

2004



**87th Annual Convention  
of the  
Evangelical Lutheran Synod**

Bethany Lutheran College  
Bethany Lutheran Theological Seminary

Mankato, Minnesota  
June 20-24, 2004



# **87TH REGULAR CONVENTION**

**OF THE**

**EVANGELICAL LUTHERAN SYNOD**

**and the**

**48TH ANNUAL MEETING**

**OF THE**

**BETHANY LUTHERAN COLLEGE  
CORPORATION**

Convention Theme:

**“Seek the Peace of the Land”**

Essayist:

Rev. David C. Thompson

Compiled by

Rev. Craig A. Ferkenstad, Secretary

Held at

BETHANY LUTHERAN COLLEGE

and

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

June 20-24, 2004



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# **The Convention Day By Day**

# THE CONVENTION DAY BY DAY

## SYNOD SUNDAY, June 20, 2004

The 87<sup>th</sup> Regular Convention of the Evangelical Lutheran Synod and the 48<sup>th</sup> 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. J. Madson (Okauchee, Wisconsin) was the speaker basing the sermon upon Christ's words to His disciples written in John 16:32-33. These words were considered under the theme "In Christ We Have Peace." We have peace in Christ, in spite of the troubles in the world which are caused by our own sinfulness and encountered from the world, because of our steadfast trust in the Word of God. Christ's promise is clear that He has overcome the world. He has overcome sin through his sinless life, innocent death, and glorious resurrection. The peace of forgiveness in Christ leads us to live peaceful lives in our homes and communities and world and to seek peace in the land. The Rev. J. Smith (Cottonwood, Minnesota) served as liturgist.

At 7:00 pm the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Four students were graduated. President G. Schmeling based the sermon on Psalm 121 with the theme "Preserve and Spread." Our pastors will preserve the faith of our fathers. The source of that faith is the inspired inerrant word of our Lord. The life-giving word we will diligently read, mark, learn and inwardly digest as the ancient collect directs. Our pastors will also spread the life-giving word in a world that has lapsed into paganism. The law must be so preached that the self-righteous person feels the terror of his sin and the gospel must be so preached that the most burdened sinner knows the joy of forgiveness. Then more and more people will be drawn to the gracious Savior. Go forth! Preserve and spread the Good News.

The Rev. T. Kuster served as liturgist and the Rev. K. Schmidt represented the Board of Regents.

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

## MONDAY, June 21, 2004

The first working day of the 87<sup>th</sup> Regular Convention of the Evangelical Lutheran Synod and the 48<sup>th</sup> Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted in Trinity Chapel. The chaplain, the Rev. T. Rank (Scarville, Iowa) was the speaker who based the sermon upon The First Petition. He said that God's name is holy because He is holy, not because we make Him holy. We pray for God's name to be holy among us because only by God's grace can this be so. Left to ourselves, God's name is misused and dirtied. By the work of Jesus Christ our sins of misuse and abuse of God's name are forgiven. We pray for the Evangelical Lutheran Synod so that by God's grace His Word is taught in truth and purity, and we live godly lives according to it. The hymns "Lord Jesus Christ, with Us Abide" and "Rise! To Arms! With Prayer Employ You" were sung.

President Moldstad welcomed the delegates, pastors and visitors to the 87<sup>th</sup> Convention of the Evangelical Lutheran Synod.

Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. 74 permanent voting members and 35 permanent advisory members either responded to the gathering of the roll or were present at the end of the first working day. By the conclusion of the convention, 82 permanent voting members and 43 advisory members had responded to the gathering of the roll.



Seminary Graduates: John Merseth, Eric Hoeft, Timothy Schmeling; not shown: Christopher Dale

The Credentials Committee, represented reported that 136 men had been certified by their congregations as representatives to this convention; by the conclusion of the convention, there were 155 delegates who had registered their credentials. There also were 3 advisory members of permanent boards or committees who reported their presence.

President Moldstad declared the 87<sup>th</sup> Annual Convention of the Evangelical Lutheran Synod and the 48<sup>th</sup> 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 Moldstad then read the "President's Message" to the synod. He spoke about the great truth of salvation in Christ which we are privileged to transmit as we live as "elect strangers" in a sinful world. He also stressed the importance of Christian education and the "Lutheran Schools Initiative" for work of the synod.

Greetings were read from: Bishop Vyacheslav Horpynchuk (Bishop of the Ukrainian Lutheran Church), Bishop Gundars Bakulis (Bishop of the Confessional Lutheran Church of Latvia), the Rev. Egil Edvardsen (The Lutheran Confessional Church—Sweden and Norway), President David J. Vallesky (Wisconsin Lutheran Seminary), the Rev. Larry Burgdorf (The Marvin M. Schwan Charitable Foundation), and Missionary Kurt Smith (Lima, Peru).

Oral greetings was brought by: the Rev. Jonas Schroeter (Evangelical Lutheran Free Church—Germany; on behalf of President Rolf Borszik), the Rev. Armin Panning (president of the Confessional Evangelical Lutheran Conference), and Professor Thomas Nass (Wisconsin Evangelical Lutheran Synod).

The convention elected its working committees, committee work was assigned and the convention recessed at 1:50 pm so that the Convention Committees could meet to prepare resolutions for consideration.

## **TUESDAY, June 22, 2004**

The morning devotion was delivered by the Rev. F.Lams (Hobart, IN) using The Third Petition as the sermon text. The pastors and delegates were reminded of what is included in God's will—that everyone keep God's Law perfectly, which no one can do; that God wills all be saved, and to this end sent His Son Jesus to earth to keep God's Law for all and to suffer mankind's punishment for breaking God's Law, thus gaining forgiveness for all; that God wills to protect us through His Word and Sacraments against the incessant attacks of the devil, the world and our flesh. The devotion also included the singing of verses 1 and 4 of the hymn "Our Father, Thou in Heaven Above."

Following the normal preliminaries, the Synodical Membership Committee reported. Five pastors and one teacher were welcomed into membership. The new members were invited to the stage and welcomed by president Moldstad.

The convention then proceeded with the election of a secretary. The Rev. Craig A. Ferkenstad was elected on a first ballot.

The morning session concluded with the report of the Evangelism committee and presentations on behalf of Thoughts of Faith, Stewardship, and the Lutheran Schools Initiative.

The Tuesday afternoon session began with the reading of The Fourth Petition.

Following a presentation on behalf of the Ottesen Museum, the convention considered the work of the Elementary Education Committee, received a Foreign Mission presentation and considered the reports of the Foreign Missions and Miscellaneous committees.

The Anniversary Service was held at 5:10 pm. The Rev. G.Obenberger, using Philippians 2:19-22 as the text, preached under the theme: "Called to Serve Interests of Christ." The hymn "O Lord, Who in Thy Love Divine" was sung.

On Tuesday evening the following events were held: Open House at the Ottesen Museum, Heath Insurance Presentation, Artist's Talk by the Rev. D.Moldstad, and the President's Reception.

### **WEDNESDAY, June 23, 2004**

The Wednesday morning devotion was delivered by the Rev. R.Harting (Indianola, IA) using The Fifth Petition as the sermon text. As we regularly sin and often do so by not immediately forgiving others, our Lord gives us this petition for our great comfort and strength. God has forgiven us and in thankfulness for our complete and free pardon we, in joy and thanksgiving, respond by pardoning our neighbors' debts against us. The devotion also included the singing of verses 1 and 6 of the hymn "Our Father, Thou in Heaven Above."

As a part of the normal preliminaries, the work of Jean and Marlin Goebel was acknowledge on behalf of *Faith Mission Society* which, over the years, has received and distributed more than \$1 million on behalf of ELS mission projects.

President Moldstad introduced the essayist: the Rev. David Thompson (Trego, Wisconsin). The essayist began reading the essay "Seek the Peace of the Land: Living in and Understanding our 'Babylon.'" He read Part One of the essay: "A Review of the Doctrine of the Two Kingdoms." Discussion followed.

The convention then considered the reports of the Christian Service committee and the Youth and Parish Education committee. President Karl Gurgel also brought oral greets on behalf of the Wisconsin Evangelical Lutheran Synod and a presentation was made on behalf of Christian Life Resources.

The Wednesday afternoon session began with the reading of The Sixth Petition. The Bethany Lutheran College Honors Choir also sang.

President Dan Brus addressed the convention on behalf of Bethany Lutheran College, Chaplain David Thompson on behalf of the Marvin M. Schwan Retreat and Conference Center, and President Gaylin Schmeling on behalf of Bethany Lutheran Theological Seminary. Mr. William Overn was acknowledged for thirty-six years of service on the Board of Regents and Mrs. Melvina Aaberg for twenty-eight years as a secretary for both the seminary and the synod's president.

Reports considered included the Higher Education committee, the Finance committee, and the Doctrine committee. At this time, a declaration of church fellowship made with the Lutheran Church of Indonesia—GLI (Gereja Lutheran Indonesia) and Missionary Peter Reid (GLI) addressed the convention.

The Memorial Service was conducted at 5:00 pm. The Rev. G.Orvick (Mankato, MN) was the speaker using Revelation 2:10 as his text with the theme "Faithful Servants." The Service also included the singing of the hymns "Behold a Host Arrayed in White" and "There Many Shall Come from the East and the West."

The Communion Service was conducted in Trinity Chapel beginning at 7:30 pm. The Rev. Anthony Pittenger (Port Orchard, WA) was the speaker basing the sermon upon John 3:30 under the theme "He must increase but I must decrease." The Rev. Mark Harstad (Mankato, MN) was the liturgist.

### **THURSDAY, June 24, 2004**

The Thursday morning devotion was delivered by the Rev. W.Mack (Oshkosh, WI) using The Seventh Petition as the sermon text. Dr. Martin Luther comments in the Large Catechism that the Devil is a real being who is our "arch-enemy;" one who leads us into all kinds of misery. But thanks be to God He provided help and protection for our souls in Christ Jesus. His love and forgiveness empower us to pray; knowing that our every prayer in Christ is heard. His grace, then, emboldens us to lift up our hearts and souls; knowing we have been, and shall be, "delivered from evil" in Jesus' Name. The devotion also included the singing of verses 1 and 8 of the hymn "Our Father, Thou in Heaven Above."

A expression of appreciation was made to the many laymen who serve on boards and committees of the synod; and, in particular, to Mr. Robert Soule for his many years of service to the Board for Foreign Missions.

The report of the Worship committee was considered.

The reading of the essay then was concluded by the Rev. D.Thompson who read Part Two of the essay: "Understanding our Babylon." Discussion followed and President

Moldstad extended thanks to the essayist.

The morning session also included a continuation of the reports of the Doctrine committee, the Elementary Education committee, and the Publications committee.

The Thursday afternoon devotion included the reading of The Introduction to the Lord's Prayer and led the assembly in prayer. The devotion also included the singing of the hymn "Lord God, Who Art my Father Dear."

The convention then concluded its consideration of the Miscellaneous committee and received the reports of the committees on President's Message and Report, Pastoral Conference Records, Resolution and Excuses.

At 2:50 pm the president declared the 86<sup>th</sup> Annual Convention of the Evangelical Lutheran Synod and the 47<sup>th</sup> Annual Meeting of the Bethany Lutheran College Corporation to be adjourned "In the Name of the Father and of the Son and of the Holy Ghost. Amen."

The closing devotion was conducted by the chaplain which consisted of a devotion based upon The Conclusion to the Lord's Prayer and the singing of the hymns "All Blessing, Honor, Thanks and Praise" and "Peace to Soothe Our Bitter Woes."



President Moldstad and  
Missionary Reid

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.Abramson, J. Abrahamson, K.Anderson, H.Bartels, M.Bartels, T.Bartels, D.Basel, S.Brockdorf, M.Brooks, K.Brumble, E.Bryant, L.Buelow, M.Crick, M.Dale, J.Dalke, A.Dethlefsen, K.Dethlefsen, E.Ekhoff, D.Faugstad, C.Ferkenstad, F.Fiedler III, T.Fox, P.Fries, R.Fyffe, E.Geistfeld, J.Gernander, H.Gieschen, W.Grimm, T.Gullixson, W.Halvorson, A.Hamilton, R.Harting, G.Haugen, K.Heck, K.Hermanson, M.Hoesch, B.Homan, C. Howley, H.Huhnerkoch, J.Jacobsen, C.Keeler, B.Kerkow, Y.Kim, K.Kluge, F.Lams, L.Lanier, D.Larson, R.Lawson Jr, R.Lehmann, G.Lilienthal, D.Lillegard, J.Londgren, W.Mack, J.Madson, M.Marozick, K.Mellon, D.Moldstad, G.Obenberger, R.Otto, R.Pederson, J.Petersen, A. Pittinger, R.Preus, T.Rank, A.Ring, M.Rogers, D.Russow, D.Schmidt, G.Schmidt, K.Schmidt, S.Schmidt, P.Schneider, B.Schwark, V.Settje, T.Skaaland, J.E.Smith, J.K.Smith, S.Sparley, S.Stafford, W.Stehr, P.Sullivan, F.Theiste, M.Thompson, B.Tweit, L.Wentzlaff, J.Willitz, C.Wosje, P.Zager, T.Zenda

Absent: D.Bakke, J.Braun, E.Gernander, C.Hahnke, T.Hartwig, N.Krause, M.Langlais, R.Lawson Sr, B.Leonatti, D.McQuality, H.Mosley, J.Schmidt, E.Stubenvoll Jr, H.Vetter, L.Vinton, 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*

Present: M.Ernst

#### 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: R.Flohr, T.Smuda

Absent: J.Krikava

#### 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, M.Harstad, W.Kessel, R.Kovaciny, T.Kuster, G.Schmeling, M.Smith, E.Teigen, D.Thompson, D.Webber

Absent: A.Harstad, D.Marzolf, D.Metzger, S.Reagles

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

*Advisory Membership: Not having the right to vote*

Present: J.Moldstad, 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: T.Erickson, R.Muetzel, G.Sahlstrom

Absent: M.Grubbs, D.Hauser, K.Kuenzel, P.Lepak, M.Luttman, O.Rodriguez, K.Smith, T.Schultz

7. Pastors emeriti:

*Advisory Membership: Not having the right to vote*

Present: P.Anderson, W.Anderson, R.Carter, W.Frick, W.Gullixson, A.Kuster, J.Madson,

N.Madson, P.Madson, J.Moldstad Sr, G.Orvick, W.Petersen, O.Trebelhorn, M.Tweit

Absent: R.Branstad, E.Buhr, M.Doepel, L.Gerbhardt, R.Honsey, J.Krueger, H.Larson, P.Lehenbauer, D.McElwain, F.Schmugge, E.Stubenvoll Sr, B.Teigen

Teachers serving in schools of member congregations:

*Advisory Membership: Not having the right to vote*

Present: R.Brei, A.Labitsky, C.Mantey, D.Morrison, L.Rude

Absent: S.Beilke, D.Madson, F.Pahmeier

### **Inactive Membership:**

*Advisory Membership: Not having the right to vote*

Present: R.Holtz

Absent: R.Dale, D.Hoyord, M.Krentz, D.Meyer, C.Sielaff, M.Wold

### **Individuals:**

Present: D.Bruss, N.Holte

Absent: M.Meyer

### **To be received into Membership at this convention:**

1. Pastors serving member congregation:

Present: C.Dale, J.Kim, A.Palmquist, G.Smith, T.Westendorf

Absent: J.Gregovich

## 2004 REPRESENTATIVES ELIGIBLE TO VOTE

<b>Congregation</b>	<b>Address</b>	<b>Delegate</b>
Abiding Word	Bowling Green, OH	Mark Stuever
Apostles	Ukiah, CA	Timothy R. Schmeling
Asian Mission	Irvine, CA	Kyung Sup Lee
Ascension	Eau Claire, WI	Leo Sommer Sr.
Beautiful Saviour	Springboro, OH	
Bethany	Ames, IA	Robb McMuller
		Don Schumann
Bethany	Luverne, MN	Leroy Heeren
		LaVern Kafka
Bethany	Princeton, MN	Dick Vagts
		Glen Hansen
Bethany	The Dalles, OR	
Bethany	Port Orchard, WA	Curt Mantey
		Gary Nelson
Calvary	Ulen, MN	Lyle Manthe
Center	Scarville, IA	
Christ	Windsor, CA	H.J. Fischer
Christ	Port St Lucie, FL	Bill Sigurdson
		Keith A. Duin
Christ	Klamath Falls, OR	Dale Hauck
Christ	Sutherlin, OR	Larry Brown
		Jake Young
Christ The King	Bell Gardens, CA	John A. Hammermeister
Christ The King	Green Bay, WI	Jonathan Brodhagen
Concordia	Hood River, OR	
Concordia	Eau Claire, WI	Fred Kapanke
		Larry L. Wittwer
East Paint Creek	Waterville, IA	
English	Cottonwood, MN	Dwayne Boerner
		Harold Loe
		Raymond Pederson (alt.)
Faith	Irvine, CA	Robert F. Schneider
Faith	Litchfield, IL	Carroll Kreis
		Bernie Brakenhoff
Faith	Parkersburg, IA	
Faith	Alpena, MI	Don Sell
Faith	East Jordan, MI	Robert Carter
		Eric E. Erickson
Faith	Hillman, MI	Marlin Goebel
		Wayne Spieker
Faith	Clara City, MN	Albert Munsterman
Faith	Carthage, MO	Alfred W. Schoennauer
Faith	Medford, OR	Kenneth Welkener
Faith	San Antonio, TX	Carl Jackson
		Sean Stake
Faith	Oregon. WI	Dennis Behr
Family of God	Fort Mohave, AZ	
First	Suttons Bay, MI	
First American	Mayville, ND	David Flitter

First Evanger	Fertile, MN	Ralph Olson
First Shell Rock	Northwood, IA	Dale Songstad
First Trinity	Marinette, WI	
Forest	Forest City, IA	
Gloria Dei	Saginaw, MI	James F. Mayer
		Edward Schmidt
Gloria Dei	Cold Spring, MN	Maynard Pick
		Roger Dohrmann
Good Shepherd	Brownsburg, IN	
Good Shepherd	Indianola, IA	Tom Oswald
		Ryan Dee
Good Shepherd	Richardson, TX	
Good Shepherd	Bloomer, WI	Darrell Hoepner
Grace	Vero Beach, FL	Norbert Stege
Grace	Hobart, IN	Norman Mathis
Grace	Newton, IA	John Henning
Grace	Crookston, MN	
Grace	Piedmont, MO	
Grace	Weston, OH	Robert Fouts
		Joel Godwin
Grace	Madison, WI	Edward Schneider
Hartland	Hartland, MN	Larry Becker
		Arvil Bartness
		Edward Hendrickson (alt.)
		Corley Hendrickson (alt.)
		Donald Jordahl (alt.)
		Kent Olmanson (alt.)
Heritage	Apple Valley, MN	David A. Boldt
		William M. Overn
		Mark Theiste (alt.)
Holton	Holton, MI	Ed Cregg
Holy Cross	Madison, WI	David Lunde
		Norm Marozick
Holy Scripture	Midland, MI	
Holy Trinity	Okauchee, WI	Robert Brown
		Jerry Hoeft
Hope	West Jordan, UT	Peter Salm
Immanuel	Riceville, IA	
Immanuel	Audubon, MN	Jon Tibbetts
		Sam Skaaland
Jerico	New Hampton, IA	John Costello
King of Grace	Golden Valley, MN	John Kantorowicz
		Channing Handberg Sr.
		William Humphrey
Lake Mills	Lake Mills, IA	Orlan Lau
Lakewood	Lakewood, WA	
Lime Creek	Lake Mills, IA	Paul E. Dahle
Lord of Life	Holland, MI	Rodney Kuznicki
Manchester	Manchester, MN	Luther Ylvisaker
Messiah	Omro, WI	
Mt. Olive	Mankato, MN	Sigurd Lee
		Wilbur Lieske
Mt. Olive	Trail, MN	
Nazareth	Trail, MN	
New Life	Sebring, FL	

Newport Norseland	Wisconsin Dells, WI St. Peter, MN	Dennis Korth Eric Ouren Eric Annexstad Willard Johnson
Norwegian Grove Oak Park Our Redeemer	Gaylord, MN Oklee, MN Yelm, WA	Paul Nielsen John Anderson Robert Rurup Don Wienke Dick Jones Jack W. McNiel
Our Savior Our Savior	Bishop, CA Lakeland, FL	Benjamin Anderson Richard Bjelland Donovan Hauge (alt.) Russell Sander James B. Bavier Maurice Nissen Lambert Beckers Robert Soule
Our Savior Our Savior Our Savior's	Naples, FL Grants Pass, OR Albert Lea, MN	
Our Savior's Our Savior's Our Savior's Our Savior's	Bagley, MN Belview, MN Hawley, MN Princeton, MN	
Our Savior's Our Savior's Our Saviour	Amherst Jct., WI Elderon, WI Lake Havasu City, AZ	Roger Whitford Timothy Schubkegel Donald Heiliger David Harris James Sannes Dan Barger Herb Berg Luke Willitz Philip L. Steinberg
Our Saviour's Parkland	Madison, WI Tacoma, WA	William Kessel Michael K. Smith Howard Hanson
Peace	Kissimmee, FL	
Peace	Lakeland, FL	
Peace Peace	Jefferson City, MO North Mankato, MN	
Pilgrim Pinehurst Pinewood Redeemer	Waterloo, IA Eau Claire, WI Burlington, MA Scottsdale, AZ	Wayne Anderson John Kissinger Ron Underwood Wally Knutson Derwin Robinson (alt.)
Redeemer	New Hampton, IA	
Redeemer Reformation	Iola, WI Hillsboro, OR	Matthew Paine Wayne Valburg Dick Maginnis
Resurrection Resurrection Richland River Heights Rock Dell Saude	Winter Haven, FL Kennesaw, GA Thornton, IA East Grand Forks, MN Belview, MN Lawler, IA	Glenn Frederick Albert Holman  Oakleigh Natvig Rick Johnson Darin Wilson Tom Phillips Norman Faugstad Brian Brudvig
Saved by Grace	Gresham, OR	
Scarville	Scarville, IA	

Scriptural Somber	Cape Girardeau, MO Northwood, IA	Harold Halvorson Albin J. Levorson Jr. Gary Meyer Jonathan Dalke Todde Teske Gerhardt Vorpahl Leo Ward
St. Luke	Mount Vernon, WA	
St. Martin	Shawano, WI	
St. Matthew	Detroit, MI	
St. Matthew	Myrtle Creek, OR	
St. Paul	Escondido, CA	David L. Pendergrass
St. Paul	Lengby, MN	LuVerne Lomen Walter Wandschneider Fred Laack Harold Routhieaux
St. Paul	Clintonville, WI	
St. Paul's St. Timothy	Portage, WI Lombard, IL	Leonard Hachmeister Paul Rawlings Brian Jones Mark Perlwitz George Lillegard Dennis Benzing Kerry Glock Paul T. Chamberlin
St. Timothy	Williamsburg, IA	
Trinity	Sebastian, FL	
Trinity	Calmar, IA	
Trinity	Brewster, MA	
Trinity	Rogers City, MI	
Trinity	West Bend, WI	
Wayfarers' Chapel West Paint Creek	Fillmore, CA Waukon, IA	Ellsworth Butt Ralph Seidensticker Luke Ulrich Greg Gilbertson Bob Turner Stephen Bovee Norman Thede Eugene Erickson
Western Koshkonong	Cottage Grove, WI	
Zion	Thompson, IA	
Zion	Tracy, MN	
Zion	N. Huntingdon, PA	

# CONVENTION COMMITTEES

## 1. **President's Message and Report:**

Rev. W. Halvorson  
Mr. D. Maginnis  
Mr. P. Neilsen

## 2. **Committee on Nominations:**

Rev. K. Brumble  
Rev. H. Huhnerkoch  
Rev. G. Obenberger  
Rev. S. Sparley  
Mr. S. Lee  
Mr. J. Tillman  
Mr. P. Tweit  
Mr. N. Werner

## 3. **Credentials:**

Rev. K. Heck  
Rev. D. Schmidt  
Mr. Glen Hanson

## 4. **Program:**

Rev. R. Flohr  
Rev. M. Marozick

## 5. **Minutes:**

Rev. K. Anderson  
Rev. G. Smith  
Mr. R. Brei  
Mr. T. Teske

## 6. **Doctrine:**

Rev. F. Fiedler  
Rev. W. Mack  
Rev. K. Schmidt  
Rev. S. Stafford  
Rev. T. Zenda  
Mr. S. Bovee  
Mr. R. Brei  
Mr. L. Brown  
Mr. R. Dee  
Mr. C. Handberg  
Mr. D. Hauck  
Mr. C. Kreis  
Mr. T. Oswald  
Mr. E. Schmidt  
Mr. D. Sell  
Mr. W. Wandschneider

## 7. **Finances:**

Rev. L. Buelow  
Rev. K. Heck  
Rev. C. Howley  
Rev. J. Londgren  
Rev. J. Moldstad

Rev. P. Schneider  
Rev. J.E. Smith  
Rev. S. Sparley  
Rev. W. Stehr  
Rev. R. Wiechmann  
Mr. D. Barger  
Mr. B. Brudvig  
Mr. James Costello  
Mr. D. Harris  
Mr. J. Henning  
Mr. O. Lau  
Mr. N. Marozick  
Mr. O. Natvig  
Mr. T. Phillips  
Mr. M. Pick  
Mr. J. Young

## 8. **Higher Education:**

Rev. K. Anderson  
Rev. T. Erickson  
Rev. R. Harting  
Rev. L. Lanier  
Rev. G. Lillienthal  
Rev. N. Madson  
Rev. M. Marozick  
Rev. K. Mellon  
Rev. V. Settje  
Rev. T. Smuda  
Mr. B. Anderson  
Mr. John Costello  
Mr. K. Duin  
Mr. H. Halvorson  
Mr. A. Holman  
Mr. R. Jones  
Mr. J. Kissinger  
Mr. G. Lillegard  
Mr. P. Rawlings  
Mr. A. Schoennauer  
Mr. L. Ulrich

## 9. **Home Missions:**

Rev. H. Abrahamson  
Rev. J. Abrahamson  
Rev. E. Bryant  
Rev. M. Dale  
Rev. A. Dethlefsen  
Rev. G. Haugen  
Rev. F. Lams  
Rev. D. Larson  
Rev. D. Moldstad  
Rev. J. Petersen  
Mr. D. Benzing  
Mr. R. Fouts  
Mr. G. Frederick

Mr. G. Gilbertson  
 Mr. J. Hammermeister  
 Mr. D. Heiliger  
 Mr. L. Heeren  
 Mr. G. Nelson  
 Mr. T. Teske  
 Mr. R. Underwood

#### 10. Foreign Missions:

Rev. M. Bartels  
 Rev. H. Huhnerkoch  
 Rev. J.B. Madson  
 Rev. D. Russov  
 Rev. F. Theiste  
 Mr. E. Annexstad  
 Mr. R. Bjelland  
 Mr. E. Cregg  
 Mr. R. Johnson  
 Mr. K. Mantey  
 Mr. N. Mathis  
 Mr. R. Schneider  
 Mr. L. Sommer  
 Mr. W. Valburg  
 Mr. G. Vorpahl  
 Mr. L. Ward  
 Mr. L. Willitz

#### 11. Evangelism:

Rev. K. Dethlefsen  
 Rev. M. Ernst  
 Rev. A. Palmquist  
 Rev. A. Pittinger  
 Rev. R. Preus  
 Rev. B. Schwark  
 Rev. B. Tweit  
 Mr. J. Brodhagen  
 Mr. R. Brown  
 Mr. K. Glock  
 Mr. G. Hansen  
 Mr. H. Hanson  
 Mr. W. Knutson  
 Mr. F. Laack  
 Mr. M. Perlwitz  
 Mr. D. Songstad  
 Mr. R. Soule  
 Mr. N. Stege  
 Mr. P. Steinberg  
 Mr. M. Stuever  
 Mr. B. Turner  
 Mr. R. Whitford  
 Mr. L. Ylvisaker

#### 12. Elementary Education:

Rev. S. Brockdorf  
 Rev. R. Carter  
 Rev. E. Elkhoff

Rev. R. Flohr  
 Rev. E. Geistfeld  
 Rev. W. Kessel  
 Rev. R. Lehmann  
 Rev. P. Sullivan  
 Rev. J. Willitz  
 Mr. D. Flitter  
 Mr. M. Goebel  
 Mr. L. Hackmeister  
 Mr. W. Johnson  
 Mr. J. Mayer  
 Mr. M. Nissen  
 Mr. W. Overn  
 Mr. J. Sannes  
 Mr. T. Schubkegel  
 Mr. B. Sigurdson  
 Mr. N. Thede  
 Mr. D. Wilson

#### 13. Youth & Parish Education:

Rev. T. Bartels  
 Rev. M. Brooks  
 Rev. A. Hamilton  
 Rev. B. Kerkow  
 Rev. K. Kluge  
 Rev. R. Lawson, Jr  
 Rev. G. Obenberger  
 Rev. R. Otto  
 Rev. G. Smith  
 Rev. E. Teigen  
 Mr. W. Anderson  
 Mr. J. Godwin  
 Mr. J. Kantorowicz  
 Mr. H. Loe  
 Mr. D. Lunde  
 Mr. E. Ouren  
 Mr. M. Paine  
 Mr. P. Salm  
 Mr. T. Schmeling  
 Mr. R. Seidensticker  
 Mr. D. Wienke

#### 14. Publications:

Rev. D. Basel  
 Rev. M. Harstad  
 Rev. M. Hoesch  
 Rev. J.N. Madson  
 Rev. D. Schmidt  
 Rev. G. Schmidt  
 Rev. J.K. Smith  
 Rev. L. Wentzlaff  
 Mr. L. Becker  
 Mr. D. Boldt  
 Mr. L. Kafka  
 Mr. D. Pendergrass  
 Mr. R. Sander

Mr. D. Schumann  
Mr. W. Spieker  
Mr. S. Stake  
Mr. D. Vagts

**15. Christian Service**

Rev. P. Fries  
Rev. J. Jacobsen  
Rev. S. Petersen  
Rev. M. Rogers  
Rev. G. Schmeling  
Rev. M. Thompson  
Mr. E. Butt  
Mr. R. Dohrmann  
Mr. A. Labitzky  
Mr. S. Lee  
Mr. L. Lomen  
Mr. A. Munsterman  
Mr. R. Rurup  
Mr. J. Tibbetts  
Mr. L. Wittwer

**16. Worship:**

Rev. W. Anderson  
Rev. T. Gullixson  
Rev. A. Kuster  
Rev. R. Pederson  
Rev. G. Sahlstrom  
Rev. D. Thompson  
Mr. A. Bartness  
Mr. D. Boerner  
Mr. B. Brakenhoff  
Mr. N. Faugstad  
Mr. B. Jones  
Mr. D. Morrison  
Mr. R. Olson  
Mr. E. Schneider

**17. Synodical Membership:**

Rev. W. Grimm  
Rev. R. Holtz  
Rev. W. Petersen  
Rev. A. Ring  
Mr. P. Dahle  
Mr. E. Erickson  
Mr. H. Fischer  
Mr. W. Humphrey  
Mr. D. Korth  
Mr. F. Kapanke  
Mr. R. McMullen

**18. Miscellaneous:**

Rev. J. Gernander  
Rev. K. Hermanson  
Rev. C. Keeler  
Rev. D. Lillegard

Rev. S. Schmidt  
Rev. M. Smith  
Rev. T. Westendorf  
Rev. P. Zager  
Mr. J. Anderson  
Mr. H. Berg  
Mr. P. Chamberin  
Mr. J. Hoeft  
Mr. D. Hoepner  
Mr. A. Leborson  
Mr. W. Lieske  
Mr. G. Meyer  
Mr. L. Rude  
Mr. K. Welkener

**19. Pastoral Conference Records:**

Rev. P. Anderson  
Rev. T. Skaaland  
Rev. C. Wosje

**20. Resolutions:**

Rev. H. Bartels  
Rev. W. Frick

**21. Tellers:**

Rev. G. Smith  
Rev. A. Palmquist  
Rev. C. Dale  
Graduate T. Schmeling  
Candidate E. Hoeft  
Candidate J. Merseth

**22. Chaplain:**

Rev. T. Rank

**23. Head Ushers:**

Rev. M. Ernst  
Rev. R. Holtz

**24. Parliamentarian:**

Rev. G. Orvick  
Rev. J.B. Madson  
Rev. M. Tweit

**25. Assistant Secretary:**

Rev. M. Smith



# **President's Message & Report**

## PRESIDENT'S MESSAGE

Praise be to the Triune God in whom alone is salvation from sin, death, Satan and hell, and in whose name alone we are assembled here for the blessed soul-saving work that lies before us! I greet you especially in the name of our crucified and risen Lord Jesus who willingly gave his life so that we through faith in him are assured of life everlasting.

Have you ever been at a gathering where you felt out of place? (- I hope you feel quite at home here!) Maybe it was at a party, a class reunion, a certain kind of banquet. It's not a good feeling, is it? Of course, that depends on what kind of gathering we are talking about. Who would *not* want to feel totally out of place, if two weeks ago after church you walked into the Denny's Restaurant in Westland, MI, and realized you were in the middle of the Michigan Atheists' Sunday Brunch? Or maybe it is an experience similar to what one of our synod members related to me lately. He said he and his wife were visiting a large city of our nation and were shocked to observe unsuspectingly a parade that had little in it resembling an Ozzie and Harriet float with a waving Ward and June Cleaver at the helm. And that is an understatement. He was relieved not to have any children along as the crass display of homosexuality rolled on by.

We Christians, of course, are aliens and strangers in the world. When the apostle Peter wrote to Christians scattered in five regions of Asia Minor—at that time under fearful Roman dominion and today known as the Moslem country of Turkey—he referred to them not simply as “strangers in the world,” but “*elect* strangers in the world (1 Peter 1:1). Luther comments: “Since they had been converted to the faith, he does not call them common sojourners but *elect sojourners*; just as if he should say: you, while you were heathen and strangers and did not know God and had no hope...are now citizens with the saints and members of the family of God...partakers of all the heavenly riches in Christ.” Assuming the ultimate goal of eternal life through faith in Christ, the apostle could give this exhortation for his readers' day by day existence: *Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us* (1 Peter 2:11, 12).

How do we as “elect strangers” relate to and interact with this present world? What role, if any, do we have to play in society? Should our time and energy only be occupied in the realm of the church? We have chosen for our theme at this year's convention: **“Seek the Peace of the Land.”** Rev. David Thompson, our essayist, will take us through a study of Jeremiah 29:7, *Seek the peace and the prosperity of the city to which I have carried you. Pray to the Lord for it, because if it prospers, you too will prosper.* There is a role—an important one—for Christians to play in sowing seeds of positive influence in a society so prone to decadence. Our Lord's familiar words come to mind: *You are the salt of the earth* (Matthew 5:13). An early Christian writing called “The Epistle to Diognetus,” compares the existence of the believer in the world to the way the soul (in this present life) is encapsulated in the human body. “The soul is spread through all the members of the body, and Christians through the various cities of the world. The soul has its abode in the body, and yet is not of the body. So Christians have their abode in the world, and yet they are not of the world.” But lest we think the unknown author of this respected patristic writing was advocating any kind of separatism, we find this cogent description of Christians: “They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They marry like all others and they beget their children; but they do not cast away their offspring. They have their meals in common, but not their wives. . . They are in want of all things, and yet they abound in all things. They are dishonored, and yet they are glorified in their dishonor. They are spoken evil of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they

respect. Doing good they are punished as evil-doers; being punished they rejoice, as if they were thereby quickened by life" (*The Apostolic Fathers*, J. B. Lightfoot, Baker Book House reprint, 1976, p. 254).

Think of what Christians have to transmit. We do not have an empty way of life to pass on. In fact, it was from an empty way of life that we were redeemed. The apostle Peter told the Asia Minor believers the very news that lifts our spirits today: *For you know that it was not with perishable things such as silver and gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, so your faith and hope are in God* (1 Peter 1:18-21). When we consider from where we have come—by nature dead in sin and because of sin even an enemy of God!—we are moved with gratitude to praise our Redeemer. Jesus' holy blood was shed in order to exact in his own Person the full penalty for all of our transgressions in the sight of God's perfect justice. That's something no earthly ransom would or could ever attain! But what does this mean for our lives not only in church and at home, but also around our neighbors and in our interaction with government and in our social and civic activities across our great land? In all that we do we want Christ to be glorified. Even as we believers promote natural law in society's realm, a chief reason for doing so is to use it as a connecting link for the Christian preaching of the Law, which of course is the foreign and dissonant prelude to presenting the symphonic sweetness of the holy Gospel. But the natural law also is vital for society's preservation, and the church itself resides in society. So, the question is not *do* we get involved in society; it is how *best* to be involved. *For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again* (2 Corinthians 5:14, 15).

There is much that we can offer. We can show, for example, a great appreciation for the wonders of creation as illustrated artistically in Prof. Bill Bukowski's "Creation Fresco" in the Meyer Hall. The entire Trinity is portrayed in the act of the creation. While the unbelieving world around us does not know its holy and loving Creator, fellow Christians can use human reason, natural law and observations of creation for conversation openers toward the final goal that sees hearts touched with the powerful Means of Grace. Luther has stated: "If the natural law were not written or inscribed by God in the heart, one would have to preach for a long time before the conscience were struck. Because it is, however, in the heart beforehand, albeit in darkness and entirely pale, it is revived by the Word, so that the heart must confess that the commandments say that one is to honor and love God and serve him, because he alone is good and does good, not only over against the pious, but also over against the wicked" (St. L. III, 1052). May we, then focus our attention this convention on how we can better "Seek the Peace of the Land."

Martin Luther also said: "We should do our utmost to make peace prevail in our country, just as we should plow and sow to raise grain. To keep the peace, we should also be patient and friendly toward our neighbors. And our rulers should establish borders, build roads, and arm themselves against enemies and evil neighbors. But when all this has been done, one should say: 'Well, I have done everything necessary to keep the peace, and all that is required for defense. But all this is nothing. Lord God, give Thou Thy blessing to this work, and establish peace within our borders. Our efforts can do nothing, our plowing and sowing cannot produce the fruits we need, no matter how gladly we work at it.' Truly God will bless such faith in your diligence and such work for peace, and he will grant and maintain his gift of peace" (LW 14:119).

But how are we doing *inside the church*? Can we, for instance, as a small confessional Lutheran church body really make a difference? What can we as individual believers, as members of our local congregations and as members of our beloved ELS, do to affect the lives of people around us and of generations yet to be born? More than any worthy worldly dreams and goals affecting our material goods and energies, we want to

transmit precisely, promptly, powerfully and passionately the Word of God. There is nothing that can be substituted for the Word of God and the Sacraments as the antidote for the spiritually devastating stench reeked by our own sinful flesh and perpetrated by the wily Serpent and the evil world in which we live. Peter focused his readers on solid hope: *For you have been born again, not of perishable seed, but of imperishable, through the living and enduring Word of God* (1 Peter 1:24).

Recently a hockey stick manufacturing company has made a comeback. Years ago it had produced a large quantity of wooden sticks. But when the desire for a composite stick—one made of various parts—came along, the Minnesota company, run by brothers named Christian, almost went out of business. Now there has been a rebound in sales. Apparently many hockey players have found that the composite sticks have not been as good as the wooden ones. What looked so good at first could not replace the old tried and true!

God's Word alone is the tried and true. Substitutes have been offered and often religiously practiced. Feelings have failed. Medicines and vitamins last only so long. Exercise machines and aerobics help the body but cannot fill the void for the soul. Many emotion-driven worship services lacking clear Law-Gospel delineation may excite for a while, but they are unable to confront and comfort the soul with what it really needs. How vital to have worship services that focus on the Means of Grace! *The grass withers and the flowers fall, but the Word of the Lord stands forever* (1 Peter 1:25). Only the Word of God endures and it alone gives life, for it presents Christ. The eternal and almighty God has attached his saving power to his verbally inerrant and inspired Word and the holy precious Sacraments found in that Word.

Check the grass outside the front window at your home. How long will it be around?

After next week's cutting, where will the trimmings find their resting spot? The flowers and the grass teach us a powerful lesson. Moses wrote: *You sweep men away in the sleep of death; they are like the new grass of the morning—though in the morning it springs up new, by evening it is dry and withered* (Psalm 90:5, 6). Man is ephemeral, i.e., short-lived and fleeting, except for one thing—he has a soul. Where in eternity will this soul reside? Jesus said: *Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell* (Matthew 10:28). The life and death issue of embracing our Lord Jesus Christ as the One come in the flesh for the atonement of our sins cannot be taken lightly or treated as simply a priority in a spectrum of honorable alternatives. Knowing Christ is the whole enchilada! *What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?* (Matthew 16:26) Yet, listen to this from our Lord: *Whoever believes in me, as the Scripture has said, streams of living water will flow from within him* (John 7:38).

Can we as a synod be of significance in channeling the water of life that gives new birth?

Does 2004 present a glass of opportunities that is half full or half empty as we direct people to the fount where there is the washing of regeneration and renewing of the Holy Spirit?

Around us we find demographically altered neighborhoods with multifarious nationalities. They can be touched with the Gospel, and in turn the saving news may even reach destinations way beyond imagined borders. We live in an age that groans unwittingly for spiritual intervention. We have financial capabilities that defy the paltry pocketbooks of many previous generations. Plopped on our doorsteps sit opportunities not experienced by previous generations: We of course have unparalleled technological resources. There is access to instant communications—the web, cells, emails, and now videophones. A number of these things also present serious challenges to the Christian way of life. But we move forward trusting that God has a mission purpose for us to be placed in our present locale, in our synod and in our vocations at this moment in time. *Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms* (2 Peter 4:10).

More pointedly, what can we do for our children? You have been hearing much this

year about the Lutheran Schools Initiative (LSI). The LSI is a proposal for our synod to establish a foundation/fund to underwrite startup costs for Lutheran elementary schools in conjunction and cooperation with local congregations. Such a fund would be more substantial in resources and in scope than the current annual proceeds coming from the 1992 "His Truth for Our Youth" offering. We are grateful for the support that has come from the "His Truth for Our Youth" offering; to this date, about \$283,000 has been awarded from the "His Truth for Our Youth" fund in order to assist Lutheran elementary schools. Monies from the "His Truth for Our Youth" fund cannot be used for salaries or other current operating expenses. The LSI proposal, if adopted, should enable our synod to develop more schools and to do so in vicinities deemed to be choice locations for outreach. The BEY has been operating with a policy that up to \$50,000 is the amount of help that could be given to a congregation wishing to start a school, assuming that the congregation meets criteria set by the board for the school's viability and the congregation demonstrates its own support. Wouldn't it be wonderful if that amount could be substantially increased? Wouldn't it be a blessing also to be able to approach specific churches and ask on behalf of the synod if they would consider sponsoring a school if/when major funding could be provided (both in terms of grants and loans)? Might it even be the case where as a synod we could establish a school or preschool simultaneous with the start of an exploratory mission?

The Lutheran Schools Initiative is a new and aggressive concept for our synod, but one that I believe is necessary and will—God willing—prove highly beneficial for our synod in the years to come. The Board for Education and Youth is recommending that the synod immediately establish a foundation/fund to be managed by the Board of Trustees. The Board of Trustees also is behind the initiative and in an addendum to its report is suggesting that the synod consider designating the next synod-wide offering for the LSI. Might there be individuals even at this convention who may be interested in establishing a bequest or endowment for such a worthy initiative? God has blessed us with many resources. How can we use what he so graciously has given us to serve the young so that they have the true heritage—God's holy Word that lasts to eternity?

What a blessing the Lutheran Schools Initiative can also be for our Bethany Lutheran College and our Bethany Lutheran Theological Seminary. The college now has the Elementary Education major. If we develop more schools, we are in a position to fill these ELS schools with our own graduates. Then too, who can underestimate the value of new grade schools in the early recruitment for our college and seminary? A priority for our synod has been youth leadership. Will not many who benefit from our Lutheran elementary education system be the leaders of tomorrow's church? Many of us in attendance here today are grateful for parents and teachers who saw the Lutheran elementary school as a venerable agency used by God the Holy Spirit to inculcate in our minds the great doctrinal truths set forth in Luther's Small Catechism? (This June 21—my now-sainted mother's birthday—makes me even more acutely aware of this gratitude.)

Are we as passionate in *desiring* Lutheran schools as were our early synod fathers? We provide you with some samplings from years past.

I am fully convinced that this is our most important home and foreign mission: To establish English-language Lutheran schools for children to which there are gathered all the children one can get, in order to instruct them about God's great love to all men and to bring them up to be conscientious Christians and citizens.

President's Address, 1922, Rev. George Gullixson

If there is any matter of importance for us, which the Synod ought to take up now with strength and enthusiasm at the beginning of this new era, then it is our children's schools.

President's Address, 1923; Rev. George Gullixson quoting Dr. U. V. Koren

When we consider what our brethren in the Missouri and Wisconsin synods

have lived to see in this regard, then it can do nothing other than both shame and encourage us. Shame us, when we look at what we are and have in the Norwegian Synod, but encourage us when we look to the future with the firm determination of wanting to follow their example in the matter of schools. . . If we want to secure our future as the Norwegian Synod, if we want to live as an evangelical Lutheran church body, then we must take courage and ask God for grace to begin immediately with this simple daily work of bringing up our children in the nurture and admonition of the Lord.

President's Address, 1923, Rev. George Gullixson

When we are about to begin a new period in the history of our Synod, may we all bear in mind that the future of our church depends upon the training that we will give our children. Never has there been a greater need for Christian day schools. True, such schools are not popular with the great masses, but they are precious in the eyes of the Good Shepherd, and His blessing will rest upon all those who labor faithfully to bring the little children to him by means of the Christian Day School.

*Grace for Grace* (Lutheran Synod Book Co., 1943), S. C. Ylvisaker

Our Christian schools are most important tools in educating for eternity. Christian parents, knowing the dangers of the environment and the philosophy which persists so much in our state schools, wonderfully good and efficient as they are otherwise, will earnestly make use of every Christian educational agency possible. . . The schools which serve in the very best way in educating for eternity are our full-time parish schools, Christian high schools and colleges. For here young people not only learn the way of life, but they are taught by teachers consciously seeking to implant the Christian way of life in the young people entrusted to their care. In such full-time Christian schools God's Word controls and permeates everything in education."

1966 Convention Essay, "Educating for Eternity," Rev. Luther Vangen

The church-related school, which does not face the problem of religious pluralism and is free to teach Biblical doctrines, can do much more specific work in Christian education. . . This school enables the child to experience a totally Christ-centered program, a program which focuses the application of God's word on him and on all areas of his life. Daily instruction in God's Word encourages him to struggle against sin, to seek forgiveness in Christ, and to grow in love and service to God and man.

1987 Convention Essay, "Christian Education," Ray Diepenbrock

Last year at our convention we heard these statistics from our 2003 essayist:

Today, our synod's congregations, with ninety-five teachers, conduct fifteen Christian day schools in addition to congregations which operate preschools only. Representing 11% of our congregations and educating 1,232 students or at least 28% of our children, this is the largest number of schools and students in our existence! By contrast, Wisconsin Synod conducts 359 schools for 44% of its children and the Lutheran Church-Missouri Synod conducts 1,031 schools for 27% of its children. At the same time, the congregations of the Evangelical Lutheran Church in America operate 155 elementary schools and in those schools only 24% of the students are members of that church body.

2003 Convention Essay, "A Table in the Wilderness," Rev. Craig Ferkenstad

God has not revealed how many new schools may be started in our synod in the next ten, twenty, thirty years. But he has told us how much he loves our children—no less than all of us. He wants them to be guarded against the dangers of secularism. He wants them to be protected from immorality. He wants them to grow in baptismal grace. He wants these lambs to remain faithful followers of in his fold. He wants them one day to pass along the good grazing ground to other lambs yet to appear on the scene. We ask God's guidance and direction and blessing upon our consideration of the LSI.

One more item I would like to mention. We live in a highly ecumenical age where

temptations scream at us to yield on points of doctrine or at least to adjust our confessional Lutheran practices for fear that we will become isolationists. We cannot, however, afford to yield. It is *God's* doctrine. And our practice wants to highlight this crucial fact. True love for others can only be maintained if first and foremost true love is directed to God's Word and to the correct exposition of that Word as shown in our Lutheran Confessions. I would hope that every pastor, every lay delegate—yes, every member of our Evangelical Lutheran Synod—would treasure and embrace the doctrine of church fellowship, for without it and without the corresponding practice, the floodgates of error and pluralism would quickly spring open on our blessed city set on a hill and eventually even the pivotal message of that skull-shaped hill long ago would be eroded. But our great Lord who has taught us to observe all things as he has commanded us (Matthew 28:20) promises to be with us to the very end of the age as we eagerly devote ourselves to the Holy Book.

The sainted Theodore Aaberg who wrote our beloved ELS history, concluded his book (*A City Set on a Hill*) with this excellent reminder for our synod:

Truth, as a body of doctrine, can indeed be set before a people by the preceding generation, but each succeeding generation must, through the Holy Spirit, make this truth its own as a part of its very faith and life before it can actually be said to possess it. There is in this sense no continuity to synodical history. Each succeeding generation must start all over again. In this way alone is a synod spared from offensive pride, dead orthodoxy, and liberalism. In this way alone is a new generation enabled to sing: 'God's Word is our great heritage' (p. 265).

May God's blessings rest upon our convention and upon all that we do in our Evangelical Lutheran Synod.

*John A. Moldstad, president*

# PRESIDENT'S REPORT

## INSTALLATIONS AND ORDINATIONS

The Rev. Karl Anderson was installed as pastor of Heritage Lutheran Church, Apple Valley, Minnesota, on June 29, 2003. Circuit Visitor, the Rev. Erwin Ekhoﬀ, preached the sermon and performed the rite of installation. The Rev. Fred Kogler (WELS), vacancy pastor, was liturgist. Other area pastors participating were the Reverends David Russow, Daniel Basel, Craig Ferkenstad, Robert Lawson, Sr., and John Smith.

Mr. Erich Hoeft was installed as vicar at Grace Lutheran Church, Vero Beach, Florida, on June 29, 2003. Pastor John Petersen preached the sermon and performed the rite of installation.

Candidate of Theology Glenn Smith was ordained and installed as pastor of Beautiful Saviour Lutheran Church, Springboro, Ohio, on July 6, 2003. Missions Counselor, the Rev. Steven Petersen, preached the sermon and the Rev. Kenneth Mellon was liturgist. The Rev. Paul Lehenbauer was also present and participated in the laying on of hands.

Our Savior Lutheran Church, Naples, Florida, installed Mrs. Karen Klug as preschool teacher for its school on July 6, 2003.

Mr. Timothy Schmeling was installed as vicar of Apostles Evangelical Lutheran Church, Ukiah, California, on July 6, 2003. Supervising pastor, the Rev. Jeffrey Smith of Living Word Lutheran Church (WELS), Petaluma, California, preached the sermon and performed the rite of installation.

Candidate of Theology Andrew Palmquist was ordained and installed as pastor of Our Savior Lutheran Church, Lakeland, Florida, on July 13, 2003. Missions Counselor, the Rev. Steven Petersen, preached the sermon, the Rev. Charles Keeler was liturgist and Circuit Visitor, the Rev. Joel Willitz, performed the rites of installation and ordination. Other area pastors participating were the Reverends John Petersen, Herbert Huhnerekoch, Richard Fyffe, Michael Dale, and Greg Sahlstrom.

Miss Rachel Freer was installed as kindergarten and first grade teacher of Our Saviour Lutheran School, Lake Havasu City, Arizona, on July 27, 2003. Pastor Timothy Hartwig preached the sermon and performed the rite of installation.

Mr. Timothy Schubkegel was installed as principal and teacher of grades 5-8 of Our Saviour Lutheran School, Lake Havasu City, Arizona, on August 3, 2003. The Rev. Herbert Huhnerekoch delivered the sermon and Pastor Timothy Hartwig performed the rite of installation.

The Rev. Matthew Thompson was installed as pastor of Christ Lutheran Church, Windsor, California, on August 3, 2003. The Rev. William Stehr preached the sermon and performed the rite of installation. Vicar Timothy Schmeling was liturgist and the Rev. Jeffrey Smith (WELS) was lector.

Mr. Matthew Fager was installed as teacher at Bethany Lutheran School, Port Orchard, Washington, on August 3, 2003. Pastor Anthony Pittenger preached the sermon and performed the rite of installation.

Mr. Joshua Gregovich was installed as 4<sup>th</sup> grade teacher at King of Grace Lutheran School, Golden Valley, Minnesota, on August 3, 2003. Pastor Erwin Ekhoﬀ preached the sermon and Pastor David Russow was liturgist and performed the rite of installation.

Mr. Ryan Rathje was installed as 7<sup>th</sup> grade teacher at Holy Cross Lutheran School, Madison, Wisconsin, on August 17, 2003. Pastor Bernt Tweit preached the sermon and Pastor Mark Bartels performed the rite of installation.

The Rev. William Grimm was installed as pastor of St. Paul's Lutheran, Portage, Wisconsin, and Newport Lutheran, Wisconsin Dells, Wisconsin, on August 17, 2003. Circuit Visitor, the Rev. Jonathan Madson, preached the sermon and the Rev. Nathan Krause was liturgist and performed the rite of installation. Other area pastors who participated in the service were as follows: Bernt Tweit, Richard Lehmann, Paul Sullivan, Mark Rogers, Carlton Sielaff, and Gary Johnson (WELS).

Miss Elizabeth Krause was installed as 6<sup>th</sup> grade teacher at Holy Cross Lutheran School, Madison, Wisconsin, on August 24, 2003. Pastor Bernt Tweit preached the

sermon and Pastor Mark Bartels performed the rite of installation.

The Rev. Tom Westendorf was commissioned as pastor of Saved by Grace Lutheran Church, Medford, Oregon, on September 28, 2003. Missions Counselor, the Rev. Steven Petersen, preached the sermon and performed the rite of commissioning. The Rev. James Braun was liturgist and the Reverends Steven Sparley and Frank Fiedler were lecturers. Saved By Grace Lutheran Church was a former WELS mission congregation which was adopted by the ELS.

The Rev. Jeff Londgren was installed as pastor of Trinity Lutheran Church, Rogers City, Michigan, on November 23, 2003. The Rev. Bruce Schwark preached the sermon and performed the rite of installation.

Mr. Piet Van Kampen was installed as vicar at Bethany Lutheran Church, Port Orchard, Washington, on January 4, 2004. Pastor Anthony Pittenger preached and performed the rite of installation.

Candidate of Theology Christopher Dale was ordained and installed as pastor of Calvary Lutheran Church, Ulen, Minnesota, and Our Savior's Lutheran Church, Hawley, Minnesota, on January 18, 2004. The Rev. Rodger Dale preached the sermon and Circuit Visitor, the Rev. Ernest Geistfeld, performed the rites of installation and ordination. Prof. Mark Harstad was liturgist. Other area pastors participating in the service were Joseph Abrahamson, Rolf Preus and Arlen Dethlefsen.

## DEDICATIONS

The new Ottesen Museum and Mission Office Building was dedicated on Synod Sunday, June 15, 2003. The Dedication Service was held at 4 Browns Court where the congregation gathered following the afternoon festival service in Trinity Chapel. Speakers were the Rev. George Orvick, Director of the Department of Archives and History, and the Rev. Steven Petersen, Missions Counselor for Home and Foreign Missions. The Rev. John A. Moldstad, synod president, was the officiant.

Our Saviour Lutheran Church, Lake Havasu City, Arizona, dedicated its new school building on August 3, 2003. Former pastor, the Reverend Herbert Huhnerkoch, preached the sermon and Pastor Timothy Hartwig performed the rite of dedication.

On October 12, 2003, Synod President John Moldstad preached for the morning service at Parkland Lutheran Church, Tacoma, Washington, in celebration of the 110<sup>th</sup> anniversary of the congregation and the dedication of its new narthex, organ, and piano. Pastors Harry Bartels, Glenn Obenberger, and Alexander Ring participated in the service of dedication.

Our Savior's Lutheran Church, rural Princeton, Minnesota, dedicated its new fellowship hall on October 19, 2003. Synod President John Moldstad was guest speaker at the morning service and Circuit Visitor, the Rev. Erwin Ekhoft, was guest speaker for the afternoon dedication service. Pastor Timothy Zenda performed the rite of dedication.

The congregation at Reynoso, Peru, dedicated its new school on Reformation Day, October 31, 2003. The name of the school is Martin Luther School.

On April 18, 2004, Beautiful Saviour Lutheran Church, Springboro, Ohio, dedicated a rental facility for its worship site. The building, which seats approximately 80, is the former community post office and is located at the center of town. Missions Counselor, the Rev. Steven Petersen, delivered the sermon and Pastor Glenn Smith performed the rite of dedication.

On April 25, 2004, Family of God Lutheran Church, Fort Mohave, Arizona, dedicated a new sanctuary. The building which will seat approximately 190 was constructed by Builders for Christ, an agency of WELS Kingdom Workers. Missions Counselor, the Rev.



Ottesen Museum

Steven Petersen, delivered the sermon and Pastor Lawrence Wentzlauff performed the rite of dedication.

## ANNIVERSARIES

On June 15, 2003, worshipers came to Trinity Chapel for a service of thanksgiving for the establishment of the Old Norwegian Synod 150 years ago. The Rev. Frederick Theiste preached the anniversary sermon and the Rev. Daniel Basel conducted the liturgy with Prof. Dennis Marzolf as organist.

Our Savior Lutheran Church, Belview, Minnesota, celebrated its 75<sup>th</sup> anniversary on July 27, 2003. The Rev. Paul Anderson preached the sermon and the Rev. Tosten Skaaland was liturgist. The Reverends Martin Teigen and Paul Haugen spoke during the afternoon program. All of the pastors participating had at one time served as pastors of the congregation.

Faith Lutheran Church, East Jordan, Michigan, celebrated its 100<sup>th</sup> anniversary on August 10, 2003. Synod President John A. Moldstad was the festival speaker and the Rev. Karl Schmugge (WELS) was the liturgist. Since part of the history of the congregation involved the operation of a small Lutheran Elementary School, a school reunion was also included in the celebration. Afternoon guest speaker was the Rev. John Melke (WELS), a former student of the school.

Redeemer Lutheran Church and School, Yelm, Washington, celebrated the 25<sup>th</sup> anniversary of becoming an independent congregation on August 10, 2003. The morning service was led by Pastor Victor Settje. The first called pastor, the Rev. Paul G. Anderson, was guest preacher for the 4:00 p.m. celebration worship service, with Pastor Settje serving as liturgist.

Richland Lutheran Church, Thornton, Iowa, celebrated its 120<sup>th</sup> anniversary on September 14, 2003. The Rev. John A. Moldstad, Sr., pastor of the congregation from 1957-1965, was guest speaker for the morning service. ELS President Emeritus George Orvick, a son of the congregation, was the speaker for the afternoon festival service.

Ascension Lutheran Church, Eau Claire, Wisconsin, celebrated its 50<sup>th</sup> anniversary on September 21, 2003. Pastor Paul Sullivan was preacher for the morning worship service and former pastor, the Rev. James Krueger, was guest preacher for the afternoon festival service.

Our Savior's Lutheran Church, rural Bagley, Minnesota, celebrated its 50<sup>th</sup> anniversary on September 28, 2003. An anniversary service was held with founding pastor, the Rev. John A. Moldstad, Sr., preaching and former pastor, the Rev. Robert A. Lawson, Sr., serving as liturgist.

Pilgrim Lutheran Church, Waterloo, Iowa, celebrated its 40<sup>th</sup> anniversary on October 19, 2003. Missions Counselor, the Rev. Steven Petersen, a son of the congregation, preached for the festival service.

Trinity Lutheran Church, Brewster, Massachusetts, celebrated its 30<sup>th</sup> anniversary on November 16, 2003. The congregation began as a preaching station in 1946 under the Rev. C. A. Moldstad, and was known as the "Brewster Lutheran Mission." In 1973 the congregation was formally organized with its new name.

Bethany Lutheran Church, Princeton, Minnesota, celebrated its 50<sup>th</sup> anniversary on October 26, 2003. The Rev. Theodore Gullixson, whose father had been pastor of the congregation, was the preacher for the 4:30 p.m. festival service. Pastor Robert Lawson, Sr. served as liturgist.

Good Shepherd Evangelical Lutheran Church, Indianola, Iowa, celebrated its 5<sup>th</sup> anniversary on Saturday, February 21, 2004, at a 4 p.m. service. The Rev. Karl Heck, pastor of St. Timothy Ev. Lutheran Church in Williamsburg, Iowa, was the guest preacher.

Grace Lutheran Church, Hobart, Indiana, celebrated its 10<sup>th</sup> anniversary on March



Ascension Lutheran Church

21, 2004. President Emeritus George Orvick was guest preacher.

Messiah Lutheran Church, Omro, Wisconsin, celebrated its 10<sup>th</sup> anniversary on April 25, 2004. President John A. Moldstad was guest speaker for the special service.

Our Savior's Lutheran Church, Elderon, Wisconsin, celebrated the 85<sup>th</sup> anniversary of its re-organization on Sunday, May 23, 2004. President Emeritus Wilhelm W. Petersen, a former pastor of the congregation, was the guest speaker. The host pastor, Rev. Tosten Skaaland, served as liturgist for this special occasion.

### **ANNIVERSARIES OF BETHANY WOMEN'S AUXILIARIES**

The Bethany Auxiliary of Northern Iowa celebrated the 50<sup>th</sup> anniversary of its organization at a special meeting held at Scarville Synod Lutheran Church, Scarville, Iowa, on September 8, 2003. The first meeting had been held at First Shell Rock Lutheran Church, Northwood, Iowa, on October 13, 1953.

Norseland Lutheran Bethany Auxiliary also observed its 50<sup>th</sup> anniversary of its first meeting on April 21, 1953. Both auxiliaries received plaques from Bethany College in commemoration of their anniversaries.

