guided us to be a blessing to others.

132) Samuel invited the Israelites to look back through history by saying, "Thus far the Lord has helped us." He wanted the Israelites to continue to trust in God's care and salvation. About two hundred years later and a few miles away from that monument, Solomon's Temple was built near the mountain Moriah, the place where Abraham told Isaac, "The Lord will provide." Ebenezer and Moriah represent the story of God's providence—God has helped us; He will provide.

Our God, our Help in ages past,
Our Hope for years to come,
Our shelter from the stormy blast,
and our eternal Home!

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure. (ELH #160:1,2; TLH #123:1,2)

Trust God for His Grace

133) Because we live between Ebenezer (Thus far the Lord has helped us) and Moriah (The Lord will provide), as God's children we trust that God will keep all His promises to help us—both during good times and in time of need. God does not allow evil to hap-

pen to His children, that is, He protects them from every evil that would destroy faith. Even though afflictions may occur, God's children are to trust in His care, as the hymn states:

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face. (ELH # 434:2b, TLH 514:4)

134) Trust His promises: Amid all of his trials, Job trusted in the promise that his Redeemer lived and that Job would see Him on the Last Day (Job 19). When God commanded Abraham to sacrifice Isaac, the son of promise, Abraham trusted that God would raise Isaac from the dead because of God's promise about the Messiah. Joseph believed God's promises through the dreams he received that his brothers would one day bow down to him. Neither slavery nor prison broke him of that trust. Though David was branded as a rebel, hounded by soldiers, and was tempted to kill King Saul, David trusted that God would make him king of Israel just as He promised.

135) All these heroes of faith trusted God's promises even when it seemed as if they could never be fulfilled. Many other believers, including many Old Testament prophets suffered horrible deaths because of their proclaiming the truth. Nevertheless, Scripture says, "These all died in faith, not having received the promises, but having seen them afar off were assured of them" (Hebrews 11:13). New Testament apostles saw the fulfillment of God's promised Messiah. They too experienced God's protection—and suffered gruesome deaths. For they trusted God's promise that because Jesus lived, also they would live in heaven.

136) God has given many promises to the afflicted: "God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Corinthians 10:13). "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand" (Isaiah 41:10). "Lo, I am with you always, even to the end of the age" (Matthew 28:20b). "Most assuredly, I say to you, whatever you ask the Father in My name He will give you" (John 16:23). "We know that all things work together for good to those who love God" (Romans 8:28). Cast "all your care upon Him, for He cares for you" (1 Peter 5:7). You are "kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it be tried by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ" (1 Peter 1:5-7). "Be faithful until death, and I will give you the crown of life" (Revelation 2:10).

137) God does not promise that His children will never experience suffering, trials, or persecution. Indeed, Jesus declared that believers should expect tribulations as they pass through the valley of the shadow of death. God does promise that: "when you pass through the waters, I will be with you; and through the rivers, they shall not overflow you" (Isaiah 43:2). A hymn based on this verse says in part:

In every condition, -in sickness and health
In poverty's vale, or abounding in wealth
At home and abroad, on the land, on the sea,—
The Lord, the Almighty, thy strength e'er shall be.

"Fear not, I am with thee, oh, be not dismayed;
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand." (ELH #521:2; TLH #427:2-3).

138) No matter what happens in the world, believers are not to be afraid even amid the worst afflictions, for Jesus promised, "In the world you will have tribulation; but be of good cheer, I have overcome the world" (John 16:33). Through Isaiah God said, "Even to your old age, I am He, and even to gray hairs I will carry you! I have made, and I will bear; even I will carry, and will deliver you" (Isaiah 46:4). We can trust this promise because of who God is—almighty Creator and everpresent Helper, as the Psalmist says: "My help comes from the Lord, who made heaven and earth. He will not allow your foot to be moved; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep" (Psalm 121:2-4).

139) Since God has given believers such blessed promises, God wants them to trust in His good providence during any trial. God's children do not need astrology and fortune telling to "know" the future, or witchcraft to bend it to their good. For they trust that "all things work together for good to those who love God" (Romans 8:28). Paul reminds God's children, "He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Roman 8:32). And if God does good even to the wicked, will He not also provide His children with every blessing?

140) **Providence and Prayer:** Some people might conclude that because God knows everything that will happen and directs it according to His will and because God gives good things to all people, there is no need to pray to God. The whole Bible proclaims that prayer does make a difference. King Hezekiah prayed for a longer life to accomplish spiritual reforms among his people. God granted him fifteen more years of life. The apostle James noted the importance of prayer, "Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit" (James 5:17-18). The believers in Jerusalem prayed that Peter's life would be spared and God sent an angel to set him free.

141) Prayer is an act of worship as we honor our Creator and Redeemer. It is also an act of trust in God's providence. The one who prays trusts that God will hear it because He has promised to answer: "Whatever you ask the Father in My name He will give you" (John 16:23). God's promises are open-ended. No restrictions are placed on our asking: "Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened to you" (Luke 11:9). Again, "Before they call, I will answer; and while they are still speaking, I will hear" (Isaiah 65:24). We cannot ask too much from God. However, the apostle James gives two reasons why people may not receive something from the Lord. First, "Let not that man [who doubts] suppose that he will receive anything from the Lord" (James 1:7). Second, "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures" (James 4:3).

142) God desires that believers cast all their cares upon the One who cares for them. Jesus said that if one had faith the size of a mustard seed, one could move mountains. And the Bible declares, "The effectual fervent prayer of a righteous man avails much" (James 5:16b). Prayer is important because both the believer and the world need God's help. Thus we sing:

With the Lord begin thy task, Jesus will direct it;
For His aid and counsel ask, Jesus will perfect it.
Ev'ry morn with Jesus rise, And when day is ended,
In His arms then close thine eyes; Be to Him commended.

Let each day begin with prayer, Praise and adoration;
On the Lord cast every care, He is thy Salvation.
Morning, evening, and at night Jesus will be near thee,
Save thee from the Tempter's might, With His presence cheer thee.
(ELH #82:1-2, TLH 540:1-2)

Trust God Even When Evil Happens

143) Christians do not have to live too long in this world before they realize that evil may bring a great problem to their faith. When diagnosed with an incurable disease, their first reaction might be "What did we do to deserve this?" When natural disasters or plagues affect their lives, they may wonder, "Does God still care about us?" When persecution for the true faith arises, the devil might tempt them to ask, "Is our faith worth the afflictions we have to endure for it?" Under such circumstances, it might be hard to sing:

What God ordains is always good;
His will abideth holy.
As He directs my life for me,
I follow meek and lowly.
My God indeed In every need
Doth well know how to shield me;
To Him, then, I will yield me. (ELH #519:1, TLH #521:1)

144) **God gives only good things:** As a follow-up to His discussion about prayer, Jesus said, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" (Matthew 7:11). The best good gifts of God are the Holy Spirit, His true Word, baptism, absolution, and the Lord's Supper through which we obtain the forgiveness of sins, life and salvation. Through these gifts God will never lie to us, mislead us, or disappoint us. The apostle James referred to these gifts when he wrote, "Every good and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth..." (James 1:17).

145) God knows all about the evils, afflictions, calamities, plagues, and disasters that happen in the world. God said, "I am the Lord, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the Lord, do all these things" (Isaiah 45:6-7). God allows these things to happen, though He is not the author of sin and evil. However, we do not always see these afflictions as "good."

146) Consider the Israelite girl who was captured and sent to Naaman's household. Were her parents and others she loved killed? We do not know. Yet God intended that good happen to her and to her master, Naaman the leper! Trust God's wisdom and providence, since He says, "For My thoughts are not your thoughts, nor are your ways My ways, says the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55:8-9).

147) **God sets limits:** Though God may allow calamities to occur, He sets limits to the evil they do. In the case of Job, God at first told Satan, "All that he has is in your power; only do not lay a hand on his person" (Job 1:12). The second time God said, "Behold, he is in your hand, but spare his life" (Job 2:6). God did not explain to Job why he had to endure such afflictions. Job was simply to trust that God meant them for good and believe that God protected him from the evil of rejecting God.

148) Several times in the Bible God makes it clear that people are not to question what God allows in life: "Woe to him who strives with his Maker! Shall the clay say to him who forms it, 'What are you making?'" (Isaiah 45:9). It is hard not to complain when a teacher and family are killed in an automobile accident, when a believer suffers ill health and pain for fourteen long years, when a young pastor dies of cancer, when a young Christian lies helpless in a nursing home with spina bifida, or when parents must care for a greatly disabled child. When disease makes one helpless or death cuts short a promising life, it is hard for God's children to trust that God is doing good. What people may forget is that they deserve much worse from God on account of their sins. They may not realize how God has limited their suffering. They may have temporarily lost sight of the eternal glories God is giving them in Jesus.

149) This past century witnessed great calamities through war and human butchery

resulting from false political ideologies which made the state more important than God. While God permitted Adolph Hitler to rise to power and start the world on the way to war, Hitler's stated goal of conquering the world fell far short. Similarly, God permitted Stalin to have power; in part, to stop Hitler. Stalin misused that power to cause the destruction of millions more people than Hitler destroyed. Stalin also fully supported the goal of establishing communism in every nation. Those dreams also lie in the dust as God's providence prevented both a possible nuclear war and communist domination. These and many other examples show the truth of the Psalmist's words, "The Lord brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect." (Psalm 33:10). Job adds, "He frustrates the devices of the crafty, so that their hands cannot carry out their plans." (Job 5:12).

150) When Ahithophel advised rebellious Absalom to attack David, God countered his advice and stopped the rebellion (2 Samuel 17:14). When Balak, king of Moab paid the prophet Balaam to curse Israel, God turned the curse into a blessing (Deuteronomy 23:5). Trust God to stop everything that would hinder God's grace.

151) **Using evil for good:** At times God may allow evil to happen to grant believers spiritual blessings. One notable example is to be found from the life of King Manasseh, the son of the faithful king Hezekiah. During his long reign Manasseh led his people to do more evil than the northern kingdom of Israel. "Therefore the Lord brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babylon." Manasseh learned God's lesson. "Now when he [Manasseh] was in affliction, he implored the Lord his God, and humbled himself greatly before the God of his fathers, and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God" (1 Chronicles 33:11-13).

152) Though Jesus was surrounded by enemies and nailed to the cross, He trusted God's goodness even when it meant that He suffer God's forsaking Him on the cross. So "when He suffered, He did not threaten, but committed Himself to Him who judges righteously" (1 Peter 2:23). By His death, He gave the world the greatest good—forgiveness of all sins, life, and salvation.

153) Peter concluded his discussion on persecution, "Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator" (1 Peter 4:19). That is, trust God even when afflictions come. Peter reminds us to trust in God's promise of heavenly glory: "Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy" (1 Peter 4:12-13).

154) Human wisdom would think that being in prison would not spread the gospel. But Paul reports the opposite. "I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ." (Philippians 1:12-13). During his lifetime, C. F. W. Walther experienced two periods of physical affliction. He used his lengthy recovery time to read Scripture and the works of Martin Luther. And God used him to lead the German immigrants in the United States into God's Word.

155) **Chastening:** God uses suffering and trials to bless our faith. The Bible declares, "Whom the Lord loves He chastens" (Hebrew 12:6). Just as human fathers chasten their children, even so God instructs and builds our faith through trials and sorrows. Therefore "shall we not much more readily be in subjection to the Father of spirits and live?" (Hebrews 12:9). Whatever affliction, trial, or sorrow God allows may be difficult to bear. "Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it" (Hebrew 12:11). The prophet Jonah needed God's chastening. He wanted to witness God's destruction of Ninevah. In order that Jonah might be trained to show mercy, God first caused a shade plant to grow and then "God prepared a worm, and it so dam-

aged the plant that it withered" (Jonah 3:7). God explained that if Jonah had pity on the plant, why should not God have pity on the people of Ninevah? Through St. Paul's "thorn in the flesh" God trained him in humility.

156) Jesus trained His disciples to trust in God's care when He sent them out to preach. He commanded that they take only their clothes but no money. When they returned, Jesus asked them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" They said, "Nothing." (Luke 22:35). Therefore God's Word promises us, "Cast your burden on the Lord, and He shall sustain You; He shall never permit the righteous to be moved" (Psalm 55:22).

157) **Producing greater fruits of faith:** God knows that afflictions produce greater fruits of faith. "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit." (John 15:2). God may take away some of our possessions so that we trust more in His gift of heaven. If our busy schedule leaves little time for God, He could slow us down through injury or disease so that we have the time. Jesus describes the fruits God desires to see in His children: "If My words abide in you, you will ask what you desire," "abide in My love," "keep My commandments" and "love one another as I have loved you" (John 15:7-12). Though God does use afflictions to train His children and to produce more fruit, we are not to assume that God is chastising us with every trouble He sends.

158) **Tests by God?:** God's children certainly need to pray "Lead us not into temptation," for here we ask that "God would guard and keep us so that the devil, the world, and our own flesh may not deceive us nor lead us into misbelieve, despair, and other shameful sin and vice: and though we be thus tempted, that we may still in the end overcome and retain the victory." (*Small Catechism*). Though God tempts no one to sin, yet the Bible says "God tempted Abraham" (Genesis 22:1). Our *Explanation to the Small Catechism* states that such temptations are "really trials or tests from Him; He in his grace employs these to purify His children and to strengthen their faith." In the case where God commanded Abraham to sacrifice his son Isaac, when the test was finished God said, "Now I know that you fear God, since you have not withheld your son, your only son, from Me" (Genesis 22:12). God then repeated the promise that, "In your seed all the nations of the earth shall be blessed" (Genesis 22:18). Faith in that promise sustained Abraham during the remaining sixty-plus years left to him.

159) Whenever we deal with affliction and persecution, keep in mind the promise of Jesus: "Behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and Omega, the Beginning and the End, the First and the Last" (Revelation 22:12-13). His reward is the gift of eternal life to everyone who believes on Jesus as the Savior from sin. Therefore St. Paul wrote, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

Now Thank We All Our God

Our Response to God's providence

160) As he contemplated God's providence, the Psalmist asks an important question: "What shall I render to the Lord for all His benefits toward me?" His answer is, "I shall take up the cup of salvation, and call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all His people" (Psalm 116:12-14). Worship, trust, gifts and praise are just part of our response of faith to God's good providence. Therefore we sing:

Now thank we all our God With heart and hands and voices,
Who wondrous things hath done, In whom His world rejoices;
Who from our mother's arms Hath blessed us on our way
With countless gifts of love And still is ours today

Oh, may this bounteous God Thro' all our life be near us,
With ever joyful hearts And blessed peace to cheer us

And keep us in His grace And guide us when perplexed
And free us from all ills In this world and the next.
(ELH #63:1-2, TLH #36:1-2)

161) **Worship:** When David escaped from the soldiers of King Saul, he wrote: "I will freely sacrifice to You; I will praise Your name, O Lord, for it is good. For He has delivered me out of all trouble" (Psalm 54:6-7). David worshiped God because He is good and His mercy endures forever.

162) In the *Large Catechism*, Luther wrote, "Many a terrible and shocking calamity would befall us if God did not preserve us through our calling upon His name." Luther commends the custom of "children who cross themselves when they see or hear anything monstrous or fearful and exclaim, 'Lord God, save us!' 'Help, dear Lord Christ!' etc. Thus too, if anyone meets with unexpected good fortune, however trivial, he may say, 'God be praised and thanked!'" (Tappert, p. 374, *Large Catechism*, Second Commandment I:72, 74).

163) When we consider all that God has done in our lives, we have special reason to thank and worship God. We worship God when we pray, "Give us this day our daily bread." For the *Small Catechism* explains, "God certainly gives daily bread without our prayer, even to all the wicked; but we pray in this petition that He would lead us to acknowledge this and to receive our daily bread with thanksgiving." We are to worship and acknowledge of God's providence every day of our lives, not just on Thanksgiving Day and New Years Day. Luther explains:

Thus, you see, God wishes to show us how he cares for us in all our needs and faithfully provides for our daily existence. Although he gives and provides these blessings bountifully, even for wicked men and rogues, yet he wishes us to pray for them so that we may realize that we have received them from his hand and may recognize in them his fatherly goodness toward us. When he withdraws his hand, nothing can prosper or last for any length of time, as indeed we see and experience every day (Tappert, p. 431, *Large Catechism*, Part Three: 4th Petition:82-83).

164) **Trust:** Trust springs from faith in God's promises to help. Trust in God means that believers acknowledge God's past blessings, believe in His promises, and expect God to help in the future no matter what befalls them. Trust is the center point in the journey between Ebenezer (hitherto has the Lord helped us) and Moriah (the Lord will provide). Trust relies on God to give all things, as Luther noted under the First Commandment: "A god is that to which we look for all good and in which we find refuge in every time of need. To have a god is nothing else than to trust and believe him with our whole heart. In other words: 'Whatever good thing you lack, look to me for it and seek it from me, and whenever you suffer misfortune and distress, come and cling to me. I am the one who will satisfy you and help you out of every need. Only let your heart cling to no one else.'" (Tappert, p. 366, *Large Catechism*, Part One, First Commandment: 2, 4).

165) As a response to God's blessings, trusting God may seem to be easier when we experience what obviously appears to be God's goodness. Greater faith is required when we deal with affliction and distress. Daniel trusted that God's law was more important than the commands of King Nebuchadnezzar. Rather than defile himself by eating the king's food, he requested to eat vegetables and water. Not only did God give him a healthy countenance; in addition, "God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams" (Daniel 1:17). When the king's law commanded him not to pray to God, Daniel trusted that God would take care of him even though he would be thrown into the lion's den.

166) **Stewardship:** Christian stewardship is an act of worship in which believers honor and thank God by giving back to Him a portion of His providence and trust in His promise to provide even more blessings. St. Paul bases Christian stewardship on the work of Jesus: "You know the grace of our Lord Jesus Christ, that though He was rich, yet for

your sakes He became poor, that you through His poverty might become rich" (2 Corinthians 8:9). The Corinthians' gifts came from a heart of faith, as Paul said, "They first gave themselves to the Lord, and then to us by the will of God" (2Corinthians 8:5). 167) After Pentecost, the response to the Gospel was to provide for the needy members of the congregation. God's grace moved them to share, as Luke reports: "[They] all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 2:45-46). Barnabas sold land and gave the money to the apostles to distribute to the poor.

168) Such gifts to the Lord imply a trust that God would take care of their needs. To encourage our stewardship response to God's gifts, Paul wrote, "And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written, 'He has dispersed abroad, He has given to the poor; His righteousness endures forever.' Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of righteousness" (2 Corinthians 9:8-10).

169) The more we realize God's blessings in our lives, the needs of the church, and the souls which are being brought to Christ, the more we will want to devote our time to prayer, our abilities to service for the Lord, and our possessions to the support of the work of the gospel.

170) **Praise:** God's children feel the need to praise and thank God when they contemplate all that He has done for them. When David considered all the mercy God showed to his ancestors who left Egypt, he said, "Blessed be the Lord, who daily loads us with benefits, the God of our salvation!" (Psalm 68:19). Praise is due to God because "the Lord will fulfill the desire of those who fear Him; He also will hear their cry and save them. The Lord preserves all who love Him" (Psalm 145:19-20).

171) When St. Paul considered the glory of God's salvation in Christ, His gracious grafting of the Gentiles into His kingdom, and His mercy toward all people, he declared: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Romans 11:33,34).

172) Many familiar hymns praise God for His providence and mercy. An Old Testament hymn declared, "Every day I will bless You, and I will praise Your name forever and ever. Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Your works to another, and shall declare Your might acts. All Your works shall praise you, O Lord, and Your saints shall bless You" (Psalm 145:2-4,10).

173) Our hymnbooks contain hundreds of hymns which praise God for His blessings, as this one does:

Praise to God, immortal praise, For the love that crowns our days;
Bounteous Source of ev'ry joy, Let Thy praise our tongues employ.
All to Thee, our God, we owe, Source whence all our blessings flow.

All the plenty summer pours; Autumn's rich, o'erflowing stores;
Flocks to whiten all the plain; Yellow sheaves of ripened grain-
Lord, for these our souls shall raise Grateful vows and solemn praise.

Peace, prosperity, and health, Private bliss, and public wealth,
Knowledge with its gladd'ning streams, True religion's holier beams.
Lord, for these our souls shall raise Grateful vows and solemn praise.
(TLH 572:1-3)

Conclusion

174) A Samaritan woman asked Jesus for living water so she did not have to carry it so far in her pitcher. Jesus gave her the water of eternal life. A lame man sat in the Temple courts begging for money. Peter and John brought him health, saying to him, "In the name of Jesus Christ of Nazareth, rise up and walk." This man entered the temple "walking, leaping and praising God" (Acts 3:6,8). A young girl was possessed by demons.

By God's grace and power, St. Paul drove them away in the name of Jesus. For this deed he was put in prison along with Silas. Yet through an earthquake, God led the jailer and his family to know Jesus as their Savior. After reaching land safely from a shipwreck, Paul gathered sticks for a fire. A poisonous snake in the sticks bit Paul, but by God's grace Paul suffered no harm. God used this incident to bring others to faith in Jesus.

175) Through such accounts we view the stone of Ebenezer, "So far the Lord **has** helped us." God has done all things well to preserve our lives. He continues to keep all His promises and protect believers from evil. He has blessed us with His Word and Sacraments, a congregation, synod, Christian day schools, a college and seminary, and mission opportunities to proclaim His name in the earth at home and to other people in distant lands.

176) God's providence in the past, His promises for the future, and His lovingkindnesses prompt us to trust Him in the certain hope of Moriah that "the Lord will provide." May our desire be that of the Psalmist: "Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works to the children of men! For He satisfies the longing soul, and fills the hungry soul with goodness" (Psalm 107:8-9).

177) Jude ended his brief letter with this song of praise to God: "Now to Him who is able to keep your from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen" (Jude 24-25).

178) Therefore we sing:

What is the world to me! My Jesus is my Treasure,
My Life, my Health, my Wealth, My Friend, my Love, my Pleasure,
My Joy, my Crown, my All, My Bliss eternally,
Once more, then, I declare: What is the world to me? (TLH #430:8).

Praise God from whom all blessing flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen. (ELH #592, TLH #644).

To God Alone the Glory!



REPORTS AND PROCEEDINGS

*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 William Grimm, pastor of Grace Lutheran Church, Crookston, Minnesota, and First Evanger Lutheran Church, Fertile, Minnesota.
2. The Reverend Timothy Hartwig, pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona.
3. The Reverend Karl Hermanson, pastor of the Northwood – Lake Mills, Iowa, Parish.
4. The Reverend Lawrence Wentzlaff, pastor of Family of God Lutheran Church, Fort Mojave, Arizona.

Resolution No. 2: Membership Transfer of Pastor

WHEREAS, The Reverend Ronald Muetzel, Development Director of Thoughts of Faith, has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the Reverend Ronald Muetzel be received into permanent advisory membership in the Evangelical Lutheran Synod.

Resolution No. 3: Membership Applications of Teachers

WHEREAS, Mr. Allen Labitzky, principal of King of Grace Lutheran School, Golden Valley, Minnesota, and Mr. Dennis Morrison, principal of Our Redeemer Lutheran Church, Yelm, Washington, have applied for permanent advisory membership in the Evangelical Lutheran Synod, and,

WHEREAS, Both applicants subscribe unconditionally to the constitution and by-laws of the Evangelical Lutheran Synod, therefore,

- A. BE IT RESOLVED, That Mr. Allen Labitzky be received into permanent advisory membership of the Evangelical Lutheran Synod, and,
- B. BE IT RESOLVED, That Mr. Dennis Morrison be received into permanent advisory membership of the Evangelical Lutheran Synod.

Resolution No. 4: Membership Applications of Congregations

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

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

1. Peace Evangelical Lutheran Church, North Mankato, Minnesota, the Reverend Bradley Kerkow, pastor.
2. Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin, the Reverend Nathan Krause, pastor.
3. Asian Mission Church, Irvine California, the Reverend Young Ha Kim, pastor.

Resolution No. 5: Constitution Review

WHEREAS, Concordia Evangelical Lutheran Church, Eau Claire, Wisconsin 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 approve the revised constitution of Concordia Evangelical Lutheran Church, Eau Claire, Wisconsin.

Resolution No. 6: Constitution Review

WHEREAS, Peace Evangelical Lutheran Church, Kissimmee, Florida, 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 approve the revised constitution of Peace Evangelical Lutheran Church, Kissimmee, Florida.

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

Resolution No. 1: Concerning President Orvick's Retirement

WHEREAS, The Rev. George M. Orvick has served our Evangelical Lutheran Synod as her elected president for 28 years, of which 16 years have been full time, and,
WHEREAS, President Orvick has performed the duties of his office faithfully, and,
WHEREAS, The Lord has richly blessed our synod through his dedicated leadership, and,

WHEREAS, Both President Orvick and the synod have been richly blessed through his helpmeet, Ruth, therefore,

A. BE IT RESOLVED, That we thank the Lord for this faithful leader and his wife, and,

B. BE IT RESOLVED, That we thank both President Orvick and his wife for their many years of dedicated service.

Resolution No. 2

BE IT RESOLVED, That the President's Message and Report be accepted and printed in the 2002 Synod Report.

*CREDENTIALS
ACTION OF THE SYNOD*

Resolution No. 1: Excuses of Pastors—Non Attendance

WHEREAS, Excuses for absence from the 2002 Synod Convention have been received from the following pastors: P. Anderson, R. Fyffe, D. Haeuser, C. Hahnke, K. Kuenzel, M. Langlais, H. Larson, M. Luttman, D. McElwain, therefore,

BE IT RESOLVED, That they be excused.

Resolution No. 2: Excuses of Pastors—Early Departure

WHEREAS, Excuses for early departure from the 2002 Synod Convention have been received from the following pastors: K. Brumble, R. Dale, therefore,

BE IT RESOLVED, That they be excused.

Resolution No. 3: Excuses of Lay Delegates—Early Departure

WHEREAS, Excuses for early departure from the 2002 Synod Convention have been received from the following delegates: H. Fischer, D. Heiliger, F. Laack, R. Noffke, W. Wandschneider, therefore,

BE IT RESOLVED, That they be excused.

REPORT OF THE DOCTRINE COMMITTEE

The Doctrine Committee of the ELS has been charged by the synod—among other things—to “study and uphold the doctrine of Scripture and the confessional position and practice of the synod” and to “keep abreast of doctrinal trends and issues and keep laity and clergy informed.” During the past year the committee, which consists of Prof. J.B. Madson, Prof. J.A. Moldstad, Dr. W. Petersen, Mr. A. Quist, Pres. G. Schmeling, Mr. J. Schneck, and Pastor P. Zager, has sought to carry out its assigned duties. Its four regular meetings per year were devoted to consideration of questions and other matters referred to it by the convention, the synodical president, the chairman of the committee, and groups or other individuals within the synod. Many responses have been given directly to the pastor or congregation raising the question, without any report to the synod. However, in reviewing “doctrinal trends,” the committee has been very careful to provide continuing updates on its study of the doctrine of the ministry.

THE MINISTRY

The doctrine of the ministry has consumed by far the greater share of the Doctrine Committee's time since the 2001 Synod convention. The reason for this discussion now is the large number of questions concerning the doctrine of the ministry which have arisen both within and outside our synod. Numerous revisions and refinements have been made to the original theses based on suggestions from individual pastors, and especially from the Conciliation Committee which carried out its assignment before and during the 2001 General Pastoral Conference of the ELS. At the General Pastoral Conference the Conciliation Committee was in general agreement that the Doctrine Committee's theses were acceptable as a doctrinal statement for our synod, while at the same time encouraging the Doctrine Committee to incorporate the suggestions for refinement which the Conciliation Committee had compiled in its work. ***Virtually all*** of those suggestions have been incorporated in the following revision of the theses regarding the ministry, which was originally submitted to the ministerium of the synod in late February 2002. In addition, every attempt has been made to consider suggestions coming to the committee since the Conciliation Committee completed its work. The revisions here presented to the convention have the full and unanimous support of the Doctrine Committee.

The question has frequently arisen: Is the pastoral office a divine institution? We would respond, yes; the pastoral office is a divine institution. There has never been any question about that. The real question for us is this: Is the pastoral office the ***only*** divinely instituted office? Ephesians 4 and I Corinthians 12 speak of apostles, prophets, evangelists, pastors, and teachers all given by God. There is a variety of divinely instituted offices mentioned in the New Testament, all of which belong to the God-given public ministry. Each office that fulfills God's command to use the means of grace in the stead of Christ and on behalf of the church is divinely instituted. The pastoral office is certainly a divine institution but so is the office of catechist, Lutheran elementary school teacher, and theological professor. All these offices are fulfilling God's command to have individuals use the means of grace in the stead of Christ and on behalf of the church, and therefore are forms of the divinely instituted public ministry.

While the scriptural and confessional support for the theses is cited in the theses themselves, Dr. Wilhelm Petersen reminds us with the following citations that the doctrinal statements proposed by the Doctrine Committee are also in line with the doctrine and practice of our faithful Lutheran forefathers.

Our gracious God has instituted the office of the public ministry for the blessing of His people. It is through this ministry that the Holy Spirit through the Gospel creates,

nourishes, and strengthens saving faith in the hearts of people and prepares them for a blessed eternity.

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)

Martin Chemnitz, the chief author of the *Formula of Concord* gives the following interpretation of the Ephesians passage regarding the forms, or ranks, of the public ministry; he 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." Chemnitz goes on to describe the teachers as "teachers, 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 were later; thus Paul (Rom. 2:20) speaks of 'a teacher of children,' and the word 'teach' is expressly used in this sense in Hebrews 5:12." (Chemnitz, *Examen*, Part 2, p. 684) 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)

The Apostle Paul in his letter to the Corinthians also speaks of forms, or ranks, of ministry when he says, "There are differences of **ministries** but the same Lord (1 Cor. 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." (1 Cor. 12:28) Dr. Martin Luther in his commentary on 1 Cor. 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 [the church] speaking with tongues, the gifts of healing and helping, as Paul directs in 1 Cor. 12." (*LW* 40:36)

Luther likewise did not teach that only one form of the public ministry was divinely instituted as opposed to the other forms of the office. In *A Sermon on Keeping Children in School* he writes:

The estate I am thinking of is rather one which has the office of preaching and the service of the word and sacraments and which imparts the Spirit and salvation, blessings that cannot be attained by any amount of pomp and pageantry. **It includes the work of pastors, teachers, preachers, lectors, priests (whom men call chaplains), sacristans, schoolmasters, and whatever other work belongs to these offices and persons.** This estate the Scriptures highly exalt and praise. (*LW* 46, 220–221)

All who are engaged in the clerical office or ministry of the Word are in a holy, proper, good, and God-pleasing order and estate, such as those who preach, administer sacraments, supervise the common chest, sextons and messengers or servants who serve such persons. These are engaged in works which are altogether holy in God's sight. (*LW* 37: 364)

Dr. C.F.W. Walther states that "the offices of school teachers who are to teach God's Word in their schools, the trustee of alms, the sacristan, the cantors in the public worship services, etc., are therefore all to be considered ecclesiastical holy offices, which care for a part of the one office of the church and stand by the side of the preaching office." (Walther, *The Voice of our Church in the Question of Church and Ministry*, 182, p. 368)

In a sermon preached at the installation of two college professors who had served in the pastoral ministry but who had accepted calls as professors at one of the institutions of higher learning, Walther stated: "For God really has founded only one office and that is the office of gathering His church on earth in His name, the work of building, governing, caring for, keeping it. Accordingly, this office not only has a great number of duties and tasks of various kinds, but it requires so many different abilities that no man is able to carry out all this work by himself, even in a small group. Just as the Messianic office of Christ is divided into three offices—those of prophet, priest, and king—so also the work of the church falls to offices which require the most varied and most diverse gifts of the Spirit." Walther goes on to say, "Whatever we teach here in addition to God's Word, whether it be ancient or modern languages, the original texts of the Scriptures or those of secular writers, whether it is church history or world history, or geography or mathematics or science, or the beautiful arts, music and painting...all, all are to be taught with this goal and this intention, that men are educated here who will have both the necessary general education and the particular abilities, the required character, the necessary love, self-abasement, and sacrifice to invite into Christ's Kingdom and to carry on the warfare of Christ. We are carrying out here nothing less than the Lord's work and business." (Walther's sermon as printed in the *Lutheran Sentinel*, March 28, 1949)

Following in the footsteps of Walther, 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, page 66, March 1897)

A major controversy over the doctrine of the ministry in our synod is whether or not the CDS teachers are in the public ministry. The historic practice of the ELS has been to call CDS teachers into the public ministry. CDS teachers are not called to preach and administer the Sacraments, but they are called to the teaching ministry and the call that they receive is a divine call.

Professor Theodore Aaberg, parish pastor and the first full-time president of Bethany Lutheran Theological Seminary, also at one time editor of the *Christian Day School Bulletin*, approvingly quoted in the 1948 edition of the *Bulletin* a statement by a fellow pastor made in a sermon to the CDS teachers' conference, "Dear teacher, now remember that your call as a Christian Day School teacher is divine...just as divine as the pastor's call." Aaberg goes on to say, "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 I Corinthians, where we read in the 11th verse: 'We are laborers together with God.'"

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 he 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)

Pastor Norman A. Madson, Sr., president of our synod in the 1940s, wrote in his presidential report to the synod in 1943, "and 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." (*Synod Report*, 1943)

Pastor Madson, together with Pastor C. M. Gullerud, president of the synod, and

Pastor E. Schaller, who were the Committee of the Sleepy Eye Conference during the Synodical Conference days, submitted this statement in a set of 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; I Cor. 3:21-23; I 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; I Tim. 3:1-5; I Thess. 5:12-13; I Tim. 5:17; Titus 1:5-9; AC 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 (I 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; I Pet. 4:10; 4:15)

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."

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... All these offices are the

gift of God to the Church, I Cor. 12:28; Eph. 4:11. **I can see no basis in Scripture for the Missourian contention that the auxiliary offices, such as theological professor, synodical college professor, etc., have "a divine call" only in "the secondary sense." They, too, serve 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)

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 in our midst and president of Bethany Lutheran College from 1930-1950. Pastor Harstad in a paper on "Church and Ministry" delivered to a pastoral conference in 1972 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)

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 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 citations above clearly demonstrate the practice of the Evangelical Lutheran Synod throughout its history, and that this practice is in harmony with Scripture, our Reformation fathers, and C. F. W. Walther.

Many quotations have been listed above to prove that the public ministry theses placed before the convention are not new and strange theology in our midst. However, as confessional Lutherans we do not base our doctrine on the fathers but rather on the inspired and inerrant Word of God. Quotations from the fathers are an affirmation of our exegesis of the Scriptures. The Scriptures clearly teach that Christ has instituted one public office in his church, the office of the public ministry, but this office is not limited to any divinely fixed form as such. We base this doctrine on the following Scripture passages.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ. (Ephesians 4:11-12)

Here St. Paul enumerates a number of important facts concerning the public ministry. Because God gave the office, it is not of human origin. Rather it is a divine institution. At the same time St. Paul indicates that that one office may have various forms, for he lists apostles, prophets, evangelists, pastors and teachers as all given by God. Finally he explains the purpose of the public ministry: "for the equipping of the saints, for the work of ministry, for the edifying of the body of Christ." Those in the public ministry will nourish and build up the church of God through the means of grace.

There are differences of ministries but the same Lord... And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way. (I Corinthians 12:4, 27-31)

Here St. Paul 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) St. Paul shows that the Lord gave the church various kinds of service: of apostles, prophets, teachers, etc., yet they all originate from the Lord. He ordained no one external form of the public ministry. He has instituted one public ministry in His church but this public ministry may take various forms.

"This is a faithful saying: If a man desires the position of a bishop, he desires a good work...Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money." (I Timothy 3:1, 8) In these verses the holy writer speaks of two different forms of the one office of the public ministry, the bishop and the deacon. The same is the case in Philippians 1:1, "To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons."

"Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine." (I Timothy 5:17) There appear to have been various kinds of elders with different responsibilities, all part of the one public ministry of the church. Chemnitz writes, "Also Paul himself sometimes performed the ministry of the Word in such a way that he entrusted the administration of the sacraments to others. I Corinthians 1:17: 'Christ did not send me to baptize but to preach the Gospel.' And in I Timothy [5]:17 he mentions two kinds of presbyters, of whom some labored in preaching and teaching, while others had been placed in charge of ecclesiastical discipline... This about completes the list of ranks into which we read that the ecclesiastical ministry was divided at the time of the apostles." (Chemnitz, *Examen*, Part 2, p. 684)

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, **they laid hands on them...** Then Philip went down to the city of Samaria and preached Christ to them. (Act 6:1-6, 8:4-8)

The seven here were chosen or called into this form of the public ministry by God through the church. "Thus the Apostles first set forth a directive as to what kind of persons are to be chosen for the ministries of the church. Acts 1:15 ff.; 6:2 ff." (Chemnitz, *Ministry, Word, and Sacraments*, #26)

In the early church, prophets are spoken of in Ephesians 4:11, Acts 13:1, 1 Corinthians 12:28, and the Didache 11:9-12. The form of evangelist is referred to in Acts 21:8 where

Philip, one of the seven deacons of Acts 6, is called an evangelist. The term teacher, as a special form or rank of the public ministry, is found in Ephesians 4:11, 1 Corinthians 12:28, Acts 13:1, and in the early church in the Apostolic Constitutions 8:32. Pastors are spoken of in Ephesians 4:11, and there are references to shepherding the flock of God in Acts 20:28 and elsewhere. The terms bishop and elder are used interchangeably in the New Testament (Act 20:17-28), but there were different kinds of elders according to I Timothy 5:17. Deacons are to be found in I Timothy 3:8 and Philippians 1:1. By the time of Ignatius of Antioch, they formed the lowest rung in the tripartite ministry along with presbyters and bishops. These forms or ranks were all responsible for certain aspects of the public ministry. They are all gifts of God given to the church. Thus there was no one divinely instituted form of the public ministry in contradistinction to other forms.

Because the theses presented by the Doctrine Committee are consistent with this biblical and historical evidence and now include virtually all of the Conciliation Committee's suggestions, the Doctrine Committee unanimously presents the following revised theses and antitheses on the Doctrine of the Ministry for adoption by the synod at the 2002 convention.

THE DOCTRINE OF THE PUBLIC MINISTRY

The office of the public* ministry has been instituted by God (Ephesians 4:11-12; Titus 1:5-9) for the public administration of the office of the keys (proclaiming the Gospel, administering the Sacraments, and forgiving or retaining 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 of the public ministry is to create, nourish, and build up the church of God through the means of grace. (Acts 20:28; I Corinthians 4:1; Ephesians 4:11-12) In these theses, "ministry" or "minister" refers to the public ministry, not 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; I Corinthians 3:21-23; Revelation 1:6; AC XXVIII 5-6, pp. 81-82; SA Part III VII 1, p. 311; *Treatise* 22-24, pp. 323-324; *Treatise* 65-70, pp. 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 properly called into the public ministry through His church. Those in the public ministry use the keys in the name and in the stead of Christ, and on behalf of the church. Whoever hears Christ's servants, therefore, hears Christ speaking to them. (Luke 10:16; Titus 1:5-9; Acts 1:23-26; Acts 6:1-6; Acts 13:1-3; Acts 14:23; Acts 20:28; 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 instituted by 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 qualifications, duties, and responsibilities of those serving in the public ministry are determined by Scripture. The specific 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; I Timothy 3:1-7, 8-13; AC XIV, p. 36; Ap XIV 1, p. 214)

Thesis 4 The rite of 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 has commonly been reserved for those who are qualified to serve 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. While the nature and duties of this office do not change (such as oversight of doctrine, oversight of the flock, teaching, preaching, and administration of the sacraments), yet the church does have some freedom in how she carries out these duties in her midst.

- a.) In our synod, 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 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.***
- 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, presuppose training for the pastoral office. Others, such as the office of catechist and Lutheran elementary school teacher, do not presuppose a full course of pastoral training or the full scope of the office.

(I Peter 5:2-3; I Corinthians 12:4-11, 27-31; Ephesians 4:11-12; Acts 20:28; I Timothy 3:1-7, 8-13; I Timothy 5:17; AC XXIII 16, p. 54; AC XXVIII 21, p. 84; SA II III 1, pp. 297-298; *Treatise* 63-66, p. 331; *Treatise* 72, p. 332; *Treatise* 26, p. 324)

Thesis 6 The purpose of the pastoral office is the full spiritual oversight of Christ's flock. In congregations where there exist, in addition to the pastoral office, other offices of the public ministry, such as that of Lutheran elementary teacher, the pastor is, by virtue of his call, the one who is ultimately responsible for ensuring that Law and Gospel are properly taught and applied among the members of his flock. Since Christ has commanded such spiritual oversight of His flock, a shepherding office is indispensable to the church. (Acts 20:28; Hebrews 13:17; I Peter 5:1-4; Ap XIV, 1, 5, pp. 214-215) In the pastoral ministry only qualified males may be called to serve. (I Corinthians 14:34; I Timothy 2:12; I Timothy 3:1-7)****

Thesis 7 The purpose of the office of the public ministry is to create, nourish, and build up the church of God through the means of grace. The focus of this ministry is the public administration of the 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; I Thessalonians 5:12-14; Hebrews 13:7; I Timothy 5:17)

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

** 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. In this doctrinal statement we consistently use the expression "pastoral office" (Pfarramt) to refer to the position of the pastor/minister. Moreover, the expression "called workers" is used in our synod to designate Lutheran elementary school teachers, both male and female.

*** Is the pastoral office a divine institution? We would respond, yes, the pastoral office is a divine institution. There has never been any question about that. The real question for us is this: Is the pastoral office the **only** divinely instituted office? Ephesians 4 and I Corinthians 12 speak of apostles, prophets, evangelists, pastors, and teachers all given by God. There is a variety of divinely instituted offices mentioned in the New Testament, all of which belong to the God-given public ministry. Each office that fulfills God's command to use the means of grace in the stead of Christ and on behalf of the church is divinely instituted. The pastoral office is certainly a divine institution but so is the office of catechist, Lutheran elementary school teacher, and theological professor. All these offices are fulfilling God's command to have individuals use the means of grace in the stead of Christ and on behalf of the church, and therefore are forms of the divinely instituted public ministry.

**** See our ELS statement, *Roles of Men and Women in the Church*, 1990 *ELS Synod Report*, pp. 68-69.

ANTITHESES TO THE PUBLIC MINISTRY THESES

1. We reject any view that confuses the distinction between the public ministry and the universal priesthood of all believers.
2. We reject the view that every Christian is a public minister of the Word.
3. We reject the view that a person may publicly administer the keys on the basis of an inner call.
4. We reject the view that the keys are committed only to the pastoral office and handed down through ordination.
5. We reject the so-called Hoefling view that the public ministry is a development of the church and not a divine institution.

6. We reject the view that the public ministry is limited to any one divinely fixed form.
7. We reject the view that one may publicly (in the name and stead of Christ, and on behalf of the church) teach or preach or administer the sacraments in the church without a regular call. (*[Rite Vocatus]* AC XIV)
8. We reject the view that the divine call bestows permanent authority to publicly administer the keys.
9. We reject any view that denigrates the pastoral office and rejects its oversight of doctrine.

RESPONSE TO THE “EVERY SUNDAY COMMUNION” MEMORIAL

The 2001 convention of the Evangelical Lutheran Synod instructed the Doctrine Committee to study and respond to a memorial urging our congregations “to restore every Sunday celebration of the Lord’s Supper” as a matter of practice. After study of the matter and discussion by the Doctrine Committee, the committee offers the following response to the 2002 convention:

WHEREAS, Our Lord and Savior, Jesus Christ, instituted the Lord’s Supper and commanded that it be celebrated in His church until He comes again in glory (Luke 22:15-20; I Corinthians 11:23-25), and,

WHEREAS, In His Supper the Lord distributes to us His true body and blood for the forgiveness of sins, life and salvation (*Small Catechism* VI), and,

WHEREAS, The Lord has clearly indicated that the church is to celebrate the Lord’s Supper often, and commanded that it be celebrated in remembrance of Him (I Corinthians 11:23-25), and,

WHEREAS, The Scriptures do not define the term “often” but rather leave the frequency of communion to Christian freedom, and

WHEREAS, Examples from the New Testament seem to imply that at times the Lord’s Supper was celebrated weekly (Acts 20:7) and at times daily (Acts 2:46), and,

WHEREAS, The motivation for attendance at the Lord’s Supper should not be a legalistic requirement but rather the loving invitation of our Lord and the sweet message of the forgiveness of sins in Christ Jesus, therefore,

BE IT RESOLVED, That we encourage our congregations to celebrate the Lord’s Supper regularly and often in order to receive the wonderful blessings of the Sacrament, forgiveness of sins, life and salvation.

RESPONSE TO THE MEMORIAL “ENCOURAGING FATHERS AND MOTHERS TO TEACH THEIR CHILDREN THE WORD OF GOD.”

Another memorial brought to the 2001 convention was referred to the Doctrine Committee with instructions to bring a response to the 2002 convention. There is certainly no disagreement with the thought expressed in the memorial that fathers and mothers have a God-given responsibility to teach their children the Word of God. The Doctrine Committee, however, in its response, notes that it is important to word such statements carefully, since God also gives this same responsibility to His church. The committee therefore offers this response to the memorial:

WHEREAS, The primary responsibility for church attendance and spiritual instruction of the children rests with the home, particularly the father, as found in passages such as Deuteronomy 6:6-7, “And these words which I command you today shall be in your heart; you shall teach them diligently to your children, and you shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up,” and Ephesians 6:4, “And you fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord,” and,

WHEREAS, The church also has a responsibility to provide a Christian training for the children in the congregation, as found in the Great Commission of our Lord in which He bids the church to "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19, 20), and,

WHEREAS, Jesus places a high priority on the teaching of children in passages such as, "feed my lambs" (John 21:15), and,

WHEREAS, The historical practice of the ELS is that church workers, including Christian Day School teachers, are called by the congregation to teach the children, and,

WHEREAS, This practice is based on Ephesians 4:11-12 which states, "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," and,

WHEREAS, Dr. C.F.W. Walther writes that "the offices of schoolteachers who are to teach God's Word in our schools are to be regarded as ecclesiastical and sacred, for they take over a part of the ecclesiastical office and support the ministry of the word." (*Predigtamt*) (Walther, *Kirche and Amt*, pp. 386, 387), and,

WHEREAS, Dr. Norman A. Madson, former president of the ELS, in his presidential report to the synod in 1943 referred to Christian Day School teachers as "dedicating their lives to the ministry of the Christian training of the young" (*Synod Report* 1949, p. 25), and,

WHEREAS, ELS Pastor Stuart Dorr in an essay delivered to the 1949 synodical convention entitled, "The Royal Priesthood and the Public Ministry," explains how pastors are called to the 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 people in that group of Christians ask that person to come and teach their children according to the Word of God." (*Synod Report* 1949, p. 25), therefore,

BE IT RESOLVED, That we continue to teach that both church and parents combine into a beautiful team to do this important and blessed work of instructing children in His precious truths.

ALL SAINTS LUTHERAN CHURCH

Our sister church in Nigeria, Christ the King Lutheran Church, has come into contact with another confessional Lutheran church body in Nigeria, All Saints Lutheran Church. This is a church body of about 5,000 souls located to the north of Christ the King Lutheran Church. It is a break-off from the Lutheran church affiliated with the Missouri Synod, and it traces its history back to the mission work of the Synodical Conference. At its last convention in the summer of 2001 our sister synod, the Wisconsin Evangelical Lutheran Synod, declared fellowship with the All Saints Lutheran Church.

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

WHEREAS, All Saints Lutheran Church has made a confession that is in accord with the Holy Scriptures and the Lutheran Confessions, and

WHEREAS, All Saints Lutheran Church has declared its desire to express this fellowship more fully, and,

WHEREAS, All Saints Lutheran Church is in fellowship with Christ the King Lutheran Church and the WELS, and,

WHEREAS, All Saints Lutheran Church is seeking fellowship in the Confessional Evangelical Lutheran Conference, therefore,

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

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

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

Over three years ago a division arose between the congregations in Australia. Our Redeemer Lutheran Church of Kallangur withdrew from the ELSA and continues to exist as an independent congregation in fellowship with our synod. An Australian Review Committee (ARC) consisting of three men from the WELS and three from the ELS has been meeting intermittently for a period of three years in an effort to be of assistance in settling the dispute. Officials of ELSA have refused to follow the advice urged by the ARC and in November of this past year suspended fellowship with the ELS. As a result of the action taken by ELSA, the Doctrine Committee regretfully recommends the following resolution for adoption:

WHEREAS, The ELSA has declared on November 19, 2001, "that the ELS is no longer a truly orthodox Lutheran Church, and therefore suspends the practice of fellowship with the ELS," and,

WHEREAS, Pastor Prange of the ELSA has not fulfilled the requests of the ARC as a possible solution to this problem, and,

WHEREAS, The ELS Doctrine Committee in reviewing the charges and materials sent by the ELSA finds no basis for these charges, and,

WHEREAS, This suspension of fellowship is now based partially on new charges heretofore not heard until this suspension of fellowship, therefore,

BE IT RESOLVED, That the ELS regretfully acknowledges the breach of fellowship declared by the ELSA, and that it beseeches the Lord in prayer to lead the ELSA to reexamine its action of severance of fellowship.

Then let us follow Christ, our Lord,
And take the cross appointed.
And, firmly clinging to His Word,
In suffering be undaunted.
For all who bear the battle's strain
The crown of life they shall obtain.

The Rev. Gaylin Schmeling, chairman
The Rev. Paul Zager, secretary

DOCTRINE

ACTION OF THE SYNOD

Resolution No. 1: Response to the "Every Sunday Communion" Memorial

WHEREAS, Our Lord and Savior, Jesus Christ, instituted the Lord's Supper and commanded that it be celebrated in His church until He comes again in glory (Luke 22:15-20; I Corinthians 11:23-25), and,

WHEREAS, In His Supper the Lord distributes to us His true body and blood for the forgiveness of sins, life and salvation (*Small Catechism* VI), and,

WHEREAS, The Lord has clearly indicated that the church is to celebrate the Lord's Supper often, and commanded that it be celebrated in remembrance of Him (1 Corinthians 11:23-25), and,

WHEREAS, The Scriptures do not define the term "often" but rather leave the frequency of communion to Christian freedom, and,

WHEREAS, Examples from the New Testament seem to imply that at times the Lord's Supper was celebrated weekly (Acts 20:7) and at times daily (Acts 2:46), and,

WHEREAS, The motivation for attendance at the Lord's Supper should not be a legalistic requirement but rather the loving invitation of our Lord and the sweet message of the forgiveness of sins in Christ Jesus, therefore,

BE IT RESOLVED, That we encourage our congregations to celebrate the Lord's Supper regularly and often in order to receive the wonderful blessings of the Sacrament, forgiveness of sins, life and salvation.

Resolution No. 2: Response to the Memorial “Encouraging Fathers and Mothers to Teach Their Children the Word of God”

WHEREAS, The primary responsibility for church attendance and spiritual instruction of the children rests with the home, particularly the father, as found in passages such as Deuteronomy 6:6-7, “And these words which I command you today shall be in your heart; you shall teach them diligently to your children, and you shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up,” and Ephesians 6:4, “And you fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord,” and,

WHEREAS, The church also has a responsibility to provide a Christian training for the children in the congregation, as found in the Great Commission of our Lord in which He bids the church to “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:19, 20), and,

WHEREAS, Jesus places a high priority on the teaching of children in passages such as, “feed my lambs” (John 21:15), and,

WHEREAS, The historical practice of the ELS is that church workers, including Christian Day School teachers, are called by the congregation to teach the children, and,

WHEREAS, This practice is based on Ephesians 4:11-12 which states, “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,” and,

WHEREAS, Dr. C.F.W. Walther writes that “the offices of schoolteachers who are to teach God’s Word in our schools are to be regarded as ecclesiastical and sacred, for they take over a part of the ecclesiastical office and support the ministry of the word.” (*Predigtamt*) (Walther, *Kirche and Amt*, pp. 386, 387), and,

WHEREAS, Dr. Norman A. Madson, former president of the ELS, in his presidential report to the synod in 1943 referred to Christian Day School teachers as “dedicating their lives to the ministry of the Christian training of the young” (*Synod Report* 1949, p. 25), and,

WHEREAS, ELS Pastor Stuart Dorr in an essay delivered to the 1949 synodical convention entitled, “The Royal Priesthood and the Public Ministry,” explains how pastors are called to the 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 people in that group of Christians ask that person to come and teach their children according to the Word of God.” (*Synod Report* 1949, p. 25), therefore,

BE IT RESOLVED, That we continue to teach that both church and parents combine into a beautiful team to do this important and blessed work of instructing children in His precious truths.

Resolution No. 3: All Saints Lutheran Church (Nigeria)

WHEREAS, All Saints Lutheran Church has made a confession that is in accord with the Holy Scriptures and the Lutheran Confessions, and

WHEREAS, All Saints Lutheran Church has declared its desire to express this fellowship more fully, and,

WHEREAS, All Saints Lutheran Church is in fellowship with Christ the King Lutheran Church and the WELS, and,

WHEREAS, All Saints Lutheran Church is seeking fellowship in the Confessional Evangelical Lutheran Conference, therefore,

A. BE IT RESOLVED, That the synod officially declare itself in fellowship with All Saints Lutheran Church, and,

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

Resolution No. 4: The Evangelical Lutheran Synod of Australia

WHEREAS, The Evangelical Lutheran Synod of Australia (ELSA) has declared on November 19, 2001, “that the ELS is no longer a truly orthodox Lutheran Church, and therefore suspends the practice of fellowship with the ELS,” and,

WHEREAS, Pastor Prange of the ELSA has not fulfilled the requests of the Australia Review Committee as a possible solution to this problem, and,

WHEREAS, The ELS Doctrine Committee in reviewing the charges and materials sent by the ELSA finds no basis for these charges, and,

WHEREAS, This suspension of fellowship is now based partially on new charges heretofore not heard until this suspension of fellowship, therefore,

BE IT RESOLVED, That the ELS regretfully acknowledge the suspension of fellowship declared by the ELSA, and that it beseech the Lord in prayer to lead the ELSA to reexamine its suspension of fellowship.

Resolution No. 5: Memorial on “Admission to the ELS”

A. BE IT RESOLVED, That the synod respectfully decline to address this memorial, and,

B. BE IT RESOLVED, That the synod encourage First American Lutheran Church to address its concerns directly to the ELS officers and to the Colloquy Committee.

Resolution No. 6: Fellowship With Other Church Bodies

WHEREAS, The synod has enjoyed the blessings of fellowship with our brothers and sisters in the Wisconsin Evangelical Lutheran Synod (WELS) for 130 years, and,

WHEREAS, The synod’s membership in the Confessional Evangelical Lutheran Conference (CELC), including newly-received members: the Ukrainian Lutheran Church, the Confessional Lutheran Church of Latvia, and the Confessional Lutheran Church in the Czech Republic; has also been a tremendous blessing, therefore,

BE IT RESOLVED, That the synod thank our gracious God for the blessed fellowship we enjoy with the WELS and the CELC.

Resolution No. 7: The Evangelical Lutheran Free Church of Germany

WHEREAS, The synod has appreciated the fellowship of the Evangelical Lutheran Free Church of Germany (ELFK), and

WHEREAS, The ELFK has been faithfully served by Pres. Gerhard Wilde, who is now retiring, therefore,

A. BE IT RESOLVED, That the synod express thanks to our Lord for the fellowship we enjoy with the ELFK, and,

B. BE IT RESOLVED, That the synod praise God for the faithful service of Pres. Gerhard Wilde.

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. Lawrence Burgdorf, St. Louis, MO; and The Rev. Milton Tweit, Mankato, MN.

THE FACULTY AND STAFF

The faculty and many other staff members have taken very seriously their responsibility for professional development. This is accomplished through workshops, conferences and additional academic work. Several of our faculty completed work on their terminal degrees since last year and others are in the process. When one is involved in the business of education the need to strengthen one's knowledge in his/her discipline never stops.

Your board has been very active in the process of calling a replacement for President Meyer. He has indicated that he plans to retire at the end of the calendar year after twenty years as president and serving the college for nearly forty-three years. The board plans to extend a call at their May 2002 regular meeting.

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

Prof. Erling Teigen, Religious Studies and Philosophy	25 years
Mrs. Judy Hed, Food Service and Housekeeping	20 years
Mr. Ernie Lillo, Director of Maintenance	20 years
Prof. Daniel Metzger, Religious Studies and German	20 years
Prof. John Sehloff, Information Technology Director and Biology	15 years
Mrs. Shyrl Denton, Food Service	12 years
Mr. Mark Brosnan, Food Service	10 years
Prof. Jon S. Bruss, Greek, Humanities & Latin	10 years
Mrs. Julie Ewert, Library Public Services	10 years
Mrs. Elayne Luiken, Development Secretary & Event Services Manager	10 years
Mrs. Mary Sampson, Food Service	10 years
Mr. Derek Woodley, Physical Education and Baseball Coach	10 years

This past academic year we had several new faculty and professional personnel join our staff — Ellen Bartscher, Information Technology Services; Ryan Buch, Admissions; Bukata Hayes, Admissions; Eric Ouren, Art; and Tami Tillman, Development.

EMERITI

Louella Balcziaik
Arlene Hilding
Norman S. Holte
Rudolph Honsey
Calvin Johnson
Sigurd Lee
Bjarne Teigen
Cynthia Weberg

ENROLLMENT

The 2001-2002 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	177	160
Sophomores	142	143
Juniors	42	35
Seniors	25	36
Part-Time	<u>34</u>	<u>23</u>
	420	397
FTE	396	384
PSEOP FTE	10	17

Our enrollment numbers continue to be of concern as we add more majors to our BA program. We are hopeful that we will see a sizeable jump in student numbers as we begin the 2002-2003 academic year.

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. The Board of Regents have approved four additional majors within our BA programs. These majors are Chemistry, Human Biology, Art, and Radiography. In addition we currently have majors in Communication, Liberal Arts, Music, Church Music, and Business Administration.

The faculty and administration are working very hard at developing a major in Elementary Education. If all goes as planned we should have this program approved during the next academic year with upper-division work available by the fall of 2004 and our first graduates in the spring of 2006.

We successfully completed a focus visit with NCA (accrediting agency) in October. This visit was a follow up to their 1998 comprehensive visit.

PHYSICAL PLANT

We continue to be proud of our campus and the progress in its development that has been made the last ten years. Visitors regularly comment on the great care and overall campus design.

The completion of the Hall of Science and Mathematics this spring will bring a whole new dimension to the campus. This facility will make a statement to the community at large that we are serious about our BA programs. The overall cost for planning, design, construction, and furnishings will be \$12.5 million.

75th ANNIVERSARY

Throughout this academic year the college has held a number of faculty and alumni recitals as part of our 75th anniversary celebration. The dates of July 11-14, 2002, have been set aside as a time to celebrate, as a community, 75 years of blessings that our gracious Lord has showered on our institution.

The weekend is packed full of activities and times for our friends and alumni to enjoy and visit. The celebration will conclude on Sunday with a service of celebration and the dedication of our Hall of Science and Mathematics. It should be a special moment in the history of our church and college.

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. Mr. Lyle Fahning of Burnsville, Minnesota, was approved at the 1999 convention for a three-year term. The board re-elected Mr. Fahning for a three-year term beginning in June at their January meeting. The synod is asked to ratify that election at the 2002 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. As most of you know these companies are in the process of merging. The new company will be called Thrivent Financial for Lutherans. It is not clear what will happen with their grant program in the future.

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

The Bethany Lutheran College Women's Auxiliary is committed to the welfare of Bethany through its support and prayers. They 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. A special thanks for their ongoing support of Bethany Lutheran College.

FINANCES AND AUXILIARY SERVICES

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.

At the 81st Convention of our synod, it was resolved to approve a \$100 million capital campaign — "The Five Talents." We are thrilled to report that as of March 1st, we have assurance of over \$98.5 million. What a blessing for Bethany Lutheran College and our Church.

The following format that describes the institution financial condition is significantly different than has been used in the past. Due to new requirements for reporting within the process of auditing, the old format is difficult to construct. The following are audited figures for the year ending June 30, 2001.

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES, GAINS AND OTHER SUPPORT				
Tuition and fees	\$4,566,075			\$4,566,075
Less: Scholarships and grants	(1,722,846)			(1,722,846)
Net tuition and fees	2,843,229			2,843,229
Government Grants	109,683			109,683
Contributions	5,043,730	\$5,710,730	\$1,028,810	11,783,270
Endowment income	13,303	453,223	1,473	467,999
Endowment gains (losses)	(406,135)	(831,606)	(4,109)	(1,241,850)
Sales and services of student activities	305,104			305,104
Other sources	267,789	22,268	21,003	311,060
Sales and services of auxiliary enterprises	2,590,285			2,590,285
Adjustment of actuarial liability	(2,606)	(3,353)	(67,434)	(73,393)
	10,764,382	5,351,262	979,743	17,095,387
Net assets released from restrictions	5,136,741	(5,136,741)		
Total Revenues, Gains and Other Support	15,901,123	214,521	979,743	17,095,387
EXPENSES AND LOSSES				
Program expenses:				
Instruction	2,881,318			2,881,318
Academic support	468,282			468,282
Student services	2,821,038			2,821,038
Auxiliary enterprises	3,440,870			3,440,870
Support expenses:				
Institutional support	1,823,800			1,823,800
Allocable expenses:				
Operation and maintenance of plant	867,521			867,521
Depreciation	1,683,049			1,683,049
Amortization	11,612			11,612

Interest	846			846
Less: Allocated expenses	<u>(2,563,028)</u>			<u>(2,563,028)</u>
Total Expenses and Losses	<u>11,435,308</u>			<u>11,435,308</u>
Increase in Net Assets Before Reclassification	4,465,815	214,521	979,743	5,660,079
Reclassification of net assets	<u>3,299,883</u>	<u>(625,000)</u>	<u>(2,674,883)</u>	
Increase (Decrease) in Net Assets	7,765,698	(410,479)	(1,695,140)	5,660,079
NET ASSETS – Beginning of Year	<u>17,919,455</u>	<u>32,449,319</u>	<u>16,778,794</u>	<u>67,147,568</u>
NET ASSETS – END OF YEAR	\$25,685,153	\$32,038,840	\$15,083,654	\$72,807,647

CONCLUSION

As we close one era of leadership of the college, the institution is looking forward to new leadership and the opportunities and challenges it will bring to the campus. The Lord has truly blessed the college over the last 75 years and we are confident that he will continue to bless the work of our church on the campus in the decades ahead. It is our prayer that our gracious Lord will guide our new president to keep the precious gospel always in clear sight. With the Gospel in sight and a dedicated well-prepared faculty, our student will receive a quality Christ-centered education that will prepare them for a life of service to Christ's Church and their fellowman.

The Rev. John A. Moldstad, Sr., Chairman
The Rev. Kenneth V. Schmidt, Secretary
Marvin G. Meyer, President

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

"Come to me, all you who are weary and burdened and I will give you rest." (Matthew 11:18) The Savior's gracious invitation is wonderful rest. Our soul, says Augustine, was created by and exists for God and is, therefore, never at rest until it rests in the Lord. Our soul is like Noah's dove in the deluge. That dove, after it left the ark, found no rest on the earth until it returned to the place from which it came. So there is no real rest for the sinful soul in this delusive world with its many distractions until it is brought back to Him from whom it came. Without Him we are hopelessly lost in sin. Jesus won for us that rest and peace which the world cannot give—won it through His holy life and innocent suffering and death. He endured the weariness and the burdens of this life in our place so that we could have divine peace. He warred with Satan and the powers of evil throughout His life—a war culminating in the battle of the ages on the cross. There Jesus, the victor divine, crushed the old evil foe under His feet obtaining heavenly rest and peace for all. 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. As these men and all pastors dispense the means of grace, Jesus is lovingly inviting, "Come to me in Word and Sacrament all you who are weary and burdened and I will give you rest." Each year we continue to send forth more workers who have

been trained to preach the blessed truths of God's Word. 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 quarterly 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 Brumble, 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 Reinholtz, Verona, Wisconsin; and Mr. Harold Theiste, Plymouth, Minnesota. The Rev. Raymond Branstad, Pine River, Minnesota; the Rev. George Orvick, Mankato, Minnesota; the Rev. Milton 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 2001-02 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.

Prof. Harstad's manuscript was submitted to the Concordia Publishing House and the Joshua volume of the *Concordia Commentary* Series should be published in 2002. Prof. Moldstad fulfilled the requirements for his STM degree and will be receiving the degree on May 22. This spring Northwestern Publishing House published President Schmeling's book, *God's Gift to You, A Devotional Book on the Lord's Supper*.

ENROLLMENT

There were 16 students enrolled at the seminary in the 2001-02 academic year. It breaks down as follows: 3 juniors, 3 middlers, 6 seniors, and 4 vicars. There were three international students attending the seminary this school year: Andreas Heyn, Leipzig, Germany; Egons Mudulis, Jurmala, Latvia; and Tor Jakob Welde, Laksevåg, Norway. Those who served their vicarages were: Michael Dale, Grace Lutheran Church, Vero Beach, Florida; Kurt Kluge, Zion Lutheran Church, Tracy, Minnesota; Robert Lawson, Jr., Reformation Lutheran Church, Hillsboro, Oregon; and Gregory Schmidt, Our Savior Lutheran Church, Naples, Florida.

RECRUITMENT

Our synod is facing a potential shortage of pastors to fill the various vacancies. If there is a shortage of pastors, congregations will remain without a shepherd. Our synod desires to begin new missions but there simply is not the manpower. The seminary is employing various new procedures for recruiting but the support of our congregations and pastors is needed.

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 fer-

vent 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.

The gracious Savior who laid down His life for our salvation is calling for pastors to shepherd and nurture the flock purchased with His own blood. The seminary would like to encourage every young man in our synod—and not merely the young men—to consider this vital work which the Savior has placed before us. There is no greater work!

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, 2001. 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 10, 2001. 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.

The annual Reformation Lectures were held at the Ylvisaker Fine Arts Center on October 25-26, 2001. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. Dr. James G. Kiecker of Wisconsin Lutheran College, Milwaukee, Wisconsin, presented the lectures. He graduated from Northwestern College in Watertown, Wisconsin, in 1960, and from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1964. Since 1984 he has been teaching European and Church History at Wisconsin Lutheran College in Milwaukee. He has written two books: *Martin Luther and the Long Reformation: From Response to Reform in the Church* and *The Postilla of Nicholas of Lyra on the Song of Songs*. The topic of the lectures was: "Luther as a Historian." Dr. Kiecker presented the topic emphasizing three main themes: Luther in the context of previous secular and sacred historiography; Luther the historian at work; Luther at work continued, and an appraisal of him in the context of later historians. The complete lecture will be published in the March issue of the *Lutheran Synod Quarterly*. The reactors to the lectures were the Rev. Dr. Cameron MacKenzie, who is a professor at Concordia Theological Seminary, Fort Wayne, Indiana, (LCMS) and the Rev. Prof. Mark Harstad of Bethany Lutheran College, Mankato, Minnesota.

An invitation from Wisconsin Lutheran Seminary was again extended to our seminary students and staff to attend the annual mission seminar February 5-7, 2002, at Mequon, Wisconsin. The invitation was gratefully accepted and appreciated by the attendees. The theme of the seminar was: *Work while it is day—by planting the seed, by working hand in hand, by equipping the saints*. It emphasized the Christian's role in mission work and evangelism both at home and abroad.

LUTHERAN SYNOD QUARTERLY

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. The *Quarterly* continues to be favorably received by the subscribers. The subscription price is \$15.00 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 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; Otto and Dorothy Abrams; Herman and Evelyn Anderson; Joey and Trisha Anderson; John, Ethel and Rodney Arends; Robert, Flora, and Charlotte F. Becker; Edmund Bolstad; Kenneth and Audrey Bolstad; Glenn and Dorothy Collins; Mabel Dahlgren; Robert and Betty Diesing; George and Dorothy Feil; Donald and Opal Hackbarth; Hoiland Family; Lenwick Hoyord; Kubiak/Buelow; Jens, Jerome, and Laverne Kvam; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Gwenn and Sigfred Lysne; Norman A. Madson, Sr.; Joe and Peggy Moll; Richard and Hazel Newgard; George Nygaard; Ordal; Richland Lutheran Church; Herbert, Linette and Grace Sahnou; Edna May Scherzer-Getz; Rev. Ahlert and Clara Strand; Calhoun and Jean Sumrall; Whipple; Walker-Schneider; 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.

SEMINARY VIDEO

The seminary recently produced a new video entitled *The Sword and the Trowel*. It shows our facility and explains what is involved in the training of a pastor. It is designed to provide information about our seminary to our congregations and also to serve as a recruiting tool for our pastors. A copy has been sent to our pastors serving congregations.

STUDENT HOUSING ASSISTANCE

The seminary has implemented a student housing assistance. This program is a great benefit for our students and their families as they prepare 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, 2000 - June 30, 2001

Revenues:

Tuition and Fees	\$ 51,310.00
Synod: Subsidy	72,500.00
Endowment Income	32,155.00
Gifts and Grants	249,874.00
Other Sources	<u>36,604.00</u>
TOTAL	\$ 442,443.00

Expenditures:

Education & General	\$ 390,556.00
Maintenance & Utilities	22,001.00
Video Production	<u>27,487.00</u>
TOTAL	\$ 440,044.00

Increase in Fund Balance \$ 2,399.00

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: Retirement of President Meyer

WHEREAS, President Marvin Meyer has faithfully served at Bethany Lutheran College for 43 years, and,

WHEREAS, for 20 of those years he has served as President of Bethany Lutheran College, and,

WHEREAS, President Meyer has now indicated his plans to retire at the end of this calendar year, therefore,

- A. BE IT RESOLVED, we thank God for providing such a faithful servant to His Church, and,
- B. BE IT RESOLVED the Evangelical Lutheran Synod thank President Meyer for his 43 years of service to Bethany Lutheran College, and,
- C. BE IT RESOLVED we also thank Mrs. Pat Meyer for her faithful support of her husband.

Resolution No. 2: Mr. Daniel Bruss' Acceptance of the Call as President of Bethany Lutheran College

WHEREAS, Dr. Daniel Bruss has been called as the president of Bethany Lutheran College, and,

WHEREAS, He has accepted that call, therefore,

- A. BE IT RESOLVED, We thank the Lord of the Church for moving Dr. Bruss to accept the call, and,
- B. BE IT RESOLVED, We encourage the members of the synod to pray for Dr. Bruss as he assumes his duties in 2003.

Resolution No. 3: Anniversaries of Bethany Lutheran College Staff Members

WHEREAS, A number of anniversaries of Bethany Lutheran College faculty and staff members have been observed, therefore,

- A. BE IT RESOLVED, That our synod thank our gracious Lord for the blessings which He has bestowed on our college through such faithful, talented and dedicated workers, and,
- B. BE IT RESOLVED, That our synod continue to pray that the Lord will guide and bless the work of all our Bethany Lutheran College and Seminary staff and faculty.

Resolution No. 4: 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, We thank the Lord of the Church 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. 5: Expansion of Curriculum & New Majors

WHEREAS, The faculty and administration of Bethany Lutheran College have been active in curricular study, and,
WHEREAS, The Board of Regents has approved four additional majors within Bethany's bachelor of arts program, therefore,
BE IT RESOLVED, That we encourage the faculty and administration of the college in this work.

Resolution No. 6: Ratification of Type B Appointment

WHEREAS, Mr. Lyle Fahning 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 Mr. Fahning be ratified.

Resolution No. 7: Faculty Enrichment at the Seminary

WHEREAS, Prof. Adolph Harstad has submitted his manuscript for the a commentary on the book of Joshua for the *Concordia Commentary* Series, and,
WHEREAS, Prof. John Moldstad Jr. fulfilled the requirements for his STM degree from Wisconsin Lutheran Seminary, therefore,
BE IT RESOLVED, That we thank the faculty of the seminary for their continued academic work.

Resolution No. 8: Recruitment for the Seminary

WHEREAS, Our synod faces a potential shortage of pastors to fill various vacancies, therefore,
BE IT RESOLVED, That families, pastors and congregations of the synod be active in recruiting men to study for the pastoral ministry.

REPORT OF THE BOARD FOR HOME MISSIONS

Near the end of his life St. Paul reflected on the trials he had endured for the sake of the Gospel. He had faced much opposition. Like Paul, those who serve as home missionaries on behalf of the Evangelical Lutheran Synod also find mission ministry difficult. But they join with Paul in exclaiming "the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed..." (2 Timothy 4:17) This year again we thank God for the blessings He has granted the Church through those who proclaim the Gospel in our exploratory missions and home missions. It is the privilege of the Board for Home Missions to assist their work. The board is especially pleased to note construction plans in several missions, the incorporation of three new home missions and their membership in the synod and the prospect of two new exploratories in 2002!

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 Elkhoff serves on the Planning and Coordinating Committee. Missions Counselor Rev. Steven Petersen also attends board meetings. Leslie Just is retiring from the board this year and we thank him for 14 years of service!

GENERAL 2001 WORK HIGHLIGHTS

In addition to regular quarterly board meetings, special meetings at 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. The following are highlights of work and blessings in 2001:

February. The board meeting was held at Faith Lutheran Church, San Antonio, TX in conjunction with the Winter Home Mission Seminar, a biennial conference funded by Aid Association for Lutherans. Presentations were made by board members and missionaries on a variety of mission themes. The board resolved to assist Family of God, Fort Mojave, AZ with a limited subsidy. It also authorized Peace, North Mankato, MN to pursue property; encouraged Abiding Word, Bowling Green, OH to propose plans for church construction; and resolved to purchase property for Abiding Shepherd, Cottage Grove, WI. In addition, limited subsidy was granted Good Shepherd, Richardson, TX, and a Call was extended for exploratory work in Clermont, FL.

May. The board resolved to support a mission vicarage, to Call again to Clermont, FL., and to purchase property in North Mankato, MN. At Convention the board Called again to Clermont and resolved to provide limited subsidy to Peace, Kissimmee, FL. Assessment of Plainfield, IL as potential mission site was resolved.

August. It was resolved to provide a one-year subsidy for Rev. Youn Soo Park at Korean Lutheran, Des Moines, WA and to Call again to Clermont, FL.

November. It was resolved to encourage incorporation for Asian Mission Church, Irvine, CA, Peace Lutheran, North Mankato, MN, and Abiding Shepherd, Cottage Grove, WI. The board agreed to review progress at Harbor Trinity, Gig Harbor, WA. Encouragement to construct a church was offered to Christ Lutheran Church, Windsor, CA.

In 2001, 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 (work discontinued)
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 (final year of operating subsidy)
Redeemer, Scottsdale, FL - Rev. Klebe Brumble
Resurrection, Winter Haven, FL - Rev. Mark Wold

Seven congregations received subsidy:

Christ, Windsor, CA - Rev. Karl Anderson
Faith, San Antonio, TX - Rev. Matthew Crick
Family of God, Fort Mojave, AZ - Rev. Larry Wentzlaff
Good Shepherd, Indianola, IA - Rev. Robert Harting
Good Shepherd, Richardson, TX - Rev. Erik Gernander
Our Savior, Lakeland, FL - Rev. Norman Pommeranz
Peace, Kissimmee, FL - Rev. Herb Huhnerkoch

In addition the board supported:

Parkland, Tacoma (daughter mission) - Rev. Glenn Obenberger
Korean Lutheran Church, Des Moines, WA - Rev. Youn Soo Park

MISSIONS COUNSELOR

Exploratory Missions are using *Mission: Statement, Structure and Strategy* materials designed to encourage goal-setting, planning and lay involvement in the management of missions. The material has application for established congregations as well.

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 provided funds for mission congregations' VBS programs, educational opportunities for Peruvian women, travel assistance for Peruvian national pastors, social needs funding in Peru, chapel furnishings in Chile and medical insurance for an English teacher in Naju city, South Korea).

The 2000 ELS Video-links featured Home Missions, an update on the *2000 Years of Grace* Thank Offering and Bethany Lutheran College. Future ELS Video-links will inform on services provided by the synod to member-congregations and report on new synod and college presidents and new buildings on campus.

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

FUTURE PLANS

Plans include the use of *2000 Years of Grace* Thank Offering funds to support cross-cultural work and the opening of two new exploratory missions: Clermont, FL (Call accepted by Rev. Greg Sahlstrom) and Plainfield, IL (Call accepted by Rev. Phillip Lepak).

A "Mission Center and Museum" is being created at 4 Browns Court. It will house the Missions Counselor's office and serve the interests of the synod's boards for Home and Foreign Missions.

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 2003

In addition to the following scale, housing and utilities allowance for Home Missionaries is determined by using 135% of the four-bedroom fair market rental value within a specific county according to the 2002 survey of the U.S. Department of Housing and Urban Development (Federal Register, Part III, 24 CFR Part 888). 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

Years of <u>Service</u>	2002 Salary <u>Scale</u>	Years of <u>Service</u>	2002 Salary <u>Scale</u>
0	25,387	3	26,137
1	25,637	4	26,387
2	25,887	5	26,637

6	26,962	19	32,162
7	27,287	20	32,637
8	27,612	21	33,187
9	27,937	22	33,737
10	28,262	23	34,287
11	28,662	24	34,837
12	29,062	25	35,387
13	29,462	26	36,012
14	29,862	27	36,637
15	30,262	28	37,26
16	30,737	29	37,887
17	31,212	30	38,512
18	31,687		

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 eleven congregations of our synod. We thank Aid Association for Lutherans for funding the 2001 Home Mission Winter Seminar. We are especially grateful to the Marvin M. Schwan Charitable Foundation for continued support of ELS Home Mission projects.

OPERATING BUDGET

	2001 <u>Actual</u>	2002 <u>Budget</u>	2003 <u>Proposed</u>
SUBSIDY - HOME MISSIONS:			
Abiding Shepherd, Cottage Grove		45,000	45,000
Abiding Word, Bowling Green	19,500	16,000	12,000
Asian Mission, Irvine		78,500	70,500
Redeemer, Scottsdale	12,666	6,000	
Resurrection, Winter Haven	15,666	10,000	5,000
Lord of Life, Holland	15,244	10,000	5,000
Peace, Lakeland	6,666		
Peace, North Mankato		45,000	40,000
SUBSIDY - CONGREGATIONS RECEIVING SUPPORT			
Christ, Windsor	25,166	7,500	4,000
Faith, San Antonio	20,666	5,000	2,500
Family of God, Ft. Mojave	7,000	12,000	6,000
Good Shepherd, Indianola	21,916	16,250	11,250
Good Shepherd, Richardson	5,000	7,000	
Our Savior, Lakeland	8,000	5,000	
Peace, Kissimmee	12,000	9,000	
SUBSIDY - EXPLORATORY MISSIONS			
Abiding Shepherd, Ctg. Grove	82,656	11,200	
Asian Mission, Irvine	105,828		
Harbor Trinity, Gig Harbor	44,938		
Peace, North Mankato	46,577		
Daughter, Parkland	18,452	16,000	10,500
Clermont, FL		35,000	70,000
Plainfield, IL		35,000	70,000
Korean Lutheran, Des Moines	7,500	12,500	

SUBSIDY - CAPITAL INTEREST

Abiding Word, Bowling Green	7,422	6,924	31,678
Christ, Port St. Lucie	838		
Christ the King, Green Bay	9,514	9,075	5,781
Family of God, Ft. Mojave	2,849	2,099	
Grace, Hobart	14,691	14,328	11,920
Lord of Life, Holland	9,135	10,388	9,709
New Life, Sebring	3,825	2,812	752
Peace, Kissimmee	13,988	12,233	12,046
Peace, Lakeland	16,061	23,431	21,949
Peace, North Mankato	2,429	13,330	51,500
Redeemer, Scottsdale	14,953	10,157	8,690
Resurrection, Winter Haven	20,756	12,876	12,716
Saved By Grace, Gresham	12,500	14,583	2,083

BOARD EXPENSES

Board expenses	12,000	12,000	12,000
Moving expense	12,000	12,000	12,000

In 2001, 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: Subsidizing Multi-Point Parishes

WHEREAS, There are considerable start-up costs for new missions, and,

WHEREAS, There are a number of existing congregations in multi-point parishes that have the potential for self-sufficiency given the assistance from the Board for Home Missions, therefore,

BE IT RESOLVED, That the Board for Home Missions be strongly encouraged to look into subsidizing multi-point parishes, so that the smaller congregations already established in our synod may become self-supporting.

Resolution No. 2: Involvement in New Mission Sites

WHEREAS, The synod has begun its first cross-cultural mission in Irvine, CA, and,

WHEREAS, There are many non-English speaking people as well as unchurched people in our nation, therefore,

A. BE IT RESOLVED, That we commend the board for taking this first cross-cultural step, and,

B. BE IT RESOLVED, That we encourage the board to consider more cross-cultural mission work and work in low church areas as well as among unchurched peoples.

Resolution No. 3: Salary Scale

WHEREAS, The 2002 report of the Board for Home Missions lists 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 the compensation package for 2003.

Resolution No. 4: Mileage Allowance

WHEREAS, The current reimbursement rate for mileage has not been increased for a number of years, and,

WHEREAS, The IRS sets a standard rate for each year, therefore,

BE IT RESOLVED, That the board look into adopting the annual IRS reimbursement rate for mileage beginning in 2004.