### **MORTGAGE BURNING**

Gloria Dei Lutheran Church, Saginaw, Michigan, celebrated the paying off of its church property with a mortgage burning ceremony during the regular worship service on June 29, 2003.

### **THE FOLLOWING ANNIVERSARIES OF ORDINATION ARE BEING OBSERVED THIS YEAR:**

The Rev. Jerrold Dalke      25 years

The Rev. Rolf Preus      25 years

### **40<sup>th</sup> ANNIVERSARY CELEBRATION**

Faith Evangelical Lutheran Church of Clara City, Minnesota, observed the fortieth anniversary of Pastor Carl Wosje's ordination into the Office of the Public Ministry in a special worship service on Sunday, June 22, 2003. The Gospel message was given by Pastor Wosje's son-in-law, the Rev. Theodore Bodjanac, of Resurrection Lutheran Church (WELS) of Phoenix, Arizona. The officiant at the altar was the Rev. John Smith of English Lutheran Church in Cottonwood, Minnesota.

### **COLLOQUY**

The Rev. Jong-In Kim was colloquized on April 16, 2004, and found to be in doctrinal agreement with the Evangelical Lutheran Synod. Rev. Kim attended our Bethany Lutheran Theological Seminary for two years.

### **MEMBERSHIP REQUESTS**

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

The Rev. Thomas Westendorf, pastor of Faith Lutheran Church, Medford, Oregon, by transfer from the Wisconsin Evangelical Lutheran Synod

The Rev. Glenn Smith, pastor of Beautiful Saviour Lutheran Church, Springboro, Ohio

The Rev. Andrew Palmquist, pastor of Our Savior Lutheran Church, Lakeland, Florida

The Rev. Jong-In Kim by colloquy on April 16, 2004

Mr. Joshua Gregovich, teacher at King of Grace Lutheran School, Golden Valley,



Rev. Andrew Palmquist, Rev. Christopher Dale, Rev. Thomas Westendorf, Rev. Glenn Smith

Minnesota, by transfer from the Wisconsin Evangelical Lutheran Synod  
The Rev. Christopher Dale, pastor of Calvary Lutheran, Ulen, MN, and Our Savior's  
Hawley, MN

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

Mr. Allen Labitzky was appointed to the Board for Education and Youth.

The Rev. John Smith resigned from the Board for Stewardship in January 2004. The Rev. Mark Rogers was appointed to fill the vacated position until convention time.

Mr. Joel Petersen was appointed to serve as a temporary advisory member to the Board for Christian Service. He has been assisting the special committee studying health insurance issues.

Prof. Michael Smith resigned from the Board for Evangelism in September 2003. Rev. Cory Hahnke was appointed to the Board for Evangelism to fill the unexpired term.

Mrs. Kathy Sutton resigned as principal and upper grades teacher at Princeton Ev. Lutheran School in September 2003.

The Rev. Klebe Brumble resigned from the Board of Regents. He was serving as a Type B Regent which means the position is filled by an election by the Board. The Rev. Joel Willitz was appointed as a Type B member of the Board of Regents. This appointment requires ratification by the convention in June.

Prof. Erling Teigen was appointed to the Synod Review Committee to fill the vacancy created by the death of the Rev. Alf Merseth.

The Rev. Mark Tuffin, North Adelaide, South Australia, has resigned from the clergy roster of the Evangelical Lutheran Synod.

Mr. Robert Hill, teacher from School of Martin Luther, Czech Republic, transferred to the WELS South Central District, Scroggins, Texas, as of June 8, 2004.

## **ELS CONGREGATIONS TRANSFERRED TO WELS**

The membership of Emmaus Ev. Lutheran Church, Chicago, Illinois, was transferred to the Wisconsin Ev. Lutheran Synod on October 6, 2003.

The membership of St. Mark's Ev. Lutheran Church, Chicago, Illinois, was transferred to the Wisconsin Ev. Lutheran Synod on October 6, 2003.

## **RETIREMENTS**

The Rev. Martin Doepel retired as pastor of the St. Paul's, Portage, Wisconsin, and Newport, Wisconsin Dells, Wisconsin, parish on June 30, 2003.

The Rev. Carl Wosje, pastor of Faith Lutheran Church, Clara City, Minnesota, is retiring in June of 2004.

The Rev. Harold Vetter, pastor of Redeemer Lutheran Church, Iola, Wisconsin, is retiring in June of 2004.

## **DEATHS**

Mrs. Beauferd Anderson was taken to her heavenly home on Sunday, January 4, 2004. Pastor Glenn Obenberger preached for the memorial service which was conducted at Parkland Lutheran Church, Tacoma, Washington, on January 10, 2004. Her ashes were taken to rest beside her husband at the Mt. Tahoma National cemetery in Kent, Washington.

The Rev. Alf Merseth was taken to his heavenly home on February 8, 2004. The funeral service was held on February 13, 2004, at Lime Creek Lutheran Church, rural Lake Mills, Iowa, a member of the five-point parish which Pastor Merseth had served from 1966 to May 2001. Seminary President Gaylin Schmeling preached the sermon and Synod President John A. Moldstad spoke on behalf of the synod. The committal service was in the Somber Lutheran Church cemetery.

Mrs. Lorna Unseth, widow of the late Rev. Eivind Unseth, was called to her eternal rest on February 13, 2004. The funeral service was held on Sunday, February 15, 2004, at Good Shepherd Lutheran Church (WELS) in West Bend, Wisconsin. The committal service was on Monday, February 16, at Trinity Lutheran Cemetery (ELS), West Bend,

Wisconsin.

Mrs. Elna Teigen, wife of Bethany President Emeritus B. W. Teigen, was called to her heavenly home on February 28, 2004. The funeral service was held on March 5, 2004, at Mt. Olive Lutheran Church, Mankato, Minnesota, with Pastor Donald Moldstad preaching the sermon. The committal service was at Woodland Hills Memorial Park.

The Rev. Paul Petersen was called to his heavenly home on March 17, 2004. The funeral service was held at Holy Cross Lutheran Church, Madison, Wisconsin, on March 20, 2004. Pastor Mark Bartels preached the sermon and Pastor Bernt Tveit served as liturgist. Circuit Visitor, the Rev. Jonathan Madson, spoke on behalf of the synod. The committal service was at Roselawn Memorial Park in Monona, Wisconsin.

### **LUTHERAN SCHOOLS INITIATIVE (LSI)**

The Board for Education and Youth has completed its study of the LES Memorial (Lutheran Elementary Schools) assigned at last year's convention. It is recommending that the synod implement aspects of the memorial that will assist in developing an education foundation for the establishment of new Lutheran elementary schools. In anticipation of the convention's approval, your president appointed an ad hoc committee to begin the necessary plans for the solicitation of funds for such a foundation.

Truly, the goal of this initiative is a worthy one: influencing the lives of young people with the Word of God and giving them a solid footing in a world that is increasingly inimical to the Gospel. In my column for the February 2004 issue of the *Lutheran Sentinel*, highlights of the LES Memorial were listed: "...having our synod declare Lutheran elementary education a high operational priority; undertaking an aggressive program in the synod to develop more schools; and establishing an educational foundation to solicit substantial funding for carrying out the goals of this mission for our children." The column also contained this important quotation from our synod's first president, the Rev. Bjørg Harstad: "Now, dear fellow Christians, let us be reminded of the Lord's word that children are a heritage of the Lord.... they are immortal souls created for eternal life, redeemed with the blood of his Son and born again by the Holy Spirit to be fellow heirs of Christ ... Let this [starting and maintaining schools] be our chief concern and a life-and-death matter in all our life and work. We understand that the child's life up to its 12<sup>th</sup> or 15<sup>th</sup> year is the most important time of its development. It is then that its understanding, will and conscience are going to be enlightened, enriched, strengthened and nurtured. For this purpose God has given us his Gospel which is the power of God unto true happiness and blessedness" (1919 convention address).

By establishing schools through the LSI, congregations will be assisted in training and also retaining their youth. The schools can serve as evangelism tools in their communities. They can play an important part in encouraging future church leaders, as well as in recruitment for our Bethany College. With the Elementary Education degree now offered at our Bethany Lutheran College, we ought to be able to provide parishes with qualified teachers for any new schools.

We ask for God's direction in reaching a decision on this important endeavor. May our synod look for appropriate avenues to continue the work of the great commission.

### **ELS MISSION WORK**

Our Lord has given to His church the command: "Go into all the world and preach the good news to all creation" (Mark 16:15). This, of course, is one of the most important reasons why we exist as a synod. We want to combine all of our resources and strengths as a church body (e.g., Means of Grace focusing, praying, educating trained workers, financial giving, etc.) to impact the lives of more and more people with the saving Gospel of Christ. We give thanks and praise to God for the blessings he has showered upon our ELS in the areas of foreign and home missions. Yet, we do not wish to remain idle, resting on past achievements. There is still much work to be done. There are more individuals and families to reach. There are more countries where the message of full redemption for sinners must penetrate.

Can our synod be of help? Can we open more home missions? Besides Peru and Chile, can we / should we consider taking on other fields, such as India and Korea? Let us pray that God will give us guidance to use our resources wisely for the advancement of His kingdom.

Dare we think that *time* is not of an essence? Jesus says, "Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book" (Revelation 22:7). When Paul and Barnabas preached at Pisidian Antioch, we are told: "...and all who were appointed for eternal life believed" (Acts 13:48). *God* works the results of faith in the hearts of sinners. We are only His servants who are used to spread the Word. But how eager we are to have all know that they have a Savior who has paid in full the penalty price for their sins, and that this One is returning soon!

## **WOMEN'S MISSION SOCIETIES**

In Luke chapter 8 mention is made of a number of women who traveled with the Lord and His disciples and rendered their assistance in the kingdom work. Mary Magdalene, Joanna, Susanna and others are cited. Scripture says: "These women were helping to support them out of their own means" (Luke 8:3).

Today too we have women who are of great help in our local churches and also in the mission work that we are doing as a synod. We especially wish to acknowledge and thank the women who have participated in the various women's mission societies throughout this past year. The projects they have supported through Cross-stitch have greatly benefited our mission work in Peru, Chile, Korea and in the United States.

## **INDIA FIELD**

Missions Counselor Steven Petersen and Peru Missionary Terry Schultz visited Lutheran Mission of Salvation, India (LMSI) churches, accompanied by Rev. & Mrs. E. P. Kauffeld (WELS) and Rev. and Mrs. Shawn Kauffeld (WELS). The Schwan Foundation is willing to provide the funding for LMSI, which is comprised of approximately 10,000 souls. Our Board for Foreign Missions is determining if it can serve as "sponsor-supervisor." The report of the field visit indicates encouraging prospects for further mission work.

## **FOUR CORNERS MISSION SOCIETY**

During the course of this past year, correspondence has taken place between your president and Four Corners Mission Society (FCMS), which sponsors the work of Missionary Jim Krikava in Prague, Czech Republic. While our synod has been interested in seeing the advances made in promoting Christ's gospel in Eastern Europe, we note that Four Corners Mission Society does not currently have church-related status in our synod. It is our recommendation that Four Corners be urged to apply for this status. Having church-related status would give the work of FCMS more publicity and enable a wider appeal in support of its work. It would also provide Four Corners with a certain amount of synodical oversight that is necessary for such a mission organization. It is our understanding that FCMS will be including this item on its agenda for its regularly scheduled annual meeting this summer.

## **REPORT FROM THE PRESIDIUM'S COMMITTEE ON MINISTRY (PCM)**

The members of the Presidium's Committee on Ministry appointed in 2002 are: Rev. Erwin Ekhooff (co-chair), Prof. Erling Teigen (co-chair), Rev. Karl Anderson, Rev. Mark Bartels, Rev. Jerry Gernander, and Rev. Alex Ring. Your president and also the vice president serve as advisory members to this ad hoc committee.

On February 2 of this year the committee turned over its initial draft to the president. At that time, it was decided (in consultation with the committee) that a joint meeting be arranged between the special committee and our synod's elected Doctrine Committee. A cordial and fraternal meeting occurred between these two groups on March 22. The day was dedicated to a point-by-point discussion of the PCM's statement. Following the joint meeting, your president requested that the PCM hone

and edit its February 2 draft, preparing it for general distribution to our synod's pastors and their congregations.

We are anticipating that the study theses drafted by the PCM will be sent to all the pastors before the time of this year's convention. If lay delegates to the 2004 convention would like to obtain a copy, they are urged to pick one up at a designated table in the lobby of the convention hall.

There is no intention of bringing the theses before this year's convention for adoption. Ample time for the discussion of the statement is being scheduled for the October 6-8, 2004, ELS General Pastoral Conference. Congregations also are urged to study the document with their pastors. We encourage all who are interested to pass along any comments, questions and/or suggestions to the committee by way of submitting the remarks in letter form or by email to the synod president by September 1. The deadline of September 1 will enable time to categorize the responses for the October conference.

Your president has asked the Doctrine Committee to provide a review of the PCM's statement. Hopefully this review will be completed by the end of this summer and made available for distribution at that time.

Let us continue to pray the Lord of the church to use this orderly procedure of study and discussion for the glory of His name, for the preservation of the truth, and for the sake of confessional unity in our midst. We trust that God will bless our efforts, as we remember the exhortation from the apostle Paul to the Christians at Ephesus: "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).

### **WISCONSIN EVANGELICAL LUTHERAN SYNOD (WELS)**

Your president brought greetings to the Wisconsin Evangelical Lutheran Synod at its 57<sup>th</sup> biennial convention held in Watertown, Wisconsin, July 28 - August 1, 2003. Pres. Gaylin Schmeling also was in attendance on behalf of our Doctrine Committee. "Peace through Jesus: Know it, Live it, Share it" served as the theme of the convention. The convention resolved to focus WELS mission efforts on the continent of North America. A special presentation recognized the development of the Lutheran Church of Indonesia (Geraja Lutheran Indonesia). WELS officially declared fellowship with this church body at its 2003 convention. Our ELS Doctrine Committee is recommending to our convention this year that our synod also formally declare itself in doctrinal fellowship with Gereja Lutheran Indonesia.

We continue to exercise close ties with our sister synod. Every other year our Doctrine Committee meets with the WELS Commission for Inter-Church Relations (CICR). This past September such a meeting was held in Milwaukee, Wisconsin. In the off years when the Doctrine Committee and the CICR do not meet, the ELS/WELS Evangelical Lutheran Confessional Forum (ELCF) gathers for discussions of joint concerns in areas of work common to our synods. The next meeting of the Forum is set for October 4-5, 2004, at the Marvin M. Schwan Retreat & Conference Center.

May the Lord bless the relationship that we have with our sister synod. We pray that He keeps us constantly united in the confession of the one true faith and opens doors for our churches to share the pure, life-saving Gospel of Christ with many others.

### **CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE (CELC)**

During May 22-June 5, 2004, the Theological Commission of the CELC ( Prof Lyle Lange, WELS; Prof. Gaylin Schmeling, ELS; Dr. Gottfried Herrmann, ELFK, Germany; Prof. Salimo Hachibamba, LCCA, Zambia; the Rev. Takeshi Nadaira, LECC, Japan; and Prof. Em. Armin Panning (CELC president, *ex officio*) met in Africa. The commission is preparing a statement on "The Person and Work of Christ." While in Zambia, members of the commission also lectured at the seminary in Lusaka.

The nineteen church bodies representing the Confessional Evangelical Lutheran Conference are making preparations for attending the fifth CELC triennial convention in Tokyo, Japan, May 31-June 2, 2005. The host church will be the Lutheran Evangelical Christian Church (Japan). "Eagerly Await the Savior" (Philippians 3:20-21) will serve as the 2005 theme, around which five essays are scheduled for presentation.

The Ukrainian Lutheran Church, the Confessional Lutheran Church in Latvia, the Czech Lutheran Church, as well as the Evangelical Lutheran Synod of Peru are members of the CELC. These growing church bodies are ones that our synod has played a role in assisting over the years, and we continue to pray especially for their development, even as we ask God's blessing on all of the member churches of the CELC.

This year our Doctrine Committee is bringing a resolution to our convention pertaining to the Lutheran Church of Indonesia – GLI (Gereja Lutheran – Indonesia). The GLI is seeking fellowship in the CELC, and it is our desire to express formally our fellowship with this church. We want to extend encouragement for the proclamation of the Gospel in a heavily populated country that experiences much religious persecution and political unrest.

Let us keep the entire CELC in our daily prayers. We earnestly desire “that every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:11).

### **UKRAINIAN LUTHERAN CHURCH**

In March of this year, Prof. Adolph Harstad (chairman of our Board for Foreign Missions), Mr. Daniel Browning and Mr. Mark Schwan (members of the board of directors for Thoughts of Faith) and your president had the privilege of visiting our sister church body, the Ukrainian Lutheran Church. On Sunday, March 7, the ULC dedicated its new hymnbook at Resurrection Lutheran in Kiev. Another highlight of the trip was a groundbreaking ceremony for a new church building in Sevastopol.

Presently the ULC has 25 congregations and 11 preaching stations. We give thanks to God that the Gospel is being proclaimed vigorously throughout this important nation that once was part of the communist USSR.

### **EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA (ELSA)**

We were pleased to note in a letter from the Evangelical Lutheran Synod of Australia (ELSA) dated October 28, 2003, that the ELSA has agreed to hold in abeyance the charge it previously brought against our synod. (See the Doctrine Committee's report found in the convention's *Book of Reports and Memorials*). This 2003 action was taken and conveyed by the ELSA in the spirit of accepting assurances that the ELS would be willing to openly discuss concerns raised by the ELSA. On the basis of this letter, as well as on the basis of further correspondence, we observe that *at the present time* doctrinal fellowship with each other has resumed while we fraternally address certain points of concern. It is our sincere hope and prayer that continued correspondence and discussions will prove beneficial.

### **LUTHERAN CHURCH – MISSOURI SYNOD**

On August 18, 2003, Rev. G. Kieschnick of the Lutheran Church-Missouri Synod (LCMS) issued invitations to the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod to hold formal doctrinal discussions between the three church bodies. The purpose of the invitation, according to the Missouri Synod president, was to discuss possible ways for the church bodies to address areas of disagreement currently hindering fellowship between the churches, and also to explore ways to support and assist one another in facing contemporary attacks on the Gospel. Both the ELS and the WELS wrote letters declining the invitation.

In a letter dated September 25, 2003, we replied to President Kieschnick: “In our estimation, the doctrinal differences that originally separated our two synods still remain... If it were the case that recent decisions and actions in the LCMS would appear, from our perspective, to indicate a sincere attempt to return to the scriptural position on the doctrine of church fellowship, we would be interested in holding inter-synodical discussions. However, this is not the case.” For a more detailed response, please see the December 2003 edition of the *Lutheran Synod Quarterly*, pp. 411-413.

We pray for those in the LCMS who are striving to advance the cause of confessional Lutheranism. We ask that God would move the hearts of the leaders to do what is right

in the eyes of the Lord by disciplining pastors and teachers who need rebuke and by promoting the truth as it is set forth in Scripture and expounded in our Lutheran Confessions. We also pray that God would protect our own synod from any sins of arrogance or self-righteousness as we humbly seek to know the truth of His Word and boldly profess it before others.

### **CONGREGATIONS VISITED DURING THE PAST YEAR**

Faith, East Jordan, MI; Hope, West Jordan, UT; Parkland, Tacoma, WA; English, Cottonwood, MN (Women's Missionary Rally); Our Savior's, Princeton, MN; Faith, Irvine, CA; Asian Mission, Irvine, CA; St. Paul's, Escondido, CA; Peace, Deshler, OH; Faith, San Antonio, TX; Faith, Parkersburg, IA; Saved By Grace, Gresham, OR; Bethany, The Dalles, OR; Peace, North Mankato; Faith, Carthage, MO; Richland, Thornton, IA; Our Savior, Lakeland, FL (Women's Missionary Rally); Peace, Lakeland, FL; Good Shepherd, Indianola, IA; Faith, Litchfield, IL; and Messiah, Onro, WI.

### **PASTORAL CONFERENCES ATTENDED**

Mt. Olive, Circuit #8, Winkel; General Pastoral Conference at the Marvin M. Schwan Retreat and Conference Center; Circuit #12 Pastoral Conference in Gresham, OR; Great Lakes Pastoral Conference, Litchfield, IL; Pastoral Conference, Circuits #8 & #9, Cold Spring, MN; Circuit Conference #7 at Forest City, IA.

### **CONCLUSION**

Looking back on another year of God's gracious providence in preserving our synod and using us individually and collectively to spread the Gospel of Christ, we exclaim with the psalmist: "The Lord has made his salvation known and revealed his righteousness to the nations. He has remembered his love and his faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God" (Psalm 98:2,3). May our great God continue to shower his blessings upon us as we serve Him with joy and gratitude.

**SOLI DEO GLORIA!**

*The Rev. John A. Moldstad, president*





# CONVENTION ESSAY

# Seek the Peace of the Land: Living in and Understanding Our “Babylon”

Rev. David C. Thompson

“Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper” (Jeremiah 29:7, NIV).

This essay is intended, as the title suggests, to accomplish two main objectives. Part One is a review of what is sometimes called the Doctrine of the Two Kingdoms or, more often, Church and State. The points made here are important to grasp in order for the Christian to know how to live in his Kingdom of the Left (the State) and carry out his God-given responsibilities with the hope that there might be peace in the land. The purpose of Part Two is to explain some of the current trends in American culture that are supported or promoted by the State which at least call for vigilance on the part of the Church. This essay, therefore, deals with a paradox: Even though the State or “Babylon,” past or present, is God’s tool and servant to bless his people, because of sin it is also a kingdom that seeks to build “a tower that reaches to the heavens” (Genesis 11:4), defying both God and his Church.

Before exploring those parts, however, it is important to explain the text from which the title of this essay is derived.



David C. Thompson

## An Explanation of Jeremiah 29:7

Jeremiah 29:7 needs to be put in its appropriate context and have its correct application distinguished from faulty ones. To whom was this command spoken? It was clearly intended for the Israelites captive in Babylon. But does it also have application to God’s people of all eras, including those who live in 21<sup>st</sup> century America? The answer is yes and no.

The verse is part of a letter contained within this chapter sent by Jeremiah to the exiles in Babylon recently deported from Jerusalem (597 B.C.). Jeremiah had been prophesying the invasion, destruction of Jerusalem, and the exile of its citizens for a number of years. The popular religious thinking of the day was that God would be faithful *without regard to doctrine and practice* – they could somehow claim the LORD as God even though they had rejected his Word, abandoned true worship and lived however they wanted. By the time of the last several kings of Judah, things had gotten so bad for so long that God found it necessary to bring about the curse he had promised through Moses a thousand years earlier.<sup>1</sup>

Persistent idolatry and unbelief would be their downfall. Jeremiah simply had now come along at the command of God and told them time had run out, the curse was now to take place. King Nebuchadnezzar deported the Jews to Babylon in 605, 597, 586 and 581. It was several months after the 586 deportation that Jerusalem was ransacked, burned, and the walls and temple destroyed. Its desolation and misery were so complete and so unlike any other that God dedicated one whole Old Testament book to it – Lamentations.

But this destruction and deportation were not the final word, as can be seen by the commands given by Jeremiah to the exiled Jews in chapter 29. For some reason the Jews were not merely to exist in despair in Babylon. They were to build houses and settle down, plant gardens and eat the produce, marry and re-populate themselves, seek the peace and prosperity of, and pray for the cities of Babylon in which they lived (29:5-7). The question is *why*? Was it merely so life would be better for them than it had been back in besieged Jerusalem? For the purpose of *temporal* national prosperity?

Obviously there is much more tied to these directives to the exiles than temporal prosperity or *shalom*.<sup>2</sup> What God had planned for the exiled remnant was His *ultimate* prosperity, peace or *shalom*. This ultimate prosperity plan is described in the rest of chapter 29<sup>3</sup> and most spectacularly in chapters 30-33.<sup>4</sup>

The prosperity predicted in these passages is clearly much more than the Jews ever physically experienced in Babylon or when they were released from captivity 70 years later. These prosperity verses speak of the re-establishment of the Davidic kingship and kingdom which would be both perfect and eternal. When the Jews returned to Jerusalem starting in 538, they never saw such a King and Kingdom with their physical eyes. "But when the time had fully come"—almost 500 years after the Jews had returned to Jerusalem — someone appeared on the scene with the correct royal and priestly credentials and behavior. He was a King with an eternal Kingdom — "from another world." He brought forgiveness for all people of all time; yet he would do so not by might or power, but by the cross.

This is the real and ultimate prosperity or peace promised in Jeremiah 29.<sup>5</sup> It is a promise of the Gospel and all that comes with it.

To take this verse, then, and use it *merely* as a *nation prosperity principle* would do a great injustice to the text of Jeremiah and the work of Christ. It was given to a specific people (the exiled Jews), in a specific location (Babylon), for a specific purpose (to prepare them for the return to Jerusalem in which the promised Messiah would acquire for them and all believers an eternal prosperity).

Is there, then, no connection between the command in this verse ("seek the peace") and the temporal blessings of a country in which Christians live today? Yes. But it is in Jeremiah only indirectly. For God's people of all times the command and promise bringing temporal benefit for a nation are found primarily in the 4<sup>th</sup> Commandment (with its extended application of honor for governing authorities<sup>6</sup>). As Paul says: "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandment with a promise— '*that it may go well with you and that you may enjoy long life on the earth.*' " (Eph. 6:1-3; emphasis added). Luther expounds on this in the Large Catechism:

Over and above all this, another strong incentive to attract us into keeping this [4<sup>th</sup>] commandment is that God has attached to it a lovely promise, "that you may have long life in the land where you dwell." Here you can see for yourself how important God considers this commandment. He declares not only that it is an object of pleasure and delight to himself, but also that it is an instrument intended for our greatest welfare, to lead us to a quiet and pleasant life, filled with every blessing...<sup>7</sup>

But even though the command of Jeremiah 29:7 was intended to point the Jews to the Gospel, here is the interesting and clear connection between that verse and Christians living in the 21<sup>st</sup> century: The Jew's life in *relation* to Babylon was essentially the same as it is to be for the Christian today in relation to his State. They both seek the *prosperity* of the State in identical ways. The Christian, then, can and ought to "seek the peace of the land" or nation in which he lives with the hope that it and its citizens will prosper or have peace. The Christian, as a member of Christ's eternal kingdom, must live in some earthly kingdom — a Babylon, if you will — during his sojourn; and while doing so he ought to make the best of it, literally — to seek its peace and prosperity. But in order to do so properly, he must understand what God says about both kingdoms in which he lives simultaneously. He must understand the Doctrine of the Two Kingdoms.

## PART ONE: A REVIEW OF THE DOCTRINE OF THE TWO KINGDOMS

Whereas the basis for a Christian's responsibility to his "Babylon" is an extension of the 4<sup>th</sup> Commandment, there also exist other passages that speak directly of the Christian's relation to Church and State.<sup>8</sup> In studying these various sections in God's word, it is clear there are two distinct kingdoms that have several similarities but also significant differences.

## What Both Kingdoms Have in Common

### 1. They Consist of Domains and Governing Authorities

Believers, the domain of the Church, are governed by Christ and his Word. This domain has no geographical boundaries; it is therefore the holy *catholic* or *universal* Church. The State also has its domain – people *within* certain physical borders, who are governed by rulers and their laws.<sup>9</sup>

### 2. Ordained by God

The Church and the State – both their domains and rule<sup>10</sup> – are instituted, created and established by God.<sup>11</sup> He is the originator of both. It is from these two estates along with the Home (see below) that all other God-pleasing vocations and activities derive.

### 3. Moral Law

Both the Church and the State deal with the moral law of God,<sup>12</sup> albeit to different degrees and for different purposes. Understandably this is also one of the reasons why many will often, unjustifiably, mix the two kingdoms.

## Striking Differences

### 1. Destinies

The Kingdom of the Right's destiny is eternal. And though it is a kingdom that is found here on earth, its "home turf" is "heaven" (Matt. 3:2) which makes it "everlasting" (John 3:16). "Other worldly" (heaven) and "eternal" are words that describe the Church's destiny. The Kingdom of the Left, the State, is limited to the here and now, and has a definite end (2 Peter 3:10-13).

### 2. Realms

Closely related to the concept of destiny is realm. There are three aspects to this. First, the Church deals mainly with the *spiritual* realm<sup>13</sup> ("The kingdom of God is within you"<sup>14</sup>), while the State deals exclusively with certain *temporal* aspects of life.<sup>15</sup>

Second, the Church deals with the *inner* man and demands an *inner* (or spiritual) *righteousness*. The State concerns itself with an *outward* or *external* *righteousness*. The first is a righteousness that includes perfection of thought, word and deed and deals with motivation and the heart; the latter is a matter of civilized behavior that any heathen is capable of performing even if it were done with a purely selfish motive. The postmodern atheist living next door, for example, may be an excellent neighbor and "righteous," even though he is on his way to hell because he does not have the inner and declared righteousness of faith (Romans 3:22-24).

Finally, since the State's focus is on civilized behavior *toward one's neighbor*, its concern is with an outward observance of *the second table of the law* – the last seven commandments that have to do with one's relationship with other people. The Church emphasizes both tables of the law, but in fact places a higher importance on *the first table of the law* since one's relationship with God is much more vital than one's association with his neighbor.

### 3. Purposes

The purpose of the Church is expressed in numerous ways in the Bible. For example, Christ said, "go and make disciples of all nations ..." (Matt. 28:19); and the jailer at Philippi stated the purpose of such activity in the form of a question: "What must I do to be saved?" (Acts 16:30). The purpose of the Church on earth is to save people from eternal death by making them into disciples of Christ.

The purpose of the State is clearly found in both Romans and 1 Peter: "For rulers hold no *terror* for those who do right, but for *those who do wrong*. Do you want to be free from fear of the one in authority? Then do what is right and *he will commend you*. For he is God's servant to *do you good*. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is *God's servant, an agent of wrath to bring punishment on the wrongdoer*" (Rom. 13:3f., emphasis added; see also 1 Pet. 2:13f.). The State's essential purpose is to maintain law and order, curb civic immorality and encourage civic morality; it deals with, as was stated above, the external righteousness of the second table of the law with the hope that its citizens, including Christians, "may live peaceful

and quiet lives" (1 Tim. 2:2). As stated in our Lutheran Confessions:

The state protects not souls but bodies and goods from manifest harm, and constrains men with the sword and physical penalties, while the Gospel protects souls from heresies, the devil, and eternal death.<sup>16</sup>

#### 4. Powers and Tools

Peter wrote: "For you have been born again...through the living and enduring word of God" (1 Pet. 1:23). Jesus said: "Sanctify them by the truth; your word is truth" (John 17:17). And Paul proclaimed: "I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes" (Rom. 1:16). The Gospel of Christ is the Church's power. It is purely spiritual and neither physical nor psychological. The instruments or means or tools the Church uses to distribute this effective power in order that people might believe, receive forgiveness and be saved are the Word and Sacraments. Nothing else, in heaven or on earth, human or divine, has such ability.

The tools and power of the State are significantly different. "For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will *commend* you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear *the sword* for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible *punishment* but also because of conscience." (Rom. 13:3-5, emphasis added). The power of the State is a sort of positive and negative reinforcement, with a greater emphasis given to the negative reinforcement, or punishment. And whereas the tools are not specifically prescribed by Scripture (as they are for the Church), it is clear that they include the ability to administer capital punishment ("the sword"). The tools of the State are such that they affect the body, mind and psyche ("terror," "possible punishment"). But they cannot and are not designed to affect the spirit of man in any positive sense and bring eternal life.

#### The Necessity of Distinguishing between the Two Kingdoms

There are at least two understandings of the phrase "*separation* (or *distinction*)"<sup>17</sup> of Church and State." One is biblical (and explained in the following paragraphs), the other actually being used to promote a false teaching, viz., modernism. Modernism is the belief that all things can be explained by natural causes and that the supernatural and a transcendent personal God either do not exist or should be limited to one's "personal beliefs." Those who advocate this definition want all references to God and absolute moral law (including a correct understanding of natural law) expunged from the civil realm.<sup>18</sup> Darwinism, abortion-rights and secular humanism are examples. Unfortunately many evangelicals who oppose this errant view of "separation" do not realize there is a correct and biblical definition. Their response to the modernistic "separation" is to advocate an inappropriate role for the Church in the affairs of the State.

The correct understanding, on the other hand, is critical. The differences between the two kingdoms listed above call for clear lines of distinction or separation, in spite of the areas the two have in common. The Church is not to encroach upon the destiny, realm, purpose, or power of the State, and vice versa. Even though the Church militant is *present* in time and space, its purpose is solely dedicated to saving souls through the preaching of the Gospel. It is not to focus on promoting civil righteousness or curbing crime and social injustice – even among Christians. Jesus forbade a man who was seeking civil justice to use him as a civil judge; those judges already existed in the Kingdom of the Left. Jesus, on the other hand, was sent to earth to be the head of the Church (Luke 12:13f.). Furthermore, it needs to be remembered that the Church has not been given the means ("the sword") necessary to maintain civil righteousness. In fact, Scripture forbids the Church from making use of this tool: "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world" (2 Cor. 10:3f.).

A differentiation needs to be made, however, between *intent* (purpose) and *result*.

That is, when the Church does its job of preaching the pure Gospel, there will not only be souls that find their way to heaven, but also very positive consequences or results for the State in terms of civil righteousness. The righteousness of faith will always be translated into a living righteousness that is equal and superior to civil righteousness – a blessing to any nation.

The State also has its limitations. It has not been given the command to proclaim the Gospel. And even if it had been given that command, it has not been given the power and tools (the Gospel in Word and Sacraments). The State has only been given the sword with its power over the body, not the spirit, and it is impossible by means of such coercion to compel someone to believe. The State is not to further Christianity; only the Church has that right and responsibility.

This distinction is aptly explained by Luther:

And whoever is a preacher should leave the temporal government in peace so that he does not create confusion and disorder. For men are to rule the church with the Word, or the sword of the mouth, and are to use the rod of the mouth. Temporal government, however, has a different sword, the sword of the fist and a rod of wood, with which it beats the body.... Therefore we must distinguish between these two rods and swords so that one does not trespass upon the office of the other.<sup>19</sup>

### **The Role of Justification and the Theology of the Cross in Understanding the Doctrine of the Two Kingdoms**

Justification – the teaching that one is saved by grace, for Christ's sake, through faith – cannot be divorced from a correct understanding of the Doctrine of the Two Kingdoms. In fact, where Church and State are not correctly understood and distinguished, the Doctrine of Justification will be lost, weakened, or no longer given prominence. The opposite is true as well: where Justification is incorrectly taught, the Two Kingdoms will become confused or misunderstood. The best evidence for this can be seen in the history of the Christian Church, especially prior to the Reformation.<sup>20</sup> Whether the Church was used by the State or the Church became the State, the Church's focus became Law instead of Gospel. Justification by Faith was ignored and the substitutionary work of Christ was put aside in favor of some sort of external righteousness or religious activity, such as emphasis on Mary, the saints, Crusades, indulgences, and purgatory.<sup>21</sup> As the Lutheran Confessions explain:

This conviction [that the pope is lord over the State by divine right] brought horrible darkness upon the church and afterward precipitated great tumult in Europe. For the ministry of the Gospel was neglected. Knowledge of faith and of the spiritual realm was destroyed. Christian righteousness was equated with that external government which the pope had created.<sup>22</sup>

It was during this time, as Professor Deutschland put it, "the church fell. It is not too much to say that the fall was due in large measure to confusing the roles of church and state."<sup>23</sup>

With the rediscovery of the Doctrine of Justification and the Gospel by Luther, it became clear there had been an unbiblical and greatly burdensome mixture of the Two Kingdoms. As Justification returned, there grew a correct understanding of the realm, purpose, power and tools of the respective kingdoms. Again, as the reformers confessed:

The same power of the keys or of the bishops is used and exercised only by teaching and preaching God's Word and by administering the sacraments.... Not bodily but eternal things and benefits are given in this way, such as eternal righteousness, the Holy Spirit, and eternal life. These benefits cannot be obtained except through the office of preaching and through the administration of the holy sacraments. For St. Paul says [Rom. 1:16]: "The Gospel is the power of God for salvation to everyone who has faith." Now inasmuch as the power of the church or of the bishops bestows eternal benefits and is used and exercised only through the office of preaching, it does not interfere at all with public order and secular authority. For secular authority deals with matters altogether different from the Gospel. Secular power does not protect the soul but, using the sword and physical penalties, it protects the

body and goods against external violence.

That is why one should not mix or confuse the two authorities, the spiritual and the secular. For spiritual power has its command to preach the Gospel and to administer the sacraments. It should not invade an alien office. It should not set up and depose kings. It should not annul or disrupt secular law and obedience to political authority. It should not make or prescribe laws for the secular power concerning secular affairs.<sup>24</sup>

Thus Lutheran insistence on the centrality and purity of the Doctrine of Justification leads to a correct understanding of the Church and State, and a correct understanding of Church and State helps preserve Justification by Faith. It is interesting, therefore, to note the teaching and practice of John Calvin (1509-1564) and his heirs regarding both these doctrines. For Calvin, God's justification of the sinner was not the heart and center of Scripture; God's sovereignty was. Without much surprise, then, his view of government was also un-Lutheran. "Mixing" would be an adequate description of what he does with the Two Kingdoms.<sup>25</sup> Neither is it surprising to see that in practice Calvin's Geneva (his "Christian" State) closely parallels the medieval Catholic emphasis on external righteousness where the Church becomes the State even to the extent of meting out physical punishment for false doctrine. In Deutschlander's words:

It is difficult to see much difference between the behavior of the Calvinists and of the Catholics in matters of church-state relations. For both Catholics and Calvinists, heresy was a political, not just a religious, matter. Neither blushed at handing over people found guilty of false doctrine for execution by the state.<sup>26</sup>

If an institution is going to be a *Christian* institution, it will necessarily be trying to save souls from hell. If the State sees itself in this way, it will inevitably try to use its tools – punishment, threats, civil laws – to that end. But it cannot be done. Christianity is spread through the message of Christ (Rom. 10:17), and that message has only been given to the Church. In order spread and teach the Gospel as it should be, the Church needs to remain the Church, and the State the State. This is absolutely clear in both Scripture and the Confessions.

What is also clear from Scripture is the Church on earth will always be the suffering Church, the Church Militant – always struggling, always at odds with the world, always under threat of persecution by the world and the State, always despised. If it becomes anything else, it is no longer Christ's Church: "If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. ... If they persecuted me, they will persecute you also" (John 15:19-20; see also Matt. 10:17-25; 13:24-30). This Church condition flows from the theology of cross: Christ did not come in glory and splendor; he came to offer his life as a ransom for many. Nor did he come to bestow upon his Church earthly glory, splendor, prosperity or health. Even when he healed people, he did not do so ultimately to give them a longer and better life (even those raised from the dead would again be dead soon enough). Rather he healed and performed miracles to let the world know that this Man – subjected to suffering, sorrow and eventually death – was also the glorious God in human flesh. But notice that his glory was hidden under his flesh and passion.

In the same way Christ's Church on earth is glorious, not in the sense that it experiences "glory" or prosperity here and now, but in a hidden way, like Christ. Christ's Church is glorious because it was bought by and belongs to Christ; it is his perfect bride – justified, declared perfect, washed by his blood which no eye can see. For now it lives in shame and humiliation. If it experiences any degree of earthly bliss, it is temporary at best, and dangerous at its worst. For the members of Christ's Church to pretend that they can establish a Church that will not suffer for any meaningful period somewhere on earth is not only "pie in the sky" – utopianism – but would be no different than if Christ himself had departed from his path of suffering.

This is what our evangelical relatives, many of them the heirs of Calvin, need to understand. As it is, they too often believe there can be a Church of glory on earth; and

they often think this way because of a misunderstanding and misapplication of promises such as Jeremiah 29:7.

## **False Views**

All erroneous views of the Two Kingdoms fall into one of two camps: either the State overstepping its temporal boundaries, or the Church treading onto “alien” territory. This is the meaning behind Christ’s words in Matthew 22: “Give to Caesar what is Caesar’s, and to God what is God’s” (v. 21). When one gives to Caesar (the State) what rightly belongs to God’s Church, or vice versa, problems begin. When a Christian expects something from the Kingdom of the Left which only the Church has the responsibility to administer, or vice versa, troubles follow. When a believer asks the Church to focus on creating a just society, he is seeking – perhaps inadvertently – to divert this spiritual institution from its mission of proclaiming and preserving the truth of the Gospel. And whenever he encourages the State to further the cause of the Church (e.g., teach the Bible), he is giving it a job for which it is not equipped and which it will eventually distort or abuse. *Mixing responsibilities; usurping the other’s authority and power* – these describe the essence of false teachings and practices regarding the Two Kingdoms.

### **1. When the State trespasses upon the Church**

History is replete with examples of the State’s intrusion into the life of the Church. Some cases are obvious, e.g., when King Nebuchadnezzar commanded all citizens, including the Jews living in Babylon, to bow down before the image of gold he had erected (Daniel 3). Most are more subtle, as when the government imposes a definition of science that does not allow for any critical thinking of Darwinism, thereby undermining the First Article of the Creed and belief in a transcendent Creator. In short, the State crosses the line whenever it seeks to take on those rights and responsibilities that God has given to the Church or (as will be explained) those which belong to the Estate of the Home. It sets itself up as God and his representatives on earth when it seeks to control or influence those areas of human life that are given to the other two estates. Unfortunately, the Church and the Home have often “missed the boat” by the time this error has become entrenched in culture, as is the case today.

### **2. When the Church trespasses upon the State**

The same can be said of the Kingdom of the Right. Whenever the Church neglects the preaching of the Gospel in its purity and truth and *instead* sees itself as that which is to influence or impact civil life (no matter how just and necessary that civil life may be), it is trespassing. Seeking civil justice may seem to be the right thing for the Church to do, such as hoping to bring about fairness in an inheritance dispute (Luke 12:13-14), but it is a step toward usurping the authority of those that God himself established in his stead. This is an error that Christians will often commit in reaction to the State undermining the work of the Church and Christian faith (the first error mentioned above) – if the State is going to use its authority against us, the reasoning goes, then we must make the State more “Christian” in order to protect us. This is always the beginning of the Church becoming something less than the Church.

However, a word of caution: the errors spoken of here may seem somewhat obvious in theory. But what may seem like a trespass on the part of the Church may actually be an individual Christian and, in some cases, the Church itself fulfilling their God-given roles as a Christian and as the Church (see below, Christian and Church Responsibilities Impacting the State, #s 3, 5 and 6).

## **The Importance of the Third Estate –The Home<sup>27</sup>– Regarding the Two Kingdoms**

What is frequently overlooked in discussions regarding the responsibilities of Church and State is the Estate of the Home. This, too, is a divinely ordained institution.<sup>28</sup> Its authorities – parents – are no less representatives of God than those within the Church and State. What is unique about this estate is that it overlaps each of the other two in terms of destinies, realms, purposes, powers and tools. It can be

described by the following diagram:

The Home shares *spiritual* responsibilities with the Church and *temporal*



responsibilities with the State. At the same time it needs to be understood that the Home has specific responsibilities given neither to the Church nor the State. In speaking to fathers in the explanation to the Fourth Commandment, Luther writes:

For if we want capable and qualified people for both the civil and the spiritual realm, we really must spare no effort, time, and expense in teaching and educating our children to serve God and the world.... But he has given us children and entrusted them to us precisely so that we may raise and govern them according to his will; otherwise, God would have no need of fathers and mothers. Therefore let all people know that it is their chief duty – at the risk of losing divine grace – first to bring up their children in the fear and knowledge of God, and, then, if they are so gifted, also to have them engage in formal study and learn so that they may be of service wherever they are needed.<sup>29</sup>

This is a concept that is perhaps poorly understood and all too often neglected by Christians. For Luther it was not to be glossed over:

Think what deadly harm you do when you are negligent and fail to bring up your children to be useful and godly. You bring upon yourself sin and wrath, thus earning hell by the way you have reared your own children, no matter how holy and upright you may be otherwise. Because this commandment is neglected, God also terribly punishes the world; hence there is no longer any discipline, government, or peace. We all complain about this situation, but we fail to see that it is our own fault. We have unruly and disobedient subjects because of how we train them.<sup>30</sup>

What needs to be understood, then, is that the Home has specific God-ordained responsibilities that are given neither to the Church or the State, and each of those has rights and responsibilities not given to the Home.<sup>31</sup> For example, the Church has been given the responsibility to administer the Sacraments, but the parents do not have this command. Neither can parents sentence their child (or anyone else, for that matter) to jail; that authority belongs to the State. The task of raising children has been given to the Home; it has not been given to the Church (other than spiritual instruction) or the State. So just as Church and State violate each other's territory, so they can violate the territory of the Home (and the Home can overstep its boundaries as well). But in order to better understand this trespass by the Church and State into the territory of the Home, it is necessary to define more carefully the Home's responsibilities.

The responsibilities given to Home are most clearly stated by Paul in several verses of Ephesians 5 and 6:

Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything....

Husbands, love your wives, just as Christ loved the church and gave himself up for her...

Children, obey your parents in the Lord, for this is right.... Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. (5:22-25; 6:1,4)<sup>32</sup>

The Home Estate responsibilities are summarized by Pastor Joseph Abrahamson in the following manner:

From these passages we see that Scripture teaches:

1) The chastity of spouses and the sanctity of their matrimonial union. The Sixth

Commandment describes the limits of this union. Many theologians include with this, discussions about what constitutes a legitimate marriage as well as issues of fornication, consanguinity, divorce, and remarriage.

2) The responsibilities of the father include nurturing and admonishing his wife and children to salvation with the Word of God, loving his wife and children, providing for the welfare of his wife and children, and educating his children so they become competent and useful members of society.

3) The responsibilities of the mother include nurturing and admonishing the children with the Word of God, loving her husband and children, providing for the welfare of her husband and children, obedience to her husband as Christ, and educating her children so they become competent and useful members of society.

4) The responsibilities of the children are to obey their parents as Christ, to make every effort to become wise by the Word of God, and making every effort to become competent and useful members of society through the teaching of their parents.

5) The housefather and housemother may call upon others in the case of educating their children, both in the Word of God, and in becoming competent and useful members of society. Such a call does not mean that the houseparents, and the housefather in particular, abdicate their authority and responsibilities toward their children. They retain their authority and responsibilities before God.<sup>33</sup>

Although the actual implementation of these responsibilities may not always be apparent (especially in today's culture which hardly recognizes some of them), the Confessions find specific application as can be seen from the above quotations. In the Confessions Luther is very clear as to what is at stake:

Where a father is unable by himself to bring up his child, he calls upon a schoolmaster to teach him; if he is too weak, he seeks the help of his friends and neighbors; if he dies, he confers and delegates *his responsibility and authority* to others appointed for the purpose.<sup>34</sup>

The Confessions call these responsibilities "his" – the father's – responsibilities. They can belong to another estate *only* if Scriptures say they belong to another (which is the case in teaching God's word to children). The point that needs to be made is this: the Church and the State *may* be wandering from their respective spheres of purpose and realm not only by mixing with or usurping each other, but also by mixing with or usurping the responsibilities given to the divine institution of the Home. When either the Church or the State assumes its responsibility is to provide for the welfare of wives and children (at least under normal conditions; see 1 Tim. 5:16 and Gal. 2:10), when they assume the education of children is just as much (or more) their responsibility as (than) it is the family's, when childrearing is taken out of the home and given to either the Church<sup>35</sup> or the State, and when fathers think (or are left with the impression) they are fulfilling their "spiritual" responsibility merely by enrolling their children in Sunday School or Christian Day School,<sup>36</sup> then something is seriously out of place, mixed, and/or usurped. The difficulty is that so many of these efforts by the Church and State come from the best of motivations. But the fact remains those noble causes should not trump the God-ordained order and plan. It should not be forgotten "the road to hell is often paved with good intentions."

### **Christian and Church Responsibilities Impacting the State**

When speaking of responsibilities it is not only important to discuss those that are owed to the State, but also other responsibilities of the Christian and the Church which might *affect* the State and its use of authority (for good or ill).

#### **1. Honor**

"Show proper respect to everyone: ... honor the king" (1 Pet. 2:17). Paul says the same in Romans 13 where he not only uses the word "honor" (verse 7) but also "submission" which carries with it the connotation of respect for those in position of authority or headship. Honor is first and foremost an *attitude* that is best explained by Luther when discussing the honor children are to have toward parents:

For it is a much higher thing to honor than to love. Honor includes not only love,

but also deference, humility, and modesty directed (so to speak) toward a majesty concealed within them. Honor requires us not only to address them affectionately and with high esteem, but above all to show by our actions, both of heart and body, that we respect them very highly, and that next to God we give them the very highest place...<sup>37</sup>

This attitude of honor toward authorities is owed for two reasons. First, respect is owed to those in authority because they serve the citizen and provide much of what he needs in this life.<sup>38</sup> Second, they are placed in their position by God and are acting as his representatives: "The authorities that exist have been established by God..." (Rom. 13); kings and governors "are sent by him" (1 Pet. 2:14). This second reason is why the attitude of honor cannot be conditional. As Luther explains:

It must therefore be impressed on young people [and citizens] that they revere their parents [and governing authorities] as God's representatives, and to remember that, however lowly, poor, feeble, and eccentric they may be, they are still their mother and father [governing authorities], given by God. They are not to be deprived of their honor because of their ways or failings. Therefore, we are not to think of their persons, whatever they may be, but of the will of God, who has created and ordained it so.<sup>39</sup>

Within the Home this attitude of honor also results in actions, namely obedience. "The same may be said of obedience to the civil authorities."<sup>40</sup> This obedience to the State is obligatory; it is not to be based upon the whims or personal political philosophy of the citizen. But unlike the responsibility of the *attitude*, obedience is conditional. That is, respect toward those in authority is necessary under all circumstances, whereas obedience to the State is required *until* it asks the Christian citizen to engage in some activity that is contrary to the will of God. "We must obey God rather than men!" said Peter (Acts 5:29; see also Acts 4:19-20).

It is this honor – both the attitude and the obedience – that God promises to bless; it is this that can bring Christians some hope for peace in the Babylon in which they live.

## **2. Pray**

Paul wrote to Timothy, "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness." This is why the Lutheran liturgies have always included prayers for the State. For example:

Protect and bless your servants, the President of the United States, the Governor of this state, our judges and magistrates and all in authority. Fit them for their high calling by the gift of Your Spirit of wisdom and fear, so that we may lead a quiet and peaceable life in all godliness and reverence.<sup>41</sup>

The peace and quiet citizens experience can also be helpful in mission work. Right after Paul commands the Church to pray for the State for the purpose of temporal peace, he adds, "This is good, and pleases God our Savior, *who wants all men to be saved and to come to a knowledge of the truth*" (emphasis added). One cannot be saved unless he believes the Gospel, and he cannot believe the Gospel unless he hears it, and he cannot hear the message of Christ unless one is sent to preach it (Rom. 10:14-17), and it is much easier for the Church to send out missionaries and evangelists if the roads are safe and the right of free speech is protected by the State – if there is peacefulness and quietness in the land. For both temporal and spiritual reasons, for their own sake and for the sake of their unsaved neighbors, Christians need to pray for the State.

## **3. Love One's Neighbor**

Christians are duty-bound to love their fellow human beings. The responsibility to love one's neighbor is not usually seen to have any connection to the State. But the two become related more often than one may realize. The State may react either positively or negatively to Christian love. In the case of the latter, the State at times has tried to prevent Christian compassion or made it difficult. *The Christian directive to love, however, is never to be made null and void just because an issue becomes a political or*

*State matter.* Similarly, when the State oversteps its boundaries and mixes with or usurps the authority of either the Church or the Home, that does not exempt the Christian from fulfilling his duties toward the latter two institutions. The apostles, out of love for their fellow Jew and out of duty toward Christ's Church, preached the Gospel in public. When the authorities told them to cease and desist, they did not conclude that they must put aside such love or duty. They went ahead anyway. The result was the State then (and thousands of times since) persecuted them. Their love influenced the activity of the State, albeit in a way that created much difficulty for the Church. When the order was given in ancient Egypt to kill Jewish male infants, midwives and parents did not say, "Since the State has decreed their death, I must be indifferent toward the lives of these children." Instead, they "feared God and did not do what the king of Egypt had told them to do," an activity upon which God looked favorably even though they deceived the authorities (Exodus 1:15-2:10). Their responsibility to love and protect innocent human life was not overruled by Pharaoh's edict. Because of this, oppression from the State increased.

Persistent love in these circumstances may appear to have been the obvious thing to do. But this is not necessarily true. Negative reaction from the State can create intense pressure to avoid one's responsibility. It can often tempt the Christian to develop a "hands off" mentality to the extent the Christian will ignore his duty to love.<sup>42</sup>

The Christian is to love the lost and the wicked. John the Baptist confronted King Herod with his adultery (similar to the love Jesus showed for the rich man in Mark 10:17ff.), for which John was imprisoned and eventually beheaded. Love also demands action on behalf of victims or the innocent. This sort of love can very easily involve the Christian in areas that are at times categorized as political or State-related. The explanation to the Fifth Commandment reads, "We are to fear and love God that we do no bodily harm to our neighbor, but help and befriend him in every need."<sup>43</sup> From this it is understood that love not only means *refraining from* doing things that would harm our neighbor, but also doing things *for* our neighbor that would benefit him. The demands placed upon the Christian are the highest possible, especially when dealing with the helpless: "Speak up for those who cannot speak for themselves, for the rights of all the destitute...defend the rights of the poor and needy.... Rescue those being led away to death, hold back those staggering to slaughter" (Proverbs 31:8,9; 24:11). The Parable of the Good Samaritan makes the same point (Luke 10:25ff.). If a child is being beaten to death by a thug, can a Christian who knows of the beating refuse to love? Must he not do *something*? If this beating happens to have State approval and backing, does that somehow relieve the Christian of his responsibility to love the victim? It is not being said here that love for one's neighbor *has to* involve one with the State or "politics", but it may, and sometimes it will necessarily. Just because an issue is labeled "political" does not mean it is somehow off limits to the Christian as a Christian, and it certainly does not allow a Christian to "pass by on the other side" of the road (Luke 10:31-32.). In fact, when "we love because God first loved us," Christians are giving "to God what is God's," even when that love has political implications or consequences. Life issues come to mind here (holocausts, abortion, euthanasia, infanticide, racism) as do worldview issues – the teaching of "hollow and empty philosophies" (Colossians 2:8) – which not only oppose and destroy the Christian faith, but also can lead to civil disorder and the aforementioned atrocities when they are adopted and promoted by the State.

All this is especially important for the Christian parent to understand who is the primary agent in the temporal and spiritual well being of his children. If a Christian parent loves his children by seeking to "bring them up in the training and instruction of the Lord" (Eph. 6:4), he will not only provide for and protect them physically, but oversee the care of their souls, and guard them from "misbelief, despair and other shameful sin and vice."<sup>44</sup> On a practical level, this means decisions about education are extremely important. Deutschlander points out that the current dominance of the secular State in all areas of life leads to a godless society. And then he adds, "In no sphere of activity is the danger of such an equation more threatening than in the education of our children."<sup>45</sup> Most confessional Lutherans would be shocked to learn

what the founding fathers of the reorganized Norwegian Synod thought about public or government education. In referring specifically to public education, the first president of the ELS, Pastor Bjug Harstad, wrote, "Ought parents send their children to religionless schools? No."<sup>46</sup> He was unequivocal. This was the mindset in a year (1919) when federal control of education was extremely minimal and when modernism had only a fraction of the influence that it (along with post modernism) does today. The bottom line for Harstad was: what or who should hold sway in developing the total life of Christian youth, Scripture or something contrary to it? If it is something contrary, then the eternal life of the child is endangered.<sup>47</sup>

This being said, Christian parents should always seek to have available options to government schools. The establishment of Christian day schools and high schools should be pursued relentlessly. They are a most God-pleasing way parents can fulfill their responsibility to bring up their children in the Lord. Home schooling wonderfully acknowledges the primacy of parents and may in fact be more feasible than many realize. If public schools are the only option, this is sad as well as dangerous. But if this is the case, parents and shepherds – their pastors – must then always be vigilant *and* constantly teach Christian theology to their children. Christian love demands nothing less.

Acts of Christian love can and should benefit a culture. "Righteousness exalts a nation," the writer of Proverbs says (14:34). But believers need to realize obedience to God may just as easily make life more difficult (1 Pet. 2:20f.).

#### **4. Rebel – No, Resist – Yes<sup>48</sup>**

This responsibility – not to rebel against the State but to resist it under certain circumstances – is actually a combination of the Christian's responsibility to honor the State and to obey God rather than man. To honor is the opposite of rebellion. Rebellion's seriousness and ugliness is seen when one realizes it is actually directed against God himself: "The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted..." (Rom. 13:1-2). The Christian is not to seek to overthrow existing State authorities, even when such authorities are evil and serve the cause of injustice.<sup>49</sup>

On the other hand, resistance is commanded when the State tries to compel the Christian: (a) to believe or act as if something or someone other than the Triune God is Lord and Savior; (b) to refrain from that which God has commanded, or (c) to engage or participate in something that is forbidden or immoral. "Christians, therefore, are obliged to be subject to political authority and to obey its commands and laws in all that may be done without sin. But if a command of the political authority cannot be followed without sin, one must obey God rather than any human being (Acts 5:[29])."<sup>50</sup>

The Jewish midwives did not rebel, but they did resist the directive to kill Hebrew children. David, though he knew he was going to be king of Israel, did not rebel against King Saul or seek to supplant him, but he did resist him when Saul sought to kill him. Daniel and his friends resisted defilement and idolatrous acts commanded by Babylon's king and the Law of the Medes and Persians, but they did not in any way attempt to topple these ungodly governments. Peter and John obeyed God rather than man – they resisted the authorities who commanded them no longer to preach in the name of Jesus – but they did not seek to strip them of their power. Paul was constantly persecuted and finally put to death by the State for his missionary activity, and yet he is the author of Romans 13:1-7. In fact, the Church throughout much of its history sought to carry out this balance of resisting but not rebelling.

#### **5. Judge Teachings**

The Church is to judge what is taught. Believers in Berea are an excellent example (Acts 17:11). Judging includes not only determining what is true and to be believed, but also what is false and to be rejected. This is why the Book of Concord – the Lutheran Confessions – is not lacking in stating antitheses (teachings contrary to Scripture). The words "rejected" and "condemned" are used there well over 200 times to indicate teachings which are in opposition and dangerous to the Christian faith. These

confessors judged teachings and found them to be less than Scriptural.<sup>51</sup> The Augsburg Confession includes this judging responsibility among those given to the Church:

Consequently, according to divine right it is the office of the bishop to preach the Gospel, to forgive sin, to *judge doctrine and reject doctrine that is contrary to the Gospel*... – not with human power but with God's Word alone.<sup>52</sup>

It is sometimes assumed in order for a doctrine to be labeled a "false" one it has to come from within the Church (like a denominational stance or practice that denies infant baptism, inerrancy, etc.). Perhaps that is true in a narrow sense, but the word "doctrine" simply means teaching and the word "false" is the opposite of true. In this broader sense "false doctrine" includes any teaching contrary to the Bible regardless of who or what is promoting it. The bottom line is that it really does not matter where such teachings come from; they all are opposed to Christ's Word and they are all spiritually deadly. This is why the Church must expose them for what they are. A false teaching that comes from the State can lead astray as well as a false teaching that emanates from Catholicism or evangelicalism. To condemn one and not the other leaves the impression the one is of great concern but the other is nothing to worry about. A good example of judging a false teaching outside the Church was the ELS essay delivered three years ago on postmodernism.<sup>53</sup> Postmodernism has become a State-sponsored teaching.

When the Church abandons its responsibility to judge the false doctrine of the State, it contributes to the mixing of the Two Kingdoms and the takeover of the Church by the State. It sends the message it is just fine for the State to be in the business of establishing and promoting false doctrine. Failure of the Church to judge is not giving "to God what is God's."

Paul preached in Ephesus in such a way that citizens got the (correct) impression he was saying their State-sanctioned goddess, Artemis, and all other gods did not exist (Acts 19:23ff.). He obviously judged and condemned something that was protected by the State. He essentially taught, not without tact, "Damned is the worship of State-approved gods." The riot that ensued in the city probably could have been avoided if Paul had simply not judged this culturally acceptable teaching. But he did not operate this way. He had to be faithful to his calling as a Christian, bishop and evangelist. The Church today must also not be afraid to anathematize State-approved gods and worldviews at odds with its confession. The souls of men are at stake.

### **6. Hinder Encroachment**

Does the Church ever have a responsibility to engage itself purposely in the realm of the State with the intention of affecting civil policy? It is hard to imagine that Queen Esther's request of King Xerxes was not a request in behalf of the Church (not to mention for the protection of the Church; Esther 7:3ff.). When the State seeks to destroy, undermine, or usurp that which is the Church's, the Church has the obligation to protect itself. That may mean reminding the State to do its duty and stay out of the business of the Church, which in turn may imply telling the State to get its act together regarding laws and policies. Esther fulfilled her responsibility and as a result preserved the Church while it was in captivity. This kind of activism has been recognized by confessional Lutherans as legitimate and necessary:

But Christians have also from the beginning actively resisted the encroachments of the State upon their faith and their rights, by every legal means open to them. Thus Paul did appeal to Caesar when the Jews sought to slay him. Thus did the early Christians draw up their "apologies," defending their faith, to present to emperors and governors. Tertullian, a hundred years after the last of the apostles, "stated the right of the Christians to be left in peace by the Roman government in the name of the right of every man to worship God according to his own conscience." (Prof. La Piana, loc. cit.) Luther turned his fiery pen, not only against corrupt priests and popes, but no less boldly against secular princes who in any manner interfered with the rights of the Church. So we today should guard our Christian faith, not only against the errors and attacks of heretical religionists, but also against the wiles and violence of secular agencies who would fain use [of] the

church for their own ends or else destroy its power over the hearts of men, lest it prevent them from gaining dictatorial, totalitarian control of the people.... It is, therefore, not an undue "mixing into politics" if a Christian Church warns and preaches against Socialism, as our Lutheran Church has done from the days of Dr. Walther down to the present time, in order to prevent Socialistic laws from being foisted upon our people.... We have been active, as a Church, in protesting State and Federal legislation which interfered with or threatened that right, as with the notorious Oregon and Nebraska laws 25 years ago, and, in recent years, with the so-called Child Labor Amendment to the Federal Constitution, – a thoroughly Socialistic measure in its origin, purpose and scope. Persistent attempts are being made today to put our educational system under Federal control.<sup>54</sup>

## 7. Be Vigilant

"[W]atch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned.... By smooth talk and flattery they deceive the minds of naive people" (Rom. 16:17-18). "Be self controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Pet. 5:8). "See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ" (Col. 2:8). Watch out...Be alert...See to it that no one takes you captive... The Church cannot stand on the truth without at the same time rejecting what is false, and it cannot stand on the one and reject the other without knowing them both. False teachings are deceptive and sly. The Church must pray for wisdom in order to be able to discern those teachings in culture that may sound rather benign or even good, but are actually lies of Satan. The next part is designed to help with such insight.

## PART TWO: UNDERSTANDING OUR BABYLON

Babylon is actually referred to in Scripture more than just in reference to the captivity of the 6<sup>th</sup> and 7<sup>th</sup> centuries B.C. In the New Testament book of Revelation (chapters 14, 16, and 17-19) Babylon is symbolic of worldly power opposed to God and His people. "Here Babylon is the type of worldly power in rebellion against God and the antitype of the heavenly Jerusalem (21:1-22:5). John wants to show that the great shifts of nations and power which are recorded as history have a deeper historical significance."<sup>55</sup>

In this sense Christians living in the United States can say they live in "Babylon." This understanding of Babylon can actually be traced all the way back to when Babylon was first mentioned in the Bible (Genesis 10 and 11), where Babylon is connected to the concept of world domination. At the Tower of Babel (Gen. 11), this lust for power and prestige clearly has a religious dimension, namely, a "human pride that wishes to storm heaven."<sup>56</sup> The Tower of Babel may rightly be called the first governmental attempt to *become like God*, something that always was and will be at the heart and center of the individual's rebellion toward God and was first introduced to the world by Satan in the Garden of Eden. Clearly, the fall of man – his depravity, his ugly revolt, his rejection of God as God, his desire to become his own god – is displayed in the thinking and behavior of groups, communities and nations as well. This is important for Christians to understand as they seek the prosperity of the Babylon in which they currently live. Two thoughts must occupy the mind of the Christian toward his government and nation: the desire to have a prosperous and peaceful country, and a vigilance toward the natural tendency of governments made up of sinful human beings. Just as Christ "would not entrust himself to them [the people], for he knew all men...for he knew what was in a man" (John 2:24), so also Christians must be wary of the State and realize that it will in the end seek to defy the lordship of God and the good will of the people as defined by God.

It should be noted that Babylon of old (along with Assyria and Persia) had respect for and even brief "love affairs" with the true religion (at least certain leaders did for limited periods – Dan. 2:46-49; 3:28-30; 4:34-37; 6:25-27; see also Jonah regarding

Nineveh's conversion; Ezra 1:2-4; 6:3-12; 7:11-28; Neh. 2:1-9; Esther 8, 9), but they always and necessarily departed from the true religion generally and ended up persecuting the Church (Esther 3; Jer. 50:24, 29, 33-38; Dan. 3; Dan. 6).

### **America Rather Exceptional**

That being said, one must conclude that the history of the United States is strikingly unique. Prosperity has generally abounded when compared to any other nation in the history of the world. This is not to suggest America has been without its difficult times (e.g., the Civil War; the Great Depression) and national sins (the treatment of particular races, the slaughter of over 40 million children via abortion, the horrendous divorce rate, acceptance of homosexuality), but in relative terms no one can point to so blessed a nation for so long a period. One of the most important factors, if not the main one, used by God contributing to this is the *constitutional* experiment that has lasted well over two centuries. The features of this constitutional republic have kept *the governmental attempt to become like God* at bay to some extent. These features include: limited government, individual liberty,<sup>57</sup> a respect for natural and/or (biblical) moral law, unalienable rights (derived from absolute moral law), separation of powers, governmental checks and balances, and a rule of law. The reason these have been so constant is *not* that they have consistently occupied the thinking of the nation's citizens or even its political leaders, but because they are *in written form*; they are codified into the founding documents and have generally been expressed in the laws of the land. In this country, in other words, there has been a system of government that is not based on people and their good judgment or votes (including the concept of *democracy*, which is never even mentioned in any of the founding documents), but is based on, to borrow a phrase from theology, *the written word*. In other kingdoms of other eras there have been good kings and leaders who understood and advocated moral law and individual liberty and civility and respect for others. But they ruled for a few years and then were followed by despots and tyrants who cared nothing for the people or the will of God. The advantage in the United States is that even a tyrannical president will be held in check by what is written. The ultimate "governing authority" of the land is not the President, Supreme Court or Congress. It is the Constitution and the Bill of Rights which mandate individual liberty, respect for natural law, unalienable rights, limited government, etc.

It has worked quite well, at least up until the present time.

What else has been of great advantage to this nation and its prosperity is its Christian occupants and heritage. It is not necessarily wise to refer to the United States, even in the past, as a "Christian nation" except in a qualified sense. The concept of America being a "Christian nation" carries with it some baggage that too easily suggests a confusing of the Two Kingdoms. The U.S. is not a "Christian nation" in the same sense some countries, for example, are "Muslim nations" where Islam is the official religion advocated by the State and where other religions are discouraged (to say the least). However, it can be said America has been a "Christian nation" in that many if not most have confessed some of the main teachings of Scripture and lived that out in their lives. They have been the "salt" of the nation, acting to preserve the prosperity of the country by understanding and encouraging civil righteousness, showing compassion for the less fortunate, and promoting respect for the governing authorities and civil orderliness. It is Christians who, better than anyone else, hold in high esteem the Second Table of the Law and seek to: honor their father and mother; take on their God-given responsibility to guide and educate their children, respect the property of others, uphold the sanctity of marriage, understand that faith cannot be created by the power of the sword, and are willing to make sacrifices so others may benefit. It is only common sense these sorts of activities will be of great benefit to any nation. They have been here, to the glory and praise of Christ.

### **America Still a Babylon**

But this Christian activity is a double-edged sword. Whereas on the one hand it brings blessings to a nation, it can within a short period of time bring hardship and

persecution on Christians who merely seek to help others and their Babylon prosper. When Christians follow Christ there eventually will be pain and suffering. When they give an answer to those who ask them for the reason for the hope they have (1 Pet. 3:15) or they seek to serve as Christ served (John 13), maltreatment is sure to follow. And since governments, even the best of them, are “Babylons” with the intent or at least the potential to want to become like God, they will be more than willing to trample the Son of God, his Word, and his people, not only by outright persecution, but also by promoting false teachings and worldviews. Confessional Christians may know what to do when the authorities tell them to stop preaching Christ (Acts 4:18-19), but will they recognize and be able to respond righteously when the authorities advance, for example, a utilitarian view of man in school?

What follows are examples where the State displays its Babylonian character: where the Church and the Home come under attack and the rightful limited vocation of the State is ignored.

### **Worldviews (“Hollow and Deceptive Philosophies”)**

Two truths need to be understood before explaining several popular worldviews. First, false worldviews are always “deceptive;” they sound good, beneficial and even necessary. For example, globalism promotes world peace, equality, environmental protection, and so forth. There is much more, however, below the surface. Second, at least some parts of false philosophies and religions are good in and of themselves. But that which is good should not be used to justify or overlook the ungodly intentions of the entire movement.

#### **1. Globalism**

A globalist, philosophically speaking, is one who believes some sort or degree of world government is preferable to individual sovereign nations. It includes the thinking, at least in modern times, that this global governance should impact many areas of a person’s life, including those over which the Church and Home are to have jurisdiction. Personal views about globalism range from extreme support to extreme opposition to skepticism whether or not such a movement even exists. For those who do not think such a movement is alive and well, they are ignorant or deceived.<sup>58</sup> For those who think globalism will or could become a reality, they do not understand God’s Word. The definition above makes it clear globalism has been a part of history. There have always been attempts at world domination: the dynasties of Egypt, the empires of Assyria, Babylon, the Medes and Persians, Alexander the Great, Rome, the Holy Roman Empire, the British Empire, Fascist Germany, Soviet Communism, etc. Attempts at globalism have always existed. The question is not whether there will be a one-world government – God’s word at the Tower of Babel answers that. But it is clear that in the process of attempting to create such a beast there always has been great human carnage, holocausts, loss of freedom, takeover of the Estates of the Church and Home, forced idolatry, loss of vocational rights and responsibilities (including those that belong to pastors and parents), persecution, doctrinal compromise, suppression of religion (especially the true religion), etc.

Is America attempting to dominate the world? No, not at the present time (at least not in the estimation of the essayist). However, within and outside of the United States there are bold efforts to compel this country to become a part of or submit to a higher worldly government.<sup>59</sup>

*Any attempt – whether by an individual, group or entity – to deprive “the authorities that exist” of the sovereignty that God has given them, is opposing God himself (Rom. 13:1ff.).* This is what globalism does. It is opposed to the concept of national sovereignty upheld by Roman 13 and 1 Peter 2 and recognized by the country’s founding documents.<sup>60</sup>

The weakening, to put it mildly, of American national sovereignty is fostered by the United Nations. In a recent UN book, *Global Governance and the United Nations System* (2001), this intention is stated:

The main focus of this volume is the prospect of global governance based on the UN system. ...The United Nations has been founded by sovereign states. However, by the ratification of the Charter, they renounced part of their sovereignty and headed towards a federal world republic.<sup>61</sup>

Over the years, the UN's creeping influence has been seen in the areas of education and environmentalism. At its 1990 *Education for All* conference, the UN's education branch, UNESCO, developed "world education goals." These in turn were used to shape federal education goals in 1994 (*Goals 2000*) which were then forced upon each of the 50 states. Most recently they have been reinforced and further entrenched by the federal education bill of 2002 – *No Child Left Behind*.<sup>62</sup> Last fall, the U.S. Secretary of Education said at a UNESCO gathering: "[The U.N.'s] *Education for All* is consistent with our recent education legislation, the *No Child Left Behind Act*... Now I spend my days, along with thousands of educators throughout the United States, implementing these historic reforms."<sup>63</sup> It is no coincidence that *No Child Left Behind* mandates a teaching of civics education in schools that undermines national sovereignty.<sup>64</sup>

UN environmental treaties provide direction to countries for almost every area of life: land use and ownership, businesses and workers, agriculture, food, road building, recreation and, again, education.<sup>65</sup> The very troubling aspect is that America can become beholden to a non-ordained global entity in areas that should fall under the custody of the sovereign State, Church, or Home. The U.N. Biodiversity Treaty came within two hours of ratification in Washington, D.C.,<sup>66</sup> but it was scrapped at the last minute because Congress found out that, among other things, private ownership of businesses, homes and land was to be immensely curtailed *and* because pantheism was a basis of the treaty.<sup>67</sup>

The main concern here is not some coming "one world government" (it won't happen), but the undermining of the sovereignty of both the Home and the State as the UN grows in authority, seeks to influence so many areas of life, spreads anti-Christian teachings, and (given the history of Babylons) brings about much human suffering. The responsibility to honor governing authorities in this country means refuting globalism.

## 2. Postmodernism

Postmodernism, as a worldview, is opposed to both confessional Lutheranism and the false teaching of modernism regarding absolute truth. For comparison purposes, see the chart below.

Modernism, starting with the premise all things can be explained without reference

WHAT QUALIFIES AS ABSOLUTE TRUTH?	Christianity	Modernism	Post- modernism
The truth of the Revealed Knowledge of God (the Bible)	✓		
The truth of Natural Knowledge of God and Natural Law	✓		
Other truths discovered by man in the arts, sciences, history	✓	✓	

to the supernatural, ends up with only a segment of truth at best. Postmodernism denies any kind of absolute truth. This in turn has led to two of postmodernism's main tenets, constructivism and tolerance, both of which pervade much of current State policy, especially in education.

### Constructivism

Constructivism is simply relativism, usually at a group level: there are no transcendent absolutes, natural laws, historical or other facts that are true for all people of all times. Truth is constructed by each culture, subculture, or individual. Whoever or whatever is dominant determines "truth." Truth is therefore relative and varies from person to person, time to time, culture to culture. Constructivism pervades education, both internationally and locally. The International Baccalaureate Organization (IBO) of UNESCO has established educational programs used in schools throughout the world, including 502 in the United States. Grants are now being awarded by the Department of Education to expand these programs in this country.

According UNESCO,

The IBO programs promote a constructivist approach to learning.... Teachers recognize that students bring prior knowledge to any learning situation and will come into contact with the curriculum through activities designed by the teacher. The students make sense of their experiences to construct meaning.<sup>68</sup>

The same is true for other schools in America, especially public schools. A study done by the University of Minnesota on the state's education system called the Profile of Learning, imposed on all public schools, said:

Underlying the development of [the Profile of Learning] is a constructivist philosophy toward teaching and learning... [S]tudents "construct" meaning by engaging in activities that require them to manipulate and synthesize data, rather than reproduce information.... Some teachers were critical of what they perceived to be a shift away from teaching content towards a constructivist focus. ...One teacher said, "In our district, they don't value the content area. It's all about process...the content has no relevance anymore."<sup>69</sup>

Constructivism is even a basis of the new math, often referred to as "integrated math" or "connected math" (versus traditional math). Based on the federal math standards of 1990, this "fuzzy" math has come under much criticism and helps explain "why Johnny can't do math." But more importantly, the heavy emphasis within integrated math on "discovery learning," group projects, non-directed learning, multicultural math, and the use of calculators not only reinforces the concept that math is relative and subject to group consensus, but also weakens the reality of objective truth. According to a *Connected Mathematics Program Teacher's Guide*, students will "learn that mathematics is man-made, that it is arbitrary, and good solutions are arrived at by consensus among those who are considered expert."<sup>70</sup> If math is a social construct, then why not religion as well? Under constructivism, nothing has true and lasting meaning.

### *Tolerance*

Tolerance<sup>71</sup> flows from postmodernism's constructivist nature. If there are no truths beyond those created by one's culture, then there is no transcendent standard against which to judge the teachings, values, beliefs, and lifestyles of any given culture. The bottom line, then, is the "truths" of one culture are as valid as those of any other. Tolerance is "[t]he strongest ethic taught by postmodernism.... No belief or lifestyle should be judged. Every belief and lifestyle is as valid as the other."<sup>72</sup> This is actually reflected by a subtle change in the definition of tolerance. Webster's dictionaries, right up through the 1960s, defined tolerance as "putting up with that which is not wholly acceptable," along with several similar variations.<sup>73</sup> The newer, postmodern definition is exemplified in *The Houghton-Mifflin's American Heritage Dictionary*: "The capacity for or practice of recognizing and *respecting* the opinions, practices, or behavior of others."<sup>74</sup> The first allows a person to disagree with another – even call him wrong in a transcendent or absolute sense – while at the same time "put up" with him in a civilized manner. The second postmodern twist does not allow for such discernments of right or wrong (at least beyond an individual or cultural context) and actually compels one to consider all opinions, practices and behaviors to be worthy of positive value (as "respecting" would require). This is insanity. If consistently followed, one would have to consider a terrorist or the mentality of a mass murderer worthy of respect. Though few people would want to carry postmodernism tolerance this far, American culture has made long and ugly strides in that direction. Before they went on their rampage in Littleton, Colorado, the two Columbine teenage killers were called "creative" by their teacher for their sadistic views. This last year in Spooner, Wisconsin, a 17-year old wrote numerous articles for the high school section of the local newspaper advocating nihilism (the doom and gloom worldview that advocates death and whose theme is "you are really nothing at all"). No one objected. Everyone was "tolerant."

Postmodern tolerance not only flies in the face of the responsibility of the Church to

judge teachings (responsibility #5, above), but is also the very opposite of Christian love (responsibility #3, above). If a person is living in sin, unbelief, or some false worldview, the new definition of tolerance provides no reason for me even to hope he may consider an alternative, let alone provide me with motivation to encourage him to change or turn to Christ. If anything, tolerance suggests apathy toward the lost and his choice. Love or compassion, on the other hand, allows the Christian truly to care and help the lost reconsider his views that are temporarily or eternally harmful to himself and others. But this compassion (whether merely external or real Christian compassion) is forbidden and even attacked by postmodern tolerance.<sup>75</sup>

Tolerance is found in virtually all American schools,<sup>76</sup> including private. A major connection between tolerance and schools are the federal education bills of 1994 (*HR6*) and 2002 (*No Child Left Behind*). These two laws established national standards in civics and government for all states that are “to be fostered *not only...in the [civic] curriculum, but also in related subjects such as history, literature, geography, economics, and the sciences and by the informal curriculum of the school...*”<sup>77</sup> One would hope, then, such standards would underscore natural law as foundational to a civilized country, as do Scripture and the nation’s founding documents. Based on what was said above, one would hope the emphasis would not be tolerance or diversity (the most common synonym for tolerance). What is the emphasis? *The National Standards on Civics and Government* reference natural law once; diversity is referred to 42 times. It is this sort of lopsidedness that finds its way, by federal law, into the schools.

*The National Standards for Civics and Government* – to be found in the various curriculums and extra-curriculums, to be taught in the textbooks, to be assessed by tests, etc. – teach and promote postmodern tolerance. This is not an understatement.

There is hardly a school, public or private, not affected. For example, all 9<sup>th</sup> graders in Spooner, Wisconsin, are submitted to the theme of tolerance for four out of eight weeks in the required Literature I course. They also must take a school day to be bussed to an extra curricular character education seminar where they are guided by a “facilitator” who is to be “non-judgmental, tolerant” and who is to “hold and model moderate beliefs and attitudes (does not hold or model extreme beliefs and attitudes).”<sup>78</sup> A confessional Lutheran, by definition, is excluded from facilitating. His beliefs, though true, compassionate and good, *are* extreme. Who then is left to facilitate their character education? This goes on throughout the country. And if parents and churches are not in tune to the anti-Christian nature of postmodern tolerance and the extent to which it is advocated in the schools, Christian youth will develop a mindset that is diametrically opposed to confessional Lutheranism.<sup>79</sup>

### *Homosexual “Marriage” – a Definitive Postmodernist Proposal*

One of the most important battles that needs to be fought in the war against postmodernism is over homosexual civil unions and marriage. Postmodernists say that marriage is a social construct – an institution created by and for those in control. It only has value for the culture which has approved it; traditional marriage has no absolute status, inherent goodness, or transcendent approval. The next culture can change it, if it so desires, without violating any timeless moral law. Therefore one definition of marriage is in reality no better than another. All need to be tolerated.

The agenda of the homosexual activists has led to both the legalization of “civil unions”<sup>80</sup> and the push for “same-sex marriage.” What is at stake here is the autonomy of the Home – founded upon the marriage of one man and one woman – and its ability to carry out its God-given responsibilities; it is being undermined to a degree never realized. As soon as marriage is redefined as something other than what it truly is, then marriage is devalued.

The State may give gay unions the label “marriage” and the same legal benefits, they may gain more worth in the minds of most people, but they are no more sacred than before. Homosexual marriage is an oxymoron – it will never attain to the status of marriage. It is impossible. It is a lie. That is because real marriage, as all cultures

attest to, is much more than two people agreeing to love each other and live together as partners. Real marriage is really sacred because it is defined by something above the courts, special interest groups and culture. Marriages are “made in heaven” (even the bad ones) and consist of one man and one woman who have “become one flesh” not only to provide companionship, but also to curb adultery and raise children.

Far from truly elevating homosexual unions to the level of real marriage, this movement degrades and diminishes true marriage. When same sex marriages are given legal equality with real marriages, it is not homosexual marriages that are in fact elevated (other than before law and in the minds of people), but it is the sacred union between a man and woman that suffers loss and becomes less sacred. If no-fault divorce and “living together” have devalued marriage (which they have), then the legalization of same-sex marriages will bring God-ordained marriage down to a depth never known. This is a mockery of God. This is a blow to the bedrock of civility and civilization. It is the State recklessly undermining both the Home and the Church.

But even more, what’s in the balance is the very existence of marriage. If there is any doubt regarding this, one merely has to look at what is happening in the Scandinavian countries which have the longest history of State-approved gay unions. “Marriage in Scandinavia is in deep decline, with children shouldering the burden of rising rates of family dissolution. And the mainspring of the decline – an increasingly sharp separation between marriage and parenthood – can be linked to gay marriage.”<sup>81</sup> In Nordland County, one of Norway’s most “tolerant,” the ramifications of gay rights have become very clear: “[I]n a place where de facto marriage [civil union] has gained almost complete acceptance, marriage itself has almost completely disappeared.”<sup>82</sup> And if marriage all but fades away, then who will raise the children? The State.

Needless to say, one of the saddest and most evil aspects of this movement has to do with the impact on children, both civilly and spiritually. There are now numerous examples in public schools,<sup>83</sup> and even preschools,<sup>84</sup> where children are taught to accept homosexuality.<sup>85</sup> More seriously, The National Council for the Social Studies (NCSS) that has been the main source of state standards for social studies throughout the country has published a canon of literature for children in its book, *Children’s Literature in Social Studies: Teaching to the Standards*. One of the recommended books, for example, is described in this manner:

*MY TWO UNCLES*, Elly loves her two uncles – her father’s brother Ned and his partner Phil. ... An unusually realistic account of a young child’s struggle to understand the complexities of homophobia within her extended family...<sup>86</sup>

These books are recommended for children between the ages of 3 and 12 years old. Can a 3<sup>rd</sup> grader critically analyze what he reads, hears and the pictures he is shown? Do parents even know what literature is being used, let alone grasp the essential flaws of tolerance?

Holding to the biblical understanding of marriage already *has* become a reason for persecution.<sup>87</sup> The Bible does not teach Christians to respect the false views and the immoral behavior of others. It teaches Christians to love both God and man. Because of this, though, Christians may be excluded and scorned by “Babylon,” and others whose worldview is intolerant of Christ and his truth. But this must not hinder Christians from loving them, including – and especially – sharing with them the message of Jesus Christ, the Savior of the world.

### 3. Pantheism<sup>88</sup>

Paul wrote in Romans 1:25: “They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator – who is forever praised. Amen.”

He is describing idolatry. Pantheism is this same idolatry. The unique thing about pantheism is that instead of worshipping an individual creature or selected creatures, *pantheism worships all creation collectively*.

The basic teachings of pantheism are:

1) **Nature is God.** The earth and everything in the universe is God. There is no distinction between the Creator and the created. All living and non-living things – man, animals, trees, rocks – are God.

2) **God is impersonal.** This is the god of *Star Wars* – “the Force.” God is not the *persons* of the Father, Son and Holy Spirit.

3) **Man is not above nature; man is one with nature.** Man is neither the pinnacle of God’s creation nor was he made, more than anything else, in the image of God. All is God. For this reason pantheists see animals and trees as man’s “brothers.” Man is also therefore not the steward of nature. Nature is man’s steward. Even proper consumption of the resources of the earth for man’s good and enjoyment needs to be discouraged for this, they say, reflects an arrogance on the part of man over that which is his equal.

4) **People are not individuals.** “The Circle of Life” song in *The Lion King* expresses this teaching. Identity is ultimately collective among all that exists.

5) **All things are one.** This applies not only to the natural or material realm, but also to the ethical and spiritual realms. There is no difference between good and evil, God and Satan, man and nature, Church and State, male and female. They are all blurred together so all proper and necessary distinctions are lost. Paradise is simply defined as being one with nature.

6) **The nature religions, the earth religions, are correct.** These include those that in some form or another worship nature: many primitive and “indigenous” religions, the occult, Wicca, astrology, religions that worship the heavenly bodies or have rain and fertility gods, the New Age religion, Hinduism, Buddhism, Native American religions, Nazism, the paganism of early Scandinavian and Germanic tribes, and a host others.

7) **Moral virtue is treating nature as sacred.** Sin is not viewed as something committed against a personal God who is above nature (like teaching or living contrary to God’s word). Nor is it seen as an act done against man (like abortion, adultery, infanticide, euthanasia, etc.). Rather sin is viewed as an act against nature: cutting down trees, building new subdivisions, and drilling for oil in the Alaskan wilderness. Man must fear, love and trust in nature above all things. Nature is lord.

8) **Christianity is the enemy.** Though Christianity is the worldview that establishes the best basis for proper care and respect for nature,<sup>89</sup> pantheism opposes it for a number of reasons. First, Christianity claims that God created nature and stands apart from it. Second, Christianity says that man stands above the rest of creation since he alone was made in the image of God. Third, the Bible claims that man is the earth’s steward – he is to subdue and rule it (Gen. 1:28).<sup>90</sup> Finally, Christianity is exclusive – only Jesus saves.

It is not difficult to find many of these points reflected in radical environmentalism.

As was mentioned above, they are also found in U.N. treaties. Most disturbing, though, is that these teachings are found in the schools of America. Eight percent of the books recommended in *Children’s Literature in Social Studies: Teaching to the Standards*<sup>91</sup> published by the NCSS, contain a pantheistic message. Books such as *Aani and the Tree Huggers*, *The Indian Way: Learning To Communicate With Mother Earth*, *Giving Thanks: A Native American Good Morning Message*, *Musicians Of The Sun*, and *The Little Lama of Tibet* approve of communion with and worship of “Mother Earth,” trees as brothers, pantheistic myths, reincarnation and Buddhism.<sup>92</sup>

Again, these books are for young children. Will they (or even their teachers) be able to distinguish between pantheism and Christian theism? Will they be taught (or will their teachers even know) that one is false and the other is true? Pantheism is quickly becoming a State-approved religion via school literature<sup>93</sup> (used also in private schools). 34 years ago Francis Schaeffer predicted, “Pantheism will be pressed as the only answer to ecological problems and will be one more influence in the West’s becoming

increasingly Eastern in its thinking.”<sup>94</sup> As he pointed out, though, pantheism, unlike Christianity, gives no real reason for respecting nature. And far from elevating any aspect of creation, “pantheism must push both man and nature down into a bog...man becomes no more than the grass.”<sup>95</sup> Worst of all, people end up worshipping and serving “created things rather than the Creator” (Rom. 1:25).

#### 4. Utilitarianism

Utilitarianism is the worldview that man has value to the extent that he is *useful* to culture, society or the State. He has value because of what he *produces*. He does not have value intrinsically as Christianity teaches. Government now supports utilitarianism through education legislation. Traditionally the purpose of education in public schools has been to give students a broad-based, liberal arts, academic education. Such an education was valuable in and of itself – it “liberated” the mind and gave them a grounding in what is true, noble, good and beautiful. It therefore prepared them for much of life and to be citizens who could maintain a constitutional republic that recognized natural law and unalienable rights. Christian schools have greatly invested in this as well, but also included, because of their connections to both the Church and the Home, education that would prepare students for eternal life and direct them to the One who would “liberate” them from sin, death and Satan. Education was never merely career preparation. But the tide has changed.

The School-to-Work Opportunities Act (STW) became law in all 50 states in 1994. STW changed the direction of education’s purpose. Rather than acquiring knowledge, education under STW emphasized job skills and career preparation. There has always been a job-preparation component in education, including the option of vocational education in the last years of high school, but it has never been *the* focus, not to mention federally directed. Under STW *all* education, even down to kindergarten, is geared toward career preparation.<sup>96</sup>

In STW students are often described by the dehumanizing words “human resources.” “Resources” implies they are valuable for something, in the same sense that business resources are. In STW, that something for which they are valuable is the job market. It is the school’s responsibility, in working with local industries, to prepare these “human resources” for their vocation that will give them “value.” Knowledge gained in school is no longer an end in itself; it becomes a means to an end. This is a utilitarian view of human life.

A director at the U.S. Department of Education described how the STW approach was being implemented in the various states:

All STWO programs require the integration of vocational and academic curricula...and linkage between education and employers. ...[F]ederal legislation is being used as an instrument for reshaping how young people are being prepared for work. The federal role is as catalyst; the local and state role is as activators... Educators now include not only school-based instructors...but also workplace mentors, supervisors, and managers. ...[T]his developing school-to-work system will bring cohesion...to the highly decentralized American approach...<sup>97</sup>

Again, this became law in all 50 states in 1994. The extent to which it has been actually implemented varies from state to state and school to school. Yet the new “system” was established and each state received funding. STW was translated into policy in each state.<sup>98</sup> For example, in order to comply with the federal law the state of Minnesota would “create a seamless system of education and workforce preparation for all learners, tied to the needs of a competitive economic marketplace” (Minnesota School-to-Work Initiative Mission). This new system is intended to “Restructure schools around career majors. ...Engage employers to assist schools with curriculum restructuring” and “[R]equires an informed local network of partners who help prepare young and old students and workers to become contributing members of the skilled workforce.”<sup>99</sup> The Minnesota system includes STW benchmarks for elementary, junior/middle and high school grades, including “career pathways for all students”

beginning in high school. All 8<sup>th</sup> graders in Minneapolis and St. Paul are *required* to choose a career pathway like cosmetology, business, automotive, etc. If they don't choose one, one is chosen for them. Their last four years of education center on related skills, internships, job shadowing, at the expense of knowledge.<sup>100</sup>

Children are becoming educated for a career, a vocation, so they can take their useful position in society. And once they have acquired the education necessary for their job, there is really no need for them to be educated beyond that. After all, it is a school-to-work system. Parts of the STW system may be harmless and even good in and of themselves, but the sum of the ingredients – adding them altogether – makes it utilitarian. Children become mere machines. But students are not robots. At least they haven't been in America.

This STW education was also the dream of one whose ambition is all too-well known and who was quite successful in implementing the system. He stated his vision this way:

[T]he childish brain must in general not be burdened with things ninety-five percent of which it does not need. ...In many of the individual subjects the material to be learned has increased to such an extent that only a fraction of it sticks in the individual's head, and only a fraction of this abundance can be used, while on the other hand it is not enough for the purpose of a man working and his living in a certain field. ...Take the ordinary civil servant who has graduated from secondary school...when he is thirty-five or forty; and test the school learning which he once so painfully acquired.... How little of all the stuff that was then drummed into him still remains. ...Summing up, the populist state will have to put general scholastic instruction into a shortened form, including the very essentials. Outside of that, opportunity must be offered for thorough, specialized...training... *It is enough if the individual person is given a training in the field which will be his later in life.* ... [T]he principle must be incessantly pounded in that industry and technology, trade and commerce can flourish only so long as an idealistically-minded national community provides the necessary conditions.<sup>101</sup>

A few Christian churches in Nazi Germany had the foresight to see what was really at stake. In a joint statement, the Barmen Declaration, they said: "We reject the false doctrine that beyond its special commission the State should and could become the sole and total order of human life and so fulfill the vocation of the Church as well" (1934). Nevertheless, most churches either approved of Hitler's attempt at globalism or "stood aloof" (Obadiah 11) as he committed his acts of terror. Most Christians abdicated their responsibilities to resist the State and to love their fellow man; they did not understand or heed the warning that the State was usurping the Church and the Home. The atrocities that took place no doubt found utilitarianism useful. Dr. Leo Alexander, a consultant from the U.S. to War Crimes Counsel in Nuremberg, put it this way:

[T]he guiding philosophic principle of ... the Nazis,... "rational utility,"... has replaced moral, ethical and religious values. ... Medical science in Nazi Germany collaborated with this ... trend particularly in ... the mass extermination of those considered socially disturbing or racially and ideologically unwanted; the individual, inconspicuous extermination of those considered disloyal ... and the ruthless use of "human experimental material" for medico-military research. ...[Before Hitler came to power in 1933] a propaganda barrage was directed against the traditional, compassionate, nineteenth-century attitudes towards the chronically ill, and for the adoption of a utilitarian, Hegelian point of view.<sup>102</sup>

According to utilitarianism, if the State determines that certain people are not "useful" to society, then they have no value. They can be disposed of. In the words of Dr. Alexander, the exterminations in Germany "started with the acceptance of the attitude basic in the euthanasia movement, that there is such a thing as life not worthy to be lived."<sup>103</sup> Again, the important thing – the frightful thing – is not necessarily the particulars of STW, but the idea advocated by the particulars as a whole. And ideas do have consequences, for the State, the Church and the Home. Utilitarianism is a "hollow

and deceptive philosophy.”

## Conclusion

What will happen to America? Will there be peace and prosperity in the land, or will it go the way of all Babylons? We do not know, but we do care. If it prospers it will likely be because there are at least some who not only honor and pray for the State authorities, but also participate in the rule of the land out of love for their neighbor and Lutheran theology. After all, this is to be a “government of the people, by the people and for the people.” B.W. Teigen wrote:

While Luther recognized that a ruler or judge, to be an effective one, need not be a Christian (LW 45, 99, 127), he nevertheless strongly urges that Christians participate in government, and he believes that their participation will be a blessing to the land. In a general way he says ... that it would be fine and fitting if all princes were good true Christians. For the sword and authority, as a particular service of God, belong more appropriately to Christians than to any other men on earth. ... Luther ... exclaims: “Would to God that they (i.e., the worldly rulers) were all Christians or that no one would be a prince unless he were a Christian! Things would be better than they are now and the Turk would not be so powerful” (LW 46, 166).<sup>104</sup>

Of course Luther knew this could never be. Nevertheless, in America Christians – especially confessional Lutherans – could be much more involved in the political process. And they would be, according to Luther, “a blessing to the land.” Christians need to stay informed and understand the times (1 Chron. 12:32). They can let their views be made known to those in public office (write, call, visit, rally). Many more should run for public office. They can participate in organizations that promote the proper role of the State, the Home, civil righteousness and compassion for others. They must love their fellow man, even when the State wants to stifle them. Perhaps above all, they must make sure the education of their children is not opposed to their confession of faith and, in the case of Lutheran and home schools, held accountable to Lutheran theology in all that it teaches. Make sure children – the next generation – are immersed in Lutheran theology.

If, however, temporal blessings diminish, if the State becomes more and more of a Babylon, if government-sponsored tolerance and pantheism grow, if terrorism increases, if another world war breaks out, if true Christianity is declared illegal, and if confessional Lutherans are told to deny Christ or die, there still remains the real and ultimate prosperity for which Christians live: “I know that plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11). That future plan of prosperity for the Church will be in a “kingdom not of this world.” That ultimate prosperity was purchased by the “holy, precious blood, and” the “innocent suffering and death” of the One who “made every nation of men...and determined the times set for them” (Acts 17:26). It is he who has been guiding the history of the world all along. And when that kingdom comes, “our present sufferings” will not be “worth comparing with the glory” – the real and ultimate prosperity – “that will be revealed in us” (Rom. 8:18). This life will not even have been a drop in the bucket. In the mean time, the life of the Lutheran must be consumed with the power of the Gospel of Jesus Christ in Word and Sacrament, for it is that Gospel that enables him to endure and remain within the Church until it is finally glorified. We are “convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all of creation will be able to separate us from the love of God that is in Christ Jesus our Lord”

(Rom. 8:38-39). In the words of Luther:

Still must they leave God's Word it might,  
For which no thanks they merit;  
Still is He with us in the fight,  
With His good gifts and Spirit.  
And should they, in the strife,  
Take kindred, goods, and life,  
We freely let them go,  
They profit not the foe;  
With us remains the Kingdom.<sup>105</sup>

*To God Alone Be the Glory*

## **Activity that Promotes Peace in the Land**

### **What Christians Are *Commanded* to Do<sup>106</sup>**

- Honor the governing authorities in the State and the Home.
- Pray for governing authorities in the State.
- Love our fellow man, including the lost, the wicked and the helpless.
- Oversee the education of our children: prevent them from being taught error and teach them Lutheran/biblical theology.
- Recognize and reject false teachings promoted by the State – stay informed.
- Hinder the State from encroaching upon the Church and the Home.
- Establish and maintain a God-pleasing family.
- Participate in the political process – somehow to some degree.
- “Live such good lives among the pagans, that though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us” (2 Peter 2:12).
- Proclaim boldly and clearly the saving Gospel of Christ, which provides lasting citizenship in a kingdom that is perfect and eternal (Phil. 3:20, 21).

### **What Christians *Can* Do**

- Establish and support Lutheran Schools that teach the whole counsel of God and avoid every error.
- Establish a home school that teaches the whole counsel of God and avoids every error.
- Involve oneself as much as possible in the child’s education if public school is the only reasonable option.
- Vote, especially for those who understand Natural Law and the limited role of the State.
- Get involved in a political campaign.
- Run for office.
- Engage governing authorities in discussions regarding policies and their proper roles: write, call, visit, rally, etc.
- Support and participate in organizations that promote the well-being of the State and the Home (charitable, pro-family, pro-life, pro-freedom organizations).
- Read books and periodicals that keep us up to date regarding worldviews, the family, politics, education and other civil matters (like abortion, homosexuality, etc.).
- Attend conferences, workshops and seminars that will keep us informed about worldviews, the family, education, politics, and other civil matters (like abortion, homosexuality, etc.).
- Have your pastor lead a Bible study on the Two Kingdoms and related matters.

## Recommended Reading List

- *The Church and Her Fellowship, Ministry, and Governance* by Kurt E. Marquardt (St. Louis: The Luther Academy, 1990).
- "Church, State, and Home: A Look at the Scriptural Doctrine of the Three Estates," by Joseph Abrahamson, delivered 4-27-03, Circuit 8 of the Evangelical Lutheran Synod, (<http://clearwaterlutheran.org/clearwater/theology/3Estates.pdf>).
- *Civil Government: God's Other Kingdom* by Daniel Deutschlander's (Milwaukee: Northwestern Publishing House, 1998).
- *Fed Ed: The New Federal Curriculum and How It's Enforced* by Allen Quist, (St. Paul, MN: Maple River Education Coalition, 2002).
- *God at Work: Your Christian Vocation in All of Life* by Gene Edward Veith, Jr. (Wheaton, IL: Crossway Books, 2002).
- *The Large Catechism* (explanation to the 4<sup>th</sup> Commandment) by Martin Luther (included in *The Book of Concord*, various editions).
- "The Lutheran Doctrine of the Two Kingdoms and Its Significance for the American Bicentennial" by B.W. Teigen, *The Lutheran Synod Quarterly*, volume XVI (Mankato, Minnesota: ELS, Fall, 1976).
- *Pollution and the Death of Man: The Christian View of Ecology* by Francis A. Schaeffer (Wheaton, Illinois: Tyndale, 1970).
- *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* by Gene Edward Veith, Jr. (Wheaton, IL: Crossway, 1994).
- "The Principle of the Separation of Church and State Applied to Our Times" by George O. Lillegard (Mankato, Minnesota: *Report of the 23<sup>rd</sup> Regular Convention of the Norwegian Synod*; June 13-19, 1940).
- "The Truth Shall Set You Free: A Critique of Postmodernism," by Pastor Mark Bartels, *Synod Report* (Mankato, Minnesota: Evangelical Lutheran Synod, 2001), p. 35ff.

<sup>1</sup> "I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. I will lay waste the land, so that your enemies who live there will be appalled. I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins." (Lev. 26:31-33; see also Deut. 28:62-63)

<sup>2</sup> The word translated "prosperity" in verses 9 and 11 is the Hebrew word generally translated "peace."

<sup>3</sup> Also predicted in Deuteronomy: "When all these blessings and curses I have set before you come upon you and you take them to heart wherever the LORD your God disperses you among the nations, and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today, then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. ... He will make you more prosperous and numerous than your fathers." (Deut. 30:1-5).

<sup>4</sup> "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah... "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more." (31:31-34); "In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land. In those days Judah

will be saved and Jerusalem will live in safety. This is the name by which it will be called: 'The LORD Our Righteousness.' For this is what the LORD says: "David will never fail to have a man to sit on the throne of the house of Israel, nor will the priests, who are Levites, ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices" (33:15-18; cf. also 30:8,9).

- <sup>5</sup> It should be noted that the Jews both during and after the captivity in Babylon experienced a temporal prosperity of sorts. They were allowed to live in relative safety and security in comparison to the ravishing they had experienced in Judah at the hands of a foreign king. This temporal prosperity was also the intention of the promise of verse 7, albeit poor in comparison to the ultimate prosperity. It was a prosperity to serve the greater prosperity found in the Messiah.
- <sup>6</sup> When Paul discusses obedience and honor to human authorities, he includes not only the honor of children toward parents, but also the submission of wives toward husbands and the obedience of slaves toward masters (Eph. 5:21-6:9; Col. 3:18-4:1) as does Peter who also includes the submission of the citizen toward government (1 Pet. 2:13-3:7). This is why Luther in discussing the 4<sup>th</sup> Commandment in the Large Catechism also includes sections on government, employment and church authorities.
- <sup>7</sup> The Large Catechism, The First Part: The Ten Commandments: 131-132, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, edited by Robert Kolb & Timothy J. Wengert (Minneapolis: Fortress Press, 2000), p. 404.
- <sup>8</sup> Key among these are Matthew 22:21, Matthew 16:18, Roman 13:1ff., 1 Peter 2:13ff., John 18:36, Acts 4:19-20.
- <sup>9</sup> It should be noted the term State can refer to the country as a whole with its people, rulers and land (State in the wide sense) or it can simply imply the governing authorities (State in the narrow sense). For example, when people speak of the U.S. they may mean the whole nation or the president, some law or vote ("The U.S. decided today...", i.e., the governing authorities decided). This essay very often uses the term State in the latter sense.
- <sup>10</sup> One of the reasons authorities are said to be divinely instituted is because they stand in the place of God as do no others. Thus Luther says about parents: "God has given this walk of life, fatherhood and motherhood, a special position of honor, higher than that of any other walk of life under it...But he distinguishes father and mother above all other persons on earth and places them next to himself. For it is a much higher thing to honor than to live. Honor includes not only love, but also deference, humility, and modesty directed (so to speak) toward a majesty concealed within them. Honor requires us not only to address them affectionately and with high esteem, but above all to show by our actions, both of heart and body, that we respect them very highly, and that next to God we give them the very highest place... It must therefore be impressed on young people that they revere their parents as God's representatives, and to remember that, however lowly, poor, feeble, and eccentric they may be, they are still their mother and father, given by God. They are not to be deprived of their honor because of their ways or failings. Therefore, we are not to think of their persons, whatever they may be, but of the will of God, who has created and ordained it so." (The Large Catechism, The First Part: The Ten Commandments: 105-108, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, edited by Robert Kolb & Timothy J. Wengert (Minneapolis: Fortress Press, 2000), pp. 400-401.)
- <sup>11</sup> Regarding the Church, Jesus says in Matt. 16:18, "...on this rock I will build my church..." (cf., also Acts 20:28, Eph. 5:25-27). Regarding the State, Paul says "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves" (Rom. 13:1, 2; cf. also Acts 17:26, 1 Pet. 2:13, 14).

- <sup>12</sup> In support of the State utilizing the moral law, Romans 13:3, 4: "For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer." The word "wrong" is the Greek KAKOS which is used by St. Paul 26 times in his epistles. In each case it carries with it the connotation of violation of God's moral law, i.e., immorality. The same is true of 1 Peter 2:13, 14.
- <sup>13</sup> The Church's focus on the *spiritual* does not deny the value of the *temporal* or physical, for if it did then the incarnation of Christ would be unnecessary at best, as would the *earthly* elements of the sacraments. The same could be said of the *bodily* resurrection of believers. Christian charity for the temporal needs of others would also be looked upon with indifference (as would most other good works done for one's neighbor).
- <sup>14</sup> Luke 17:12; also, Romans 14:17f.: "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men."
- <sup>15</sup> Temporal does not imply the mere physical or material nature of man and creation, for the State, as noted above, deals with the moral or natural law that is beyond the physical. By temporal are meant those things necessary for this life such as listed in Luther's explanation to the Fourth Commandment: "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" (The Small Catechism, *The Evangelical Lutheran Hymnary* (MorningStar Music, St. Louis, 1996), p. 31.), emphasis added to show that there are some things of the temporal realm that are more than mere physical.
- <sup>16</sup> The Augsburg Confession XXVIII:11, *The Book of Concord*, edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 82.
- <sup>17</sup> B.W. Teigen consistently uses the term "distinction" as opposed to "separation" in regards to the two kingdoms in his 1975 Reformation Lectures ("The Lutheran Doctrine of the Two Kingdoms and Its Significance for the American Bicentennial", *The Lutheran Synod Quarterly*, volume XVI; Mankato, Minnesota: ELS, Fall, 1976; p. 1ff.). He apparently does so because Luther maintained that 1) a minister serves the State by instructing kings and princes how to reform their political affairs according to natural law (Lecture II) and 2) there are areas of common interest and concern to both Kingdoms (Lecture III).
- <sup>18</sup> One of the best examples of this is the fight against Judge Roy Moore regarding the display of the Ten Commandments at the Alabama Judicial Building. The ACLU, Americans United for Separation of Church and State, and many others who opposed him and the display (and were successful in having it removed) did so not because they agreed with a correct understanding of "separation" but because they wanted their anti-God and anti-Christian modernism imposed on society; they wanted their naturalistic religion approved by the courts and to be, *de facto*, the State religion.
- <sup>19</sup> Martin Luther, quoted in *What Luther Says* (St. Louis: Concordia, 1959), p. 293.
- <sup>20</sup> For an intriguing synopsis of this history, see chapters 9-13 of Professor Daniel Deutschlander's book, *Civil Government: God's Other Kingdom* (Milwaukee: Northwestern Publishing House, 1998). Pastor David Jay Webber's article, "Church and State, Congregation and Synod: An Anthological Essay" (*Lutheran Synod Quarterly*, December 2003, pp. 360ff.) also contains some excellent information on the understanding of the Church-State relationship by Luther and others during the Reformation.
- <sup>21</sup> Deutschlander, pp. 112-128.

- <sup>22</sup> Treatise on the Power and Primacy of the Pope: 34, Kolb/Wengert, p. 335.
- <sup>23</sup> Ibid., p. 128.
- <sup>24</sup> The Augsburg Confession XXVIII: 8-17, Kolb/Wengert p. 92.
- <sup>25</sup> “Yet civil government has as its appointed end...to cherish and protect the outward worship of God, to defend sound doctrine of piety and the position of the church...” And even though he explains this to mean that the government is to provide for “a public manifestation of religion ... among Christians”, he goes on to state that temporal government ought to be “Christian” and claims that the Bible “entrusts the condition of the church” to the “protection and care” of kings. (*Institutes of the Christian Religion*, volume II, edited by John T. McNeill; Philadelphia: The Westminster Press, MCMXLX; pp. 1487-1489.
- <sup>26</sup> Deutschlander, p. 144f.
- <sup>27</sup> It is important to note, especially in this culture that increasingly supports redefining marriage and family, this estate is based upon marriage *between one man and one woman*. It is often, therefore, called the Estate of Marriage.
- <sup>28</sup> Matt. 19:4-6: “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one. Therefore what God has joined together, let man not separate.”
- <sup>29</sup> The Large Catechism, The First Part: The Ten Commandments: 172-174, Kolb/Wengert p. 410.
- <sup>30</sup> Ibid., 176-178, p. 410. Also: “In particular, at this point also urge ... parents to rule well and to send their children to school. Point out how they are obliged to do so and what a damnable sin they commit if they do not, for thereby, as the worst enemies of God and humanity, they overthrow and lay waste both the kingdom of God and the kingdom of the world. Explain very clearly what kind of horrible damage they do when they do not help to train children as pastors, preachers, civil servants, etc., and tell them that God will punish them dreadfully for this. For in our day it is necessary to preach about these things. The extent to which parents and governing authorities are now sinning in these matters defies description. The devil, too, intends to do something horrible in all this” (The Small Catechism, Preface: 19-20, Kolb/Wengert p. 350).
- <sup>31</sup> See “Church, State, and Home: A Look at the Scriptural Doctrine of the Three Estates,” by Joseph Abrahamson, delivered 4-27-03, Circuit 8 of the Evangelical Lutheran Synod, (<http://clearwaterlutheran.org/clearwater/theology/3Estates.pdf>).
- <sup>32</sup> These are supported elsewhere in Scripture, including Colossians 3, Titus 2:4-5, Deuteronomy 6:7, many of the Proverbs, and numerous other passages in both the Old and New Testaments.
- <sup>33</sup> Ibid., p. 8, emphasis added.
- <sup>34</sup> The Large Catechism, The First Part: The Ten Commandments: 141, Kolb/Wengert p. 405; emphasis added.
- <sup>35</sup> In the estimation of the essayist, a very disturbing *trend* within culture, including our own fellowship, is establishing daycare centers within congregations. The excuse is often used that “parents will put their children somewhere, so it’s better for them to go to a Christian day care than elsewhere.” But this only reveals that we have followed culture and not Scripture that clearly explains whose responsibility it is to raise children. Granted, it is much harder to encourage mothers and fathers to make the necessary sacrifices to do so and to stop worrying about acquiring mammon, but the alternative is to make culture a god.
- <sup>36</sup> In the summer of 2000, the following letter to the editor (by this essayist) was printed in *Lutheran Leader* (NPH). It captures some of the concerns expressed in this essay regarding the role of the Church in education:

"To the editor:

In his article, 'Give Children Back,' Pastor Heiges proposes what I would call a radical approach to the spiritual development of children. Its radical-ness is found not so much in his words – reminiscent of Paul's words: 'Fathers...bring your children up in the training and instruction of the Lord' – but in the clear implication for our practice. We have for too long lived under the assumption that the essential nurturing of our children is best done through Sunday School, VBS, Christian Day School, Confirmation, etc. The shocking thing, which should be indelibly ingrained in our hearts and minds, is that God has never commanded *any* of these. What he has commanded can be seen from the words of Paul above (and a horde of other passages and examples in Scripture).

This is not to say, as Heiges points out, that all those congregational programs designed to help our children grow in the grace and knowledge of Christ should be abandoned, for they can and should complement the instruction and training done by the father of the family. I would, however, like to go a step further than Pastor Heiges and point out the obvious: We have all too often and for too long allowed our church-sponsored and church-run educational programs to do the father's job for them. These programs do not merely complement the father's responsibility; they have become the essence of our children's nurturing. Because of this I would guess that most Christian fathers do not even know or grasp the extent to which God's word commands them to be involved. They do not know they have been replaced. And how would they know? After all, no one could argue those programs aren't good. Many fathers probably think they are doing what they should be doing by making sure their children are enrolled in and attending Sunday School and/or the Christian Day School. But Scripture does not call upon parents to make sure children attend whatever beneficial educational program a church may offer; God calls upon them to teach. Pastor Heiges' suggestions at the end of his article are excellent. But until we face the reality that our present system of educating our young – albeit with the noblest of intentions – is one in which fathers have taken a back seat, we may be hindering our children's depth of Christian conviction and endangering the future of Christ's Church on earth."

<sup>37</sup> The Large Catechism, The First Part: The Ten Commandments: 106-107, Kolb/Wengert p. 401; emphasis added.

<sup>38</sup> "Through civil rulers, as through our own parents, God gives us food, house and home, protection and security, and he preserves us through them" (The Large Catechism, The First Part: The Ten Commandments: 150, Kolb/Wengert, p. 407).

<sup>39</sup> Ibid., 108, p. 401.

<sup>40</sup> Ibid., 150, p. 407.

<sup>41</sup> *The Evangelical Lutheran Hymnary* (MorningStar Music, St. Louis, 1996), p. 48. See also p. 96.

<sup>42</sup> A distinction needs to be made between the individual Christian and the Church regarding political or State involvement. The individual's involvement can be either purposeful or accidental. The Church's involvement generally will be accidental (an exception to this is found below under "Hinder Encroachment"). Accidental involvement means when either the Christian or the Church does a good deed for a neighbor (e.g., explaining that abortion is murder, feeding the poor, etc.) and the State reacts in either a negative (harassment or worse) or positive way (the creation of more just laws or removal of unjust laws). In this case the State is reacting to the deed done by the Church or the Christian even though their intention was not to create a new law. The Christian, on the other hand, may involve himself purposely, and out of love, in the affairs of the State. He may join a political party, petition for just laws, etc.; he is purposely trying to change the law for the good of his neighbor and society. It should also be pointed here that Christians "may without sin exercise political authority; be princes and judges; pass sentences and administer justice according to imperial and other existing laws; punish evildoers with the sword...etc."

(Op. cit, The Augsburg Confession XVI: 2, Kolb/Wengert, p. 48). That is, because the Christian is also a citizen of the State, political involvement is not wrong and should be considered a responsibility and privilege especially by those gifted with leadership and wisdom (see the Conclusion of this essay).

<sup>43</sup> The Small Catechism, *Evangelical Lutheran Hymnary*, p. 31.

<sup>44</sup> The Sixth Petition, The Small Catechism, *Evangelical Lutheran Hymnary*, p. 34.

<sup>45</sup> Deutschlander, p. 173.

<sup>46</sup> Bjug Aanondson Harstad, "Presidential Address," Our Savior's Lutheran Church, Albert Lea, Minnesota, May 29-June 6, 1919 (translated by J. Herbert Larson, Bethany Lutheran Seminary Archives, Mankato, MN), p. 6. Harstad gives the following reasons for his position: "(1) Because the Lord demands that everything be sanctified by the Word of God and prayer.... (2) Because the Lord commands that children are to be brought up in the nurture and admonition of the Lord.... (3) Because the Lord teaches that the Word of God gives the correct wisdom and is the proper means for affecting, bending and forming the man.... (4) Because the Lord punishes everything which is not of God and does not happen in faith and bids us to flee false teachers and bad company."

<sup>47</sup> The essayist believes that the position by Harstad may be overstated. It appears that any sort of education of children is ruled out if the educational institution does not recognize the authority of Scripture. This is contradicted by the case of Daniel and his friends who attended the "University of Babylon" (Daniel 1) which not only did not recognize God's Word, but taught from the perspective of false gods. Nevertheless, Daniel and the others benefited from this liberal arts education (of sorts) and even surpassed their classmates in praiseworthy knowledge and wisdom. To be fair, Daniel and friends were not "children" and neither did they have a choice of schools. But still, Harstad's reasons for his position (see footnote 48) really do not allow for any sort of education other than a "Christian" one. If Harstad is correct, Daniel should have done more than just requested an exemption from the dietary requirements imposed on them by the authorities (1:8-14). Nevertheless, I believe that Harstad's general principle he was trying to convey is true and correct: no education of children should be allowed to undermine the rule of God's Word. There is no doubt that government education very easily and usually undermines Scripture's authority. For this reason his advocacy of Christian day schools is extremely important and righteous.

<sup>48</sup> Concepts in this section come from Deutschlander, pp. 63ff.

<sup>49</sup> For consideration of possible exceptions to this, see B.W. Teigen, "The Lutheran Doctrine of the Two Kingdoms and Its Significance for the American Bicentennial", *The Lutheran Synod Quarterly*, volume XVI (Mankato, Minnesota: ELS, Fall, 1976), Lecture III.

<sup>50</sup> The Augsburg Confession XVI: 6-7, Kolb/Wengert, p. 50

<sup>51</sup> This is a practice that is both commanded and demonstrated in the Bible: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1); "make a right judgment" (John 7:24); "Watch out for false prophets" (Matt. 7:15).

<sup>52</sup> XXVIII: 21, Kolb/Wengert, p. 94, emphasis added. The Latin reads: "to reject teaching that opposes the gospel", p. 95.

<sup>53</sup> Mark F. Bartels, "The Truth Shall Set You Free: A Critique of Postmodernism," *Synod Report* (Mankato, Minnesota: Evangelical Lutheran Synod, 2001), p. 35ff.

<sup>54</sup> George O. Lillegard, "The Principle of the Separation of Church and State Applied to Our Times" (Mankato, Minnesota: *Report of the 23<sup>rd</sup> Regular Convention of the Norwegian Synod*; June 13-19, 1940), p. 46f. One of the reasons Christian theologians have so strongly opposed socialism is that the Ten Commandments clarify the right to personal property in order, among other things, to support the family. Therefore socialism is both contrary to God's moral law and an intrusion into the Home.

- <sup>55</sup> *The New International Dictionary of New Testament Theology*, edited by Colin Brown (Grand Rapids: Zondervan, 1975), vol. I, p. 142. Luther agrees with this understanding: "But if this does not please you [that Babylon refers specifically to Rome], and you prefer to take it as applying to all the nations, do so in the Lord's name. That does not, of course, conflict with understanding it in a particular sense. Just as the whole world is called Babylon, and the whole church Jerusalem, so any part of the world is called Babylon, and any part of the church is called Jerusalem." (Vol. 11: *Luther's works*, vol. 11: *First Lectures on the Psalms II: Psalms 76-126* [J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.]. *Luther's Works* [Ps 87:4]. Saint Louis: Concordia Publishing House).
- <sup>56</sup> *The New International Dictionary of New Testament Theology*, edited by Colin Brown (Grand Rapids: Zondervan, 1975), vol. I, p. 140.
- <sup>57</sup> There is a close association between the political concepts of limited government and individual liberty on the one hand, and respect for the realms and responsibilities given to the Church and Home on the other. Where a State *limits* itself to its realm and responsibility, it follows that the individual, Church, and Home have the *liberty* to fulfill their God-given responsibilities within their realms. This political concept should be seen as a great blessing to the Church and one worth defending. For as government grows, and clearly when it becomes socialistic, it infringes upon the other estates.
- <sup>58</sup> Three examples from popular organizations. (1) From a 1949 UNESCO textbook: "As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family that infects the child with extreme nationalism." (*Toward World Understanding*, quoted in "UN Poisons US Education with Our Tax Dollars" by Tom DeWeese, March 22, 2004; <http://www.newswithviews.com/DeWeese/tom4.htm>). (2) From the Humanist Manifesto II: "We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community... based upon a transnational federal government." (3) From XXII Congress of the Socialist International (October, 2003): "The Socialist International...calls on all socially and politically progressive people and organisations [sic] to come together in a global coalition to promote a new world order based on a new multilateralism for peace, security, sustainable development, social justice, democracy, respect for human rights and gender equality... Neoconservatives are attempting to exploit the situation to dismantle all forms of global governance, to minimise [sic] the role of the United Nations..." (<http://www.socialistinternational.org/5Congress/XXIICongress/xxiideclaration-e.html>).
- <sup>59</sup> This is nothing new under the sun. Pastor George O. Lillegard wrote back in 1954: "We are told, through almost every medium of education, from grade-school to radio and television, that it is only a matter of time until the whole world will be united as it should be, under one International Socialist government and one Universal Religion" ("Christian Cross-bearing in Today's Twilight Hour", *Report of the 37<sup>th</sup> Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church*; June 21-17, 1954).
- <sup>60</sup> According to the Declaration of Independence national sovereignty is one of the three foundational principles of this country (the other two being natural rights and natural law). See the first and last paragraphs of the Declaration of Independence.
- <sup>61</sup> *Global Governance and the United Nations* (New York: 2001, United Nations University Press), pp. x, 200. Also these statements: "The concept of citizenship is being transformed ..." (p. 8); "Nation states have lost their position as the paramount loci of governance ..." (p. 17); "The world state ... would be a federalist world republic" (p. 199); "Last but not least, the UN Charter amounts to nothing less

than a world Constitution" (p. 200).

<sup>62</sup> In the 1980's the U.S. had actually left UNESCO because of its top down, socialistic, globalistic approach to education. However, America's current Secretary of Education attended a meeting Paris in the fall of 2003 to mark the return of the U.S. to UNESCO.

<sup>63</sup> "United States Rejoins UNESCO", Lynn Stuter, November 28, 2003 ([www.newswithviews.com/Stuter/stuter57.htm](http://www.newswithviews.com/Stuter/stuter57.htm)).

<sup>64</sup> See *Fed Ed: The New Federal Curriculum and How It's Enforced* by Allen Quist, pp. 47-52 (St. Paul, MN: Maple River Education Coalition, 2002).

<sup>65</sup> For example, back in 1992 President Bush, Sr., signed the U.N.'s Agenda 21 at the Earth Summit, which lays out plans regarding what is euphemistically known as "Sustainable Development." This is not just about protection or good stewardship of natural resources. Air conditioning, convenience stores, single-family homes, cars are considered "unsustainable."

<sup>66</sup> See *Saviors of the Earth?* by Michael Coffinan (Chicago: Northfield Publishing, 1994).

<sup>67</sup> "Nature has an integral set of different values (cultural, spiritual and, material) where humans are one strand in nature's web and all living creatures are considered equal. Therefore, the natural way is the right way and human activities should be molded along nature's rhythms [sic]." (Quoted in "The Dark Side of Globalism" by Tom DeWeese, Feb. 2, 2004: <http://www.newswithviews.com/DeWeese/tom1.htm>). This pantheistic, anti-Christian emphasis also comes through clearly in the "Global Diversity Assessment" which was written to fulfill Article 25 of the treaty: "Societies dominated by Islam, and especially Christianity have gone farthest in setting humans apart from nature... In the process, ... nature lost its sacred qualities." "The world view of traditional [pantheistic] societies tends to be strikingly different from the modern world view... They tend to view themselves as members of a community that not only includes other humans, but also plants and animals as well as rocks, springs and pools. People are then members of a community of beings – living and non-living... Thus rivers may be viewed as mothers. Animals may be treated as kin.... Compliance...is typically assured through two devices: fear of the wrath of offended nature spirits and social sanctions against offenders." (edited by V.H. Heywood; published for the United Nations Environment Programme by Cambridge University Press).

<sup>68</sup> Quoted in *The Washington Times*, January 18, 2004 ("Learning Globally," by George Archibald; <http://www.washtimes.com/specialreport/20040117-112841-6750r.htm>).