Resolution No. 5: Contributions to Home Mission Projects

WHEREAS, During the past year various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts, therefore,

A. BE IT RESOLVED, That we express our thanks and gratitude to God for moving the hearts of these individuals and groups for such generous support, and,

B. BE IT RESOLVED, That we encourage all our members to prayerfully consider such mission support.

Resolution No. 6: Growth in Home Missions

WHEREAS, The Lord continues to bless our Evangelical Lutheran Synod and the people of our nation through the work of the Board for Home Missions, therefore,

BE IT RESOLVED, That the members of the Evangelical Lutheran Synod express our appreciation for the work the Board for Home Missions has done this past year and encourage it to continue to use the resources entrusted to it to further the work of the kingdom.

REPORT OF THE BOARD FOR FOREIGN MISSIONS

BOARD PERSONNEL

The Board for Foreign Missions is composed of four pastors and three laymen. They are Prof. Adolph Harstad, 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. Former chairman the Rev. Paul Anderson resigned from the board last year, and Adolph Harstad was appointed to replace him. Rev. Anderson now serves as advisory member to the board. 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 again held at Trinity Lutheran in Sebastian, Florida. The president of synod, the Rev. Steven Petersen (missions counselor), and Keith Wiederhoeft (treasurer and 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. 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 and Mission Counselor Steven Petersen visited the Chilean mission in August last year. They met with the mission team and visited the places where work is being carried out. In November members of the board (Marlin Goebel and Harmon Anderson) along with mission counselor Steven Petersen, traveled to Chile before the World Mission Conference, met with the missionaries and visited the mission churches. During the conference in Lima, Peru, the board also met with both the Peru and Chile mission teams. In February this year Field Secretary Lillegard vis-

ited the Chilean mission again, accompanied by Dr. John Johnson, a psychologist and counselor from the WELS. He specializes in working with mission teams and relationships between a team and the mission board, and relationships on the field. He was very helpful in encouraging and motivating our Chile team as they continue to work to establish and build up congregations in Santiago and other places in Chile. Chile is a new mission field (established in 1983) and there is much to do to further the work.

Mr. Silas Born again visited Peru in February this year in order to provide further help in the establishment of Lutheran elementary schools in the Lima area. He had previously visited the sites where two schools are now established. On this trip he evaluated especially curriculum and staffing needs.

WORLD MISSION CONFERENCE

A conference was held from November 7 through 11 last year at Lima, Peru. Missionaries from Latin America and Eastern Europe attended, and some members of WELS also attended. About \$92,000 was expended, all of that covered by a special gift from a corporation. The board plans to hold these conferences every three years. The theme of this year's conference was "United in Mission Under Christ." Board member Kurt Smith was in charge of organizing the meeting and making arrangements along with travel agents. A special tour of Peru was provided for conference participants, following the conference meetings.

PERU

There are six full-time national pastors working in Lima and other areas of the country. Five vicars should be ordained in the next year or two. About 15 other students are studying in the seminary in Lima, with some others studying in extension seminary in various outlying areas. The seminary is headed by Missionary David Haeuser. The seminary program in Peru is generally comparable to what is required of seminary students in the States.

Two elementary schools have been established in the Lima area, 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. The building at Año Nuevo was improved and enlarged, with two upper floors added. A building has been selected for 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 has come from our *2000 Years of Grace* Thank Offering. \$200,000. is being 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 good attendance, often totaling over 100. A church has been built 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 50 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, just outside of Santiago, at Las Vertientes. Visits are also made to the south about 200 miles, where a group has been meeting at Linares. As of this writing (March) several confirmations are being planned 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. There are now approximately 195 members in the mission. The mission team has prepared work plans and goals, and has taken specific steps in meeting some of the challenges of the work in Chile. 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. Pastor Mark Tuffin and his congregation at Kallangur are establishing a working relationship with our synod, the details of which are being worked out with the cooperation of the synod administration. Pastor Tuffin is on the clergy roster of our synod.

MISSIONS COUNSELOR

In 2001, Missions Counselor Steven Petersen attended meetings of the Board for Foreign Missions, Thoughts of Faith and Missions Advancement Project. He visited Chile in August and November and attended the World Mission Conference in Peru in November. His general duties include receiving vouchers for expenses from the field and turning them over for payment, arranging furlough schedules in cooperation with the missionaries, serving as pastor for the missionaries and their families, promoting the work of the board throughout the synod through Cross-stitch, and writing for the *Lutheran Sentinel* and *Mission News*.

VOLUNTEERS

The board continues to correspond with 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.

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 \$52, 476. About \$27,000 was given to Peru, and about \$10,000. to Chile. About \$2,500. was given for home missions. About \$5,000. 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 over \$902,000. 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. Last year special gifts were received by Helping Hands totaling about \$32,000. 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.

CHURCH RELATED ORGANIZATIONS

Thoughts of Faith, by action of the synod, is a Church Related Organization, which means that it has the right to seek contributions from member congregations of our

synod, and that it has the responsibility to report on its work to synod and be under its supervision through the Board for Foreign Missions. "Four Corners Mission" is not a Church Related Organization. This group supports the work Pastor James Krikava does in the Czech Republic, in Prague and Plzen.

BUDGET FOR 2002

The following has been budgeted by the Board for Foreign Missions for 2002, listing here according to general categories:

EXPENDITURE BUDGET

Board for Foreign Missions	\$28,550
Chile	238,120
Peru	\$433,124
Drug Rehab center, Peru	30,000
Christian Day Schools Peru	85,000
Miscellaneous	<u>4645</u>
(Missionary salaries (six men) totals about \$228,000.)	
TOTAL	\$819,439

REVENUE

Synod Budget	\$166,000
Schwan Synod Designation	150,000
Interest Income	196,000
Corporation Grant	300,000
Helping Hands Contributions	<u>40,000</u>
TOTAL	\$852,000

THOUGHTS OF FAITH

The following is a report from Thoughts of Faith, written by executive director Kermit Traska, for the year 2001. Thoughts of Faith is an officially recognized church related organization of the Evangelical Lutheran Synod. This means that it is privileged to inform and to seek support from the membership of our synod, and that it is responsible for reporting to and communicating with the ELS Board for Foreign Missions.

The Lord continues to bless the efforts of Thoughts of Faith, Inc. as the Gospel message is shared with the people of Eastern Europe, specifically the countries of Ukraine, Czech Republic and Latvia.

Ukraine

The Ukrainian Lutheran Church: Formal church fellowship with the Ukrainian Lutheran Church was declared by the Evangelical Lutheran Synod at its convention in June 2001. Fellowship was also declared with the ULC by WELS at its convention in August 2001. The ULC reciprocated by declaring church fellowship with ELS and WELS at its annual convention in December 2001. May God continue to bless the fellowship that has been established. The work in Ukraine continues to be conducted in partnership with the Ukrainian Lutheran Church (ULC). The ULC currently has 24 congregations and 6 mission stations with total membership between 2,500-3,000. The active clergy of the ULC consists of 16 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 9 students in the Theological Department and 3 students in the Pre-Theological Department. The Rector (President) of the Seminary is ELS Pastor David Jay Webber, while ELS Missionary Roger Kovaciny teaches part-time in the pre-seminary preparatory 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 national church newsletter "Styag" (Banner), a correspondence Bible study program, 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 2002 is approximately \$1,070,000.

Gift of Life Fund: The Gift of Life Fund encompasses the humanitarian work of Thoughts of Faith, Inc. in Ukraine. This work is managed for Thoughts of Faith, Inc., by Larry and Sue Dilgard who work for Life Resources International, a division of WELS Christian Life Resources, formerly Lutherans for Life.

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

The operating budget for the Gift of Life division of Thoughts of Faith, Inc., for 2002 is approximately \$633,000.

Czech Republic

St. Paul Lutheran Church of Plzen: The Lord continues to bless the work of this congregation, just as He blesses all work done in His Name. The congregation's current membership is over 120 with 40 adults 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 newsletter for its members, "The Sign of Faith" and a publication for its U.S. supporters, "Czech Mates."

Martin Luther School: Enrollment at Martin Luther School for the 2001-2002 school year is 170 in Grades K-9. 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.

Humanitarian: 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.

Horni Briza: 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.

Tlucna: 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 exterior of the building while the mission was responsible for restoring the interior. The refurbishment took place in 2001 and there are now weekly services and Bible studies in the church.

Additional Outreach Opportunities: In a continuing effort to fulfill the Great Commission on a local level, our Czech members have helped identify additional outreach locations. Marianske Lazne is a community located in the spa region near the German border. Weekly services are held there with a small group of dedicated people meeting regularly. Plans are underway to open a Life Center in Plzen in 2002.

The operating budget for the Czech division of Thoughts of Faith, Inc., for 2001 is approximately \$633,000.

Latvia

Augsburg Institute: Thoughts of Faith, Inc., continues to support confessional Lutheran work in Latvia. This work is being conducted by the Augsburg Institute,

which is an organization dedicated to sharing Confessional Lutheran doctrine with the people of Latvia. The 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 the Lutheran World Federation.

Confessional Lutheran Church of Latvia (CLCL) The Confessional Lutheran Church of Latvia consists of seven 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. WELS did likewise in August 2001.

Egons Mudulis Egons Mudulis, a member of the CLCL, continues to study for the ministry at Bethany Lutheran Theological Seminary and will graduate in May 2002. Thoughts of Faith, Inc. is supporting his education also. The generous support of many individuals has made this possible and we hope that this kindness will continue as Egons completes his final year at the Seminary.

The operating budget for the Latvia division of Thoughts of Faith, Inc., for 2002 is \$114,000.

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. The Board of Directors including the Rev. Paul Schneider, the Rev. John Petersen, Mr. Jon Bruss, Mr. Richard Waldschmidt (WELS), Professor John Lawrenz (WELS), the Rev. Fred Lams and the Rev. Kincaid Smith serve diligently throughout the year by the grace of God to make Thoughts of Faith a successful mission organization. We greatly appreciate the encouragement and support we receive from President Orvick, the Board for Foreign Missions, Missions Counselor Steven Petersen, the Rev. Larry Burgdorf and the Rev. Keith Boheim of the Marvin M. Schwan Charitable Foundation and the entire Evangelical Lutheran Synod.

To God Alone Be The Glory.

*The Rev. David Lillegard, Field Secretary
ELS Board for Foreign Missions*

FOREIGN MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Rev. Paul Anderson's Service

WHEREAS, God has blessed the Church's missions through the many years of service of His servant, the Rev. Paul Anderson, and,
WHEREAS, Rev. Anderson resigned from the Board for Foreign Missions last year, therefore,
BE IT RESOLVED, That the congregations of the Evangelical Lutheran Synod assembled in convention, thank God for Rev. Anderson's years of faithful service.

Resolution No. 2: Opportunities in Korea and China

WHEREAS, The Church has been blessed with opportunities for potential mission work in South Korea and also in China which was a mission field once served by the old Synodical Conference, therefore,
BE IT RESOLVED, That the congregations of the Evangelical Lutheran Synod encourage our Board for Foreign Missions to pursue these avenues carefully and apprise the synod of progress or changes in these two fields.

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, *Mission News* and the mission calendar provide information about our missionaries, their families, and their work, and,

WHEREAS, Our missionaries and their families are encouraged by personal notes from the members of our synod, 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 our missionaries, and,

C. BE IT RESOLVED, That the members of our ELS make use of the personal information available in *Mission News* and the mission calendar to support and encourage our missionaries, and,

D. BE IT RESOLVED, That the synod encourage qualified men to consider service in the foreign fields as God provides the opportunity.

Resolution No. 4: 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 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 faithfully to continuing serving our Lord.

REPORT OF THE BOARD FOR EVANGELISM

"My mouth shall tell of Your righteousness And Your salvation all the day, For I do not know their limits. I will go in the strength of the Lord GOD; I will make mention of Your righteousness, of Yours only. O God, You have taught me from my youth; And to this day I declare Your wondrous works. Now also when I am old and gray headed, O God, do not forsake me, Until I declare Your strength to this generation, Your power to everyone who is to come." (Psalm 71:15-18 NKJV)

BOARD MEETINGS AND MEMBERSHIP

The board met twice since last convention (November, 2001 and April, 2002). 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 and Rev. Brad Kerkow serve as an advisory members. Bruce Peterson, a former board member, has continued as a board consultant. Ken Mellon retire from the board at this convention due to extra responsibilities at his congregation.

SYNOD EVANGELISM WORKSHOPS

The board continue to present the second synod-wide evangelism workshop entitled, "God's Message- Our Mission." There are four parts to the workshop: 1. Evangelism is defined and the proper motivation discussed; 2. Ideas shared about how pastors, members, and committees are evangelizing; 3. Evangelism skills are sharpened by having the participants see taped scenarios and respond with ways that they might share the Gospel; 4. Various styles of evangelism are described from incidents in the Bible. Workshops have been held in Texas (circuit 9), Washington (circuit 11), Minnesota (circuit 8), and Massachusetts (circuit 2). For future workshops in other circuits, please contact the board chairman.

TRACTS

There are now twenty tracts in the "We're Glad You Asked About..." series. The tracts are available to ELS congregations at no cost. The board encourages churches to use these tracts and other evangelism brochures as a way to help their members understand differences in churches and to help them share God's truths with others. The newest tract is about the Mormon religion. Tracts may be obtained through the board website, www.learnaboutJesus.com, 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. On the site you can view the board's evangelism tracts and other materials. Also, it has links to other evangelism resources and to the website of the synod.

EVANGELISM SUNDAYS

The board will soon be offering materials for 2003 which encourage evangelism. The materials may be used by congregations on a quarterly basis during the church season. An evangelism resource book with sermons and Bible studies is available to each pastor of the synod. Artwork for promotion of evangelism is included. New pastors should contact the board secretary for the material.

EVANGELISM NOTES

Evangelism Notes is the board's newsletter, published twice each year. Each issue includes ideas for advertising and outreach. The latest emphasis has been on Parish Evangelism Assistance. Rev. Nathan Krause is the editor. He would be glad to receive and print 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 annual workshop for students at Bethany Lutheran College in November, 2001. The purpose of the workshop was to help the students to speak to others about Christ. Several role plays were used to initiate discussion.

Bethany Lutheran Theological Seminary also invited the board to give its annual presentation to the students this spring. The students were challenged through role plays to speak about the Savior in differing situations. They were urged to include evangelism as a part of their future ministry.

PARISH EVANGELISM ASSISTANCE

Parish Evangelism Assistance funds of \$100,000 are now available to congregations through generous donations for the synod's *2000 Years of Grace* Thank Offering. Parish Evangelism Assistance will help congregations in two ways: 1. with specific evangelism projects, for which partial funding may be needed, and 2. with evaluating and organizing a congregation's long-range outreach efforts. One congregation in Missouri has

received funds for radio advertising. Five other congregations in Minnesota, Wisconsin, Iowa, and Illinois, are working with trained consultants to explore various types of evangelism outreach for their areas. Any ELS congregation may apply for Parish Evangelism Assistance by contacting the board chairman.

RADIO ADVERTISING

The board is working with the communications department at Bethany Lutheran College to produce radio ads which congregations can use for specific holidays. Congregations will be notified when the materials are available.

FUTURE PLANNING

The board has several items at various stages of planning at this time.

1. A service and witness presentation for teens is being developed. Through the materials the teens would be encouraged to witness through their words and life vocations.
2. A plan for ELS members to have caring and sharing projects through their 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.

Spread, O spread, thou mighty Word, Spread the kingdom of the Lord,
Where so e'er His breath has giv'n Life to beings meant for heav'n.

Tell them how the Father's will Made the world, and keeps it still,
How His only Son He gave, Man from sin and death to save.

Tell of our Redeemer's love, Who forever doth remove
By His holy sacrifice All the guilt that on us lies.

Tell them of the Spirit giv'n Now to guide us up to heav'n,
Strong and holy, just and true, Working both to will and do. Amen
(*Evangelical Lutheran Hymnary* # 201)

The Rev. Kenneth E Mellon, secretary

EVANGELISM

ACTION OF THE SYNOD

Resolution No. 1: Membership

WHEREAS, The Rev. Ken Mellon has faithfully served for many years on the Board for Evangelism, and,
WHEREAS, Due to other responsibilities is retiring from the Board for Evangelism, therefore,
BE IT RESOLVED, That the synod thank the Rev. Ken Mellon and praise God for his years of service.

Resolution No. 2: Website

WHEREAS, The Evangelism Committee has compiled evangelism resources for use by ELS congregations, and,
WHEREAS, They have provided the website www.learnaboutJesus.com to access these resources, therefore,
BE IT RESOLVED, That the synod promote this website by the most effective means.

Resolution No. 3: Resources

WHEREAS, The Board for Evangelism has Parish Evangelism Assistance funds avail-

able, enabling the board to serve as a financial and consulting resource for congregations interested in using PEA, and,
 WHEREAS, The board has produced numerous *We're Glad You Asked About...* tracts, and,
 WHEREAS, The board continues to provide *Evangelism Notes* that include ideas for advertising and outreach, and,
 WHEREAS, The Board for Evangelism is continuing development of projects, such as radio advertising, Evangelism Sundays, and other future resources for congregational use, therefore,
 A. BE IT RESOLVED, That the board be commended for their diligent work, and,
 B. BE IT RESOLVED, That the board be encouraged in their goal to further develop evangelism resources, and,
 C. BE IT RESOLVED, That the congregations of the synod be encouraged to make use of the resources which the board has available.

Resolution No. 4: Seminary Workshops

WHEREAS, The Board for Evangelism is working with the seminary to help provide evangelism workshops for seminary students, and,
 WHEREAS, Actual one-on-one witnessing experiences to the community would be useful for seminary students in their evangelism training, therefore,
 BE IT RESOLVED, That the board be encouraged to explore the possibility of offering this training.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

Since the synod last convened in 2001, the Board for Education and Youth met twice, once in October and once in January. The board serves our synod in these three areas: Christian Day Schools, Parish Education and Youth. In the work done by these subcommittees, all ages of the synod are being served in some way. The board works to encourage our congregations in the areas of Christian Day Schools, Sunday Schools, Bible classes and youth work. Year after year, we give thank to the Lord for the continued financial benefits from the *His Truth for Our Youth* Thankoffering. These funds provide us the funds to carry on some work that in years past we could not for lack of financial resources.

The officers of the board are as follows: Chairman, Pastor Charles Keeler; Treasurer, Mr. Troy Grooms; Recording Secretary, Pastor Jonathan Madson. New members added to the board in 2001 are Pastor Tony Pittenger from Bethany Lutheran Church in Port Orchard, Washington; Pastor Bernt Tweit from Holy Cross Lutheran Church in Madison, Wisconsin; and Mr. Paul Quist from Norseland Lutheran Church in St. Peter, Minnesota.

God grant us strength to work together and proclaim the wonderful message of Christ and Him crucified to all ages in our Evangelical Lutheran Synod.

SUBCOMMITTEE ON YOUTH WORK

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

The 2001 Youth Convention was held at Oregon Institute of Technology in Klamath Falls, Oregon from July 26-29. The theme of the convention was *Lord, Keep Us Steadfast in Thy Word*. Bible studies and devotions were developed around this theme. Our heartfelt thanks to Pastor James Braun of Klamath Falls who did all the on-site

scheduling for the convention and to Pastor Charles Keeler who served as the director. 240 youth and counselors attended. The conventions would not run so smoothly were it not for the help of the many counselors from various congregations throughout the synod and those pastors who serve as Bible study and devotional leaders. The 2002 Youth Convention will be held in Rapid City, South Dakota on the campus of South Dakota School of Mines and Technology. The dates for the convention are July 25-28. Mr. Troy Grooms and Mr. Alan Labitzky will serve as co-directors. The theme will be *Built on the Rock*. The convention for 2003 will be held on the campus of Bethany Lutheran College in Mankato.

The youth subcommittee helped subsidize approximately 7 area youth retreats throughout the synod in 2001. The Youth Subcommittee will attempt to have contact pastors in each circuit to help in generating youth retreats in their circuits. We do have some financial help for retreats that involve 2 or more of our ELS churches.

Once again, 6 summer camps were held in various places during 2001 - Florida, Michigan, Wisconsin, Minnesota and two 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 written by our youth along with articles from pastors and youth leaders. Each year we attempt to publish about 5 issues.

SUBCOMMITTEE ON PARISH EDUCATION

Mr. Paul Quist was added to the Parish Education Subcommittee. Mr. Glen Hansen continues to serve as chairman of the subcommittee which consists of Pastor Jerry Gernander and Pastor Mark Wold who serves as secretary.

The board produced a review of Vacation Bible school materials produced by CPH, NPH, and Kremer publishing houses. Advent and Lenten devotions were reproduced from previous years and were made available by the Board for Publications. Crossword puzzles on chapters of the Bible are being produced by Pastor Karl Heck and are available at the Bethany Lutheran College bookstore. A Christmas program called "The True Story Of Christmas" by Pastor Robert Lawson will be distributed at the synod convention in 2002. The subcommittee also distributed a schedule for reading devotions in Laache's *Book Of Family Prayer* prepared by Pastor Alex Ring. This book is also available at the Bethany Lutheran College bookstore.

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The Subcommittee on Christian Day Schools exists so that as a synod we may assist congregations in the establishment and maintaining of Christian Day Schools. Members of the subcommittee are Mr. Curt Mantey, Prof. Mark Wiechmann, Rev. Alexander Ring, Pastor. Tony Pittenger, and Mr. Paul Quist.

Teachers in the ELS work together in teachers' conferences in the Midwest and in the Pacific Northwest. An exchange program between these two conferences has been established to bring the teachers in these two conferences closer together. In addition, teachers in Washington, Florida and Arizona also meet with their brothers and sisters in the WELS. To promote these conferences, each conference may request up to \$150 from the BEY each year for conference expenses.

Teachers serving in a Christian Day School of our synod and who are certified by our synod may apply for up to \$250 per year for continuing education. Non-certified teachers may also apply for this grant to take courses leading to certification. Grants totaling \$2442.00 were awarded to fourteen teachers in 2001.

Through this subcommittee, the Board for Education and Youth also awards grants available through *His Truth for Our Youth* and the Schwan Program Funds to help congregations that wish to open a new school and to assist existing schools with expansion projects. These funds may be used, for example, to purchase materials, to build or remodel facilities, but may not be used to pay salaries or regular budgetary items.

Congregations may apply for grants up to \$50,000. Nine grants totaling \$106,900 were awarded in 2002.

Prof. Silas Born continues to serve as an advisor to the board and especially to our subcommittee. He works with students at Bethany Lutheran College who are interested in being teachers in the ELS. He also maintains personnel files on all the teachers in our synod and works with President Orvick, our Circuit Visitors and his counter-parts in WELS in preparing call lists for our schools.

This year the CDS subcommittee dealt with the question of homeschooling among families in our synod. A survey was sent out seeking information as to what sort of help homeschoolers in our synod would like to receive. After reading the responses it was decided most homeschoolers are very aware of resources available to them, and the best help we could give was in the advice in the area of religious instruction, directing homeschoolers to their pastors for advice in this area. It was also decided that because this subcommittee of the BEY is charged with the promotion and development of Christian Day Schools, future questions on this topic might best be asked of the subcommittee on Parish Education. If this is a growing concern of the synod, the synod should consider expanding the scope of the BEY, adding personnel and funding to our board to deal with this concern.

Because the schools in our synod are growing in size, this subcommittee has also begun working on a sample job description for a full-time principal. Suggestions have also been drawn up for congregations as to how much time should be allotted for principals for administrative work. These are available from the subcommittee upon request.

After consultation with the Home Mission Board and the WELS salary schedule for 2003-2004, we will recommend to the 2002 Synod convention that the base salaries for 2003/2004 be \$22,000 for a teacher with a BS degree; \$23,500 for a teacher with a Masters degree. Each year of experience for the first ten years would add \$300, after that each year would add \$400. For 2004/2005 the base would be \$22,660 for a teacher with a BS degree; \$24,205 for a teacher with a Masters degree. Years of experience increments would remain the same. Congregations are also encouraged to establish a salary cap for 30 years experience and remunerate up to one-half of the self-employed Social Security tax. Current self-employment tax is 15.3%.

It was decided to suggest to the schools of the synod that substitute teachers be paid \$70/day (plus for Social Security), plus 30¢/mile for mileage.

The Rev. Jonathan Madson, secretary

YOUTH AND PARISH EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Thank You

WHEREAS, The Board for Education and Youth has been training young people in our congregations through camps, retreats, conventions and preparing materials for parish education, therefore,

BE IT RESOLVED, That the synod thank the Board for Education and Youth for their diligent and faithful work.

Resolution No. 2: Secondary Educational Opportunities

WHEREAS, Area Lutheran high schools of our fellowship are not available in many parts of the country, and,

WHEREAS, There is no ELS high school feeder program geared toward admission at Bethany Lutheran College, and,

WHEREAS, Internet based education is a growing field appealing to youth, therefore,
BE IT RESOLVED, That the synod encourage the Board for Education and Youth to explore the possibility of secondary educational opportunities via the internet and

to investigate the possible use of resources available through Bethany Lutheran College.

Resolution No. 3: Youth Conservation

WHEREAS, High school-age youth face a great number of temptations to fall away from active membership in congregations, and,
WHEREAS, Parents can exert great influence on the spiritual life of their teenage youth, therefore,
BE IT RESOLVED, That the Board for Education and Youth be encouraged to develop a program for family Christian education promoting the use of Word and Sacrament and an active worship life.

Resolution No. 4: Youth Involvement

WHEREAS, There is an annual ELS youth convention and a number of youth retreats and camps available to our youth, and,
WHEREAS, These are beneficial for the spiritual welfare of our youth, therefore,
BE IT RESOLVED, That the pastors and congregations promote attendance at the LYA convention, camps and retreats by the youth of the congregation through advertisements, bulletin, and verbal announcements.

Resolution No. 5: Young Branches

WHEREAS, The *Young Branches* magazine is beneficial to our youth, and,
WHEREAS, More articles, Bible studies, news articles, etc., submitted by pastors, lay people, and youth would be helpful, therefore,
BE IT RESOLVED, That the pastors, lay people, and youth of our synod be encouraged to submit articles, Bible studies, news items, etc. to *Young Branches*.

Resolution No. 6: Vacation Bible School Materials

WHEREAS, Several ELS pastors have written Vacation Bible School materials for use in their congregations, therefore,
BE IT RESOLVED, That we encourage the Board for Education and Youth to gather these pastor-produced Vacation Bible School materials, to catalogue them, and to make them available for use in the congregations of our synod.

*ELEMENTARY EDUCATION
ACTION OF THE SYNOD:*

Resolution No. 1: Continuing Education

WHEREAS, The Board for Education and Youth encourages our synod's teachers to work towards certification, and,
WHEREAS, During the year 2001, fourteen teachers took advantage of the financial assistance offered through our synod, therefore,
BE IT RESOLVED, That the synod congregations encourage their uncertified Christian Day School teachers to become synodically certified, and to make use of the tuition assistance to aid them in completing the certification process, and,
BE IT RESOLVED, That synod congregations encourage all teachers to make use of the financial assistance provided by the Board for Education and Youth for continuing education.

Resolution No. 2: Grants for Parochial School Start Up and Development

WHEREAS, The congregations in our synod may apply for grants from the *His Truth for Our Youth* fund and the Schwan Program funds up to \$50,000 to be used for opening new schools or expanding existing schools and programs, and,
WHEREAS, \$106,900 was distributed in 2001, and,

WHEREAS, Secretary of Schools, Curtis Mantey, and Director of Christian Education, Silas Born, are available to guide those congregations investigating the opening up or expansion of existing schools and programs, therefore,
BE IT RESOLVED, That the congregations of the synod with a Christian Day School be encouraged to request synodical funds to expand their schools and programs, and,
BE IT RESOLVED, That congregations of the synod without a Christian Day School be encouraged to investigate opening 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. 3: Home Schooling Curriculum

WHEREAS, The subcommittee on Christian Day Schools addressed the question of home schooling among families of our synod, and,
WHEREAS, A survey was sent out seeking information as to what help home schoolers in our synod would like to receive, and,
WHEREAS, The number and type of responses to the survey indicate that home schoolers are aware of secular academic resources available to them, and are looking for advice in the area of religious curriculum, and,
WHEREAS, The pastors of our congregations are qualified to provide advice and guidance in this area, therefore,
BE IT RESOLVED, That ELS parents who choose to home school their children be encouraged to consult their pastor for curriculum help for religious instruction.

Resolution No. 4: Teacher Salary Scale

WHEREAS, The subcommittee for Christian Education, after reviewing the Board for Home Missions salary schedule and WELS salary schedule for 2003-2004, has recommended to the 2002 synod convention a salary scale for 2003-2004, and,
WHEREAS, The recommended scale is still below that of WELS, and,
WHEREAS, Teacher's housing, utilities, retirement, and healthcare were inadvertently left out of the board's salary recommendation, and,
WHEREAS, The 2001 synod report (page 87) lists these as: pension to be figured at 6% of the above; paid health insurance, synod plan or equivalent; and housing and utilities to be furnished, either a home or cash allowance based on the average cost in the area according to Housing and Urban Development fair market value, and,
WHEREAS, The congregations of our synod with Christian Day Schools should be encouraged to pay their teachers a living wage that is reflective of the value of having a person trained in education and doctrine to instruct the Lord's youngest lambs in His church, and,
WHEREAS, The subcommittee has recommended that \$70 per day plus mileage at \$.30 per mile and Social Security be paid to substitute teachers, therefore,
BE IT RESOLVED, That congregations be encouraged to meet or exceed the recommended salary scale, and,
BE IT RESOLVED, That the recommended salary scale include the following benefits: pension to be figured at 6% of the above; paid health insurance, synod plan or equivalent; and housing and utilities to be furnished, either a home or cash allowance based on the average cost in the area according to Housing and Urban Development fair market value (2001 *Synod Report* page 87).

ELS School Enrollment 2001-2002

School	Called Staff	Part Time Staff	P-K	K	1	2	3	4	5	6	7	8	Total Students
AZ, Our Savior's	3		5	5	4	4	4	3	6	6	6	4	47
FL, Our Savior PreSchool	2		45										45
FL, Christ Preschool			35										35
IL, St. Timothy	1		6	1	2								9
IA, Scarville	1	1	X	4	2	3	2	3	1	2	0	4	21
MI, Holton	3		8	3	3	4	2	5	3	5	2	2	37
MN, Heritage Luth. School	1		20	5									25
MN, King of Grace	10		39	28	24	18	21	23	22	15	15	23	228
MN, Mt. Olive	7	1	X	22	21	15	11	14	13	19	13	10	138
MN, Princeton	3		14	4	3	2	3	4	1	4	2	2	39
UT, Hope Preschool	1	1	21										21
WA, Bethany	5		7	6	5	5	10	12	13	6	8	9	81
WA, Lakewood	3	1	10	9	6	4	5	3	5	2	2	0	46
WA, Parkland	7	4	16	12	20	20	24	20	20	14	20	18	184
WA, Our Redeemer	2	1											0
WI, Wstrn. Koshkonong	3	4	6	2	1	4	1	3	0	3	1	1	22
WI, Concordia PreSchool	1		36										36
WI, Holy Cross	8	3	9	13	10	8	16	16	15	16	13	21	137
WI, Holy Trinity	4	1	13	5	8	4	5	6	8	6	7	4	66
WI, Previous Lamb's PreSch		X										0	
WI, Trinity	6		26	7	8	1	11	10	6	5	3	7	84
Total Staff:	73		316	126	117	92	115	122	113	103	92	105	1301

REPORT OF THE BOARD FOR PUBLICATIONS

This board consists of three pastors, Rev. Roger Holtz, Chrm., Rev. Walther Gullixson, and Rev. Brad Homan and three lay people, Robert Deering, Paul Wold and Howard Siewert. Reporting to the board are *Lutheran Sentinel* editor, Rev. Ted Gullixson and his staff, *Lutheran Synod Quarterly* editor Seminary President Rev. Gaylin Schmeling, and the *Synod Report* editor Rev. Craig Ferkenstad.

In addition to the above mentioned publications the board is also responsible for the production of monthly bulletin inserts, the *Convention Echo* and Lenten and Advent devotion folders.

During the past year the board received bids for and printed the new ELS Catechism and the Enchiridion. Board member Rev. Walther Gullixson revised the old synod Christmas carol book. Three thousand of the revised version were printed and are available through the bookstore.

On the table for consideration to be printed this year are a revised Catechism handbook, a mission anniversary book, a book by Rev. G. Sahlstrom on Mormonism and a book for the 150th Anniversary of the Norwegian Synod.

At issue is the question of whether this board has jurisdiction or any responsibility for material disseminated via any electronic means such as internet or e-mail or CDs. It was determined the board's expertise and time constraints dictated that we limit our activities to print media and that we support the establishment of a separate board or committee to oversee all electronic media issues.

Approximately 30 titles published throughout the history of the synod are available from the bookstore. Back issues of all issues of the *Lutheran Sentinel* also are available.

The highest priority of the board is, as always, to get the synod's main means of communicating with all its members, the *Lutheran Sentinel*, into the homes of all it's members. This is the 85th year of continuous publication. Editor Gullixson and his staff are determined that the *Lutheran Sentinel* contain only doctrinally true materials that meet the approval of the Evangelical Lutheran Synod.

At our March 11, 2002 meeting, The "Technology Advisory Committee," after more than two years of study, outlined two possibilities. The first would be to start a new "Board of Technology." The second would be to name a Technology Committee and have them report to the Board for Publications. They recommended the latter. Based on the commission's finding, The Board for Publications asks, and strongly recommends, that: the 2002 Synod Convention Authorize the formation of a "Technology Committee." This committee is to report to the Board for Publications and shall consist of three people, one of whom shall be a member of the clergy.

The board further recommends, because the need is great, and because so much thought has been put into the above recommendation over the past several years, that the convention move to immediately authorize the formation of such a committee, and have it in place so it could meet with the Board for Publications at our next meeting scheduled for August 13.

After twenty-seven years of faithful service on the Board for Publications, many of them as chairman, the Rev. Walther Gullixson, has announced that he will not accept re-nomination to the board. He has been a tremendous asset to the board and will be sorely missed. On many occasions, after listening patiently to all sides of an issue, Rev. Gullixson would call on his vast knowledge of the synod's history and purpose, bring us back to reality and keep us from acting on some proposed action which we would regret later.

Guidelines for Proposed Committee for Information & Technology

Article I: Purpose

- A. To assist other standing boards and committees and congregations with all technology needs.
- B. To enable these entities in the use of technology to better accomplish their respective work.
- C. To use technology to disseminate the Gospel message in appropriately creative ways.

Article II: Membership and Organization

- A. The committee shall consist of three members (one of whom shall be clergy) and will serve under the supervision of the Board for Publications.
- B. The members shall be appointed by the Board for Publications for three-year terms.
- C. The Board for Publications also will appoint the chairman of the committee.
- D. The chairman of the Board for Publications, or his designated representative, shall serve as an *ex officio* member of the committee.

Article III: Duties of the Committee

- A. Regularly survey available and emerging technologies to determine their usefulness at the synodical and congregational level.
- B. Recommend usage of appropriate technologies to synodical boards and committees and to individual congregations.
- C. Assist synodical boards and committees and congregations in the implementation of appropriate technologies.
- D. Provide for ongoing instruction for pastors and the laity on the usage of technology to further the work of the Gospel.
- E. Regularly disseminate information on the use of technology to boards, committees and congregations.
- F. The chairman of the committee will report regularly to the Board for Publications and convey the board's input to the committee.
- G. The committee will obtain authorization from the Board for Publication for its projected annual expenses.
- H. The committee will coordinate its projects with the Board for Publications and obtain permission from said board for implementing the projects.
- I. The committee will, under the Board for Publications, oversee the production of electronic media for the synod.*

Article IV: Meetings

- A. The committee shall meet during the regular Board for Publications meetings.
- B. The committee may hold other meetings as deemed necessary by means of technology.

Article V: Miscellaneous

- A. As a committee of the Board for Publications, its meeting expenses shall be covered by the Board for Publications.
- B. The standing boards and committees and congregations who use the services of the Committee for Information and Technology are expected to reimburse the committee for the necessary expense of each project.
- C. The committee shall own, manage and operate such equipment as has been purchased by the ELS to carry out the above purposes and duties of the committee.
- D. Requests for additional equipment shall be made to the Board for Publications.

- E. The Board for Publications will be responsible for maintaining and upgrading equipment necessary for carrying out the duties of the committee.

* Currently, this would consist of the ELS website, the ELS Video Link and other video, audio and multimedia.

Mr. Howard L. Siewert, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: The Lutheran Sentinel

WHEREAS, The *Lutheran Sentinel* has for 85 years of continuous publication reported synodical news and proclaimed God's Word, and,

WHEREAS, The *Lutheran Sentinel* has celebrated the 75th anniversary of Bethany Lutheran College by publishing many informative articles, and,

WHEREAS, The synod will be celebrating the 150th anniversary of the Old Norwegian Synod in 2003, therefore,

A. BE IT RESOLVED, That we commend the editor, staff, and contributors of the *Lutheran Sentinel* for their foresight and work, and,

B. BE IT RESOLVED, That we encourage the staff of the *Lutheran Sentinel* to acknowledge the 150th anniversary of the old Norwegian Synod.

Resolution No. 2: Faithful Service

WHEREAS, Rev. Walther Gullixson has served on the Board for Publications faithfully for 27 years, therefore,

BE IT RESOLVED, That the synod thank him for his years of faithful service.

Resolution No. 3: Recommendations for Publications

WHEREAS, The Board for Publications has published the new ELS Catechism, the Enchiridion and the Christmas Carol Book, and,

WHEREAS, The board is considering the publication of a revised catechism handbook, a mission anniversary book, a book by the Rev. G.Sahlstrom on Mormonism, and a book for the 150th anniversary of the Norwegian Synod, therefore,

A. BE IT RESOLVED, The Board for Publications be commended for the completion of past projects, and,

B. BE IT RESOLVED, That the board be encouraged to complete the projects under consideration.

Secretary's Note:

Also see Miscellaneous Action of the synod

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Since its last report to the Synod the Board has met in June, September, and February. The organization of the Board has remained the same: Mr. Don Heiliger is chairman; Rev. Mark Marozick is secretary; Mr. Stanley Reinholtz is Retired Benefit Coordinator; Rev. David Hoyord is Term Insurance Coordinator; and Mr. Herb Berg is the Widows and Retired Workers Special Needs Coordinator.

TERM LIFE INSURANCE

Again this year, all but six of the synod's congregations reimbursed the synod for the

term insurance premium for their called workers. This left only \$755 that was not reimbursed to the synod. We encourage the congregations of the synod to continue such support.

WORLD NEEDS FUND

The Lord moved the hearts of His people to help others in their need. In the year 2001, through the World Needs Fund, the following amounts were sent to help our “neighbors”:

\$10,000 for India earthquake disaster

\$27,500 for 9-11 New York/Washington DC disaster

\$3,722 for miscellaneous help

TAX SHELTER ANNUITY CONTRIBUTION PLAN

There is almost 100% participation in this program. The synod’s contribution (or match) to the called worker’s plan has been \$400 a year. The synod’s 10% cut of boards’ allocations would now make that figure \$360 a year. The board would like to encourage the congregations of the synod to make up this difference in their called worker’s retirement programs.

WELS CARE-LINE

The Wisconsin Lutheran Child and Family Service (WELS) maintains a Care-Line for all members of its fellowship. They will refer the caller to a Christian counselor in their area. The toll-free number is 1-800-422-7341. We thank the WELS for this service and encourage our synod members to use it. We have encouraged the *Lutheran Sentinel* to publish this information at least quarterly.

WIDOW’S SUBSIDIES

We have 11 pastor’s widows in our synod, 8 of which are receiving subsidy from this board. Even with the synod’s 10% reduction in allocations to the boards, we plan to maintain the current level of support.

PROPOSED EXPENDITURES FOR 2003

Widow’s subsidy payments	\$22,680.00
Pastors’ retirement fund	4,146.00
Board expenses	1,500.00
Group Life insurance	<u>2,000.00</u>
Total	\$30,326.00

The Rev. Mark Marozick, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Term Life Insurance

WHEREAS, All but six congregations of our synod are current in reimbursing the synod for the term life insurance premiums for their called workers, therefore,
BE IT RESOLVED, That all congregations be encouraged to reimburse the synod for these term life insurance premiums.

Resolution No. 2: World Needs Fund

WHEREAS, Funds were sent through the World Needs Fund for the “9-11 Disaster,” the India earthquake disaster, and miscellaneous needs, therefore,

- A. BE IT RESOLVED, That the synod give thanks to the Lord of the Church for moving His people to contribute to these needs, and,
B. BE IT RESOLVED, That members of the synod be encouraged to contribute to the World Needs Fund throughout the year.