<sup>69</sup> "The Impact of Minnesota's "Profile of Learning" on Teaching and Learning in English and Social Studies Classrooms," Prof. Patricia G. Avery, et al. College of Education and Human Development, University of Minnesota, April 30, 2002 (<http://www.ecs.org/html/offsite.asp?document=http%3A%2F%2Feducation%2Eumn%2Eedu%2Fmedia%2FResponseToProfile%2Epdf>), pp. 3, 11, 36.

<sup>70</sup> *CMP Mathematics for 6<sup>th</sup>-8<sup>th</sup> Grade, Teacher's Guide*, p. 17

<sup>71</sup> Synonyms for tolerance include "diversity" and "multiculturalism" when they are similarly defined.

<sup>72</sup> Pastor Mark Bartels, "The Truth Shall Set You Free: A Critique of Postmodernism," delivered June 10-14, Mankato, Minnesota (Evangelical Lutheran Synod, *Synod Report*, 2001), p. 46.

<sup>73</sup> *Noah Webster's 1828 American Dictionary of the English Language* (reproduced by Chesapeake, VA: Foundation of American Christian Education).

<sup>74</sup> *The American Heritage Desk Dictionary* (Boston, MA: Houghton Mifflin Company, 1981) emphasis added.

<sup>75</sup> Tolerance is often portrayed as the supreme virtue in culture today. In actuality it can be the worst of evils. E.g., many in Nazi Germany, including many who belonged to Christian churches, "tolerated" the activity of Hitler, his fascism, and his atrocities. What ended up saving the lives of many Jews and others was noble

Christian intolerance for Hitler's ideology and practices. For this reason tolerance and intolerance can be considered means rather than ends; either one can be used in the service of virtue or vice. Also, a clear distinction should be made between tolerating human beings on the one hand and their beliefs/behaviors on the other. Human life should be valued because of its inherent sanctity; beliefs, behaviors, etc. are not necessarily valuable or good, and may be just the opposite. In political terms, the former (respect for people as people) has been called equality ("all people are created equal") and the latter has been referred to as "diversity" (and is not listed as a virtue in any of the founding documents of America).

<sup>76</sup> It is also found in UN IBO schools: According to Ian Hill, deputy director-general of the IBO, "[t]he purpose of world literature is to develop an appreciation of how different cultures influence and mold the experiences of life.... Students will develop values, attitudes and respect for behavior and points of view different than their own without necessarily being in agreement." (quoted in *The Washington Times*, January 18, 2004, "Learning Globally," by George Archibald; <http://www.washtimes.com/specialreport/20040117-112841-6750r.htm>).

<sup>77</sup> *The National Standards for Civics and Government* (Center for Civic Education), pp. V, VI (quoted in *Fed Ed*, op cit., p. 22), emphasis added.

<sup>78</sup> <http://www.copes.org/interactive.htm> (COPEs, Inc.).

<sup>79</sup> While serving as Dean of Students at Bethany, I had a brief phone conversation with a former student who was attending Minnesota State University at the time. She told me she had struggled with her major at MSU, but that things were going better now. When I asked her why, she told me she was being taught things about the family in conflict with what she had been taught at home and in her church. What helped, she said, was an assessment she and all students in her major had to take, an assessment that indicated she was "too narrow" in her views and needed to learn to be more "tolerant." This made sense to her, at which point she started struggling less. My deep regret is I did not have time in that brief conversation to explain that her Christian faith was under attack by a hollow and deceptive philosophy.

<sup>80</sup> The differences between civil unions and marriage from a legal point of view are not that significant. In fact, civil unions (for heterosexuals and homosexuals) can do as much harm to marriage as gay marriage: "Civil unions would become a sort of 'marriage lite.' You could enter into them and take advantage of the legal benefits, but then leave them whenever you wanted. No messy divorces. No marital property laws. No alimony payments. No child support. All the benefits of marriage without any of the hassle. Which raises the question, if you can get a civil union, why get married?" (Gene Edward Veith, "Marriage Lite," *WORLD Magazine*, February 28, 2004, p. 31).

<sup>81</sup> Stanley Kurtz, "The End of Marriage in Scandinavia," (*The Weekly Standard*, 2/2/04, Volume 009, Issue 20), p. 2.

<sup>82</sup> Stanley Kurtz, "Death of Marriage in Scandinavia" (*The Boston Globe*, 3/10/04).

<sup>83</sup> One recent example is a book for 1<sup>st</sup> graders, *King & King*, where a homosexual prince falls in love with another prince. The book ends with the two "marrying" and sharing a kiss. As of March, 2004, it ranked 38<sup>th</sup> on Amazon.com's best seller list. When parents of a 6-year old in North Carolina objected to this book being read for class, the principal's response was, "What might be inappropriate for one family, in another family is a totally acceptable thing" ("Homosexual Book for 1st-graders," posted: March 18, 2004, 5:00 p.m. Eastern, © 2004 WorldNetDaily.com).

<sup>84</sup> See <http://www.edwatch.org/updates/102003.htm> that describes how pro-homosexual curriculum is imposed on early childhood centers through state certification.

<sup>85</sup> According to polls taken by the Los Angeles Times, the level of sympathy toward the homosexual movement has doubled since the mid-1980's. "Six in 10 [now] say they are sympathetic to the gay community" (Newsmax.com, April 12, 2004;

www.newsmax.com/archives/ic/2004/4/12/224245.shtml). There may be numerous explanations for this change in attitude, but one of the main factors clearly is education.

<sup>86</sup> *Children's Literature in Social Studies: Teaching to the Standards* (Washington, D.C.: NCSS, 1998).

<sup>87</sup> In the state of Minnesota, State Senator Michele Bachmann (member of a WELS church), author of the Defense of Marriage amendment to the Minnesota Constitution, was the victim of a cruel and orchestrated attack by homosexual activists. Homosexuals called for a boycott of businesses in her community of Stillwater until she left office. These activists also carried 4 X 8 foot signs around the capitol with her picture on it with the words, "Michele Bachmann sponsors hate legislation." They did the same with T-shirts. Flyers also were handed out with her home phone number and instructions to call and harass her. She received numerous threats. The sheriff and capitol police were called in. For safety's sake, her children had to leave the home and the state for one week. State marshals instructed her not to walk outside at the capitol for two weeks; plus they made sure someone else always accompanied her when she walked the tunnels at the capitol.

<sup>88</sup> Much of the material from this section is based upon or taken directly from, with permission, the soon-to-be published book *The Battle For America Taking Place in Our Schools* by Allen Quist.

<sup>89</sup> See *Pollution and the Death of Man: The Christian View of Ecology* by Francis A. Schaeffer (Wheaton, Illinois: Tyndale, 1970).

<sup>90</sup> For a correct interpretation of this verse, see *Pollution and the Death of Man*, chapters 4-6.

<sup>91</sup> *Children's Literature in Social Studies: Teaching to the Standards* (Washington, D.C.: NCSS, 1998).

<sup>92</sup> There is one book, *Cutters, Carvers and the Cathedral*, that implies some respect for a Christian view of life; it focuses on the beauty of the Cathedral of St. John the Divine in New York City. Ironically though, this majestic cathedral, besides being listed as an Episcopal church, is one of the main pantheism/New Age religion centers in the U.S. See these website articles: [www.episcopalian.org/cclec/leepenn-newage.htm](http://www.episcopalian.org/cclec/leepenn-newage.htm), [www.fatima.freehosting.net/Articles/Art7.htm](http://www.fatima.freehosting.net/Articles/Art7.htm), [www.torontofreepress.com/archives/2002/main90902.htm](http://www.torontofreepress.com/archives/2002/main90902.htm), [www.washingtonpost.com/ac2/wp-dyn?pagename=article&node=&contentId=A39186-2003Feb21&notFound=true](http://www.washingtonpost.com/ac2/wp-dyn?pagename=article&node=&contentId=A39186-2003Feb21&notFound=true), [www.anglican.tk/cann/cann0010.htm](http://www.anglican.tk/cann/cann0010.htm), [www.ankerberg.org/Articles/new-age/NA0402W2.htm](http://www.ankerberg.org/Articles/new-age/NA0402W2.htm).

<sup>93</sup> Even tests include pantheism. The National Assessment of Educational Progress (NAEP), the federal government's own achievement test, includes the following in its eighth grade language arts section: "... there once was a Lakota holy man called Drinks Water who dreamed what was to be, and this was before the coming of the [whites]. He dreamed that the four-leggeds were going back into the earth and that a strange race had woven a spider's web around the Lakotas. And he said: 'When this happens, you shall live in square gray houses, in a barren land, and beside those gray houses you shall starve.' They say he went back to Mother Earth soon after he saw this vision, and it was sorrow that killed him."

<sup>94</sup> *Pollution and the Death of Man*, p. 23.

<sup>95</sup> *Ibid.*, p. 33

<sup>96</sup> "At the 1999 Convention, the Board for Education and Youth of the ELS was directed by the Synod to study the federal education programs *Goals 2000* and *School to Work* and provide a critique and evaluation of them. ... [STW's] purpose is to restructure education around career majors; all education becomes vocational education. Thus, STW changes the purpose and orientation of education. Historically, the function of education was to teach basic knowledge and skills (reading, writing, math, science, history, etc.) and to foster the liberal arts, so named because they "liberate" the mind and foster the ideals of liberty. School-to-Work deemphasizes or eliminates academic work and substitutes mandated vocational

training. No longer is the goal to graduate highly literate individuals but to turn out productive workers.” (ELS Board for Education and Youth publication, 2000, forwarded to the essayist by Pastor Alex Ring).

<sup>97</sup> Winifred I. Wernat, “Building A School-to-work System In The United States” (<http://vocserve.berkeley.edu/abstracts/MDS-1073/MDS-1073-Chapter-4.html#Heading22>, 1997).

<sup>98</sup> STW has been defunded and is technically no longer federal law. However, STW can be compared to scaffolding – once the building is built, the scaffolding can come down. Once the STW system has been established in the 50 states (which it has), the federal law is no longer necessary – education has been redefined.

<sup>99</sup> *Making Connections: School-to-Work Resource Guide* (MN Dept. of Children, Families and Learning, 1997).

<sup>100</sup> Examples from all other states show that it has been taken very seriously. “STC [School-to-Career] in Mississippi is: ... opportunity for life-long learning; partnerships with business, industry, and education; a bold new approach to assist Mississippi students with global issues; ... building an awareness that work skills are as important as academic skills; and economic development.” (State School-To-Work Profile website: <http://www.stw.ed.gov/states/profiles/ms.htm>). South Carolina: “[W]e have to look at education in a new way—as preparing students not only for further education, but also for the work world...It is our job to prepare every South Carolinian for a career and for life” (South Carolina Gov. Jim Hodges). Gov. Hodges’ STW recommendations (South Carolina): “Organize students’ course work and career counseling around career clusters... Align high school and postsecondary curricula with the knowledge and skill requirements of the workplace... Require professional development in applied learning techniques and career development for certification and re-certification of all educators... Develop a comprehensive statewide communications program to ensure that all South Carolinians understand the changes and opportunities occurring in education.” (*Pathways to Prosperity: Success For Every Student in the 21<sup>st</sup>-Century Workplace*). Colorado: “I believe if you were to get all employers in this country saying that we would not hire anybody unless we see a [STW] high school graduate certificate that has on it the results of this potential employee record...then I think this nation will come to the realization that there is no job for them, there is no life for them...there is the motivation.” (Roy Romer, Governor of Colorado, Board Member of the Goals 2000 panel, quoted in *No Retreats, No Reserves, No Regrets*, edited by Brannon Howse; St. Paul: Stewart House Press, 2000; p. 114).

<sup>101</sup> Adolph Hitler, *Mein Kampf*, quoted in *The Deliberate Dumbing Down of America* by Charlotte Thomson Iserbyt (OH: Conscience Press, 1999), p. 26, emphasis added.

<sup>102</sup> Leo Alexander, “Medical Science Under Dictatorship,” *New England Journal of Medicine* 241:39-47, July 14, 1949.

<sup>103</sup> *Ibid.*

<sup>104</sup> “The Lutheran Doctrine of the Two Kingdoms and Its Significance for the American Bicentennial”, p. 26.

<sup>105</sup> “A Mighty Fortress Is Our God” (*Evangelical Lutheran Hymnary*, 351).

<sup>106</sup> These are Law and do not save. Faith in the substitutionary work of Christ alone saves. They are, however, good works that Christians are necessarily to display in their lives as a fruit of faith in Christ. Ephesians 2:8-10.



# REPORTS AND ACTION

*SYNODICAL MEMBERSHIP  
ACTION OF THE SYNOD*

**Resolution 1: Membership applications of pastors**

WHEREAS, The following pastors have been recommended 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 Synodical Constitution have been met, therefore,

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

1. The Reverend Glenn Smith, pastor of Beautiful Saviour Lutheran Church, Springboro, Ohio.
2. The Reverend Andrew Palmquist, pastor of Our Savior Lutheran Church, Lakeland, Florida.
3. The Reverend Christopher Dale, Pastor of Calvary Lutheran Church, Ulen, Minnesota, and Our Savior's Lutheran Church, Hawley, Minnesota.
4. The Reverend Jong-In Kim who has completed his theological education at Bethany Lutheran Theological Seminary in preparation for a colloquy which has now been completed, and he is now awaiting an assignment from the Mission Board.

**Resolution 2: Membership Transfer of Pastor**

WHEREAS, The Reverend Thomas Westendorf, pastor of Faith Lutheran Church, Medford, Oregon, has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the Reverend Thomas Westendorf be received into permanent membership in the Evangelical Lutheran Synod.

**Resolution 3: Membership Transfer of Teacher**

WHEREAS, Mr. Joshua Gregovich, teacher at King of Grace Lutheran School, Golden Valley, Minnesota, by transfer from the Wisconsin Evangelical Lutheran Synod, has applied for permanent advisory membership in the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That Mr. Joshua Gregovich be received into permanent advisory membership in the Evangelical Lutheran Synod.

**Resolution 4: Constitution Review**

WHEREAS, Grace Lutheran Church, Madison, Wisconsin, has submitted its revised constitution for review, and,

WHEREAS, 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 Grace Lutheran Church.

*CREDENTIALS  
ACTION OF THE SYNOD*

**Resolution 1: Excuses of pastors: non-attendance**

WHEREAS, Excuses for absence from the 2004 Synod Convention have been received from the following pastors: T. Hartwig, P. Lehenbauer, M. Wold, S. Reagles, M. Luttman, F. Schmugge, P. Lepak, R. Dale, D. Meyer, K. Kuenzel, D. McElwain, H. Mosley, M. Doepel, M. Grubbs, M. Langlais, R. Lawson Sr., L. Vinton, M. Krentz, D. Bakke, A. Harstad, N. Krause, J. Braun, B. Leonatti, E. Stubenvoll Jr.

BE IT RESOLVED, That they be excused.

**Resolution 2: Excuse of Congregation: non-attendance**

WHEREAS, An excuse for absence from the 2004 Synod Convention has been received from Zion Lutheran Church (North Huntingdon, PA), therefore,  
BE IT RESOLVED, That she be excused.

**Resolution 3: Excuses of pastors: late arrival**

WHEREAS, Excuses for late arrival from the 2004 Synod Convention have been received from the following pastors: T. Gullixson, T. Fox, C. Wosje, R. Fyffe, D. Faugstad, J. Gernander, therefore,  
BE IT RESOLVED, That they be excused.

**Resolution 4: Excuses of pastors: early departure**

WHEREAS, Excuses for early departure from the 2004 Synod Convention have been received from the following pastors: K. Schmidt, J. Braun, R. Holtz, K. Brumble, C. Wosje, J. Gernander, R. Lehmann, therefore,  
BE IT RESOLVED, That they be excused.

**Resolution 5: Excuses of lay delegates: early departure**

WHEREAS, Excuses for early departure from the 2004 Synod Convention have been received from the following delegates: W. Anderson, J. Kissinger, P. Salm, G. Hansen, D. Heiliger, D. Hoepner, L. Ylvisaker, R. Jones, C. Kreis, B. Brokenhoff, M. Pick, therefore,  
BE IT RESOLVED, That they be excused.

## REPORT OF THE DOCTRINE COMMITTEE

We are living in a time when people think that the God of Christianity, the god of Judaism, and the god of Islam are all one and the same. Due to a false understanding of tolerance, both syncretism and unionism are commonly accepted facts. Scripture, however, reveals that there is only one true God, the holy and blessed Trinity—three persons in one divine being or essence (Deuteronomy 6:4; Matthew 28:19).

The one true God is the Triune God. The Father is unbegotten, or born of none, and is the fount and source of the Godhead. The Son is not created, but begotten. He is always born of the Father before all ages (Psalm 2:7). The Holy Spirit is neither created nor begotten, but proceeding. He proceeds from the Father and the Son (John 15:26).

Our Triune God has revealed Himself to us as the Creator, the Redeemer, and the Sanctifier. God the Father is the Creator. He created all things in six normal days and still preserves them. God the Son is the Redeemer. He became true man and shed His blood for our redemption. The Holy Spirit is the Sanctifier. Through the means of grace He brings the treasures of the cross to us and works faith in our hearts to receive them.

These truths our great God has revealed to us in His inerrant and life-giving Word. It is our purpose as a synod and as a Doctrine Committee to continue in that Word so that we are indeed His disciples. (John 8:31) We desire to confess boldly the truth of His Word so that more and more may know the joy of salvation, and we desire to defend it from attacks on every side.

**COMMITTEE MEMBERSHIP**

The Doctrine Committee this past August welcomed to its number, Mr. Paul Tweit. With this addition during the past year the committee consisted of Prof. Juul B. Madson, Dr. Wilhelm Petersen, Mr. Allen Quist, Pres. Gaylin Schmeling, the Rev. Thomas Rank, the Rev. Paul Zager and Mr. Paul Tweit. Mr. James Schneck was not

reelected because he accepted a call to the WELS. We thank him for his years of service. Its four regular meetings per year were devoted to consideration of questions and other matters referred to it by the synodical president, the chairman of the committee, and groups or other individuals within the synod.

### **WISCONSIN EVANGELICAL LUTHERAN SYNOD**

The 57<sup>th</sup> biennial convention of the Wisconsin Evangelical Lutheran Synod (WELS) was held on the campus of Luther Preparatory School, Watertown, Wisconsin, July 28-August 1, 2003. A representative of the Doctrine Committee attended the convention. The theme of the convention was "Peace through Jesus: Know it, Live it, Share it." Discussions at the convention centered in the opportunities and challenges that the WELS will face in the next biennium. The synod has many mission opportunities but there are also financial difficulties. President Moldstad brought greetings to the convention on behalf of the Evangelical Lutheran Synod (ELS).

The Evangelical Lutheran Confessional Forum (ELCF), which is intended to express the fellowship enjoyed by the ELS and the WELS meets biennially. In the years when the Forum does not meet, as was the case this past year, there is a meeting of the Doctrine Committee and the WELS/CICR. The meeting occurred on September 19, 2003, in Milwaukee, Wisconsin. This was a beneficial meeting where mutual concerns were shared on such matters as the public ministry, the LCMS invitation, and the "Church and Change" conferences.

### **LUTHERAN CHURCH OF INDONESIA - GLI (GEREJA LUTHERAN INDONESIA)**

The GLI originated as a mission of the WELS, with their first missionaries sent in 1979. Today the GLI has 12 congregations; 12 preaching posts; 562 members; and 24 full-time vicars, evangelists, or pastors. At the present time there are no WELS missionaries in Indonesia because of the uncertain political situation. Therefore the GLI is maintaining itself as an independent church body. At its last convention in the summer of 2003 our sister synod, the WELS, declared fellowship with the Lutheran Church of Indonesia.

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

*WHEREAS, The Lutheran Church of Indonesia is in fellowship with the WELS, and,*

*WHEREAS, The Lutheran Church of Indonesia is seeking fellowship in the Confessional Evangelical Lutheran Conference (CELC), and,*

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

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

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

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

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

Several years ago a division arose within the Evangelical Lutheran Synod of Australia; thereupon Our Redeemer Lutheran Church of Kallangur withdrew from the ELSA and determined to exist as an independent congregation in fellowship with the ELS of the USA. A committee consisting of three men from the WELS and three from the ELS, called the Australian Review Committee, has sought to be of assistance in settling the dispute between Our Redeemer Lutheran Church and the ELSA.

However, in November of 2001 the ELSA suspended fellowship with the ELS. The ELS at its 2002 convention regretfully acknowledged the breach of fellowship declared by the ELSA. Since that time there have been ongoing efforts to repair the breach. On October 28, 2003, ELSA wrote a letter stating its willingness to hold in abeyance and to

"withdraw our (ELSA) judgment at this time." This refers to their judgment that the ELS is no longer an orthodox Lutheran church body. The Doctrine Committee of the ELS understands this "holding in abeyance" to mean that fellowship between the ELSA and the ELS is, at the present time, again acknowledged. The president of the synod continues to communicate with the ELSA. The Doctrine Committee urges the members of the synod to continue to pray the Lord of the Church for healing of past spiritual wounds.

### **INVITATION FROM THE MISSOURI SYNOD**

On August 18, 2003, Dr. Gerald B. Kieschnick, the President of the Lutheran Church-Missouri Synod (LC-MS), invited the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod to hold formal doctrinal discussions between the three church bodies. Both the ELS and the WELS wrote letters declining the invitation.

In his reply turning down this request, President John A. Moldstad stated: "In our estimation, the doctrinal differences that originally separated our two synods still remain ... If it were the case that recent decisions and actions in the LC-MS would appear, from our perspective, to indicate a sincere attempt to return to the scriptural position on the doctrine of church fellowship, we would be interested in holding inter-synodical discussions. However, this is not the case." The Doctrine Committee concurs with this decision of the synodical president. This is the historic position of the ELS as found in the document entitled, "Unity, Union and Unionism:"

*We hold that inter-synodical committees are useful in promoting Christian fellowship only when the various groups or synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and it remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact; or where it is clear that those in error sincerely desire to know "the way of God more perfectly." (Acts 18:26 [Lutheran Synod Quarterly, Vol. 43, Nos. 2 & 3, p. 213])*

### **DOCTRINE OF THE PUBLIC MINISTRY**

A presidentially appointed committee, the Presidium's Committee on Ministry (PCM), was established in 2002 to study the doctrine of the public ministry. This committee was asked to study the issues before us and to work toward a God-pleasing unity through the development of a statement on that doctrine. The committee members are: the Rev. Karl Anderson, the Rev. Mark Bartels, the Rev. Erwin Ekhoﬀ, the Rev. Jerome Gernander, the Rev. Alex Ring and Prof. Erling Teigen. After a number of meetings the PCM on February 2, 2004, presented to President Moldstad a document entitled "The Public Ministry of the Word." This document was discussed at a joint meeting of the PCM and the Doctrine Committee on March 22, 2004. The Doctrine Committee is continuing to study this document and plans to prepare an evaluation at the synodical president's request. Time for a thorough discussion of the document will be scheduled for the General Pastoral Conference this fall. We trust that the prayer of the psalmist prevails in all that we do: "*Direct my footsteps according to Your Word*" (Psalm 119:133).

### **BIBLE TRANSLATIONS**

While the NIV continues to be published, a new Bible translation is being produced with the name *Today's New International Version* (TNIV). Questions are being raised about this translation, such as whether it is a gender neutral Bible. Another translation has recently been published, the *English Standard Version* (ESV), which will be used in the new LC-MS hymnal. Because of the appearance of new Bible translations the Doctrine Committee has again undertaken a review of translations. The Rev. Thomas Rank is leading the committee in this review and intends to produce a paper on Bible translations to be published in the *Lutheran Synod Quarterly* and summarized in the *Lutheran Sentinel*. This is in accord with the 2003 synod convention resolution which encouraged the Doctrine Committee "to publish the results of their efforts in a timely

fashion" (2003 ELS *Synod Report*, Res. 2, p. 76).

## POSTMODERNISM IN SOCIETY

Postmodernism is affecting many areas of our society and life. Textbooks and federal curriculum standards are being influenced by pantheism, panentheism, and other postmodern concepts. So that the members of our synod can be made aware of these dangers, the Doctrine Committee is studying the pervading influence of postmodernism. Committee member, Allen Quist, is leading this study.

## OTHER ACTIVITIES

The Doctrine Committee desires to keep abreast of doctrinal trends and issues within the church at large. Therefore, each member of the committee is assigned certain magazines and periodicals which he is to monitor for the committee and keep it informed concerning developments within the various church bodies.

The Lord's injunction to His people is to hold fast to and to teach all things which He has commanded them. Let us therefore continue to pray to God the Father through His Son, Jesus Christ, that His Holy Spirit may lead us into His Word and truth and preserve us therein.

*In these last days of sore distress  
Grant us, dear Lord, true steadfastness  
That pure we keep, till life is spent,  
Thy holy Word and Sacrament.  
(Evangelical Lutheran Hymnary 511 v. 2)*

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

## DOCTRINE

### ACTION OF THE SYNOD

#### **Resolution 1: Preserving and Extending our Blessed Fellowship**

WHEREAS, The procedures for pastoral colloquy are in the synodical guidelines ["Guidelines for the Colloquy Committee"], and,

WHEREAS, The procedures for establishing fellowship with a congregation (considered a "church body") are also in the synodical guidelines ["Guidelines for the Doctrine Committee"], therefore,

BE IT RESOLVED, That the afore mentioned be the answer to the memorial from St. Timothy Lutheran Church.

#### **Resolution 2: Ukrainian Lutheran Church**

WHEREAS, The Lord has blessed the Ukrainian Lutheran Church with the pure proclamation of the gospel, and,

WHEREAS, Much God-pleasing work is being accomplished in the Ukrainian Lutheran Church (such as a new hymnal, preaching stations, established congregations, etc.) with the help of the Foreign Mission Board and Thoughts of Faith, therefore,

A. BE IT RESOLVED, That we thank God for these blessings, and,

B. BE IT RESOLVED, That we thank the Foreign Mission Board and Thoughts of Faith for their support of this godly work.

#### **Resolution 3: Confessional Evangelical Lutheran Conference (CELC)**

WHEREAS, The CELC continues to meet and encourage confessional Lutheran church bodies world-wide, and,

WHEREAS, The fellowship of the CELC continues to be strong in the word, therefore,

A. BE IT RESOLVED, That we thank God for this blessed fellowship, and,

B. BE IT RESOLVED, That we pray that the CELC grow even stronger in the word, in its truth and purity.

#### **Resolution 4: Other Activities**

WHEREAS, The Doctrine Committee keeps abreast of doctrinal trends and issues within the church at large, in part by reviewing periodicals, etc., of various church bodies, therefore,

A. BE IT RESOLVED, That we give thanks to the Doctrine Committee for their work in this area, and,

B. BE IT RESOLVED, That we encourage the committee to continue to monitor the current theological scene with God's wisdom to the benefit of our churches.

#### **Resolution 5: Postmodernism in Society**

WHEREAS, Postmodernism continues to threaten the body of Christ with its false teachings, and,

WHEREAS, The Doctrine Committee is making us aware of these dangers, therefore,

A. BE IT RESOLVED, That we encourage the Doctrine Committee to continue in its efforts so as to uphold the truth of God's Word in a clear fashion, and,

B. BE IT RESOLVED, That we thank the Doctrine Committee for their godly work and for the leadership of Mr. Allen Quist in regard to the study of post-modernism.

#### **Resolution 6: Bible Translations**

WHEREAS, The ELS in its 2003 Synod Convention resolved to publish a review of various translations (2003 *Synod Report*, Resolution 2, page 76), therefore,

A. BE IT RESOLVED, That the Doctrine Committee be encouraged to further their reviews, and,

B. BE IT RESOLVED, That the Doctrine Committee and the Rev. Thomas Rank be thanked for their work.

#### **Resolution 7: Doctrine of the Public Ministry**

WHEREAS, The president of the ELS appointed a committee to study the doctrine of the public ministry, and,

WHEREAS, God has blessed their deliberations with brotherly and cordial work; including a study document, therefore,

A. BE IT RESOLVED, That we encourage our congregations and their pastors to study and submit questions and comments to the president by September 1 regarding the Presidium's Committee on Ministry (PCM) study document, and,

B. BE IT RESOLVED, That we give godly thanks for the work of the PCM, and,

C. BE IT RESOLVED, That we ask God to bless their future efforts to His glory, and,

D. BE IT RESOLVED, That the continued goal of the PCM's work be that the Word of God be proclaimed in its truth and purity on this doctrine.

#### **Resolution 8: Invitation from the Missouri Synod**

WHEREAS, Our ELS President John Moldstad has turned down the request by the LC-MS President Gerald Kieschnick to hold formal, doctrinal discussions, and,

WHEREAS, We concur with President John Moldstad's decision supported by the Doctrine Committee, therefore,

A. BE IT RESOLVED, That President Moldstad be commended for his action to uphold confessional Lutheranism, and,

B. BE IT RESOLVED, That we, as individuals, encourage the LC-MS to return to its former, historical roots.

#### **Resolution 9: Evangelical Lutheran Synod of Australia**

WHEREAS, The ELSA has withdrawn its former judgment against the ELS (regarding fellowship), therefore,

A. BE IT RESOLVED, That we give thanks to God for our ongoing communication with

the ELSA, and,

- B. BE IT RESOLVED, That we pray for continued strengthening and improved relations with the ELSA.

**Resolution 10: Lutheran church of Indonesia—GLI (Gereja Lutheran Indonesia)**

WHEREAS, The WELS declared fellowship in the summer of 2003 with the GLI, and, WHEREAS, The Doctrine Committee of the ELS recommends that we declare fellowship with the GLI, therefore,

- A. BE IT RESOLVED, That the ELS declare itself to be in fellowship with Gereja Lutheran Indonesia, and,  
B. BE IT RESOLVED, That this bond of peace in Christ be continually sought.

**Resolution 11: Wisconsin Evangelical Lutheran Synod (WELS)**

WHEREAS, Blessed fellowship continues between the WELS and ELS, therefore,

- A. BE IT RESOLVED, That we thank God for this precious unity that exists between our synods, and,  
B. BE IT RESOLVED, That we praise God for the Evangelical Lutheran Confessional Forum (ELCF) which gives us opportunity to express that unity of faith.

**Resolution 12: Committee Membership**

WHEREAS, The Doctrine Committee welcomed Mr. Paul Tweit to its membership, and, WHEREAS, Mr. James Schneck has not continued on the committee because of a call taken into the WELS, therefore,

- A. BE IT RESOLVED, That we welcome Mr. Paul Tweit into the Doctrine Committee, and,  
B. BE IT RESOLVED, That we thank Mr. James Schneck for his years of service.

**Resolution 13: Sanctity of Marriage**

WHEREAS, The Doctrine Committee has addressed this, and other related issues, in its various publications, therefore,

- BE IT RESOLVED, That we confess that Scripture condemns homosexuality and extra-marital relations (fornication and adultery) as sin. Nevertheless, when an individual caught up in such sins truly repents, the forgiveness of the Gospel is to be fully applied. We confess that the divine institution of marriage is to be heterosexual, in which, according to God's design, a man and a woman may enjoy a life-long companionship in mutual love. We teach on the basis of Holy Scripture that marriage is the only proper context for the expression of sexual intimacy and for the procreation of children. See Rom. 1:26-27, 1 Cor. 6:9, 18 and 7:2-9, John 4:17-18, 1 John 1:9, Gen. 1:27-28 and 2:18-24, Matt. 19:4-6.

# 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, Minnesota, chairman; Mr. William Overn, Eagan, Minnesota, vice-chairman; the Rev. Kenneth V. Schmidt, West Bend, Wisconsin, secretary; Dr. Willis Anthony, St. Peter, Minnesota; the Rev. Klebe W. Brumble, Phoenix, Arizona; Mr. Jon C. Bruss, Sr., Hartland, Wisconsin; the Rev. Mark Bartels, Madison, Wisconsin; Mr. Paul T. Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahning, Burnsville, Minnesota; Mr. Roland Reinholtz, Middleton, Wisconsin; the Rev. Dr. J. Kincaid Smith, Shawano, Wisconsin; and Mr. Harold Theiste, Plymouth, Minnesota. Advisory Members: the Rev. John A. Moldstad, Mankato, Minnesota, President of the ELS; the Rev. Lawrence Burgdorf, St. Louis, Missouri; and the Rev. Milton Tweit, Mankato, Minnesota.

## THE FACULTY AND STAFF

Bethany Lutheran College is thankful that the Lord continues to provide talented and committed men and women who embrace the mission of the college and serve as faculty and staff. We praise God for sending us these dedicated workers. During a special service on February 10, 2004, the college observed the following anniversaries:

Mr. Greg Costello, Director of Finance	25 years
Prof. Dennis Marzolf, Music	20 years
Mr. Art Westphal, Director of Development	20 years
Mrs. Jean Wiechmann, Registrar	18 years
Ms. Norma Brown, Library	15 years
Mrs. Kathy Forsberg, Library	15 years
Mrs. Julie Stelter, Cashier	15 years
Prof. Ramona Czer, Communication	10 years
Mr. Michael Fletcher, Maintenance	10 years
Mr. Daniel Johnson, Director of Grounds	10 years
Mr. Todd Marzinske, Information Technology	10 years
Prof. Andrew Overn, Art	10 years
Mr. Brian Strom, Director of Housekeeping	10 years

This past academic year we had several new faculty and professional personnel join our staff — Mr. Orrin H. Ausen, Director of Library Services; Ms. Polly E. Browne, Professor Elementary Education; the Rev. Dr. William B. Kessel, Bolstad Chair in Contemporary Culture and Christianity; Ms. Abigail Proeber, Admissions Counselor; and Dr. Ryan C. MacPherson, Professor of History.

## EMERITI

Arlene Hilding  
Norman S. Holte  
Rudolph Honsey  
Calvin Johnson  
Sigurd Lee  
Marvin G. Meyer  
Bjarne Teigen  
Cynthia Weberg

## ENROLLMENT

The 2003-2004 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	208	189
Sophomores	159	143
Juniors	51	54
Seniors	61	72
Part-Time	<u>25</u>	<u>29</u>
	504	487
FTE	490	471
PSEOP FTE	12	11

We are pleased with both the larger incoming class as well as the increased number of students that continue on to take advantage of the majors we now offer.

## CURRICULUM AND OTHER ACADEMIC PROJECTS

The baccalaureate curriculum continues to mature. At its November meeting the Board of Regents approved the addition of the psychology major. This, along with the approval of the elementary education major by the State of Minnesota Licensure Board, positions the college to provide graduates in areas that will benefit both the Synod and society in significant ways.

A three-two engineering program with the University of Minnesota is currently under development. Students would complete three years at Bethany and two years at the University of Minnesota culminating in baccalaureate degrees from both institutions.

In order to showcase and encourage scholastic achievement of our students over all four years of their experience on campus, the Scholastic Leadership Society was formed this past fall. The Bethany Lutheran College Scholastic Leadership Society exists to recognize academic achievement, leadership, and citizenship among students at Bethany Lutheran College in Mankato, Minnesota; to promote student leadership experiences; and to sponsor community-learning activities in order to expand educational opportunities beyond the classroom. Presently, about 40 students participate. Sophomores through seniors who have a cumulative GPA of 3.67 or higher and enroll for at least 14 credits per semester are eligible to join.

This was the last year that Bethany Lutheran College competed at the junior college level in athletics. It was certainly a year to remember. Both the women's volleyball and men's basketball teams competed at their respective national tournaments. The women took third place in the nation at the National Junior College Athletic Association Division II Volleyball Championships.

## YOUTH LEADERSHIP OPPORTUNITIES

At its September meeting, the Planning and Coordinating Committee instructed synodical boards to explore the feasibility of promoting youth leadership in the synod. The college is strongly committed to training future leaders. Bethany has taken the approach that leadership training occurs most effectively when integrated into the daily lives of our students, just as leadership opportunity is integrated into our adult lives through work, church, and community. Service leadership opportunities available on campus include: Student Government—Student Senate; Service Societies—Scholastic Leadership Society, SIFE (business club); Student Life—resident assistant program, "The Lab" management, journalism (*Scroll* and *Fidelis*), and Retention Committee; Spiritual Life—Travel-Canvas-Witness Program and Spiritual Life Taskforce; Co-curricular Activities—team captains in athletics, choir section leaders and theatre productions in the fine arts, speech team and MSU hockey production in Communications; and Community Volunteerism—Paul Ylvisaker Center.

In each of these opportunities, our faculty and staff advisors emphasize the importance of service to others through the various student leadership roles. We feel this emphasis is critical to achieving the mission of the 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. Dr. Willis Anthony of Saint Peter, Minnesota was approved at the 2001 convention for a three-year term. The board re-elected Dr. Anthony for a three-year term beginning in June at their February meeting. The synod is asked to ratify that election at the 2004 convention. In January, the Rev. Klebe W. Brumble resigned from the Board of Regents. The board is very grateful for his dedication and service to the college during his tenure. The board elected the Rev. Joel Willitz to complete his term as a "type B" appointment. The synod is asked to ratify his election at the 2004 convention.

## GRANTS

The Marvin M. Schwan Charitable Foundation continues to support the college in a significant way. We are very grateful for the grants they have provided to energize program and capital development as well as matching funds for scholarships.

Thrivent Financial for Lutherans continues to provide matching funds to its members who support the college. This year Thrivent provided over \$93,000 in matching support. In addition many corporations match their employees' contributions to the college through their corporate foundations. We are thankful for this leveraged support.

The Bethany Lutheran College Ladies' Auxiliary continues to support our students through their gifts and prayers. This year the group voted to allot \$9,000 to several projects that directly impact students. We are very thankful to this generous group of women.

## 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. Without these gifts from our generous supporters, the college would not be able to continue to offer a high quality Christian education to

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>REVENUES, GAINS AND OTHER SUPPORT</b>				
Tuition and fees	\$5,633,909			\$5,633,909
Less: Scholarships and grants	<u>(2,350,050)</u>			<u>(2,350,050)</u>
Net tuition and fees	3,283,859			3,283,859
Government Grants	134,154			134,154
Contributions	3,204,421	\$1,071,354	\$1,224,665	5,500,440
Endowment income	83,729	332,986	1,239	417,954
Endowment gains (losses)	988,535	55,552	3,176	1,047,263
Sales and services of student activities	199,755			199,755
Other sources	333,887	6,169	21,567	361,623
Sales and services of auxiliary enterprises	2,930,418			2,930,418
Adjustment of actuarial liability	<u>(9,209)</u>	<u>321</u>	<u>12,463</u>	<u>3,575</u>
11,149,549	1,466,382	1,263,110	13,879,041	
Net assets released from restrictions	2,385,880	<u>(2,385,880)</u>		
Total Revenues, Gains and Other Support	<u>13,535,422</u>	<u>(919,498)</u>	<u>1,263,110</u>	<u>13,879,034</u>
<b>EXPENSES AND LOSSES</b>				
Program expenses				
Instruction	4,105,704			4,105,704
Academic support	528,022			528,022
Student services	2,910,865			2,910,865
Auxiliary enterprises	3,872,163			3,872,163
Support expenses				

Institutional support	2,653,989			2,653,989
Allocable expenses				
Operation and maintenance of plant	1,200,313			1,200,313
Depreciation	2,145,242			2,145,242
Amortization	18,580			18,580
Interest	335,000			335,000
Less: Allocated expenses	<u>(3,699,135)</u>			<u>(3,699,135)</u>
Total Expenses and Losses	<u>14,070,743</u>			<u>14,070,743</u>
<b>Change in Net Assets Before Reclassification</b>	(535,314)	(919,498)	1,263,110	(191,702)
Reclassification of net assets	<u>(950,928)</u>	<u>1,126,738</u>		<u>(175,810)</u>
<b>Change in Net Assets</b>	(1,486,242)	207,240	1,087,300	(191,702)
NET ASSETS – Beginning of Year	<u>22,762,054</u>	<u>32,506,706</u>	<u>16,661,956</u>	<u>71,930,716</u>
<b>NET ASSETS – END OF YEAR</b>	<u>\$21,275,812</u>	<u>\$32,713,946</u>	<u>\$17,749,256</u>	<u>\$71,739,014</u>

our young men and women. Thanks be to God!

The following are audited figures for the year ending June 30, 2003:

## CONCLUSION

Bethany Lutheran College has seen considerable change in the past few years with the addition of the Bachelor of Arts degree, a number of new buildings and renovations and an increased faculty and staff. We are thankful that God has graciously given us the opportunity to provide additional educational opportunities for those who attend Bethany Lutheran College. In the midst of these changes we are particularly thankful that the faculty, staff, and administration continue to keep the gospel of Jesus Christ, the One Thing Needful, at the center of the college's mission.

*The Rev. John A. Moldstad, Sr., chairman*  
*The Rev. Kenneth V. Schmidt, secretary*

*Dr. Dan R. Bruss, president*

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

This year marks the 475<sup>th</sup> anniversary of the printing of Martin Luther's *Large Catechism* and *Small Catechism*. Luther's Catechisms are among the most important handbooks of the Christian faith ever written. A summary of the doctrine of Scripture is presented in a simple and concise form. The two chief doctrines of Scripture are clearly presented the Law and the Gospel—the Law in all its severity, and the Gospel in all its beauty and sweetness. There is no better summary of the Gospel than Luther's explanation of the Second Article of the Creed. "I believe ... that Jesus Christ ... has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil; not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death." All the wealth in the world could not save us. It took the blood of the Son of God to wash away our sins and ransom us from everlasting death. This wonderful treasure 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.

The purpose of Bethany Lutheran Theological Seminary is to prepare men as pastors who proclaim the gracious message of forgiveness in Christ as taught in the Scripture

and summarized in Luther's catechisms. The seminary desires to maintain a Gospel predominance so that our future pastors will uphold the doctrine of Scripture with all the fervor of the seventeenth century dogmaticians and also have a love and fervor for souls. The Lord permitted us another school year where men were trained for this blessed ministry. 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, Shawano, Wisconsin; Dr. 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, Middleton, Wisconsin; and Mr. Harold Theiste, Plymouth, Minnesota. The Rev. John Moldstad, Mankato, Minnesota; the Rev. Milton Tweit, Mankato, Minnesota; and the Rev. Lawrence Burgdorf, Earth City, Missouri; serve as advisory members to the board. Pastor Brumble resigned from the Board of Regents because of his workload. We thank him for his years of service.

### **FACULTY**

The following professors taught in the seminary during the 2003-04 school year: Adolph Harstad, Michael Smith, Thomas Kuster, Dennis Marzolf, and Gaylin Schmeling. Professor Harstad leads our Old Testament studies and teaches Church History, Homiletics, and other practical courses. Professor Smith teaches our New Testament courses. Professor Kuster teaches Communication and Homiletics, and Professor Marzolf teaches Hymnology. 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 2004. This commentary will greatly assist confessional Lutherans in studying this important book of the Bible.

### **ENROLLMENT**

There were 12 students enrolled at the seminary in the 2003-04 academic year. It breaks down as follows: 4 juniors, 2 middlers, 2 seniors, and 4 vicars. Those who served or are serving their vicarages: Christopher Dale, Trinity Lutheran Church, Sebastian, Florida (completed December 2003); Erich Hoeft, Grace Lutheran Church, Vero Beach, Florida; John Merseth, Sr., Grace Lutheran Church, Weston, Ohio; Timothy Schmeling, Apostles Lutheran Church, Ukiah, California; and Piet van Kampen, Bethany Lutheran Church, Port Orchard, Washington (started January 2004)

### **RECRUITMENT**

Although our synod is blessed with few vacancies at present, projections indicate that many new pastors will be needed in the coming years. Our synod desires to begin new missions and continue to serve our present congregations. Therefore, 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 fervent prayer let us also do what we can in the form of encouragement and financial assistance, if possible, to make it feasible for students to study for the ministry.

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 AND OTHER FINANCIAL SUPPORT**

Thrivent Financial for Lutherans will contribute fifty cents for every dollar members donate to the seminary to a limit of \$200 matching.

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.

In the summer of 2003 a program was initiated by Jeff Nelson to purchase required textbooks for the seminary students. We are very grateful to Jeff Nelson and the congregations, organizations, and individuals who have contributed funds to this program.

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 23, 2003. This is always a pleasant and relaxing evening for the students and staff, and we are grateful to Thrivent Financial for Lutherans for sponsoring this event.

Our annual vicar workshop was held on Thursday, May 17, 2003. The returning vicars reported on certain phases of their vicarage. President John Moldstad spoke to the vicars concerning the pastor and his relationship to the synod. Brief presentations were also given on our synod's pension fund, insurance plan, and deferred giving.

A summer institute was held July 14-16, 2003, at Bethany Lutheran Theological Seminary. Professor Harstad led an exegetical/homiletical study of various Old Testament pericopes. President Schmeling gave a presentation on "The Age of Lutheran Orthodoxy."

President Schmeling had the opportunity to attend the 50<sup>th</sup> anniversary of the Lutherisches Theologisches Seminar of the ELFK at Leipzig, Germany, on September 27, 2003. The seminary was founded in 1953 when it was impossible for students to leave East Germany and go to school in the West. The anniversary was a very festive and joyous occasion. Present in the assembly were Egil Edvardsen, president of the LBK, and Rolf Borszik, president of the ELFK. Pastor Horbank of Chemnitz preached the opening service of the anniversary. President Schmeling presented an essay on Baptism and Dr. Herrmann gave an essay on "50 Years of Faithful Confessional Training of Pastors at Leipzig." During the week of September 29 - October 3 President Schmeling lectured on Johann Gerhard at the Leipzig seminary. For this special lecture the students of our sister seminary in Ljungby, Sweden, were present. Before the anniversary President Schmeling was invited to the General Pastoral Conference of the ELFK in Dresden.

The annual Reformation Lectures were held at the Ylvisaker Fine Arts Center on October 30-31, 2003. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This year there were three presenters. The first lecture was given by the Rev. Rolf Preus, the great-great grandson of the second synod president. He presently serves as pastor of River Heights Lutheran Church in East Grand Forks, MN. The second presenter was President emeritus Rev. George Orvick. He retired from the presidency on August 1, 2002, and was then appointed as director of the Department of Archives and History. The third presenter was Professor Erling Teigen, professor at Bethany Lutheran College and chairman of the Religious Studies division.

The topic of the lectures was "The Legacy of the Norwegian Synod." The first lecture presented by Rev. Rolf Preus was entitled "The Legacy of the Rev. H.A. Preus." In this presentation the essayist summarized the life and work of Herman Amberg Preus. The second lecture, "The Legacy of the Rev. U.V. Koren," was given by Rev. George Orvick. In this lecture the essayist presented the life and work of Ulrik Vilhelm Koren in connection with the history of the Norwegian Synod. The third lecturer, Prof. Erling Teigen, presented "The Legacy of the Rev. J.A. Ottesen." In this lecture the essayist presented a summary of the life and theology of Jakob Aal Ottesen.

The annual Seminary Retreat was held in Minneapolis on February 13-14, 2004. Pastor David Russow of King of Grace Lutheran Church presented the topic entitled "Spiritual Leadership." President Schmeling gave a presentation on "The Value of the Pastor's Spouse." This retreat was made possible through a special grant from Thrivent Financial for Lutherans. The purpose of this seminar was to prepare the students and their families for life in the parsonage and to increase their awareness of Christian stewardship.

### **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](http://www.blts.edu) and click on LSQ Online.

A special 150<sup>th</sup> anniversary edition of the *Quarterly* was produced this past year. This issue contained significant essays written by the leaders of our synod in the course of its history. The anniversary edition is a valuable addition to any pastor's library.

### **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; Arthur O. Carlsen; Glenn and Dorothy Collins; Mabel Dahlgren; Allen and Susan Daniels; Robert and Betty Diesing; John Dukleth Memorial; George and Dorothy Feil; Donald and Opal Hackbarth; Paul and Cordia Hasz; Hoiland Family; Lenwick Hoyord; 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; Rev. Richard and Hazel Newgard; George Nygaard; Ordal; Kenneth and Violet Peter; Emil and Martha Peterson; Timothy and Gail Peterson; Richard and Florence Rado; Roland and Lois Reinholtz; Richland Lutheran Church; Herbert, Linette and Grace Sahnow; Edna May Scherzer-Getz; Eugene and Bertha Schiller; Gaylin and Rebecca Schmeling; Rev. Ahlert and Clara Strand; Calhoun and Jean Sumrall; Timothy and Nancy Thiele; Walker-Schneider; Whipple; and James and Carol Williams.

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

### **STUDENT HOUSING ASSISTANCE**

The seminary has implemented a student housing assistance. This program is a great benefit for our students 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, 2002 - June 30, 2003

### Revenues

Tuition and Fees	\$ 45,210
Synod: Subsidy	66,300
Endowment Income	48,796
Gifts and Grants	221,870
Other Sources	<u>34,928</u>
TOTAL	\$ 417,104

### Expenditures

Education & General	\$ 357,432
Maintenance & Utilities	20,683
Video Production	<u>39,316</u>
TOTAL	\$ 417,431

Increase (Decrease) in Fund Balance      \$ (327)

*Gaylin Schmeling, president*  
*John Moldstad, Sr., chairman*  
*Kenneth Schmidt, secretary*

## HIGHER EDUCATION ACTION OF THE SYNOD

### Resolution 1: Anniversaries of Bethany Lutheran College Faculty and Staff

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

Mr. Greg Costello, Director of Finance	25 years
Prof. Dennis Marzolf, Music	20 years
Mr. Art Westphal, Director of Development	20 years
Mrs. Jean Wiechmann, Registrar	18 years
Ms. Norma Brown, Library	15 years
Mrs. Kathy Forsberg, Library	15 years
Mrs. Julie Stelter, Cashier	15 years
Prof. Ramona Czer, Communication	10 years
Mr. Michael Fletcher, Maintenance	10 years
Mr. Daniel Johnson, Director of Grounds	10 years
Mr. Todd Marzinske, Information Technology	10 years
Prof. Andrew Overn, Art	10 years
Mr. Brian Strom, Director of Housekeeping	10 years

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 guide and bless the work of all our Bethany Lutheran College and Seminary staff and faculty.

### Resolution 2: New Programs

WHEREAS, The faculty and staff of Bethany Lutheran College have developed new majors in psychology and elementary

- education, and,  
WHEREAS, They are developing a new engineering program with the University of Minnesota, therefore,  
A. BE IT RESOLVED, That the synod commend the faculty and staff of the college for developing these programs, and,  
B. BE IT RESOLVED, That the synod encourage them to continue planning programs consistent with their goals.

**Resolution 3: Board of Regents, Thanks to The Rev. Klebe Brumble**

WHEREAS, The Rev. Klebe W. Brumble has served faithfully on the Board of Regents,  
BE IT RESOLVED, That the synod thank him for his years of service.

**Resolution 4: Board of Regents, Type B appointments**

WHEREAS, The Board of Regents has appointed Dr. Willis Anthony of St. Peter, Minnesota and the Rev. Joel Willitz of Lakeland, Florida as “type B” members of the Board of Regents, therefore,  
BE IT RESOLVED, That the synod ratify these appointments.

**Resolution 5: Financial Support for College and Seminary**

WHEREAS various donors (individuals and organizations) 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 members to maintain such dedicated support.

**Resolution 6: Seminary Recruitment**

WHEREAS there is a program and staff in place to equip men to go into the harvest field, and,  
WHEREAS, the synod has encouraged congregations to recruit students for the Holy Ministry, therefore,  
A. BE IT RESOLVED, That the synod encourage congregations to recruit men from their membership to study at Bethany Lutheran Theological Seminary, and,  
B. BE IT RESOLVED, That the seminary continue the “adopt-a-seminary student” program to help meet the students’ needs.

**Resolution 7: Educational Excellence of Bethany Lutheran Theological Seminary**

WHEREAS, God has blessed the Evangelical Lutheran Synod with Bethany Lutheran Theological Seminary in order to train men for service in the Holy Ministry, and,  
WHEREAS, It is the desire of Bethany Lutheran Theological Seminary to prepare men with the highest quality education in all the theological disciplines for the benefit of the Bride of Christ, and,  
WHEREAS, The Evangelical Lutheran Synod opens its doors to men from other church bodies for the purpose of studying at Bethany Lutheran Theological Seminary and learning sound confessional Lutheran theology and practice, therefore,  
BE IT RESOLVED, That the synod thank the faculty and staff of Bethany Lutheran Theological Seminary for their dedication to sound confessional Lutheran instruction

**Resolution 8: Board of Regents, Thanks to Mr. William Overn**

WHEREAS, Mr. William Overn has served faithfully on the Board of Regents for thirty-six years, therefore,  
BE IT RESOLVED, That the synod thank him for his years of service.

# REPORT OF THE BOARD FOR HOME MISSIONS

The Evangelical Lutheran Synod sends missionaries to preach the Gospel of Jesus to our sin-darkened world so that His words might be fulfilled in every place: *I have come into the world as a light, so that no one who believes in me should stay in darkness* (John 12:46). It is the privilege of the Board for Home Missions to serve along-side those who work on behalf of our synod in home mission fields.

## ORGANIZATION OF THE BOARD

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

## GENERAL 2003 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, etc., the following are highlights of work and blessings in 2003:

**January:** The 2003 Winter Home Mission Seminar was held in Orlando, Florida. The biennial seminar, funded by a grant from Thrivent Financial for Lutherans, featured presentations by former WELS Mission Counselor the Rev. James Radloff, missionaries and members of the board. The next seminar is scheduled for 2005. A board meeting was held in conjunction with the seminar. Among matters resolved: to work with Beautiful Savior, Springboro, Ohio and encourage the congregation to pursue Calling a missionary and joining the ELS; to support a Vicar at Apostles, Ukiah, California; to adjust subsidy at Resurrection, Winter Haven, Florida and Abiding Shepherd, Cottage Grove, Wisconsin.

**May:** It was resolved: to subsidize Beautiful Savior, Springboro, Ohio; to provide subsidy and manpower to assist independent ministries at Saved by Grace, Medford, Oregon (WELS) and Our Savior, Grants Pass, Oregon; to approve lease of storefront facility for South Lake Lutheran, Clermont, Florida; to designate LACE deposits as needed to support a loan for Abiding Word, Bowling Green, Ohio; to purchase 2.88 acres in Cottage Grove, Wisconsin for \$360,000; to encourage Family of God, Fort Mojave, Arizona to pursue building plans.

**June:** The board resolved to Call the Rev. Thomas Westendorf to Medford, Oregon.

**August:** The board reaffirmed its goal to start one mission per year. \$40,000 was made available to ELS congregations by the Thrivent Financial for Lutherans Foundation. It was resolved: to purchase property in Plainfield, Illinois and Clermont, Florida (though negotiations failed later in the year); to discontinue subsidy at Korean Lutheran, Des Moines, Washington; to apply for project grants through the Board of Trustees for signage at home mission congregations.

**November:** Housing allowances were established for Exploratory Missionaries. It was resolved: to encourage Family of God, Fort Mojave, Arizona to finance the loan through LACE and to use Builders for Christ for construction; to subsidize Korean Lutheran Church \$700 per month for facility rental pending WELS salary support.

In 2003, the board supervised two exploratory missions:

South Lake, Clermont, FL – Rev. Greg Sahlstrom

Plainfield-Oswego Exploratory, Plainfield, IL – Rev. Philip Lepak

These eight home missions were under the board's care:

Abiding Shepherd, Cottage Grove, WI - Rev. Nathan Krause  
 Asian Mission Church, Irvine, CA - Rev. Young Ha Kim  
 Abiding Word, Bowling Green, OH - Rev. Ken Mellon  
 Beautiful Savior, Springboro, OH - Rev. Glenn Smith  
 Faith, Medford, OR - Rev. Thomas Wetendorf  
 Lord of Life, Holland, MI - Rev. Dan Mcquality (subsidy ended December 2003)  
 Peace, North Mankato, MN - Rev. Bradley Kerkow  
 Resurrection, Winter Haven, FL - Rev. Charles Keeler

Ten congregations received subsidy:

Apostles, Ukiah, CA - Vicar Timothy Schmeling  
 Christ, Windsor, CA - Rev. Karl Anderson (partial year)  
 Good Shepherd, Indianola, IA - Rev. Robert Harting  
 Faith, San Antonio, TX - Rev. Matthew Crick  
 Family of God, Fort Mohave, AZ - Rev. Larry Wentzlaff  
 Korean Lutheran, Des Moines, WA - Rev. Youn Soo Park  
 Our Savior, Grants Pass, OR - Rev. Steven Sparley  
 Our Savior, Lakeland, FL - Rev. Andrew Palmquist  
 Parkland Daughter, Graham, WA - Rev. Glenn Obenberger  
 Peace, Kissimmee, FL - Rev. Herb Huhnert

## MISSIONS COUNSELOR

In addition to serving as liaison between the board and mission congregations, the Missions Counselor also worked with Cross-stitch, the network of ELS Womens' Missionary Societies, which raised funds in support of Peru: Gospel literature in Chayahuita language for use in the rainforest villages, educational support for women, solar-powered battery rechargers, tables, chairs, sound system for Tarapoto chapel; Chile: Spanish Bibles, hymnbooks; Korea: Christian literature for Young Kang English Pre-school; United States: new-resident outreach support, office equipment update, transportation for wives to 2005 Winter Home Mission Seminar.

The 2003 *ELS Video-links* featured a summary of the *2000 Years of Grace* Thank Offering projects and the Lutheran Elementary School at Our Saviour, Lake Havasu City, Arizona.

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

## FUTURE PLANS

Plans include one budgeted new mission start in 2004 (started in 2003). Purchase of land, rental of worship facilities and construction of church buildings continues to be a priority.

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 2005

In addition to the following scale, housing and utilities allowance for Home Missionaries is determined using 135% of the four-bedroom fair market rental value within a specific county according to the 2004 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 Internal Revenue Service rate for mileage. Health insurance is provided at the \$500 deductible. Pension is 6% of salary.

Vacation time allotted:

1-5 years: 2 Sundays and 20 days

6-15 years: 3 Sundays and 25 days

16 + years: 4 Sundays and 30 days

<u>Years of Service</u>	<u>2005 Base Salary</u>	<u>Years of Service</u>	<u>2005 Base Salary</u>
0	26,667	16	32,017
1	26,917	17	32,492
2	27,167	18	32,969
3	27,417	19	33,442
4	27,667	20	33,917
5	27,917	21	34,467
6	28,242	22	35,017
7	28,567	23	35,567
8	28,892	24	36,117
9	29,217	25	36,667
10	29,542	26	37,292
11	29,942	27	37,917
12	30,342	28	38,542
13	30,742	29	39,167
14	31,142	30	39,792
15	31,542		

**THANK YOU**

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We appreciate Thrivent Financial for Lutherans Foundation's Church Extension Grants of \$40,000 which funded special outreach projects among eight congregations of our synod. We thank Aid Association for Lutherans for a Churchwide grant of \$13,600 funding the 2003 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**

	<b>2003 Actual</b>	<b>2004 Budget</b>
<b>SUBSIDY - HOME MISSIONS</b>		
Abiding Shepherd, Cottage Grove	55,000	46,000
Abiding Word, Bowling Green	16,000	13,000
Asian Mission, Irvine	70,500	62,500
Beautiful Savior, Springboro	16,242	42,900
Faith, Medford	18,750	42,000
Lord of Life, Holland	5,000	
Peace, North Mankato	40,000	25,000
Resurrection, Winter Haven	17,250	14,000

**SUBSIDY - CONGREGATIONS RECEIVING SUPPORT**

Apostles, Ukiah	6,000	
Christ, Windsor	11,834	
Faith, San Antonio	5,000	17,000
Family of God, Fort Mojave	12,000	12,000
Good Shepherd, Indianola	11,250	7,500
Korean Lutheran, Des Moines	20,000	8,400
Our Savior, Grants Pass	8,750	18,083
Our Savior, Lakeland	5,500	9,500
Parkland, Graham	10,500	5,500
Peace, Kissimmee	9,000	6,000

**SUBSIDY - EXPLORATORY MISSIONS**

Plainfield Exploratory, Plainfield	45,000	33,000
South Lake, Clermont	45,000	33,000

**SUBSIDY - CAPITAL INTEREST**

Abiding Word, Bowling Green	36,959	28,304
Christ the King, Green Bay	9,924	3,337
Faith, Irvine	6,000	
Faith, Medford	8,333	
Faith, San Antonio	39,222	
Family of God, Fort Mohave	9,000	
Grace, Hobart	9,400	7,894
Lord of Life, Holland	4,382	3,741
New Life, Sebring	738	
Peace, Kissimmee	10,387	8,893
Peace, Lakeland	10,201	9,676
Peace, North Mankato	50,577	58,493
Redeemer, Scottsdale	9,379	8,531
Resurrection, Winter Haven	12,567	12,748

**BOARD EXPENSES**

Board expenses	12,000	12,000
Moving expense	12,000	12,000

In 2003, the synod budgeted \$188,963 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 1: Compensation Package for Home Missionaries for 2005.**

WHEREAS, The Board for Home Missions has recommended a compensation package for home missionaries for the year 2005, and,

WHEREAS, The Board for Home Missions has taken into account the increases in the cost of living index, therefore,

BE IT RESOLVED, the compensation package for home missionaries for 2005 be adopted.

**Resolution 2: Revival of Rural Churches.**

WHEREAS, Many of synod's rural churches are in decline, and,  
WHEREAS, There is a need for the maintenance, preservation, and revival of many of these churches, and,

WHEREAS, Many of these churches have historically been cornerstones of our synod, and,  
WHEREAS, The Board for Home Missions currently provides a subsidy to existing churches only where significant mission opportunities exist, and,

WHEREAS, There is currently no vehicle within the synod to specifically address the problem of decline and closure of rural churches, and,

WHEREAS, It is often difficult for those most closely involved to identify useful and effective solutions, therefore,

A. BE IT RESOLVED, That the synodical president make use of all resources available including circuit visitors, pastoral conference, home mission staff and leaders and pastors of rural congregations, to identify ways to deal with the decline of

rural congregations, and,

B. BE IT RESOLVED, That the synodical president recommend to the 2005 synod convention ways and means to address this on-going problem.