Resolution No. 3: Tax Sheltered Annuity Contribution Plan

WHEREAS, The synod provides matching funds for congregations contributing to the retirement plans of their called workers, and,

WHEREAS, These matching allocations are being reduced from \$400 to \$360 per year, therefore,

- A. BE IT RESOLVED, That we thank the synod for providing these limited matching contributions, and thank congregations for making use of this benefit, and
- B. BE IT RESOLVED, That congregations be encouraged to make up the difference in matching allocations which have been cut by 10%.

Resolution No. 4: WLCFS Care Line

WHEREAS, The Wisconsin Lutheran Child and Family Services (WLCFS) Care Line has been and continues to be available to ELS members to use for confidential Christian counseling in conjunction with the pastoral care provided by the caller's own pastor, therefore,

- A. BE IT RESOLVED, That we thank WLCFS for providing this service, and,
- B. BE IT RESOLVED, That we encourage our members to make use of this service as a supplement to their pastor's work with them.

Resolution No. 5: Widow's Subsidies

WHEREAS, Our ELS Board for Christian Service has been diligent and faithful in showing concern for pastor's widows, therefore,

- A. BE IT RESOLVED, That we commend the board for showing diligence and faithfulness in showing such concern to the widows, and,
- B. BE IT RESOLVED, That we accept and approve the board's recommendation to maintain the current level of support and subsidy for pastors' widows.

REPORT OF THE WORSHIP COMMITTEE

The Worship Committee continues to study and work on issues relating to the Divine Service and the worship life of the church and endeavors to provide helpful materials for the Synod and the Church at large. The *Evangelical Lutheran Hymnary* and related web pages continue to spark interest from a variety of places.

PROJECTS COMPLETED IN THE PAST YEAR AND ONGOING:

1. *Evangelical Lutheran Hymnary* (second printing completed and available).
2. Web pages with materials supplemental to *ELH*:
 - a. *ELH Handbook* — Online Draft Version, including biographies, hymn information, and Scripture indexes to the hymns: www.blc.edu/comm/gargy/gargy1/ELHHB.html
 - b. Forthcoming Online *ELH Agenda* — draft version, including services such as Christian marriage, burial, confirmation, visiting the sick, and others: www.blc.edu/comm/gargy/gargy1/ELHAgenda.html
 - c. In the future we intend to provide an online version of the following resource: *Memoirs of the Lutheran Liturgical Association*, a rare volume published in the very early 1900s with a wealth of helpful essays.
3. Organist Workshops, offered in various regions of the country. We hope to provide a workshop for organists in conjunction with this year's Synod Convention. This would include a review of a new hymn prelude series from Augsburg-Fortress. (Contact Mark DeGarmeaux for more information.)
4. Plans for a Service Preparation Workshop for pastors and other worship leaders

Besides regular and ongoing projects, committee members will attend the WELS Conference on Worship, Music and the Arts this summer in Wisconsin. Prof. Dennis Marzolf will direct the youth choir at this event as well as at the ELS Convention. Pastor Harry Bartels continues his series of "Sunday Evenings with Bach," a devotional and edifying study of J. S. Bach's Church Cantatas. Please contact him for more information.

*The Rev. Dennis Marzolf, chairman
The Rev. Harry Bartels, secretary
The Rev. Mark D'Armeaux*

WORSHIP

ACTION OF THE SYNOD

Resolution No. 1: Evangelical Lutheran Hymnary

WHEREAS, We rejoice that the Worship Committee has developed the *Evangelical Lutheran Hymnary*, now in its second printing, and,

WHEREAS, The Worship Committee has made available an online draft version of the *ELH Handbook*, and,

WHEREAS, The Worship Committee is working on a forthcoming online draft version of an *ELH Agenda*, and,

WHEREAS, Compact disks have been produced by the Bethany Lutheran College Choir featuring hymns from the ELH, therefore,

- A. BE IT RESOLVED, That we commend the Worship Committee and the Bethany Lutheran College choir for their work on these resources, and,
- B. BE IT RESOLVED, That interested parties submit comments to the Worship Committee on the drafts of the *ELH Handbook* and the *ELH Agenda*, and,
- C. BE IT RESOLVED, That pastors, congregations and music directors incorporate these excellent resources in the planning of their worship services.

Resolution No. 2: Workshops

WHEREAS, The Worship Committee has stated their intention to produce and present organist workshops, and,

WHEREAS, The Worship Committee is planning a Service Preparation Workshop for pastors and other worship leaders, therefore,

- A. BE IT RESOLVED, That we commend the Worship Committee for producing and planning these useful workshops and encourage them to carry out their plans, and,
- B. BE IT RESOLVED, That we encourage pastors, other worship leaders, organists and choir directors to make use of these proposed workshops.

Resolution No. 3: Ongoing projects

WHEREAS, The Worship Committee members intend to attend the WELS Conference on Worship, Music and the Arts this summer, and,

WHEREAS, Prof. Dennis Marzolf will direct the youth choir at this event as well as the ELS Convention, and,

WHEREAS, The Rev. Harry Bartels continues his series of "Sunday Evenings with Bach," therefore,

- A. BE IT RESOLVED, That we commend them on these projects, and,
- B. BE IT RESOLVED, That efforts be made to have the "Sunday Evenings with Bach" series available online and/or on reproducible masters.

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings by phone conference: August 28, 2001 & February 25, 2002. 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 Wolleizien. The Rev. M.E. Tweit continues to serve the board as a resource-consultant.

In an attempt to carry out the *Synod Handbook* guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod, and especially in an attempt to carry out the Lord's will to extend His Kingdom, the following has been done by the board since the last convention:

(1) Letters were sent occasionally to all pastors and board members 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 (1991-2001) has also been provided, as well as parochial statistics from 1970 until 2000.

(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 continues to be concern over the lack of support of the synodical budget. The 2001 budget deficit was over \$26,000.

(5) The board is working on the encouragement from last year's convention to review materials on sound financial management. Information will be provided when available.

(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 *Synod Handbook*.

(8) Advent & Lenten offering envelopes are available for all congregations to be used to gather an extra offering for the synod during those special seasons. These were distributed at the General Pastoral Conference.

(9) The board continues to work with the Planning & Coordinating Committee outlining the various challenges and opportunities for doing the Lord's work within the Evangelical Lutheran Synod.

(10) The stewardship program "*JESUS' SERMON ON THE AMOUNT*" was made available for all pastors to use in teaching God's principles of stewardship.

(11) The board is developing information to be used for key lay member presentations on stewardship with the congregations.

(12) The board, following the urging of the Planning & Coordinating Committee, is working on establishing the position of a full-time Stewardship counselor for a period of two years. This is being done in consultation with the Board of Trustees.

(13) After prayerful consideration, the Rev. Paul Schneider has chosen to retire from the Board of Stewardship. When his term ends at this convention, he will have served on this board for twenty-one years, being elected chairman in the fall of 1981. Although the synod does not have term limits, it is good to give new people the opportunity to serve. May God continue to bless all the efforts of those members serving on this board.

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

	2001	2001	2001	Total
	<u>Budget</u>	<u>Non-Budget</u>	<u>Total</u>	<u>Thank Offering</u>
Abiding Shepherd, Cottage Grove, WI	3,985.00	20.00	4,005.00	730.00
Abiding Word, Bowling Green, OH	2,268.25	476.00	2,744.25	790.00
Asian Mission Church, Irvine, CA	1,735.00	215.00	1,950.00	466.53
Ascension, Eau Claire, WI	1,202.00	479.00	1,681.00	2,859.25
Bethany, Ames, IA	2,100.00	0.00	2,100.00	1,063.86
Bethany, The Dalles, OR	1,500.00	241.00	1,741.00	983.00
Bethany, Hampton, IA	12,327.56	0.00	12,327.56	0.00
Bethany, Luverne, MN	13,324.00	461.11	13,785.11	3,550.00
Bethany, Port Orchard, WA	4,818.00	0.00	4,818.00	1,428.38
Bethany, Princeton, MN	7,378.55	184.00	7,562.55	145.00
Calvary, Ulen, MN	2,117.50	0.00	2,117.50	868.00
Center, Scarville, IA	2,811.50	0.00	2,811.50	1,200.00
Christ, Klamath Falls, OR	1,840.00	876.00	2,716.00	1,640.00
Christ, Port St. Lucie, FL	7,055.00	0.00	7,055.00	3,687.50
Christ, Sutherlin, OR	2,744.87	35.00	2,779.87	0.00
Christ, Windsor, CA	7,306.58	10.00	7,316.58	1,005.00
Christ the King, Bell Gardens, CA	600.00	0.00	600.00	0.00
Christ the King, Green Bay, WI	6,000.00	0.00	6,000.00	1,735.60
Concordia, Eau Claire, WI	6,023.00	499.95	6,522.95	8,751.30
Concordia, Hood River, OR	652.20	0.00	652.20	50.00
East Paint Creek, Waterville, IA	4,194.00	95.00	4,289.00	97.00
Emmaus, Chicago, IL	0.00	0.00	0.00	0.00
English, Cottonwood, MN	13,985.90	107.00	14,092.90	4,781.61
Faith, Alpena, MI	420.00	0.00	420.00	1,095.00
Faith, Clara City, MN	5,338.00	127.00	5,465.00	1,181.00
Faith, East Jordan, MI	1,500.00	200.25	1,700.25	900.00
Faith, Hillman, MI	1,583.00	25.00	1,608.00	0.00
Faith, Irvine, CA	3,020.00	442.00	3,462.00	1,660.00
Faith, Litchfield, IL	5,707.63	255.00	5,962.63	340.00
Faith, Oregon, WI	4,125.52	1,258.59	5,384.11	2,357.00
Faith, Parkersburg, IA	0.00	0.00	0.00	825.00
Faith, San Antonio, TX	2,840.32	1,718.63	4,558.95	3,629.26
Family of God, Riviera, AZ	50.00	585.00	635.00	0.00
First, Suttons Bay, MI	1,200.00	0.00	1,200.00	2,339.00
First American, Mayville, ND	1,025.00	166.75	1,191.75	1,190.00
First Evangel, Fertile, MN	953.00	0.00	953.00	142.00
First Shell Rock, Northwood, IA	5,895.00	0.00	5,895.00	2,885.00
First Trinity, Marinette, WI	6,210.68	0.00	6,210.68	2,174.00
Forest, Forest City, IA	175.00	166.50	341.50	360.00
Gloria Dei, Cold Spring, MN	7,014.18	373.30	7,387.48	1,255.00
Gloria Dei, Saginaw, MI	12,348.24	395.00	12,743.24	2,900.38
Good Shepherd, Bloomer, WI	2,780.00	50.00	2,830.00	1,010.00
Good Shepherd, Brownsburg, IN	4,116.62	1,974.51	6,091.13	1,481.00
Good Shepherd, Indianola, IA	2,118.34	187.53	2,305.87	1,030.04

Good Shepherd, Richardson, TX	0.00	0.00	0.00	0.00
Grace, Crookston, MN	82.00	0.00	82.00	1,531.00
Grace, Hobart, IN	8,077.12	1,000.00	9,077.12	19,168.54
Grace, Madison, WI	6,000.00	265.00	6,265.00	4,775.00
Grace, Newton, IA	908.00	79.00	987.00	430.00
Grace, Piedmont, MO	0.00	0.00	0.00	510.00
Grace, Vero Beach, FL	36,669.00	1,092.00	37,761.00	12,723.00
Grace, Weston, OH	2,569.00	42.00	2,611.00	380.00
Harbor Trinity, Gig Harbor, WA	2,010.50	40.00	2,050.50	180.00
Hartland, Hartland, MN	2,507.00	100.00	2,607.00	1,250.00
Heritage, Apple Valley, MN	7,855.10	0.00	7,855.10	2,855.00
Holton, Holton, MI	30.00	0.00	30.00	1,305.00
Holy Cross, Madison, WI	26,887.47	598.00	27,485.47	14,812.53
Holy Scripture, Midland, MI	29,509.74	3,002.00	32,511.74	2,710.00
Holy Trinity, Okauchee, WI	34,833.27	410.00	35,243.27	9,872.69
Hope, Portage, IN	0.00	0.00	0.00	0.00
Hope, West Jordan, UT	0.00	0.00	0.00	230.00
Immanuel, Audubon, MN	14,860.00	435.10	15,295.10	10,878.22
Immanuel, Riceville, IA	205.00	45.00	250.00	0.00
Jerico, New Hampton, IA	9,814.18	30.00	9,844.18	0.00
King of Grace, Golden Valley, MN	52,437.58	206.00	52,643.58	13,556.59
Korean Lutheran Church	50.00	0.00	50.00	0.00
Lake Mills, Lake Mills, IA	101.00	127.00	228.00	295.00
Lakewood, Tacoma, WA	0.00	0.00	0.00	821.00
Lime Creek, Lake Mills, IA	1,670.00	0.00	1,670.00	400.00
Lord of Life, Holland, MI	7,293.77	0.00	7,293.77	2,690.00
Manchester, Manchester, MN	611.00	487.00	1,098.00	426.50
Messiah, Omro, WI	2,480.00	0.00	2,480.00	0.00
Mt. Olive, Mankato, MN	49,883.31	2,588.50	52,471.81	19,973.92
Mt. Olive, Trail, MN	78.00	0.00	78.00	59.00
Naples Mission, Naples, FL	2,095.23	0.00	2,095.23	0.00
Nazareth, Trail, MN	280.00	3.00	283.00	9.00
New Life, Sebring, FL	3,709.00	1,057.65	4,766.65	6,438.42
Newport, Wisconsin Dells, WI	2,810.00	55.00	2,865.00	0.00
Norseland, St. Peter, MN	18,858.74	307.00	19,165.74	6,151.15
Norwegian Grove, Gaylord, MN	5,636.75	385.00	6,021.75	2,749.00
Oak Park, Oklee, MN	0.00	0.00	0.00	0.00
Our Redeemer, Yelm, WA	1,107.00	110.00	1,217.00	741.71
Our Saviors, Albert Lea, MN	9,669.00	1,345.00	11,014.00	6,736.50
Our Savior, Amherst Junction, WI	455.00	0.00	455.00	0.00
Our Saviors, Bagley, MN	2,307.00	245.00	2,552.00	966.00
Our Savior, Belview, MN	1,450.00	30.00	1,480.00	350.00
Our Savior, Bishop, CA	399.50	301.00	700.50	655.00
Our Saviors, Elderon, WI	1,962.00	0.00	1,962.00	1,308.00
Our Savior, Grants Pass, OR	1,000.00	0.00	1,000.00	300.00
Our Saviors, Hawley, MN	0.00	0.00	0.00	0.00
Our Saviours, Lake Havasu City, AZ	13,200.00	300.00	13,500.00	4,146.50
Our Savior, Lakeland, FL	5,078.06	176.00	5,254.06	2,418.84
Our Saviours, Madison, WI	2,880.00	75.00	2,955.00	0.00
Our Savior, Naples, FL	11,285.45	58.00	11,343.45	780.00
Our Saviors, Princeton, MN	18,486.03	1,030.00	19,516.03	1,030.00
Parkland, Tacoma, WA	4,166.00	0.00	4,166.00	1,819.00
Peace, Deshler, OH	3,307.00	6,359.50	9,666.50	616.00
Peace, Jefferson City, MO	0.00	225.00	225.00	975.00
Peace, Kissimmee, FL	8,004.00	0.00	8,004.00	6,625.00

Peace, Lakeland, FL	10,961.59	0.00	10,961.59	1,766.39
Peace, North Mankato, MN	5,024.97	0.00	5,024.97	4,860.00
Pilgrim, Waterloo, IA	550.00	0.00	550.00	770.00
Pinehurst, Eau Claire, WI	2,488.15	631.75	3,119.90	4,580.00
Pinewood, Burlington, MA	7,000.00	0.00	7,000.00	221.68
Redeemer, Iola, WI	827.00	0.00	827.00	401.60
Redeemer, New Hampton, IA	0.00	0.00	0.00	80.00
Redeemer, Scottsdale, AZ	11,040.26	100.00	11,140.26	0.00
Reformation, Hillsboro, OR	17,035.95	5,000.00	22,035.95	10,616.60
Resurrection, Marietta, GA	0.00	0.00	0.00	0.00
Resurrection, Winter Haven, FL	3,769.00	0.00	3,769.00	2,082.00
Richland, Thornton, IA	1,827.75	613.00	2,440.75	60.00
River Heights, East Grand Forks, MN	5,290.00	433.00	5,723.00	1,265.00
Rock Dell, Belview, MN	2,109.00	290.00	2,399.00	830.00
Rose Dell Trinity, Jasper, MN	0.00	0.00	0.00	0.00
Saude, Lawler, IA	9,203.65	0.00	9,203.65	150.00
Saved by Grace, Gresham, OR	180.00	10.00	190.00	1,066.39
Scriptural, Cape Girardeau, MO	260.00	0.00	260.00	40.00
Somber, Northwood, IA	2,171.00	0.00	2,171.00	411.84
St. Luke, Mount Vernon, WA	230.00	0.00	230.00	10.00
St. Marks, Chicago, IL	1,240.00	0.00	1,240.00	1,194.08
St. Martin, Shawano, WI	19,611.23	219.00	19,830.23	2,274.00
St. Matthew, Detroit, MI	342.34	368.00	710.34	1,675.00
St. Matthew, Myrtle Creek, OR	0.00	0.00	0.00	0.00
St. Paul, Clintonville, WI	9,849.00	95.00	9,944.00	2,714.00
St. Paul, Escondido, CA	1,752.58	198.00	1,950.58	485.00
St. Paul, Lengby, MN	2,278.00	165.00	2,443.00	624.07
St. Pauls, Portage, WI	1,040.00	185.00	1,225.00	0.00
St. Petri, Grygla, MN	0.00	0.00	0.00	0.00
St. Timothy, Lombard, IL	13,614.00	1,073.00	14,687.00	10,949.88
St. Timothy, Williamsburg, IA	4,151.21	0.00	4,151.21	0.00
Synod, Scarville, IA	6,383.75	385.00	6,768.75	3,160.00
Trinity, Brewster, MA	1,619.00	0.00	1,619.00	1,312.00
Trinity, Calmar, IA	400.00	275.00	675.00	445.00
Trinity, Rogers City, MI	462.00	0.00	462.00	0.00
Trinity, Sebastian, FL	4,620.50	500.00	5,120.50	712.00
Trinity, West Bend, WI	30,171.42	880.02	31,051.44	11,477.83
Wayfarers' Chapel, Ventura, CA	975.00	0.00	975.00	0.00
Western Koshkonong, Cottage Grove, WI	13,050.00	1,525.00	4,575.00	1,055.83
West Paint Creek, Waukon, IA	614.00	50.00	664.00	65.00
Zion, North Huntingdon, PA	770.00	0.00	770.00	0.00
Zion, Thompson, IA	1,848.46	212.50	2,060.96	1,368.00
Zion, Tracy, MN	<u>5,441.00</u>	<u>80.00</u>	<u>5,521.00</u>	<u>5,553.38</u>
	780,159.05	47,521.14	827,680.19	305,510.39

BUDGET CONTRIBUTIONS TO THE SYNOD

	1995	1996	1997	1998	1999	2000	2001
Abiding Shepherd, Cottage Gr., WI				463	3,550	3,985	
Abiding Word, Bowling Green, OH	1,833	4,628	6,039	9,012	4,203	3,568	2,268
Asian Mission, Irvine, CA						1,027	1,735
Ascension, Eau Claire, WI	2,689	2,341	2,223	1,907	2,473	474	1,202
Bethany, Ames, IA	840	800	500	300	1,200	600	2,100
Bethany, The Dalles, OR	1,600	1,000	1,400	1,200	1,500	1,685	1,500
Bethany, Hampton, IA		680	1,940	1,697	1,742	1,554	12,328
Bethany, Luverne, MN	10,848	6,125	11,763	11,274	8,910	13,346	13,324
Bethany, Port Orchard, WA	23,114	7,000	1,167	5,000	850	4,550	4,818
Bethany, Princeton, MN	9,626	9,785	10,789	9,360	9,285	8,053	7,379
Calvary, Ulen, MN	1,801	2,246	2,808	3,088	4,210	2,109	2,118
Center, Scarville, IA	2,342	1,996	0	2,445	4,306	2,893	2,812
Christ, Klamath Falls, OR	3,405	3,536	2,272	2,478	1,647	3,300	1,840
Christ, Port St. Lucie, FL	2,653	2,290	2,258	5,548	7,366	5,905	7,055
Christ, Sutherland, OR	2,203	1,722	1,970	2,136	1,978	1,920	2,745
Christ, Windsor, CA	4,948	10,608	4,490	3,701	5,348	4,662	7,307
Christ the King, Bell Gdens, CA	0	0	0	300	600	600	600
Christ the King, Green Bay, WI	2,700	3,015	2,700	6,150	7,500	0	6,000
Concordia, Eau Claire, WI	2,285	2,006	2,222	3,008	2,583	3,000	6,023
Concordia, Hood River, OR	422	424	575	0	639	671	652
East Paint Creek, Waterville, IA	6,239	3,447	5,537	2,248	4,674	9,325	4,194
Emmaus, Chicago, IL	1,080	333	0	0	1,000	0	0
English, Cottonwood, MN	13,302	12,385	12,956	13,847	13,180	14,001	13,986
Faith, Alpena, MI	0	0	0	0	0	0	420
Faith, Clara City, MN	3,511	2,825	3,995	6,227	4,593	6,186	5,338

Faith, East Jordan, MI	1,168	750	815	891	1,359	1,286	1,500
Faith, Hillman, MI	91	254	290	237	290	1,222	1,583
Faith, Irvine, CA	1,705	1,800	3,200	2,200	2,750	4,000	3,020
Faith, Litchfield, IL	5,131	4,514	4,581	4,671	5,196	4,193	5,708
Faith, Oregon, WI	5,868	4,104	4,200	5,036	5,075	4,000	4,126
Faith, Parkersburg, IA	1,000	1,000	265	0	500	750	0
Faith, San Antonio, TX	6,093	3,344	3,066	2,587	2,294	2,183	2,840
Family of God, Riviera, AZ	330	2,214	2,850	220	0	0	50
First, Suttons Bay, MI	830	501	820	1,220	2,205	1,020	1,200
First American, Mayville, ND	303	377	225	185	406	1,325	1,025
First Evanger, Fertile, MN	2,265	1,826	1,845	1,913	1,389	589	953
First Shell Rock, Northwood, IA	5,807	4,577	7,891	6,740	4,480	6,074	5,895
First Trinity, Marinette, WI	5,968	6,972	6,610	6,594	7,391	6,230	6,211
Forest, Forest City, IA	161	744	285	340	131	50	175
Gloria Dei, Cold Spring, MN			1,765	10,353	8,070	7,368	7,014
Gloria Dei, Saginaw, MI	3,764	16,626	15,668	15,210	14,111	13,079	12,348
Good Shepherd, Bloomer, WI	2,775	2,389	2,656	2,742	2,390	1,817	2,780
Good Shepherd, Brownsburg, IN	6,647	7,074	6,184	4,445	4,919	4,317	4,117
Good Shepherd, Indinaola, IA						2,313	2,118
Good Shepherd, Richardson, TX	206	1,360	163	1,200	1,020	0	0
Grace, Crookston, MN	591	0	0	400	100	0	82
Grace, Hobart, IN	1,216	3,398	3,054	3,822	3,779	6,019	8,077
Grace, Madison, WI	7,100	5,088	7,412	5,530	6,000	6,000	6,000
Grace, Newton, IA					649	820	908
Grace, Piedmont, MO	0	120	639	70	0	0	0
Grace, Vero Beach, FL	36,330	32,249	28,304	29,916	33,556	38,715	36,669
Grace, Weston, OH	4,188	3,104	3,502	4,039	3,850	3,555	2,569
Harbor Trinity, Gig Harbor, WA				1,009	2,704	2,510	2,011
Hartland, Hartland, MN	3,027	3,775	2,893	2,580	2,749	2,413	2,507

Heritage, Apple Valley, MN	8,285	9,376	9,820	9,873	11,541	10,025	7,855
Holton, Holton, MI	3,822	2,770	4,032	4,355	2,141	30	30
Holy Cross, Madison, WI	41,392	41,567	42,577	43,547	40,726	49,352	26,887
Holy Scripture, Midland, MI	21,684	23,851	24,016	30,760	25,716	29,495	29,510
Holy Trinity, Okauchee, WI	45,984	39,000	37,200	38,000	38,000	38,000	34,833
Hope, West Jordan, UT				0	0	1,000	0
Immanuel, Audubon, MN	9,760	9,756	9,519	13,002	10,495	11,989	14,860
Immanuel, Riceville, IA	687	1,215	195	1,490	813	43	205
Jerico, New Hampton, IA	15,369	15,492	13,973	14,908	12,757	13,430	9,814
King of Grace, Golden Va., MN	51,003	50,920	47,497	48,770	48,146	48,486	52,438
Korean Lutheran Church							50
Lake Mills, Lake Mills, IA	1,322	762	1,236	617	541	405	101
Lakewood, Tacoma, WA	763	700	300	389	510	128	0
Lime Creek, Lake Mills, IA	2,389	2,924	2,199	2,254	2,306	2,480	1,670
Lord of Life, Holland, MI	2,869	1,899	2,460	4,292	3,662	4,954	7,294
Manchester, Manchester, MN	2,334	1,000	843	1,025	1,350	946	611
Messiah, Omro, WI		4,000	9,691	5,581	4,774	4,737	2,480
Mt. Olive, Mankato, MN	34,011	34,423	37,148	39,149	41,249	43,247	49,883
Mt. Olive, Trail, MN	1,002	575	134	108	99	149	78
Naples Mission, Naples, FL						33	2,095
Nazareth, Trail, MN	1,334	932	1,269	432	512	285	280
New Life, Sebring, FL	4,020	2,835	2,275	1,699	3,640	4,165	3,709
Newport, Wis. Dells, WI	1,477	1,672	1,666	2,632	2,760	2,805	2,810
Norseland, St. Peter, MN	10,868	14,791	16,267	19,855	10,887	20,518	18,859
Norwegian Grove, Gaylord, MN	8,258	5,474	9,565	4,793	5,626	6,261	5,637
Oak Park, Oklee, MN	449	1,286	2,477	3,200	6,380	0	0
Our Redeemer, Yelm, WA	385	45	740	275	285	170	1,107
Our Savior's, Albert Lea, MN	15,620	19,305	12,711	8,560	10,608	11,433	9,669
Our Savior's, Amherst Jct., WI	1,654	1,491	853	626	671	498	455

Our Savior's, Bagley, MN	3,193	3,891	2,730	2,997	2,300	2,662	2,307
Our Savior's, Belview, MN	2,787	3,472	2,178	1,414	1,560	1,223	1,450
Our Savior, Bishop, CA	0	0	0	212	482	488	400
Our Savior's, Elderon, WI	1,775	1,900	1,600	1,800	2,000	2,100	1,962
Our Savior, Grants Pass, OR	310	600	600	20	1,800	1,200	1,000
Our Savior's, Hawley, MN	52	0	436	200	575	85	0
Our Saviour, Lake Havasu, AZ	10,371	13,389	14,413	12,981	14,085	14,001	13,200
Our Savior, Lakeland, FL	4,866	6,575	6,842	5,735	4,593	5,802	5,078
Our Saviour's, Madison, WI	2,840	3,280	2,400	2,400	3,080	100	2,880
Our Savior, Naples, FL	13,694	8,561	20,354	21,012	9,862	21,930	11,285
Our Savior's, Princeton, MN	17,570	12,399	14,426	4,460	20,314	9,248	18,486
Parkland, Tacoma, WA	7,958	6,445	7,463	6,950	7,554	1,815	4,166
Peace, Deshler, OH	3,910	925	3,589	3,940	3,187	4,017	3,307
Peace, Jefferson City, MO	683	449	176	1,347	1,782	5,734	0
Peace, Kissimmee, FL	8,576	11,420	13,903	11,211	8,429	10,714	8,004
Peace, Lakeland, FL	2,886	3,563	4,763	5,496	6,778	10,593	10,962
Peace, North Mankato, MN					5,480	3,578	5,025
Pilgrim, Waterloo, IA	2,100	2,950	1,478	273	1,416	975	550
Pinehurst, Eau Claire, WI	4,703	2,831	2,925	2,351	2,367	2,207	2,488
Pinewood, Burlington, MA	5,696	6,200	6,000	4,725	6,500	8,875	7,000
Redeemer, Iola, WI	1,013	854	861	939	850	838	827
Redeemer, New Hampton, IA	1,088	1,093	626	720	407	70	0
Redeemer, Scottsdale, AZ			4,048	7,869	9,611	9,325	11,040
Reformation, Hillsboro, OR			12,000	12,010	13,800	13,000	17,036
Resurrection, Marietta, GA	0	0	0	0	0	0	0
Resurrection, WinterHaven, FL	3,685	4,120	10,607	6,681	5,739	3,909	3,769
Richland, Thornton, IA	5,433	6,403	8,944	5,242	5,957	2,488	1,828
River Heights, E.Gr.Forks, MN	9,389	8,432	9,773	6,644	7,095	4,975	5,290
Rock Dell, Belview, MN	5,538	4,448	4,123	4,019	4,039	2,567	2,109

Rose Dell Trinity, Jasper, MN	693	928	826	786	276	9	0
Saude, Lawler, IA	14,597	14,689	12,380	15,086	7,946	10,077	9,204
Saved by Grace, Gresham, OR	7,500	7,500	5,000	4,375	3,125	833	180
Scriptural, Cape Girardeau, MO	0	130	520	0	520	810	260
Somber, Northwood, IA	2,029	1,653	641	3,352	2,511	2,461	2,171
St. Luke, Mt. Vernon, WA	0	0	0	175	87	50	230
St. Mark's, Chicago, IL	1,163	1,874	1,967	2,205	2,469	1,301	1,240
St. Martin, Shawano, WI	15,702	16,550	22,403	15,454	17,313	18,796	19,611
St. Matthew, Detroit, MI	500	1,330	422	730	103	579	342
St. Matthew, Myrtle Creek, OR	2,820	3,047	3,330	3,505	2,595	70	0
St. Paul, Clintonville, WI	12,354	9,636	6,953	12,413	17,143	10,190	9,849
St. Paul Escondido, CA	2,129	4,933	5,441	3,123	3,497	4,724	1,753
St. Paul's, Lengby, MN	2,817	3,538	2,816	1,075	2,917	1,200	2,278
St. Paul's, Portage, WI	100	200	500	825	665	2,150	1,040
St. Petri, Grygla, MN	176	285	125	0	0	0	0
St. Timothy, Lombard, IL	18,706	16,423	15,445	15,885	14,769	15,176	13,614
St. Timothy, Williamsburg, IA				654	3,122	4,693	4,151
Synod, Scarville, IA	7,709	6,649	7,672	5,086	6,739	5,773	6,384
Trinity, Brewster, MA	3,072	2,183	2,375	1,491	2,054	1,898	1,619
Trinity, Calmar, IA	1,147	956	973	995	499	1,000	400
Trinity, Rogers City, MI	81	223	437	373	554	434	462
Trinity, Sebastian, FL	5,201	4,137	4,762	4,902	4,888	4,466	4,621
Trinity, West Bend, WI	27,468	19,773	20,537	15,035	21,824	5,916	30,171
Wayfarer's Chapel, Ventura, CA	150	100	0	685	825	900	975
West. Koshkonong, Cot. Gr., WI	5,172	5,361	0	6,843	5,775	0	3,050
West Paint Creek, Waukon, IA	810	3,777	1,613	1,966	2,031	1,595	614
Zion, North Huntingdon, PA	490	840	840	840	770	910	770
Zion, Thompson, IA	1,196	2,412	1,423	1,225	2,316	1,747	1,848
Zion, Tracy, MN	4,746	7,035	7,309	6,618	7,206	7,222	5,441
BUDGET TOTALS FOR YEAR	791,325	749,500	790,234	786,095	804,240	771,660	788,625

PAROCHIAL STATISTICS - ELS HISTORY

	<u>1987</u>	<u>1988</u>	<u>1989</u>	<u>1990</u>	<u>1991</u>	<u>1992</u>	<u>1993</u>
Congregations	123	123	125	128	126	126	125
Pastors	130	139	140	149	154	151	156
Baptized	21,454	21,378	21,544	21,630	21,347	21,535	21,493
Confirmed	15,892	15,518	15,740	16,181	16,004	15,929	15,780
Average Sunday attend.	9,341	10,348	9,042	9,042	9,340	9,575	9,063
Bible class	1,874	1,875	1,908	2,001	1,935	1,909	1,913
Sunday school	3,098	3,290	3,191	3,233	3,168	3,210	2,967
Day school	930	1,060	977	1,010	1,047	1,173	1,090
Home contributions	5,298,882	5,713,773	6,186,648	6,527,076	6,657,338	6,944,522	6,759,222
All other	1,082,198	1,043,612	1,324,321	1,193,789	1,030,445	1,271,058	1,100,660
Synod budget	725,861	740,809	741,918	721,535	762,962	712,868	672,394
Total synod	1,355,481	2,488,825	1,791,897	1,751,037	2,936,977	2,801,268	1,925,541
	<u>1994</u>	<u>1995</u>	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>	<u>2000</u>
Congregations	128	135	134	138	141	143	142
Pastors	159	162	166	171	178	178	179
Baptized	22,379	22,371	22,046	22,098	22,264	22,003	21,729
Confirmed	15,960	16,543	16,511	16,444	16,829	16,734	15,569
Average Sunday attend.	9,595	10,049	9,602	9,754	9,992	9,901	9,926
Bible class	2,059	2,156	2,365	2,653	2,564	2,568	2,553
Sunday school	3,055	3,248	2,993	2,988	3,015	2,778	2,656
Day school	1,175	1,203	1,137	1,250	1,272	1,335	1,279
Home contributions	7,288,521	7,712,358	8,136,195	8,937,103	9,363,126	10,062,900	10,910,109
All other	1,195,698	1,084,136	1,104,996	1,150,419	1,120,386	1,129,969	949,421
Synod budget	795,441	791,325	749,500	790,234	786,095	804,240	771,660
Total synod	2,813,480	3,119,511	3,300,398	4,406,403	4,138,514	3,347,585	3,450,638

Note: "Total synod" includes investment income.

REPORT OF THE LAYMEN'S DELEGATE EQUALIZATION FUND

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 purpose of the fund is to help defray the transportation costs of the laymen delegates. Each congregation needs to carry out its responsibility by responding with a check to the fund so that our committee may render the best possible service to the laymen delegates.

We are submitting a statement of cash receipts and disbursements for the 2001 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/1/2001		\$ 9,631.56
Receipts:		
Church Assessments	\$ 28,269.00	
Interest Income	<u>61.33</u>	
Total Receipts		<u>28,330.33</u>
Total		\$ 37,961.89
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 28,167.01	
Printing, Postage, checks, etc.	135.02	
Total Disbursements		<u>28,302.03</u>
Balance on Hand 2/28/2002		\$ 9,659.86

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. Mileage from the point of departure will be reimbursed at the lesser of the mileage rate or the cost of an airline ticket, as determined by the Equalization Committee.
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 5, 2001 and February 4, 2002.

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.

2003 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 \$819,434 for the fiscal year 2003, allocated as follows, is recommended:

	Program <u>Needs</u>	Special <u>Funding</u>	Synod <u>Funding</u>
Bethany Lutheran College (subsidy):			
operations	185,740		
maintenance on residences	4,000		
faculty housing allowance	84,000		
less interest applied		(16,000)	
total			257,740
Bethany Lutheran Seminary (subsidy):			
operations	66,600		
maintenance on residences	2,000		
total			68,600
Home Missions:			
total program needs	688,940		
less special funds		(490,000)	
synod funding			198,940
Foreign Missions:			
total program needs	824,060		
less special funds		(631,000)	
synod funding			193,060
Evangelism:			
total program needs	52,340		
less special funds		(20,000)	
synod funding			32,340
Education and Youth:			
total program needs	96,780		
less special funds		(56,600)	
synod funding			40,180
Publications:			
total program needs	101,460		
less special funds		(55,400)	
synod funding			46,060
Christian Service:			
total program needs	85,674		
less special funds		(55,000)	
synod funding			30,674

Synod Fund:

administration	233,840	
boards, committees, etc.	92,000	
house expenses	17,000	
interest	8,000	
less special funds		(49,000)
synod funding		301,840
Total expenditures	2,566,300	
Less special funding		(1,373,000)
Total to be funded by the synod		1,169,434
Less Schwan Program Funds		(350,000)
TOTAL SYNOD BUDGET NEED (from congregations)		819,434

GOALS AND OBJECTIVES

It was the aim of the committee to make a detailed report of goals and objectives for the years 2003-2007 to this convention; however, this will not be possible. It is hoped that such a report can be made to the 2003 convention.

The Rev. Craig A. Ferkenstad, secretary

REPORT OF THE SYNOD REVIEW COMMITTEE

The members of the Synod Review Committee are: Robert Brown, Juul Madson, Alf Merseth, Milton Tweit and Norman Werner. Pres. G. Orvick is an advisory member to the committee.

The chairman, Prof. Juul Madson and the Secretary, the Rev. Alf Merseth, were reelected to their respective positions. Because of health problems Rev. Merseth was necessarily absent from some of the meetings and Mr. Norman Werner served as Acting Secretary.

Since the committee last reported to the synod in June 2001, it has met 5 times: May 16, September 27, November 7, 2001 and February 6-7 and February 18-19, 2002.

ELS HANDBOOK

The Synod Review Committee has continued its review and reworking of the organizational documents and the various guidelines necessary for the synod's operation. Under separate cover the committee will present the remaining portions of the *Handbook* with some changes for the synod's consideration and adoption. If these are accepted the *Handbook* will need to be printed. In considering the printing process, the 2001 Synod Convention gave the Synod Review Committee the following instructions: "That the Synod Review Committee be permitted to make emendations, such as spelling, grammar, sentence structure for consistency and accuracy, before publication." (Synod Report 2001, p. 119. Res. #5.) If the synod adopts the *Handbook* it should authorize the Synod Review Committee to publish it in an adaptable format as soon as possible.

CONVENTION PROCEDURES

The committee discussed the Convention Procedures and especially the ways of accelerating the timing of the convention with the synod's president and secretary who were authorized to pursue a revised procedure for registering clergymen and lay delegates at the 2002 convention.

BOARD FOR MEDIA AND TECHNOLOGY

The committee has begun a study of the necessity of a new board in this fast expanding area, but has no definite recommendations at this time.

CIRCUIT DIVISION

WHEREAS, The Synod Review Committee has been requested, by the president, to consider that a new circuit be formed, therefore,

- A. BE IT RESOLVED, That a circuit be formed consisting of the following congregations: Good Shepherd (Brownsburg, IN), Hope (Portage, IN), Emmaus (Chicago, IL), St. Mark's (Chicago, IL), Faith (Litchfield, IL), St. Timothy (Lombard, IL), Grace (Hobart, IN), and
- B. BE IT RESOLVED, That this become Circuit #4 with the other circuits to be renumbered accordingly

GUIDELINES

Circuit Divisions:

Circuit No. 1 (p.-89)

Remove Cartersville, Georgia, Lamb of God

Circuit No. 8 (p.-91)

Remove Jasper, Minnesota, Rose Dell Trinity

Circuit No. 10 (p.-91)

Remove Cedar Ridge, California, Shepherd of the Hills

Circuit No. 11 (p.-91)

Remove Port Hadlock, Washington, Hope

The Rev. Alf Merseth, secretary

REPORT OF THE BOARD OF TRUSTEES

MEMBERSHIP:

The Board consists of nine trustees: Mr. Allen Borlaug, Mr. Robert Brown, the Rev. Martin Doepel, the Rev. Craig Ferkenstad, Mr. Greg Griffin, Mr. Albin Levorson, Mr. Wilbur Lieske, Mr. Leroy Meyer, and the Rev. George Orvick

MEETINGS

The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 14, November 6, and January 26. The board also will meet in May 2002.

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. Pursuant to the action of last year's convention, the position of treasurer of the Evangelical Lutheran Synod is to be appointed by the Board of Trustees; Mr. Keith Wiederhoeft was appointed to this position.

BETHANY LUTHERAN COLLEGE

The board has worked with the Board in Regents in the construction of the Hall of Mathematics and Science at a cost of \$12.5 million. Approval was given for the purchase a home for the president of the college at 128 West Glencrest Avenue in Mankato. This home is in the vicinity of the college and after it is remodeled it should provide appropriate housing for the new president of the college. Approval also was given for the remodeling of the former president's house into a Development Office and work in Gullixson Hall for dehumidification and to accommodate an art classroom and office.

SYNOD PROPERTIES

The board has given approval for the remodeling of the synod-owned house at 4 Browns Court for the synod's museum, museum work area and additional synod office space. A permanent home for the museum has been a long-term desire. Completion is expected this summer.