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

### **BOARD PERSONNEL**

The Board for Foreign Missions is composed of three pastors and four laymen. They are Prof. Adolph Harstad, chairman; Mr. Marlin Goebel, vice chairman; Prof. Silas Born recording secretary and education consultant; the Rev. Wayne Halvorson field secretary; Mr. Robert Soule treasurer, the Rev. Paul Fries, information officer; Mr. Harmon Anderson, financial consultant. The Rev. Paul Anderson, former chairman, serves as advisory member to the board. The board held two day meetings in January, April, July and October. Usually the meetings are held at the synod building in Mankato. The October meeting was held at the Marvin M. Schwan Retreat and Conference center, at Trego, Wisconsin. The president of the synod, the Rev. Steven Petersen (missions counselor), and Keith Weiderhoeft (treasurer and business administrator), attend our meetings regularly.

### **FIELD PERSONNEL**

There are four missionaries serving in Peru. They are the Rev. David Haeuser (president of the seminary in Peru), the Rev. Terry Schultz, the Rev. Kurt Smith, the Rev. Karl Kuenzel (recently called there from the Chile mission field, arriving in May of this year). There are two missionaries in Chile. They are the Rev. Oto Rodriguez, and the Rev. Timothy Erickson (recently called there from the Peru mission field, arriving in March of this year).

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

Missions Counselor, the Rev. Steven Petersen visited the Chile and Peru fields in October of 2003. He held meetings with the Chile and Peru teams, and some of the congregations and mission stations. This visit was very important, and beneficial to the ongoing work of the fields.

### **PERU**

There are six full time national pastors working in Lima and the other areas of the country. There are five vicars soon to be ordained. About 15 other students are studying in the seminary in Lima. There are others studying in extension seminaries and training schools in the mountains and the Amazon region. The seminary is directed by Missionary David Haeuser. The seminary program in Peru is generally comparable to what is required of the seminary students in Mankato, Minnesota.

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. These two schools have now celebrated their second year of operation. The Reynoso school completed the construction of the first phase of its new building. It was used this past year and is nearly filled to capacity. It is planned to be able to add onto the building next year to accommodate more pupils. The Año Nuevo school is also nearly filled to capacity, after having added additional classrooms. These schools will strengthen the national church in Peru for generations to come. Both these schools are nearly self-supporting in their operating costs.

Another Christian school has been conducting classes for two years in the Amazon village of Nueva Barranquita. Another school is planned to begin soon in a neighboring village. This will start as a pre-school, then add grades in the years to come, or when

feasible.

Work in the mountains has been expanding in recent years, with several national pastors and vicars serving about twenty churches or preaching stations. This work is being supervised by the mission team and by national pastors Fidel Coversio and his son Edison. Seminary classes and pre-seminary classes are helping the pastors and vicars grow in their service to the Lord Christ and His church.

Casa Emanuel, a drug rehabilitation Center is now run by one of the vicars, soon to be ordained. This facility has expanded to include two buildings and additional clients. It has resulted in a number of baptisms and confirmations. Nearly all of the cost of operating this facility is covered by the fees received from the residents.

Over 50 groups now meet in the country of Peru for worship and study regularly. Membership has surpassed the 1,500 mark. Growth is continuing in numbers and in spiritual understanding. More and more of the churches work is directed by national pastors. The Lord continues to bless the work in Peru.

## **CHILE**

The Missionaries serve congregations in the greater Santiago area and south in the towns of Linares and Chimbarango. As of this writing (March) many baptism's and confirmations have taken place to strengthen the spiritual life of the churches. Worship services and study of the Word of God by members and pre-seminary students continues. About six young men continue to study for leadership in the church, with some of them planning to become pastors. While they are learning they take on some tasks in the outreach of the church into the community.

The four sites: La Cisterna, Las Vertientes, San Bernardo, and Linares, has now increased to include Chimbarango, San Jose De Maipo, and soon other local sites. The Lord is blessing His work in Chile.

## **MISSIONS COUNSELOR**

In 2003 Missions Counselor Rev. Steven Petersen attended meetings of the Board for Foreign Missions, Thoughts of Faith, ELS Video-Link and Missions Advancement Project, Inc. He visited Peru and Chile in March and October. His duties include preparing regular and periodic vouchers, furlough arrangements, serving as pastor to missionaries and their families, promoting the synod's foreign mission program, and serving as liaison with potential fields and church-related organizations. In 2003 he assisted board member Paul Fries with promotional material observing the 35th anniversary of work in Peru and the 10th anniversary of work in Chile.

The Missions Counselor also worked with Cross-stitch, the network of ELS Womens' Missionary Societies, which raised funds in support of Peru: Gospel literature in Chayahuita language for use in the rainforest villages, educational support for women, solar-powered battery rechargers, tables, chairs, sound system for Tarapoto chapel; Chile: Spanish Bibles, hymnbooks; Korea: Christian literature for Young Kang English Pre-school; United States: new-resident outreach support, office equipment update, transportation for wives to 2005 Winter Home Mission Seminar.

The 2003 ELS Video-links featured a summary of the *2000 Years of Grace* offering projects and the Lutheran elementary school at Our Saviour, Lake Havasu City, Arizona.

The Missions Advancement Project, Inc. (MAP) received and disbursed funds from the Marvin M. Schwan Charitable Foundation on behalf of its ELS-related supported organizations. In 2003, MAP disbursed \$2,000,000 to Thoughts of Faith and \$225,000 to ELS Board for Foreign Missions-Helping Hands.

## **FAITH MISSION SOCIETY**

Our thanks to Marlin and Jean Goebel who faithfully publish *Mission News* regularly during the year to help inform and encourage the work of missions throughout the synod. Last year \$39,002.07 was received to support missions through this mission society. A milestone has been exceeded this year. In the thirty-three years that the

magazine has been published it has encouraged and dispensed over one million dollars of support (\$1,001,068.70 by Dec. 31, 2003) for the mission projects of the synod.

## HELPING HANDS

Helping Hands organization supports two of our missionaries in Latin America. An endowment fund of over \$700,000 together with gifts from corporate and individual donors provides the funding for the missionaries. Last year \$28,164.35 was received to support the missionaries. Our special thanks to Robert and Madelyn Soule for their many hours of volunteer work in taking care of the Helping Hands financial matters. Our thanks to all the donors for their generous gifts to the foreign mission program of the synod.

## LUTHERAN MISSION OF SALVATION—INDIA (LMSI)

The history of the Lutheran Mission of Salvation—India (LMSI) includes private mission work initially through the Rev. Einer Bach (Lutheran Church—Missouri Synod) and later through the Rev. Eugene Kauffeld (Wisconsin Evangelical Lutheran Synod). Primary funding was provided by the Marvin M. Schwan Charitable Foundation. In 1997 supervision of the three LMSI areas of work, Hyderabad, Rajahmundry and Jabalpur, was assumed by WELS, and efforts began to merge LMSI with previously established WELS missions in India. Ultimately the merger was not successful, though not for doctrinal or church discipline reasons. In 2003 WELS and ELS began communicating about LMSI, with the result that ELS Board for Foreign Missions met with WELS and Schwan Foundation representatives and the Rev. Kauffeld to discuss possible ELS involvement. A management system was agreed upon and a field visit was arranged for February, 2004.

At its meeting on 22 April 2004, the Board for Foreign Missions discussed its opportunity to provide support-supervision for LMSI. The sentiment of the board is to provide Schwan Foundation funding to LMSI and to exercise supervision for the time being as the board continues to develop the relationship with LMSI. The board urges the synod to consider the adoption of the following:

*WHEREAS, the Evangelical Lutheran Synod Board for Foreign Mission has an opportunity to do mission work through the Lutheran Mission of Salvation—India (LMSI), an established mission program in India, and,*

*WHEREAS the Marvin M. Schwan Charitable Foundation will provide the necessary funding for this mission work, and,*

*WHEREAS, a field visit has revealed encouraging prospects, and,*

*WHEREAS, a management arrangement has been agreed upon, therefore,*

*BE IT RESOLVED, that the Board for Foreign Missions continue to explore the relationship with LMSI toward the goal of mission status.*

## BUDGET FOR 2003

### Expenditures

Board for Foreign Missions	\$33,800
Cross Stitch	\$14,067
Chile	\$239,484
Korea Exploratory	\$29,172
Peru	\$731,358
Miscellaneous	<u>\$4,263</u>
Total	\$1,052,144

Missionary salaries, excluding benefits (seven men) \$347,396

### Revenues

Individual Gifts	\$14,888
Organization Gifts	\$18,092
Congregational Funding	\$151,519

Schwan	\$207,563
Estates	\$40,000
Helping Hands	\$244,211
Interest	\$96,744
Misc.	<u>\$200</u>
Total	\$773,216

## THOUGHTS OF FAITH

The Lord continues to bless the efforts of Thoughts of Faith, Inc., enabling the gospel message to be shared with people of Central and Eastern Europe. Thoughts of Faith is a church related organization of the Evangelical Lutheran Synod. The Lord continues to bless the efforts of Thoughts of Faith, Inc. as the gospel message is shared with the people of Central and Eastern Europe, specifically the countries of Ukraine, Czech Republic, Latvia and Moldova.

## Board Of Directors

President: the Rev. Paul Schneider, Midland, Michigan; Vice-President: the Rev. George Orvick, Mankato, Minnesota; Secretary: the Rev. John Petersen, Vero Beach, Florida; Treasurer: Mr. Leroy Meyer, Lombard, Illinois; Directors: Mr. Dan Browning, Minnetonka, Minnesota; Mr. David Ewert, North Mankato, Minnesota; Mr. Paul Fick, Sioux Falls, South Dakota; Prof. John Lawrenz, Mequon, Wisconsin (sabbatical January 1, 2003 to July 31, 2004); Mr. Gerald Perrine, Sullivan, Wisconsin; Mr. Mark Schwan, Sioux Falls, South Dakota; Mr. Tom Vik, Appleton, Wisconsin; and Mr. Dick Waldschmidt, Colgate, Wisconsin.

## Mission Advancement Project

Thoughts of Faith continues to be thankful to the Mission Advancement Project (MAP) for coordinating grants that fund part of the operation of Thoughts of Faith. The MAP Board is appointed by the ELS Board of Trustees and is made up of the following men: Chairman: Mr. Greg Griffin, Madison, Wisconsin; Secretary: the Rev. Steve Petersen, Mankato, Minnesota; Treasurer: Mr. Keith Wiederhoeft, Mankato, Minnesota; Mr. Allen Borlaug, Waucoma, Iowa and Mr. Kermit Traska, Oregon, Wisconsin.

## Development Director

The Rev. Ronald Muetzel enters his third year as development director for Thoughts of Faith. God has richly blessed his efforts to provide funding for operations and capital projects for Thoughts of Faith.

## Ukraine

The Ukrainian Lutheran Church (ULC)

The Lord's work in Ukraine continues to be conducted in partnership with the ULC. The ULC currently has 25 congregations and 11 preaching stations with total membership of about 3,000 souls. The active clergy of the ULC consists of 18 Ukrainian national pastors and 3 American missionaries. Pastor V'yacheslav Horpynchuk serves as the Bishop (President) of the ULC. Thoughts of Faith and the ULC operate St. Sophia Lutheran Theological Seminary in Ternopil to train men to become pastors in the ULC. Missionary David Jay Webber serves as the rector (president) of the seminary. Missionary Roger Kovachyn teaches languages in the pre-seminary preparatory program. Professor John Lawrenz from the WELS seminary in Mequon is serving as a mentor (friendly counselor) to the ULC through July 2004.

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. Special gifts have been received for construction of the church and ULC headquarters building in Kyiv and phase one construction of the church building in Sevastopol.

The operating budget for the Ukraine division for 2004 is \$911,650.

#### **International Charitable Fund Gift of Life (Formerly Medical Clinics on Wheels)**

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 contract with WELS Christian Life Resources–Life Resources International Division directed by Larry and Sue Dilgard.

The pediatric dental and medical clinics continue to operate out of Ternopil, traveling to towns and villages throughout Ukraine providing free pediatric medical and dental care to the children of Ukraine. Ukrainian Gift of Life program operates five Life Centers in Kyiv (2), Ternopil, Sevastopol, and Kremenetz. 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 2004 is approximately \$580,000.

#### **Thoughts of Faith Branch Office – Kyiv, Ukraine**

The Thoughts of Faith Branch Office in Kyiv, Ukraine coordinates work and funding between Thoughts of Faith in the United States and the ULC. The Branch Office in Ukraine operates as International Charitable Fund Faith in Action. Funds can be sent to Ukraine without being subject to high taxes. The operating budget for the Branch Office for 2004 is \$45,450.

#### **Moldavia**

Pastor Vladimir Mozer from Tiraspol, Moldova serves five Lutheran congregations in Moldova. Pastor Mozer is attending St. Sophia Seminary in Ternopil to take courses to complete his theological training. The operating budget for Moldova for 2004 is \$12,500.

#### **Georgia**

One student from Georgia is currently studying in the pre-seminary course at St. Sophia Seminary in Ternopil, Ukraine.

#### **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 nearly 200. A weekly English Conversation Club, sponsored by the congregation, 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 2003-2004 school year is near 200 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. Periodic support is provided to a local orphanage.

#### **Horni Briza**

Our Lutheran mission began outreach work in Horni Briza in December 1999. Weekly services have been held since March 2000 that has become the congregation of Holy Cross Lutheran Church. 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.

#### **Tlucna**

Due to the efforts of one of our Czech school teachers, we have been allowed to rent an historic chapel in the town of Tlucna, located 10 kilometers west of Plzen, for the equivalent of 3 cents a year for 20 years. There are 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. Plans are underway with WELS Christian Life Resources, Life Resources International to open a Life Center in Plzen. Volunteers from the Plzen congregation will staff the life center.

The Thoughts of Faith operating budget for the Czech division for 2004 is \$711,800.

#### **Latvia**

##### **A. Augsburg Institute**

Thoughts of Faith, Inc., continues to support confessional Lutheran work in Latvia. This work is being conducted by the Augsburg Institute, 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, and confessional Lutheran writings.

##### **B. Confessional Lutheran Church of Latvia (CLCL)**

The Confessional Lutheran Church of Latvia consists of eleven national pastors serving thirteen congregations with 600 baptized souls. The Thoughts of Faith operating budget for Latvia for 2004 is \$220,000. A special gift has been received for the construction of a church building in Ozolnieki, a town in Latvia that has no other church buildings.

#### **Summary**

The Lord has greatly blessed the efforts of Thoughts of Faith, Inc. and we are confident that He will continue to do so as His Word is shared with the people of Central and Eastern Europe. The Board of Directors 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 Moldstad, the Board for Foreign Missions, Missions Counselor Steve Petersen, and the Rev. Larry Burgdorf and the Rev. Keith Boheim of the Marvin M. Schwan Charitable Foundation.

To God Alone Be The Glory.

*The Rev. Wayne Halvorson, Field Secretary, Board for Foreign Missions  
Mr. Kermit Traska, Executive Director, Thoughts of Faith, Inc.*

#### **FOREIGN MISSIONS**

#### **ACTION OF THE SYNOD**

##### **Resolution 1: Lutheran Mission of Salvation-India (LMSI)**

WHEREAS, The Evangelical Lutheran Synod Board for Foreign Missions has an opportunity to do mission work through the Lutheran Mission of Salvation – India (LMSI), an established mission program in India, and,

WHEREAS, The Marvin M. Schwan Charitable foundation has expressed the firm willingness to provide the necessary funding for this mission work, and,

WHEREAS, A field visit has revealed encouraging prospects, and,

WHEREAS, A management arrangement has been agreed upon, therefore,

BE IT RESOLVED, That the Board for Foreign Missions continue to explore the

relationship with LMSI toward the goal of mission status.

### **Resolution 2: ELS Mission Work in Korea**

WHEREAS, The Evangelical Lutheran Synod has been blessed with opportunities for potential mission work in South Korea, and,  
WHEREAS, This may eventually lead to an open door in China which was a mission field once served by the old Synodical Conference, therefore,  
BE IT RESOLVED, That the Board for Foreign Missions be encouraged to continue to pursue these avenues carefully and inform the synod of progress or changes in this field.

### **Resolution 3: Four Corners Mission Society**

WHEREAS, Four Corners Mission Society does not currently have church-related status with the Evangelical Lutheran Synod, and,  
WHEREAS, Church-related status would be mutually beneficial to the synod and Four Corners Mission Society, giving it more publicity and wider appeal for its support, therefore,  
BE IT RESOLVED, That the Board for Foreign Missions and Four Corners Mission Society be urged to continue to work towards church-related status.

### **Resolution 4: Missions Counselor and Special Donations**

WHEREAS, The Missions Counselor works with various groups to procure special donations for foreign mission needs, and,  
WHEREAS, there are many opportunities for special donations to foreign mission fields, such as gifts of clothing, medical supplies, books, construction costs, etc., and,  
WHEREAS, there is no central location for synod members to be made aware of these opportunities, therefore,  
BE IT RESOLVED, That, the Board for Foreign Missions be encouraged to explore ways of making use of the ELS website or other methods of communication to inform the members of the synod regarding these various opportunities to make special donations and whom to contact regarding these donations.

### **Resolution 5: Communications**

WHEREAS, Regular reports from the foreign mission fields encourage interest and support of mission work, and,  
WHEREAS, the synod resolved at the 2003 Synod Convention that the Board for Foreign Missions be asked to facilitate the sending of regular reports to the synod's youth, and,  
WHEREAS, There is the need to promote interest in missions on the part of the members and youth of our congregations, therefore  
BE IT RESOLVED, That the Board for Foreign Missions be encouraged to make regular reports from the foreign mission fields available to the members of the synod, including use of the synod's website.

# REPORT OF THE BOARD FOR EVANGELISM

*“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth”*  
(Acts 1:8 NIV).

## BOARD MEETINGS AND MEMBERSHIP

The board met twice since last convention (October, 2003 and March, 2004). The board has four elected members: Pastors – Matthew Crick (chairman and *Evangelism Notes* editor), Bradley Kerkow (secretary); Laymen – Lloyd Ahlbrand and Maynard Pick. The Rev. Michael K. Smith retired from the board in October 2003. The Rev. Cory Hahnke has been appointed to the board by President Moldstad.

## SYNOD EVANGELISM WORKSHOPS

The board continues 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 10), Washington (Circuit 12), Minnesota (Circuit 9), Massachusetts (Circuit 2), Wisconsin (Circuit 5), and Florida (Circuit 1). 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. Tracts may be obtained through the board website, [www.learnaboutJesus.com](http://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. Previous board member the Rev. Kenneth Mellon has kindly agreed to serve as the distributor of many board materials.

## WEBSITE

The board has its own website: [www.learnaboutJesus.com](http://www.learnaboutJesus.com). On the site you can view the board’s evangelism tracts and other materials. It also has links to other evangelism resources and to the website of the synod.

## EVANGELISM NOTES

*Evangelism Notes* is the board’s newsletter. In 2004 there will be some changes in this publication, in both format and information. The format will change to a full-page, multiple color booklet, with in-depth articles focused on a single evangelism idea. For example, the 2004 issue will focus on designing and publishing an outreach newsletter for prospects. Past copies of *Evangelism Notes* are available.

## OUTREACH NEWSLETTER DEVOTIONS

In order to assist pastors with a monthly newsletter to members and prospective members, the board has made available a monthly outreach devotion. The devotion is distributed to pastors via email and contains appropriate clipart and formatting to facilitate a simple newsletter with a minimum of work. The devotion is geared toward the unchurched and therefore generally consists of a simple Law and Gospel message.

Various pastors write the devotions. The devotions are available by contacting the Rev. Bradley Kerkow at [peacel@hickorytech.net](mailto:peacel@hickorytech.net).

### **SEMINARY WORKSHOP**

The board held a workshop for students of Bethany Lutheran Theological Seminary on March 23, 2004. The students were trained in different aspects of evangelism and outreach. They were urged to include evangelism as a part of their future ministry.

### **PARISH EVANGELISM ASSISTANCE**

Parish Evangelism Assistance funds of approximately \$80,000 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. Any ELS congregation may apply for Parish Evangelism Assistance by contacting the board chairman.

### **RADIO ADVERTISING**

In cooperation with the communications department at Bethany Lutheran College the board has produced radio ads which congregations can use for specific holidays. The ads are available on CD at no cost.

### **LUTHERAN SENTINEL**

In recent years the board has been allowed to produce annual series of articles concerning evangelism and outreach for inclusion in the *Lutheran Sentinel*. The current series concerns door-to-door canvassing. The board appreciates the generous cooperation of the editor of the *Lutheran Sentinel*, the Rev. Theodore Gullixson.

### **FUTURE PLANNING**

The board has several projects at various stages of planning at this time.

1. The board plans to update appearance and content of current tracts to assist ELS members in outreach.
2. The board plans to continue to add new tracts and other printed materials to its available resources.
3. The board plans to continue to present workshops to the Seminary and circuits of our synod.

*"Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ" (Acts 5:42 NIV).*

*The Rev. Bradley J. Kerkow, secretary*

### **EVANGELISM**

#### **ACTION OF THE SYNOD**

#### **Resolution 1: Membership**

WHEREAS, The Rev. Michael Smith has faithfully served for many years on the board, and,

WHEREAS, The Rev. Kenneth Mellon has served faithfully on the Board for Evangelism and as a distributor for the *We're Glad You asked About...* tract series, therefore,

BE IT RESOLVED, that the synod thank these men for their years of service to the Board for Evangelism.

### **Resolution 2: Resources**

WHEREAS, The Board for Evangelism continues to produce *We're Glad You Asked About...* tracts, *Evangelism Notes*, [www.LearnAboutJesus.com](http://www.LearnAboutJesus.com) website, radio ads, articles in the *Lutheran Sentinel*, *Outreach* devotional newsletter, and evangelism workshops, therefore,

BE IT RESOLVED, That the pastors, delegates, and congregations of the synod be reminded of the availability of these materials and be urged to make diligent use of them.

### **Resolution 3: Evangelism in rural areas**

WHEREAS, Outreach in rural areas presents its own unique challenges, and,

WHEREAS, Some congregations are uncertain as to how to proceed, therefore,

BE IT RESOLVED, That the synod's Board for Evangelism specifically address and, if possible, make suggestions on the subject of evangelism in rural areas at their earliest convenience.

### **Resolution 4: Future Planning**

WHEREAS, The board reports plans to update appearance and content of current tracts, and,

WHEREAS, The board reports plans to continue to add new tracts and other printed materials, and,

WHEREAS, The board reports plans to continue to present workshops in the seminary and throughout the circuits, therefore,

BE IT RESOLVED, That the board keep pastors and members of the synod informed of current and future projects.

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

The Board for Education & Youth has met twice since the ELS Convention in June 2003. The board continues to serve the synod in the areas of Lutheran Elementary Schools, Parish Education and Youth work. The board is made up of three subcommittees that specifically deal with these areas. The board seeks to help in making Bible study materials available, assist existing Lutheran elementary schools and encourage new ones, conduct youth conventions and provide help for regional youth retreats, camps, and much more. The board is continually thankful to the Lord at the continued financial blessings from the synod-wide thank-offering taken several years ago, *His Truth for Our Youth*. The money which the Lord has provided is helping us carry out projects that would otherwise not be possible.

The officers of the BEY include Pastor Charles Keeler as chairman and Pastor Jonathan Madson as recording secretary. Mr. Allen Labitzky of King of Grace Lutheran in Golden Valley, Minnesota was appointed to the BEY. He is a welcome addition to the board. His appointment was to fill the vacancy left by Mr. Troy Grooms' resignation.

At the 2003 synod convention, a memorial was brought to the floor that called for the establishment of more parochial schools. The memorial was submitted by Redeemer Lutheran Church in Scottsdale, Arizona. The following is a resolution that was unanimously approved by the Board for Education and Youth at its January 2004 meeting. The resolution was developed after meeting with various individuals and with President Moldstad, who addressed the BEY at the January 2004 meeting regarding this matter. He encouraged the BEY to work out a resolution to be brought to the convention in 2004. Therefore, we submit the following resolution to the 2004 synod convention of the Evangelical Lutheran Synod:

## Building Lutheran Schools Initiative

WHEREAS, the 2003 ELS convention directed the BEY to address the memorial, *"Calling for the Establishment of Parochial Schools,"* and,

WHEREAS, the BEY consulted with Mr. Jim Reith, Scottsdale, Arizona; Dr. George LaGrow (WELS), Forward with Lutheran Schools; Pastor Scott Spaulding (WELS), Bloomington Lutheran Church & School, Bloomington, Minnesota and Living Hope Lutheran Church & School, Shakopee, Minnesota; and Pastor Erwin Ekhoﬀ, Chairman, Board for Home Missions regarding the feasibility of this initiative, and,

WHEREAS, the BEY supports this initiative of establishing new Lutheran elementary schools and believes it is time to become proactive in identifying potential areas for Lutheran elementary schools and supporting their development, and,

WHEREAS, President Moldstad, with the support of the BEY, has appointed a team to develop strategies whereby such funds might be solicited, and,

WHEREAS, Bethany Lutheran College now has an education major that will provide our synod with additional qualified teachers, therefore,

A. BE IT RESOLVED, that the ELS immediately establish an educational foundation for the establishment of new Lutheran elementary schools, and,

B. BE IT RESOLVED, that the president of the synod appoint an ad hoc committee to solicit funds for this foundation, and,

C. BE IT RESOLVED, that the Board of Trustees invest and monitor the funds of this foundation, and,

D. BE IT RESOLVED, that the BEY oversee the applications for and the distribution of these funds, and,

E. BE IT RESOLVED, that the BEY continue to develop specific guidelines for the establishment of new Lutheran elementary schools.

We pray that the Lord of the Church continues to bless the efforts of the BEY and our ELS in proclaiming the precious Gospel of Christ and Him crucified.

## SUBCOMMITTEE ON LUTHERAN ELEMENTARY SCHOOLS

Members of the committee are Mr. Brian Brudvig, Mr. Allen Labitzky, Mr. Curtis Mantey, and Prof. Mark Wiechmann.

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 also meet with their brothers and sisters in the WELS in regional teachers' conferences. To promote these conferences, each conference may request up to \$250 from the BEY each year for conference expenses.

Teachers serving in a Lutheran elementary school of our synod and who are certified by our synod may apply for up to \$450 per year for continuing education. Non-certified teachers may also apply for this grant to take courses leading to ELS certification. Non-certified teachers may also apply for additional grants of up to \$500 per year to cover travel, lodging, and meal expenses required to take certification courses offered at Bethany Lutheran College, Martin Luther College, or Wisconsin Lutheran College. Grants totaling \$3,307.40 were awarded to 15 teachers in 2003.

Through this subcommittee, the Board for Education and Youth also awards grants available through *His Truth for Our Youth* endowment and the Marvin M. Schwan Charitable Foundation 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. Four grants totaling \$41,000 were awarded in 2003. Five grants totaling \$52,000 have already been awarded in 2004. To date this program has awarded just under \$283,000 in support of our Lutheran elementary schools.

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 Moldstad, our Circuit Visitors and their counter-parts in WELS in preparing call lists for our schools.

The Lutheran Elementary Schools Subcommittee recommends the following salary scale for teachers in our Lutheran elementary schools. In addition, we recommend that teachers also receive:

Housing or a housing allowance equivalent to the HUD rental value of a home based on family need.

Family health insurance

A pension set at 6% of the teacher's salary

#### **Teacher Salary Scale 2005/06**

<u>ELS</u> <u>Years of</u> <u>Service</u>	<u>ELS</u> <u>Bachelor</u> <u>of Science</u>	<u>Master</u> <u>of Science</u>	<u>ELS</u> <u>Years of</u> <u>Service</u>	<u>ELS</u> <u>Bachelor</u> <u>of Science</u>	<u>Master</u> <u>of Science</u>
0	\$23,340	\$24,931	15	\$28,215	\$29,806
1	\$23,590	\$25,181	16	\$28,690	\$30,281
2	\$23,840	\$25,431	17	\$29,165	\$30,756
3	\$24,090	\$25,681	18	\$29,640	\$31,231
4	\$24,340	\$25,931	19	\$30,115	\$31,706
5	\$24,590	\$26,181	20	\$30,590	\$32,181
6	\$24,915	\$26,506	21	\$31,140	\$32,731
7	\$25,240	\$26,831	22	\$31,690	\$33,281
8	\$25,565	\$27,156	23	\$32,240	\$33,831
9	\$25,890	\$27,481	24	\$32,790	\$34,381
10	\$26,215	\$27,806	25	\$33,340	\$34,931
11	\$26,615	\$28,206	26	\$33,965	\$35,556
12	\$27,015	\$28,606	27	\$34,590	\$36,181
13	\$27,415	\$29,006	28	\$35,215	\$36,806
14	\$27,815	\$29,406	29	\$35,840	\$37,431
			30	\$36,465	\$38,056

Schools of the synod should pay substitute teachers \$70/day (plus for Social Security), plus 30¢/mile for mileage.

#### **SUBCOMMITTEE ON PARISH EDUCATION**

Members of the committee include Mr. Glen Hansen, chairman; the Rev. Jerry Gernander, secretary; the Rev. Alexander Ring, and Mr. Daniel Johnson.

The committee completed work on the revised *Catechism Workbook*, with production assistance from the Board for Publications. The committee recommends that churches use this workbook along with the teaching of the ELS Catechism. The committee also completed production of the devotional booklet, *I Pray the Catechism*, with production assistance from Bethany Lutheran Church in Port Orchard, Washington. The committee is providing these booklets for free as a gift to ELS confirmands each year, and urges pastors to request the copies they need. These books are available at the Bethany Lutheran College Bookstore.

Advent and Lent devotions were reproduced from previous years and made available by the Board for Publications. The committee decided not to produce devotions written by ELS pastors, but rather to continue reproducing the devotions from previous years. With the 2004 Lent devotions, the committee has begun to make these available on the synod website, for congregations to photocopy for use by the families in the parish.

A new synod-wide Bible study on the book of Hebrews is being sponsored by the committee. It will be ready by fall 2004, and copies will be sent to each congregation for

use during Epiphany 2005.

Throughout 2004, the committee is sponsoring a feature in the *Lutheran Sentinel*, titled "Book of the Month," in which we recommend a good book for Lutheran laypeople to read. In 2005, we will provide a children's page for the *Lutheran Sentinel*, focusing on a Bible word for the month with activities for young children (pre-school to 1st grade).

The committee continues to offer crossword puzzles on chapters of the Bible, which are produced by the Rev. Karl Heck (St. Timothy, Williamsburg, Iowa) and sold by the Bethany Lutheran College Bookstore. The following materials are available on request from the board: Vacation Bible School materials on the Ten Commandments and the Apostles' Creed; a recommended list of hymns to teach children; and bulletin inserts on the catechism.

## SUBCOMMITTEE ON YOUTH WORK

Members of the committee include the Rev. Donald Moldstad, chairman; the Rev. Bernt Tweit; the Rev. Tony Pittenger; and the Rev. Jonathan Madson, secretary. The work of the Youth Subcommittee is to assist the spiritual training of young people in our congregations through camps, retreats, conventions, etc.

The 2003 Youth Convention was held on the campus of Bethany Lutheran College, July 24-27, 2003 under the direction of Pastor Don Moldstad. The Bible studies and devotions centered around the theme *For All The Saints*. One of the fun activities included a trip to Valley Fair Amusement Park near the Twin Cities. Approximately 200 youth and counselors from throughout our synod attended the convention. Once again, we thank the many counselors who helped make the convention run more smoothly.

The convention for 2004 will be held on the campus of Rollins College in the Orlando, Florida area, July 29-August 1. The theme will be *As For Me and My House, We Will Serve the Lord*. Bible studies will deal with the areas of dating, marriage and family. The 2005 ELS Youth Convention is scheduled to be held in the Northeast, very likely in Massachusetts.

There were some youth retreats held throughout the synod during the year. However, there were less requests for funds than in previous years. We continue to encourage area youth retreats that include at least two or more ELS churches. The BEY does provide financial help for these retreats.

Several different camps around the country were held in 2003 which included ELS youth. \$1000 was sent to the five camps that are operated by groups of our churches in the ELS. The funds were to be used wherever the camps had the most need.

*Young Branches* continues to be produced but with less frequency than in the past. The time needed to produce copies has not been available for the editor, Pastor Don Moldstad. We are looking for ways to distribute the work load in order that we might produce more issues. Mr. Troy Grooms from King of Grace in Golden Valley, Minnesota has agreed to help with the layout of the *Young Branches*. The Youth subcommittee continues to work on the production of a songbook that could be used at youth conventions, retreats, camps, Lutheran elementary schools and other places. We are working on this project in consultation with the Worship Committee of the ELS. We continue to provide some financial assistance for the Youth Honor Choir held at Bethany Lutheran College in June. Our thanks to Prof. Marzolf, Lois Jaeger and others at Bethany who plan, promote and carry out the honor choir. We hope that the financial assistance makes it affordable for more of our youth to attend. Another Teen Devotion booklet is also in the process of being produced.

*The Rev. Jonathan Madson, secretary*

*ELEMENTARY EDUCATION  
ACTION OF THE SYNOD*

**Resolution 1: Lutheran Schools Initiative**

- WHEREAS, The 2003 ELS convention directed the Board for Education and Youth (BEY) to address the memorial, "Calling for the Establishment of Parochial Schools," and,
- WHEREAS, In response to this, with the support of the BEY, President Moldstad has appointed an ad hoc committee which has begun this work, and,
- WHEREAS, This committee has begun the Lutheran Schools Initiative (LSI), and,
- WHEREAS, The BEY as well as the Board of Trustees has indicated clear support for the Lutheran Schools Initiative, and,
- WHEREAS, The BEY believes it is time to become proactive in identifying potential areas for Lutheran elementary schools and supporting their development, therefore,
- A. BE IT RESOLVED, That the ad hoc committee appointed by our synod president now be authorized and encouraged to continue its work, and,
- B. BE IT RESOLVED, That the synod president appoint additional members to the committee as needed, and,
- C. BE IT RESOLVED, That the committee be encouraged to work with the established boards and committees of our synod in carrying out its work, and,
- D. BE IT RESOLVED, That this committee solicit funds for this purpose in a manner which is consistent with our doctrine and practice, and,
- E. BE IT RESOLVED, That the Board of Trustees invest and monitor the funds collected in an appropriate financial vehicle not limited to a foundation and, in consultation with the LSI committee, be authorized to hire or call the persons needed to carry out the various goals of LSI, and,
- F. BE IT RESOLVED, That the BEY oversee the applications for and distribution of these funds, and,
- G. BE IT RESOLVED, That the BEY continue to develop specific guidelines for the establishment and management of new Lutheran elementary schools, and,
- H. BE IT RESOLVED, That the ELS devote a year to Lutheran elementary education and the gathering of a future synod-wide special offering for the Lutheran Schools Initiative, and,
- I. BE IT RESOLVED, That we continue to invoke the Lord's blessing on this undertaking, and,
- J. BE IT RESOLVED, That this be the response to the resolutions from the BEY as well as the Board of Trustees.

**Resolution 2: Teacher Conferences**

- WHEREAS, The teachers of the Lutheran Elementary Schools of the Evangelical Lutheran Synod have established an exchange program between the Midwest and the Pacific Northwest conferences, and,
- WHEREAS, Teachers also meet with their WELS brothers and sisters in regional teachers' conferences, and,
- WHEREAS, Each conference may request up to \$250 from the Board for Education and Youth each year for conference expenses, and,
- WHEREAS, Our synod recognizes the value of such activity in the improvement and expansion of the Lutheran elementary schools program, therefore,
- A. BE IT RESOLVED, That the sub committee on Lutheran elementary schools and Board for Education and Youth be encouraged to continue and expand such conferences, and,
- B. BE IT RESOLVED, That the Board for Education and Youth continue to provide grants, as resources permit, to help ensure that these important conferences can continue.

### **Resolution 3: Continuing education grants**

- A. BE IT RESOLVED, That the subcommittee on Lutheran Elementary Schools be commended for extending grants for synod certification and/or continuing education offered in the past,
- B. BE IT RESOLVED, That the subcommittee on Lutheran Elementary Schools be commended for increasing the annual amount of continuing education assistance for which teachers may apply, from \$250 to \$450 per year, and,
- C. BE IT RESOLVED, That teachers be encouraged to apply for these grants to receive their certification and or continue their education.

### **Resolution 4: Teacher Salary Scale**

WHEREAS, The Subcommittee for Lutheran Elementary Schools has recommended to the 2004 synod convention a salary scale for the 2005/2006 school year, and,  
WHEREAS, The congregations of our synod 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 lambs in His Church, therefore,  
BE IT RESOLVED that congregations be encouraged to meet or exceed the recommended salary scale, as proposed by the Board for Education and Youth.

### **Resolution 5: His Truth for Our Youth**

WHEREAS, Five grants totaling \$52,000 have been awarded to congregation schools in 2004 from the *His Truth for Our Youth* endowment fund, and,  
WHEREAS, To date grants totaling \$283,000 have been awarded from the *His Truth for Our Youth* fund, therefore,

- A. BE IT RESOLVED, That we thank the Lord for His blessing granted through this program, and,
- B. BE IT RESOLVED, That we encourage congregations to make use of assistance from this program.

## **YOUTH AND PARISH EDUCATION ACTION OF THE SYNOD**

### **Resolution 1: Fifty Years of Service to the Youth**

WHEREAS, The Board for Education and Youth has provided more than fifty years of quality leadership and service toward the spiritual development of the youth of the ELS, and,

WHEREAS, This has involved the dedicated commitment of both pastors and youth workers, and,

WHEREAS, There is increasing need for good Christian mentors to provide our synod's youth with the direction and guidance they need in this fallen world, therefore,

- A. BE IT RESOLVED, That the synod recognize in gratitude the service that has been provided by members of the Board for Education and Youth, and
- B. BE IT RESOLVED, That the synod encourage the Board for Education and Youth to continue to develop quality programs to serve our ELS youth.

### **Resolution 2: Board for Education and Youth Materials and Programs**

WHEREAS, The board has published numerous educational materials for use in our synod's congregations, which includes such things as catechism materials (*Catechism Workbook* and *I Pray the Catechism*), Advent and Lenten devotions, Vacation Bible School materials, and was encouraged by the 2003 convention to catalog the materials available, and,

WHEREAS, The Board for Education and Youth makes financing readily available to encourage youth gatherings such as camps and retreats to foster spiritual well-being and build Christian relationships among our synod's youth, therefore,

- A. BE IT RESOLVED, That the board utilize the current synodical means to advertise

these materials and programs (e.g.: *Lutheran Sentinel*, web-site, bulletin inserts, etc.), and to explore new ways to communicate their availability (eg: electronic/web-site, contemporary printed materials, etc.), and,

B. BE IT RESOLVED, That the pastors and congregations be encouraged to make greater use of these materials and programs.

### **Resolution 3: Board for Education and Youth Production Aide**

WHEREAS, The Board for Education and Youth in the past regularly has published valuable resources and instructional tools for the synod's youth, and,

WHEREAS, The synod's youth live in an age of information technology and are conversant with its use, and,

WHEREAS, The synod lacks sufficient information technology (IT) materials, and,

WHEREAS, The skilled manpower needed to produce such material has not been available, and,

WHEREAS, The Board for Education and Youth does not necessarily have the expertise and time necessary to address these needs, therefore,

BE IT RESOLVED, That the Planning and Coordinating Committee investigate the feasibility of a salaried position whose duty would be to cover the design and production needs of the Board for Education and Youth and other standing boards and report to the convention.

# His Truth for Our Youth - Grants Dispersion Schedule

Underlined – Funds dispersed \* denotes funds refused or on hold (Parentheses are pending committee approval)

	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Bethany Lutheran Port Orchard, WA		<u>20,000</u>	<u>5,000</u>	<u>5,000</u>								
Christ Lutheran – Port St. Lucie, FL		<u>10,000</u>	<u>10,000</u>	<u>5,000</u>								
Heritage Lutheran Apple Valley, MN				<u>7,900</u>								
Holton Lutheran Holton, MI	<u>1,000</u>			<u>11,000</u>	<u>10,000</u>							
Holy Cross Lutheran Madison, WI						<u>20,000</u>	20,000	10,000				
Holy Trinity Lutheran Okauchee, WI	<u>27,000</u>			<u>23,000</u>								
Hope Lutheran Church, West Jordan, UT						(30% of ph-2) (50% of ph-3) (70% of ph-4)	(30% of ph-2) (50% of ph-3) (70% of ph-4)					
Lakewood Lutheran Lakewood, WA		<u>2,000</u>										
Mt. Olive, Mankato, MN	*30,000			<u>25,000</u>	<u>15,000</u>	<u>10,000</u>						
Our Savior Lutheran Lake Havasu, AZ	<u>10,000</u>			<u>18,000</u>	<u>11,000</u>	<u>9,000</u>						
Our Savior Lutheran Naples, FL	<u>2,000</u>											
Parkland Lutheran Parkland, Washington												
Peace Lutheran North Mankato, MN						<u>12,000</u>	12,000					
Princeton Ev. Lutheran Princeton, MN		<u>525</u>	<u>525</u>									
St. Timothy Lutheran Lombard, IL	<u>5,000</u>		<u>15,000</u>	<u>10,000</u>	<u>5,000</u>							
The Evergreen Lutheran School System						<u>7,800</u>						
Western Koshkonong Cottage Grove, WI				<u>2,000</u>								
Totals	53,000	39,525	30,525	106,900	41,000	58,900+	32,000+	10,000+				336,950

# REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications exists to facilitate the creation and distribution of all information the leaders and administrators of the Evangelical Lutheran Synod wish to be made available to all the members and pastors in the synod. This will include, but is not limited to:

- Bible study materials – adult and youth
- Synodical interpretation of doctrinal issues
- Catechisms
- Hymnals
- Bethany College and Seminary information and news
- Synod news – business and social
- Synod historical information
- Anniversary materials
- Bulletin Inserts
- Convention reports
- Monthly magazine – *The Lutheran Sentinel*

Much of what is published does not originate within this board, but the board does have authority to determine what should or should not be published by or with the approval of the ELS.

All of the above has historically been made available through the printed word and this will continue. In recent years, of course, an entirely new and powerful means of communications has become available – namely e-mail and the internet. The Board of Trustees determined that this too should be under the jurisdiction of the Board for Publications. A separate committee, the Committee for Integrated Technologies, has been established to address these issues. A member of this committee currently, Rev. Jessie Jacobson, shall serve as a member of the Board for Publications. While the responsibilities relative to what should or should not be distributed via these methods are the same as those pertaining to the printed word, additional issues have to be addressed. These include:

- Who oversees the “web page”
- Who has access to e-mail addresses
- Photo copyright issues
- Costs

Because the word “publications” implies printed material, the board passed a motion at our November meeting to request that the name of our board be changed from Board for Publications to Board for Communications. This request will be forwarded to the Board of Trustees for their consideration.

With the advent and development of a new and powerful means of communication – email and the internet – the Lord has placed before us a wonderful tool to communicate to the world. The synod in convention has been urging the development of this communication tool among us in the ELS through a more comprehensive WEB development program. The synod also placed this means of communication and its development under the auspices of this board. Cooperatively with the other boards and committees of our synod, our board has begun the task of creating and developing a synod web site that unites the fragmented pieces that now exist. A new means of communication to the world exists before us and is available for our use. This will have short term and long term responsibilities. Technology committee members meet weekly over means of electronic communication as we develop a plan for the WEB development of our synod, first as a means of spreading the Word made flesh to the world, as well as a means of information availability electronically to our own fellowship. Constant development and responsibility for content means that the board’s work will continue. The use of the video component both within the WEB development and by itself

continues to be another source of untapped communication that we are planning to implement.

Currently serving on the Board for Publications are Chairman, the Rev. Roger Holtz; the Rev. Bradley Homan; the Rev. Jesse Jacobsen; the Robert Deering; Mr. Paul Wold and Mr. Howard Siewert.

*Mr. Howard Siewert, secretary*

## **PUBLICATIONS**

### **ACTION OF THE SYNOD**

#### **Resolution 1: Lutheran Sentinel**

WHEREAS, The *Lutheran Sentinel* remains the chief organ of the Evangelical Lutheran Synod for faithfully proclaiming the Word of God and reporting synodical news, therefore,

- A. BE IT RESOLVED, That we encourage congregations to continue efforts to get the *Lutheran Sentinel* into every home, and,
- B. BE IT RESOLVED, That we encourage the use of the large print edition made available at no cost by St. Timothy Lutheran Church, Williamsburg, Iowa, and,
- C. BE IT RESOLVED, That we encourage pastors and members to submit articles for publication, and,
- D. BE IT RESOLVED, That we encourage the sharing of old copies (back issues) with friends and at nursing homes, doctors' offices, etc.

#### **Resolution 2: Synod Web Site**

WHEREAS, The Board for Publications has recognized the value of the flow of information through means other than print (e.g., through the internet), and,

WHEREAS, The synod in 2003 directed the Board of Trustees to make website development a high priority in funding (2003 Synod Report, page 109, Resolution 6), therefore,

BE IT RESOLVED, That the synod provide the personnel and finances necessary for completing the new synod website in a timely fashion and keeping it current.

## **REPORT OF THE BOARD FOR CHRISTIAN SERVICE**

The personnel serving on the board are as follows: Mr. Don Heiliger, chairman; the Rev. Mark Marozick, secretary; Mr. Herb Berg, Widows and Retired Workers Special Needs Coordinator; the Rev. Richard Fyffe, Term Insurance Coordinator; Mr. Stanley Reinholtz, Retired Benefit Coordinator. The Board has met three times since the last report: in June, September, and February.

### **Term Life Insurance**

There were only two or three congregations in the synod that did not reimburse the synod this year for the term insurance premium for their called workers. We encourage the congregations of the synod to continue such support.

### **World Needs Fund**

The World Needs Fund was used to help others in their distress in the following ways: \$3,000 was sent to Divine Savior Lutheran Church (WELS) of Indianapolis, Indiana for flood relief.

\$3,300 was sent to Helping Hands to help with flood relief in our Peru missions.

We continue to seek funds for this important work.

### **Tax Shelter Annuity Contribution Plan**

Participation in this program continues to be excellent. The synod's contribution (or match) to the called worker's plan was again \$360. This figure reflects a 10% cut put into effect. The board encourages the congregations of the synod to continue using this matching program and to strive to increase their contributions to their workers' retirement programs.

### **Widow's Subsidies**

There are currently eight widows who are receiving subsidy from this board. We hope to maintain the current level of support.

### **Health Insurance Ad Hoc-committee**

This committee was formed to investigate the high cost of health insurance. It has met three times. There is an informational meeting planned for Tuesday evening of convention week.

### **Proposed Expenditures for 2005**

Widow's subsidy payments	\$23,617.20
Pastor's retirement fund	4,146.36
Board expenses	1,000.00
Group Life insurance	<u>1,500.00</u>
Total	\$30,263.56

*The Rev. Mark E. Marozick, secretary*

## **CHRISTIAN SERVICE ACTION OF THE SYNOD**

### **Resolution 1: Term Life Insurance**

WHEREAS, All but three of the synod's congregations reimbursed the synod for the term insurance premiums for their called workers, therefore,  
BE IT RESOLVED, That all congregations be encouraged to reimburse the synod for these insurance premiums.

### **Resolution 2: World Needs Fund**

WHEREAS, Funds were sent through the World Needs Fund to help Divine Savior Lutheran Church (WELS) of Indianapolis, Indiana for flood relief and to Helping Hands for Flood Relief in our Peru missions, and,  
WHEREAS, The board has indicated increased needs for assistance, therefore,  
BE IT RESOLVED, That congregations be urged to continue to support the Mother's Day World Needs Fund offering, and,

### **Resolution 3: The WELS Care Line**

WHEREAS, The Wisconsin Lutheran Child and Family Service Care Line (WELS) has been discontinued due to a lack of volunteers, and,  
WHEREAS, The Board for Christian Service is still in the process of looking for alternatives to this service, therefore,  
BE IT RESOLVED, that the board be again encouraged to continue studying alternatives to this service.

# REPORT OF THE HEALTH INSURANCE COMMITTEE

At the direction of the Synod Convention a clearing house has been established to gather information on health insurance costs and serve as an agency to disseminate this information to help congregations make an intelligent choice when purchasing health insurance for its called workers. This committee has been established under the auspices of the Board for Christian Service.

Polls of pastors of our synod were taken and of those responding 65% were covered by WELS/VEBA and were satisfied with the coverage. However, many are concerned about the rising cost. This is a problem that exists industry-wide. Attempts to curb the cost and still provide optimal coverage are in progress. A new law will help in this matter. It has established HSA's (Health Savings Accounts) which anyone can acquire. This will allow for a high deductible thus lowering the premium cost and at the same time cover deductible expense. It is also tax deductible which is another advantage.

Group coverage is important. In a group such as WELS/VEBA there is a guarantee of insurability. This is necessary for future pastors and teachers who are called to a congregation. WELS/VEBA also has long-term disability which many companies ignore. We recommend that congregations not become complacent and avoid insuring pastors or teachers who may be able to be insured under a spouse's plan. When they accept a call the congregation may be confronted with high insurance cost that they have avoided in the past.

More information on coverage and details will be available at the Health Insurance Workshop to be held on Tuesday, June 22<sup>nd</sup>. Delegates and pastors are encouraged to attend this informative and beneficial workshop.

*Mr. Herb Berg, chairman*

# REPORT OF THE WORSHIP COMMITTEE

In 1932 Walter Buszin, professor and pastor, wrote a convention essay for the fifteenth annual convention of the reorganized Norwegian Synod. *"Music in the Church, School and Home"* emphasized the importance of the traditions of Lutheran music to the pastors and laity of our synod, and it pointed out the many cultural challenges which were rising to undermine that tradition during that era. It is worth reading, and studying in the summer of 2004. A challenge faced the church in 1932, and it faces our church today. *"The sacred obligation of applying Law and Gospel has been committed to three powerful institutions in this world, to the Church, the school and the home... Church, school and home often sing and play themselves away from their great purpose."*

In our 2003 convention the worship committee was encouraged to produce helps, specifically computer-generated helps, to assist in the accompaniment and study of the doctrinal treasury that we have in our hymns and liturgical music. Members of the committee continue to study the various computer-generated options. At the same time it has become clear that many parishes in our church face a musical crisis. It is increasingly difficult to find pianists and organists who are capable of accompanying and leading our Lutheran liturgy. This is a concern for the committee, and the concern has been echoed by congregations throughout the synod.

There is a need for trained musicians in our congregations. Our church has been a singing church for centuries, and in order for that song to continue we need to be actively involved in the propagation and nurture of church musicians for our future.

Children, especially, need to be taught the great hymnody and liturgical music of our church. This is the responsibility of the church and the school, but it is ultimately the responsibility of the home where the computer and the television may still be silenced for the halting, but ultimately rewarding, study of the piano, so well known to our grandparents and those of their generations. Perhaps our synod needs to address these issues in broader spectrum.

Mr. Otto Schenk, professor emeritus of Martin Luther College in New Ulm, made a career of instructing "learning keyboardists" to be capable of accompanying the liturgical service. Over the years he has arranged many of the hymns (first from *The Lutheran Hymnal* and more recently from *Christian Worship*) for players who are learning to lead the congregational song and for players of a more limited capacity who love to play hymns in their own home. These three-part arrangements are a treasure to our Lutheran church, and deserve a place wherever someone is advancing in their keyboard ability and wherever the use of the classic "hymn" is still encouraged. We are pleased that Prof. Schenk has agreed to assist us in the arrangement of hymns from our *Evangelical Lutheran Hymnary* that follow in the tradition of his previous work. By the time of our convention every congregation in the ELS should have access to simplified, but musically satisfying and pedagogically sound, settings of the bulk of the hymnody in ELH, TLH, and CW. Northwestern Publishing House has prepared two volumes of "Favorite Hymns" to assist keyboardists in the tradition of CW and TLH (these are available from our bookstore). Our worship committee is working with Prof. Schenk to complete a similar volume of hymn settings from ELH.

We encourage every congregation, school and many homes in the synod to purchase at least one set of the volumes of Prof. Schenk's settings published by NPH as well as the volume he has prepared to accompany our synod's *Evangelical Lutheran Hymnary*. These three volumes will help to keep our hymnody alive in the parish, the school and the home. Parents, pastors and teachers have a responsibility to encourage the cultivation of our churchly song so that it may flourish, that the sweet teachings of the evangelical Lutheran church may find their way into the minds and hearts of generations yet unborn.

What we sing and what we do in the divine service is more than a matter of orderly decency or pragmatic expedience. It is a matter of the great commission, and there is no greater preaching of the gospel than the best hymnody of our Lutheran church. New composers and poets who model their doctrine and artistic composition on that tradition are to be commended and encouraged.

In the last year our seminary initiated one more credit of worship study. At this time the seminary offers two credits of study in liturgy and two in the study of hymnody. This effort is a good beginning, and we trust that it indicates a trend that will enable our graduates to make use of as many sound liturgical tools and principles as possible, especially as our culture moves through another generation of self-criticism and redefinition, not unlike that of our synod in 1932.

*"Our hymns bespeak the beauty of the Lord. Our people like to sing and they like to sing Lutheran hymns. The reason why so much that is un-Lutheran in spirit and expression is sung in our churches is because there are some in our circles who no longer appreciate the beauty of the Lord as it is expressed so nobly in the Lutheran hymn. It is stylish to join in with the crowd, and crowds like what is rather trivial. It is hard to be different and somewhat separate; unionism is in the air and distinct Lutheranism is unpopular; this spirit is reflected in the music which some of our own circles prefer..."*

Our pastors are our primary leaders in doctrinal worship, and there is today, perhaps more than ever, a greater need for them to appreciate, understand and interpret the inheritance that is ours in hymnary and altar book. We are fortunate to have initial structures and opportunities for our students to learn Lutheran liturgical theology and practice at Bethany Lutheran Seminary and Bethany Lutheran College. The committee is optimistic that the enhancement of these academic opportunities will be a help to our pastors and a blessing to the church at large.

Our Lutheran liturgy remains a comforting and challenging witness to the Christian

faith. It can be lost in a generation. It can also experience a reinvigoration unlike any it has seen before. That is the challenge that remains before us.

*The Rev. Mark DeGarmeaux*

## **WORSHIP**

### **ACTION OF THE SYNOD**

#### **Resolution 1: Worship Plan**

WHEREAS, The theology of the Church has been passed on from generation to generation through hymns, liturgical music and divine worship, and,

WHEREAS, This theology is essentially and most importantly a preaching of the gospel, and,

WHEREAS, Lutheran hymns and liturgies are always relevant in that they span all generations, and,

WHEREAS, The Church has always been tempted, especially in this age, to abandon the use of historical and confessional hymns and liturgies, and,

WHEREAS, such abandonment could result in the loss of the gospel in its truth and purity, therefore,

A. BE IT RESOLVED, that the Worship Committee be directed to develop a plan that will address this concern in order that musicians, congregations, Christian parents and youth be adequately trained to preserve and enhance the use of confessional hymns and liturgies in our midst, and,

B. BE IT RESOLVED, that a report of this plan be presented to the synod at its next convention.

#### **Resolution 2: Musician Shortage in Small Congregations**

WHEREAS, the 2003 ELS convention asked the Worship Committee "to make available both audio CDs and digital CDs of the entire *Evangelical Lutheran Hymnary* as quickly as possible," and,

WHEREAS, the Worship Committee has reported that "members of the committee continue to study the various computer-driven options," therefore,

A. BE IT RESOLVED that the Worship Committee make available a report of their findings to all ELS congregations by October 1, 2004, and,

B. BE IT RESOLVED, that congregations struggling to find musical accompaniment be encouraged to contact the Worship Committee regarding available computer-driven resources or other alternatives.

## **REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE**

As acting chairman of the Laymen's Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our synod for funds to carry on the work of this committee for the annual convention of the synod. The 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 2003 convention period.

## Statement of Cash Receipts and Disbursements:

Balance on Hand 3/1/2003		\$ 7,034.08
Receipts:		
Church Assessments Received	\$ 26,186.00	
Interest Income	<u>7.64</u>	
Total Receipts		<u>26,193.64</u>
Total		\$ 33,227.72
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 25,055.51	
Printing, Postage, checks, etc.	<u>151.13</u>	
Total Disbursements		<u>\$ 25,206.64</u>
Balance on Hand 2/29/2004		\$ 8,021.08

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.)
7. Maximum reimbursement has been set at \$600.00 per delegate.

*Mr. Ralph Miller, chairman*

## REPORT OF THE BOARD FOR STEWARDSHIP

Your Board for Stewardship met twice since our last Synodical Convention: August and March. The members of the board are: Mr. Howard Hougan, vice-chairman; Mr. Jon Natvig, Mr. Timothy Peterson, recording secretary; the Rev. Mark Rogers (serving by appointment in place of the Rev. John Smith who resigned for press of other duties); and the Rev. David Russow, chairman. Mr. Keith Wiederhoeft serves as an ex. officio member of the board.

The charter of this board of your synod requires that the board:

Promote Christian stewardship on the basis of biblical principles.

Submit to the Planning and Coordinating Committee an estimate of anticipated income from regular synodical contributions, including date used in making this estimate.

Review, approve and coordinate all new synod-wide appeals for funds by synodical boards or individuals.

In order to meet our first duty the board sought and received \$12,500 in funding from Thrivent Financial for Lutherans to provide (at no cost to our congregations) and

promote a synod-wide stewardship emphasis, *TELL THE PRAISEWORTHY DEEDS OF THE LORD*, based on portions of Psalm 78. A sermon study and outline, a Bible Study and teacher's guide, bulletin inserts, a reprint of *Managing My Master's Money* (by the Rev. Paul Schneider), and a banner planner were provided in the stewardship emphasis packets. Since the packets arrived late in the Fall, some congregations have opted to use them at a later date.

The board has determined to continue to provide a yearly stewardship emphasis with similar materials, with, perhaps, the addition of some worship aids (e.g. responsive prayers, etc.). In order to provide the materials each year for distribution while the synod is in convention, the board adopted the following schedule and themes in order to provide congregations with stewardship emphasis opportunities:

2004-2005 Stewardship Emphasis – ***THEREFORE...In View of God's Mercy***

Biblical Basis: *"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship," Romans 12:1.*

2005-2006 Stewardship Emphasis – ***One Blessing After Another***

Biblical Basis: *"From the fullness of his grace we have all received one blessing after another," John 1:16*

2006-2007 Stewardship Emphasis – ***Love for Love***

Biblical Basis: *"We love because he first loved us," 1 John 4:19.*

Lord willing, the 2004-2005 packets will be available at the 2004 convention.

In order to meet its second duty the board—with the endorsement of the Presidium and the Circuit Visitors Conference of October 1, 2003—sought to engage an *ELS Ambassador* in each congregation, who will be a point man, along with the pastor, in communicating reciprocally synodical and congregational information. So far 24 congregations responded by the requested date. The 23 of the following congregations provided names of men to serve as ELS Ambassadors in their congregations, with 1 congregation naming its pastor as the ELS Ambassador:

- Circuit 1 – Peace, Lakeland FL  
Christ, Port St. Lucie, FL  
New Life, Sebring, FL
- Circuit 3 – Abiding Word, Bowling Green, OH  
Beautiful Savior, Springboro OH  
Holy Scripture, Midland, MI  
Grace, Weston, OH
- Circuit 4 – Grace, Hobart, IN
- Circuit 5 – Faith, Oregon, WI
- Circuit 6 – St. Martin, Shawno, WI  
Our Savior's, Elderon, WI  
Concordia, Eau Claire, WI  
Pinehurst, Eau Claire, WI
- Circuit 7 – St. Timothy, Williamsburg, IA  
Manchester, Hartland, WI  
Hartland, Hartland, WI  
Forest City, Forest City, IA  
Lime Creek, IA
- Circuit 9 – English, Cottonwood, MN  
Faith, Clara City, MN  
King of Grace, Golden Valley, MN  
Gloria Dei, Cold Spring, MN
- Circuit 10 – Peace, Jefferson City, MO
- Circuit 12 – Parkland, Tacoma, WA

The board would like the information of the ELS Ambassadors, including their names, addresses, phone numbers, e-mail addresses, etc., to be printed in the *ELS Synod Report*.

A description of the ELS Ambassador is as follows:

The ELS Ambassador is a **key communicator and helper** who is a courier of information between the members of our congregations in the ELS and the synod. As both the congregation(s) and synod carry out the Kingdom work in proclaiming the Gospel for the gathering and nurturing of precious souls information that is shared can bring joy and encouragement, and can evoke responses of prayer, effort, and various manners of support. Thus, the ELS Ambassador ought to be a **highly respected encourager** who, with the pastor, is eager to share important congregational and synodical information.

Responsibilities:

Coordinating with the pastor, the ELS Ambassador, as much as possible...

Will make sure to share synodical information, such as bulletin inserts, *ELS Video-link*, World and Home Mission information, various activities and events of the ELS, BLC, and BLTS, etc., with the congregation(s) through accepted and effective formats;

Will be responsible for seeing that regular verbal or printed reports of quarterly status of synodical offerings are shared with the congregation(s);

Will relay questions and congregational information to the Board for Stewardship;

Will be an enthusiastic advocate for many synodical efforts for the Gospel and the ways and means – in the Lord, of course – for carrying out those efforts;

Will also be an enthusiastic advocate for stewardship education and stewardship efforts within the congregation(s);

Will also advocate use of the services of the Deferred Giving Counselor.

Team:

The ELS Ambassador will be part of a team work of communication consisting of the members of the ELS Board for Stewardship, the Circuit Visitors, and the local pastor(s).

Qualifications:

The ELS Ambassador ought to be a dedicated leader and voting member of the ELS congregation(s), blessed spiritually with an understanding of and eagerness for the local and worldwide mission of the Gospel, with a strong understanding of and commitment to the stewardship necessary to carry on that mission.

Relationship:

The ELS Ambassador serves alongside the pastor as an evangelical voice on behalf of the Gospel work of congregation and synod and sound Christian stewardship of resources. It may be beneficial that the ELS Ambassador also holds an office on the church council and/or be able to attend the council and voters meetings. It would be highly beneficial if the ELS Ambassador was able to attend the synod conventions as a delegate or visitor.

Selection:

Congregations are free to select an ELS Ambassador in whatever manner is best suited to setting and structure. If the ELS Ambassador is selected or suggested by the pastor, it would be beneficial that the council and/or voters ratify such a selection/suggestion. The congregation may desire to attach the role of ELS Ambassador to the responsibilities of an existing elected position, such as congregational president, stewardship chairman, financial secretary, etc. The length of service may be indefinite or designated, as the congregations sees fit.

A handbook for the communication network, involving the ELS Ambassadors will be produced.

Also in order to carry out its second duty the board requested congregations to submit a synodical offering projection. Seven congregations have submitted synodical offering projections for 2004. They are: Our Savior's, Elderon, WI, Peace, Kissimmee, FL, Grace, Hobart, IN, King of Grace, Golden Valley, MN, Concordia, Eau Claire, WI, Parkland, Tacoma, WA, Pinehurst, Eau Claire, WI

Your board feels hard pressed to be able to carry out its second duty and provide income figures without congregational submission of projections. The board is

convinced that communication is vital and will seek in the next year to solidify the communication network by involving board members, Circuit Visitors, pastors and the ELS Ambassadors. Board members are responsible for oversight of the communication as delineated—Nativig: Circuits 1,2,3,4. Rogers: Circuits 5,6,7. Peterson: Circuits 8,9, Hougan: Circuits 10,11,12

All congregations are asked to become a part of this communication network by selecting an ELS Ambassador. The board is planning to provide a monthly meaningful communications to share with the congregations (e.g. synodical/mission information, synod history vignettes, and synodical stewardship information).

In response to the *Build on the Rock* objective reported in the 2002 *Synod Report*, the board addressed objectives 1 and 2. Objective 1 called for stressing the urgency to do the Lord's work in view of His promise to return soon. Our board will focus on this objective in bulletin inserts, *Lutheran Sentinel* articles, etc and incorporate this objective into the annual stewardship emphasis over the next three years. Concerning Objective 2 which calls for a better understanding of Biblical stewardship principles through the knowledge of the gospel as well as a clearer understanding of the needs of the Church. Our board will address this through the new ELS Ambassador Communication Network. This designated person in each congregation would report to their congregation on a regular basis various synodical stewardship items.

Also concerning strategies 1-5, calling for biblical stewardship programs and training of God's people in the same the board strongly encourages congregations to accept the board's invitation to utilize the board's assistance in providing training on stewardship topics and to make use of the various materials provided by the board. This could include individual congregational assistance or seminars and training sessions for several congregations at one time.

Strategy 6 asks the board to determine the needs and develop a job description to call/employ a full time stewardship development person in synod headquarters. The general consensus of the board was that even though there is a definite need for a full-time position, due to current fiscal constraints we believe that this function could best be accomplished currently by including these responsibilities in the Deferred Giving Counselor position

Finally, the board reviewed the history of synod-wide special offerings over the past years:

*Partners in the Gospel*, (Home Missions), 1986 -1989, which raised \$881,400 over 3 years;  
*His Truth for Our Youth*, (75h Anniversary Thankoffering), 1992-1994, which raised \$410,000 over 2 years;

*Messengers of Peace*, (50<sup>th</sup> Anniversary of the Seminary), 1996-1998, which raised \$505,000 over 2 years;

*2000 Years of Grace Thank Offering*, 2001-2003, which raised \$600,000 over 2 years.

The board noted that these special offerings are beneficial to the synod and many blessings have been received through them.

The following is the annual summary of the congregational stewardship at a glance over the past year:

Congregation	2003 Contributions		2002 Contributions	
	Total	Per/Comm	Total	Per/Comm
Abiding Shepherd, Cottage Grove, WI	\$2,688.68	40.74	\$4,038.00	82.41
Abiding Word, Bowling Green, OH	\$4,753.89	45.28	\$4,657.00	48.51
Apostles, Ukiah, CA	\$300.00	N/A	N/A	N/A
Asian Mission Church, Irvine, CA	\$4,620.00	462.00	\$4,012.00	401.20
Ascension, Eau Claire, WI	\$2,946.00	15.51	\$4,139.80	21.45
Beautiful Savior, Springboro, OH	\$5,125.06	134.87	N/A	N/A
Bethany, Ames, IA	\$3,975.00	116.91	\$2,125.00	68.55
Bethany, The Dalles, OR	\$1,935.00	31.72	\$1,767.00	31.00
Bethany, Luverne, MN	\$16,288.50	66.76	\$9,353.90	38.18
Bethany, Port Orchard, WA	\$9,035.00	18.94	\$11,467.45	24.66
Bethany, Princeton, MN	\$3,564.50	15.63	\$3,825.50	16.14

Calvary, Ulen, MN	\$3,542.00	43.73	\$2,708.00	33.43
Center, Scarville, IA	\$2,655.00	38.48	\$4,775.00	63.67
Christ, Klamath Falls, OR	\$3,210.00	44.58	\$1,885.50	26.19
Christ, Port St. Lucie, FL	\$6,373.00	60.70	\$6,462.00	64.62
Christ, Sutherlin, OR	\$2,485.91	46.04	\$2,477.25	43.46
Christ, Windsor, CA	\$4,301.00	71.68	\$5,956.67	91.64
Christ the King, Bell Gardens, CA	\$600.00	21.43	\$650.00	21.67
Christ the King, Green Bay, WI	\$6,000.00	48.78	\$1,500.00	13.27
Concordia, Eau Claire, WI	\$3,218.00	8.63	\$3,173.00	8.86
Concordia, Hood River, OR	\$0.00	0.00	\$395.00	13.17
East Paint Creek, Waterville, IA	\$2,949.00	79.70	\$3,602.00	92.36
English, Cottonwood, MN	\$15,441.86	99.62	\$15,453.01	99.70
Faith, Alpena, MI	\$300.00	13.04	\$0.00	0.00
Faith, Carthage, MO	\$0.00	0.00	\$200.00	2.06
Faith, Clara City, MN	\$9,075.00	226.88	\$6,205.00	163.29
Faith, East Jordan, MI	\$1,834.00	49.57	\$1,975.30	53.39
Saved by Grace, Gresham, OR	\$90.00	0.82	\$319.10	2.95
Faith, Hillman, MI	\$1,330.00	28.91	\$1,245.00	27.07
Faith, Irvine, CA	\$3,000.00	36.59	\$3,761.00	45.87
Faith, Litchfield, IL	\$6,088.00	61.49	\$5,902.20	60.85
Faith, Oregon, WI	\$4,221.00	32.98	\$4,075.00	31.84
Faith, Parkersburg, IA	\$192.00	2.56	\$184.12	2.09
Faith, San Antonio, TX	\$3,975.59	82.82	\$3,084.94	79.10
Family of God, Riviera, AZ	\$0.00	0.00	\$642.00	11.67
First, Suttons Bay, MI	\$1,200.00	17.65	\$1,280.00	18.29
First American, Mayville, ND	\$472.00	5.43	\$0.00	0.00
First Evanger, Fertile, MN	\$0.00	0.00	\$330.00	6.73
First Shell Rock, Northwood, IA	\$4,850.00	79.51	\$5,255.00	84.76
First Trinity, Marinette, WI	\$7,243.24	25.69	\$5,454.00	21.30
Forest, Forest City, IA	\$1,214.00	18.12	\$1,545.00	23.06
Gloria Dei, Cold Spring, MN	\$6,659.53	29.86	\$7,680.60	32.14
Gloria Dei, Saginaw, MI	\$14,735.74	64.63	\$15,237.81	68.64
Good Shepherd, Bloomer, WI	\$2,490.00	24.17	\$2,294.00	22.27
Good Shepherd, Brownsburg, IN	\$4,665.76	59.82	\$5,342.64	70.30
Good Shepherd, Indianola, IA	\$2,716.45	63.17	\$2,537.01	65.05
Good Shepherd, Richardson, TX	\$0.00	0.00	\$0.00	0.00
Grace, Crookston, MN	\$295.00	7.38	\$375.00	9.87
Grace, Hobart, IN	\$13,060.27	89.45	\$8,434.99	62.95
Grace, Madison, WI	\$6,665.00	83.31	\$6,635.00	86.17
Grace, Newton, IA	\$1,005.00	38.65	\$1,025.00	42.71
Grace, Piedmont, MO	\$0.00	0.00	\$85.00	3.04
Grace, Vero Beach, FL	\$33,747.60	157.70	\$27,644.00	123.41
Grace, Weston, OH	\$1,476.00	16.97	\$1,866.50	21.45
Hartland, Hartland, MN	\$3,382.10	19.78	\$2,966.00	18.20
Heritage, Apple Valley, MN	\$9,180.00	61.61	\$13,320.00	89.40
Holton, Holton, MI	\$68.00	0.22	\$15.00	0.05
Holy Cross, Madison, WI	\$24,670.30	23.79	\$28,912.56	28.63
Holy Scripture, Midland, MI	\$29,994.18	164.80	\$31,182.47	142.39
Holy Trinity, Okauchee, WI	\$51,218.74	148.03	\$40,483.74	120.49
Hope, Portage, IN	\$455.00	2.39	\$745.00	4.03
Hope, West Jordan, UT	\$840.51	11.06	\$624.96	8.33
Immanuel, Audubon, MN	\$14,160.00	122.07	\$13,339.00	109.34
Immanuel, Riceville, IA	\$418.40	20.92	\$0.00	0.00
Jerico, New Hampton, IA	\$5,069.25	42.24	\$7,532.55	60.26
King of Grace, Golden Valley, MN	\$55,598.55	105.50	\$51,272.35	97.66
Lake Mills, Lake Mills, IA	\$2,319.00	40.68	\$1,373.00	23.27
Lakewood, Lakewood, WA	\$979.50	13.99	\$1,662.57	24.10
Lime Creek, Lake Mills, IA	\$0.00	0.00	\$840.00	42.00
Lord of Life, Holland, MI	\$6,577.54	92.64	\$6,501.13	91.57

Manchester, Manchester, MN	\$684.00	16.29	\$723.00	18.54
Messiah, Omro, WI	\$2,682.00	54.73	\$500.00	10.20
Mt. Olive, Mankato, MN	\$55,290.30	75.02	\$45,443.00	60.43
Mt. Olive, Trail, MN	\$56.00	2.55	\$75.00	3.41
Nazareth, Trail, MN	\$130.00	2.50	\$140.00	2.69
New Life, Sebring, FL	\$4,918.60	76.85	\$4,940.00	83.73
Newport, Wisconsin Dells, WI	\$2,120.00	20.58	\$2,982.00	28.40
Norseland, St. Peter, MN	\$20,781.83	111.13	\$20,585.50	111.27
Norwegian Grove, Gaylord, MN	\$6,807.36	71.66	\$6,294.25	62.94
Oak Park, Oklee, MN	\$2,405.00	22.90	\$0.00	0.00
Our Redeemer, Yelm, WA	\$270.22	3.07	\$260.31	3.21
Our Saviors, Albert Lea, MN	\$9,426.00	20.36	\$10,385.20	22.72
Our Savior, Amherst Junction, WI	\$503.00	16.77	\$350.00	11.67
Our Saviors, Bagley, MN	\$1,740.00	14.50	\$1,722.28	14.47
Our Savior, Belview, MN	\$693.00	5.29	\$1,247.00	9.82
Our Savior, Bishop, CA	\$0.00	0.00	\$400.00	16.00
Our Saviors, Elderon, WI	\$2,415.00	34.01	\$2,150.00	32.09
Our Savior, Grants Pass, OR	\$1,567.50	24.49	\$743.00	11.79
Our Saviors, Hawley, MN	\$240.00	2.70	\$188.33	2.12
Our Saviour, Lake Havasu City, AZ	\$16,342.77	92.86	\$12,135.00	49.53
Our Savior, Lakeland, FL	\$4,962.00	66.16	\$4,929.52	47.86
Our Saviour, Madison, WI	\$3,404.00	10.70	\$3,224.00	10.68
Our Savior, Naples, FL	\$14,443.82	82.07	\$11,789.62	68.95
Our Saviors, Princeton, MN	\$13,877.60	88.96	\$12,696.95	77.42
Parkland, Tacoma, WA	\$4,985.50	11.62	\$6,975.00	18.60
Peace, Deshler, OH	\$18,598.03	55.85	\$7,274.00	21.33
Peace, Jefferson City, MO	\$5,178.59	75.05	\$8,001.94	142.89
Peace, Kissimmee, FL	\$3,713.00	31.74	\$3,682.00	34.09
Peace, Lakeland, FL	\$5,503.12	52.41	\$12,556.58	135.02
Peace, North Mankato, MN	\$13,910.11	214.00	\$6,414.28	133.63
Pilgrim, Waterloo, IA	\$720.75	8.48	\$565.00	6.65
Pinehurst, Eau Claire, WI	\$2,485.00	16.68	\$2,079.00	11.88
Pinewood, Burlington, MA	\$4,875.00	47.79	\$6,625.00	66.25
Redeemer, Iola, WI	\$1,997.00	43.41	\$968.00	24.82
Redeemer, New Hampton, IA	\$986.80	13.34	\$500.00	6.67
Redeemer, Scottsdale, AZ	\$3,817.70	43.38	\$11,322.23	133.20
Reformation, Hillsboro, OR	\$15,787.56	107.40	\$16,550.00	116.55
Resurrection, Winter Haven, FL	\$1,000.00	11.90	\$6,396.00	76.14
Richland, Thornton, IA	\$1,372.00	15.42	\$2,365.00	24.64
River Heights, East Grand Forks, MN	\$6,473.67	59.39	\$6,160.00	56.51
Rock Dell, Belview, MN	\$1,528.00	12.22	\$2,431.00	19.76
Saude, Lawler, IA	\$4,933.56	44.85	\$7,228.77	60.24
Scriptural, Cape Girardeau, MO	\$520.00	6.27	\$520.00	6.75
Somber, Northwood, IA	\$2,300.00	76.67	\$1,650.00	48.53
St. Luke, Mount Vernon, WA	\$0.00	0.00	\$0.00	0.00
St. Martin, Shawano, WI	\$11,795.08	98.29	\$17,422.21	140.50
St. Matthew, Detroit, MI	\$587.68	11.52	\$735.34	11.31
St. Matthew, Myrtle Creek, OR	\$60.00	0.97	\$0.00	0.00
St. Paul, Clintonville, WI	\$8,570.15	60.78	\$8,959.00	57.80
St. Paul, Escondido, CA	\$66.00	1.61	\$1,333.16	25.64
St. Paul, Lengby, MN	\$1,814.75	17.97	\$2,464.00	25.14
St. Pauls, Portage, WI	\$355.00	3.62	\$1,436.00	14.51
St. Petri, Grygla, MN	\$0.00	0.00	\$0.00	0.00
St. Timothy, Lombard, IL	\$13,060.00	102.03	\$13,384.50	104.57
St. Timothy, Williamsburg, IA	\$5,908.47	101.87	\$5,017.26	89.59
Synod, Scarville, IA	\$7,427.39	97.73	\$7,424.68	100.33
Trinity, Brewster, MA	\$834.00	12.83	\$1,313.00	17.99
Trinity, Calmar, IA	\$909.00	29.32	\$220.00	6.29
Trinity, Rogers City, MI	\$382.00	8.49	\$476.60	9.93

Trinity, Sebastian, FL	\$2,972.00	33.77	\$3,661.00	43.58
Trinity, West Bend, WI	\$11,950.25	34.64	\$12,669.66	37.05
Wayfarers' Chapel, Ventura, CA	\$1,076.00	31.65	\$900.00	30.00
Western Koshkonong, Cottage Grove, WI	\$0.00	0.00	\$3,555.00	14.57
West Paint Creek, Waukon, IA	\$522.25	27.49	\$737.50	35.12
Zion, North Huntingdon, PA	\$910.00	25.28	\$675.00	18.24
Zion, Thompson, IA	\$1,306.25	27.21	\$1,505.70	31.37
Zion, Tracy, MN	\$2,440.50	16.49	\$3,460.95	23.71

God bless us as we use all that we have and all that we are to go with the Gospel, glorify our Lord, glow before all, and grow in the grace and knowledge of our Lord and Savior, Jesus Christ, ever believing that, "God's work, done God's way, will never lack God's supply," (Hudson Taylor).

*The Reverend David Russow, chairman*

## REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met September 8, 2003 and February 2, 2004.

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: Mr. Dennis Behr, Mr. Dennis Nixon, and Mr. Richard Waldschmidt. The president and the secretary of the synod also serve as the chairman and secretary of the committee

### PLANNING

The September meeting of the committee was devoted exclusively to long-range planning. Each board was asked to report concerning the scenario of either a budget reduction or a budget surplus.

In view of the austere times in which we are now living, the committee then identified the following top priorities for the synod:

- 1) Start at least one new home mission (or other alternative) each year
- 2) Increase the use of the Means of Grace through a major emphasis-program
- 3) Develop a youth leadership program for the training of future synodical leaders

### BUILD ON THE ROCK

In August 2001, a group of forty-two individuals gathered for three-day planning process which was known as *Build on the Rock*. The statements from this conference were reported to the 2002 synod convention (2002 *Synod Report*, pages 47-55). The Board of Trustees considered the proposals and the synod president reported that these statements had been forwarded to the Planning and Coordinating Committee "encouraging this committee to focus more of its long-range, strategic planning according to the 'Build on the Rock' statement" (2003 *Synod Report*, page 38).

The Planning and Coordinating Committee took up this matter at the September 2003 meeting. Mr. Paul Tweit was asked to lead the discussion. At the February 2004 meeting, the various items were assigned to the appropriate synodical boards with instructions that the boards should include appropriate information about the practicality of the suggested objectives in their 2004 report to the synod convention. Further details, along with suggested strategies, about the individual objectives are

found in the original *Build on the Rock* report (2002 *Synod Report*, pages 50-53). Responsibility was assigned as follows:

**Issue 1: Engaging Synod Membership**

Objective 1:	Train congregation leaders:	Circuit Visitors
Objective 2:	Train synodical leaders:	Circuit Visitors
Objective 3:	Track resolutions:	Circuit Visitors
Objective 4:	Synod Convention:	Synod Review
Objective 5:	CDS teachers at convention:	Board for Education and Youth
Objective 6:	Role of men and women:	Doctrine Committee

**Issue 2: Harmony/Relationships**

Objective 1:	Harmonious atmosphere:	President and Vice-president
Objective 2:	Consensus/Critical Issues:	President and Vice-president
Objective 3:	Bethany College:	Board of Regents
Objective 4:	College/Seminary:	Board of Regents

**Issue 3: Identity/Evangelism**

Objective 1:	Publishing House:	Board for Publications
Objective 2:	Inform ... about Christ:	Evangelism

**Issue 4: Meeting Spiritual Life Needs in Congregations**

Objective 1:	Resources:	President and Vice-president
Objective 2:	CDS support:	Board for Education and Youth
Objective 3:	Secondary Education:	Board for Education and Youth

**Issue 5: Professional Development**

Objective 1:	Pastors & CDS teachers:	Board for Education and Youth, and Board of Regents
Objective 2:	Continuing education:	Regents
Objective 3:	Worker care:	Circuit Visitors, and Board for Christian Service

**Issue 6: Stewardship**

Objective 1:	Stewardship:	Stewardship
Objective 2:	Stewardship:	Stewardship

**Issue 7: Technology/Communication**

Objective 1:	Family Issues:	Board for Education and Youth
Objective 2:	Leadership:	Board for Publications
Objective 3:	Family issues:	Board for Publications
Objective 4:	Communicate/post high school:	Board for Publications
Objective 5:	Technology:	Committee for Integrating Technology

## **2004 BUDGET**

The synodical budget was addressed at the February meeting. A recommendation was made to the Board of Trustees concerning a reduction in the 2004 synodical budget.

## **2005 BUDGET**

Budget requests also were considered for the 2005 synodical budget. The total of these requests was:

Operating Funds	\$3,402,997.00
Less Funding Sources	<u>-2,143,466.00</u>
Total Budget Need	\$1,259,531.00
Less Program Funds	<u>-350,000.00</u>
Total Budget need from congregations	\$909,531.00

Due to the fact that the synod was unable to achieve last year's reduced budget, and has found it necessary also to reduce the 2004 budget, it is not deemed realistic to recommend a budget increase for 2005. As a result, a budget which is identical to the 2004 reduced budget is recommended for the fiscal year 2005:

Bethany Lutheran College (subsidy)	\$256,731
Bethany Lutheran Seminary (subsidy)	64,050
Home Missions	189,538
Foreign Missions	183,936
Evangelism	30,195
Education and Youth	32,086
Publications	50,419
Christian Service	19,535
Synod Fund	<u>288,510</u>
Total synod funding	\$1,115,000
Less Schwan Program Funds	<u>-350,000</u>
Total Synod Budget Need (from congregations)	\$765,000

*The Rev. Craig A. Ferkenstad, secretary*

## REPORT OF THE BOARD OF TRUSTEES

### MEMBERSHIP:

The Board consists of nine trustees: Mr. Wayne Anderson, Mr. Allen Borlaug, Mr. Robert Brown, the Rev. Martin Doepel, the Rev. Craig Ferkenstad, Mr. Greg Griffin, Mr. Wilbur Lieske, Mr. Leroy Meyer, and the Rev. John A. Moldstad.

The appreciation of the synod is expressed to both Mr. Allen Borlaug and the Rev. Martin Doepel for their years of service. Rev. Doepel's retirement from the parish ministry has made him ineligible for continued membership on the board.

### MEETINGS

The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 5, November 18, and February 3. The board also will meet in May 2004. The president of the synod, the Rev. John A. Moldstad, and the secretary of the synod, the Rev. Craig Ferkenstad, also serve as the chairman and secretary of the Board of Trustees.

### STAFF

The Deferred Giving Counselor, the Rev. Richard Wiechmann, the Business Administrator, Mr. Keith Wiederhoeft, and the Missions Counselor, the Rev. Steven Petersen report regularly to the board. Mr. Keith Wiederhoeft is appointed, by the board, as the treasurer of the synod.

### BETHANY LUTHERAN COLLEGE

The board receives regular quarterly reports concerning the finances of Bethany Lutheran College and the Marvin M. Schwan Retreat and Conference Center. The board is working with the Board of Regents in preparation for additional student housing.

### SYNOD PROPERTIES

The board receives reports for its regular quarterly meetings from the eighteen 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. During this past year, approval was given for the purchase of 2.88 acres of land in Cottage Grove, Wisconsin for use of the mission congregation. Approval also was granted for a construction loans for Family of God Lutheran Church in Fort Mohave, Arizona and

Faith Lutheran Church in San Antonio, Texas. The synod co-signed for permanent financing with LACE on behalf of Family of God Lutheran Church in Fort Mojave, Arizona. Congregations are strongly urged to seek local financing outside of the synod for construction projects and are reminded that any requests made to the synod must be accompanied with a application which is available from the synod's business administrator.

## ARCHIVES AND MUSEUM

The Archives and the Museum of the ELS play an important role in preserving our history. The Archives holds a very large number of documents which tell much about the activity of the synod. The Rev. George M. Orvick serves as the director of the Archives and Museum.

Reports of synod officers, synodical boards and committees, mission outreach, personal correspondence, controversies, etc. are all on file. Each pastor has his own file. The files contain data such as biographies, ordination bulletins, vitae, newspaper clippings, pictures and other memorabilia which describe the life and work of each pastor. Each congregation also has a file which contains records of its organization, early days, history, building programs, founding fathers, membership records, etc., which are pertinent to its history. Unfortunately these records are not complete. We therefore urge each congregation to appoint a committee on archives and history to see to it that important documents are systematically collected and filed. The official records of baptisms, weddings, and funerals should be copied and sent to the archives. Many valuable records have been lost due to water or fire, pastoral moves, or other changes. We urge each pastor to send his biography, pictures, bulletins, etc. to the synod archives so that a permanent record may be kept. Copies should be made and sent to us. New congregations should begin to record their history right away. Those congregations that have been dissolved or have left the synod should also have records on file. An effort should be made that these parts of our history are not lost. We recently received a transcript of a lawsuit over the property of one of our northern Iowa churches which took place during the 1918-19 merger. The synod archivist, the Rev. Paul Madson, takes good care of everything that is submitted and is doing an excellent job of filing and recording. The archives room in the lower level of the seminary building is climate controlled for preservation of paper and acid free filing paper is used. The Rev. Norman Madson has also been engaged to assist with the work of recording each item on the computer for preservation and easy access. Whatever assistance you can render in the task of preserving our history is much appreciated.

The second facet of our "preservation operation" is that of the Ottesen Museum. A Museum Committee meets monthly to care for the artifacts that are on display and those in storage. The members of the Committee are: the Rev. Craig Ferkenstad, the Rev. Paul Madson, Mrs. Juul Madson, Prof. Sigurd Lee, Prof. Norman Holte, Mrs. Norman Madson and the Museum Director. Mr. David Norris and Mr. Tim Pietsch have been very helpful also as has the maintenance department of Bethany Lutheran College. A highlight of for the committee this past year was the hosting of Ambassador Knut Vollebaek (from Norway) and his wife, Sofie Ellen. A reception was held on Friday, September 13th in the museum conference room. Mr. Vollebaek showed great interest in our history. A college history class came over for a visit and about 300 people during the past year have come to see our collection. The "Ottesen Rifle" which we received last fall from Mr. Lloyd Juve of Western Koshkonong has been mounted on a gun rack. The rifle was brought to America by the Rev. J.A. Ottesen in 1851. A number of valuable artifacts from the Nils A. Lee collection have been received such as a cradle, a side saddle, and a wedding dress all used by Lee's daughter, Julia Lee Reque, who was born in 1869. Some of the memorabilia of the Rev. G.O. Lillegard from his days as a missionary in China may be seen. Of course, pictures and original documents from our founders, H.A. Preus, J.A. Ottesen and U.V. Koren are on display. At this year's synod convention there will be a special display of congregational plates which are often part of a church's anniversary. If your church has such a plate bring it along to the

convention and we will put it on display. A Norwegian Flag was a gift from the Avaldsnes congregation in Norway, a member of the Lutheran Confessional Church. Further development of the museum is in the making. A pioneer family log cabin display is under construction on the lower level. This is a "must see" item! We hope that when you are in Mankato you will make it a point to stop in at the museum. When you are going through your attic or your church storage room you may find articles that could be used here, please remember us!

In February, the Rev. George Orvick had the opportunity to visit the Concordia Historical Society Museum and Archives in St. Louis. It was most interesting and well organized. This also provided many ideas for our own work.

In this day when old truths are being challenged and forsaken let us do all that we can to preserve our heritage! "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" Jeremiah 6:16.

## **COMMITTEE FOR INTEGRATING TECHNOLOGY (CfIT)**

The Evangelical Lutheran Synod believes that modern technology is an asset that can be used to assist in carrying out God's work. The Committee for Integrating Technology serves synod boards, committees, congregations and organizations through consultation and by providing technical assistance when determined appropriate.

Four lay members and one clergyman currently serve on CfIT: Mr. Dennis Behr, Chairman; the Rev. Phillip K. Lepak, Secretary; Mr. Mark French; Mr. Rod Kuznicki; Mr. Mark Meyer. Pres. John Moldstad and the Rev. Jesse Jacobsen of the Board of Publications serve as *ex officio* members. CfIT is supervised by the Board of Trustees.

Most of the work of CfIT and its various subcommittees is conducted by means of cost-efficient audio- and/or video-conferencing, e-mail, and online discussion groups. CfIT conducts quarterly business audio-conferences and monthly coordination audio-conferences. Face-to-face meetings are conducted at the synod convention and generally on one other occasion as scheduling permits.

Currently CfIT operates with two officers and its members generally specialize and participate in initiatives closely related to their own individual expertise. Currently CfIT work has been split into two categories with corresponding subcommittees: the Web Presence Subcommittee and the Audio and Video Conferencing Subcommittee.

The following technical requests have been completed or are in progress:

- Facilitate audio webcasting of the 2003 ELS Convention for Board for Publications.

- Provide technical consultation to Board for Publications to re-design a synod web presence.

- Streamline 2004 convention registration/check-in (request withdrawn).

The following technical requests either are under study or in progress:

- Analyze audio and video conferencing technologies to decrease travel and reduce meeting costs.

- Analyze feasibility and costs for an interactive "workbook" that will accompany the synod's 2001 edition of the *Catechism and Explanation*.

- Review costs of offering congregations "open-source" office suite software.

- Analyze feasibility and projected costs of using Distance Learning technology for Board for Foreign Missions.

- Streamline 2005 convention registration.

## GENERAL

Authorization was given for the publication of 3,000 copies of the *Catechism Workbook* with the expenditures to be paid back from the sale of the workbooks.

The synod received grants in 2003 from:

Lutheran Brotherhood:	\$40,000	for evangelism and outreach
AAL:	12,500	for stewardship program
	5,000	for planning and structure of a mission congregation
	5,000	for president Moldstad (meet and greet ELS pastors)
	2,000	for the 2003 ELS convention

In future years, the synod will receive a block-grant from Thrivent Financial for Lutherans which for the calendar year 2004 will total \$66,000.

## WILLS AND ESTATES

The synod gratefully acknowledges the receipt of the following estates:

Milton Zagal:	\$40,000	seminary
	40,000	ELS missions
Henrietta Zagal:	30,000	seminary
	30,000	Bethany Lutheran College
	30,000	ELS Helping Hands
Selma Retzlaff	16,000	ELS missions
Rudolf Dickmader	50,000	seminary
Emma Dehli	1,000	seminary
Fran Anderson	5,188	synod

## MISSIONS ADVANCEMENT PROJECT

The Missions Advancement Project (MAP) reports regularly to the board. This organization receives funds from the Marvin M. Schwan Charitable Foundation (1999 *Synod Report*, page 134, resolution 8). The organization has its own Board of Directors. The following have served 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 \$2,315,660 was distributed to various ELS entities in 2003.

A special short-term grant of \$15,000/month also has been provided from the Marvin M. Schwan Charitable Foundation for provide temporary financial assistance for the "Lutheran Missions for the Salvation of India" (LMSI).

## SYNODICAL BUDGET

The synodical budget is an area of concern as last year was the eighth consecutive year in which the synod failed to meet its budget and this is the third consecutive year for which action to reduce the budget has been necessary. Even though contributions from congregations were greater than during the previous year, once again the synod failed to meet the reduced budget need from congregations. The following is a summary of budget receipts during recent years:

<u>Year</u>	<u>Budget</u>	<u>Reduced Budget</u>	<u>Receipts</u>	<u>Excess (deficit)</u>
1995	790,000.00		791,325.04	1,325.04
1996	790,000.00		749,499.95	(40,500.05)
1997	800,000.00		790,234.03	(9,765.97)
1998	800,000.00		786,094.82	(13,905.18)
1999	810,000.00		804,239.65	(5,760.35)
2000	810,000.00		771,660.22	(38,339.78)
2001	815,000.00		754,075.21	(60,924.79)
2002	815,000.00	741,000.00	733,373.43	(7,626.57)
2003	819,434.00	765,000.00	748,803.07	(16,196.93)

The Planning and Coordinating Committee recommended, to the Board of Trustees, a 2004 budget reallocation which reduces the 2004 adopted budget of \$831,968 to \$765,000. This is a reduction of \$66,968. The Board of Trustees concurred with the recommendation and in February the following action was taken to reduce the 2004 synodical budget. This action needs to be ratified by the convention.

#### **2004 Synod Budget:**

Bethany Lutheran College (subsidy)	\$256,731
Bethany Lutheran Seminary (subsidy)	64,050
Home Missions	189,538
Foreign Missions	183,936
Evangelism	30,195
Education and Youth	32,086
Publications	50,419
Christian Service	19,535
Synod Fund	<u>288,510</u>
Total synod funding	\$1,115,000
Less Schwan Program Funds	<u>-350,000</u>
Total Synod Budget Need	\$765,000

In addition, the Board of Trustees, along with the Planning and Coordinating Committee, makes the following recommendations for cost-savings measures for the synod to consider:

2005 salary freeze for all administrators (6).

Periodic review of administrative budget.

Memorials and/or convention resolutions demanding extra budgetary spending are to submit monetary estimates of the proposal(s) and source(s) of funding.

The Board for Foreign Missions is considering reducing the number of missionaries in the field.

All boards, circuit visitors, and special synodical committees expected to consider reducing their expenses (airfare, car rentals, motels, and meals) by such things as:

Holding fewer meetings and/or piggy-backing scheduling.

Using audio conferencing and/or e-mail correspondence for at least one meeting per year.

Making use of the guest house for lodging during board meetings.

The Nominating Committee can be expected to meet by audio conferencing and/or e-mail correspondence.

Planning & Coordinating Committee will meet only once per year.

Online or CD publishing can be considered in lieu of print publishing.

Consideration of alternatives for health insurance savings throughout the synod.

#### **2005 PROGRAM FUNDS**

The board is grateful to the Marvin M. Schwan Charitable Foundation for its support in providing \$1,000,000 in Program Funds for synodical use during the past year and again during the current year. The Board of Trustees, according to synodical guidelines, makes recommendation to the synod concerning the distribution of Program Funds. The board recommends the following allocation of Program Funds for 2005 noting that this allocation will complete the synod's commitment to the *Five Talents Campaign* of Bethany Lutheran College:

<i>Five Talents Campaign</i>	\$150,000
Budget supplement	350,000
Home Missions	175,000
Foreign Missions	175,000

Retirement contribution	55,000
CDS match (3%)	30,000
Board of Trustees	<u>65,000</u>
Total	\$1,000,000

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 considered by the Foundation upon recommendation of the ELS Board of Trustees. Application forms are available through the secretary of the synod. No special project grants were available in 2003; however, \$80,000 is available in 2004. Boards and committees were notified of this amount by the business administrator with an application deadline of April 15. Applications for Special Project Grants for 2005 are to be made to the ELS Board of Trustees by August 1, 2004.

## **LUTHERAN SCHOOL INITIATIVE**

At the meeting on May 11, 2004, the Board of Trustees passed the following resolution:

*WHEREAS, we are enjoined by God to "Train up a child in the way he should go so that when he is old he will not depart from it," and,*

*WHEREAS, it is timely for the Evangelical Lutheran Synod to implement a program that will make Christian education available to its children everywhere, and,*

*WHEREAS, the Board of Education and Youth has brought forth a resolution in support of the memorial "Calling for the Establishment of Parochial Schools," and,*

*WHEREAS, the Board of Trustees is in concert with the Board of Education and Youth in its support for the memorial "Calling for the Establishment of Parochial Schools," therefore*

- A. BE IT RESOLVED, that the Evangelical Lutheran Synod immediately implement the Memorial "Calling for the Establishment of Parochial Schools" as presented to the 2003 synod convention, and referred to the Board of Education and Youth, and,*
- B. BE IT RESOLVED, that the synod authorize the president of the Evangelical Lutheran Synod to create and appoint the appropriate persons to any boards and committees he deems necessary for the ELS to implement and manage the directives of the memorial "Calling for the Establishment of Parochial Schools," and that henceforth he report on the progress of this effort in his annual report to the synod, and,*
- C. BE IT RESOLVED, that henceforth we change the nomenclature of the memorial "Calling for the Establishment of Parochial Schools" to Lutheran Schools Initiative, and,*
- D. BE IT RESOLVED, that the Evangelical Lutheran Synod devote the year of 2005 to Lutheran education and celebrate the implementation of the Lutheran Schools Initiative, and,*
- E. BE IT RESOLVED, that the synod consider designating the next synod-wide offering for the Lutheran Schools Initiative, and,*
- F. BE IT RESOLVED, that the Board of Trustees will, as requested by the Board of Education and Youth resolution, invest and monitor the funds of the Lutheran Schools Endowment, and,*
- G. BE IT RESOLVED, that we invoke the Lord's blessing on this undertaking, confident of our success under His guidance and direction.*

*The Rev. John Moldstad, chairman  
The Rev. Craig Ferkenstad, secretary*

# REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation Committee meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

The president, vice president, secretary and treasurer of the Evangelical Lutheran Synod also serve as the officers of the Evangelical Lutheran Synod Foundation.

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 2003. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2002. The committee considers and makes recommendations regarding the investment of its assets and the use of the income from those investments. For the year 2004, a 5% pay-out is being granted from the endowments.

The rate of return for all investments for the calendar year 2003 was 24.67%. An accounting is found in the "Financial Statements and Accountant's Review Report."

*Mr. Leroy Meyer, chairman*

## *FINANCES*

### *ACTION OF THE SYNOD*

#### **Resolution 1: Report of the Laymen's Delegates Equalization Fund Committee**

BE IT RESOLVED, That the report of the Laymen's Delegates Equalization Fund Committee be accepted.

#### **Resolution 2: Report of the Board for Stewardship**

WHEREAS, The board's stewardship emphasis includes a three-year plan, and,

WHEREAS, The board intends to distribute stewardship material to every congregation, and,

WHEREAS, The board has requested each congregation to identify an ELS ambassador, therefore,

A. BE IT RESOLVED, That the board be directed to continue its stewardship initiatives, and,

B. BE IT RESOLVED, That the board determine which congregations desire to receive and use its material before printing and mailing, and,

C. BE IT RESOLVED, That the president refer the matter to the annual Circuit Visitors Conference for detailed study with specific attention to lay ambassadors.

#### **Resolution 3: Report of the Planning and Coordinating Committee**

WHEREAS, The "Planning" section of this report identifies three priorities for long range planning:

1. Start at least one home mission (or other alternative each year),

2. Increase the use of the means of grace through a major emphasis program,

3. Develop a youth leadership program for the training of future synodical leaders, therefore,

A. BE IT RESOLVED, That the synod accept the report, and,

B. BE IT RESOLVED, That the synod pursue the above stated priorities for long-range planning.

#### **Resolution 4: Report of the Planning and Coordinating Committee**

WHEREAS, The Planning and Coordinating Committee has recommended a 2005 budget, therefore,

BE IT RESOLVED, That the following budget be adopted:

Bethany Lutheran College (subsidy)	\$256,731
Bethany Lutheran Seminary (subsidy)	64,050
Home Missions	189,538
Foreign Missions	183,936
Evangelism	30,195
Education & Youth	32,086
Publications	50,419
Christian Service	19,535
Synod Fund	<u>288,510</u>
Total Synod Funding	\$1,115,000
Less Schwan Program Funds	<u>-350,000</u>
<b>Total Synod Budget Need (from Congregations)</b>	<b>\$765,000</b>

#### **Resolution 5: Report of the Board of Trustees**

WHEREAS, Due to synodical shortfall in the 2003 budget, the Board of Trustees, under recommendation of the Planning and Coordinating Committee, reallocated the 2004 budget thereby reducing the budget by \$66,968 to \$765,000, therefore,  
BE IT RESOLVED, That the synod ratify this action of the Board of Trustees.

#### **Resolution 6: Report of the Board of Trustees**

WHEREAS, The Board of Trustees has presented its report with recommended cost-saving measures for the synod, therefore,

A. BE IT RESOLVED, That the synod accept the report with the following suggested priority of recommendations to consider for cost-saving measures:

- All boards, circuit visitors, and special synodical committees be expected to consider reducing their expenses (airfare, car rentals, motels, and meals) by such things as:
  - Holding fewer meetings and/or piggy-backing scheduling,
  - Using audio conferencing and/or email correspondence for at least one meeting per year,
  - Making use of the guest house for lodging during board meetings,
  - The Nominating Committee can be expected to meet by audio conferencing and/or email correspondence,
  - Planning & Coordinating Committee will meet only once per year, and,

B. BE IT RESOLVED, That they also consider the following cost-saving measures, if necessary:

- 2005 salary freeze for all administrators (6),
- Periodic review of administrative budget,
- Memorials and/or conventions resolutions demanding extra budgetary spending are to submit monetary estimates of the proposal(s) and source(s) of funding,
- Online or CD publishing can be considered in lieu of print publishing,
- Consideration of alternatives for health insurance savings throughout the synod.

#### **Resolution 7: Report of the Evangelical Lutheran Synod Foundation**

BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

#### **Resolution 8: Treasurer's Report and Supplement**

BE IT RESOLVED, That the Treasurer's Report and Supplement be accepted.

#### **Resolution 9: General and Wills and Estates**

WHEREAS, The synod had occasion to note a number of special blessings in the past year, therefore,

BE IT RESOLVED, That the synod acknowledge these gifts from the Lord with deep gratitude.

# REPORT OF THE SYNOD REVIEW COMMITTEE

For the first four meetings, the members of the Synod Review Committee were Prof. J. B. Madson, chairman, the Rev. Alf Merseeth, the Rev. M. E. Tweit, Mr. Robert Brown and Mr. Norman Werner. President John Moldstad and Prof. Erling Teigen were advisory members. Pastor Merseeth joined his Savior in heaven on February 8th of this year and the position that he held was filled by the presidential appointment of Prof. Teigen.<sup>1</sup> The committee met five times, October, November and December, 2003, and January and February 2004.

In addition to assignments from the 2003 convention of the Evangelical Lutheran Synod and the president, the committee received two requests from the Planning and Coordinating Committee. The subjects concerned biennial conventions of the synod and changing the name and duties of the Doctrine Committee.

Matters for convention deliberation are as follows:

## 1. PASTORAL CONFERENCE GUIDELINES

Currently, there are no guidelines for the pastoral conference. The committee recommends that the convention direct the conference officers to write an original draft of guidelines and submit them to the Synod Review Committee for coordination with, and placement in, the *Handbook* of the Evangelical Lutheran Synod.

## 2. KING OF GRACE MEMORIAL (S.R. 2003, pp.145, 146, 105)

### Background:

"Male members holding individual membership in the synod are advisory members to the convention and may serve on its committees."<sup>2</sup>

Advisory members are defined as "having the right to speak on the floor of the convention."<sup>3</sup>

Concerns expressed in the memorial are several: (1) "...not all the male teachers serving member congregations of the Evangelical Lutheran Synod have made application for synodical membership," (2) "...the male teachers...do not receive convention information and registration forms," (3) "...the male teachers...are not appointed to convention committees."

### Discussion:

Twenty-one male teachers, including one already on the clergy roster, are listed as teachers in the synod's Christian Day Schools.<sup>4</sup> The roll call of the 86<sup>th</sup> annual convention listed eight teachers as members.<sup>5</sup> Therefore there are twelve male teachers who are not individual permanent advisory members of the synod. The Synod Review Committee urges that pastors and congregations with Lutheran elementary schools, the synod officers and circuit visitors encourage these men to become advisory members of the synod. It is also recommended, as an administrative matter, that the officers of the synod forward the *Book of Reports and Memorials* and the convention *Handbook* to all of the male teachers, assigning those who are members to convention committees.

The Synod Review Committee does not believe that amended guidelines are necessary. However, if changes are desired, they could be incorporated in Convention Guidelines, Article V: Advisory Members of the Synod Convention (p.21-B).

<sup>1</sup> Inasmuch as the position held by Rev. Merseeth is appointive by the president (*Guidelines for the Synod Review Committee*, Article I.B., *Handbook of the ELS*, p.14-A), the Teigen appointment is to 2005, the completion of the current term (*86th Annual Convention of the Evangelical Lutheran Synod*, Bethany Lutheran College, Mankato, MN, June 15-19, 2003, p.201).

<sup>2</sup> Bylaws of the Evangelical Lutheran Synod, Chapter IV--Conventions, Paragraph 4, p.6-D.

<sup>3</sup> Convention Guidelines, Article V: Advisory Members of the Synod Convention, p.21-B.

<sup>4</sup> *86th Annual Convention*, pp.218-222a

<sup>5</sup> *86th Annual Convention*, p.12

### **3. GUIDELINES FOR THE COMMITTEE FOR INTEGRATING TECHNOLOGY (S.R.2003, pp. 138, 128, 129)**

The 2003 convention directed the Committee for Integrating Technology and the Synod Review Committee to develop guidelines for the CfIT. Representatives of the two committees exchanged drafts of guidelines and resolved the final differences during a conference call. The following guidelines are recommended for adoption:

#### **GUIDELINES FOR THE COMMITTEE FOR INTEGRATING TECHNOLOGY (CfIT)**

##### **ARTICLE I: PURPOSE**

The Evangelical Lutheran Synod members believe that modern technology is an asset that can be used to assist in carrying out God's work. The CfIT can serve standing boards, committees, congregations and organizations of the synod through technical consultation and by providing technical assistance when determined appropriate.

##### **ARTICLE II: MEMBERSHIP AND ORGANIZATION**

- A. The committee shall consist of six (6) members appointed by the synod president for three-year terms (at least one of whom shall be clergy). To enhance communications, one member of the committee shall be from some part of Bethany Lutheran College's technology planning group and the CfIT shall have representation on Bethany's technology planning group. The chairman of the Board for Publications, or its designated representative, shall serve as a seventh voting member of the committee. The synod president also serves as an advisory member.
- B. The members of the committee shall have demonstrable expertise in the necessary technological fields.
- C. The committee will organize itself as appropriate, including the election of its own chairman and secretary.
  - 1. The chairman will have such duties as are usual to that office and as the committee and these guidelines may require.
  - 2. The duties of the secretary are defined in the General Synodical Rules and Regulations, Article III. C. and in these guidelines.
- D. The committee will function under the oversight of the Board of Trustees and will report to the Trustees as necessary on projects, finances and make requests to the board for equipment needs.

##### **ARTICLE III: DUTIES OF THE COMMITTEE**

The committee shall:

- A. Function as a technical consultant to the synod's boards, committees, organizations and congregations but not be responsible for the content, product or services.
- B. Communicate with congregations of the synod to determine the level of technology that the parishes have available.
- C. Monitor available and emerging technologies to determine their appropriateness and usefulness at the synodical and congregational level.
- D. Develop guidelines for working relationships with other synod boards, committees, congregations and organizations.
- E. Assist synodical boards, committees, congregations and organizations in the implementation of appropriate technologies by supplying or locating appropriate technical training for pastors and laity on the technology involved.
- F. Be aware of technology projects underway in the synod in order to promote technical compatibility and interoperability.
- G. Work toward the goal of long-term economic efficiency by guiding technology choices in the direction of recognized or emerging industry standards.
- H. Consult with the Bethany Lutheran College technology planning group and make

use of its resources insofar as practical.

#### ARTICLE IV: RELATION OF THE COMMITTEE TO THE SYNOD'S BOARDS, COMMITTEES AND CONGREGATIONS

- A. The CfIT will be available to all synod boards, committees, congregations and organizations for technology planning discussions.
- B. All synod organizations are encouraged to consult with the CfIT before making significant technology decisions and purchases.
- C. Job descriptions and/or contracts for technology professionals and/or services for the above should be reviewed by the CfIT.

#### ARTICLE V: MEETINGS

The committee shall meet regularly. It should supply technical leadership by using itself as a test case for conducting its work through economical and appropriate technology.

#### ARTICLE VI: FINANCES

- A. The committee shall submit a budget for its own expenses to the Board of Trustees for inclusion in the Synod Fund request.
- B. The synod boards, committees, organizations and congregations who use the technological consulting services of the CfIT may be required to reimburse the CfIT for specific expenses generated by their technical request or project.

### 4. WHO HAS THE AUTHORITY TO SUBMIT MEMORIALS TO THE CONVENTION?

President John A. Moldstad, on October 28, 2003, assigned this matter to the Synod Review Committee for its study.

#### Background:

The discussion has arisen because memorials have been submitted to the convention by congregations, individual pastors, a circuit pastors' conference, and others. Some of these submissions have been challenged as not having been submitted by authorized persons. Currently the *Handbook* of the Evangelical Lutheran Synod contains guidelines concerned with the timing of submissions but does not clearly state who may introduce memorials.

#### Discussion:

If memorials are to be accepted from all synodical boards and committees, congregations, clergy and other members, there is concern that conventions could become overly involved with duplicated and redundant topics. Memorials from organizations should not be accepted, including those from standing synodical boards and committees, circuits, pastors' conferences, etc. In most situations memorials should be accepted only from congregations. The following guideline amendments are recommended:

### CONVENTION GUIDELINES

#### ARTICLE IV: REPORTS AND MEMORIALS TO THE CONVENTION (p.21-B)

- A. Memorials are recommendations in the form of proposed resolutions requesting action on the part of a convention, which originate from a source other than standing boards and committees of the Evangelical Lutheran Synod. Questions concerned with the work or jurisdiction of a specific board or committee should be sent to it.
- B. All permanent boards and committees are required to submit annual reports to the synod for inclusion in the convention *Book of Reports and Memorials*. The recommendation for any resolutions, actions or studies that the board or committee wishes the convention to adopt should be included in that report.
- C. Memorials adopted by a congregation and certified by the pastor and the

congregation secretary will be accepted and published in the *Book of Reports and Memorials*. Where it is not possible to submit a memorial through a congregation, a memorial will be accepted from an individual member if it is concerned with a doctrinal matter and is so certified by the synod president.

- D. Because it is in the best interests of a properly ordered convention that all available information be thoroughly studied by the pastors and delegates in advance of the convention, it is necessary for publication in the *Book of Reports and Memorials* that all reports and memorials be in the hands of the president and secretary of the convention at least three months before the opening date of the convention. Any memorial received after the publication of the *Book of Reports and Memorials* or the *Convention Handbook* shall be presented in written form to the president of the synod who will bring it before the convention to determine whether to place it on the agenda.

## **5. PROCEDURE FOR ELECTING A SYNOD PRESIDENT AND VICE**

**PRESIDENT**, (S.R.2002, Guidelines p.157; Resolution No. 12, p.161 and S.R 2003, pp.135, 136 and Resolution 4, p.140)

### Background:

The resolution adopted by the 2002 convention directed the Synod Review Committee "to consider alternate methods of nominating and electing the synodical president." However, the committee determined that it would be difficult to have one election process for the president and another for the vice president. Therefore, it is more consistent to review the process for nominating and electing both officers.

Currently the process consists of a nominating ballot that is distributed and collected during the Tuesday morning session of the convention. The nominating ballot is tabulated immediately following and the list of nominees is posted. Immediately after the posting, the election for that office follows. It is required that the election be held with no break in the process until the office is filled. Because the election to the full time presidency involves a major change in a pastor's calling, there is an expressed concern that the person elected as the president of the synod has approximately only two days of convention time to consult with his family and his congregation and examine other factors that may be pertinent to his decision to accept or reject election.

### Discussion:

The process may be improved if there is an earlier period for nominations that would permit the nominee to prepare to take office if he is so elected, or to withdraw his name if that is his choice.

If the convention desires a change, it is recommended that each congregation have the authority to nominate one or two men for the office of president. Those not elected as president would be the nominees for vice president. There would be no specific nominations for vice president. There would be no nominations from the floor of the convention. It is recommended that the following proposed new Article VI be substituted for the current Article VI.

## **CONVENTION GUIDELINES**

### **ARTICLE VI: ELECTION OF OFFICERS (p.21-B)**

- A. The election for each office shall consist of as many ballots as are necessary. Once balloting for an office has begun, the convention shall remain in session without interruption until the office has been filled.
- B. President and Vice President
1. By January 1 in the years in which a president and a vice president are to be elected, the synod secretary shall notify the congregations individually and by publication in the *Lutheran Sentinel* of the officers who are to be elected at the next convention. By March 1 the congregations shall forward to the synod secretary the names of not more than two (2) nominees for the office of president. The congregation must obtain acceptance of the nomination from the persons selected. Nominations will be accepted in the name of the congregation

only and shall be certified by the congregation's secretary. The synod secretary shall see to the publication of the names of the nominees in the April issue of the *Lutheran Sentinel*. Nominations from the floor of the convention will not be accepted.

2. Prior to taking the vote at the convention, the synod secretary will prepare biographies of the nominees for distribution.
  3. Those nominees for the position of president who are not elected to that office are nominees for the position of vice president. No additional nominees will be accepted. The election for vice president shall immediately follow the election for president unless the convention, by motion, determines a different time.
  4. The name of any nominee may be withdrawn by the nominee, or the nominating congregation as certified by the congregation, at any time before the voting for that office is begun.
- C. The election of the synod secretary will be conducted in the manner presently established with nominations to be received from the floor of the convention. (*cf. Constitution and Bylaws, Chapter VI, Paragraphs 1. and 3. p. 6-D*)
- D. The provisions of this Article shall become effective at the time of the next election of the president and vice president. (2006)
- E. In the years in which officers are to be elected, the session after morning recess of the second working day of the convention, following the first report of the convention committee on Synodical Membership, is to be set aside for the election of the synod's officers.

*[Secretary's note: the proceeding recommendation was not adopted]*

## **6. REPORT OF THE BOARD OF REGENTS** (S.R.2003 Seminary Graduates, p.84 and Resolution 8: Seminary Graduates, p.86)

### Background:

The resolution of the Board of Regents expressed concern (1) that some calls for graduates of Bethany Lutheran Theological Seminary offer compensation inconsistent with the salary scale of the Board for Home Missions, (2) some parishes are not able to pay adequate compensation for called workers, and (3) there are "many parishes which are only marginally self-sufficient." The convention assigned the matter "to the Synod Review Committee for study."

The Self Study Committee was assigned this matter earlier and reported to the 1985 convention as follows:

*WHEREAS, "The Lord has commanded that those who preach the Gospel should receive their living from the Gospel" (1 Cor. 9:14 NIV) and,*

*WHEREAS, This command requires an adequate compensation, and, WHEREAS, The living costs vary greatly throughout the areas served by the pastors of our Synod, and,*

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

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

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

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

The convention "RESOLVED, That the congregations calling theological candidates be encouraged to consult with their circuit visitor regarding fair and adequate compensation for their new pastor."<sup>6</sup>

<sup>6</sup> 68th Annual Convention of the E.L.S., Bethany Lutheran College, Mankato, MN, June 16 to 21, pp.101,152,153

### Discussion:

The divine call of a pastor or teacher is a two-way street. The worker is called to serve the congregation; the congregation is called to provide for the worker. There is a concern that some parishes include low compensation in a call letter, anticipating that the pastor's (teacher's) wife will provide the necessary income to finance the family's expenses. While the wife is expected to be a helpmeet for the called worker, she is not the recipient of the call. The call should include compensation sufficiently adequate to provide for the needs of the family. When the Lord sent out the 72 advance scouts "into every city and place where He Himself was about to go," He told them "But whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you. And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages" (Luke 10:1,5-7 NKJV). Herein we are not dealing with a single home but with a parish, but the message is the same: it is expected that the called worker will be supported by the parish.

Which is the better use of the synod's resources: to finance congregations having difficulty or to use the resources to start new missions? While there is the desire to assist fellow Christians as they have needs, there is also the commands of Matthew 28:19 and Mark 16:15 to "Go therefore and make disciples of all nations ..." (NKJV). The synod's conventions establish the amounts of money that will be expended by the synod's boards and committees and it certainly has the authority to provide financial assistance to needy congregations. Inasmuch as adopted synodical budgets have been somewhat fixed in total in recent years, it appears that an expansion of financing in the area of subsidies to congregations would necessitate a reduction in another area of synod expenditures.

If the budget for the Board for Christian Service were expanded, or the Home Mission budget were to include amounts to subsidize troubled congregations, the mission programs of the synod could be seriously restricted because the Home and Foreign Mission programs, devoted to the expansion of the kingdom, include approximately half of the annual synod budgets, and are the ones likely to be reduced in order to arrive at a balanced budget.

When preparing to issue a call, the parish should first review its needs for service and prepare a position description for the worker to be called. Secondly, it should review its *current* financial situation. (The financial situation of the parish at the time that it issued a call some years ago is not likely to be relevant to the economics of the current call.) The major elements to consider are (1) the mission of the congregation, (2) the needs of the called worker, (3) the maintenance of the parish property and (4) the contributions to the synod's work.

(1) What might be the change in the future circumstances and needs of the parish? In dealing with those circumstances, what are the roles of the pastor and of the members in implementing the congregations work? There are specifics involved in worship services, visitations, youth work, Christian day school, elder work, evangelism, stewardship.

(2) In this twenty-first century the called worker should be provided a salary adequate to house, feed and clothe his family, provide for his utilities, transportation, medical expenses, and for his retirement.

(3) The church property must be maintained appropriately in respect to its being the House of God. We are not required to maintain a Solomon's temple, but neither do we, in the twenty-first century, carry on our daily and weekly worship of the Lord in an open field under two oak trees.

(4) Unless a congregation is able to support a Christian college and seminary, support home and foreign mission stations, and publish books and Christian periodicals, all within its own budget, it should be supporting those same programs sponsored by the synod. They are all a part of the Great Commission.

Congregations that are declining in membership or are having financial difficulty should not expect the pastor's family to subsidize the congregation. It should discuss its

concerns with the circuit visitor and the synod president. Joint worship services or amalgamation with other congregations, a partnership in the work of the Lord, may be a solution. In some instances, a "circuit rider" may be the best answer.

The resolution from the Board of Regents was "That the Evangelical Lutheran Synod in convention assign to the appropriate board the responsibility to establish a formal program of assisting each parish of the synod to establish a set of development goals and objectives, both spiritual and secular, to assure that each parish is in a position to fully and gainfully employ a pastor who is compensated consistent with the salary scale set forth by the Board for Home Missions." This matter the synod sent to the Synod Review Committee for study.

There are several forms of church governance that prevail today. They are:

- (1) the presbyterian – "characterized by a graded system of representative ecclesiastical bodies (as Presbyteries) exercising legislative and judicial powers;"<sup>7</sup>
- (2) the congregational – "of or relating to church government placing final authority in the assembly of the local congregation."<sup>8</sup>
- (3) the episcopal – "of, having, or constituting government by bishops."<sup>9</sup>

The Evangelical Lutheran Synod has established the congregational form of government, therefore, the synod has no authority to make specific demands on the individual congregations. The congregations have voluntarily asked for membership in the synod and, in being accepted into membership, have by implication agreed to accept the policies adopted by the synod in convention.

Each parish of the synod must have goals and objectives that are unique to itself; a synod-wide, or universal, set of congregational goals and objectives are likely to be useful to no one congregation. The Synod Review Committee's review of this assignment reveals that it has neither the manpower nor the expertise to assist each parish of the synod in establishing the proposed goals and objectives.

If the principal concern of the Board of Regents is the establishment of a minimum reimbursement for its seminary graduates, it should recommend that amount to the synod's assignment committee. If, as implied in the first "whereas" to its resolution, it believes that the salary scale adopted by the Board for Home Missions is appropriate for its assigned candidates, then it should encourage the synod's assignment committee to refuse assignments to parishes that are not ready to meet that standard.

The Synod Review Committee believes that a strengthening of the Circuit Visitor program may provide some assistance to those congregations in trouble. The synod has no authority to establish congregation budgets or pastor's compensation, nor can it mandate mergers, consolidations or amalgamations. However, the circuit visitors, when called upon to meet with congregations or parishes that are in need of a called worker, are to provide advice. The visitors should be trained to provide the necessary pertinent information and their training should be updated as necessary.

It is important that congregations have frequent visitations, not neglect them until there is a problem. Thorough discussions of concerns when they arise can minimize or eliminate them, or provide solutions to problems before the problems become serious.

Suggested guideline amendments for consideration by the convention:

## **GUIDELINES FOR THE CIRCUIT VISITORS AND VISITATIONS**

### **ARTICLE III: THE DUTIES OF THE VISITOR (p.15-A)**

D . Provide assistance to congregations in calling pastors.

1. At the beginning of the call meeting, prior to any discussion of the specific call itself, the visitor should inform the congregation about the Scriptural basis of the call and its application to the congregation.

<sup>7</sup> Merriam-Webster, *Deluxe Dictionary*, Reader's Digest Association, Pleasantville, New York, 1998, p.1445

<sup>8</sup> Merriam-Webster, p.381

<sup>9</sup> Merriam-Webster, p.613

2. The specific duties that the congregation wants the pastor or teacher to perform should be discussed and determined.
3. The compensation that is to be offered to the called worker should be agreed upon. The Board for Home Missions scale should be considered as a guide.
4. In cases where a congregation or parish is unable to meet the minimum mission salary and benefits scale (see S.R.2003, pp.88,89 and subsequent synod reports as appropriate), the visitor may need to encourage the congregation or parish to seek alternative ways (consolidation, mergers, shared or joint services, etc.) to secure pastoral services at the respective location.
5. The list of names suggested by the president and others added by the congregation should be discussed and, ultimately, one man chosen to be called.

#### ARTICLE IV: VISITATIONS (*p.15-A*)

- B. Congregations should aim at having a visitation at least once every three years.

### **GUIDELINES WHEN THERE IS A PASTOR OR TEACHER VACANCY IN A CONGREGATION**

#### ARTICLE I: PASTOR VACANCY (*p.19-A*)

- C. The congregation should also consult with the visitor in arranging a call meeting at which time he or his representative should be present to counsel with the congregation and to submit a list of candidates that he has received from the president of the synod. Nominations for pastor may be made by the congregation from the president's list or additional nominations may be made from the Clergy Roster of the Evangelical Lutheran Synod.
  1. Prior to any discussion of the specific call itself, the circuit visitor should inform the congregation about the Scriptural basis of the call and its application to the congregation. The congregation should discuss and determine its specific needs. The pastoral duties should be designated.
  2. The compensation that is to be offered to the called worker should be agreed upon.
  3. The list of names suggested by the president and others added by the congregation should be discussed and, ultimately, one man chosen to be called, preferably by unanimous vote.