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 for a construction loan of \$450,000 to Bethany Lutheran Church, Port Orchard, Washington.

ARCHIVES

The Committee of Archives and History meets at least twice a year. Its present members are the Rev. W. C. Gullixson, Prof. N. Holte, Prof. S. Lee, the Rev. J. B. Madson, the Rev. P. Madson, and Mr. N. Werner. Prof. Lee serves as chairman and Rev. J. Madson as secretary. W. Gullixson and N. Holte have asked to be relieved of their responsibilities, to the extent of taking a lesser role in the work of the archives. P. Madson has agreed to serve as archivist pro-tem, while the search for an archivist on a more permanent basis continues. We are grateful to Rev. Gullixson and Prof. Holte for the many years of conscientious service they have given to the archives. The hours kept at the archives normally are from 9:00 a.m. to 12:00 noon on Monday, Wednesday and Friday.

The Board of Trustees has arranged for the renovation of the house next to the seminary so that it can be used as our synod's historical museum. When completed the renovated building will house the artifacts and museum pieces which now are collecting dust and taking up needed space in the archives. It will afford the proper space and surroundings to display these items to greater advantage. It will be at least another year before the museum will show some semblance of order.

A considerable amount of material has been received during the past year, and work in processing and cataloguing that material continues on a regular basis. Some use has been made of the archives from time to time, but we encourage a greater interest and use of these historical records on the part of our people.

GENERAL

The synod received grants in 2000 from:

AAL	\$22,500
Lutheran Brotherhood	\$40,000

The AAL Matching Gift Program also provided \$19,835 for our seminary and the Lutheran Brotherhood Matching Grant Program provided \$112,225 for our seminary.

WILLS AND ESTATES

The synod gratefully acknowledges the receipt of the following estate:

Betty Bliss	\$7,500
Martha Harstad	\$11,833
Dorothy Abrahams (for the seminary)	\$5,165
Albert Hammer (for the seminary)	\$1,385
Otelia Ross (for the seminary)	\$50,000
Matured Gift Annuities (for the seminary)	\$50,000

GUIDELINES

According to the synodical guidelines, the Board of Trustees is directed to prepare "an appropriate Diploma of Vocation" for the president of the synod and also establish the "considerations for the office of the president." Such preparations have been made in anticipation of the 2002 convention. However, the guidelines are brief. The board would, therefore, submit the following resolution for the consideration of the synod:

WHEREAS, The synod could benefit from a more comprehensive procedure for the election of a president, therefore,

BE IT RESOLVED, That the synod direct the Synod Review Committee to consider alternate methods of nominating and electing the synodical president.

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). 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, the Rev. Steven Petersen (secretary), Mr. Kermit Traska, Mr. Keith Wiederhoeft (treasurer). A total of \$2,878,567 was distributed to various ELS entities in 2001.

BUDGET

There are three sources of funding for the synod budget:

- 1) The first of these is the *Contributions* from the members of the congregations of the synod. This funding is vital for the ongoing work of the synod and comprises the core and center of the budget. The report of the Board for Stewardship shows these contributions have not increased in recent years, but actually have declined; this is of concern. In the proposed 2003 budget, the TOTAL NEEDED FROM CONGREGATIONS is \$819,343.
- 2) The second source of funding for the synod budget is *Program Funds*. The Lord is blessing us through the Marvin M. Schwan Charitable Foundation to provide \$1 million each year in *Program Funds*. These are designated annually at the synod convention by recommendation of the Board of Trustees. The PROGRAM FUNDS in the 2003 proposed budget is \$350,000.
- 3) The third source of funding for the synod budget is *Special Funding* which consists of designated endowment funds, which are controlled by the various boards, such as *Partners in the Gospel* and *His Truth for Our Youth*. It includes the sale of periodicals, etc. It also includes *Project Grants* from the Marvin M. Schwan Charitable Foundation which may be designated for the use of specific boards. The SPECIAL FUNDING in the proposed 2003 budget totals \$1,373,000.

In addition to the synodical budget, application can be made to the Marvin M. Schwan Charitable Foundation for additional *Special Project Grants*. These are to be used for special short-term projects which are not a part of the normal budget of the synod. They are granted by the foundation upon recommendation of the ELS Board of Trustees. As the foundation prefers these recommendations be made in the later part of the previous year, it is important that application be made to the ELS Board of

Trustees by August 1 of the previous year. Application forms are available (through the secretary) and applications for 2003 are to be received by the Board of Trustees by August 1, 2002.

In 2001, Special Project grants of \$110,000 were received for:

Board for Foreign Missions: \$40,000 (Peru Drug Rehabilitation Center)

Board for Home Missions: \$18,000 (New Resident Outreach)

Special Offering: \$20,000 (matching funds)

Strategic Planning: \$10,000 (Build on the Rock)

Board of Trustees: \$22,000 (remodeling office space at 4 Browns Court)

The "matching funds" program was discontinued by the Marvin M. Schwan Charitable Foundation in 1999.

BUDGET REALLOCATION

Budget contributions from the congregations of the synod have not met the adopted synod budget for the past six years. Concern over budget shortfalls caused the Board of Trustees both to urge the Stewardship Board to gather a special catch-up offering in December and also prompted a budget reallocation for the year 2002. The synod's guidelines state "In the event of an anticipated income shortfall and in order to prevent unwarranted deficits, the Board of Trustees may reallocate the budget approved by the convention." The following action has been taken in regard to the 2002 Synod Budget:

Bethany Lutheran College	\$245,100
Bethany Lutheran Seminary	63,000
Home Missions	182,700
Foreign Missions	175,500
Evangelism	22,050
Education and Youth	36,900
Publications	27,900
Christian Service	26,500
Synod Fund	<u>277,200</u>
Total to be funded by the synod	\$1,056,900
Less Program Funds	<u>315,000</u>
Total Synod Budget Need (from congregations)	\$741,000

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. The synod's commitment to the *Five Talent's Campaign* of Bethany Lutheran College will conclude in 2005. The board recommends the following allocation of Program Funds for 2003:

<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	<u>65,000</u>
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 August 14, 2001, the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Craig Ferkenstad, secretary; Mr. Keith Wiederhoeft, treasurer. These officers serve one-year terms.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two-year terms. Mr. Robert Brown and Mr. Wilbur Lieske were elected in 2001. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2000. 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. Leroy Meyer, chairman

REPORT OF THE SPECIAL OFFERING COMMITTEE

*"Christ the Same Yesterday, Today, and Forever –
Celebrating 2000 Years of Grace"*

God is indeed rich in His grace as shown by the gift of His Son, Christ Jesus! The *2000 Years of Grace* Thank Offering continued through the year with two of the three projects receiving full funding. Thank God for this outpouring of gifts!

The *2000 Years of Grace* Thank Offering Committee did not physically meet during the year but carried on its work through other means of communication. 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).

During the year various letters were sent out to all members of the synod from Pres. Orvick's office. These letters gave updates on the progress of the offering and encouragement for continued support of this outreach endeavor. Articles concerning the offering also appeared in the *Lutheran Sentinel*.

Three areas of outreach continue to be the recipients of the proceeds from the offering.

- (1) "Parish Evangelism Assistance" from the Board for Evangelism (\$100,000 - funded),
- (2) beginning two Christian Day Schools in Lima, Peru (\$200,000 - funded), and
- (3) beginning home missions (remainder of the offering). The offering will continue through the end of 2002.

The committee prays that the outpouring of gifts from the members of the synod will fund the start of a new home mission.

God has blessed our synod richly with faithful people willing to do His work. It is the continued prayer of the committee that He will bless our outreach efforts through the *2000 Years of Grace* Thank Offering.

The Rev. Michael K. Smith, secretary

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Report of the Board of Stewardship

BE IT RESOLVED, That the report of the Board for Stewardship be accepted.

Resolution No. 2: Laymen's Delegate Equalization

BE IT RESOLVED, That the report of the Laymen's Delegate Equalization Committee be accepted.

Resolution No. 3: Special Offering Report

WHEREAS, The Special Offering Committee has submitted its report, and this report indicates that funds have been received to pay for the "Parish Evangelism Assistance" program from the Board for Evangelism and to pay for the establishment of two Christian Day Schools in Lima, Peru, and,

WHEREAS, \$550,000 are still lacking for the part of the thank offering that is designated for the establishment of new home missions, therefore,

- A. BE IT RESOLVED, That the report of the Special Offering Committee be accepted with thanks for its work, and,
- B. BE IT RESOLVED, That the pastors and delegates from the congregations of the synod be encouraged to promote enthusiastically the thank offering so that the \$1,000,000 goal be reached by its end in six months.

Resolution No. 4: Report of the Evangelical Lutheran Synod Foundation

BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

Resolution No. 5: Thanks and Acknowledgment - AAL

WHEREAS, AAL has generously provided grants for the synod and seminary, therefore, BE IT RESOLVED, That we acknowledge their contributions and thank them for their support.

Resolution No. 6: Thanks and Acknowledgment - Lutheran Brotherhood

WHEREAS, Lutheran Brotherhood has generously provided grants for the synod and seminary, therefore,

BE IT RESOLVED, That we acknowledge their contributions and thank them for their support.

Resolution No. 7: Wills and Estates

WHEREAS, The synod and the seminary have received several bequests as listed in the Report of the Board of Trustees, therefore,

- A. BE IT RESOLVED, That the Lord be thanked for having moved these people to remember the synod in their wills, and,
- B. BE IT RESOLVED, That the gratitude of the synod be expressed to the relatives of these benefactors.

Resolution No. 8: Thanks to the Rev. W. Gullixson and Prof. N. Holte

WHEREAS, The Rev. Walther Gullixson and Prof. Norman Holte have served conscientiously and for many years on the Committee of Archives and History, therefore,

- A. BE IT RESOLVED, That they be thanked for their work on behalf of the synod, and,
- B. BE IT RESOLVED, That they be encouraged to continue to use their talents, when possible, in the work of the committee.

Resolution No. 9: Thanks for the work of the Rev. Paul Schneider

WHEREAS, The Rev. Paul Schneider has served on the Board for Stewardship for twenty-one years, and,

WHEREAS, During this time he has worked very diligently to provide educational resources on the subject of stewardship to the congregations of the synod, therefore,
A. BE IT RESOLVED, That the Lord be thanked for giving him the wisdom and strength to carry out this important work, and,
B. BE IT RESOLVED, That the Rev. Paul Schneider be thanked for his many efforts in this area.

Resolution No. 10: Report of the Board of Trustees

BE IT RESOLVED, That the Report of the Board of Trustees be accepted.

Resolution No. 11: Historical Museum

WHEREAS, The Board of Trustees has arranged for the renovation of the house at 4 Browns Court so that it can be used as our synod's historical museum, therefore,
A. BE IT RESOLVED, That the Trustees be commended for this decision, and,
B. BE IT RESOLVED, That the committee on Archive and History be commended for its willingness to establish and maintain such a museum.

Resolution No.12: Procedure for electing synod president

WHEREAS, In the judgment of the Board of Trustees the Evangelical Lutheran Synod could benefit from "a more comprehensive procedure for the election of a president," therefore,
BE IT RESOLVED, That the synod direct the Synod Review Committee to consider alternate methods of nominating and electing the synodical president.

Resolution No. 13: Budget adoption

WHEREAS, The Planning and Coordinating Committee has recommended a 2003 synodical budget, therefore,
BE IT RESOLVED, That the budget be adopted.

Resolution No. 14: Program Funds

BE IT RESOLVED, That the recommendations of the Board of Trustees for the allocation of Program Funds for 2003 be approved.

Resolution No. 15: Congregational responsibility for the work of the synod

WHEREAS, The work of the synod is a matter of importance to every congregation, therefore,
BE IT RESOLVED, That the church councils and voters assemblies of the various congregations be encouraged to keep the work of their synod on their agendas.

Resolution No. 16: Stewardship Counselor

WHEREAS, The Board for Stewardship, following the urging of the Planning and Coordinating Committee and in consultation with the Board of Trustees, is working on establishing the position of a full-time stewardship counselor for a period of two years, therefore,
BE IT RESOLVED, That the Board for Stewardship be encouraged to continue the consideration of this subject.

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution No. 1: Date of the Next Convention

BE IT RESOLVED, That the 2003 Convention of the Evangelical Lutheran Synod begin with Synod Sunday on June 15, 2003.

Resolution No. 2: Term Limitations

WHEREAS, The memorials and discussion of the Convention Review Committee concerning the issue of term limitations in general point out that such matters have not yet been studied thoroughly with regard to effect both upon the functioning of the respective offices and upon the constitution, bylaws, etc, and,

WHEREAS, It is evident that term limitation of officers carries both advantages and disadvantages, therefore,

BE IT RESOLVED, That the Synod Review Committee study the issue of term limits in general and report their findings to the 2003 Convention, including potential advantages and disadvantages.

Resolution No. 3: Request from the Commission on the Appeal

WHEREAS, The members of this Convention Review Committee have heard the letter of May 5, 2002, and,

WHEREAS, The request for study by the Synod Review Committee was in order, therefore,

A. BE IT RESOLVED, That the Synod Review Committee study the matters requested by the Commission on the Appeal, and,

B. BE IT RESOLVED, That the Synod Review Committee report its conclusions and/or recommendations to the 2003 Convention.

Resolution No. 4: Build on the Rock Vision Statement

WHEREAS, The president's vision statement reflects input from many quarters as well as the president's own ideas for the synod's future, and,

WHEREAS, It contains many ideas and proposals of which we ought not lose sight, and,

WHEREAS, Designating one individual to oversee the orderly implementation of these ideas and proposals would be the most efficient way of keeping the vision statement before the synod, and bringing its various aspects to life in due time, therefore,

A. BE IT RESOLVED, That the synod president appoint or engage a capable person, accountable to the Board of Trustees, to be in charge of guiding the synod's implementation of the Vision Statement, whose duties would include

- thorough study and consultation, becoming expert at understanding all aspects of the recommendations and their implications throughout the synod,
- visiting all relevant synod boards and commissions in their regular meetings to discuss how each might incorporate aspects of the Vision Statement into their work,
- identifying those aspects of the Vision Statement that do not fall under the auspices of any existing synodical entity, and consulting with appropriate synod leaders to formulate how these can be addressed, and,
- reporting implementation plans and progress to the 2003 Convention, and,

B. BE IT RESOLVED, That grants and/or special and commemorative gifts provide the funding for the proposed position, and,

C. BE IT RESOLVED, That the Board of Trustees be responsible to prepare the appropriate grant proposals.

Resolution No. 5: Circuit Division

WHEREAS, The Synod Review Committee has reviewed the request for a new circuit consisting of the following congregations: Good Shepherd (Brownsburg, IN), Emmaus (Chicago, IL), Faith (Litchfield, IL), St. Timothy (Lombard, IL), and Grace (Hobart, IN), St. Mark's (Chicago, IL), and,

WHEREAS, The pastors of Hope (Portage, IN) and the Plainfield-Oswego Exploratory Mission (Plainfield, IL) are also within this geographical area, therefore,

BE IT RESOLVED, That this group of congregations become Circuit #4 with the other circuits renumbered accordingly.

Resolution No. 6: Modification of Archival Deposit Schedules

WHEREAS, Certain difficulties with the proposed five year schedule for deposition of materials with the archivist have been noted, therefore,

- A. BE IT RESOLVED, That General Synodical Rules and Regulations, Article III C. (Duties of board and committee secretaries), sentence 4 be amended as follows: "In addition the secretary shall be responsible for depositing annually documents with the archivist of the Evangelical Lutheran Synod which shall include copies of minutes, and such other material as is pertinent." and,
- B. BE IT RESOLVED, That bylaws of the Evangelical Lutheran Synod Foundation, Article III C., sentence 2 be amended as follows: "He shall be responsible for depositing annually with the archivist of the Evangelical Lutheran Synod copies of the minutes and such other material as is pertinent." and,
- C. BE IT RESOLVED, That bylaws of Bethany Lutheran College Inc., Article III B, sentence 4 be amended as follows: "In addition, he shall be responsible for depositing annually with the archivist of the Evangelical Lutheran Synod copies of the minutes and such other material as is pertinent."

Resolution No. 7: Concerning Article V of the Guidelines for the Colloquy Committee

WHEREAS, Some colloquized applicants may not be able to participate in coursework at Bethany Lutheran Theological and Seminary, and,

WHEREAS, The intent would be to help transition the colloquized pastor into the Evangelical Lutheran Synod, therefore,

- BE IT RESOLVED, That Article V be amended to read, "The applicant who is accepted into membership in the Evangelical Lutheran Synod shall take a program of study tailored for each applicant and designed by the synodical and seminary presidents through Bethany Lutheran Theological Seminary which shall include the history and culture of the Evangelical Lutheran Synod."

Resolution No. 8: Adoption of Proposed Amendments to the Bylaw and Guidelines

WHEREAS, The Synod Review Committee has proposed amendments to the bylaws and guidelines of the Evangelical Lutheran Synod, and,

WHEREAS, The amendments have been reviewed by the Convention Review Committee and found to be in order, therefore,

- BE IT RESOLVED, That the amendments be adopted by the synod.

Resolution No. 9: Publication of the Synod Handbook

WHEREAS, The publication of a complete version of the *Synod Handbook* has not been possible due to the number and frequency of amendments, and,

WHEREAS, The number and frequency of amendments has decreased sufficiently, therefore,

- A. BE IT RESOLVED, That the Synod Review Committee, in consultation with the Board for Publications, determine a suitable format for publication, and,
- B. BE IT RESOLVED, That the Synod Review Committee bring the most current, working version of the *Synod Handbook* to the Board for Publications for publication to the synod.

Resolution No. 10: Convention Procedures

WHEREAS, The time-saving measures enacted at this convention have been very successful, therefore,

- A. BE IT RESOLVED, That the synod president and secretary be thanked for their attention to these revised procedures, and,
- B. BE IT RESOLVED, That the synod president and secretary continue to look for and propose other time-saving convention procedures as deemed appropriate.

MISCELLANEOUS AND PUBLICATIONS
ACTION OF THE SYNOD

Resolution No. 1: Board for Media Technology

WHEREAS, The Board for Publications floor committee and the Miscellaneous floor committee in joint discussion have considered the “Guidelines for Proposed Committee for Information & Technology”, and,
WHEREAS, The joint discussion revealed concerns about the proposed size and accountability of the committee therein proposed, therefore,
BE IT RESOLVED, That the “Guidelines for Proposed Committee for Information & Technology” be adopted as follows:

**GUIDELINES FOR PROPOSED COMMITTEE FOR
INFORMATION AND TECHNOLOGY**

ARTICLE I: PURPOSE

- A. To assist other standing boards, committees and congregations with all technology needs.
- B. To enable these entities in the use of technology to better accomplish their respective work.
- C. To use technology to disseminate the Gospel message in appropriately creative ways.

ARTICLE II: MEMBERSHIP AND ORGANIZATION

- A. The committee shall consist of five (5) members (one of whom shall be clergy) and will serve under the supervision of the vice president of the synod in cooperation with the president of the synod.
- B. The members shall be appointed by the president for three-year terms.
- C. The members of the committee shall have demonstrable expertise in the necessary technological fields.
- D. The committee will self-organize as appropriate, including the election of its own chairman.
- E. The chairman of the Board for Publications, or its designated representative, shall serve as an *ex officio* member of the committee.

ARTICLE III. DUTIES OF THE COMMITTEE

- A. Regularly survey available and emerging technologies to determine their usefulness at the synodical and congregational level.
- B. Recommend usage of appropriate technologies to synodical boards and committees and to individual congregations,
- C. Assist synodical boards and committees and congregations in the implementation of appropriate technologies.
- D. Provide for ongoing instruction for pastors and the laity on the usage of technology to further the work of the Gospel.
- E. Regularly disseminate information on the use of technology to boards, committees and congregations.
- F. The chairman of the committee will report regularly to the vice president.
- G. The vice president shall submit a line item budget proposal to the Board of Trustees for inclusion in the Synod Fund request for the committee.
- H. The committee will help coordinate its projects with the vice president.
- I. The committee will coordinate the production of electronic media for the synod.

ARTICLE IV: MEETINGS

- A. The committee shall meet regularly.
- B. The committee may conduct meetings by means of technology, i.e. teleconferencing, e-mail, etc.

ARTICLE V: MISCELLANEOUS

- A. As a committee under the supervision of the vice president, its meeting expenses shall be covered by the budget proposed by the vice president.
- B. The standing boards, committees and congregations who use the services of the Committee for Information and Technology are expected to reimburse the committee for the necessary expense of each project.
- C. The committee shall manage and operate such equipment as has been purchased by the synod to carry out the above purposes and duties of the committee.
- D. Requests for additional equipment by the committee shall be made to the Board of Trustees.
- E. The committee will be responsible for maintaining and upgrading equipment necessary for carrying out its duties.

Resolution No. 2: Media-generating Projects

RESOLVED, That all media-generating projects (e.g. *ELS Video Link*), which are not currently supervised by and/or funded through a standing board or permanent committee, shall be supervised by and/or funded through the Board for Publications.

Resolution No. 3: Guidelines for vice president

WHEREAS, The revised Synod Handbook does not include a description of the vice president's duties, and,

WHEREAS, The creation of the aforementioned Committee for Information and Technology will require specific duties of the vice president, therefore,

BE IT RESOLVED, That the Guidelines for the Synod's Relationship to its Executive Officers be amended as follows:

GUIDELINES FOR THE SYNOD'S RELATIONSHIP TO ITS EXECUTIVE OFFICERS

ARTICLE IV: Vice President

- A. The vice president shall serve as an advisory member to the Board of Trustees, perform such functions as the president may assign to him, and serve as president when the president is unable to fulfill the duties of his office.
- B. In cooperation with the president*, the vice president shall be responsible for the supervision of the Committee for Information and Technology.
 - 1. The vice president will assist the committee in the preparation of its budget and submit such budget requests to the Board of Trustees for inclusions in the Synod Fund request.
 - 2. The vice president will review the proposed projects of the committee. He may approve, disapprove, or postpone such projects. His decision may be appealed to the Board of Trustees.
 - 3. Requests for additional equipment shall be approved by the vice president and the Board of Trustees (Constitution, Article IV; By-laws, Chapter V).

*The president is supervisor over all boards and committees (Bylaws, Chapter VII f).

Resolution No. 4: Guidelines

BE IT RESOLVED, That these adopted guidelines for a Committee on Information and

Technology and vice president be referred to the Synod Review Committee for inclusion in the existing guidelines of the synod.

Secretary's Note:

Other Synodical Guidelines, proposed by the Synod Review Committee were adopted and will be published as a separate document when the revised ELS Handbook is completed (1999 Synod Report, page 128, 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 16, 2002) as well as, the Monday (June 17, 2002) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopt the minutes as read.

Resolution No. 2: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday (June 18, 2002) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopt the minutes as read.

Resolution No. 3: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday (June 19, 2002) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopt 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 Thursday (June 20, 2002) morning and afternoon sessions.

PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD

Resolution No. 1: Pastoral Conference Minutes

WHEREAS, Conference minutes from Circuits #3, 4, 5, 6, 8 and 11 [2001-02 circuit numbering] have been received and reviewed, and,

WHEREAS, These minutes give evidence that pastors of these conference continue to labor in the Word and doctrine, and,

WHEREAS, These conferences are good for the continued growth and strengthening of the brethren in their mutual service to the Lord, therefore,

A. BE IT RESOLVED, That we commend those conferences which have submitted records of their meetings, and,

B. BE IT RESOLVED, That we encourage all our pastors to make use of these conferences wherever possible, and,

C. BE IT RESOLVED, That all conference secretaries consider it their obligation to submit records of their meetings for review at each synodical convention.

RESOLUTIONS

ACTION OF THE SYNOD

BE IT RESOLVED, That the following letters of greeting be approved:

The Rev. Tim Erickson, Peru
Marvin Schwan Charitable Foundation
The Rev. Karl Kuenzel, Chile
The Rev. Egil Edvardsen, Algard, Norway
President Rolf Borszik, Germany
The Rev. Corey Hahnke, The Dalles, Oregon
Mrs. William McMurdie, California
Family of Sharon Treder, Madison, Wisconsin
Family of Harvey Roberson, New Hampton, Iowa
President D. Vallesky, Mequon, Wisconsin

MEMORIALS

Subject: Term Limit of Synod President

WHEREAS, The Evangelical Lutheran Synod has been blessed with the opportunity of proclaiming God's pure Word and properly administering His Holy Sacraments to a spiritually hungry population, and,

WHEREAS, Our synod has been blessed by God with faithful Pastors to proclaim His Law and Gospel in its truth and purity, and,

WHEREAS, God has richly blessed this synod with quality servants gifted with leadership in years past and up to the present in the office of synod president, and,

WHEREAS, These leaders who have been appropriately trained to be servants of God in His congregations have graciously consented to serve the Lord within His Bride in the kingdom as full time servants and leaders in the office of synod president, and,

WHEREAS, There is benefit to having a synod president who recently has served a congregation, thereby knowing the needs of the parish ministry, not merely by observation, but by full-time direct involvement, and,

WHEREAS, These servants have been requested by the synod to take upon their shoulders many responsibilities otherwise not feasibly carried out by individual pastors and congregations, and,

WHEREAS, These servants have consented to serve the synod in this position, thus sacrificing their opportunity to serve in a specific congregation, and,

WHEREAS, God has richly blessed this synod with many faithful servants who would also be capable of providing high quality leadership in this synodical office of president, therefore,

A. BE IT RESOLVED, That we thank God for providing us with such quality leadership throughout our past, and that we do so now by joining together in singing the Common Doxology, and,

B. BE IT RESOLVED, That we corporately thank our current president for his past guidance and his consent to withdraw from serving a specific parish to serve as the synod's president, and,

C. BE IT RESOLVED, That we recognize that we have many servants in our synod who can provide us with quality presidential leadership, and,

D. BE IT RESOLVED, That we limit the service of the office of synod president to two terms maximum (eight years) so as to allow this gifted man the privilege and opportunity of returning to parish life and thus resuming responsibilities in a specific congregational setting, and,

E. BE IT RESOLVED, That we authorize the Synod Review Committee to proceed with making any needed changes in the synod's Constitution and Bylaws, if needed, to properly carry out this action, and then present them for approval at the next convention, and,

F. BE IT RESOLVED, That we encourage fellow servants to consent to serve in this full-time position for a limited time so as to spread the burdens and responsibilities of this office out among various individuals, thus allowing them to use their God-given talents as well as their servant and leadership abilities to strengthen our synod in orthodox teaching and practice as we continue to move forward in faith to the glory of God.

submitted by:
Saint Timothy Evangelical Lutheran Church
Williamsburg, Iowa

Subject: Term Limit of Synod Vice-President

WHEREAS, The Evangelical Lutheran Synod has been blessed with the opportunity of proclaiming God's pure Word and properly administering His Holy Sacraments to a spiritually hungry population, and,

WHEREAS, Our synod has been blessed by God with faithful pastors to proclaim His Law and Gospel in its truth and purity, and,

WHEREAS, God has richly blessed this synod with quality servants gifted with leadership in years past and up to the present in the office of synod vice-president, and,

WHEREAS, These leaders who have been appropriately trained to be servants of God in His congregations have graciously consented to serve the Lord within His Bride in the kingdom as servants and leaders in the office of synod vice-president, and,

WHEREAS, There is benefit to having a synod vice-president who is currently serving a congregation, thereby knowing the needs of the parish ministry, not merely by observation, but by full-time direct involvement, and,

WHEREAS, These servants have been requested by the synod to take upon their shoulders many responsibilities delegated by the president and our Constitution and Bylaws otherwise not feasibly carried out by individual pastors and congregations, and,

WHEREAS, These servants have consented to serve the synod in this position thus placing greater responsibilities upon them and the congregation(s) they serve, and,

WHEREAS, God has richly blessed this synod with many faithful servants who would also be capable of providing high quality leadership in this synodical office of vice-president, therefore,

A. BE IT BE IT RESOLVED, That we thank God for providing us with such quality leadership throughout our past, and that we do so now by joining together in singing the Common Doxology, and,

B. BE IT RESOLVED, That we corporately thank our current vice-president for his past guidance and his consent to serve the synod's president and congregations as so delegated, and,

C. BE IT RESOLVED, That we recognize that we have many servants in our synod who can provide us with quality vice-presidential leadership, and,

D. BE IT RESOLVED, That we limit the service of the office of synod vice-president to two terms maximum (eight years) so as to allow this gifted man the privilege and opportunity of returning to full time parish life and thus resuming responsibilities in a specific congregational setting, and, be it further

E. BE IT RESOLVED, That we authorize the Synod Review Committee to proceed with making any needed changes in the synod's Constitution and Bylaws, if needed, to properly carry out this action, and then present them for approval at the next convention, and,

F. BE IT RESOLVED, That we encourage fellow servants to consent to serve in this position for a limited time so as to spread the burdens and responsibilities of this office out among various individuals, thus allowing them to use their God-given talents as well as their servant and leadership abilities to strengthen our synod in orthodox teaching and practice as we continue to move forward in faith to the glory of God.

submitted by:
Saint Timothy Evangelical Lutheran Church
Williamsburg, Iowa

Subject: Admission to the ELS

- WHEREAS, There are several confessional Lutheran congregations and pastors desiring to enter the ELS to enjoy with us the bond of fellowship in the pure doctrine taught in the Bible and the Lutheran Confessions, and,
- WHEREAS, Confessional Lutheran pastors and congregations that embrace the doctrine of our synod have been denied the opportunity for a colloquy by the Colloquy Committee of our synod, and,
- WHEREAS, This is not in keeping with God's desire that all brethren in the true faith should be bonded together, therefore,
- A. BE IT RESOLVED, That the ELS officers and the Colloquy Committee provide the 85th Annual Convention with solid, biblical, doctrinal reasons for the discontinuance of allowing such congregations and pastors into the ELS, and,
- B. BE IT FURTHER RESOLVED, That the ELS officers and the Colloquy Committee provide assurances to the convention that such congregations and pastors that share our doctrine will be accepted into the Evangelical Lutheran Synod.

submitted by:
First American Lutheran Church
Mayville North Dakota

Subject: Ministry

- WHEREAS, The apostle Paul exhorted Titus to "teach what is in accord with sound doctrine" (Titus 2:1), and,
- WHEREAS, Our Lord himself stated, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31, 32), and,
- WHEREAS, The Doctrine Committee's theses entitled "The Office of the Public Ministry" faithfully sets forth what Scripture teaches on the doctrine of the public ministry, and,
- WHEREAS, Ample time already has been provided for the study of these theses, with no charges being made that these theses violate the clear passages of Holy Scripture, and,
- WHEREAS, It is necessary for our synod to take a stand on this important doctrine, especially at a time when many are questioning what Scripture teaches about the public ministry, and,
- WHEREAS, We as faculty members of the seminary are mindful of the Guidelines for Bethany Lutheran Theological Seminary, which include as one of the objectives of the seminary to train future pastors to be "well grounded in knowledge of the Scriptures and of the Lutheran Confessions" and "to apply Scripture as the ultimate authority in all questions of doctrine and life," and,
- WHEREAS, We as faculty members of Bethany Lutheran Theological Seminary have been called to set forth the true teachings of God's Word in answer to questions students pose both inside and outside the classroom, including questions pertaining to the office of the public ministry, and,
- WHEREAS, We find ourselves in full agreement with the doctrine of the public ministry as found in the Doctrine Committee's theses and therefore confess the theses to be the truth from Holy Scripture and in conformity with our Lutheran Confessions, therefore,
- BE IT RESOLVED, That the synod without further delay declare the theses of the Doctrine Committee to be the official teaching of our Evangelical Lutheran Synod on the doctrine of the public ministry.

submitted by:
The Rev. Adolph L. Harstad
The Rev. John A. Moldstad, Jr.
The Rev. Wilhelm Petersen
The Rev. Gaylin R. Schmeling

Subject: 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 2002 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
Evangelical Lutheran Synod
Midwest Teachers' Conference*

Subject: Ministry

WHEREAS, God's Word is the source and norm for every doctrine we believe and teach, and,

WHEREAS, The Bible says, "Can two walk together, unless they are agreed?" (Amos 3:3) and "that there be no divisions among you, and that you be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10), and,

WHEREAS, "No prophecy of Scripture is of any private interpretation...but holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:20-21) and that we are to be "nourished in the words of faith and of the good doctrine which [we] have carefully followed" (1 Timothy 4:6), and,

WHEREAS, the Scripture passages pertinent to the Office of the Public Ministry were not formally studied at the 2001 General Pastoral Conference so that we could be "perfectly joined together in the same mind and in the same judgment," therefore,

- A. BE IT RESOLVED, That the synod engage in a formal study of the Bible passages in their original languages and a study of the pertinent statements in the *Book of Concord* so that its members can be agreed on what God's Word says and how it is to be applied, and,
- B. BE IT RESOLVED, That the Doctrine Committee provide a list of the passages which the synod members should study and a list of the pertinent articles in the *Book of Concord*, and
- C. BE IT RESOLVED, That the pastors, professors, and members of the synod be encouraged to study these passages along with the *Book of Concord*, and,
- D. BE IT RESOLVED, That the members of the General Pastoral Conference be encouraged to study these Bible passages, the *Book of Concord*, and other related subjects in order to arrive at a common understanding and application of God's Word.

*submitted by:
The Rev. Theodore Gullixson*

Subject: Ministry

WHEREAS, The Doctrine Committee theses on the ministry fail to say that the pastoral office is divinely instituted, and they say instead that the duties of the office were divinely given, but that the church—not God—formed the pastoral office. They say the pastoral office is the "most comprehensive form" of the ministry. They say that "a form like" the pastoral office is necessary, but they do not say that the pastoral office is necessary. (See Eph. 4:11, 1 Peter 5:1-2, Acts 20:28, 1 Tim. 3:1-7, Titus 1:5-9 and also Augsburg Confession, Articles V & XIV and Treatise paragraphs 60-66), therefore,

- A. BE IT RESOLVED, That the Doctrine Committee theses on the ministry be withdrawn from consideration, and,
- B. BE IT RESOLVED, That the 2001 General Pastoral Conference conciliation committee be asked to develop a set of theses on the ministry which reflect the truth that Christ, the Chief Shepherd (Pastor) (see 1 Pet. 5:1-5), has commanded that His Church be shepherded by divinely called pastors (see John 21:15-17) and report to the 2003 synod convention.

submitted by:

Christ Lutheran Church
Klamath Falls, Oregon

Parkland Ev. Lutheran Church
Tacoma, Washington

Christ Lutheran Church
Sutherlin, Oregon

Wayfarer's Chapel
Filtmore, California

Rev. Walter Anderson
Rev. Harry Bartels
Rev. Tim Bartels
Rev. James Braun
Rev. Steve Brockdorf
Rev. Jon Bruss
Rev. Jerrold Dalke
Rev. Erik Gernander

Rev. Jerome Gernander
Rev. Aaron Hamilton
Rev. James Krikava
Rev. James Larson
Rev. Glenn Oberberger
Rev. Anthony Pittenger
Rev. Tom Rank
Rev. Alexander Ring
Rev. Victor Settje

Resolution A only:

Gloria Dei Lutheran Church
Saginaw, Michigan

Rev. Daniel Faugstad
Rev. Homer Mosley
Rev. Rolf Preus

Subject: Ministry

WHEREAS, Members of the brotherhood have commended the position of C.F.W.

Walther, who is familiar to our congregations, concerning the ministry, and,

WHEREAS, we preachers and laity are yet familiar with the times and the terminology of C.F.W. Walther, and,

WHEREAS, the brotherhood has patiently attempted to understand the differing approaches to the Scriptural and Confessional doctrine of the ministry, and,

WHEREAS, the theses proposed for study by the Doctrine Committee of the Evangelical Lutheran Synod, along with other points and statements concerning the ministry among us are open to a variety of interpretations and are less precise than those presented by C.F.W. Walther, and,

WHEREAS, we wish to avoid introducing a new teaching in our fellowship to the exclusion of the old established path held by C.F.W. Walther, therefore,

BE IT RESOLVED, That we herewith reaffirm, adopt, believe, teach, and confess as established and perpetual truth the historic Lutheran position presented in the ten theses of C.F.W. Walther concerning the ministry, which hereafter follow (together with their Scriptural Proof and Witness of the Church all of which the reader is advised to obtain and read):

Thesis I

The holy ministry, or pastoral office, is [*Das heilige Predigtamt oder Pfarramt ist*] an office distinct [*verschiedenes Amt*] from the priestly office [*von dem Priesteramt*], which belongs to all believers.

1 Peter 2:9; Revelation 1:6; 5:10; 1 Corinthians 12:29; Romans 10:15; James 3:1

Thesis II

The ministry, or the pastoral office, is [*Das Predigtamt oder Pfarramt ist*] not a human ordinance, but an office established by God Himself [*sondern ein von Gott selbst gestiftetes Amt*].

Psalms 68:11; Jeremiah 3:15; Joel 2:23; Matthew 10; 28:18-20; Luke 9:1-10; Mark 16:15; John 20:21-23; 21:15-17; Luke 10:1-22; Acts 20:28; 1 Corinthians 12:28-29;

Ephesians 4:11; 1 Peter 5:1 (Compare 2 John 1; 3 John 1; Colossians 4:7; Philippians 2:25; 1 Corinthians 4:1; 1:1)

Thesis III

The ministry of preaching is [*Das Predigtamt ist*] not an arbitrary office [*kein willkuerliches Amt*], but its character is such that the Church has been commanded to establish it and is ordinarily bound to it till the end of days.

Matthew 28:19-20

Thesis IV

The ministry of preaching is [*Das Predigtamt ist*] not a peculiar order, set up over and against the common estate of Christians, and holier than the latter [*heiliger Stand*], like the priesthood of the Levites, but it is an office of service [*sondern ein Amt des Dienstes*].

1 Peter 2:9; Revelation 1:6; Galatians 3:26; Matthew 23:8-12; 1 Corinthians 3:5; 2 Corinthians 4:5; Colossians 1:24-25

Thesis V

The ministry of preaching has the authority [*Das Predigtamt hat Gewalt*] to preach the Gospel [*das Evangelium zu predigen*] and to administer the Sacraments [*die heiligen Sacramente zu verwalten*] and the authority of a spiritual tribunal [*die Gewalt eines geistlichen Gerichts*].

Matthew 28:19-20; John 20:21, 23; 21:15-16; 1 Corinthians 4:1

Thesis VI

A. The ministry of preaching [*Das Predigtamt*] is conferred [*wird...uebertragen*] by God through the congregation [*von Gott durch die Gemeinde*], as holder of all church power, or of the keys, and by its call, as prescribed by God [*durch deren von Gott vergeschrieben Beruf*].

Matthew 18:15-20; 1 Peter 2:5-10; Acts 1:15-26; 6:1-6

B. The ordination of those called, with the laying on of hands, is not by divine institution [*Einsetzung*] but is an apostolic church ordinance [*sondern eine apostolische kirchliche Ordnung*] and merely a public, solemn confirmation of the call.

Thesis VII

The holy ministry is [*Das heilige Predigtamt ist*] the authority conferred by God through the congregation, as the holder of the priesthood and of all church power [*die von Gott durch die Gemeinde als Inhaberin des Priesterthums und aller Kirchengewalt uebertragene Gewalt*], to administer in public office [*in oeffentlichen Aemte*] the common rights of the spiritual priesthood [*die Rechte des geistlichen Priesterthums*] in behalf of all [*von Gemeinschaftswegen*].

Romans 15:16

Thesis VIII

The ministry is the highest office in the church [*Das Predigtamt is das hoechste Amt in der Kirche*], from which, as its stem, all other offices of the church issue [*aus welchem alle anderen Kirkenaemter fließen*].

Matthew 16:19; 18:18; John 20:21-23; 1 Timothy 3:1, 5, 7; 5:17; 1 Corinthians 4:1; Titus 1:7; Hebrews 13:17; Acts 6:1-6; 1 Timothy 5:17; Romans 12:8

Thesis IX

A. Reverence and unconditional obedience is due to the ministry of preaching [*dem Predigtamt*] when the preacher is ministering the Word of God [*wenn der Prediger Gottes Wort fuehrt*].

1 Corinthians 12:28; Ephesians 4:11; Acts 20:28; 1 Corinthians 4:1; 2

Corinthians 5:18-20; Luke 10:16; Hebrews 13:17; 1 Thessalonians 5:12-13; 1 Timothy 5:17-18 (Compare Galatians 6:6-10); Matthew 10:12-15

- B. However, the preacher [*der Prediger*] may not dominate over the church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily.

Matthew 20:25-26; 23:8; John 18:36; 1 Peter 5:1-3; 2 Corinthians 8:8; 1 Corinthians 7:35; 1 Corinthians 11:34

- C. The preacher [*Der Prediger*] has no right to impose and execute excommunication alone, without a previous verdict [*ohne vorhergehendes Erkenntnis*] of the entire congregation.