#### ARTICLE II: TEACHER VACANCY (*p.19-A*)

When there is a teacher vacancy, the congregation should notify the circuit visitor and the Bethany Lutheran College Education Coordinator and request a list of candidates. It may add its own candidates from the Directory of Lutheran Elementary School and Preschool Teachers of the Evangelical Lutheran Synod. If a congregation desires to call a teacher from a sister synod, it shall counsel with the Bethany Lutheran College Education Coordinator regarding the proper procedures. The designation of duties and the call meeting concerning a teacher should be conducted in the same manner as for pastors in Article I.C. above.

### **7. DOCTRINE COMMITTEE**

The following correspondence was sent to President John A. Moldstad in response to the request in the letter dated September 12, 2003, from the Planning and Coordinating Committee to consider changing the name and duties of the Doctrine Committee:

The Synod Review Committee has sought comments on this matter from outside its own committee; it has engaged in extensive discussion at its four subsequent meetings..

The discussion has considered various points, such as (1) that the committee report to the president rather than the convention, (2) that the seminary president be advisory rather than a voting member, (3) restrict the assignment of topics to the convention or to the office of the president, (4) that the members of the committee be appointed by the

president rather than elected, (5) that the committee be enlarged, (6) change the committee to a committee on inter-church relations as is the situation in the Wisconsin Evangelical Lutheran Synod and, to some extent, in the Lutheran Church—Missouri Synod.

The membership of the Wisconsin Synod's committee is composed of five parish pastors and five college and seminary professors. The members are appointed by the president upon recommendation from the Conference of Presidents, serving no more than two six-year terms.

The Synod Review Committee has had extensive discussions in this consideration, but, in the light of the ongoing discussions, is not prepared to make a recommendation at this time.

## 8. BIENNIAL CONVENTIONS

The following correspondence was sent to President John A. Moldstad in response to the request in the letter dated September 12, 2003, from the Planning and Coordinating Committee to consider restructuring of the synod convention:

The Synod Review Committee believes that if the synod is serious about making a change, it should appoint an ad hoc committee to explore the alternatives more thoroughly than this committee has been able to do. Specific details should be laid out and a proposal made based on the study.

### Background:

The basic question concerns the necessity, or advisability, for annual conventions of the synod, and, if not, what are the available alternatives.

The first determination should be to ascertain the purpose of synod conventions. The mission of the Church is to "...make disciples of all nations..." (Matthew 28:19 NKJV). Synod conventions must also have that broad purpose and do nothing that would hinder that purpose. Those who are to benefit from the convention are all of the members of the synod, both organizations and individuals.

The Evangelical Lutheran Synod is organized on the "congregational" principal, that is, under the Divine Authority of Christ and Scripture, the ultimate earthly authority in the synod is exercised by the congregations. This is a structure balanced between the clergy and lay members. The authority of the congregations is exercised at the conventions by the pastor(s) and two delegates from each congregation who have the power to vote on all matters.

Congregations meet annually in convention (1) for spiritual strengthening, (2) to review the work of the officers, boards and committees as it was conducted during the past year, and (3) to determine the role of the synod in the subsequent year and the future. The day-to-day operations of the synod are conducted by a board of trustees and various other boards and committees.<sup>10</sup> Thus it is the convention, through its pastors (not all the members of the clergy) and delegates, who determine the role that the synod will perform during the interim between conventions as well as planning for the future years' work and future conventions.

To clarify the role of the convention in the life of the congregations, the culture of the synod must be examined. The doctrine is the overarching factor, i.e. Christ and Scripture. The belief that the confessions are a true exposition of Scripture is ELS culture. The mission of the synod is the Great Commission. The "esprit de corps," the common spirit that exists in the members of the synod, inspiring enthusiasm, devotion, and strong regard and support for the honor of the body is a uniting factor. There must be an agreement on the sharing of authority (power) in the synod, keeping in mind that authority also denotes responsibility, both for actions and for lack of action.

Questions have arisen concerning alternating pastoral conferences with conventions, and the relationship between the agendas of the conventions and those of the pastoral conferences. It is not likely that there is decision-making at the pastoral conference that is a duplication of convention actions. A convention may refer a matter to the pastoral conference for study and recommendation, but the conference has no authority to make

<sup>10</sup> (*The Constitution of the Evangelical Lutheran Synod*, Chapters IV and V, Handbook pp.6-A,-B)

any decisions that are binding on the synod. Pastoral conferences, unless specifically directed, do not review the work of the synod's officers, boards and committees.

What was the cost of the 2003 convention and whose cost was it? The cost to the synod itself was approximately \$4,100. The college incurred most of the expense (secretaries, meeting space, printing, etc.) and received all of the registration fees as reimbursement.<sup>11</sup> The majority of the costs fell on the congregations. Those costs are housing, meals, equalization and the registration fee. The congregations were billed approximately \$27,000 for laymen's equalization (varying by the size of the congregations). The pastor's equalization was about \$200 each, an estimated \$19,600 to be paid by the congregations, \$2,400 by the synod's educational institutions and mission boards and \$2,600 by the synod's general fund, a total of \$24,600.

In its report to the 1980 convention, the Self Study Committee asked that the convention consider alternating biennial dates for the synod convention and the pastoral conferences. The stated reasons included cost, energy conservation, permitting the pastors more time for congregational work and the opportunity to increase the emphasis on circuit meetings. In a concluding "Whereas," the convention stated: "We concur with the report of the Self-Study Committee, 'These conventions have given us countless blessings through the synod-wide fellowship which they make possible and through the study and discussion of Holy Scripture for our mutual edification,' especially treasured by congregations in the outlying areas of our Synod, therefore be it resolved, that the convention continue to be held annually."<sup>12</sup>

In its report to the 1987 convention, the Planning and Coordinating Committee expressed several concerns about changing to biennial conventions. Biennial conventions (1) would necessitate changes in the Articles of Incorporation, bylaws and guidelines, and changes in the terms of office of all board and committee members, (2) would tend to decrease participation of the congregations, through their lay representatives, (3) would tend to place more decision making in the hands of the officers and boards, (4) would reduce the fellowship opportunity for lay people, (5) might require a district structure which is not appropriate for the synod's size, Stating that the cost to the synod was "...only about \$3,000," it resolved to "...continue to have synodical conventions annually." The convention concurred.<sup>13</sup>

#### Discussion:

By changing from annual to biennial conventions, would there be an impact on the culture of the synod? Doctrine does not change. The Confessions do not change. Mission does not change. Power and authority may or may not change, depending on changes to the articles of incorporation, the constitution and the guidelines. Will the "esprit de corps" change? That is the most important factor to understand. Will the lesser opportunities for the pastors and the laymen to gather together lessen their involvement in the synod as was the expressed concern in 1987? Would there be fewer delegates attending conventions? Would there be fewer pastors and laymen volunteering to serve on the standing boards and committees of the synod? (If there are fewer people who show interest in serving the synod, will that unduly strengthen power (authority) in those who do serve?) How are these intangibles evaluated before an actual change is made? Will the future require different cultural factors than those listed?

A suggestion coming out of the deliberations of the *Build on the Rock* conference is

<sup>11</sup> "The college nets about \$9,500 each year based on direct costs....[W]e charge a registration fee of \$45 for all delegates and Pastors. This goes to pay for all the materials like binders, legal pads,...etc. Also it covers the costs of pages, secretaries and printing personnel....The \$9,500 we net goes to cover the overhead expenses that are not directly charged to the convention expense account. For instance, the cost of cooling all the buildings; lights for the gym, classrooms and dorms; and expenses with the chapel services and the overhead of running the kitchen in the summer." December 11, 2003, letter from Greg Costello, Bethany Lutheran College Director of Finance and Business Affairs

<sup>12</sup> 63<sup>rd</sup> Annual Convention of the E.L.S., Bethany Lutheran College, Mankato, MN June 15-20, 1980, pp.116,146

<sup>13</sup> 70<sup>th</sup> Annual Convention of the E.L.S., Bethany Lutheran College, Mankato, MN June 14-19, 1987, pp.122,155

that pastors' conferences and synod conventions be held in alternate years. In the non-convention year there would also be circuit or regional meetings that would include lay leader workshops, Women's Missionary Society meetings and youth gatherings. Does this imply no discussion of synod business, board and committee actions or plans?

Is too much time spent in conventions and conferences? Time is a gift that God has given us. We must determine how we can best use our time for His work, for our families and for ourselves. That must be an individual response; there are no guidelines to reply to that question.

What is the role that economics plays in discussing annual and biennial conventions? Is it the synod's economics or the congregations' economics that is most concerned? The congregation should be reimbursing the pastor and delegates for their expenses. That involves dormitory/hotel/motel, meals and travel equalization for the pastor for both the pastoral conference and the convention, and the two delegates for the convention.

A change to a format that would include conventions one year and pastoral conferences in the alternate year would reduce the congregation's costs, subject to a decision about the programs that would be installed in the year that the convention is not held. If substituted circuit meetings would have the same agenda as the conventions, there would be some additional expense for the synod in providing officers, board and committee members to attend the various circuit meetings. Would convention committees be called upon to review and report on the work of the boards and committees? Is it likely that there would be no board and committee reports to the circuit meetings? What would be the agenda? It is apparent that the agenda would be a major factor in determining the length of the circuit meetings and, in that respect, the costs.

How would biennial conventions affect the terms of office of the synod's officers, its board and committee members? Currently officers are elected for four-year terms; no guideline revision would be required, but there could be a discussion about the length of terms. The terms of board and committee members would require examination. Currently at three years, they could be revised to either two or four years. A strong consideration in determining the length of terms is a discussion about the length of time that it takes a new member to learn the work and the function of the board and, thereby, become a useful asset to the mission of the synod.

Budget planning is a major consideration. The synodical budget for 2004 was adopted at the 2003 convention. The Planning and Coordinating Committee reviewed and recommended it for adoption late in 2002 or early 2003. The boards and committees had to adopt their 2004 budgets early in 2002 so that they could be timely forwarded to the Planning and Coordinating Committee. If biennial budgets had been in effect, the boards and committees would have had to prepare their 2005 budgets in 2002 also. Are they ready to estimate their needs for December 2005 forty months or more in advance?

Let us examine four scenarios: (1) no change in the convention and pastoral conference schedule as it has been conducted, (2) conventions alternating with pastoral conferences, (3) biennial conventions with no functions in the alternate years, and (4) biennial conventions with circuit or area meetings during the year in which no convention is held.

1. No change in synod conventions: The costs as they have been incurred would likely continue, subject only to inflation and changes in the numbers of people attending the conventions. Standing boards and committees would continue to function as they do now. Pastoral conference programs and costs would not change. Budget planning and adoption would continue as it occurs currently.

2. Synod conventions alternating with pastoral conferences. In the years in which pastoral conferences are not held those total costs would be saved. There may or may not be changes in the synod costs as discussed in the following paragraphs. Forty-month advance budget preparation would be required. When held, the costs of pastoral conferences would not change.

3. Biennial synod conventions with no functions in the alternate years: The cost saving in the years that conventions are held would be largely that of the individual

congregations. But there are costs to other organizations. In 2003 the synod received approximately \$4,000 in offerings at the Synod Sunday service, the seminary graduation service and the communion service. Mt. Olive Lutheran Church and Peace Lutheran Church received approximately \$2,000 each in offerings during the church suppers that they sponsored. In addition, those supper offerings were matched by a gift from Thrivent Financial for Lutherans. Those revenues would not be received by these organizations. Forty-month advance budget preparation would be required.

Presumably, the president would continue to prepare an annual message and report in the year in which the convention is not held. The boards and committees would also prepare their annual reports as currently scheduled. These reports could be combined into one printing with the annual *Synod Report*, which could be published earlier in the year, depending upon the completion of the annual audit of the synod finances. There would be no memorials, and there would be no necessity for a separate *Book of Reports and Memorials* and *Convention Handbook* as is required during convention years. This would likely produce savings of printing costs and staff time.

The standing boards and committees would not necessarily have a change in their functions, although, with a biennial review of their work rather than an annual review, it may be appropriate to review the guidelines to reevaluate their authority, responsibility and reporting requirements. The terms of office of the officers need not change, but it may be appropriate to study six-year terms versus the current four-year terms. The terms of office of standing board and committee members would require a change from the current three years. They could be set for two years, thus an election of all board and committee members at each convention, or they could be extended to four years with half of the members to be elected at each convention. With four-year terms, there would normally be half of the board members with a minimum of two-years experience in the work.

4. Biennial synod conventions with circuit or district conventions in the non-synod convention year: The type of structure and the programs that are planned for the circuit conventions will determine the costs. Will there be circuit officers (apart from the visitor who has his own prescribed role)? Will there be circuit standing boards and committees; for example, a mission board, a stewardship board, a youth and education board? Will there be reports on work done within the circuit? Will there be essays? Will there be reports from the synod's standing boards and committees? Should the circuits concern themselves only with work within the circuit? Would this lead to a diminution of knowledge and interest in the synod's work in general? If responsibility is shifted to circuits, it is likely that a district/synod system would be established or, at least, encouraged. Forty-month advance budget preparation would be required.

If there is no input from the synod, there likely will be no synodical costs. However, if the agendas should require reports to be made from the standing boards and committees, the type of reports will determine the cost. A report presented by a member of the board or committee would require a reimbursement of his expenses either by the synod, by the circuit or through an agreed upon sharing of costs. If written reports are required, the cost may be minimal, perhaps restricted to printing and mailing. What should the circuit convention do with the reports? Should there be convention committees to review them and provide recommendations to the succeeding synod convention? To ignore them might make the reporting process irrelevant. Or, is the work of the synod's boards and committees to be reviewed only at the biennial synod convention? Would there be essays at the circuit conventions? What will be the circuit convention agenda?

Presumably the costs of the biennial conventions for either the synod or the congregations would not change except for changes in inflation and in numbers of people attending. In the non-synodical convention year, the synod's costs would be impacted by the type of input that it would have in the circuit or district conventions. The costs to the congregations are likely to vary. Presumably, equalization costs would be less because the distance to travel would likely be less. Housing and meals would depend upon the costs at the meeting location compared to the costs in Mankato.

Printing, secretarial and building costs would vary by location, volume of printing and local wage rates. The offerings collected at convention time by the synod, Mt. Olive and Peace would not be raised.

Conclusion:

The final decision in this matter must be based on what is best for the Kingdom of God, and a determination of the share of the mission of the Church that belongs to the Evangelical Lutheran Synod. In planning for the future, culture can be designed to fit the mission, but both mission and culture must be integrated and clearly understood. For an organization to work without regard to its culture is self-defeating. Its history must always be a part of the culture, even if the future has a different direction than the past.

The heritage of the synod is often thought to have been located in blonde, blue-eyed Norwegian farmers from Minnesota and Iowa. That heritage should not be forgotten, but that is not the culture that is the future of the synod. What is the future that the synod desires? What impact would the lack of annual conventions have on the *participation* of laymen in the conventions? What impact would the lack of annual conventions have on the *involvement* of the laymen in the synod itself? The determination of the culture of the synod should come from a broadly based cross section of the synod.

Approaching the question on the basis of economics seems to tilt the consideration toward biennial conventions. On the other hand, approaching it on the basis of the culture would tilt the consideration toward maintaining annual conventions.

It is the understanding of the Synod Review Committee that it was asked to discuss the question of biennial synod conventions, not to make a recommendation. So it has been done. If the Planning and Coordinating Committee wishes further investigation or recommendations from this committee, it might be well if it requests such action from the synod convention. Meaningful exploration into the economics involved might require much more time and possibly added expense, thus the support of the convention is desirable. Such direction from the convention should provide more specificity, including, in all likelihood, a narrower field of study, selecting one of the alternatives discussed above or another alternative. The Planning and Coordinating Committee may wish to explore the economics on its own but, if guideline revisions are involved, please consult with the Synod Review Committee.

The Synod Review Committee thanks the Planning and Coordinating Committee for the opportunity to investigate this matter.

*Mr. Norman Werner, secretary*

*[Secretary's note: the report of the Synod Review Committee has been regarded as a working document and modified to correspond with the convention resolutions]*

**MISCELLANEOUS  
ACTION OF THE SYNOD**

**Resolution 1: Build on the Rock**

BE IT RESOLVED, That the synod accept the Report of the Planning and Coordinating Committee.

**Resolution 2: General Pastoral Conference Guidelines**

WHEREAS, There are presently no synodical guidelines for the General Pastoral Conference, therefore,

BE IT RESOLVED, That the conference officers draft guidelines and submit them to the Synod Review Committee for inclusion in the *ELS Handbook*.

**Resolution 3: King of Grace Memorial Regarding Male Teacher Synodical Membership**

WHEREAS, King of Grace Lutheran Church has sent a memorial with the intent of encouraging male teachers to apply for permanent advisory membership in the ELS, therefore,

- A. BE IT RESOLVED, That the synod provide information to eligible teachers regarding application for permanent advisory membership in order that they be informed what steps are necessary to apply for such membership, and,
- B. BE IT RESOLVED, That congregations encourage their male teachers to apply for permanent advisory membership in the synod.

**Resolution 4: Guidelines for the Committee for Integrating Technology (CfIT)**

WHEREAS, The 2003 convention directed the Committee for Integrating Technology and the Synod Review Committee to develop guidelines for the CfIT, and,

WHEREAS, The CfIT and the Synod Review Committee have developed and recommend guidelines for adoption, therefore,

BE IT RESOLVED, that the revised and amended guidelines for the Committee for Integrating Technology be adopted. [revisions by floor committee noted]

**Resolution 5: Convention Guidelines for Reports and Memorials to the Convention**

BE IT RESOLVED, That the synod adopt the proposed revisions of Article IV: Reports and Memorials to the Convention, [ELS *Handbook*, "Convention Guidelines"].

**Resolution 6: Guidelines for the Circuit Visitors and Visitations**

A. BE IT RESOLVED, That the synod adopt the proposed additions to Article III: The Duties of the Visitor, and,

B. BE IT RESOLVED, That the synod adopt the proposed revision of Article IV, Visitations, Section B.

**Resolution 7: Guidelines when there is a Pastor or Teacher Vacancy in a Congregation**

BE IT RESOLVED, That the synod adopt the following additions and revisions to Article I: Pastor Vacancy, Section C,

**Resolution 8: Guidelines when there is a Pastor or Teacher Vacancy in a Congregation**

BE IT RESOLVED, That the synod adopt the proposed revisions of Article II, Teacher Vacancy.

**Resolution 9: Report concerning Doctrine Committee**

BE IT RESOLVED, That the synod accept the Synod Review Committee's report.

**Resolution 10: Biennial Conventions**

BE IT RESOLVED, That the synod accept the Synod Review Committee's report, and refer this matter to the Planning and Coordinating Committee for discussion and recommendation to the 2006 convention.

**Resolution 11: Convention Date**

BE IT RESOLVED, That the 2005 ELS Convention be held June 19-23, 2005 at Bethany Lutheran College and Bethany Lutheran Theological Seminary in Mankato, Minnesota.

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

**Resolution 1**

WHEREAS, The Rev. John Moldstad, Jr., has faithfully served his first two years as fulltime president of the Evangelical Lutheran Synod, and,

WHEREAS, President Moldstad has performed the duties of his office faithfully with the Lord's blessing, therefore,

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

B. BE IT RESOLVED, That we remember him and our synod in our prayers.

**Resolution 2**

WHEREAS, President Moldstad in his message to the convention has urged us all to treasure and embrace the doctrine and practice of church fellowship, and,

WHEREAS, That urging is appropriate for our present ecumenical age, therefore,

BE IT RESOLVED, That all the members of the Evangelical Lutheran Synod be urged to treasure the teaching of God's word and its teachings regarding the doctrine of church fellowship, so that the message of Christ may be kept and spread faithfully to all the world.

**Resolution 3**

WHEREAS, President Moldstad, in keeping with the convention theme, "Seek the Peace of the Land," has urged us to be mindful of the fact that we are the "Salt of the Earth," and that we are to let our teachings and our actions bring honor to the Lord Jesus Christ, therefore,

A. BE IT RESOLVED, that we "let our light so shine before others" that we may glorify Christ, and,

B. BE IT RESOLVED, that the congregations of the synod, be urged to pray for peace in the world, so that the Gospel of Christ may be spread throughout the whole world.

**Resolution 4**

BE IT RESOLVED, That the President's Message and Report be accepted and printed in the 2004 Synod Report.

*SECRETARY'S MINUTES*

*ACTION OF THE SYNOD*

**Resolution 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 20, 2004, as well as the Monday (June 21, 2004) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopts the minutes as read.

**Resolution 2: Secretary's Minutes**

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday, (June 22, 2004) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopts the minutes as read.

**Resolution 3: Secretary's Minutes**

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday, (June 23, 2004) morning and afternoon business sessions, and found them to be correct.

BE IT RESOLVED, That the synod adopts the minutes as read.

#### **Resolution 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 24, 2004, morning and afternoon sessions.

#### *PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD*

#### **Resolution 1: Pastoral Conference Minutes**

WHEREAS, Conference minutes from Circuits 1, 2, 7, 8 and 9, 11, and 12 and the Great Lakes Conference (Circuits 3, 4, 5, 6) have been received and reviewed, along with minutes from the Madison Area Winkel, and Conference papers, and,

WHEREAS, These minutes give evidence that pastors of these conferences are devoting time and effort to continuing in scriptural doctrine and practice, and,

WHEREAS, Such pastoral conferences help to strengthen and encourage the brethren in their service to the Lord in their various fields of labor, and,

WHEREAS, Several circuits continue the practice of including sermon critiques in their study each year, therefore,

- A. BE IT RESOLVED, That we commend those conferences which have submitted their minutes and papers, and,
- B. BE IT RESOLVED, That we encourage all pastors to attend these conferences wherever possible, and,
- C. BE IT RESOLVED, That all conferences consider sermon critiques in their program agenda, and,
- D. BE IT RESOLVED, That all conference secretaries consider it their obligation to submit records of their conferences for review at each synod convention.

#### *RESOLUTIONS ACTION OF THE SYNOD*

#### **Resolution 1: Resolutions**

- A. BE IT RESOLVED, That letters of congratulations be sent to Pastors Jerrold Dalke and Rolf Preus upon the occasion of their 25th anniversary in the pastoral office.
- B. BE IT RESOLVED, That letters of condolence be sent to the spouse and/or families of the following, whose souls were translated into the kingdom of heaven since the 86th convention:

Mrs. Beauford Anderson

Rev. Alf Merseth

Mrs. Lorna Unseth

Mrs. Elna Teigen

Rev. Paul Petersen

- C. BE IT RESOLVED, That letters acknowledging receipt of greetings to the 87th Annual Convention of the Evangelical Lutheran Synod Convention of the Evangelical Lutheran Synod be sent to the following:
  - Rev. Gudars Bakulis, Confessional Lutheran Church, Latvia
  - President David Valleskey, WELS Seminary
  - Rev. Larry Burgdorf, Marvin Schwan Foundation
  - Rev. Kurt Smith, missionary, Lima, Peru
  - Rev. Matthew Luttman, missionary, Czech Republic
  - Rev. David Meyer, pastor, Australia
  - Bishop Horpynchuk, Ukrainian Lutheran Church
  - Pastor Edvarsen, Lutheran Confessional Church of Sweden and Norway
  - Rev. Terry Schultz, missionary, Peru
  - Bishop Rolf Borzick, Evangelical Lutheran Church of Germany

# MEMORIALS

## **Subject: Preserving and Extending our Blessed Fellowship**

- WHEREAS, The true Christian faith is under constant attack by laity and theologians in many church bodies, and,
- WHEREAS, Pure confessional Lutheranism also is being compromised amongst many Lutherans by unfaithful teaching and practice, and,
- WHEREAS, This unfaithfulness to God's holy Word and the Lutheran Confessions is increasing both outside and within churches that bear the name "Lutheran," and,
- WHEREAS, Various churches, pastors, and laity may seek a confessional Lutheran church body in which to remain faithful to God's Holy Word and the Lutheran Confessions, therefore,
- A. BE IT RESOLVED, That the Evangelical Lutheran Synod be ever more diligent to ensure that all member congregations and pastors remain faithful to the Bible and the Lutheran Confessions in all of their teaching and practice, and,
- B. BE IT RESOLVED, That the Evangelical Lutheran Synod remain open to accepting into our blessed fellowship all truly "like-minded" Lutheran churches, pastors, and laity, and
- C. BE IT RESOLVED, That the Evangelical Lutheran Synod establish (with all haste and urgency) written guidelines and/or a "protocol" for dealing with those seeking to enter into our blessed fellowship (including proper and complete catechesis to ensure like-mindedness in all points of doctrine and practice), and,
- D. BE IT RESOLVED, That these written guidelines and/or "protocol" be publicized and widely disseminated for all interested in learning more about our blessed fellowship, and,
- E. BE IT RESOLVED, That the Evangelical Lutheran Synod appoint a standing committee consisting of the president, vice-president, and the Doctrine Committee while seeking the assistance/advice of pastors within our blessed fellowship who have working knowledge and/or experience with such laity, congregations, and fellowships from which these "refugees" may come, so as to establish and implement such necessary guidelines and/or protocol in the very near future.

*Submitted by  
Saint Timothy Lutheran Church  
Williamsburg, Iowa*

## **Subject: Educational Excellence at Bethany Lutheran Theological Seminary**

- WHEREAS, God has blessed the Evangelical Lutheran Synod with Bethany Lutheran Theological Seminary in order to train men for service in the Holy Ministry, and,
- WHEREAS, It is the desire of Bethany Lutheran Theological Seminary to prepare men with the highest quality education in all the theological disciplines for the benefit of the Bride of Christ, and,
- WHEREAS, The Evangelical Lutheran Synod opens its doors to men from other church bodies for the purpose of studying at Bethany Lutheran Theological Seminary and learning sound confessional Lutheran theology and practice, therefore,
- A. BE IT RESOLVED, That the synod thank the faculty and staff of Bethany Lutheran Theological Seminary for their dedication to educational excellence, and,
- B. BE IT RESOLVED, That the synod commend the Board of Regents for their wisdom in once again using qualified confessional Lutheran instructors from Bethany Lutheran College to teach some of the classes at the seminary this recent year, and,
- C. BE IT RESOLVED, That the Board of Regents continue to implement this practice for the ensuing benefit of the entire seminary student body and our beloved synod, and,
- D. BE IT RESOLVED, That the Board of Regents explore using parish pastors to assist with instruction in certain areas for brief periods of time in areas of their personal expertise to provide a greater variety and broader base of congregational experience

- to our seminary students, and,
- E. BE IT RESOLVED, That we ever strive for continued educational excellence so as to attract men who are seeking the best confessional Lutheran seminary education available to Bethany Lutheran Theological Seminary because it is the best confessional Lutheran seminary in the world.

*Submitted by  
Saint Timothy Lutheran Church  
Williamsburg, Iowa*

**Subject: Seminary Student Adoption Program**

- WHEREAS, The Evangelical Lutheran Synod is richly blessed by God to have her own seminary for training future pastors in our synod to serve as undershepherds in His Bride, the Church, and,
- WHEREAS, All ELS congregations are benefited by sound theologically trained men to serve in and fill the Office of the Holy Ministry within their midst, and,
- WHEREAS, More pastors are needed to shepherd the Lord's established flocks as well as new home and foreign mission congregations, and,
- WHEREAS, All the costs incurred for training men for the Holy Ministry are continually rising, including textbook costs and daily living expenses, therefore,
- A. BE IT RESOLVED, That we thank God for the gift of Bethany Lutheran Theological Seminary and all of the instructors He has graciously given to our church, and,
- B. BE IT RESOLVED, That all ELS congregations thank God for sound theologically trained pastors who are committed to fulfilling the Office of the Holy Ministry in the local congregation, proclaiming the pure Word and properly administering the Sacraments in their midst and in His stead, and,
- C. BE IT RESOLVED, That pastors and congregations urge and guide capable young men as well as second career men to study for the Holy Ministry and serve as His undershepherds to His flocks, and,
- D. BE IT RESOLVED, That all congregations and the organizations within each congregation be encouraged to adopt a seminary student (and his family, if he is married), including him regularly in congregational and personal prayers as well as keeping in touch with him in other forms of communication throughout the year, and,
- E. BE IT RESOLVED, That all congregations and the organizations within each congregation be encouraged to adopt a seminary student (and his family, if he is married) by way of assisting him financially with his daily living expenses and his educational expenses so as to alleviate some of the financial burden throughout his education and upon his graduation from the seminary.

*Submitted by  
Saint Timothy Lutheran Church  
Williamsburg, Iowa*

**Subject: Sanctity of Marriage**

- WHEREAS, God created the one-flesh union of marriage for one man and one woman in Genesis 2:24 and noted that it was "good" in God's perfect creation, and,
- WHEREAS, God established in Genesis 1:27-28 that it was to be in marriage that procreation of children is to occur, and,
- WHEREAS, Sin certainly brings problems into marriage, yet the essence of marriage is neither to be surrendered nor abandoned as shown in the fact that God neither gave up on it by destroying it in nor after the worldwide flood (Genesis 9), and,
- WHEREAS, God's judgment upon the repugnant sin of homosexuality (clearly including homosexual relations) is unambiguously demonstrated in His treatment of the unrepentant populations of the cities of Sodom and Gomorrah in Genesis 19, and,

- WHEREAS, Jesus in Mark 10:6-9 and Matthew 19:4-6 reiterates that marriage continues to be the one-flesh union of one male and one female faithfully committed to each other as husband and wife, and,
- WHEREAS, The Lord provides the forgiveness of sins so as to sanctify this holy union (Ephesians 5:22-33), and
- WHEREAS, God calls many into marriage as a godly vocation wherein we serve Him by loving our neighbor in the person of our spouse and our children, and,
- WHEREAS, The perversion of sexuality in our current day, specifically in the context of homosexual unions and so-called “marriages,” is gaining greater acceptance and approval amongst the general populace, many church bodies, and numerous government and religious leaders, therefore,
- A. BE IT RESOLVED, That the Evangelical Lutheran Synod unashamedly (Hebrews 4:14) continue to publicly teach and practice the Godly institution of the one-flesh union of marriage consisting of one man and one woman for mutual love and the procreation of children, and,
- B. BE IT RESOLVED, That the pastors and congregations of the ELS clearly condemn from Holy Scripture all homosexual unions and so-called “marriages” as being lies (Romans 1:25), practices which are contrary to the Word of God and thus cannot truly constitute marriage, and,
- C. BE IT RESOLVED, That the pastors and congregations of the ELS clearly condemn from Holy Scripture all forms of sexual perversion and immorality which do not assist in keeping the marriage bed pure and sacred, and,
- D. BE IT RESOLVED, That the pastors and congregations of the ELS clearly teach and preach that only marriage as God has ordained it in Holy Scripture is to be honored by all (Hebrews 13:4), and,
- E. BE IT RESOLVED, That we encourage the Board for Evangelism to write a tract regarding Godly marriage which would be added to the ongoing series, “We’re Glad You Asked About...”, and,
- F. BE IT RESOLVED, That we request the Doctrine Committee of our synod promptly to produce a statement that clearly and concisely sets forth God’s institution of marriage (believed and practiced in the ELS) as He presents it in His inspired, inerrant, and authoritative Word, providing the appropriate Scriptural texts to equip the saints (Ephesians 4:12) to better defend this sacred institution against any and all who would seek to destroy it, and,
- G. BE IT RESOLVED, That we request the president of the ELS within due time parameters thereafter (recognizing the urgency of the issue at hand) to make such statement open for public dissemination as a brief public confession of our church body and as a Scriptural guide to those who are caught in and/or promoting the damning sin of homosexual practices, unions, and so-called “marriages.”

*Submitted by  
Saint Timothy Lutheran Church  
Williamsburg, Iowa*





# **STATISTICS AND FINANCIAL STATEMENTS**

**EVANGELICAL LUTHERAN SYNOD**

**FINANCIAL STATEMENTS  
Review**

**December 31, 2003**

EVANGELICAL LUTHERAN SYNOD  
Mankato, Minnesota

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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, 2003 and 2002, and the related Statement of Activities and Cash Flows for the years then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the management of Evangelical Lutheran Synod.

A review consists principally of inquiries of synod 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 matters 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, the financial statements of Bethany Lutheran College and Bethany Lutheran Theological Seminary should be consolidated into the financial statements of the Evangelical Lutheran Synod to conform with accounting principles generally accepted in the United States of America. Management has elected to include with the Evangelical Lutheran Synod property, plant, and equipment, certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary, which have also been recorded in the College and Seminary financial statements. The effects of these departures from accounting principles generally accepted in the United States of America on the financial statements are not known.

*Peterson & Company, P.A.*  
Certified Public Accountants

Mankato, Minnesota  
April 26, 2004

**EVANGELICAL LUTHERAN SYNOD**  
Mankato, Minnesota

**STATEMENTS OF FINANCIAL POSITION**

	December 31,	
	<u>2003</u>	<u>2002</u>
<b>ASSETS</b>		
Cash	\$129,930	\$204,756
Accounts receivable	23,179	12,383
Interest receivable	9,242	16,850
Inventory of publications	88,056	90,241
Prepaid expenses	19,897	67,228
Current portion of loans receivable	141,310	1,199,194
Loans receivable	1,807,677	2,805,331
Investments	12,469,541	9,508,484
Property, plant, and equipment, net	<u>31,769,334</u>	<u>42,873,974</u>
<b>TOTAL ASSETS</b>	<u><b>\$46,458,166</b></u>	<u><b>\$56,778,441</b></u>
<b>LIABILITIES AND NET ASSETS</b>		
<b>LIABILITIES</b>		
Accounts payable	\$49,882	\$111,153
Interest payable	5,785	10,251
Other liabilities	38,306	65,120
Notes payable	1,095,476	1,119,114
Charitable gift annuity	158,441	156,027
Current portion of mortgages payable	38,932	53,028
Mortgages payable	<u>422,997</u>	<u>661,394</u>
<b>TOTAL LIABILITIES</b>	<u><b>1,809,819</b></u>	<u><b>2,196,087</b></u>
<b>NET ASSETS</b>		
Unrestricted		
Designated	1,769,070	1,843,009
Undesignated	<u>31,758,114</u>	<u>1,042,039</u>
	33,527,184	2,885,048
Temporarily restricted	6,645,186	5,259,039
Permanently restricted	<u>4,475,977</u>	<u>46,438,267</u>
<b>TOTAL NET ASSETS</b>	<u><b>44,648,347</b></u>	<u><b>54,582,354</b></u>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<u><b>\$46,458,166</b></u>	<u><b>\$56,778,441</b></u>

See Accompanying Notes and Accountants' Review Report

**EVANGELICAL LUTHERAN SYNOD**  
Mankato, Minnesota

**STATEMENTS OF ACTIVITIES**  
For the Year Ended December 31, 2003

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
<b>REVENUES, GAINS, AND OTHER SUPPORT</b>				
Contributions				
Congregations/Organizations/Individuals	\$645,460	\$66,868		\$912,328
Estate, trusts, and memorials	72,027			72,027
Thrivent	78,900			78,900
Helping Hands	244,211			244,211
Schwan funds	1,000,000			1,000,000
Others	24,542			24,542
Interest	13,193	230,287		243,480
Investment Income	54,216	289,640		293,856
Rent and royalties	494			494
Publications	19,883			19,883
Registration fees	36,429			36,429
Subscriptions	53,928			53,928
Unrealized gains (losses) on long-term investments	379,040	1,586,069		1,965,109
Net assets released from restrictions	<u>736,717</u>	<u>(736,717)</u>		
	<u>3,559,040</u>	<u>1,386,147</u>		<u>4,945,187</u>
<b>EXPENSES</b>				
Bethany Lutheran College	461,410			461,410
Bethany Lutheran Theological Seminary	62,341			62,341
Christian services	86,259			86,259
Church extension	111,564			111,564
Education and youth	95,806			95,806
Evangelism	29,887			29,887
Foreign missions	1,058,383			1,058,383
Home missions	713,925			713,925
Publications	106,402			106,402
Synod Fund	590,426			590,426
Other programs and costs	97,397			97,397
Depreciation	<u>21,443</u>			<u>21,443</u>
<b>TOTAL EXPENSES</b>	<u>3,435,243</u>	<u>0</u>		<u>3,435,243</u>
<b>INCREASE (DECREASE) IN NET ASSETS</b>	<u>123,797</u>	<u>1,386,147</u>	<u>\$0</u>	<u>1,509,944</u>
<b>NET ASSETS, BEGINNING</b>	<u>2,885,048</u>	<u>5,259,039</u>	<u>46,438,267</u>	<u>54,582,354</u>
Additions and improvements to real estate at Bethany Lutheran College and Bethany Lutheran Theological Seminary, funded by gifts and grants to the College, net of Schwan Retreat Center, depreciation and disposals				
	1,056,049			1,056,049
Decrease Bethany Lutheran College buildings by the building bond debt				
	(12,500,000)			(12,500,000)
Reclassify fixed assets	41,962,290		(41,962,290)	
<b>NET ASSETS, END</b>	<u>\$33,527,184</u>	<u>\$6,645,186</u>	<u>\$4,475,977</u>	<u>\$44,648,347</u>

See Accompanying Notes and Accountants' Review Report

**EVANGELICAL LUTHERAN SYNOD**  
Mankato, Minnesota

**STATEMENTS OF ACTIVITIES**  
For the Year Ended December 31, 2002

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
<b>REVENUES, GAINS, AND OTHER SUPPORT</b>				
Contributions				
Congregations/Organizations/Individuals	\$921,078	\$180,045		\$1,101,123
Estate, trusts, and memorials	68,938			68,938
Thrivent	13,400			13,400
Lutheran Brotherhood	40,000			40,000
Helping Hands	301,653			301,653
Schwan funds	1,075,000			1,075,000
Others	18,035			18,035
Interest	5,245	255,275		260,520
Investment income	77,876	251,627		329,503
Rent and royalties	83			83
Publications	29,813			29,813
Registration fees	38,085			38,085
Subscriptions	48,985			48,985
Sale of real property	105,991			105,991
Unrealized gains (losses) on long-term investments	(390,605)	(1,155,190)		(1,545,795)
Net assets released from restrictions	<u>292,747</u>	<u>(292,747)</u>		
	<u>2,646,324</u>	<u>(760,990)</u>		<u>1,885,334</u>
<b>EXPENSES</b>				
Bethany Lutheran College	455,900			455,900
Bethany Lutheran Theological Seminary	61,200			61,200
Christian services	89,428			89,428
Church extension	264,737			264,737
Education and youth	173,723			173,723
Evangelism	18,154			18,154
Foreign missions	870,318			870,318
Home missions	649,582			649,582
Publications	116,425			116,425
Synod Fund	554,194			554,194
Other programs and costs	88,799			88,799
Depreciation	<u>18,314</u>			<u>18,314</u>
<b>TOTAL EXPENSES</b>	<u>3,360,774</u>	<u>0</u>		<u>3,360,774</u>
<b>INCREASE (DECREASE) IN NET ASSETS</b>	(714,450)	(760,990)	\$0	(1,475,440)
<b>NET ASSETS, BEGINNING</b>	<u>3,599,498</u>	<u>6,020,029</u>	<u>35,369,762</u>	<u>44,989,289</u>
Additions and Improvements to real estate at Bethany Lutheran College and Bethany Lutheran Theological Seminary, funded by gifts and grants to the College, net of Schwan Retreat Center, depreciation and disposals			<u>11,068,505</u>	<u>11,068,505</u>
<b>NET ASSETS, END</b>	<u>\$2,885,048</u>	<u>\$5,259,039</u>	<u>\$46,438,267</u>	<u>\$54,582,354</u>

See Accompanying Notes and Accountants' Review Report

**EVANGELICAL LUTHERAN SYNOD**  
Mankato, Minnesota

**STATEMENTS OF CASH FLOWS**

	For the Year Ended December 31,	
	<u>2003</u>	<u>2002</u>
<b>CASH FLOWS FROM OPERATING ACTIVITIES</b>		
Increase (decrease) in net assets	\$1,509,944	(\$1,475,440)
<i>Adjustments to reconcile increase in net assets to net cash provided by operating activities</i>		
Depreciation	21,443	18,314
Gain on sale of building		(106,968)
Bad debt expense		140,000
Amortization of discount on charitable gift annuities	23,189	15,132
Unrealized (gains) losses on investments	(1,965,109)	1,545,795
<i>(Increase) decrease in</i>		
Accounts receivable	(10,796)	7,866
Interest receivable	7,608	(8,577)
Inventory of publications	2,185	8,759
Prepaid expenses	47,331	(48,245)
Investments	(1,745,948)	(230,865)
<i>Increase (decrease) in</i>		
Accounts payable	(61,271)	27,843
Interest payable	(4,466)	4,389
Other liabilities	(26,814)	36,116
<b>NET CASH USED FOR OPERATING ACTIVITIES</b>	<u>(2,202,704)</u>	<u>(65,881)</u>
<b>CASH FLOWS FROM INVESTING ACTIVITIES</b>		
Proceeds from investments	750,000	850,000
Loans to congregations	(853,110)	(860,911)
Repayment of loans	2,908,648	179,382
Purchase land	(360,754)	
Purchase furniture and vehicle		(34,790)
Purchase building improvements		(197,842)
Proceeds from sale of building		168,000
<b>NET CASH PROVIDED BY INVESTING ACTIVITIES</b>	<u>2,444,784</u>	<u>103,839</u>
<b>CASH USED FOR FINANCING ACTIVITIES</b>		
Payment of mortgages and notes	(302,117)	(70,304)
Payments of charitable gift annuities	(20,775)	(20,775)
Additional notes and accumulated interest	5,948	6,148
Accumulated interest on life loans	38	36
<b>NET CASH USED FOR FINANCING ACTIVITIES</b>	<u>(316,906)</u>	<u>(84,895)</u>
<b>DECREASE IN CASH</b>	<u>(74,826)</u>	<u>(46,937)</u>
<b>CASH, BEGINNING OF YEAR</b>	<u>204,756</u>	<u>251,693</u>
<b>CASH, END OF YEAR</b>	<u><u>\$129,930</u></u>	<u><u>\$204,756</u></u>
<b>SUPPLEMENTAL INFORMATION</b>		
Cash paid for interest	\$116,488	\$128,830
Noncash acquisition of property, plant, and equipment	2,179,068	11,197,335

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD  
Mankato, Minnesota

NOTES TO FINANCIAL STATEMENTS

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 purposes 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 board of trustees of the Synod has majority control over Bethany Lutheran College and Bethany Lutheran Theological Seminary. Therefore, the financial statements of Bethany Lutheran College and Bethany Lutheran Theological Seminary should be consolidated into the financial statements of the Evangelical Lutheran Synod.
- 2) The Synod has elected to include in their financial statements certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary.

**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.

During the year 2003, the Synod's management has elected to:

- 1) reclassify land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary from permanently restricted net assets to unrestricted net assets.
- 2) record the land and buildings of the College and Seminary net of bonded debt.

**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, 2002, the Synod had cash deposits of \$486,210 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 as of December 31, 2003 and 2002 total \$436,032 and \$354,510, respectively, 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** - Generally, marketable securities and fixed rate investments are recorded at fair value. Lutheran Association for Church Extension, Inc., certificates are stated at cost as market value is not determinable. 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 Theological 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,	
	<u>2003</u>	<u>2002</u>
U.S. Treasury instruments and funds		\$51,469
Corporate bonds and bond funds	3,862,774	2,975,335
Domestic equity and equity funds	6,354,052	4,190,495
Foreign equity funds	646,944	568,750
Real estate funds	799,576	799,575
Short-term money funds and other	443,873	660,200
Lutheran Association for Church Extension, Inc., certificates	205,000	205,000
Mutual funds	156,431	57,032
Corporate stock	891	628
	<u>\$12,469,541</u>	<u>\$9,508,484</u>

Investment return is summarized as follows:

Realized gains	\$293,856	\$329,503
Unrealized gains (losses)	<u>1,965,109</u>	<u>(1,545,795)</u>
Total	<u>\$2,258,965</u>	<u>(\$1,216,292)</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,	
	<u>2003</u>	<u>2002</u>
Beginning balance	\$4,144,525	\$3,462,996
Additions	853,110	860,911
Payments received	<u>(2,908,648)</u>	<u>(179,382)</u>
Ending balance	2,088,987	4,144,525
Current portion	(141,310)	(1,199,194)
Allowance for bad debts	<u>(140,000)</u>	<u>(140,000)</u>
	<u>\$1,807,677</u>	<u>\$2,805,331</u>

Loan receivables of approximately \$19,000 and \$18,000 were over 90 days past due at December 31, 2003 and 2002, respectively.

An allowance for uncollectible accounts is estimated by management based on an assessment of receivable aging, credit worthiness of customers, and historical bad debts. However, if the financial condition of any customer was to deteriorate and their ability to make required payments is impaired, increases in the allowance may be required.

4. Property, plant, and equipment -

	For the Year Ended			Total
	12/31/03	6/30/03	6/30/03	
	Evangelical Lutheran Synod	Bethany Lutheran College	Bethany Lutheran Theological Seminary	
Land and land Improvements	\$782,283	\$7,074,832	\$11,500	\$7,868,615
Buildings	644,096	42,508,053	2,720,231	45,872,380
Equipment	34,790			34,790
	1,461,169	49,582,885	2,731,731	53,775,785
Less accumulated depreciation	(210,174)	(9,296,277)		(9,506,451)
Debt secured by real estate		(12,500,000)		(12,500,000)
	<u>\$1,250,995</u>	<u>\$27,786,608</u>	<u>\$2,731,731</u>	<u>\$31,769,334</u>

	For the Year Ended			Total
	12/31/02	6/30/02	6/30/02	
Land and land Improvements	\$421,531	\$6,783,459	\$11,500	\$7,216,490
Buildings	644,095	40,627,691	2,718,902	43,990,688
Equipment	34,789			34,789
	1,100,415	47,411,150	2,730,402	51,241,967
Less accumulated depreciation	(188,731)	(8,173,259)		(8,361,990)
Debt secured by real estate		(6,003)		(6,003)
	<u>\$911,684</u>	<u>\$39,231,888</u>	<u>\$2,730,402</u>	<u>\$42,873,974</u>

5. Notes payable -

	December 31,	
	2003	2002
Demand promissory notes payable to the Marvin Schwan Foundation; interest rate 7% per annum	\$508,146	\$537,770
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	480,131	474,183
Life Loan Plan notes, unsecured, amounts loaned by individuals at interest rates from 5 - 6% per annum	7,199	7,161
	<u>\$1,095,476</u>	<u>\$1,119,114</u>

6. Mortgages payable -

	December 31,	
	2003	2002
<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, paid in full during 2003		\$233,676
8% mortgage, due in monthly installments of \$2,384, including interest through May 2010, secured by real estate and other property	181,625	196,188
<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	280,304	304,558
	461,929	734,422
Less current portion	(38,932)	(53,028)
	<u>\$422,997</u>	<u>\$681,394</u>

Future schedule maturities of the above debt are as follows:

Year Ending December 31,	
2004	\$38,932
2005	42,163
2006	45,663
2007	49,453
2008	53,557
Thereafter	232,161
	<u>\$461,929</u>

7. Contingencies -

As of December 31, 2003, the Synod is contingently liable to the extent of \$1,785,000 as guarantor of the indebtedness for the following congregations: Abiding Word – Bowling Green, Ohio; Christ – Windsor, California; and Peace – North Mankato, Minnesota.

8. Subsequent event -

Subsequent to December 31, 2003, the Synod had a sale pending on a church in Richardson, Texas. The pending sale proceeds are anticipated to allow substantial repayment of \$140,000 receivable of the Synod.

9. Designations and restrictions on net asset balances -

Designation of unrestricted funds consist of the following:

	December 31,	
	<u>2003</u>	<u>2002</u>
Foreign Missions	\$707,909	\$853,832
ELS Foundation	389,211	356,355
Youth	106,100	84,786
Home Missions	88,222	96,289
Parish Evangelism	75,464	
Christian Day School	65,901	66,302
Pension Plan	59,603	53,165
Projects and Grants	59,466	37,191
Evangelism	45,459	120,494
Christian Service	44,970	47,374
Parish Education	43,664	40,036
Seminary, special tax assessment	41,016	54,112
Book of Family Prayer	20,120	21,323
Publications	17,399	6,298
World Needs	4,566	5,384
Board for Education and Youth		68
	<u>\$1,769,070</u>	<u>\$1,843,009</u>

Temporarily restricted net assets consist of the following:

	December 31,	
	<u>2003</u>	<u>2002</u>
Home Mission Expansion	\$3,591,679	\$3,236,845
ELS Foundation	773,519	659,255
General Foreign Mission	585,400	484,521
Church Extension	423,387	279,703
Home Mission Reserve	228,267	192,449
Celebrate 2000	213,536	191,015
Partners in the Gospel	208,311	72,053
Foreign Mission Seminary	178,009	1,738
President's Office	173,653	56,226
Charitable Gift Annuity	132,602	74,268
Marvin and Dolores Schwan	94,639	
75th Anniversary / His Truth for Our Youth	25,821	
Whipple-Olson-Wilson Endowment	16,216	
PreSchool	147	
Merle R. Aasen Estate		10,968
	<u>\$6,645,186</u>	<u>\$5,259,039</u>

Permanently restricted net assets consist of the following:

	December 31,	
	<u>2003</u>	<u>2002</u>
Partners in the Gospel	\$1,755,977	\$1,755,977
Foreign Mission Seminary	1,000,000	1,000,000
President's Office	600,000	600,000
Marvin and Delores Schwan	600,000	600,000
75th Anniversary / His Truth for Our Youth	410,000	410,000
Whipple-Olson-Wilson Endowment	100,000	100,000
PreSchool	10,000	10,000
Bethany Lutheran College Property		39,231,888
Bethany Lutheran Theological Seminary		2,730,402
	<u>\$4,475,977</u>	<u>\$46,438,267</u>

**TREASURER'S SUPPLEMENT**  
**TO THE**  
**FINANCIAL STATEMENT REVIEW**

**EVANGELICAL LUTHERAN SYNOD**  
**YEAR ENDED DECEMBER 31, 2003**

EVANGELICAL LUTHERAN SYNOD  
Mankato, Minnesota

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**Evangelical  
Lutheran Synod**

www.evluthsyn.org

**OFFICE OF THE BUSINESS ADMINISTRATOR/TREASURER**  
*Keith D. Wiederhoeft*

6 Browns Court Mankato, MN 56001 507/344-7395 Fax 507/344-7426 Keithw@blc.edu

April 26, 2004

Peterson & Company, P.A.  
Certified Public Accountants  
209 South Second Street Suite 407  
Mankato, MN 56001

Ladies and Gentlemen:

In connection with your reviews of the financial statements of Evangelical Lutheran Synod as of December 31, 2003 and 2002, and the years then ended for the purpose of expressing limited assurance that there are no material modifications that should be made to the statements in order for them to be in conformity with accounting principles generally accepted in the United States of America except that the financial statements of Bethany Lutheran College and Bethany Lutheran Theological Seminary should be consolidated into the financial statements of the Evangelical Lutheran Synod. Management has elected to include in the Synod's financial statements certain land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary net of debt as disclosed in Note 1 of the financial statements.

We confirm, to the best of our knowledge and belief, the following representations made to you during your review.

1. The financial statements referred to above present the financial position, results of operations, and cash flows of Evangelical Lutheran Synod in conformity with accounting principles generally accepted in the United States of America except for the matters described above and in Note 1 of the financial statements.
2. During the year 2003 –
  - a. We reclassified land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary from permanently restricted net assets to unrestricted net assets.
  - b. We recorded the land and buildings of Bethany Lutheran College and Bethany Lutheran Theological Seminary net of bonded debt.
3. We have made available to you all –
  - a. Financial records and related data.
  - b. Minutes of the meetings of stockholders, directors, and committees of directors, or summaries of actions of recent meetings for which minutes have not been prepared.
4. There are no material transactions that have not been properly recorded in the accounting records underlying the financial statements.
5. We have no plans or intentions that may materially affect the carrying value or classification of assets and liabilities.
6. There are no material losses (such as from obsolete inventory or purchase or sales commitments) that have not been properly accrued or disclosed in the financial statements.
7. There are no:
  - a. Violations or possible violations of laws or regulations whose effects should be considered for disclosure in the financial statements or as a basis for recording a loss contingency.
  - b. Unasserted claims or assessments that our lawyer has advised us are probable of assertion that must be disclosed in accordance with Statement of Financial Accounting Standards No. 5.
  - c. Other material liabilities or gain or loss contingencies that are required to be accrued or disclosed by FASB Statement No. 5.

8. The Synod has satisfactory title to all owned assets, and there are no liens or encumbrances on such assets nor has any asset been pledged.
9. We have complied with all aspects of contractual agreements that would have a material effect on the financial statements in the event of noncompliance.
10. The following have been properly recorded or disclosed in the financial statements:
  - a. Related party transactions and related accounts receivable or payable, including sales, purchases, loans, transfers, leasing arrangements, and guarantees.
  - b. Guarantees, whether written or oral, under which the Synod is contingently liable.
11. There are no estimates that may be subject to material change in the near-term that have not been properly disclosed in the financial statements. We understand that *near-term* means the period within one year of the date of the financial statements. In addition, we have no knowledge of concentrations existing at the date of the financial statements that make the Synod vulnerable to the risk of a near-term severe impact that have not been properly disclosed in the financial statements.
12. No events have occurred subsequent to the balance sheet date and through the date of this letter that would require adjustment to, or disclosure in, the financial statements.
13. We have responded fully and truthfully to all inquiries made to us by you during your review.