Matthew 18:15-18; 1 Corinthians 5:4, 13; 3 John 9-10; 2 Corinthians 2:6; 1 Timothy 5:20

Thesis X

According to divine right the function of passing judgment on doctrine belongs indeed to the ministry of preaching [*zu dem Predigtamt*]. However, also the laymen [*die Laien*] have this right [*das Recht*], and for this reason they also have a seat and vote [*Sitz und Stimme*] with the preachers [*mit den Predigern*] in the church courts and councils.

1 Corinthians 10:15-16; 1 John 4:1 (Compare 2 John 10-11; 1 Thessalonians 5:12; Matthew 7:15-16; John 10:5; Acts 17:11

From these theses it is understood and confessed:

- A. That C.F.W. Walther identifies the preaching office [*Predigtamt*] with the pastorate [*Pfarramt*].

Here we refer the reader to the caption of Walther's Theses: Concerning the Holy Preaching Office [Ministry] or Pastorate [*Vom heiligen Predigtamt oder Pfarramt*], the coordinating conjunction "or" [*oder*] being employed and repeating the identical wording in the first and second theses. And in the second thesis therewith identified with an office that God Himself has established [*ein von Gott selbst gestiftetes Amt*]. In addition in theses nine and ten, Walther repeatedly employs the word "preacher" [*Prediger*] in clauses explaining the relationship between the *Predigtamt* and the congregation. Not only the caption and theses but the scripture proof and the witness of the church sections reaffirm this identification of the *Pfarramt* or *Prediger* with the *Predigtamt* (and identify the apostles with this office, together with other New Testament officers, which include the elders who labor in the Word, bishops, rulers, and stewards, as incumbents of this office). For instance in the scripture proof section for thesis six wherein *Predigern* and hearers [*Zuhörern*] are spoken of as the elements of a properly organized congregation and in the corresponding section under thesis seven wherein the priesthood is contrasted with the *Predigtamt* oder *Pfarramt*. Indeed, within this latter section the preaching office [*das Predigtamt*], distinguished (compare theses one through four) from the priesthood (not as a more holy class or different brotherhood but as a public office of service), is identified with the pastorate [*Pfarramt*] and a pastor [*ein Pfarrer*]. Here also the pastor is spoken of as one in charge of the public ministry [*das öffentliche Predigtamt inne hat*]. Likewise, the witness of the church in its official confessions, under the second thesis where Walther cites the Augsburg Confession, Article V and explains: "This statement, of course, does not speak of the preaching office [*vom dem Predigtamt*] in *concreto* or of the pastoral office [*oder vom Pfarramt*] but only of the office [*von Amte*] in *abstracto*, of which Ludwig Hartmann, among others, rightly reminds us in his pastoral theology: "The ministry of the Word may be treated in two ways: first, in an abstract way when the state or the office itself is being considered, as Art. V of the Augsburg Confession treats it; second, in a concrete way, when the persons are considered who minister in this holy office, as Art. XIV of the Augsburg Confession treats it". C.F.W.

Walther is himself identified in this concrete sense on the title page appended to said theses, as professor of theology [*Professor der Theologie*] and parish pastor [*Pfarrer*].

- B. That the preaching office [*Predigtamt*] or ministry, or Office of the Public Ministry or Office of the Word or one church office, as it is referred to and identified with but not restricted to the local pastorate [*Pfarramt*], is conferred upon those who, having received instruction and deemed qualified or fit and eligible for license to preach, are “regularly called” (Augsburg Confession XIV).
- C. That such officers, as are “regularly called” and upon whom is conferred the Office of the Public ministry, include those so called as parish preachers, learned masters and doctors of the Scriptures, missionaries, and other such officers so identified with the *Predigtamt* who may rightly perform all the duties of the office when warranted (the public exercise of the rights/possessions of the spiritual priesthood: the public preaching and teaching of God’s Word, the administration of the sacraments, the Office of the Keys, spiritual oversight, the care of souls and the judging of doctrine).
- D. That those offices/officers occupied with some part/aspect of the Office of the Public Ministry or aiding the same have a truly holy and ecclesiastical office.
Here we refer the reader to thesis eight and its scripture proof wherein Walther explains: “Hence the highest office is the office of preaching [*das Predigtamt*], with which all other offices are also conferred at the same time. Every other public office in the church is part of the preaching office [*ein Teil desselben*] or an auxiliary office [*oder ein Hilfsamt*] that supports the preaching office [*das dem Predigtamt zur Seit steht*]...Therefore, the offices of Christian day school teachers, almoners, sextons, precentors at public worship, and others are all to be regarded as ecclesiastical and sacred [*sind daher saemmtlich als kirchliche heilige Aemter anzusehen*], for they take over a part of the one church office [*welche einen Teil des Einen Kirchenamtes tragen*] and support the preaching office [*dem Predigtamte zur Seite stehen*].” We also refer the reader to thesis eight’s witness of the church sections which corroborate Walther’s thesis and elaborate upon the relationship between the *Predigtamt* (and the incumbents of the *Predigtamt*), as the highest office in the church, and the offices (and incumbents of such offices) which “stem” or “issue” from it.

In antithesis to these theses and those understandings as noted above, we reject:

- A. Any view that denies the divine institution and character of the Office of the Public Ministry (*Das Predigtamt*).
- B. Any view that denies the priesthood of all believers the holy possession of the Word of God and its members the exercise of the same in their respective callings and stations.
- C. Any view that fails to recognize the distinction between the priestly office of all believers in Christ, through whose membership the *Predigtamt* is conferred by God, and the Office of the Public Ministry, divinely instituted by God, which publicly exercises the rights/possessions of this priesthood.
- D. Any Romanizing view, or variation thereof, that holds that the keys are committed only to certain bishops and handed down through ordination or denies to laymen the right to judge doctrine or their knowledge and consent in the administration of excommunication.
- E. The so-called Hoeffling view and any view, or variation thereof, that holds that the public ministry is an historical development within the church and not a divine institution.
- F. Any view maintaining that the Office of the Public Ministry (*Das Predigtamt*) is only an abstract office, not identifiable with or conferred upon concrete officers.
- G. Any view that confuses ceremonies, customs, or collateral temporalities and practices, though they may be useful and esteemed, associated with the officers hold-

ing the Office of the Public Ministry (such as the use of a pulpit, vestments, decor or other incidentals accompanying and descriptive of such officers, which are not part of the character and essence of the divinely instituted *Predigtamt*, and other adiaphora) with the essential character and necessity of this office.

- H. Any view that denies the church freedom to establish other offices as need arises, which may be regarded as truly sacred and ecclesiastical, and place into said offices such officers as administer part(s) of the Office of the Public Ministry (*Das Predigtamt*) or aid the same.
- I. Any view maintaining that all offices (or incumbents of such offices) administering any part(s) of the one Office of the Public Ministry (*Das Predigtamt*), or aiding the same, are to be identified as the Office of the Public Ministry (or as incumbents of the *Predigtamt*).

*Trinity Lutheran Church
Rogers City, Michigan*

*submitted by:
St. Matthew Lutheran Church
Detroit, Michigan*

*Gloria Dei Lutheran Church
Saginaw, Michigan*

*St. Matthew Lutheran Church
Myrtle Creek, Oregon*

*Christ Lutheran Church
Sutherlin, Oregon*

*The Rev. Frank Fielder III
The Rev. Henry Gieschen
The Rev. Homer Mosley*

*The Rev. Glenn Obenberger
The Rev. Rolf Preus
The Rev. Thomas Smuda
The Rev. Larry Vinton*

Subject: Ministry

WHEREAS, A document titled, "The Ministry of the Word: Evangelical Lutheran Theses for the Twenty First Century" has been offered for study, and,

WHEREAS, River Heights Lutheran Church of East Grand Forks Minnesota has submitted a resolution that the Doctrine Committee Theses, "The Office of the Public Ministry," be declined, and,

WHEREAS, There remains a great division within the Evangelical Lutheran Synod regarding the adoption of the Doctrine Committee Theses, therefore,

A. BE IT RESOLVED, That the laity of the Evangelical Lutheran Synod study these two documents side by side with reference materials to include, but not limited to, Holy Scripture, the Lutheran Confessions, Francis Pieper (as used in our seminary), and *Popular Commentary* of the Bible by Paul E. Kretzmann, and,

B. BE IT RESOLVED, That the authors of the Doctrine Committee Theses and the Ministry of the Word Theses provide, upon request, appropriate copies of study materials to congregations wishing to study these theses.

*submitted by:
First American Lutheran Church
Mayville North Dakota*

Subject: Ministry

WHEREAS Our Lord Jesus Christ instituted the "office of preaching" (AC V, German) or "ministry of teaching the gospel and administering the sacraments" (AC V, Latin) when he called the apostles and gave to them the duties of this office as stated clearly in Matthew 28, Mark 16, and John 20 (see, for example, AC XXVIII, par 5-9, Treatise par 9, 31, etc.), and,

WHEREAS the Bible teaches us that no one may assume the duties of this office unless he is put into the office by means of a regular call (Acts 20:28; Romans 10:15; 1 Timothy 4:14; 2 Timothy 2:2; Titus 1:5; etc.) as we confess in AC XIV, "No one should publicly preach, teach, or administer the sacraments in the church unless he is rightly called," and,

WHEREAS these portions of God's word speak of called and ordained men who are public preachers and not to men or women who are forbidden publicly to preach but are rather called to teach the children, and,

WHEREAS there is not one word in all of the Bible that speaks of a call from God through the church to a woman that places her in the "office of preaching" or "ministry of teaching the gospel and administering the sacraments," and,

WHEREAS the Theses on the Office of the Public Ministry prepared by the Doctrine Committee of the ELS interpret AC V as meaning that God gave the means of grace to the church and AC XIV as meaning that the church may assign any use of the means of grace to suitable persons, whether male or female, preachers or school-teachers, and,

WHEREAS, while the Doctrine Committee Theses correctly teach that women may not serve as pastors, this interpretation of the Augsburg Confession nevertheless places women into the "office of preaching" or the "ministry of teaching the gospel and administering the sacraments" without any biblical basis for so doing, and,

WHEREAS this interpretation of the Augsburg Confession is manifestly incorrect according to its original meaning (see, for example, Ap XIV) and in opposition to the "pattern of sound words" (2 Timothy 1:13) that we have learned from the Lutheran fathers who with great unanimity have excluded women from the "office of preaching" or "ministry of teaching the gospel and administering the sacraments," and,

WHEREAS the underlying definition of the office of preaching implicit throughout the Doctrine Committee Theses is "any service using the means of grace on behalf of the church and in the name and stead of Christ," and,

WHEREAS this definition is neither biblical nor confessional, but is rather a theological construct imposed on the biblical and confessional texts, and,

WHEREAS the discussions of the Doctrine Committee Theses at the 2001 General Pastoral Conference of the ELS made it clear that there is a great deal of consensus on the doctrine of the ministry on the part of the ministerium of the synod for which we give thanks to our gracious God, and,

WHEREAS these discussions also brought to light serious reservations about certain formulations in the Doctrine Committee Theses, most notably new and unfamiliar language that identifies the pastoral office as the most "comprehensive form" of the ministry among any number of forms that have been or have yet to be established, and ,

WHEREAS it is clear, therefore, that despite a great deal of consensus in our synod on the doctrine of the ministry, there is deep division among us over the issue of adopting the Doctrine Committee Theses and making them normative for the ELS, and,

WHEREAS the unity of doctrine among us cannot be retained by imposing a doctrinal statement against the serious opposition of a significant number of pastors and congregations in our beloved synod, and,

WHEREAS we must be convinced by the clear teaching of God's word before we may rightly agree to teach according to any synodical doctrinal statement, and,

WHEREAS continued brotherly discussions on this vital topic that are governed by our common fidelity to the Scriptures and the Lutheran Confessions cannot but bear good fruit for the church, and,

WHEREAS the members of River Heights Lutheran Church in East Grand Forks, Minnesota believe that "The Ministry of the Word: Evangelical Lutheran Theses for the Twenty First Century" herein provided present the biblical and confessional Lutheran teaching on the ministry of the word in language that is clear, familiar, and according to the pattern of sound words, therefore,

- A. BE IT RESOLVED , That the Evangelical Lutheran Synod decline to adopt the Doctrine Committee Theses, and,
- B. BE IT RESOLVED, That the ELS receive these Evangelical Lutheran Theses as a document for her study, subjecting them to the judgment of the Sacred Scriptures and the Lutheran Confessions, and,
- C. BE IT RESOLVED, That if nothing in these Evangelical Lutheran Theses can be shown to be contrary to the Scriptures that candidates for the ministry of the ELS (whether graduates of Bethany Seminary or pastors entering the ELS from another synod either by transfer or colloquy) who agree with these theses may not be refused admission into the ministerium of the ELS on that account, and,
- D. BE IT RESOLVED, That if anything in these Evangelical Lutheran Theses can be shown to be contrary to the Scripture, this be made clear by the appropriate synodical authority to the pastor and members of River Heights Lutheran Church.

*submitted by:
River Heights Lutheran Church
East Grand Forks, Minnesota*

The Ministry of the Word Evangelical Lutheran Theses for the Twenty First Century Offered to the ELS for Her Study and Response

Introduction

The chief article of the Christian faith is the teaching that we cannot become righteous before God by our own works or merits, but that we receive forgiveness of sins and reconciliation with God through faith alone solely on account of the obedience of Christ our Redeemer who lived and died for us. This teaching of justification is the article on which the Church stands or falls. It is the truth that illumines all others. Our Lord Jesus Christ instituted the ministry of the word for the purpose of bringing sinners to that faith which receives forgiveness of sins, righteousness before God, and eternal salvation. This ministry of Christ among us is not the ministry or service that we offer up to God. It is the ministry or service that God offers to us. Through those whom Christ calls into this office, He gives to us the eternal treasures that He won for us by His perfect fulfilling of the law and by His innocent suffering and death for our sins. After He accomplished our salvation He rose from the dead and instituted this ministry of reconciliation to which He binds Himself to the end of time. Sitting at the right hand of the Father He continues to uphold this office and to call to it those whom He wills.

Thesis 1 - The Institution of the Office

Our Lord Jesus Christ instituted the ministry of the word or preaching office when He called the holy apostles, the first ministers or preachers, into this office after His resurrection from the dead. Christ's ministers or preachers are therefore successors to the apostles, though they may not lay claim to direct revelation of God's truth or to the various apostolic gifts given to the original apostles. (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-23; Acts 20:28; 1 Corinthians 12:28-29; Ephesians 4:11; AC V; Treatise 8-10)

We reject the teaching that the ministry is conferred only by the ordination of a bishop who lays claim to an unbroken chain of "apostolic succession" and that, absent such "apostolic succession," our ministers are not successors to the apostles.

We reject all claims that God has revealed or will reveal any teaching beyond that which he has already revealed in the apostolic Scriptures.

Thesis 2 - The Authority of the Office

Our Lord Jesus Christ holds all authority in heaven and on earth. However the authority He conferred upon His ministers or preachers is not that of the sword, of coercion, of

external discipline, of taxation, of civil rule, or of any other temporal authority. It is rather the authority to open heaven to all believers through the preaching of the gospel and administering of the sacraments. It is therefore also called the office or power of the keys. (Matthew 16:17-19; 28:18-20; John 20:21-23; 21:15-16; Romans 1:16; 1 Corinthians 4:1; AC XXVIII 8-11)

We reject any doctrine of the ministry that attributes to it any civil, political, or other external coercive power.

Thesis 3 - The Purpose of the Office

Our Lord Jesus Christ instituted this ministry in order to regenerate lost and condemned sinners, bringing them to and keeping them in true faith. This faith receives forgiveness of sins, true righteousness, and eternal salvation bestowed freely by God through the gospel and sacraments. This office has no other purpose. (Romans 1:16-17; 10:17; Titus 3:5-8; 1 Peter 1:23-25; AC V; LC II [Creed] 38)

We reject the teaching that the forgiveness of sins and eternal salvation may be obtained apart from the gospel and the sacraments of Christ.

We reject the identification of this ministry of salvation with the sacrificial life of service to which every Christian is called.

Thesis 4 - The Requirements of the Office

Our Lord Jesus Christ chose twelve men to serve as His apostles and ministers even though there were others both male and female who had shown faith and devotion as great as any of the twelve. As He continues giving some to be ministers and preachers in His church our Lord prescribes a certain form and rule as to what kind of people they should be both in doctrine and life. This heavenly norm or instruction must be followed if the call into office is to be divine. Our Lord Jesus Christ does not call women into this office. (Ephesians 4:7-12; 1 Timothy 2:12; 1 Timothy 3:2-7; 1 Corinthians 14:34-37; Titus 1:5-9)

We reject any practice of calling or ordaining into the ministry of the word those whom the Scriptures forbid to hold it. We reject the calling and ordaining of women into the preaching office and we deny that such calls or ordinations are valid.

Thesis 5 - The Call into the Office

Our Lord Jesus Christ is the Savior and Lord of the whole church and of each Christian. His ministry of reconciliation belongs to the whole church and to each Christian. This does not mean that every Christian is a minister. No one may assume the duties of the office Christ instituted unless he is rightly called, that is, with a legitimate call from the church. Ordination with the laying of hands of the presbytery (the ministers of the church) is not necessary to effect the validity of the gospel and the sacraments committed to this office. Nevertheless, it is an apostolic practice that confirms publicly the validity and basis of the divine call into the office. Therefore, it should not be omitted. In cases of necessity any Christian may perform those duties of Christ's ministry on which faith depends. (1 Corinthians 3:21-23; 1 Corinthians 12:28-30; Romans 10:15; 1 Timothy 4:12-16; AC XIV; Treatise 65-69)

We reject the teaching that the call and ordination of the preacher or minister makes the gospel he preaches and the sacraments he administers efficacious as if the gospel were not inherently powerful and so efficacious when taught by those who are not ministers or preachers.

We reject the teaching that the ministry belongs either solely to the ministers of the church or solely to their hearers.

We reject the teaching that the ministry simply derives from the priesthood of all believers and was not directly instituted by Christ as a distinct office of administering the gospel in word and sacrament for the salvation of sinners.

Thesis 6 - The Integrity of the Office

Our Lord Jesus Christ has instituted only one office to which He has entrusted the duties of baptizing, preaching the gospel, feeding and defending the flock with God's pure word, forgiving and retaining sins, administering the Lord's Supper, and thereby taking oversight of Christ's church. This office is one and indivisible. It is furthermore essential to the existence of Christ's church on earth. (See citations for Theses 1 and 2)

We reject any doctrine of the ministry that would sever the preaching of the gospel from the administration of the sacraments.

We reject any teaching that there exists by divine right an oversight of the church apart from the actual teaching and preaching of God's word and administration of His sacraments.

Thesis 7 - The Unity of the Office

Our Lord Jesus Christ has given to His church on earth this one office of teaching the gospel and administering the sacraments as His gracious gift. Defining this office as the pastoral office is therefore an evangelical, not a legal, definition. Incumbents of this office need not serve a specific local congregation or carry out all the duties of the office as a matter of divine law. St. Paul, for example, did not regularly carry out all the duties entrusted to the office. The one and indivisible office of Christ therefore is held also by men such as theological professors, missionaries, chaplains, etc. who do not regularly carry out all of the duties of the office. However, all those who hold the office may rightly perform all the duties of the office when it is warranted. (See citations for Theses 1 and 2)

We reject the teaching that one must ordinarily carry out all of the duties of Christ's ministry or have a call to a local congregation in order to be and be called a minister or preacher.

We reject the teaching that one may be regarded as holding the preaching office while being unfit or forbidden to carry out all of the duties of Christ's ministry.

Thesis 8 - Offices Assisting the Office

The church of our Lord Jesus Christ is free to establish offices that assist the ministry of the word. Such offices may carry out to a degree certain duties of Christ's ministry. They may also serve as means for selecting men to serve in the ministry of the word. Those who assist ministers or preachers in the duties of the ministry are engaged in divinely ordained work. The work of the assisting offices may be called the ministry in the broader sense while the ministry of preaching the gospel and administering the sacraments is the ministry in the strict sense. According to the command and institution of Christ the church must have men who preach the gospel and administer the sacraments. According to the freedom given by Christ the church may or may not establish offices to assist the ministry of the word. (Matthew 28:18-20; Luke 10:1-20; Acts 6:3-4; 1 Timothy 3:8-13)

We reject the teaching that persons in offices established to assist the preaching office may be regarded as holding the office instituted by Christ and defined plainly and clearly by His word.

We reject the teaching that persons holding such churchly offices do not share in the ministry of the church.

We reject any denial of the church's God-given freedom in such matters and, at the same time, any creation of a churchly office which would supplant, undermine, or render less certain the office which Christ Himself expressly instituted and formed.

Thesis 9 - The Office in Relation to the Training of Children

Our Lord Jesus Christ affirmed the commandment of Moses that children are to honor their father and mother. Through His apostles He also affirmed the right, duty, and obligation of parents to bring their children up in the training and admonition of the Lord. Our Lord also commanded His church and His ministers to feed both the sheep and

lambs of His flock with the saving word. Teachers of children in church sponsored schools therefore hold an office that assists both of these divinely established estates. (Matthew 15:4; Ephesians 6:1-4; John 21:15-17; LC I 141)

Thesis 10 - The Office in Relation to the Royal Priesthood of all Believers

Our Lord Jesus Christ through His apostles has declared His Church to be a Royal Priesthood possessing all the spiritual treasures he graciously bestows. The sacrifices offered up to God by the holy priests of His kingdom are precious in God's sight for the sake of Christ's holy and perfect merits and mediation. Furthermore, Christ's ministry belongs immediately to the Royal Priesthood in its entirety and only mediately to the ministers. Christ's faithful ministers are not lords over the flock, but ambassadors and servants for Christ's sake. Every godly calling or vocation is as holy and divine as any other. The ministry of the word is extolled above any other office in the church, not because of any gift, quality, or ability in ministers or preachers, but solely on account of the saving gospel and sacraments Christ has committed to their stewardship. (John 13:3-17; 1 Corinthians 4:1; 2 Corinthians 5:18-21; Treatise 69-70)

We reject the teaching that Christ's ministers or preachers have a call from God that places them into a holier class than that of any other of the Royal Priesthood or that the godly vocation of any Christian is not as holy and pleasing to God as that of any other Christian.

*prepared by:
The Rev. Rolf Preus
The Rev. Steven Sparley
and others*



STATISTICS AND FINANCIAL STATEMENTS

**Review
December 31, 2001**

EVANGELICAL LUTHERAN SYNOD

Mankato, Minnesota

CONTENTS

Accountant's Review Report	185
Statements of Financial Position	186
Statements of Activities	187-188
Statements of Cash Flows	189
Notes to Financial Statements	190-194



Northwestern Office Building ■ Suite 407
209 South Second Street
Mankato, Minnesota 56001
Phone: 507.388.1641

ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying Statement of Financial Position of Evangelical Lutheran Synod as of December 31, 2001, and the related Statement of Activities and Cash Flows for the year 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 Evangelical Lutheran Synod.

A review consists principally of inquiries of company personnel and analytical procedures applied to financial data. It is substantially less in scope than an audit in accordance with auditing standards generally accepted in the United States of America, 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 review, with the exception of the matter described in the following paragraph, 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 accounting principles generally accepted in the United States of America.

As disclosed in note 1 to the financial statements, management has elected to include with the Evangelical Lutheran Synod property, plant, and equipment, certain land and buildings of Bethany Lutheran College and Bethany Lutheran Seminary, which have been recorded in the College and Seminary financial statements. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

The 2000 financial statements of Evangelical Lutheran Synod were reviewed by other accountants, whose report dated June 20, 2001, stated that they were not aware of any material modifications that should be made to those statements in order for them to be in conformity with accounting principles generally accepted in the United States of America.


Certified Public Accountants

Mankato, Minnesota
May 22, 2002

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF FINANCIAL POSITION

	December 31,	
	<u>2001</u>	<u>2000</u>
ASSETS		
Cash	\$251,693	\$329,136
Accounts receivable	20,249	106,771
Interest receivable	8,273	
Inventory of publications	99,000	55,122
Prepaid expenses	18,983	
Current portion of loans receivable	194,621	
Loans receivable	3,268,375	3,005,014
Notes receivable		256,560
Investments	11,673,414	12,436,691
Property, plant, and equipment, net	<u>31,652,183</u>	<u>38,503,635</u>
TOTAL ASSETS	<u><u>\$47,186,791</u></u>	<u><u>\$54,692,929</u></u>
LIABILITIES AND NET ASSETS		
LIABILITIES		
Accounts payable	\$83,310	\$89,548
Interest payable	5,862	3,601
Other liabilities	29,004	
Notes payable	1,139,803	1,018,112
Charitable gift annuity	161,670	
Current portion of mortgages payable	46,299	
Mortgages payable	<u>731,554</u>	<u>872,149</u>
TOTAL LIABILITIES	<u><u>2,197,502</u></u>	<u><u>1,983,410</u></u>
NET ASSETS		
Unrestricted		
Designated	3,227,855	
Undesignated	371,643	969,170
Temporarily restricted	6,020,029	8,488,119
Permanently restricted	<u>35,369,762</u>	<u>43,252,230</u>
TOTAL NET ASSETS	<u><u>44,989,289</u></u>	<u><u>52,709,519</u></u>
TOTAL LIABILITIES AND NET ASSETS	<u><u>\$47,186,791</u></u>	<u><u>\$54,692,929</u></u>

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD

Mankato, Minnesota

STATEMENTS OF ACTIVITIES For the Year Ended December 31, 2001

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
REVENUES, GAINS, AND OTHER SUPPORT				
Contributions				
Congregations/Organizations/Individuals	\$907,549	\$321,614		\$1,229,163
Estate, trusts, and memorials	15,970	11,839		27,809
Aid Association for Lutherans	25,000			25,000
Lutheran Brotherhood	31,900			31,900
Helping Hands	352,524			352,524
Schwan funds	1,090,000	20,000		1,110,000
Interest	4,371	243,882		248,253
Investment income	87,234	263,912		351,146
Rent and royalties	15,454			15,454
Publications	31,127			31,127
Subscriptions	44,733			44,733
Unrealized losses on long-term investments	(194,731)	(588,198)		(782,929)
Net assets released from restrictions	978,417	(978,417)		
	<u>3,389,548</u>	<u>(705,368)</u>		<u>2,684,180</u>
EXPENSES				
Bethany Lutheran College	589,168			589,168
Bethany Lutheran Seminary	78,746			78,746
Christian services	122,127			122,127
Church extension	132,957			132,957
Education and youth	86,794			86,794
Evangelism	32,592			32,592
Foreign missions	874,792			874,792
Home missions	694,701			694,701
Publications	103,274			103,274
Synod Fund	563,130			563,130
Other programs and costs	72,747			72,747
Depreciation	13,284			13,284
TOTAL EXPENSES	<u>3,364,312</u>	<u>0</u>		<u>3,364,312</u>
INCREASE (DECREASE) IN NET ASSETS	25,236	(705,368)	\$0	(680,132)
NET ASSETS, BEGINNING	<u>969,170</u>	<u>8,488,119</u>	<u>43,252,230</u>	<u>52,709,519</u>
Additions and improvements to real estate at Bethany Lutheran College and Seminary, funded by gifts and grants to the College, net of depreciation, disposals, and the Schwan Retreat Center			(6,835,895)	(6,835,895)
Prior years unrecorded depreciation	(201,102)			(201,102)
Fixed assets unrecorded in prior years	198,830			198,830
Reclassify charitable gift annuity to liability		(171,259)		(171,259)
Agency Fund balance reclassified to payables	(27,117)	30,886		3,769
Due to accounts reclassified to payables		(34,441)		(34,441)
Reclassified to temporarily restricted		2,056,573	(2,056,573)	
Reclassified to permanently restricted		(1,010,000)	1,010,000	
Reclassified to unrestricted	2,634,481	(2,634,481)		
NET ASSETS, END	<u>\$3,599,498</u>	<u>\$6,020,029</u>	<u>\$35,369,762</u>	<u>\$44,989,289</u>

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF ACTIVITIES
For the Year Ended December 31, 2000

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
REVENUES, GAINS, AND OTHER SUPPORT				
Contributions				
Congregations/Organizations/Individuals	\$745,624	\$26,037		\$771,661
Estate, trusts, and memorials	2,610			2,610
Bethany Lutheran College		115		115
Bethany Lutheran Seminary		36,045		36,045
Evangelical Lutheran Synod Foundation			\$893	893
Foreign missions		266,788		266,788
Aid Association for Lutherans		22,500		22,500
Lutheran Brotherhood		48,100		48,100
Helping Hands		35,756		35,756
Schwan funds	243,683	940,797		1,184,480
Others	1,017	26,518		27,535
Investment income	463,632	590,751		1,054,383
Publications	58,680	3,882		62,562
Unrealized losses on long-term investments	(35,235)	(59,843)	(72,278)	(167,356)
Net assets released from restrictions				
Satisfaction of program restrictions	1,399,498	(1,399,498)		0
	<u>2,879,509</u>	<u>537,948</u>	<u>(71,385)</u>	<u>3,346,072</u>
EXPENSES				
Bethany Lutheran College	275,198			275,198
Bethany Lutheran Seminary	81,278			81,278
Christian services	80,723			80,723
Education and youth	63,449			63,449
Evangelism	69,291			69,291
Foreign missions	704,311			704,311
Home missions	770,475			770,475
Publications	89,756			89,756
Synod Fund	636,137			636,137
Other programs and costs	75,949			75,949
Depreciation	20,933		(20,933)	0
TOTAL EXPENSES	<u>2,867,500</u>	<u>0</u>	<u>(20,933)</u>	<u>2,846,567</u>
INCREASE (DECREASE) IN NET ASSETS	<u>12,009</u>	<u>537,948</u>	<u>(50,452)</u>	<u>499,505</u>
NET ASSETS, BEGINNING	957,161	7,950,171	40,926,203	49,833,535
Additions and improvements to real estate at Bethany Lutheran College, funded by gifts and grants to the College, net of depreciation and disposals			2,376,479	2,376,479
NET ASSETS, END	<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

Mankato, Minnesota

STATEMENTS OF CASH FLOWS

	For the Year Ended December 31,	
	<u>2001</u>	<u>2000</u>
CASH FLOWS FROM OPERATING ACTIVITIES		
Increase (decrease) in net assets	(\$680,132)	\$499,505
<i>Adjustments to reconcile increase in net assets to net cash provided by operating activities</i>		
Depreciation	13,284	
Amortization of discount on charitable gift annuities	11,328	
Interest income on investments	(351,146)	
Investment expense	84,494	
Unrealized (gains) losses on investments	782,929	167,356
<i>(Increase) decrease in</i>		
Accounts receivable	86,522	(5,208)
Interest receivable	(8,273)	
Inventory of publications	(43,878)	(7,148)
Prepaid expenses	(18,983)	4,210
<i>Increase (decrease) in</i>		
Accounts payable	(40,679)	(59,464)
Interest payable	2,261	(1,491)
Other liabilities	4,485	
NET CASH PROVIDED BY (USED FOR) OPERATING ACTIVITIES	<u>(157,788)</u>	<u>597,760</u>
CASH FLOWS FROM INVESTING ACTIVITIES		
Purchase of investments		(1,280,222)
Withdrawals of investments	452,000	
Loans to congregations	(594,000)	(415,000)
Repayment of loans		1,015,563
Land improvements		(870)
Reduction of notes receivable	164,306	6,090
NET CASH PROVIDED BY (USED FOR) INVESTING ACTIVITIES	<u>22,306</u>	<u>(674,439)</u>
CASH USED FOR FINANCING ACTIVITIES		
Proceeds from mortgages	180,000	250,000
Payment of mortgages and notes	(67,476)	(84,669)
Lapse of life loans	(40,000)	
Payments of charitable gift annuities	(20,916)	
Withdrawal of loan	(1,500)	
Additional notes and accumulated interest	7,898	
Accumulated interest on life loans	33	
Repayment of investment plan notes - net of additions		(54,703)
NET CASH PROVIDED BY FINANCING ACTIVITIES	<u>58,039</u>	<u>110,628</u>
INCREASE (DECREASE) IN CASH	<u>(77,443)</u>	<u>33,949</u>
CASH, BEGINNING OF YEAR	<u>329,136</u>	<u>295,187</u>
CASH, END OF YEAR	<u><u>\$251,693</u></u>	<u><u>\$329,136</u></u>

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

NOTES TO FINANCIAL STATEMENTS

1. Significant accounting policies -

Organization - The Evangelical Lutheran Synod (Synod) is a national nonprofit organization of Lutheran congregations. The Synod exists to carry out the command of Jesus Christ to preach the Gospel to every creature (Mark 16:15, Matthew 28:19-20), to contend for the faith (Jude 3), and to promote the development of Christian life (Galatians 5:22-25) within its membership. This is accomplished by providing programs and support for various church purpose and responsibilities such as evangelism, foreign and home missions, education, Bethany Lutheran College, and Bethany Lutheran Theological Seminary.

Related organizations include Bethany Lutheran College and Bethany Lutheran Theological Seminary.

Basis of accounting - The financial statements of the Synod have been prepared on the accrual basis of accounting conforming to accounting principles generally accepted in the United States of America applicable to not-for-profit organizations except:

- 1) The Synod has elected to include in their financial statements certain land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary.
- 2) The Synod has classified the land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary as part of permanently restricted net assets.

Basis of representation - Financial statement presentation follows the recommendations of the Financial Accounting Standards Board in its Statement of Financial Standards (SFAS) No. 117, *Financial Statements of Not-for-Profit Organizations*. Under SFAS No. 117, the Synod is required to report information regarding its financial position and activities according to the following three classes of net assets:

Unrestricted net assets represent the portion of expendable funds that are not subject to donor-imposed stipulations and are available for support of operations of the Synod.

Temporarily restricted net assets are subject to donor-imposed stipulations that may or will be met, either by actions of the Synod and/or the passage of time when a restriction expires. Temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statement of activities as net assets are released from restrictions.

Permanently restricted net assets consist of contributions that have been restricted by the donor that stipulate the resources be maintained permanently by the Synod. Generally, the donor's permit the Synod to use all or part of the income derived from the donated assets for either specified or unspecified purposes.

Cash and cash equivalents - For purposes of the Statements of Cash Flows, the Synod considers all highly liquid investments with an initial maturity of three months or less to be cash equivalents. At December 31, 2001, the Synod had cash deposits of \$151,493 in excess of federal insurance limits.

Charitable gift annuity agreements - The Synod has agreements with donors classified as charitable gift annuities. In general, under these agreements the Synod receives a gift from a donor in which it has a remainder interest and agrees to pay the donor stipulated amounts over the donor's life. The Synod invests and administers the related assets and makes distributions to the beneficiaries as required. Upon the death of the donor, remaining assets are retained by the Synod as unrestricted, temporarily restricted or permanently restricted net assets.

The Synod records these charitable gift annuities at market value with a corresponding liability recorded for the actuarially determined present value of payments to be made to the donor. The actuarial liability is adjusted annually using the IRS life expectancy tables based on the donor's age.

Assets held by the Synod under the charitable gift agreements total \$332,060 and are included in investments on the statements of financial position.

Income tax status - The Synod is exempt from federal income tax under Section 501(c)3 of the Internal Revenue Code.

Inventory - Inventories consist of publications held for sale and are reported at lower of cost or market.

Investments - Marketable securities and fixed rate investments are recorded at fair value. Unrealized gains and losses are included in the change in net assets in the accompanying Statement of Activities.

Certain investment accounts are pooled and maintained by the Synod. Realized and unrealized gains and losses from securities in the pooled investment accounts are allocated annually to the individual funds based on the relationship of the market value of each individual investment account to the total market value of the pooled investment accounts.

Property and equipment - Acquisitions of property, equipment, and improvements that materially prolong the useful lives of assets are capitalized and carried at cost. Depreciation is computed using primarily the straight-line method.

The Synod has vested ownership rights in the real estate held by Bethany Lutheran College and Bethany Lutheran Theological Seminary. For a nominal fee, the Synod leases the real estate to Bethany Lutheran College and Bethany Lutheran Seminary under a long-term capital lease with initial duration of 99 years.

Use of estimates - The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

2. Investments

	December 31,	
	2001	2000
U.S. Treasury instruments and funds	\$111,202	\$1,239,996
Corporate bonds and bond funds	2,491,822	332,597
Domestic equity and equity funds	6,388,606	8,338,948
Foreign equity funds	693,661	959,833
Real estate funds	792,000	792,000
Short-term money funds and other	991,123	773,317
Lutheran Association for Church Extension, Inc.	205,000	
	<u>\$11,673,414</u>	<u>\$12,436,691</u>

Investment return is summarized as follows:

Realized gains	\$351,146
Unrealized losses	<u>(782,929)</u>
Total	<u>(\$431,783)</u>

3. Loans and notes receivable -

Loans receivable consist of various secured and unsecured loans advanced to member congregations primarily for land, construction, or building purchase. Interest rates are from 1-10% per annum. The Synod subsidized 25% to 90% of the interest on loans to mission congregations.

	December 31,	
	2001	2000
Beginning balance	\$3,005,014	\$3,605,577
Additions	622,289	415,000
Payments received	<u>(164,307)</u>	<u>(1,015,563)</u>
Ending Balance	3,462,996	3,005,014
Current portion	<u>(194,621)</u>	
	<u>\$3,268,375</u>	<u>\$3,005,014</u>

4. Line of credit -

The Synod has made available a \$75,000 line of credit to Redeemer Lutheran Church in Scottsdale, Arizona. The principal amount is to be paid within two years from the date of the first withdrawal. The interest rate on amounts borrowed is at the prime index rate. There was no outstanding balance on this agreement at December 31, 2001.

5. Property, plant, and equipment -

	For the Year Ended		
	<u>12/31/01</u>	<u>6/30/01</u>	<u>6/30/01</u>
	Evangelical	Bethany	Bethany
	Lutheran	Lutheran	Lutheran
	Synod	College	Seminary
Land and land improvements	\$193,910	\$6,108,058	\$11,500
Buildings	<u>778,873</u>	<u>29,174,548</u>	<u>2,718,902</u>
	972,783	35,282,606	2,730,402
Less accumulated depreciation	(214,385)	(7,106,508)	
Debt secured by real estate	<u></u>	<u>(12,715)</u>	<u></u>
	<u>\$758,398</u>	<u>\$28,163,383</u>	<u>\$2,730,402</u>

	For the Year Ended		
	<u>12/31/00</u>	<u>6/30/00</u>	<u>6/30/00</u>
Land and land improvements	\$193,910	\$7,810,355	\$11,500
Buildings	<u>580,045</u>	<u>37,288,360</u>	<u>2,383,586</u>
	773,955	45,098,715	2,395,086
Less accumulated depreciation		(9,730,249)	
Debt secured by real estate	<u></u>	<u>(33,872)</u>	<u></u>
	<u>\$773,955</u>	<u>\$35,334,594</u>	<u>\$2,395,086</u>

6. Notes payable -

	December 31,	
	<u>2001</u>	<u>2000</u>
Demand promissory notes payable to the Marvin Schwan Foundation; interest rate 7% per annum	\$564,643	409,383
Unsecured working capital demand loan from a congregation; interest rate 6% per annum	100,000	100,000
Investment program notes, unsecured, amounts loaned by individuals, congregations, and organizations for varying periods; interest rates at 0 - 6% per annum	468,035	461,637
Life Loan Plan notes, unsecured, amounts loaned by individuals at interest rates from 5 - 6% per annum	<u>7,125</u>	<u>47,092</u>
	<u>\$1,139,803</u>	<u>\$1,018,112</u>

7. Mortgages payable -

	December 31,	
	<u>2001</u>	<u>2000</u>
<i>Payable to Aid Association for Lutherans</i>		
8.125% mortgage, due in monthly installments of \$2,723, including interest through September 1, 2013, secured by a Deed of Trust on the land	\$246,782	258,869
8% mortgage, due in monthly installments of \$2,384, including interest through May 2010, secured by real estate and other property	207,565	219,063
<i>Payable to Marvin M. Schwan Charitable Foundation</i>		
8% mortgage, due in monthly installments of \$3,823 including interest through May 15, 2012, secured by a mortgage deed on real estate	323,506	342,657
<i>Interfund Loan</i>		
10% mortgage, secured by residence, payable in monthly installments of \$965 including interest		51,560
	777,853	872,149
Less current portion	(46,299)	
	<u>\$731,554</u>	<u>\$872,149</u>

Future schedule maturities of the above debt are as follows:

Year Ending December 31,	
2002	\$46,299
2003	50,160
2004	54,342
2005	58,873
2006	63,782
Thereafter	504,397

8. Designations and restrictions on net asset balances -

Designation of unrestricted funds consist of the following at December 31, 2001:

Home Missions	\$16,520
Foreign Missions	1,479,459
Property, plant, and equipment	564,489
ELS Foundation	424,166
Projects and Grants	184,303
Christian Day School	131,075
Evangelism	115,785
Youth	67,676
Seminary, special tax assessment	67,208
Pension Plan	47,525
Christian Service	45,893
Book of Family Prayer	34,388
Parish Education	21,614
Publications	17,562
World Needs	10,154
Board for Education and Youth	38
	<u>\$3,227,855</u>

Temporarily restricted net assets consist of the following:

	December 31, 2001	2000
Other Home Missions unexpended income		\$77,590
Seminary, special tax assessment		80,304
Other Foreign Mission unexpended funds		1,301,680
Others		147,112
Residences		528,484
Matching funds		465,911
Church Extension	\$426,407	
Merle R. Aasen Estate	12,475	
President's Office	179,981	
Marvin and Delores Schwan	111,963	
Partners in the Gospel	155,550	
Whipple-Olson-Wilson Endowment	19,245	
Foreign Mission Seminary	208,711	1,329,529
General Foreign Mission	83,980	92,374
Charitable Gift Annuity	46,175	227,100
Home Mission Reserve	216,381	226,367
Home Mission Expansion	3,717,298	3,928,565
His Truth for Our Youth	37,180	83,103
PreSchool	11	
Celebrate 2000	11,896	
ELS Foundation	792,776	
	<u>\$6,020,029</u>	<u>\$8,488,119</u>

Permanently restricted net assets consist of the following:

	December 31, 2001	2000
President's Office	\$600,000	\$847,724
Marvin and Delores Schwan	600,000	783,128
Partners in the Gospel	1,755,977	1,951,721
Whipple-Olson-Wilson Endowment	100,000	131,164
Foreign Mission Seminary	1,000,000	
His Truth for Our Youth	410,000	491,878
PreSchool	10,000	
Church Extension and Loan Fund		433,456
Merle R. Aasen Estate - Missions		13,054
Board of Trustees - Donated Funds		870,425
Bethany Lutheran College property	28,163,383	35,334,594
Bethany Lutheran Theological Seminary	2,730,402	2,395,086
	<u>\$35,369,762</u>	<u>\$43,252,230</u>

TREASURER'S SUPPLEMENT

TO THE

FINANCIAL STATEMENT REVIEW

EVANGELICAL LUTHERN SYNOD

Year Ended December 31, 2001

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2001

	GENERAL FUND (1)	CHURCH EXTENSION AND LOAN FUND (2)	BETHANY LUTHERAN COLLEGE (3)	BETHANY LUTH. THEOLOGICAL SEMINARY (4)	RESIDENCES AND REAL ESTATE (5)	HOME MISSIONS (6)	FOREIGN MISSIONS (7)	AGENCY (9)
ASSETS								
Cash - checking account	\$240,616.25	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(\$1,171.26)
Accounts receivable - contributions and other income	19,551.27	0.00	0.00	0.00	0.00	697.26	0.00	0.00
Interest Receivable	644.78	1,307.10	0.00	0.00	0.00	0.00	0.00	0.00
Loans & Notes Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	28,288.55
Inventory of publications	99,000.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Prepaid expenses	8,633.80	0.00	0.00	0.00	0.00	0.00	185.50	0.00
Investments:								
Investment management accounts	844,528.37	274,811.94	0.00	0.00	0.00	18,757.43	1,479,115.62	0.00
Savings accounts and CD's	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Money market funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations (Sched A)	0.00	1,966,680.65	0.00	0.00	0.00	0.00	0.00	0.00
Interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Notes receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Real estate and buildings (Notes B and C)	0.00	0.00	35,269,891.70	2,730,402.00	778,874.01	0.00	0.00	0.00
Accumulated Depreciation	0.00	0.00	(7,106,508.79)	0.00	(214,385.37)	0.00	0.00	0.00
	1,212,974.47	2,242,799.69	28,163,382.91	2,730,402.00	564,488.64	19,454.69	1,479,301.12	27,117.29
Due from (to) other funds - Loan	(44,833.28)	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Due from (to) other funds	136,268.37	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Total assets	\$1,304,409.56	\$2,242,799.69	\$28,163,382.91	\$2,730,402.00	\$564,488.64	\$19,454.69	\$1,479,301.12	\$27,117.29
LIABILITIES AND FUND BALANCES								
Liabilities:								
Notes payable: (Note D)								
Working capital	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Investment program	0.00	468,035.04	0.00	0.00	0.00	0.00	0.00	0.00
Life Loan Plan	7,125.30	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Accounts payable	82,419.85	0.00	0.00	0.00	0.00	2,934.70	(158.18)	0.00
Accrued interest payable	0.00	5,861.84	0.00	0.00	0.00	0.00	0.00	0.00
Charity Gift Annuity Payable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Due to other Funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Mortgages payable (Sched C)	0.00	1,342,495.74	0.00	0.00	0.00	0.00	0.00	0.00
Other Liabilities	0.00	0.00	0.00	0.00	0.00	0.00	0.00	27,117.29
Total liabilities	189,545.15	1,816,392.62	0.00	0.00	0.00	2,934.70	(158.18)	27,117.29
Fund balances:								
Unrestricted - Designated (Note E)	743,221.33	0.00	0.00	0.00	564,488.64	16,519.99	1,479,459.30	0.00
Unrestricted (Note F)	371,643.08	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Permanently Restricted (Note G)	0.00	0.00	28,163,382.91	2,730,402.00	0.00	0.00	0.00	0.00
Temporarily Restricted (Note H)	0.00	426,407.07	0.00	0.00	0.00	0.00	0.00	0.00
Total fund balances	1,114,864.41	426,407.07	28,163,382.91	2,730,402.00	564,488.64	16,519.99	1,479,459.30	0.00
Total liabilities and fund balances	\$1,304,409.56	\$2,242,799.69	\$28,163,382.91	\$2,730,402.00	\$564,488.64	\$19,454.69	\$1,479,301.12	\$27,117.29

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2001

	CELBRATE 2000 FUND (32)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
ASSETS			
Cash - checking account	\$11,895.91	\$0.00	\$251,340.90
Accounts receivable - contributions and other income	0.00	0.00	20,248.53
Interest Receivable	0.00	0.00	1,951.88
Loans & Notes Receivable	0.00	0.00	28,288.55
Inventory of publications	0.00	0.00	99,000.00
Prepaid expenses	0.00	10,164.10	18,983.40
Investments:			
Investment management accounts	0.00	9,035,551.90	11,652,765.26
Savings accounts and CD's	0.00	0.00	0.00
Money market funds	0.00	0.00	0.00
Loans receivable from congregations (Sched A)	0.00	1,468,027.18	3,434,707.83
Interest receivable	0.00	6,321.00	6,321.00
Notes receivable	0.00	21,000.00	21,000.00
Real estate and buildings (Notes B and C)	0.00	193,909.51	38,973,077.22
Accumulated Depreciation	0.00	0.00	(7,320,894.16)
	11,895.91	10,734,973.69	47,186,790.41
Due from (to) other funds - Loan	0.00	44,833.28	0.00
Due from (to) other funds	0.00	(135,268.37)	0.00
Total assets	\$11,895.91	\$10,643,538.60	\$47,186,790.41
LIABILITIES AND FUND BALANCES			
Liabilities:			
Notes payable: (Note D)			
Working capital	\$0.00	\$0.00	\$100,000.00
Investment program	0.00	0.00	468,035.04
Life Loan Plan	0.00	0.00	7,125.30
Accounts payable	0.00	0.00	85,196.37
Accrued interest payable	0.00	0.00	5,861.84
Charity Gift Annuity Payable	0.00	161,669.95	161,669.95
Due to other Funds	0.00	0.00	0.00
Mortgages payable (Sched C)	0.00	0.00	1,342,495.74
Other Liabilities	0.00	0.00	27,117.29
Total liabilities	0.00	161,669.95	2,197,501.53
Fund balances:			
Unrestricted - Designated (Note E)	0.00	0.00	2,803,689.26
Unrestricted (Note F)	0.00	424,166.43	795,809.51
Permanently Restricted (Note G)	0.00	4,475,976.41	35,369,761.32
Temporarily Restricted (Note H)	11,895.91	5,581,725.81	6,020,028.79
Total fund balances	11,895.91	10,481,868.65	44,989,288.88
Total liabilities and fund balances	\$11,895.91	\$10,643,538.60	\$47,186,790.41

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2001

	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	HOME MISSIONS (6)	FOREIGN MISSIONS (7)	2000 THANK OFFERING (32)
Balance 12/31/2000								
Permanently Restricted	0.00	0.00	35,334,594.00	2,395,086.53	580,044.26	0.00	0.00	0.00
Temporarily Restricted	0.00	433,455.94	0.00	0.00	0.00	0.00	0.00	8,572.11
Unrestricted	475,387.55	0.00	0.00	0.00	0.00	45,424.21	966,357.27	0.00
Unrestricted - Designated	690,760.04	0.00	0.00	0.00	0.00	57,555.00	332,667.41	0.00
TOTAL	1,166,147.59	433,455.94	35,334,594.00	2,395,086.53	580,044.26	102,979.21	1,299,024.68	8,572.11
ADD:								
Income	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Investment Services	(9,035.59)	(2,085.05)	0.00	0.00	0.00	0.00	0.00	0.00
Estates appropriated by								
Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Reclassification to Liability	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Adjustment	0.00	0.00	(51,987.30)	335,315.47	198,829.75	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Market value gains (losses)	(59,444.07)	(19,343.27)	0.00	0.00	0.00	0.00	0.00	0.00
Excess of income over expenditures and appropriations for the period	27,196.48	4,379.45	0.00	0.00	0.00	(86,459.22)	180,434.62	3,323.80
	(41,283.18)	(17,048.87)	(51,987.30)	335,315.47	198,829.75	(86,459.22)	180,434.62	3,323.80
	1,124,864.41	416,407.07	35,282,606.70	2,730,402.00	778,874.01	16,519.99	1,479,459.30	11,895.91
DEDUCT:								
Depreciation	0.00	0.00	7,106,508.79	0.00	214,385.37	0.00	0.00	0.00
Debt Secured by Real Estate	0.00	0.00	12,715.00	0.00	0.00	0.00	0.00	0.00
Reclassification between funds	10,000.00	(10,000.00)	0.00	0.00	0.00	0.00	0.00	0.00
	10,000.00	(10,000.00)	7,119,223.79	0.00	214,385.37	0.00	0.00	0.00
Balance 12/31/2001								
Permanently Restricted	0.00	0.00	28,163,382.91	2,730,402.00	0.00	0.00	0.00	0.00
Temporarily Restricted	0.00	426,407.07	0.00	0.00	0.00	0.00	0.00	11,895.91
Unrestricted	371,643.08	0.00	0.00	0.00	0.00	18,143.00	1,089,377.58	0.00
Unrestricted - Designated	743,221.33	0.00	0.00	0.00	564,488.64	(1,623.01)	390,081.72	0.00
Total	\$1,114,864.41	\$426,407.07	\$28,163,382.91	\$2,730,402.00	\$564,488.64	\$16,519.99	\$1,479,459.30	\$11,895.91

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2001

	EVANGELICAL LUTHERAN SYNOD	
	FOUNDATION	TOTAL
Balance 12/31/2000		
Permanently Restricted	4,475,976.41	42,785,701.20
Temporarily Restricted	6,427,511.15	6,869,539.20
Unrestricted	455,455.05	1,942,624.08
Unrestricted - Designated	0.00	1,080,982.45
TOTAL	11,358,942.61	52,678,846.93
ADD:		
Income	385,917.33	385,917.33
Investment Services	(64,636.24)	(75,756.88)
Estates appropriated by		
Board of Trustees	8,066.67	8,066.67
Annuity amortization	(11,328.32)	(11,328.32)
Reclassification to Liability	(171,258.38)	(171,258.38)
Adjustment	0.00	482,157.92
Distributions	(425,124.52)	(425,124.52)
Market value gains (losses)	(598,710.50)	(677,497.84)
Excess of income over expenditures		
and appropriations for the period	0.00	128,875.13
	(877,073.96)	(355,948.89)
	10,481,868.65	52,322,898.04
DEDUCT:		
Depreciation	0.00	7,320,894.16
Debt Secured by Real Estate	0.00	12,715.00
Reclassification between funds	0.00	0.00
	0.00	7,333,609.16
Balance 12/31/2001		
Permanently Restricted	4,475,976.41	35,369,761.32
Temporarily Restricted	5,581,725.81	6,020,028.79
Unrestricted	424,166.43	1,903,330.09
Unrestricted - Designated	0.00	1,696,168.68
Total	\$10,481,868.65	\$44,989,288.88

**Evangelical Lutheran Synod
Statement of Activities
12/31/2001**

INCOME

4001	General	1,103,252.00
4002	Designated	31,443.01
4051	Organization General	8,523.23
4052	Organization Designated	18,726.27
4090	Investment Portfolio Income	351,145.60
4092	Interest	248,253.09
4093	Rent	4,800.00
4095	Gen/Individual Gifts & Bequests	9,223.00
4096	Designated/Individual Gifts	57,995.25
4201	Schwan Program	1,000,000.00
4202	Schwan Projects	110,000.00
4301	AAL	25,000.00
4302	Lutheran Brotherhood	31,900.00
4500	Estates/Trusts	23,933.60
4600	Gen/Memorials	2,985.00
4601	Designated/Memorials	890.00
4700	Gen/Helping Hands	312,523.78
4701	Designated/Helping Hands	40,000.00
4921	Subscriptions	44,733.12
4922	Sale of Publications	31,126.96
4927	Royalties	10,654.03
4999	Unrealized loss	<u>(782,929.07)</u>

Total Income 2,684,178.87

EXPENSES

5110	Salaries/Admin/Sup	491,362.03
5120	Salaries/Clerical	28,177.57
5210	Housing & Furnishing Allow.	150,779.63
5211	Furlough Expense	6,725.23
5214	Student Travel	802.00
5215	School Tuition	11,500.08
5216	Language/Culture Study	12,106.16
5220	FICA/Medicare	4,259.90
5225	Health/Disability Insurance	82,433.31
5230	Life Insurance	1,603.22
5232	Dental Insurance	883.75
5240	Tax Sheltered Annuities	23,285.08
5245	Workers Compensation	1,696.28
5250	Other Employee Benefits	529.96
5305	Investment Services	87,121.51
5307	Secretarial/Office Services	3,000.00
5310	Auditor Services	9,281.41
5312	Architecture Services	675.00
5315	Legal Services	5,350.81
5317	Other Professional Services	5,657.78
5320	Printing & Publishing	105,737.11
5321	Printing & Publishing/Book of Family Prayer	11,443.02
5330	Communication Services	6,474.31
5335	Postage & Parcel Services	35,269.50
5345	Workers Compensation Ins	773.12
5346	Commercial Multi-Peril	4,455.00
5347	Umbrella Liability	400.00

EXPENSES (cont.)

5350	Repairs & Maintenance	15,149.17	
5351	Maintenance Contracts	1,672.59	
5354	Travel/Meals/Lodging	31,736.06	
5355	Travel/Meals/Lodging	156,987.19	
5356	Auto Expenses	12,500.04	
5360	Registration Fees	892.97	
5365	Leases or Rentals	54,767.96	
5380	Stipend	19,523.49	
5390	Payment to Others	184,566.17	
5391	Payment to Others Designated	345,041.13	
5340	Combined Utilities	51,240.12	
5341	Heat	3,012.64	
5342	Light	2,929.83	
5343	Cable	577.46	
5344	Water/Sewer/Garbage	820.15	
5405	Supplies & Materials	22,206.76	
5406	Supplies & Materials	210.59	
5440	Auto Expenses	(6,067.94)	
5460	Publications/Subscriptions	733.12	
5470	Books	346.44	
5530	Equipment/Furniture	5,778.94	
5540	Software/Upgrade Purchases	1,826.93	
5550	Vehicle Purchases	18,220.61	
5605	Advertising Support	4,240.26	
5610	Operating Support	431,751.55	
5611	Excess Schwan Program Funds	71,914.00	
5612	Five Talents Campaign	250,000.00	
5620	Interest Support	121,537.96	
5630	Maintenance Support	118,749.87	
5635	Christian Education Support	16,135.00	
5640	Parish Support	21,199.96	
5650	National Pastors Support	49,999.92	
5655	Seminary Support	41,000.04	
5660	LYA Travel Support	9,875.00	
5661	Youth Retreat Grant	2,200.00	
5670	Widow Support	18,577.20	
5671	Pastor Retirement Support	4,146.36	
5672	Group Term Insurance Support	316.93	
5740	Interest	142,124.02	
5820	Dues & Membership	95.00	
5830	Property Taxes/Assessments	14,264.85	
5889	Depreciation	13,283.83	
5899	Miscellaneous	5,115.85	
5999	Change in Charitable Gift Annuity	11,328.32	
Total Expenses		<u>3,364,311.11</u>	
Net Income			<u>(680,132.24)</u>

**Evangelical Lutheran Synod
Statement of Activities
12/31/01**

Account Number	INCOME	Total	General 1	Church Extension 2	Residences & Real Estate 3	Home Missions 4	Foreign Missions 5	Merle Aasen Estate 6	President's Office 7	Schwan Foundation 8	Partners in the Gospel 9	Wheple Olson 10	Foreign Missionary 11
4001	Contributions												
4002	General	1,103,252.00	754,075.21			15,461.86	12,650.88						
4003	Designated	31,443.07	21,049.03				10,393.98						
4011	Chargeback	(537,000.00)	(537,000.00)										
4100	Board Designated	537,000.00	130,000.00			203,000.00	204,000.00						
4051	Organization General	8,523.23	5,611.93			1,205.65	1,205.65						
4052	Organization Designated	18,226.27	730.00				17,996.27						
4090	Investment Portfolio Income	351,145.61	25,829.26	8,665.19		591.45	46,638.69	393.36	23,180.30	22,449.23	28,803.65	3,759.97	38,112.44
4092	Interest	248,253.09	4,370.74	126,596.02				4,853.26			49,616.22		
4093	Rent	4,800.00	4,800.00										
4095	Gen/Individual Gifts & Bequests	9,223.00	8,818.00			192.50	212.50						
4096	Designated/Individual Gifts	57,995.25	48,925.00				9,070.25						
4201	Schwan Program	940,000.00	640,000.00			150,000.00	150,000.00						
4202	Schwan Projects	170,000.00	92,000.00			18,000.00	40,000.00						
4301	AAL	25,000.00	25,000.00										
4302	Lutheran Brotherhood	31,900.00				31,900.00							
4500	Escates/Trusts	23,933.60	4,033.33										
4600	Gen/Memorials	2,585.00	1,700.00			1,045.00	235.00						
4601	Designated/Memorials	890.00	100.00				790.00						
4703	Gen/Helping Hands	312,523.78					312,523.78						
4701	Designated/Helping Hands	40,000.00					40,000.00						
4921	Subscriptions	44,733.12	44,733.12										
4922	Sale of Publications	31,126.96	31,111.96				15.00						
4927	Royalties	10,654.03	10,654.03										
4948	Permanent Transfers Unrestricted	413,455.59	111,546.59			188,165.68	113,655.74				595.98		
4949	Permanent Transfers Designated	372,383.36	172,983.36				200,000.00						
4999	Unrealized loss	(762,929.07)	(59,444.07)	(19,343.27)		(1,320.28)	(104,110.95)	(878.06)	(51,745.09)	(50,113.14)	(64,298.01)	(8,393.34)	(85,077.92)
		3,470,027.63	1,541,329.49	115,907.94		608,241.86	1,055,226.79	(484.72)	(23,711.53)	(27,663.91)	13,917.44	(4,633.37)	(46,965.48)
	EXPENSES												
5110	Salaries/Admin/Sup	(491,362.03)	(185,593.43)			(83,133.12)	(222,635.48)						
5120	Salaries/Clerical	(26,177.57)	(26,177.57)										
5210	Housing & Furnishing Allow.	(150,779.63)	(52,500.12)			(98,279.51)							
5211	Furlough Expense	(6,725.23)					(6,725.23)						
5214	Student Travel	(802.00)					(802.00)						
5215	School Tuition	(11,500.08)					(11,500.08)						
5216	Language/Culture Study	(12,106.16)					(12,106.16)						
5220	FICA/Medicare	(4,259.90)	(4,259.90)										
5225	Health/Disability Insurance	(82,433.31)	(20,785.18)			(19,625.00)	(42,023.13)						
5230	Life Insurance	(1,503.32)	(441.72)			(459.50)	(702.00)						
5232	Dental Insurance	(863.75)	(863.75)										
5240	Tax Sheltered Annuities	(23,285.08)	(12,622.82)			(4,433.42)	(6,228.84)						
5245	Workers Compensation	(1,696.28)				(707.54)	(988.74)						
5250	Other Employee Benefits	(529.96)					(529.96)						
5305	Investment Services	(87,121.52)	(9,035.59)	(2,085.05)		(142.32)	(11,222.32)	(94.65)	(5,577.70)	(5,401.79)	(6,930.80)	(904.75)	(9,170.71)
5307	Secretarial/Office Services	(3,000.00)					(3,000.00)						
5310	Auditor Services	(9,281.41)	(6,081.25)				(3,200.16)						
5312	Architecture Services	(675.00)	(675.00)										
5315	Legal Services	(5,350.81)	724.55			(4,075.32)	(2,000.04)						
5317	Other Professional Services	(5,657.78)	(5,657.78)										
5320	Printing & Publishing	(105,737.11)	(65,044.71)				(10,692.40)						
5321	Printing & Publishing/Book of Family Pri	(11,443.02)	(11,219.99)			(223.03)							
5330	Communication Services	(6,474.31)	(5,490.92)			(582.81)	(400.58)						
5335	Postage & parcel Services	(35,269.50)	(35,017.72)			(39.25)	(212.53)						
5345	Workers Compensation Ins	(773.12)	(773.12)										
5346	Commercial Multi-Peril	(4,455.02)	(4,455.00)										
5347	Umbrella Liability	(400.00)	(400.00)										

**Evangelical Lutheran Synod
Statement of Activities
12/31/01**

Account Number	Expenses (cont.)	Total	General	Church Extension	Residences & Real Estate	Home Missions	Foreign Missions	Merle Aasen Estate	President's Office	Schwan Foreign	Partners in the Gospel	Whipple Olson	Foreign Missionary
			1	2	3	6	7	17	19	20	21	22	23
5350	Repairs & Maintenance	(15,149.17)	(7,701.55)				(7,447.62)						
5351	Maintenance Contracts	(1,672.59)	(1,672.59)										
5354	Travel/Meals/Lodging	(31,736.06)	(16,343.90)			(15,392.16)							
5355	Travel/Meals/Lodging	(158,987.19)	(75,211.20)			(11,799.31)	(69,976.68)						
5356	Auto Expenses	(12,500.04)					(12,500.04)						
5360	Registration Fees	(892.97)	(838.07)			(54.90)							
5365	Leases or Rentals	(54,767.96)				(14,867.96)	(39,900.00)						
5380	Stipend	(19,523.49)	(19,523.49)										
5390	Payment to Others	(184,586.17)	(183,566.17)			(1,000.00)							
5391	Payment to Others Designated	(345,041.13)	(26,175.92)				(225,550.21)						
5340	Combined Utilities	(51,240.12)					(51,240.12)						
5341	Heat	(3,012.64)	(3,012.64)										
5342	Light	(2,929.83)	(2,929.83)										
5343	Cable	(577.46)	(577.46)										
5344	Water/Sewer/Garbage	(820.15)	(820.15)										
5405	Supplies & Materials	(22,206.76)	(12,933.11)			(90.00)	(9,183.65)						
5406	Supplies & Materials	(210.59)	(152.77)			(57.82)							
5440	Auto Expenses	6,067.94					6,067.94						
5460	Publications/Subscriptions	(733.12)	(619.15)				(113.97)						
5470	Books	(346.44)	(236.21)				(110.23)						
5530	Equipment/Furniture	(5,778.94)	(5,605.94)				(173.00)						
5540	Software/Upgrade Purchases	(1,826.93)	(1,676.93)				(150.00)						
5550	Vehicle Purchases	(18,220.61)					(18,220.61)						
5605	Advertising Support	(4,240.26)				(4,240.26)							
5610	Operating Support	(431,751.55)	(325,000.00)			(106,751.51)							
5611	Excess Schwan Program Funds	(71,914.00)	(71,914.00)										
5612	Five Talents Campaign	(250,000.00)	(250,000.00)										
5620	Interest Support	(121,537.96)				(121,537.96)							
5630	Maintenance Support	(118,749.87)	(21,000.00)			(97,749.87)							
5635	Christian Education Support	(16,135.00)				(16,135.00)							
5640	Parish Support	(21,199.96)	(2,200.00)				(18,999.96)						
5650	National Pastors Support	(49,999.92)					(49,999.92)						
5655	Seminary Support	(41,000.04)					(41,000.04)						
5660	LVA Travel Support	(9,875.00)	(9,875.00)										
5661	Youth Retreat Grant	(2,200.00)	(2,200.00)										
5670	Widow Support	(18,577.20)	(18,577.20)										
5671	Pastor Retirement Support	(4,146.36)	(4,146.36)										
5672	Group Term Insurance Support	(316.93)	(316.93)										
5740	Interest	(142,124.02)	(11,252.26)	(130,871.76)									
5820	Dues & Membership	(95.00)	(95.00)										
5830	Property Taxes/Assessments	(14,264.85)	(13,346.80)				(918.05)						
5889	Depreciation	(13,283.83)		(13,283.83)									
5899	Miscellaneous	(5,115.85)	(4,700.99)			(8.51)	(406.36)						
5910	Transfers	(785,848.95)	(10,000.00)						(38,453.56)	(38,099.12)	(47,181.75)	(6,361.15)	(64,661.46)
5999	Change in Charitable Gift Annuity	(11,328.32)											
	Total Expenses	(4,150,160.07)	(1,582,613)	(132,957)	(13,284)	(694,701)	(874,792)	(95)	(44,031)	(43,501)	(54,113)	(7,286)	(73,852)
	Net Income	(680,132.24)	(41,283)	(17,049)	(13,284)	(86,459)	180,435	(579)	(67,743)	(71,165)	(40,195)	(11,919)	(120,818)

Evangelical Lutheran Synod
Statement of Activities
12/31/01

Account Number	INCOME	Gen Foreign Mission	Charitable Gift	Home Mission Reserve	Home Mission Expansion	75th Anniversary	Pre School	Celebrate 2000	Donated	Board of Trustees Designated
4001	Contributions General							321,064.05		
4002	Designated									
4011	Chargeback									
4100	Board Designated									
4051	Organization General							500.00		
4052	Organization Designated									
4090	Investment Portfolio Income	2,648.02		5,046.67	91,765.89	14,100.23	304.57		24,680.10	13,374.59
4092	Interest		733.00	4,740.49	57,590.36				563.00	
4093	Rent									
4095	Gen/Individual Gifts & Bequests									
4096	Designated/Individual Gifts							50.00		
4201	Schwan Program									
4202	Schwan Projects							20,000.00		
4301	AAL									
4302	Lutheran Brotherhood									
4500	Estate/Trusts							11,833.60		8,066.67
4600	Gen/Memorials							5.00		
4601	Designated/Memorials									
4700	Gen/Helping Hands									
4701	Designated/Helping Hands									
4921	Subscriptions									
4922	Sale of Publications									
4927	Royalties									
4948	Permanent Transfers Unrestricted									
4949	Permanent Transfers Designated									
4999	Unrealized loss	(5,911.13)	926.79	(11,270.08)	(204,847.83)	(31,475.76)	(679.90)		(55,093.06)	(29,855.93)
		(3,263.11)	1,661.79	(1,480.92)	(55,491.58)	(17,375.53)	(375.33)	353,452.65	(29,849.98)	(8,414.67)
	<u>EXPENSES</u>									
5110	Salaries/Admin/Sup									
5120	Salaries/Clerical									
5210	Housing & Furnishing Allow.									
5211	Travel Expense									
5214	Student Travel									
5215	School Tuition									
5216	Language/Culture Study									
5220	FICA/Medicare									
5225	Health/Disability Insurance									
5230	Life Insurance									
5232	Dental Insurance									
5240	Tax Sheltered Annuities									
5245	Workers Compensation									
5250	Other Employee Benefits									
5305	Investment Services	(637.17)		(1,214.82)	(22,080.93)	(3,392.83)	(73.29)		(5,938.59)	(3,218.23)
5307	Secretarial/Office Services									
5310	Auditor Services									
5312	Architecture Services									
5315	Legal Services									
5317	Other Professional Services									
5320	Printing & Publishing									
5321	Printing & Publishing/Book of Family Pr.									
5330	Communication Services									
5335	Postage & parcel Services									
5345	Workers Compensation Ins									
5346	Commercial Multi-Pert									
5347	Umbrella Liability									

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2001

(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, Home Mission Fund and the Foreign Mission 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 Agency Fund represents a formal agreement to receive money and distribute it according to the agreement.

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.

- (B) The value reported for Bethany Lutheran College is based on the net investment in plant assets as shown in the College's audit report as of June 30, 2001, excluding current endowment and reserve funds, library books, equipment, computers and the Schwan Retreat Center to which the college holds title to. Library books, equipment, computers and the Schwan Retreat Center had in previous years been included. The amount of \$28,163,383 was determined as follows:

Per audit report of the College as of June 30, 2001:	
Total invested in plant	\$35,282,606.00
Less obligations of the plant fund	<u>12,715.00</u>
	\$35,269,891.00
Less Accumulated Depreciation	<u>\$7,106,508.00</u>
	\$28,163,383.00
	<u>\$28,163,383.00</u>

- (C) Residences and real estate have been stated at cost or acquisition.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2001

(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 Unrestricted - Designated:

Special Property Assessment	\$67,208.24	
Christian Service	\$45,892.52	
Pension Plan	\$47,525.00	
World Needs	\$10,154.31	
Evangelism	\$115,784.58	
Publications	\$17,562.27	
BEY Board	\$38.03	
Christian Day School	\$131,074.55	
Parish Education	\$21,614.49	
Youth	\$67,676.14	
Book of Family Prayer	\$34,388.23	
Project/Grants		
Kessel Book	\$10,794.69	
4 Browns Court	\$142,000.00	
Large Print Sentinel	\$29,710.07	
President - Build on a Rock	\$703.37	
Pre-School Endowment	\$1,094.84	
		\$743,221.33
Residences & Real Estate		\$564,488.64
Home Missions		\$16,519.99
Foreign Missions		<u>1,479,459.30</u>
		<u>\$2,803,689.26</u>

(F) Unrestricted

General Fund	\$371,643.08	
Board of Trustees		
Designated	<u>424,166.43</u>	
		<u>\$795,809.51</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUE

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2001

(G) Permanently Restricted - Evangelical Lutheran Synod Foundation

Bethany Lutheran College Property	\$28,163,382.91	
Bethany Lutheran Theological Seminary Property	<u>\$2,730,402.00</u>	
		\$30,893,784.91
President's Office Endowment	\$600,000.00	
Marvin & Delores Schwan Foreign Mission Trust Fund	\$600,000.00	
Partners in the Gospel Home Mission Fund	\$1,755,976.41	
Whipple-Olson-Wilson Endowment	\$100,000.00	
Foreign Mission Seminary Endowment	\$1,000,000.00	
75th Anniversary - Truth for our Youth	\$410,000.00	
Pre-School Endowment Fund	<u>10,000.00</u>	
		<u>\$4,475,976.41</u>
		<u><u>\$35,369,761.32</u></u>

(H) Temporarily Restricted -

Church Extension & loan Fund	\$426,407.07	
Celebrate 2000 Thank Offering	<u>\$11,895.91</u>	
		\$438,302.98
Evangelical Lutheran Synod Foundation		
Merle R. Aasen Estate	\$12,474.95	
President's Office Endowment	\$179,981.33	
Marvin & Delores Schwan Foreign Mission Trust Fund	\$111,962.79	
Partners in the Gospel Home Missions Fund	\$155,549.48	
Whipple-Olson-Wilson Endowment	\$19,245.12	
Foreign Mission Seminary Endowment	\$208,711.23	
General Foreign Mission Fund	\$83,980.07	
Charitable Gift Annuity	\$46,174.60	
Home Mission Reserve Fund	\$216,381.21	
Home Mission Expansion Fund	\$3,717,298.12	
75th Anniversary - Truth for Our Youth	\$37,179.49	
Pre-school Endowment	\$11.05	
Donated	<u>\$792,776.37</u>	
		<u>\$5,581,725.81</u>
		<u><u>\$6,020,028.79</u></u>

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2001

Church Extension and Loan FundCONGREGATION

	TOTAL LOANS	BALANCE 12/31/00	RECLASSIFICATIONS/ NEW LOANS 2001	PAID 2001	TOTAL PAID	BALANCE 12/31/01
Bethany, Port Orchard, Washington (Construction)	\$259,000.00	\$0.00	\$259,000.00	0.00	\$0.00	\$259,000.00
Faith - Oregon, Wisconsin:						
Church	\$155,500.62	\$100,608.78	\$0.00	2,641.06	\$57,532.90	97,967.72
Parsonage	65,143.02	21,276.29	0.00	4,038.59	\$47,905.32	17,237.70
Good Shepherd - Richardson, Texas	384,977.59	129,999.28	10,000.00	0.00	\$244,978.31	139,999.28
Grace - Crookston, Minnesota	63,946.76	32,289.73	0.00	3,124.86	\$34,781.89	29,164.87
Grace - Hobart, Indiana	250,000.00	241,903.18	0.00	24,356.07	\$32,452.89	217,547.11
Hope - West Jordan, Utah	186,203.42	168,917.88	0.00	12,767.04	\$30,052.58	156,150.84
Peace - Kissimmee, Florida	414,408.72	312,347.05	0.00	4,236.07	\$106,297.74	308,110.98
Resurrection - Winter Haven, Florida	479,322.97	338,616.45	0.00	9,942.91	\$150,649.43	328,673.54
Saved by Grace - Gresham, Oregon	326,953.69	238,326.78	0.00	2,703.94	\$91,330.85	235,622.84
Trinity - Rogers City, Michigan	49,000.00	2,504.68	0.00	2,504.68	\$49,000.00	0.00
Trinity - Sebastian, Florida	180,000.00	180,000.00	0.00	0.00	\$2,794.23	177,205.77
	<u>\$2,814,456.79</u>	<u>\$1,766,790.10</u>	<u>\$269,000.00</u>	<u>\$66,315.22</u>	<u>\$847,776.14</u>	<u>\$1,966,680.65</u>

Agency Fund

New Covenant	\$80,000.00	\$32,814.31	\$0.00	\$4,525.76	\$51,711.45	\$28,288.55
--------------	-------------	-------------	--------	------------	-------------	-------------

Evangelical Lutheran Synod FoundationPartners in the Gospel Home Missions Fund

Christ - Windsor, California	\$70,000.00	\$68,541.96	\$0.00	\$2,488.98	\$3,947.02	\$66,052.98
Family of God - Riviera, Arizona	127,800.00	75,162.12	0.00	\$8,722.60	52,637.88	66,439.52
Good Shepherd - Brownsburg, Indiana	74,500.00	28,165.20	0.00	\$4,883.81	46,334.80	23,281.39
Peace Lutheran - North Mankato, Minnesota	325,000.00	0.00	325,000.00	\$4,307.06	46,334.80	320,692.94
Redeemer - Scottsdale, Arizona	308,062.44	255,900.61	0.00	\$14,796.47	52,161.83	241,104.14
	<u>\$905,362.44</u>	<u>\$427,769.89</u>	<u>\$325,000.00</u>	<u>\$35,198.92</u>	<u>\$201,416.33</u>	<u>\$717,570.97</u>

Home Mission Reserve Fund

Saved by Grace - Gresham, Oregon	\$97,500.00	\$60,056.70	\$0.00	\$41,234.09	\$37,443.30	\$56,265.91
----------------------------------	-------------	-------------	--------	-------------	-------------	-------------

Home Mission Expansion Fund

Abiding Word - Bowling Green, Ohio	\$130,000.00	\$94,497.14	\$0.00	\$9,760.28	\$45,263.14	\$84,736.86
Christ the King, Green Bay, Wisconsin	200,000.00	169,222.92	0.00	\$9,463.41	\$40,240.49	159,759.51
Lord of Life, Holland, Michigan	180,000.00	156,851.31	0.00	\$8,409.51	\$31,558.20	148,441.80
Peace - Lakeland, Florida	407,131.00	329,825.69	0.00	\$28,573.56	\$105,878.87	301,252.13
	<u>\$917,131.00</u>	<u>\$750,397.06</u>	<u>\$0.00</u>	<u>\$56,206.76</u>	<u>\$222,940.70</u>	<u>\$694,190.30</u>

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
December 31, 2001

	MERLE R. AASEN ESTATE(17)	PRESIDENT'S OFFICE ENDOWMENT FUND(19)	MARVIN AND DELORES SCHWAN FOREIGN MISSION TRUST FUND(20)	PARTNERS IN THE GOSPEL HOME MISSIONS FUND(21)	WHIPPLE - OLSON - WILSON ENDOWMENT FUND(22)	FOREIGN MISSION SEMINARY ENDOWMENT FUND(23)	GENERAL FOREIGN MISSION FUND(24)	CHARITABLE GIFT ANNUITY FUND(25)	HOME MISSION RESERVE FUND(26)
ASSETS									
Investment management accounts	\$12,474.95	\$735,148.05	\$711,962.79	\$1,097,488.85	\$119,245.12	\$1,208,711.23	\$83,980.07	\$332,059.89	\$160,115.30
Prepaid Expenses	\$0.00	\$0.00	\$0.00	\$10,164.10	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Loans receivable from congregations	0.00	0.00	0.00	717,570.97	0.00	0.00	0.00	0.00	56,265.91
Notes receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	11,000.00	0.00
Interest receivable	0.00	0.00	0.00	6,075.00	0.00	0.00	0.00	183.00	0.00
Land	0.00	0.00	0.00	81,097.00	0.00	0.00	0.00	0.00	0.00
	12,474.95	735,148.05	711,962.79	1,912,995.92	119,245.12	1,208,711.23	83,980.07	343,242.89	216,381.21
Due from (to) other funds - Loan	0.00	44,833.28	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Due from (to) other funds	(0.00)	0.00	0.00	(370.03)	0.00	0.00	0.00	(135,396.34)	0.00
TOTAL ASSETS	\$12,474.95	\$779,981.33	\$711,962.79	\$1,911,525.89	\$119,245.12	\$1,208,711.23	\$83,980.07	\$207,844.55	\$216,381.21
LIABILITIES									
Charity Gift Annuity Payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$161,669.95	\$0.00
Due to Other Funds	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
TOTAL LIABILITIES	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$161,669.95	\$0.00
FUND BALANCES									
Balance 12/31/2000									
Permanently Restricted	0.00	600,000.00	600,000.00	1,755,976.41	100,000.00	1,000,000.00	0.00	0.00	0.00
Temporarily Restricted	13,054.32	247,724.12	183,127.61	195,744.60	31,164.37	329,528.90	92,374.35	227,099.51	226,366.99
Unrestricted	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL	13,054.32	847,724.12	783,127.61	1,951,721.01	131,164.37	1,329,528.90	92,374.35	227,099.51	226,366.99
Add:									
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Income	393.36	28,033.56	22,449.23	77,619.86	3,759.97	38,112.44	2,648.01	733.00	9,789.15
Investment Services	(94.65)	(5,577.70)	(5,401.79)	(6,930.80)	(904.73)	(9,170.71)	(637.17)	0.00	(1,214.82)
Estates appropriated by									
Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00	0.00	0.00	(11,328.32)	0.00
Reclassification to Liability	0.00	0.00	0.00	0.00	0.00	0.00	0.00	(171,258.38)	0.00
Distributions	0.00	(38,453.56)	(38,099.12)	(46,586.17)	(6,381.15)	(64,681.48)	(4,493.99)	0.00	(7,290.03)
Market value gains (losses)	(878.08)	(51,745.09)	(50,113.14)	(64,298.01)	(8,393.34)	(85,077.92)	(5,911.13)	928.79	(11,270.08)
	(579.37)	(67,742.79)	(71,164.82)	(40,195.12)	(11,919.25)	(120,817.67)	(8,394.28)	(180,924.91)	(9,985.78)
Balance 12/31/2001									
Permanently Restricted	0.00	600,000.00	600,000.00	1,755,976.41	100,000.00	1,000,000.00	0.00	0.00	0.00
Temporarily Restricted	12,474.95	179,981.33	111,962.79	155,549.48	19,245.12	208,711.23	83,980.07	46,174.60	216,381.21
Unrestricted	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL	12,474.95	779,981.33	711,962.79	1,911,525.89	119,245.12	1,208,711.23	83,980.07	46,174.60	216,381.21
TOTAL LIABILITIES & FUND BALANCE	\$12,474.95	\$779,981.33	\$711,962.79	\$1,911,525.89	\$119,245.12	\$1,208,711.23	\$83,980.07	\$207,844.55	\$216,381.21

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
December 31, 2001

	HOME MISSION EXPANSION FUND(28)	75TH ANNIVERSARY TRUTH FOR OUR YOUTH FUND(30)	PRE-SCHOOL ENDOWMENT FUND(31)	DONATED(40)	BOARD OF TRUSTEES DESIGNATED(45)	TOTAL - ALL FUNDS
ASSETS						
Investment management accounts	\$2,910,295.31	\$447,179.49	\$10,011.05	\$782,713.37	\$424,166.43	\$9,035,551.90
Prepaid Expenses	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$10,164.10
Loans receivable from congregations	694,190.30	0.00	0.00	0.00	0.00	\$1,468,027.18
Notes receivable	0.00	0.00	0.00	10,000.00	0.00	\$21,000.00
Interest receivable	0.00	0.00	0.00	63.00	0.00	\$6,321.00
Land	112,812.51	0.00	0.00	0.00	0.00	193,909.51
	3,717,298.12	447,179.49	10,011.05	792,776.37	424,166.43	\$10,734,973.69
Due from (to) other funds - Loan	0.00	0.00	0.00	0.00	0.00	\$44,833.28
Due from (to) other funds	0.00	0.00	0.00	0.00	0.00	(136,268.37)
TOTAL ASSETS	\$3,717,298.12	\$447,179.49	\$10,011.05	\$792,776.37	\$424,166.43	\$10,643,538.60
LIABILITIES						
Charity Gift Annuity Payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$161,669.95
Due to Other Funds	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
TOTAL LIABILITIES	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$161,669.95
FUND BALANCES						
Balance 12/31/2000						
Permanently Restricted	0.00	410,000.00	10,000.00	0.00	0.00	\$4,475,976.41
Temporarily Restricted	3,928,564.54	81,877.65	459.66	870,424.53	0.00	\$6,427,511.15
Unrestricted	0.00	0.00	0.00	0.00	455,455.05	455,455.05
TOTAL	3,928,564.54	491,877.65	10,459.66	870,424.53	455,455.05	11,358,942.61
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	\$0.00
Contributions - net	0.00	0.00	0.00	0.00	0.00	\$0.00
Income	149,356.24	14,100.23	304.58	25,243.11	13,374.59	\$385,917.33
Investment Services	(22,080.93)	(3,392.83)	(73.29)	(5,938.59)	(3,218.23)	(\$64,636.24)
Estates appropriated by						
Board of Trustees	0.00	0.00	0.00	0.00	8,066.67	\$8,066.67
Annuity amortization	0.00	0.00	0.00	0.00	0.00	(\$11,328.32)
Reclassification to Liability	0.00	0.00	0.00	0.00	0.00	(\$171,258.38)
Distributions	(133,693.90)	(23,929.80)	0.00	(41,859.60)	(19,655.72)	(\$425,124.52)
Market value gains (losses)	(204,847.83)	(31,475.76)	(679.90)	(55,093.08)	(29,855.93)	(\$98,710.50)
	(211,266.42)	(44,698.16)	(448.61)	(77,648.16)	(31,288.62)	(\$877,073.96)
Balance 12/31/2001						
Permanently Restricted	0.00	410,000.00	10,000.00	0.00	0.00	\$4,475,976.41
Temporarily Restricted	3,717,298.12	37,179.49	11.05	792,776.37	0.00	\$5,581,725.81
Unrestricted	0.00	0.00	0.00	0.00	424,166.43	\$424,166.43
TOTAL	3,717,298.12	447,179.49	10,011.05	792,776.37	424,166.43	10,481,868.65
TOTAL LIABILITIES & FUND BALANCE	\$3,717,298.12	\$447,179.49	\$10,011.05	\$792,776.37	\$424,166.43	\$10,643,538.60

Foreign Missions 2001

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)	57	35	4	1				2	582			35	39	1	75			36	18	1	30			3,000
2	San Gabriel Sur	G. Ocospoma (v)	27	21	9				2	1	211			48	15					8	11	3	32			5,000
3	Villa Solidaridad	A. Robles (p)	17	9	4					2	122			48	23						15		30			
4	Villa el Salvador*	S. Meléndez (v)	6	4	2				2	2				49	11						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	2	83			40	24	3	80			25,000
6	Tahuantinsuyo	A. Rosario (p)	28	20	5	4				2	146		1	48	14					13	13	2	25		5	
	Otros		11	8	3									24	8	1	79			24	39	1	48			
Callao																										
7	Reynoso	R. Berrospid (p)	93	49	23	24	3		1	1439				48	58	2	77			25	16	3	65			15,000
	Otros		27	17																						
Lima																										
8	Santa Beatriz	Misioneros	25	17	4	2					336	2		48	28	5	325				17					60,000
9	San Martín de Porres	A. Vilchez (v)	14	7	4									48	16					12	15	1	23			
	Otros		27	17	2									10	6											
Panamericana Norte																										
10	Ancón-Cristo Rey	B. Capulán (v)	26	17	3	1					138			49	20					35	12	2	40			1,600
11	Puente Piedra	A. Rosario (p)	47	24	4	4					336			49	16	2	115			26	16	2	105			8,000
12	Zapallal	J. Estrada (e)	20	19	5	1					122			12	24					33	22	2	90			2,000
13	Los Cedros	G. Asto (e)	12	7		1					202			48	19					30	17	1	67			100
Provincias de Lima																										
14	Huacho	O. Fernández (p)	26	14	4						245			48	15					11	12	1	15			
15	Cañete	A. Robles (p)	19	9	1						20			20	16						10					

16	Chancay-Huaral	O. Fernández (p)	16	19	7				1	413			12	15			12	10	1	10					
17	Barranca	G.Rivas (v)															25	38		30					
Bolognesi de Ancash																									
18	Chiquián	F. Convecio (p)	27	27	9	3				149			52	18	2	68		15	29	1	35				4,000
19	Llámec	F. Convecio (p)	51	41	10	2				220			52	24	1	52		15		2	39				2,500
20	Pacllón	F. Convecio (p)	118	78	23	1				437			52	35	2	98		20	56	3	45				4,000
21	Pocpa	F. Convecio (p)	24	15	4	1			1	157			31	24	1	65			68	1	20				1,000
	Otros		32	8	1																				
Ancash																									
22	Chimbote	S. Gutiérrez (p)	47	23	7	1				409			52	34				17	24	2	30				9,500
23	Huaraz	E. Convecio (v)	22	5	10	2			13	32			22	18				19	18	1	25				
24	Vista Alegre,	F. Lozano (l)	23	23						288			52	18				35	29	2	35				2,000
25	Marque	F. Lozano (l)	17	6									52	17				12	11		43				
	Otros		1	1																					
Otros Departamentos del Perú																									
26	Cajamarca	S. Gutiérrez (p)	20	16	2							20	30					28							
27	Pariahuauca	M.Chinchay (l)																30	29	1	30				
28	Tarapoto	T. Schultz (m)	12	8		4	4		3		1	8	35					30	14	1	45				
29	Pelejo	T. Schultz (m)	7	6		3			6			8	25					40	17	1	65				
30	Nueva Barranquita	T.Schultz (m)	25			21	4					8	45					35	15		50				
	Otros																		12						
	Total:		1049	640	155	55	8	4	37	6340	3	1	705	1133	19	92		607	670	38	1174				139,700

Chile:

1	Las Cisterna	K.Kuenzel	33	24	6	1				331			52	21	4	18		17		3	37				
2	Las Vertientes	O.Rodríguez	67	19	3	9			2	384	1		49	28				6		1	28				
3	Linares	O.Rodríguez	13	4		3					1	1	10	10											
4	San Bernardo	R.Martens	34	22	1	4							47	12	1	11		5		1	33				
	Total:		147	69	10	17			2	695	2	1	158	71	5	29		28		5	98				

Thoughts of Faith:

[illegible]

(e) estudiante-student

(p) pastor

(v) vicario-vicar

(l) laico-layman

* información del año anterior - information from previous year



DIRECTORIES

CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD

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. Forrest Bivens

Treasurer: Mr. Eugene G. Schulz

Planning Committee Members at Large:
The Rev. Daniel Koelpin,
The Rev. John Moldstad

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)
Confessional Lutheran Church in Latvia
Czech Evangelical Lutheran Church
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
Ukrainian Lutheran Church
Wisconsin Evangelical Lutheran Synod

WISCONSIN EVANGELICAL LUTHERAN SYNOD

2929 N. Mayfair Road, Milwaukee, WI 53222
(414) 256-3888

OFFICERS OF THE SYNOD

President: Rev. Karl R. Gurgel
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3201
First Vice President: Rev. Wayne D. Mueller
2929 N. Mayfair Rd., Milwaukee, WI 53222..... (414) 256-3204
Second Vice President: Rev. Jon M. Mahnke
5828 Santa Teresa Blvd., San Jose, CA 95123 (408) 225-0107
Secretary: Teacher Steven A. Lemke
1108 Ontario Ave., Sheboygan, WI 53081..... (920) 459-7844

CONFERENCE OF PRESIDENTS

Rev. Karl R. Gurgel, Chairman
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3201
Rev. Wayne D. Mueller, First Vice President
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3204
Rev. Jon M. Mahnke, Second Vice President
5828 Santa Teresa Blvd., San Jose, CA 95123 (408) 225-0107
Rev. Paul M. Janke
3461 Merle Ave., Modesto, CA 95355..... Arizona-California District
Rev. Peter J. Naumann
620 W. 9th St., Mobridge, SD 57601 Dakota-Montana District
Rev. John C. Seifert
907 Mattes Dr, Midland, MI 48642 Michigan District
Rev. Larry E. Cross
4520 19th Ave NW, Rochester, MN 55901 Minnesota District
Rev. Joel G. Frank
110 E State Hwy. 4, Box 222, Plymouth, NE 68424 Nebraska District
Rev. Walter F. Beckmann
7401 Masonville Dr., Annandale, VA 22003 North Atlantic District
Rev. Douglas J. Engelbrecht
249 E. Franklin Ave., Neenah, WI 54956..... Northern Wisconsin District
Rev. Warren L. Widmann
7610 NE Fremont, Portland, OR 97213 Pacific Northwest District
Rev. John R. Guse
3630 Heatherwood Trace, Marietta, GA 30066..... South Atlantic District
Rev. Vilas R. Glaeske
233 E Eldorado Dr., Scroggins, TX 85480..... South Central District
Rev. David N. Rutschow
527-63rd St., Downers Grove, IL 60516 Southeastern Wisconsin District
Rev. Herbert H. Prah
S8441 Michael Dr., Eau Claire, WI 54701 Western Wisconsin District

EVANGELICAL LUTHERAN SYNOD

www.EvLuthSyn.org



OFFICERS:

President.....The Rev. John A. Moldstad
6 Browns Court, Mankato, MN 56001
Phones: Office 507-344-7356; Home 507-386-7267
Fax 507-344-7426, E-mail jamjr@blc.edu

Vice PresidentThe Rev. Glenn R. Obenberger
919 120th Street South, Tacoma, WA 98444
Phones: Office 253-537-5492; Home 253-531-0777
Fax 253-537-0172, E-mail obiwhine@aol.com

SecretaryThe Rev. Craig A. Ferkenstad
37769 State Hwy 22, St. Peter, MN 56082
Phones: Office 507-246-5312; Home 507-246-5140
E-mail elsec@prairie.lakes.com

TREASURER:

Business AdministratorMr. 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

THE BOARD OF TRUSTEES

2003
Rev. Martin Doepel
Mr. Albin Levorson

2004
Mr. Allen Borlaug
Rev. Craig Ferkenstad
Mr. Wilbur Lieske
Mr. Leroy Meyer

2005
Mr. Robert Brown
Mr. Greg Griffin

2006
Rev. John Moldstad

Advisory Members: The Rev. Glenn Obenberger, Vice-President
Mr. Keith Wiederhoeft, treasurer

BETHANY LUTHERAN COLLEGE, INCORPORATED

GENERAL OFFICERS

<u>President</u>	<u>Vice-President</u>	<u>Secretary</u>
Rev. John Moldstad	Rev. Glenn Obenberger	Rev. Craig Ferkenstad

BOARD OF REGENTS

Type A members

<u>2003</u>	<u>2004</u>	<u>2005</u>
Mr. Paul Chamberlin	Rev. Mark Bartels	Mr. Jon Brus
Rev. John Moldstad Sr.	Mr. William Overn	Mr. Harold Theiste
Rev. J. Kincaid Smith	Rev. Kenneth Schmidt	Mr. Roland Reinholtz

Type B members

<u>2003</u>	<u>2004</u>	<u>2005</u>
Rev. Klebe Brumble	Dr. Willis Anthony	Mr. Lyle Fahning

Advisory Members:	Rev. John Moldstad
	Rev. Milton Tweit
	Rev. Raymond Branstad
	Rev. Lawrence Burgdorf

BOARDS AND COMMITTEES

THE SYNOD'S VISITORS

(2004)

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. Frederic Lams
	Alt. Rev. Stephen Schmidt
Circuit 5	The Rev. Jonathan Madson
	Alt. The Rev. Nathan Krause
Circuit 6	The Rev. Frederick Theiste
	Alt. The Rev. Harold Vetter
Circuit 7	The Rev. Wayne Halvorson
	Alt. The Rev. Thomas Rank
Circuit 8	The Rev. Ernest Geistfeld
	Alt. The Rev. Rolf Preus
Circuit 9	The Rev. Erwin Ekhoﬀ
	Alt. The Rev. John Smith
Circuit 10	The Rev. Erik Gernander
	Alt. The Rev. Richard Waters
Circuit 11	The Rev. Karl Anderson
	Alt. The Rev. William Stehr
Circuit 12	The Rev. Charles Keeler
	Alt. The Rev. James Braun

DOCTRINE COMMITTEE

2003
Rev. Wilhelm Petersen
Mr. Allen Quist

2004
Rev. Juul Madson
Rev. Paul Zager

2005
Rev. Thomas Rank
Mr. James Schneck

By virtue of office: President of Bethany Lutheran Seminary

BOARD FOR HOME MISSIONS

2003
Mr. Robert Smith
Rev. R. Wiechmann

2004
Rev. Daniel Basel
Mr. John Merseth Sr.

2005
Mr. Keith Duin
Rev. Erwin Ekhoﬀ
Rev. Rodney Flohr

BOARD FOR FOREIGN MISSIONS

2003
Rev. Kurt Smith
Mr. Harmon Anderson

2004
Rev. Wayne Halvorson
Mr. Robert Soule

2005
Rev. Adolph Harstad
Mr. Marlin Goebel
Rev. David Lillegard

BOARD FOR EVANGELISM

2003
Mr. Lloyd Ahlbrand
Rev. Nathan Krause

2004
Mr. Maynard Pick
Rev. Michael Smith

2005
Rev. Bradley Kerkow

BOARD FOR EDUCATION AND YOUTH

2003
Mr. Glen Hansen
Mr. Curtis Mantey
Rev. Alexander Ring
Rev. Mark Wold

2004
Mr. Troy Grooms
Rev. Charles Keeler
Rev. Donald Moldstad
Mr. Mark Wiechmann

2005
Mr. Brian Brudvig
Rev. Jerome Gernander
Mr. Daniel Johnson
Rev. Jonathan Madson
Rev. Anthony Pittinger

BOARD FOR PUBLICATIONS

2003
Rev. Bradley Homan
Mr. Howard Siewert

2004
Mr. Robert Deering
Mr. Paul Wold

2005
Rev. Paul Fries
Rev. Roger Holtz

BOARD FOR CHRISTIAN SERVICE

2003
Mr. Herb Berg

2004
Rev. David Hoyord
Mr. Stanley Reinholtz

2005
Mr. Donald Heiliger
Rev. Mark Marozick

COMMITTEE ON WORSHIP

2003
Rev. Mark DeGarmeaux

2004
Rev. Dennis Marzolf
Mr. James Olson

2005
Rev. Harry Bartels
Mr. James Baxter

BOARD FOR STEWARDSHIP

2003
Rev. Fred Theiste
Mr. Allen Wollenzien

2004
Mr. Timothy Peterson

2005
Mr. Howard Hougan
Rev. David Russow

By virtue of office: Treasurer of the Evangelical Lutheran Synod

EQUALIZATION COMMITTEE

2003
Mr. Bryan Hayes

2004
Mr. Ralph Miller

2005
Rev. Roger Holtz

PLANNING AND COORDINATING COMMITTEE

The officers of the synod

The chairman (or his representative) of the following boards:

Board of Regents

Board for Education and Youth

Board for Home Missions

Board for Publications

Board for Foreign Missions

Board for Christian Service

Board for Evangelism

Board for Stewardship

Three (3) laymen:

2003
Mr. Dennis Behr

2004
Mr. Dennis Nixon

2005
Mr. Richard Waldschmidt

SYNOD REVIEW COMMITTEE

Elected Positions:

2003
—

2004
Mr. Robert Brown

2005
Rev. Juul Madson

Appointed by the synod president:

2003
Rev. Milton Tweit

2004
Mr. Norman Werner

2005
Rev. Alf Merseth

COMMITTEE FOR INFORMATION AND TECHNOLOGY

positions yet to be appointed by the synod president

NOMINATING COMMITTEE FOR THE 2003 CONVENTION

Mr. Robert Brown
Rev. Erwin Ekhoft
Rev. Jerry Gernander

Mr. Oakleigh Natvig
Mr. Paul Neilsen
Rev. David Russow

Mr. Robert Schlesselman
Rev. Paul Schneider

COMMITTEE ON ARCHIVES AND HISTORY

507-344-7854

Elected by the Board of Trustees:

Rev. Walther Gullixson
Mr. Norman Holte
Mr. Sigurd Lee

Rev. Juul Madson
Rev. Paul Madson
Rev. Alf Merseth

Mr. Norman Werner
Rev. George Orvick

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

years indicate expiration of current term

FOREIGN MISSIONS

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
877-892-4718
Fax 608-835-3372
e-mail: contact@tof.org

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: 011-420-377-738-0754

Pastors:

The Rev. Mark Grubbs
The Rev. Matthew Luttmann

Teachers:

Mrs. Mary Grubbs
Mrs. Marlene Hill
Mr. Robert Hill
Mr. Donald Holzhueter
Mrs. Sue Holzhueter
Mr. Paul Kelm
Mrs. Nancy Lutman
Ms. Marie Voecks

LATVIA:

Mailing Address:

Augsburg Institute
Miesnieku 12
Riga LV-1050
Latvia
Tel. 011-371-722-4410
011-371-722-3956
Fax 011-371-722-4031
luterains@luteranis.lv

Confessional Lutheran Church of Latvia:

The Rev. Gundars Bakulis
The Rev. Karlis Bush
The Rev. Uldis Fandjevs
The Rev. Didzia Melkis
The Rev. Ilars Plume
The Rev. Ivo Sildegis
The Rev. Ugis Sildegis

UKRAINE: (continued)

UKRAINE:

Mailing Addresses:

Ternopil:

The Rev. Roger Kovaciny

The Rev. Joel Rakos

The Rev. David Jay Webber

Lyuterans'ka Bohoslovs'ka

Seminariya

Vulitsiya Abaraz'ka 29A

Ternopil 46002

Ukraine

Tel. 011-380-35-225-7613

Fax 011-380-35-222-8567

Gift of Life

Nickolas & Kerry Laper

Yaremchuka St. 6

Ukraine

Tel. 011-380-35-233-1323

Fax 011-380-35-222-8303

Kyiv:

Ukrainian Lutheran Church

14 Velyka Vasylkivska 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

National Pastors in Ukraine:

The Rev. V'yacheslav Horpynchuk

The Rev. Vladyslav Baydak

The Rev. Pavlo Bohmat

The Rev. Serhiy Borsch

The Rev. Yuriy Fizer

The Rev. Andriy Honcharuk

The Rev. Ihor Khutsishvili

The Rev. Taras Kokovsky

The Rev. Vadim Kolesnyk

The Rev. Ihor Ratushnyi

The Rev. Olexandr Sonne

The Rev. Olexandr Simashko

The Rev. Serhiy Somin

The Rev. Oleh Stetsiuk

The Rev. Oleh Yukhymenko

The Rev. Serhiy Zuyev

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 49746

Video Library: Kathy Huxford (810) 798-8684
16387 Marr Road; Allenton, MI 48002

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: (715) 446-6300 or (800) 577-4848

fax: (715) 466-6306 www.schwancenter.org

MISSIONS ADVANCEMENT PROJECT (MAP)

Contact: Mr. Greg Griffin (608) 249-6760,
1415 Burning Wood Way, Madison, WI 53704

AREA HIGH SCHOOLS

ARIZONA LUTHERAN ACADEMY

6036 S 27th Ave, Phoenix, AZ 85041-5200 (602) 268-8686

CALIFORNIA LUTHERAN HIGH SCHOOL

31970 Central Ave, P.O. Box 1570, Wildomar, CA 92525 (909) 678-7000

EVERGREEN LUTHERAN HIGH SCHOOL

2021 S 260th St, Des Moines, WA 98198 (253) 946-4488

KETTLE MORaine LUTHERAN HIGH SCHOOL

3399 Division Rd, Jackson, WI 53037 (262) 677-4051

LAKESIDE LUTHERAN HIGH SCHOOL

231 Woodland Beach Rd, Lake Mills, WI 53551 (920) 648-2321

MINNESOTA VALLEY LUTHERAN HIGH SCHOOL

45638 561st Ave, New Ulm, Minnesota 56073 (507) 354-6851

SAINT CROIX LUTHERAN HIGH SCHOOL

1200 Oakdale Ave, St. Paul, MN 52118 (651) 455-1521

WEST LUTHERAN HIGH SCHOOL

3350 Harbor Lane N, Plymouth, MN 55447 (763) 509-9378

CHRISTIAN DAY SCHOOLS and PRESCHOOLS

July 1, 2002

Secretary of Schools (Board for Education and Youth)Curtis Mantey
2985 Royalwood Place S.E., Port Orchard, WA 98366
Tel. 360-876-0813, e-mail: cmantey@hotmail.com

Director of Christian Education (Bethany Lutheran College)Silas Born
700 Luther Drive, Mankato, MN 56001
Home: 507-388-6963, Office: 507-344-7432, e-mail: sborn@blc.edu

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*

**Heritage Lutheran Little Lambs
Preschool and Kindergarten**
(Preschool and Kindergarten)
13401 Johnny Cake Ridge Road
Apple Valley, MN 55124
Tel. 952-431-6225
Cheryl Streckert*
Stacy Kiecker

Holton Lutheran School
(Preschool through Eighth Grade)
6655 Marvin Road
Holton, MI 49425
Tel. 231-821-0032
Becky Martin
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
Rebecca Clevén
Camilla Dashcund
Ione Ibeling
Daniel Madson
Barbara Pape (PT)
Timothy Ristow*
Shelly Schoenherr (PT)

Holy Trinity Ev. Lutheran School
(Preschool through Eighth Grade)
PO Box 44
35181 Wisconsin Avenue
Okauchee, WI 53069
Tel. 262-567-0669
Fax 262-567-0669
Susan Callaway
Erin Ekhoﬀ
Patricia Hoett
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. 763-546-3131

Fax 763-540-0028

Steve Balza

Shiela Degner

Allen Labitzky*

William Lubansky

Judy Luxford

Karen Madson

Jonathan Matzke

Cinda Meitner

Karen Merseth

Aaron Olmanson

Carol Robison

Kay Russow

Lakewood Lutheran School

(Preschool through Eighth Grade)

10202 112th Street SW

Tacoma, WA 98498

Tel. 253-584-6024

Fax 253-584-4615

Laura Lai

Shu-Ting Lai*

Nathan Radiichel

Sue Schmidt

Mt. Olive Lutheran School

(Kindergarten through Eighth Grade)

1123 Marsh Street

Mankato, MN 56001

Tel. 507-345-7927

Steven Beilke*

Susan Beilke

Mary Born

Sherri Bukowski

Kari Sehloff

LuAnn Sting

Alissa Uecker

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

Shanon Keller*

Dorothy Voegeli

Our Saviour's Lutheran School

(Preschool through Eighth Grade)

3163 Maricopa Drive

Lake Havasu City, AZ 86406

Tel. 928-855-8811

Gloria Dennis (PT)

Stacey Mantey

James Schneck*

Karen Schneck

Parkland Lutheran School

(Preschool through Eighth Grade)

12309 Pacific Avenue

Tacoma, WA 98444

Tel. 253-537-1901

Fax 253-537-0172

Laurie Barnes

Connie Davis

Sue Jankens

Valerie Juergens

Sharon King

Jolene McClung

Linda Perry

John Staab

Alex Ring

Chris Rogich

Larry Rude*

Princeton Ev. Lutheran School

(Preschool through Eighth Grade)

7401 Alpha Road

Princeton, MN 55371

Tel. 763-389-0704

Tamara Heinks

Linda Larson

Kathleen Sutton*

Scarville Lutheran School
(Kindergarten through Eighth
Grade)
Box 20
Scarville, IA 50473
Tel. 641-568-3372
Laura Vettleson

St. Timothy Ev. Lutheran
(Preschool through Second Grade)
547 N. Main Street
Lombard, IL 60148-1632
Tel. 630-627-6790
Beverly Frick
Kim Gruen
Paul Zager*

Trinity Lutheran School
(Preschool through Eighth Grade)
1268 Pleasant Valley Road
West Bend, WI 53095
Tel. 262-675-6627
Diana Borman
Richard Brei*
Jennine Heller
Richard Holz
Judy Larabell
Barbara Speerschneider

**Western Koshkonong Lutheran
School**
(Preschool through Eighth Grade)
2632 Church Street
Cottage Grove, WI 53527
Tel. 608-873-6011
Linda Marozick
Deborah Saeger*
vacancy

The School of Martin Luther
(Kindergarten through Ninth
Grade)
Skolni namesti
131805 Plzen, Czech Republic
Tel. 011-420-19-28-1097
Mary Grubbs
Robert Hill*
Marlene Hill
Paul Kelm
Beth Krause
Nancy Luttmann
Anita Rupprecht

* indicates school
administrator/principal/director

CONGREGATIONS

CIRCUIT 1

FLORIDA

Clermont-Exploratory

Clermont, FL
G. Sahlstrom
2535 Rollins Ave; 34711

Kissimmee-Peace

10:00
H. Huhnerkoch
3249 Windmill Point Blvd.

Lakeland-Our Savior

9:30
N. Pommeranz
6920 North Socrum Loop Rd.
Mail: 819 Gladiola Drive
Auburndale, FL 33823

Lakeland-Peace

10:30
J. Willitz
5970 Lakeland Highlands Rd.; 33813

Naples-Our Savior

9:00
G. Schmidt
10,000 Airport Pulling Rd. N. 34109

Port St. Lucie-Christ

10:00
M. Dale
1592 S.E. Floresta Dr.; 34983

Sebastian-Trinity

10:00
D. Lillegard
611 Schumann Dr.; 32958

Sebring-New Life

8:00; 10:00 (S: 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

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

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

Vacant

290 E. 18th St

Mail: 601 Woodland Dr; 49424

Holton-Holton

10:00

Vacant

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. 7th Ave; Maywood;
60153

Litchfield-Faith

9:00

S.Schmidt

10415 Niemanville Tr.

Mail: P.O. Box 562; 62056

Lombard-St. Timothy

10:15 (S 9:00)

P. Zager

547 N. Main St.; 60148

Plainfield-Exploratory*

P.Lepak

Mail: 540 Chestnut Dr
Oswego IL 60543

INDIANA

Brownsburg-Good Shepherd

10:15

G. Lilienthal

204 E. Main St

Mail: 927 North Green; 46112

Hobart-Grace

9:00

F. Lams

6240 Grand Blvd

Mail: 1031 Hickey St., Hobart; 46342

Portage-Hope

10:30

R. Flohr

6322 Portage Ave. 46368

CIRCUIT 5

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, Thu. 7:00)

J. Madson

35181 Wisconsin Ave.

Mail: PO Box 146; 53069

Oregon-Faith

9:00 (S: 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 6

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 *

R. Otto
1504 Vine St.; 54724

Clintonville-St. Paul

10:00; Wed 7:00 (S: 9:00, Wed 7:00)
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 Lond on Rd.; 54701-7813

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; Thu 6:30 (Apr-Nov)
9:00; Sat 5:00 (Dec-Mar)
L. Buelow
1700 Cardinal Lane

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 7

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
T. Gullixson
546 West M. St.

Indianola-Good Shepherd

9:00
R. Harting
202 North Kenwood Blvd.; 50125

Lake Mills-Lake Mills *

K. Hermanson
107 N. 1st Avenue E
Mail: 106 13th St. S., Northwood; 50459

Lake Mills-Lime Creek *

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 & North Sherman
Mail: 611 West Court St.; 50659

Newton-Grace

8:15
M. Hoesch
8141st Ave. E.
Mail: 3109 Diamond St., Ames,
50010

Northwood-First Shell Rock *

K. Hermanson
1406 Central
Mail: 106 13th St. S.; 50459

Northwood-Somber *

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 *

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
T. Gullixson
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. Court 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
113 WRM Drive
Mail: P.O. Box 766; 51361

MINNESOTA**Albert Lea-Our Savior'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 8

MINNESOTA

Audubon-Immanuel

9:30

E. Geistfeld

180 E. Swan Drive

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.

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

J. Abrahamson

3 miles E, 1 mile N

Mail: 13478 330th Ave S, 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)

J. Abrahamson

8 miles N. 4 miles E

Mail: 13478 330th Ave S, Oklee 56742

Trail-Mt. Olive

Sat 8:30

J. Abrahamson

Mail: 13478 330th Ave S, Oklee 56742

Trail-Nazareth

1:00 pm (S 9:45 am)

J. Abrahamson

11 miles N. 2 miles E

Mail: 13478 330th Ave S, Oklee 56742

Ulen-Calvary

9:00

C. Howley

207 First Street NW

Mail: PO Box 326; 56585

NORTH DAKOTA

Mayville-First American

11:00

Vacant

2143rd Ave NE

CIRCUIT 9

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 115th 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* (S: 8:30 or 10:00*)

C. Ferkenstad

33879 State Highway 22

Mail: 37777 State Hwy 22,
St. Peter; 56082

Golden Valley-King of Grace

8:15; 10:45 (S 8:15; 10:00)

E. Ekhooff, D.Russow

6000 Duluth St; 55422

Luverne-Bethany

10:15 (S 9:30)

P. Fries

720 N. Kniss Ave.

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* (S: 8:30 or 10:00*)

C. Ferkenstad

37777 State Highway 22; 56082

Tracy-Zion

10:15

K.Kluge

2nd & Emory

Mail: Box 1172; 56175

CIRCUIT 10

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 11

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
10:45
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
L. Lanier
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 12

OREGON

Grants Pass-Our Savior

9:30

S.Sparley

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

436 Old North Pacific Hwy; 97457

Sutherlin-Christ

8:30

F. Fiedler III

1612nd St

Mail: Box R; 97479

The Dalles-Bethany

11:00

C. Hahnke

2323 East 12th St.; 97058

UTAH

West Jordan-Hope

9:00

A.Hamilton

2930 W. 9000 S.; 84088

WASHINGTON

Lakewood-Lakewood

11:00 (S 10:00)

J.Schmidt

10202 112th 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

8:15; 11:00

G. Obenberger, A. Ring

12309 Pacific Ave.; 98444

Yelm-Our Redeemer

10:00; Thu 7:00 (S: 9:00, Thu 7:00)

V. Settje

805 Yelm Ave. E; 98597

* Consult pastor for Service time

PERIODICALS

LUTHERAN SENTINEL

Published Monthly

Subscription—\$10.00 per year

Blanket subscription—\$8.00 per year

Bulk subscriptions (20 copies & over)—\$8.00 per year

Send to: The Lutheran Sentinel
P.O. Box 3
Lake, Mills, IA 50450

LUTHERAN SYNOD QUARTERLY

Published Quarterly

Subscription—\$15.00 per year

Send to: Lutheran Synod Quarterly
Bethany Lutheran Theological Seminary
6 Browns Court
Mankato, MN 56001

ANNUAL SYNOD CONVENTION REPORT

Order through: Lutheran Synod Book Company—\$6.50
700 Luther Drive
Mankato, MN 56001

EVANGELICAL LUTHERAN SYNOD FOUNDATION

"The Evangelical Lutheran Synod Foundation is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The Foundation is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

IS GOD'S WILL INCLUDED IN YOUR WILL?

The Foundation is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY

The Evangelical Lutheran Synod Foundation is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of the church.

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The Foundation is ready to receive, administer, and distribute gifts of real estate, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the Foundation is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

C. BEQUESTS THROUGH WILLS

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. Foundation urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts, and Memorial Gifts, may be used; and the Foundation is ready to serve you or counsel with you.

LEGAL FORM 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**

INDEX

Archives and History, Report of the Committee	156
Bethany Lutheran College, Report of the Board of Regents	108
Bethany Lutheran Seminary, Report of the Board of Regents	111
Christian Service, Report of the Board	138
Commission on Appeals	40
Congregations admitted into membership	92
Convention Committees	17
Convention, Day-by-Day	5
Convention, Date of the 2003 Convention	161
Credentials Committee, Action of the synod	93
Directories:	
Bethany Lutheran College	233
Bethany Lutheran Theological Seminary	237
Christian Day Schools	238
Christian Day School Teachers	241
Clergy	256
Church bodies in fellowship with the ELS	216
Congregations	247
Foreign Missions:	
Chile	229
Peru	229
Thoughts of Faith	230
High Schools	232
Officers of the synod	221
Other Addresses	232
Doctrine, Report of the board	94
Education and Youth, Report of the Board	130
Essay	57
Evangelical Lutheran Synod Foundation, Report of the board	159
Evangelism, Report of the board	127
Excuses	93
Finances:	
Action of the Synod	160
Budget, 2002	158
Budget, 2003	153
Financial Statements	183
Laymen's Delegates Equalization Fund	152
Program Funds, 2003	158
Memorials:	
Admission to the ELS	169
Ministry	169
Ministry	170
Ministry	171
Ministry	171
Ministry	172
Ministry	176
Ministry	176
Term Limit of Synod President	167
Term Limit of Synod Vice-President	168
Minutes, Action of the synod	166
Miscellaneous, Action of the synod	161

Missions:	
Report of the Board for Foreign Missions	121
Report of the Board for Home Missions	116
Offering Committee, Report of.....	159
Pastoral Conference Records, Action of the synod.....	166
Permanent Members admitted into membership.....	92
Pictures:	
Grimm, William.....	31
Gullixson, Theodore	58
Hartwig, Timothy	31
Hermanson, Karl.....	31
Muetzel, Robert.....	31
Orvick, George.....	8
Wentzlaff, Lawrence.....	31
Planning and Coordination Committee, Report of.....	153
President's Message	22
President's Report	27
Publications, Report of the Board.....	136
Representatives eligible to vote.....	13
Resolutions, Action of the synod	167
Roll Call.....	11
Stewardship, Report of the Board	142
Synodical Membership, Action of the synod	92
Synod Review, Report of the Committee	154
Thoughts of Faith, report.....	124
Trustees, Report of the Board.....	155
Worship, Report of the Committee	140

Evangelical Lutheran Synod: Parochial Report for the year 2001:

	CONGREGATION					MEMBERS			MINISTRATIONS						SERVICES				EDUCATION										FINANCES					
	State	Location	Circuit	Congregation	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	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	L.Wentzlaff	72	55	18	1		3	3	482		1	52	45	11	39			24	5	18	35				62,829		130,000	66,435		
2	AZ	Lake Havasu City	10	Our Saviour	T.Hartwig	200	245	81	7		1		1,409		7	67	138	14	106		47	3	8	2				1	12	212,318	13,200	850,000	145,000	
3	AZ	Scottsdale	10	Redeemer	K. Brumble	102	85	33	1	1		2	1,580		1	52	70	15	40			3	6	45					145,475	11,140	850,000	241,104		
4	CA	Bell Gardens	10	Christ the King	E. Zimdar	40	30	9					416			52	29	12	25						11				31,755	210				
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	10	52	13	2		1		313	1	1	52	38	15	24			8	1	6	58	1		3	36,096	160	118,970			
7	CA	Fillmore	10	Wayfarers' Chapel*	L.Lanier	35	30	8	1			2	295	1	1	53	30	1	22				7	1	14	11	2	1	52,842	1,000	260,000			
8	CA	Irvine	#	Asian Mission Church*	Y.Kim	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	93	65	16			1		489		2	53	53	17	26			11	31	33	33			5	66,233		730,000	236,387		
11	FL	Kissimmee	1	Peace	H. Huhnerkoch	130	108	36	2		1	4	1,546	1		52	84	15	49			8	3	17	27	1		5	56,490	11,629	474,700	308,111		
12	FL	Lakeland	1	Our Savior	N. Pommeranz	103	103	26	1			3	640			52	60	15	36			3	1	23					78,292	830	325,000			
13	FL	Lakeland	1	Peace	J. Willitz	131	93	14	4	1	5	10	562	3		52	70	20	35			30	4	20	21	11		14	87,020	17,094	500,000	300,000	501,000	
14	FL	Naples	1	Our Savior*	Vacant	213	171	34					2,018		1	96	130	16	63			25	4	20			3	10	364,374	16,603	1,132,810	35,435		
15	FL	Port St. Lucie	1	Christ	P. Lepak	140	100	19	9			6	1,238	3		53	98	21	12			26	5	18	60	2		4	99,862	9,684	460,000	111,723		
16	FL	Sebastian	1	Trinity	D. Lillegard	93	84	18	1			4	1,247		4	52	68	11	50			8	2	20	22	2		2	66,946	5,638	500,000	172,000		
17	FL	Sebring	1	New Life	R. Fyffe	62	59	20					1,108		3	52	44	16	25				1	18					131,304	13,647	350,000	72,342	4,000	
18	FL	Vero Beach	1	Grace	J. Petersen	258	224	40	1		3	2	2,966	2	2	53	157	11	78			30	7	30	48	7		20	141,398	50,731	922,751			
19	FL	Winter Haven	1	Resurrection	M. Wold	90	84	21					1,151			52	54	15	44			7	2	30	20			2	56,760	5,856	420,000	328,672		
20	GA	Kennesaw	1	Resurrection*	Vacant	24	24	10								12	16									3		4						
21	IL	Chicago	4	Emmaus*	Vacant	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*	Vacant	19	19	6								52	16	2	17										11,620	2,560				
23	IL	Litchfield	4	Faith	S. Schmidt	133	97	20	1		1		1,029	1		52	65	14	54			36	6	25	36		2	15	112,627	5,709	602,500	65,000		
24	IL	Lombard	4	St. Timothy	P. Zager	178	128	21	5		8	2	1,240	1		63	63	16	33		7	2	20	13	18		1	1	11	140,025	20,887	900,000	76,685	
25	IN	Brownsburg	3	Good Shepherd	G. Lienthal	97	76	12	3		3	1	1,192	1		52	50	15	37		5		7	5	15	17			12	69,110	6,475	173,000	17,000	
26	IN	Hobart	4	Grace	F. Lams	168	134	23	8	1	4	5	2,568		2	52	126	12	99			40	4	65	34	2	1	22	118,982	18,025	750,000	218,541		
27	IN	Portage	#	Hope	R. Flohr	231	185	180	11		3	13	1,750	1	3	52	85	14	51		37	3	37	11	13	80				88,637		2,300,000		
28	IA	Ames	6	Bethany	M. Hoesch	39	31	10					433		1	53	26	13	21			7	3	12	6			2	39,828		420,000			
29	IA	Calmar	6	Trinity	H. Abrahamson	40	35	7					301	2		50	21																	

EDUCATIONAL INSTITUTIONS

BETHANY LUTHERAN THEOLOGICAL SEMINARY

6 Browns Court
Mankato, Minnesota 56001
Gaylin R. Schmeling, President



BETHANY LUTHERAN COLLEGE

700 Luther Drive
Mankato, Minnesota 56001
Marvin G. Meyer, President
Dan R. Bruss, President Elect

LUTHERAN SYNOD BOOK COMPANY

(Since 1920)

BETHANY LUTHERAN COLLEGE BOOK STORE
700 Luther Drive
Mankato, Minnesota 56001

*Books, Bibles, Hymnals,
Evangelical Lutheran Hymnary
Sunday School and VBS Supplies
All Your Church and School Supply Needs*

Paul Wold, Manager

HOURS: Monday-Friday 8:00-5:00

TELEPHONE: (507)-344-7777 or 1-800-944-1722

FAX: (507)-344-7391

E-MAIL: bookstor@blc.edu

WEB SITE: www.blc.edu/bookstore