Name: \_\_\_\_\_

*Keith Wedelhoff*

Title: \_\_\_\_\_

*Business Admin. / Treasurer*

**BALANCE SHEET**Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2003**EXHIBIT I**

Page 1 of 2

	GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	BETHANY LUTHERAN COLLEGE FUND 3	BETHANY LUTH. THEOLOGICAL SEMINARY FUND 4	RESIDENCES AND REAL ESTATE FUND 5	HOME MISSIONS FUND 6
<b>ASSETS</b>						
Cash - checking account	(\$65,171.04)	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Accounts receivable - contributions and other income	20,679.44	0.00	0.00	0.00	0.00	0.00
Interest Receivable	4,374.93	42.66	0.00	0.00	0.00	0.00
Loans & Notes Receivable	0.00	0.00	0.00	0.00	0.00	0.00
Inventory of publications	88,056.04	0.00	0.00	0.00	0.00	0.00
Prepaid expenses	15,137.36	0.00	0.00	0.00	0.00	1,160.00
Investments:						
Investment management accounts	\$1,083,740.54	\$650,885.09	\$0.00	\$0.00	\$0.00	\$0.00
Loans receivable from congregations (Schedule A)	0.00	1,368,349.01	0.00	0.00	0.00	98,705.64
Allowance for Doubtful Accounts	0.00	(140,000.00)	0.00	0.00	0.00	0.00
Accounts receivable	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
Notes receivable	0.00	0.00	0.00	0.00	0.00	0.00
Real estate and buildings (Notes B and C)	0.00	0.00	37,082,885.74	2,731,730.99	906,505.69	0.00
Accumulated Depreciation	0.00	0.00	(9,296,277.64)	0.00	(210,173.69)	0.00
<b>TOTAL</b>	<b>\$1,146,817.27</b>	<b>\$1,879,376.76</b>	<b>\$27,786,608.10</b>	<b>\$2,731,730.99</b>	<b>\$696,332.00</b>	<b>\$99,865.64</b>
Due from (to) other funds - Loan	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Due from (to) other funds	126,268.37	0.00	0.00	0.00	0.00	0.00
<b>TOTAL ASSETS</b>	<b>\$1,283,085.64</b>	<b>\$1,879,376.76</b>	<b>\$27,786,608.10</b>	<b>\$2,731,730.99</b>	<b>\$696,332.00</b>	<b>\$99,865.64</b>
<b>LIABILITIES AND FUND BALANCES</b>						
<b>Liabilities:</b>						
Notes payable: (Note D)						
Working capital	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Investment program	0.00	480,130.73	0.00	0.00	0.00	0.00
Demand Notes (Schedule C)	0.00	508,145.76	0.00	0.00	0.00	0.00
Life Loan Plan	7,199.27	0.00	0.00	0.00	0.00	0.00
Accounts payable	44,214.35	0.00	0.00	0.00	0.00	2,779.75
Accrued Interest payable	0.00	5,784.58	0.00	0.00	0.00	0.00
Deferred Revenue	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
Mortgages payable (Schedule C)	0.00	461,929.16	0.00	0.00	0.00	0.00
Other Liabilities	11,085.80	0.00	0.00	0.00	0.00	2,279.20
<b>TOTAL LIABILITIES</b>	<b>\$162,499.42</b>	<b>\$1,456,990.23</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$5,058.95</b>
<b>Fund Balances:</b>						
Unrestricted - Designated (Note E)	\$577,143.57	\$0.00	\$0.00	\$0.00	\$0.00	\$94,806.69
Unrestricted (Note F)	543,442.65	0.00	27,786,608.10	2,731,730.99	696,332.00	0.00
Permanently Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	0.00
Temporarily Restricted (Note H)	0.00	423,386.53	0.00	0.00	0.00	0.00
<b>TOTAL FUND BALANCES</b>	<b>\$1,120,586.22</b>	<b>\$423,386.53</b>	<b>\$27,786,608.10</b>	<b>\$2,731,730.99</b>	<b>\$696,332.00</b>	<b>\$94,806.69</b>
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$1,283,085.64</b>	<b>\$1,879,376.76</b>	<b>\$27,786,608.10</b>	<b>\$2,731,730.99</b>	<b>\$696,332.00</b>	<b>\$99,865.64</b>

**BALANCE SHEET (cont.)**Evangelical Lutheran Synod - Markato, Minnesota  
December 31, 2003**EXHIBIT I**  
Page 2 of 2

	FOREIGN MISSIONS FUND 7	AGENCY FUND 9	CELBRA 2000 THANK OFFERING FUND 32	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
<b>ASSETS</b>					
Cash - checking account	\$0.00	\$3,230.69	\$212,644.83	\$0.00	\$150,704.48
Accounts receivable - contributions and other income	0.00	0.00	0.00	0.00	20,679.44
Interest Receivable	0.00	0.00	0.00	0.00	4,417.59
Loans & Notes Receivable	0.00	0.00	0.00	0.00	0.00
Inventory of publications	0.00	0.00	0.00	0.00	88,056.04
Prepaid expenses	3,600.00	0.00	0.00	0.00	19,897.36
Investments:					
Investment management accounts	\$702,792.37	\$0.00	\$891.17	\$9,805,357.57	\$12,243,766.74
Loans receivable from congregations (Schedule A)	0.00	21,715.95	0.00	500,216.34	2,068,986.94
Accounts receivable	2,500.00	0.00	0.00	0.00	(140,000.00)
Interest receivable	0.00	0.00	0.00	0.00	2,500.00
Notes receivable	0.00	0.00	0.00	205,000.00	205,000.00
Real estate and buildings (Notes B and C)	0.00	0.00	0.00	4,824.52	4,824.52
Accumulated Depreciation	0.00	0.00	0.00	554,662.21	41,275,784.63
TOTAL	\$708,892.37	\$24,946.64	\$213,536.00	\$11,170,050.64	\$46,458,166.41
Due from (to) other funds - Loan	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Due from (to) other funds	0.00	0.00	0.00	(136,268.37)	0.00
<b>TOTAL ASSETS</b>	<b>\$708,892.37</b>	<b>\$24,946.64</b>	<b>\$213,536.00</b>	<b>\$11,033,792.27</b>	<b>\$46,458,166.41</b>
<b>LIABILITIES AND FUND BALANCES</b>					
<b>Liabilities:</b>					
Notes payable: (Note D)					
Working capital	\$0.00	\$0.00	\$0.00	\$0.00	\$100,000.00
Investment program	0.00	0.00	0.00	0.00	480,130.73
Demand Notes (Schedule C)	0.00	0.00	0.00	0.00	508,145.76
Life Loan Plan	0.00	0.00	0.00	0.00	7,199.27
Accounts payable	483.23	505.30	0.00	1,899.34	49,881.97
Accrued interest payable	0.00	0.00	0.00	0.00	5,784.58
Deferred Revenue	0.00	0.00	0.00	0.00	0.00
Charity Gift Annuity Payable	0.00	0.00	0.00	158,441.31	158,441.31
Mortgages payable (Schedule C)	0.00	0.00	0.00	0.00	461,923.16
Other Liabilities	500.00	24,441.34	0.00	0.00	38,306.34
<b>TOTAL LIABILITIES</b>	<b>\$983.23</b>	<b>\$24,946.64</b>	<b>\$0.00</b>	<b>\$160,340.65</b>	<b>\$1,809,819.12</b>
<b>Fund Balances:</b>					
Unrestricted - Designated (Note E)	\$707,909.14	\$0.00	\$0.00	\$389,210.75	\$1,769,070.15
Unrestricted (Note F)	0.00	0.00	0.00	0.00	31,758,113.74
Permanently Restricted (Note G)	0.00	0.00	0.00	4,475.00	4,475,977.00
Temporarily Restricted (Note H)	0.00	0.00	213,536.00	6,008,263.87	6,645,186.40
<b>TOTAL FUND BALANCES</b>	<b>\$707,909.14</b>	<b>\$0.00</b>	<b>\$213,536.00</b>	<b>\$10,873,451.62</b>	<b>\$44,648,347.29</b>
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$708,892.37</b>	<b>\$24,946.64</b>	<b>\$213,536.00</b>	<b>\$11,033,792.27</b>	<b>\$46,458,166.41</b>

**STATEMENT OF CHANGES IN FUND BALANCES**  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 2003

**EXHIBIT II**

Page 1 of 2

	GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	BETHANY LUTHERAN COLLEGE FUND 03	BETHANY LUTHERAN THEOLOGICAL SEMINARY FUND 04	RESIDENCES AND REAL ESTATE FUND 05
<b>Balance 12/31/2002</b>					
Permanently Restricted	\$0.00	\$0.00	\$39,231,887.93	\$2,730,402.00	\$0.00
Temporarily Restricted	0.00	279,704.08	0.00	0.00	0.00
Unrestricted	376,502.20	0.00	0.00	0.00	717,774.95
Unrestricted - Designated	536,534.47	0.00	0.00	0.00	0.00
<b>TOTAL FUND BALANCES 12/31/2002</b>	<b>\$913,036.67</b>	<b>\$279,704.08</b>	<b>\$39,231,887.93</b>	<b>\$2,730,402.00</b>	<b>\$717,774.95</b>
<b>ADD:</b>					
Investment Portfolio Income	\$25,291.20	\$11,970.22	\$0.00	\$0.00	\$0.00
Investment Services	(9,056.45)	(4,286.38)	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	0.00
Market value gains (losses)	176,816.60	83,686.62	0.00	0.00	0.00
Excess of income over expenditures and appropriations for the period	14,498.20	52,311.99	0.00	0.00	(21,442.95)
<b>TOTAL ADDITIONS</b>	<b>\$207,549.55</b>	<b>\$143,682.45</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>(\$21,442.95)</b>
<b>SUBTOTAL</b>	<b>\$1,120,586.22</b>	<b>\$423,386.53</b>	<b>\$39,231,887.93</b>	<b>\$2,730,402.00</b>	<b>\$696,332.00</b>
<b>DEDUCT:</b>					
Adjustment	\$0.00	\$0.00	\$1,054,720.17	\$1,328.99	\$0.00
Debt Secured by Real Estate	0.00	0.00	(12,500,000.00)	0.00	0.00
<b>TOTAL DEDUCTIONS</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>(\$11,445,279.83)</b>	<b>\$1,328.99</b>	<b>\$0.00</b>
<b>Balance 12/31/2003</b>					
Permanently Restricted	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Temporarily Restricted	0.00	423,386.53	0.00	0.00	0.00
Unrestricted	543,442.65	0.00	27,786,608.10	\$2,731,730.99	\$696,332.00
Unrestricted - Designated	577,143.57	0.00	0.00	0.00	0.00
<b>TOTAL FUND BALANCES 12/31/2003</b>	<b>\$1,120,586.22</b>	<b>\$423,386.53</b>	<b>\$27,786,608.10</b>	<b>\$2,731,730.99</b>	<b>\$696,332.00</b>

**STATEMENT OF CHANGES IN FUND BALANCES (cont.)**

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2003

**EXHIBIT II**

Page 2 of 2

	HOME MISSIONS	FOREIGN MISSIONS	AGENCY	CELBATE 2000 FUND	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
	FUND 06	FUND 7	FUND 9	FUND 32		
<b>Balance 12/31/2002</b>						
Permanently Restricted	\$0.00	\$0.00	\$0.00	\$0.00	\$4,475,977.00	\$46,438,266.93
Temporarily Restricted	0.00	0.00	0.00	191,014.50	4,788,320.18	5,259,038.76
Unrestricted	96,238.64	438,676.32	0.00	0.00	304,443.93	1,933,686.04
Unrestricted - Designated	(328.02)	415,155.80	0.00	0.00	0.00	951,362.25
<b>TOTAL FUND BALANCES 12/31/2002</b>	<b>\$95,960.62</b>	<b>\$853,832.12</b>	<b>\$0.00</b>	<b>\$191,014.50</b>	<b>\$9,568,741.11</b>	<b>\$54,582,353.98</b>
<b>ADD:</b>						
<b>Investment Portfolio Income</b>	<b>\$0.00</b>	<b>\$17,424.66</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$239,170.17</b>	<b>\$293,856.25</b>
Investment Services	0.00	(6,239.55)	0.00	0.00	(78,325.73)	(97,908.11)
Annuity amortization	0.00	0.00	0.00	0.00	(23,189.13)	(23,189.13)
Distributions	0.00	0.00	0.00	(10,129.17)	(545,902.94)	(556,032.11)
Market value gains (losses)	0.00	121,819.90	0.00	264.00	1,582,522.30	1,965,109.42
Excess of income over expenditures and appropriations for the period	(1,153.93)	(278,927.99)	0.00	32,386.67	130,435.84	(71,892.17)
<b>TOTAL ADDITIONS</b>	<b>(\$1,153.93)</b>	<b>(\$145,922.98)</b>	<b>\$0.00</b>	<b>\$22,521.50</b>	<b>\$1,304,710.51</b>	<b>\$1,509,944.15</b>
<b>SUBTOTAL</b>	<b>\$94,806.69</b>	<b>\$707,909.14</b>	<b>\$0.00</b>	<b>\$213,536.00</b>	<b>\$10,873,451.62</b>	<b>\$56,092,298.13</b>
<b>DEDUCT:</b>						
Adjustment	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,056,049.16
Debt Secured by Real Estate	0.00	0.00	0.00	0.00	0.00	(12,500,000.00)
<b>TOTAL DEDUCTIONS</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>(\$11,443,950.84)</b>
<b>Balance 12/31/2003</b>						
Permanently Restricted	\$0.00	\$0.00	\$0.00	\$0.00	\$4,475,977.00	\$4,475,977.00
Temporarily Restricted	0.00	0.00	0.00	213,536.00	6,008,263.87	6,645,186.40
Unrestricted	88,222.49	324,155.92	0.00	0.00	389,210.75	32,559,702.90
Unrestricted - Designated	6,584.20	383,753.00	0.00	0.00	0.00	967,480.99
<b>TOTAL FUND BALANCES 12/31/2003</b>	<b>\$94,806.69</b>	<b>\$707,909.14</b>	<b>\$0.00</b>	<b>\$213,536.00</b>	<b>\$10,873,451.62</b>	<b>\$44,648,347.29</b>

**SUMMARY OF FINANCIAL ACTIVITIES**

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2003

**EXHIBIT III**

Page 1 of 3

**Evangelical Lutheran Synod  
Statement of Activities  
12/31/2003**

**INCOME**

4001 Congregational Contributions	\$768,103.74
4002 Designated - Congregational Contributions	34,128.74
4051 Organizational Contributions	334.38
4052 Designated - Organization Contributions	18,091.70
4090 Investment Portfolio Income	293,856.25
4092 Interest	243,479.91
4095 Individual Gifts & Bequests	84,894.89
4096 Designated - Individual Gifts	6,774.11
4099 Miscellaneous	10,263.00
4200 Designated - Schwan Program	650,000.00
4201 Schwan Program	350,000.00
4301 Thrivent	78,900.00
4500 Estates/Trusts	31,046.95
4501 Designated - Estates/Trusts	40,000.00
4600 Memorials	780.00
4601 Designated - Memorials	200.00
4700 Helping Hands	244,210.88
4920 Registration/Fees	36,428.66
4921 Subscriptions	53,927.68
4922 Sale of Publications	19,883.39
4927 Royalties	494.00
4928 FM Vehicle Use	2,790.08
4929 Services Provided	1,489.29
4930 Seminary Salary Reimbursement	10,000.00
4999 Unrealized Gain	<u>1,965,109.42</u>
Total Income	\$4,945,187.07

**EXPENSES**

5110 Salaries/Admin/Sup	\$608,929.60
5111 Salaries/Administrative Assistant	8,340.64
5120 Salaries/Clerical	32,368.15
5205 Moving Expenses	18,792.02
5210 Housing & Furnishing Allow.	125,584.41
5211 Furlough Expense	13,687.41
5214 Student Travel	1,331.90
5215 School Tuition	34,661.36
5216 Language/Culture Study	737.00
5220 FICA/Medicare	5,508.82
5225 Health/Disability Insurance	107,335.45
5227 Emergency Evacuation Insurance	1,644.00
5230 Life Insurance	1,377.85
5232 Dental Insurance	90.12

**SUMMARY OF FINANCIAL ACTIVITIES (cont.)**  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 2003

**EXHIBIT III**  
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**Evangelical Lutheran Synod**  
**Statement of Activities**  
**12/31/2003**

**EXPENSES (cont.)**

5240 Tax Sheltered Annuities	\$31,437.44
5245 Workers Compensation	2,662.00
5250 Other Employee Benefits	8,033.43
5305 Investment Services	97,908.11
5310 Auditor Services	10,125.00
5312 Architecture Services	12,000.30
5315 Legal Services	8,468.75
5317 Other Professional Services	16,270.44
5320 Printing & Publishing	83,927.00
5321 Printing & Publishing/Book of Family Prayer	10,991.63
5330 Communication Services	6,890.94
5335 Postage & Parcel Services	26,095.49
5336 Postage & Parcel Service - Spec Proj	78.61
5346 Commercial Multi-Peril	5,073.00
5347 Umbrella Liability	1,016.66
5350 Repairs & Maintenance	7,731.67
5351 Maintenance Contracts	374.39
5355 Travel/Meals/Lodging	153,251.82
5356 Travel/Meals/Lodging	16,994.93
5360 Registration Fees	1,119.90
5365 Leases or Rentals	6,075.11
5380 Stipend	23,584.00
5390 Payment to Others	88,161.13
5391 Payment to Others Designated	141,997.84
5341 Heat	1,857.29
5342 Light	2,028.32
5344 Water/Sewer/Garbage	395.22
5405 Supplies & Materials	7,734.44
5406 Supplies & Materials	3,330.74
5440 Auto Expenses	632.90
5460 Publications/Subscriptions	1,831.03
5470 Books	2,692.10
5520 Bldg & Acquisition/Construction	20,252.92
5530 Equipment/Furniture	23,897.02
5531 Equipment/Furniture Spec Project	10,896.39
5540 Software/Upgrade Purchases	58.47
5550 Vehicle Purchases	52,049.00
5605 Advertising Support	5,287.78
5610 Operating Support	834,887.15
5611 Rent Support	7,200.00
5612 Five Talents Campaign	200,000.00
5614 Faculty Housing Allowance Support	84,000.00
5615 Moving Expenses-Support	8,974.58
5620 Interest Support	119,647.40

**SUMMARY OF FINANCIAL ACTIVITIES (cont.)**  
Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2003

**EXHIBIT III**  
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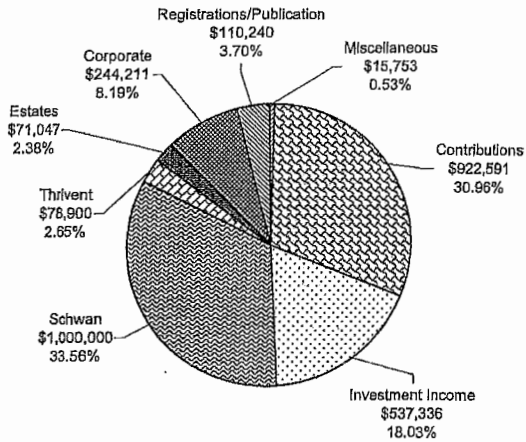
**Evangelical Lutheran Synod**  
**Statement of Activities**  
**12/31/2003**

**EXPENSES (cont.)**

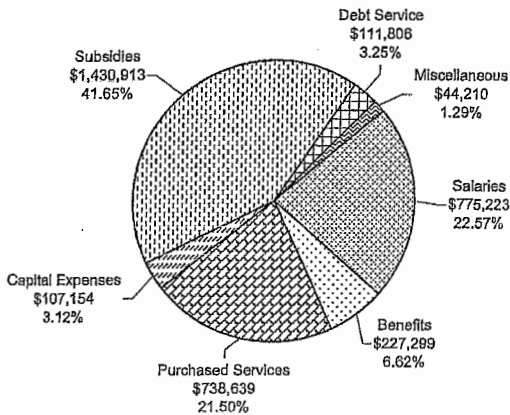
5630 Maintenance Support	\$63,334.09
5635 Christian Education Support	9,290.00
5640 Parish Support	2,550.00
5650 National Pastors Support	1,200.00
5656 Vicarage Support	5,681.82
5660 LYA Travel Support	5,000.00
5661 Youth Retreat Grant	9,250.00
5662 Continuing Education Grant	2,907.40
5663 Christian Day School	41,000.00
5670 Widow Support	24,277.20
5671 Pastor Retirement Support	4,146.36
5672 Group Term Insurance Support	2,278.94
5740 Interest	111,806.08
5820 Dues & Membership	65.00
5830 Property Taxes/Assessments	13,096.00
5889 Depreciation	21,442.95
5899 Miscellaneous	(13,583.14)
5999 Change in Charitable Gift Annuity	<u>23,189.13</u>
Total Expenses	<u>\$3,435,242.90</u>
Net Income	<u>\$1,509,944.17</u>

# Evangelical Lutheran Synod Statement of Activities

## Income



## Expenses



Evangelical Lutheran Synod  
 Statement of Activities  
 12/31/2003

Account Number	INCOME/EXPENSES	Total	General Fund 1	Church Extension Fund 2	Residences & Real Estate Fund 5	Home Missions Fund 6	Foreign Missions Fund 7	Merle Aasen Estate Fund 17	President's Office Fund 19	Schwan Foreign Fund 20	Partners in the Gospel Fund 21
<b>INCOME</b>											
4001	Congregational Contributions	\$768,103.74	\$748,803.07								
4002	Designated - Congregational Contributions	34,128.74	5,761.47				28,367.27				
4011	Chargeback	(778,498.71)	(778,498.71)								
4100	Board Designated/Congregational Funding	748,803.09	498,749.19			126,902.31	123,151.59				
4947	Internal Transfer	29,695.64	29,695.64								
4200	Designated - Schwan Program	650,000.00	350,000.00			150,000.00	150,000.00				
4051	Organizational Contributions	334.38	185.48								148.90
4052	Designated - Organizational Contributions	18,091.70					18,091.70				
4090	Investment Portfolio Income	293,856.25	25,291.20	11,970.22			17,424.66		19,204.91	17,344.24	13,362.51
4092	Interest	243,479.91	6,317.51	113,365.05		6,875.04					67,803.22
4095	Individual Gifts & Bequests	84,894.89	23,204.89	46,225.00		5,000.00	10,465.00				
4096	Designated - Individual Gifts & Bequests	6,774.11	1,158.06				4,423.05				
4096	Miscellaneous	10,263.00	10,263.00								
4099	Schwan Program	350,000.00	233,121.66			59,315.74	57,562.60				
4201	Thrivent	78,900.00	20,300.00			58,600.00					
4301	Estates/Trusts	31,046.95	17,682.32								
4500	Designated - Estates/Trusts	40,000.00					40,000.00				
4501	Memorials	780.00	780.00								
4600	Designated - Memorials	200.00					200.00				
4601	Helping Hands	244,210.88					244,210.88				
4920	Registration/Fees	36,428.66	36,428.66								
4921	Subscriptions	53,927.68	53,927.68								
4922	Sale of Publications	19,883.39	19,883.39								
4927	Royalties	494.00	494.00								
4928	FM Vehicle Use	2,790.08					2,790.08				
4929	Services Provided	1,489.29	1,489.29								
4930	Seminary Salary Reimbursement	10,000.00	10,000.00								
4948	Permanent Transfers Unrestricted	469,097.52	57,173.25			306,077.70	93,953.57				
4949	Permanent Transfers Designated	98,827.59	98,827.59								
4999	Unrealized Gain	1,955,109.42	176,816.60	83,686.62			121,819.90		134,266.03	121,257.60	93,420.46
	<b>Total Income</b>	<b>\$5,513,112.20</b>	<b>\$1,647,855.24</b>	<b>\$255,246.89</b>	<b>\$0.00</b>	<b>\$712,770.79</b>	<b>\$912,460.30</b>	<b>\$0.00</b>	<b>\$153,470.94</b>	<b>\$138,601.84</b>	<b>\$174,535.09</b>
<b>EXPENSES</b>											
5110	Salaries/Admin/Sup	\$608,929.60	\$195,729.68			\$65,803.58	\$347,396.34				
5111	Salaries/Administrative Assistant	8,340.64	8,340.64								
5120	Salaries/Clerical	32,368.15	32,368.15								
5205	Moving Expenses	18,792.02				11,973.56	6,818.46				
5210	Housing & Furnishing Allow.	125,584.41	73,029.49			52,554.92					
5211	Furlough Expense	13,687.41					13,687.41				
5214	Student Travel	1,331.90					1,331.90				
5215	School Tuition	34,661.36					34,661.36				
5216	Language/Culture Study	737.00					737.00				
5220	FICA/Medicare	5,508.82	5,508.82								

Evangelical Lutheran Synod  
Statement of Activities  
12/31/2003

Account Number	INCOME/EXPENSES (cont.)	Whipple Olson Fund 22	Foreign Missionary Fund 23	Gen Foreign Mission Fund 24	Charitable Gift Fund 25	Mission Reserve Fund 26	Mission Expansion Fund 28	75th Anniversary Fund 30	Pre School Fund 31	Celebrate 2,000 Fund 32	Donated Fund 40	Trustees Designated Fund 45
<b>INCOME</b>												
4001	Congregational Contributions									\$19,300.67		
4002	Designated - Congregational Contributions											
4011	Chargeback											
4100	Board Designated/Congregational Funding											
4947	Internal Transfer											
4200	Designated - Schwan Program											
4051	Organizational Contributions											
4052	Designated - Organizational Contributions											
4090	Investment Portfolio Income	2,888.26	29,276.46	14,370.26	21,455.91	5,141.89	74,568.47	10,831.23	251.90		18,973.46	11,500.67
4092	Interest				2.34	2,799.06	46,516.31				1.38	
4095	Individual Gifts & Bequests											
4096	Designated - Individual Gifts & Bequests									1,193.00		
4099	Miscellaneous											
4201	Schwan Program											
4301	Thrivent											
4500	Estates/Trusts											13,364.63
4501	Designated - Estates/Trusts											
4600	Memorials											
4601	Designated - Memorials											
4700	Helping Hands											
4920	Registration/Fees											
4921	Subscriptions											
4922	Sale of Publications											
4927	Royalties											
4928	FM Vehicle Use											
4929	Services Provided											
4930	Seminary Salary Reimbursement											
4948	Permanent Transfers Unrestricted									11,893.00		
4949	Permanent Transfers Designated											
4999	Unrealized Gain	20,192.53	204,678.61	100,465.87	60,431.02	35,948.16	521,325.53	75,723.69	1,761.03	264.00	132,647.92	80,403.85
	<b>Total Income</b>	<b>\$23,080.79</b>	<b>\$233,955.07</b>	<b>\$114,836.13</b>	<b>\$81,889.27</b>	<b>\$43,889.11</b>	<b>\$642,410.31</b>	<b>\$86,554.92</b>	<b>\$2,012.93</b>	<b>\$32,650.67</b>	<b>\$151,622.76</b>	<b>\$105,269.15</b>
<b>EXPENSES</b>												
5110	Salaries/Admin/Sup											
5111	Salaries/Administrative Assistant											
5120	Salaries/Clerical											
5205	Moving Expenses											
5210	Housing & Furnishing Allow.											
5211	Furlough Expense											
5214	Student Travel											
5215	School Tuition											
5216	Language/Culture Study											
5220	FICA/Medicare											

Evangelical Lutheran Synod  
 Statement of Activities  
 12/31/2003

Account Number	INCOME/EXPENSES (cont.)	Total	General Fund 1	Church Extension Fund 2	Residences & Real Estate Fund 5	Home Missions Fund 6	Foreign Missions Fund 7	Merle Aasen Estate Fund 17	President's Office Fund 19	Schwan Foreign Fund 20	Partners in the Gospel Fund 21
<b>EXPENSES (cont.)</b>											
4001	Health/Disability Insurance	\$107,335.45	\$29,314.00			\$13,086.00	\$64,925.45				
4002	Emergency Evacuation Insurance	1,644.00					1,644.00				
4011	Life Insurance	1,377.85	442.85			204.00	731.00				
4100	Dental Insurance	90.12									
4947	Tax Sheltered Annuities	31,437.44	21,608.16			3,574.56	6,254.72				
4200	Workers Compensation	2,662.00	958.07			412.86	1,291.07				
4051	Other Employee Benefits	8,033.43					8,033.43				
4052	Investment Services	97,908.11	9,056.45	4,286.38			6,239.55		6,877.04	6,210.75	4,784.95
4090	Auditor Services	10,125.00	10,125.00								
4092	Architecture Services	12,000.30				12,000.30					
4095	Legal Services	8,468.75	2,104.00			5,605.15	759.60				
4096	Other Professional Services	16,270.44	11,465.32			1,208.01	3,597.11				
4099	Printing & Publishing	85,927.00	77,061.70			148.25	6,717.05				
4201	Printing & Publishing/Book of Family Prayer	10,991.63	10,991.63								
4301	Communication Services	6,890.94	6,440.59			93.80	356.55				
4500	Postage & Parcel Services	25,095.49	25,060.82			194.20	840.47				
4501	Postage & Parcel Service - Spec Proj	78.61									
4600	Commercial Multi-Peril	5,073.00	5,073.00								
4601	Umbrella Liability	1,016.66	1,016.66								
4700	Repairs & Maintenance	7,731.67	7,731.67								
4920	Maintenance Contracts	374.39									
4921	Travel/Meals/Lodging	153,251.82	102,518.44			18,052.42	32,680.96				
4922	Travel/Meals/Lodging	16,994.93	5,607.15			11,387.78					
4927	Registration Fees	1,119.90	385.00			394.90	340.00				
4928	Leases or Rentals	6,075.11	215.11			3,500.00	2,360.00				
4929	Stipend	23,584.00	20,084.00				3,500.00				
4930	Payment to Others	88,161.13	84,561.13			3,600.00					
4946	Payment to Others Designated	141,997.84	8,744.52			40,300.00	92,953.32				
4949	Heat	1,857.29	1,857.29								
4999	Light	2,028.32	2,028.32								
	Water/Sewer/Garbage	395.22	395.22								
	Supplies & Materials	7,734.44	7,322.31			48.13	364.00				
	Supplies & Materials	3,330.74	3,330.74								
	Auto Expenses	632.90					632.90				
	Publications/Subscriptions	1,831.03	1,555.25				275.78				
5110	Books	2,692.10	534.73			500.00	1,657.37				
5111	Bldg & Acquisition/Construction	20,252.92	20,252.92								
5120	Equipment/Furniture	23,897.02	5,654.50			1,440.04	16,802.48				
5205	Equipment/Furniture Spec Project	10,896.39	10,896.39								
5210	Software/Upgrade Purchases	58.47	58.47								
5211	Vehicle Purchases	52,049.00					52,049.00				
5214	Advertising Support	5,287.78				5,287.78					
5215	Operating Support	834,887.15	239,750.60			248,416.59	348,719.96				
5216	Rent Support	7,200.00				7,200.00					
5220	Five Talents Campaign	200,000.00	200,000.00								

Evangelical Lutheran Synod  
 Statement of Activities  
 12/31/2003

Account Number	INCOME/EXPENSES (cont.)	Whipple Olson Fund 22	Foreign Missionary Fund 23	Gen Foreign Mission Fund 24	Charitable Gift Fund 25	Mission Reserve Fund 26	Mission Expansion Fund 28	75th Anniversary Fund 30	Pre School Fund 31	Celebrate 2,000 Fund 32	Donated Fund 40	Trustees Designated Fund 45
	EXPENSES (cont.)											
5225	Health/Disability Insurance											
5227	Emergency Evacuation Insurance											
5230	Life Insurance											
5232	Dental Insurance											
5240	Tax Sheltered Annuities											
5245	Workers Compensation											
5250	Other Employee Benefits											
5305	Investment Services	\$1,034.25	\$10,483.53	\$5,145.81	\$365.00	\$1,841.25	\$26,702.02	\$3,878.53	\$90.20		\$8,794.16	\$4,118.24
5310	Auditor Services											
5312	Architecture Services											
5315	Legal Services											
5317	Other Professional Services											
5320	Printing & Publishing											
5321	Printing & Publishing/Book of Family Prayer											
5330	Communication Services											
5335	Postage & Parcel Services											
5336	Postage & Parcel Service - Spec Proj											
5346	Commercial Multi-Penit											
5347	Umbrella Liability											
5350	Repairs & Maintenance											
5351	Maintenance Contracts											
5355	Travel/Meals/Lodging											
5356	Travel/Meals/Lodging											
5360	Registration Fees											
5365	Leases or Rentals											
5380	Stipend											
5390	Payment to Others											
5391	Payment to Others Designated											
5341	Heat											
5342	Light											
5344	Water/Sewer/Garbage											
5405	Supplies & Materials											
5406	Supplies & Materials											
5440	Auto Expenses											
5460	Publications/Subscriptions											
5470	Books											
5520	Bldg & Acquisition/Construction											
5530	Equipment/Furniture											
5531	Equipment/Furniture Spec Project											
5540	Software/Upgrade Purchases											
5550	Vehicle Purchases											
5605	Advertising Support											
5610	Operating Support											
5611	Rent Support											
5612	Five Talents Campaign											

**SUMMARY OF FINANCIAL ACTIVITIES BY FUND (cont.)**  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 2003

EXHIBIT IV  
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**Evangelical Lutheran Synod  
 Statement of Activities  
 12/31/2003**

Account Number		Total	General Fund 1	Church Extension Fund 2	Residences & Real Estate Fund 5	Home Missions Fund 6	Foreign Missions Fund 7	Merle Aasen Estate Fund 17	President's Office Fund 19	Schwan Foreign Fund 20	Partners in the Gospel Fund 21
	<b>INCOME/EXPENSES (cont.)</b>										
	<b>EXPENSES (cont.)</b>										
5614	Faculty Housing Allowance Support	\$84,000.00	\$84,000.00								
5615	Moving Expenses-Support	8,974.58				8,975					
5620	Interest Support	119,647.40				119,647.40					
5630	Maintenance Support	63,334.09				63,334.09					
5635	Christian Education Support	9,290.00				9,290.00					
5640	Parish Support	2,550.00	2,550.00								
5650	National Pastors Support	1,200.00					1,200.00				
5656	Vicarage Support	5,681.82				5,681.82					
5660	LYA Travel Support	5,000.00	5,000.00								
5661	Youth Retreat Grant	9,250.00	9,250.00								
5662	Continuing Education Grant	2,907.40	2,907.40								
5663	Christian Day School	41,000.00	41,000.00								
5670	Widow Support	24,277.20	24,277.20								
5671	Pastor Retirement Support	4,146.36	4,146.36								
5672	Group Term Insurance Support	2,278.94	2,278.94								
5740	Interest	111,806.08	6,403.02	105,403.06							
5820	Dues & Membership	65.00	65.00								
5830	Property Taxes/Assessments	13,096.00	13,096.00								
5888	Depreciation	21,442.95			21,442.95						
5899	Miscellaneous	(13,583.14)	(16,283.14)	1,875.00			825.00				
5910	Transfers	567,925.11	11,893.00					10,967.63	29,167.20	27,801.84	33,490.56
5999	Change in Charitable Gift Annuity	23,169.13									
	<b>Total Expenses</b>	<b>\$4,003,168.01</b>	<b>\$1,440,305.69</b>	<b>\$111,584.44</b>	<b>\$21,442.95</b>	<b>\$713,924.72</b>	<b>\$1,058,383.24</b>	<b>\$10,967.63</b>	<b>\$36,044.24</b>	<b>\$34,012.59</b>	<b>\$38,275.51</b>
	<b>Net Income</b>	<b>\$1,509,944.19</b>	<b>\$207,549.55</b>	<b>\$143,682.45</b>	<b>(\$21,442.95)</b>	<b>(\$1,153.93)</b>	<b>(\$145,922.94)</b>	<b>(\$10,967.63)</b>	<b>\$117,426.70</b>	<b>\$104,589.25</b>	<b>\$136,259.58</b>

Evangelical Lutheran Synod  
 Statement of Activities  
 12/31/2003

Account Number		Whipple Olson Fund 22	Foreign Missionary Fund 23	Gen Foreign Mission Fund 24	Charitable Gift Fund 25	Mission Reserve Fund 26	Mission Expansion Fund 28	75th Anniversary Fund 30	Pre School Fund 31	Celebrate 2,000 Fund 32	Donated Fund 40	Trustees Designated Fund 45
	INCOME/EXPENSES (cont.)											
	EXPENSES (cont.)											
5614	Faculty Housing Allowance Support											
5615	Moving Expenses-Support											
5620	Interest Support											
5630	Maintenance Support											
5635	Christian Education Support											
5640	Parish Support											
5650	National Pastors Support											
5656	Vicarage Support											
5660	LYA Travel Support											
5661	Youth Retreat Grant											
5662	Continuing Education Grant											
5663	Christian Day School											
5670	Widow Support											
5671	Pastor Retirement Support											
5672	Group Term Insurance Support											
5740	Interest											
5820	Dues & Membership											
5830	Property Taxes/Assessments											
5889	Depreciation											
5899	Miscellaneous											
5910	Transfers	\$4,656.48	\$47,199.72	\$8,811.72		\$6,229.44	\$260,873.88	\$17,462.16	\$383.04	\$10,129.17	\$30,564.36	\$68,294.9
5999	Change in Charitable Gift Annuity				23,189.13							
	Total Expenses	\$5,690.73	\$57,683.25	\$13,957.53	\$23,554.13	\$6,070.69	\$267,575.90	\$21,340.69	\$473.24	\$14,129.17	\$37,358.52	\$72,413.1
	Net Income	\$17,390.06	\$176,271.82	\$100,878.50	\$58,335.14	\$35,818.42	\$354,834.41	\$65,214.23	\$1,539.69	\$18,521.50	\$114,264.24	\$32,856.0

## NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2003

**EXHIBIT V**  
(Page 1 of 3)

(A) Summary of significant accounting policies:

The financial statements have been prepared on the accrual basis. The significant accounting policies followed are described below to improve the usefulness of the financial statements.

These financial statements are presented in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds according to their nature and purpose.

The General Fund, 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, two-thirds 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, 2003, excluding current endowment and reserve funds, library books, equipment, computers and the Schwan Retreat Center to which the college holds title to.

(C) Residences and real estate have been stated at cost or acquisition.

(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%.

**NOTES TO FINANCIAL STATEMENTS (cont.)**  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 2003

**EXHIBIT V**  
 (Page 2 of 3)

**(E) Unrestricted - Designated:**

General Fund

Special Property Assessment	\$41,016.24
Video Link	(296.37)
Christian Service	44,970.08
Pension Plan	59,602.50
World Needs	4,565.88
Evangelism	45,459.34
Publications	17,398.93
Christian Day School	65,900.76
Parish Education	43,684.05
Youth	106,099.81
Book of Family Prayer	20,120.16
Parish Evangelism Assistance	75,464.30
Project/Grants	
Stewardship	4,946.40
Deferred Giving	2,889.55
Kessel Book	6,350.93
4 Browns Court - Archives	10,441.35
President	4,152.29
Large Print Sentinel	22,406.85
Pre-School Endowment	1,990.52

Total General Fund Unrestricted - Designated \$577,143.57

Home Missions \$94,806.68

Foreign Missions \$707,909.15

Board of Trustees \$389,210.75

**Total Unrestricted - Designated** \$1,769,070.15

**(F) Unrestricted**

General Fund \$543,442.65

Residences & Real Estate \$696,332.00

Bethany Lutheran College \$27,786,608.10

Bethany Lutheran Theological Seminary \$2,731,730.99

**Total Unrestricted** \$31,758,113.74

**(G) Permanently Restricted - Evangelical Lutheran Synod Foundation**

President's Office Endowment	\$600,000.00	
Marvin & Delores Schwan Foreign		
Mission Trust Fund	600,000.00	
Partners in the Gospel		
Home Mission Fund	1,755,977.00	
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	10,000.00	
<b>Total Permanently Restricted</b>		<b><u>\$4,475,977.00</u></b>

**(H) Temporarily Restricted**

Church Extension & loan Fund	\$423,386.53
Celebrate 2000 Thank Offering	213,536.00

**Evangelical Lutheran Synod Foundation**

President's Office Endowment	\$173,653.09
Marvin & Delores Schwan Foreign	
Mission Trust Fund	94,638.64
Partners in the Gospel	
Home Missions Fund	208,311.55
Whipple-Olson-Wilson Endowment	16,216.19
Foreign Mission Seminary Endowment	178,008.57
General Foreign Mission Fund	585,399.94
Charitable Gift Annuity	132,602.70
Home Mission Reserve Fund	228,267.25
Home Mission Expansion Fund	3,591,678.93
75th Anniversary - Truth for our Youth	25,820.62
Pre-School Endowment Fund	146.96
Donated	773,519.43

<b>Total Temporarily Restricted</b>	<b><u>\$6,645,186.40</u></b>
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## Fund Description for ELS Foundation

Fund Number	Title	Description
19	Pres. Office Endowment	Original principal donated by Dorothy Arbury. \$600,000 Restricted – income only to be used to support full-time president's office.
20	M & D Schwan FM Trust  \$600,000 Permanently Restricted	First funds received by Synod from M. Schwan. Restricted. Income only to support Helping Hands program – Income to go to Helping Hands limited to amount of other donations received. e.g. – Income \$40,000; donation \$50,000 – all income to Helping Hands; Income \$40,000; donations \$30,000 – only \$30,000 to Helping Hands
21	Partners in the Gospel \$1,755,977 Permanently Restricted	Principal from special offering to be used as endowment for Home Missions – restricted – income only for Home Missions.
22	Whipple – Eleanor Wilson \$100,000 Permanently Restricted	Principal donated as endowment for Foreign Missions. Restricted – only income to be used.
23	Foreign Mission Sem Endowment \$1,000,000 Permanently Restricted	From Schwan as endowment to support seminary in South America – restricted – income only available.
24	General Foreign Missions	Principal from estates for Foreign Missions. Principle not restricted. "Fund functioning as endowment" income for Foreign Missions.
25	Charitable gift annuities	Fund established to account for charitable gift annuities of which the beneficiaries are Synod programs when the donor dies.
26	Home Mission Reserve	Original principle of \$100,000 from Schwan to serve as contingency for use by Home Missions if deficits occur. Principal can be used but never has been. Deficits have been funded from estates and other available sources.
28	Home Mission Expansion	Origin principal from Schwan and annual "match" allocation added (e.g. \$300,000). To be used for expansion program. Principal not restricted. Income and principal used to absorb annual deficits in Home Mission program. Also used for capital purposes in form of loans.
30	Truth for Youth \$410,000 Permanently Restricted	Proceeds of offering to be used as endowment for youth programs. Restricted – income only available.

## Fund Description for ELS Foundation (cont.)

32	Pre-School Endowment  \$10,000  Permanently Restricted	Donated as endowment by John Arends Restricted. Income to be used for pre-school development in missions; 1/2 for Bethany, Luverne and 1/2 ELS pre-schools. The following is taken from a letter dated June 11, 1999: "If Bethany Church does not have a pre-school in operation after ten years (2009 AD.) then all of the annual earnings from the \$10,000 will go to the schools of the ELS nationwide."
40	Donated	Endowment. Principal from estates designated for ELS without program identification. Restricted with income for general purposes.
45	Designated	"Functioning as endowment" Board of Trustees established policy of applying 2/3 of estates (given to general purposes for ELS) to "endowment" -- unrestricted -- income goes to general synod purposes with principal available for use at discretion of Board of Trustees.

**LOANS RECEIVABLE**

 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 2003

**SCHEDULE A**

	TOTAL LOANS	BALANCE 12/31/02	RECLASSIFICATIONS/ NEW LOANS 2003	PAID 2003	TOTAL PAID	BALANCE 12/31/03
<b>Church Extension Loan (Fund 02)</b>						
Bethany, Port Orchard, Washington (Construction)	\$450,000.00	\$450,000.00	\$0.00	\$450,000.00	\$450,000.00	\$0.00
Faith - Oregon, Wisconsin:						
Church	155,500.62	97,278.14	0.00	5,179.08	63,401.56	92,099.06
Parsonage	85,143.02	16,183.22	0.00	16,183.22	65,143.02	0.00
Family of God - Fort Mojave, Arizona (Construction)	15,000.00	0.00	15,000.00	0.00	15,000.00	15,000.00
Good Shepherd, Richardson, TX	384,977.59	139,999.28	0.00	0.00	244,978.31	139,999.28
Grace - Crookston, Minnesota	63,946.76	28,685.03	0.00	3,381.32	38,643.05	25,303.71
Grace - Hobart, Indiana	250,000.00	190,050.78	0.00	38,429.70	95,378.92	154,621.08
Hope - West Jordan, Utah	186,203.42	150,769.20	0.00	2,230.45	37,664.87	148,538.75
Peace - Kissimmee, Florida	414,408.72	303,824.79	0.00	4,413.38	115,197.31	299,211.41
Redeemer - Scottsdale, Arizona (Construction)	22,000.00	10,000.00	0.00	10,000.00	22,000.00	0.00
Resurrection - Winter Haven, Florida	479,322.97	324,787.74	0.00	4,232.85	158,768.08	320,554.89
Saved by Grace - Gresham, Oregon	326,953.69	233,448.25	0.00	233,446.25	326,953.69	0.00
Saved by Grace - Medford, Oregon	120,382.00	0.00	0.00	112,844.53	112,844.53	7,537.47
Trinity - Sebastian, Florida	180,000.00	171,373.75	0.00	5,890.39	14,516.64	165,483.36
	<u>\$3,113,838.79</u>	<u>\$2,119,198.18</u>	<u>\$15,000.00</u>	<u>\$886,231.17</u>	<u>\$1,760,489.78</u>	<u>\$1,368,349.01</u>
<b>Home Missions (Fund 6)</b>						
Lighthouse Bible Baptist (Indian Landing Lutheran)	<u>\$99,814.32</u>	<u>\$99,814.32</u>	<u>\$0.00</u>	<u>\$1,108.68</u>	<u>\$1,108.68</u>	<u>\$98,705.64</u>
<b>Agency Fund (Fund 09)</b>						
New Covenant (Hiawatha Lutheran)	<u>\$80,000.00</u>	<u>\$22,616.99</u>	<u>\$0.00</u>	<u>\$901.04</u>	<u>\$58,284.05</u>	<u>\$21,715.95</u>
<b>Evangelical Lutheran Synod Foundation</b>						
<b>Partners in the Gospel (Fund 21)</b>						
Abiding Word - Bowling Green, Ohio (Construction)	\$217,487.00	\$217,487.00	\$243,789.32	\$461,276.32	\$461,276.32	\$0.00
Christ - Windsor, California	70,000.00	63,576.93	0.00	3,111.26	\$9,534.33	60,465.67
Family of God - Rivera, Arizona	127,800.00	58,422.11	0.00	2,620.65	\$71,998.54	55,801.46
Good Shepherd - Brownsburg, Indiana	74,500.00	17,638.95	0.00	4,459.07	\$61,320.12	13,179.88
Peace Lutheran - North Mankato, Minnesota:					\$0.00	
Land	325,000.00	294,200.82	0.00	294,200.82	\$325,000.00	0.00
Construction	330,609.62	330,609.62	481,475.00	812,084.62	\$812,084.62	0.00
Redeemer - Scottsdale, Arizona	<u>308,062.44</u>	<u>225,080.09</u>	<u>0.00</u>	<u>18,867.28</u>	<u>\$101,849.63</u>	<u>206,212.81</u>
	<u>\$1,453,459.06</u>	<u>\$1,207,015.52</u>	<u>\$725,264.32</u>	<u>\$1,596,620.02</u>	<u>\$1,843,063.56</u>	<u>\$335,659.82</u>
<b>Home Mission Reserve (Fund 26)</b>						
Saved by Grace - Gresham, Oregon	<u>\$97,500.00</u>	<u>\$51,668.90</u>	<u>\$0.00</u>	<u>\$51,668.90</u>	<u>\$97,500.00</u>	<u>\$0.00</u>
<b>Home Mission Expansion (Fund 28)</b>						
Abiding Word - Bowling Green, Ohio	\$130,000.00	\$75,742.00	\$0.00	\$75,742.00	\$130,000.00	\$0.00
Christ the King, Green Bay, Wisconsin	200,000.00	149,540.42	0.00	149,540.42	200,000.00	0.00
Lord of Life, Holland, Michigan	180,000.00	139,403.71	0.00	139,403.71	180,000.00	0.00
Peace - Lakeland, Florida	<u>407,131.00</u>	<u>279,524.90</u>	<u>0.00</u>	<u>14,968.38</u>	<u>142,574.48</u>	<u>264,556.52</u>
	<u>\$917,131.00</u>	<u>\$644,211.03</u>	<u>\$0.00</u>	<u>\$379,654.51</u>	<u>\$652,574.48</u>	<u>\$264,556.52</u>
<b>Total Loans Receivable</b>	<u>\$5,761,743.17</u>	<u>\$4,144,524.94</u>	<u>\$740,264.32</u>	<u>\$2,916,184.32</u>	<u>\$4,413,020.55</u>	<u>\$2,088,986.94</u>

**BALANCE SHEET AND  
CHANGES IN FUND BALANCES**  
Evangelical Lutheran Synod Foundation  
December 31, 2003

**SCHEDULE B**  
Page 1 of 2

	MERLE R. AASEN ESTATE FUND 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
<b>ASSETS</b>							
Investment management accounts	\$0.00	\$773,653.09	\$694,638.64	\$1,000,973.60	\$116,216.19	\$1,178,008.57	\$585,399.94
Loans receivable from congregations (Schedule A)	0.00	0.00	0.00	335,659.82	0.00	0.00	0.00
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Notes receivable	0.00	0.00	0.00	184,000.00	0.00	0.00	0.00
Interest receivable	0.00	0.00	0.00	4,574.80	0.00	0.00	0.00
Land	0.00	0.00	0.00	441,849.70	0.00	0.00	0.00
	\$0.00	\$773,653.09	\$694,638.64	\$1,967,057.92	\$116,216.19	\$1,178,008.57	\$585,399.94
Due from (to) other funds	\$0.00	\$0.00	\$0.00	(\$870.03)	\$0.00	\$0.00	\$0.00
<b>TOTAL ASSETS</b>	<b>\$0.00</b>	<b>\$773,653.09</b>	<b>\$694,638.64</b>	<b>\$1,966,187.89</b>	<b>\$116,216.19</b>	<b>\$1,178,008.57</b>	<b>\$585,399.94</b>
<b>LIABILITIES</b>							
Accounts Payable	\$0.00	\$0.00	\$0.00	\$1,899.34	\$0.00	\$0.00	\$0.00
Charity Gift Annuity Payable	0.00	0.00	0.00	0.00	0.00	0.00	0.00
<b>TOTAL LIABILITIES</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$1,899.34</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>
<b>FUND BALANCES</b>							
Balance 12/31/2002							
Permanently Restricted	\$0.00	\$600,000.00	\$600,000.00	\$1,755,977.00	\$100,000.00	\$1,000,000.00	\$0.00
Temporarily Restricted	10,967.63	56,226.39	0.00	72,051.97	0.00	1,736.75	484,521.34
Unrestricted	0.00	0.00	(9,950.61)	0.00	(1,173.87)	0.00	0.00
<b>TOTAL</b>	<b>\$10,967.63</b>	<b>\$656,226.39</b>	<b>\$590,049.39</b>	<b>\$1,828,028.97</b>	<b>\$98,826.13</b>	<b>\$1,001,736.75</b>	<b>\$484,521.34</b>
Add:							
Income - Net	\$0.00	\$0.00	\$0.00	\$67,752.12	\$0.00	\$0.00	\$0.00
Investment Portfolio Income	0.00	19,204.91	17,344.24	13,362.51	2,888.26	29,276.46	14,370.26
Investment Services	0.00	(6,877.04)	(6,210.75)	(4,784.95)	(1,034.25)	(10,483.53)	(5,145.81)
Annuity amortization	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Distributions	(10,967.63)	(29,167.20)	(27,801.84)	(33,490.56)	(4,656.48)	(47,199.72)	(8,811.72)
Market value gains (losses)	0.00	134,266.03	121,257.60	93,420.46	20,192.53	204,678.61	100,465.87
<b>TOTAL</b>	<b>(\$10,967.63)</b>	<b>\$117,426.70</b>	<b>\$104,589.25</b>	<b>\$136,259.58</b>	<b>\$17,390.06</b>	<b>\$176,271.82</b>	<b>\$100,878.60</b>
Balance 12/31/2003							
Permanently Restricted (Note G)	\$0.00	\$600,000.00	\$600,000.00	\$1,755,977.00	\$100,000.00	\$1,000,000.00	\$0.00
Temporarily Restricted (Note H)	0.00	173,653.09	94,638.64	208,311.55	16,216.19	178,008.57	585,399.94
Unrestricted - Designated (Note E)	0.00	0.00	0.00	0.00	0.00	0.00	0.00
<b>TOTAL</b>	<b>\$0.00</b>	<b>\$773,653.09</b>	<b>\$694,638.64</b>	<b>\$1,964,288.55</b>	<b>\$116,216.19</b>	<b>\$1,178,008.57</b>	<b>\$585,399.94</b>
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$0.00</b>	<b>\$773,653.09</b>	<b>\$694,638.64</b>	<b>\$1,966,187.89</b>	<b>\$116,216.19</b>	<b>\$1,178,008.57</b>	<b>\$585,399.94</b>

## BALANCE SHEET AND

## CHANGES IN FUND BALANCES (cont.)

Evangelical Lutheran Synod Foundation  
December 31, 2003

## SCHEDULE B

Page 2 of 2

	CHARITABLE GIFT ANNUITY FUND 25	HOME MISSION RESERVE FUND 26	HOME MISSION EXPANSION FUND 28	75TH ANNIVERSARY TRUTH FOR OUR YOUTH FUND 30	PRE-SCHOOL ENDOWMENT FUND 31	DONATED FUND 40	BOARD OF TRUSTEES DESIGNATED FUND 45	TOTAL - ALL FUNDS
<b>ASSETS</b>								
Investment management accounts	\$415,257.01	\$228,267.25	\$3,214,309.90	\$435,820.62	\$10,146.96	\$763,455.05	\$389,210.75	\$9,805,357.57
Loans receivable from congregations (Schedule A)	0.00	0.00	264,556.52	0.00	0.00	0.00	0.00	\$600,216.34
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	\$0.00
Notes receivable	11,000.00	0.00	0.00	0.00	0.00	10,000.00	0.00	\$205,000.00
Interest receivable	185.34	0.00	0.00	0.00	0.00	64.38	0.00	\$4,824.52
Land	0.00	0.00	112,812.51	0.00	0.00	0.00	0.00	\$54,662.21
	\$426,442.35	\$228,267.25	\$3,591,678.93	\$435,820.62	\$10,146.96	\$773,519.43	\$389,210.75	\$11,170,060.64
Due from (to) other funds	(\$135,398.34)	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(\$135,268.37)
<b>TOTAL ASSETS</b>	<b>\$291,044.01</b>	<b>\$228,267.25</b>	<b>\$3,591,678.93</b>	<b>\$435,820.62</b>	<b>\$10,146.96</b>	<b>\$773,519.43</b>	<b>\$389,210.75</b>	<b>\$11,033,792.27</b>
<b>LIABILITIES</b>								
Accounts Payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,899.34
Charity Gift Annuity Payable	158,441.31	0.00	0.00	0.00	0.00	0.00	0.00	158,441.31
<b>TOTAL LIABILITIES</b>	<b>\$158,441.31</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$160,340.65</b>
<b>FUND BALANCES</b>								
Balance 12/31/2002								
Permanently Restricted	\$0.00	\$0.00	\$0.00	\$410,000.00	\$10,000.00	\$0.00	\$0.00	\$4,475,977.00
Temporarily Restricted	74,267.56	192,448.83	3,236,844.52	0.00	0.00	659,255.19	0.00	4,788,320.18
Unrestricted	0.00	0.00	0.00	(39,393.61)	(1,392.73)	0.00	356,354.75	304,443.93
<b>TOTAL</b>	<b>\$74,267.56</b>	<b>\$192,448.83</b>	<b>\$3,236,844.52</b>	<b>\$370,606.39</b>	<b>\$8,607.27</b>	<b>\$659,255.19</b>	<b>\$356,354.75</b>	<b>\$9,568,741.11</b>
Add:								
Contributions - net	\$2.34	\$2,799.06	\$46,516.31	\$0.00	\$0.00	\$1.38	\$13,364.63	\$130,435.84
Income	21,455.91	5,141.89	74,568.47	10,831.23	251.90	18,973.46	11,500.67	239,170.17
Investment Services	(365.00)	(1,841.25)	(26,702.02)	(3,878.53)	(90.20)	(6,794.16)	(4,118.24)	(78,325.73)
Annuity amortization	(23,189.13)	0.00	0.00	0.00	0.00	0.00	0.00	(23,189.13)
Distributions	0.00	(6,229.44)	(260,873.88)	(17,462.16)	(383.04)	(30,564.36)	(68,294.91)	(545,902.94)
Market value gains (losses)	60,431.02	35,948.16	521,325.53	75,723.69	1,761.03	132,647.92	80,403.85	1,582,522.30
<b>TOTAL</b>	<b>\$58,335.14</b>	<b>\$35,818.42</b>	<b>\$354,834.41</b>	<b>\$65,214.23</b>	<b>\$1,539.69</b>	<b>\$114,264.24</b>	<b>\$32,866.00</b>	<b>\$1,304,710.51</b>
Balance 12/31/2003								
Permanently Restricted (Note G)	\$0.00	\$0.00	\$0.00	\$410,000.00	\$10,000.00	\$0.00	\$0.00	\$4,475,977.00
Temporarily Restricted (Note H)	192,602.70	228,267.25	3,591,678.93	25,820.62	146.96	0.00	0.00	6,008,263.87
Unrestricted - Designated (Note E)	0.00	0.00	0.00	0.00	0.00	0.00	389,210.75	389,210.75
<b>TOTAL</b>	<b>\$192,602.70</b>	<b>\$228,267.25</b>	<b>\$3,591,678.93</b>	<b>\$435,820.62</b>	<b>\$10,146.96</b>	<b>\$773,519.43</b>	<b>\$389,210.75</b>	<b>\$10,873,451.62</b>
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$291,044.01</b>	<b>\$228,267.25</b>	<b>\$3,591,678.93</b>	<b>\$435,820.62</b>	<b>\$10,146.96</b>	<b>\$773,519.43</b>	<b>\$389,210.75</b>	<b>\$11,033,792.27</b>

**MORTGAGES PAYABLE**  
Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2003

**SCHEDULE C**

PAYEE	Congregation	Type of Note	12/31/02	Additions	Subtractions	12/31/03	2004	2005	2006	2007	2008	2009	Thereafter
Thrivent	Saved by Grace - Gresham, OR	6.125% - Long term	\$233,676.49	\$0.00	\$233,676.49	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Thrivent	Peace - Kossminsee, FL	8.000% - Long term	196,187.63	0.00	14,582.95	181,625.07	14,605.83	15,818.12	17,131.00	18,552.87	20,092.73	21,760.45	73,664.07
Marvin M. Schwan's Charitable Foundation	Resurrection - Winter Haven, FL	8.000% - Long term	304,598.12	0.00	24,254.03	280,304.09	24,326.13	25,349.17	26,531.79	30,899.94	33,464.80	36,242.15	100,494.31
Sub Total			<u>\$734,422.24</u>	<u>\$0.00</u>	<u>\$272,493.03</u>	<u>\$481,929.16</u>	<u>\$38,931.96</u>	<u>\$42,163.29</u>	<u>\$46,662.79</u>	<u>\$49,452.81</u>	<u>\$53,557.33</u>	<u>\$58,002.60</u>	<u>\$174,159.38</u>
Marvin M. Schwan's Charitable Foundation	Grace - Hobart, IN	7% - Demand Promissory	\$220,433.70	\$0.00	\$11,911.82	\$208,521.88							
Marvin M. Schwan's Charitable Foundation	Hope - W Jordan, UT	7% - Demand Promissory	145,032.03	0.00	12,455.41	132,576.62							
Marvin M. Schwan's Charitable Foundation	Trinity - Sebastian, FL	7% - Demand Promissory	172,304.36	0.00	5,257.10	167,047.26							
Sub Total			<u>\$537,770.09</u>	<u>\$0.00</u>	<u>\$29,624.33</u>	<u>\$508,145.76</u>							
Total			<u>\$1,272,192.33</u>	<u>\$0.00</u>	<u>\$302,117.41</u>	<u>\$970,074.92</u>							

## Foreign Missions 2003

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	Special Services	Average Attendance	Sunday Services	Average Attendance	CDS Enrollment	CDS Teachers	Sunday School	Bible Study	Teachers		VBS	Camp	Lutheran High School/College	College Students	
Evangelical Lutheran Synod of Peru:																											
Cono Sur de Lima																											
1	San Gabriel Norte-Dios es Mi Rey	A. Robles (p)	61	37	4				584						35	41			37	19	1	30					3,000
2	San Gabriel Sur-Jesus mi Salvador	G. Ocrospoma (v)	32	23	10				2	213					48	15			8	11	3	35					5,000
3	Villa Solidaridad	A. Robles (p)	21	9	4					122					48	23				15		30					
4	Villa El Salvador	S. Melendez (v)	13	4	2										49	14				8		10					
5	Comunidad Terapéutica "Emmanuel"	F. Liñan (v)	3	5					1						25	64											
	Otros		33	16											32	7			9	8		9					
Cono Norte de Lima																											
6	Los Angeles del Señor	G.Ocrospoma (v)	13	9	3					140			1	35	48	13			17	12	2	35					3,000
7	Año Nuevo - Jesús Redentor	G. Rivas (v)	97	58	6					340			2	88	48	37			41	24	6	98					25,000
8	Tahuantinsuyo	A. Rosario (p)	30	20	5					146					48	14			13	13	2	25					
Callao																											
9	Reynoso	R. Berrospid (p)	101	53	27	1			2	1443			2	83	48	62			25	16	3	65					15,000
	Otros		0	0																							
Lima																											
10	Santa Beatriz	Misioneros	31	19	5	3			1	338	3		3	358	48	28				17							60,000

11	San Martín de Porres	A.Vilchez (v)	14	7	4									48	16			12	15	1	23				
	Otros		27	17										10	6										
<b>Panamericana Norte</b>																									
12	Ancón-Cristo Rey	B. Capulán (v)	31	21	5	1			4	142				49	20			35	12	2	40				1,600
13	Puente Piedra-Santísima Trinidad	A. Rosario (p)	71	36	7				5	348			2	115	49	22		26	16	2	105				8,000
14	Zapallal-Jesús Pan de Vida	J. Estrada (e)	35	26	8				1	129					48	31		33	22	2	90				2,000
	Los Cedros, Ventanilla-Arcángel Gabriel	G. Asto (e)	14	9	2					204					48	21		30	17	2	67				100
<b>Provincias de Lima</b>																									
18	Huacho	O.Fernandez (p)	36	22	7	2			2	6	253				48	15		11	12	1	15				
19	Cañete	A.Robles (p)	19	9	1						20				20	16			10						
20	Chancay-Huaral	O.Fernandez (p)	27	19	7						413				12	15		12	10	1	10				
21	Barranca	G.Rivas (v)	6	6						6	12				24	19		25	38	2	30				
22	Cochas	O.Fernandez (p)	8	6	1						4				48	13		7	5	1					
<b>Bolognesi de Ancash</b>																									
23	Chiquián	F.Convercio (p)	36	32	12	1			2	157			1	68	52	18		15	29	1	35				4,000
24	Llamarca	F.Convercio (p)	53	41	10					220			1	52	52	24		15		2	39				2,500
25	Pacllón	F.Convercio (p)	126	79	24	5			2	439			1	98	52	35		20	56	3	45				4,000
26	Pocpa	F.Convercio (p)	26	17	5				2	159			1	65	31	24			68	1	20				1,000
	Otros		32	8	1																				
<b>Ancash</b>																									
27	Chimbote-Cristo Vive	S.Gutierrez (p)	49	23	7	2				409					52	34		17	24	2	30				9,500
28	Huaraz	E. Convercio (v)	22	5	10					32					22	18		19	18	1	25				
29	Vista Alegre, Coris	F.Lozano (l)	26	23						288					52	18		35	29	2	35				2,000
30	Marque, Coris	F.Lozano (l)	17	6											52	17		12	11		43				
31	Huancayo	J.Huaranga (e)																							
<b>Otros Departamentos del Perú</b>																									
32	Cajamarca	S.Gutierrez (p)	20	16	2									17	31				28						
33	Pariahuanca	M. Chinchay (l)												24	28			30	29	1	30				
34	Tarapoto	T.Schultz (m)	36	24	9	5	1	2	4	480			1	84	48	35		30	14	1	45				
35	Pelejo	R.Rivas (v)	21	6	4										24	20		35	17	2	65				
36	Nueva	R.Rivas (v)	35			5									24	20		25	15	1	50				

[illegible]

## Chile:

[illegible]

### Thoughts of Faith:

Czech Republic:																				
1	Holy Cross	M. Grubbs	6	2			1		1	50			48	6						
2	St. Pauls	M. Grubbs	168	104		6	2	6	4	1575		1	4	111	52	78	192	15	35	
3	St. Peteris	M. Grubbs	13	5						270			12	3	52	12			13	9

(e) estudiante-student

(p) pastor

(v) vicario-vicar

(1) laico-layman

\* información del año anterior - information from previous year



# DIRECTORIES

# WISCONSIN EVANGELICAL LUTHERAN SYNOD

2929 N. Mayfair Road, Milwaukee, WI 53222  
(414) 256-3888  
www.wels.net

## 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. Thomas F. Zarling 6 Wiltshire Ct. E., Sterling, VA 20165 .....	(703) 433-1500
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. Thomas F. Zarling 6 Wiltshire Ct. E., Sterling, VA 20165 .....	(703) 433-1500
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. Theodore D. Lambert 6027 Peregrine Ct., Bremerton, WA 98312 .....	Pacific Northwest District
Rev. John R. Guse 716 Song Bird Way, Woodstock, GA 30188 .....	South Atlantic District
Rev. Vilas R. Glaeske 233 E Eldorado Dr., Scroggins, TX 75480 .....	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

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www.evangelicallutheransynod.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 President.....The Rev. Glenn R. Obenberger  
919 120<sup>th</sup> Street South, Tacoma, WA 98444  
Phones: Office 253-537-5492; Home 253-531-0777  
Fax 253-537-0172, E-mail obiwhine@aol.com

Secretary.....The 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 Administrator.....Mr. Keith Wiederhoeft  
6 Browns Court, Mankato, MN 56001  
Office: 507-344-7395; Home: 507-345-1388  
Fax 507-344-7426, E-mail keithw@blc.edu

## BOARD OF TRUSTEES

<u>2005</u>	<u>2006</u>	<u>2007</u>
Mr. Robert Brown	Rev. Karl Anderson	Mr. Donald Heiliger
Mr. Greg Griffin	Mr. Wayne Anderson	Mr. Wilbur Lieske
	Rev. John Moldstad	Mr. Leroy Meyer
		<u>2008</u>
		Rev. Craig Ferkenstad

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>2005</u>	<u>2006</u>	<u>2007</u>
Mr. Jon Bruss	Mr. Paul Chamberlin	Rev. Mark Bartels
Mr. Harold Theiste	Rev. John Moldstad Sr.	Rev. Herbert Huhnerkoch
Mr. Roland Reinholtz	Rev. J. Kincaid Smith	Rev. Kenneth Schmidt

## **Type B members**

2005  
Mr. Lyle Fahning

2006  
Rev. Joel Willitz

2007  
Dr. Willis Anthony

Advisory Members: Rev. John Moldstad  
Rev. Milton Tweit  
Rev. Lawrence Burgdorf

## **BOARDS AND COMMITTEES**

### **THE SYNOD'S VISITORS**

(2007)

Circuit 1 .....	The Rev. Joel Willitz Alt. The Rev. Charles Keeler
Circuit 2 .....	The Rev. Thomas Fox Alt. The Rev. Michael Langlais
Circuit 3 .....	The Rev. Paul Schneider Alt. The Rev. Kenneth Mellon
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. William Mack
Circuit 7 .....	The Rev. Wayne Halvorson Alt. The Rev. Thomas Rank
Circuit 8 .....	The Rev. Rolf Preus Alt. The Rev. Shawn Stafford
Circuit 9 .....	The Rev. Erwin Ekhoff Alt. The Rev. Karl Anderson
Circuit 10 .....	The Rev. Erik Gernander Alt. The Rev. Richard Waters
Circuit 11 .....	The Rev. William Stehr Alt. The Rev. Klebe Brumble
Circuit 12 .....	The Rev. James Braun Alt. The Rev. Alex Ring

### **DOCTRINE COMMITTEE**

2005  
Mr. Paul Tweit  
Rev. Thomas Rank

2006  
Rev. Wilhelm Petersen  
Mr. Allen Quist

2007  
Rev. Juul Madson  
Rev. Paul Zager

By virtue of office: President of Bethany Lutheran Seminary

## BOARD FOR HOME MISSIONS

2005  
Mr. Keith Duin  
Rev. Erwin Ekhoﬀ  
Rev. Rodney Flohr

2006  
Mr. Robert Smith  
Rev. R. Wiechmann

2007  
Rev. Daniel Basel  
Mr. Loren Meyer

## BOARD FOR FOREIGN MISSIONS

2005  
Rev. Adolph Harstad  
Mr. Marlin Goebel  
Mr. Silas Born

2006  
Mr. Harmon Anderson  
Rev. Paul Fries

2007  
Rev. Wayne Halvorsen  
Rev. William Kessel

## BOARD FOR EVANGELISM

2005  
Rev. Bradley Kerkow

2006  
Mr. Lloyd Ahlbrand  
Rev. Matthew Crick

2007  
Rev. Cory Hahnke  
Mr. Maynard Pick

## BOARD FOR EDUCATION AND YOUTH

2005  
Mr. Brian Brudvig  
Rev. Jerome Gernander  
Mr. Daniel Johnson  
Rev. Jonathan Madson  
Rev. Anthony Pittinger

2006  
Mr. Glen Hansen  
Mr. Curtis Mantey  
Rev. Alexander Ring  
Rev. Bernt Tweit

2007  
Mr. Peter Bloedel  
Rev. Charles Keeler  
Mr. Allen Labitzky  
Rev. Donald Moldstad

## BOARD FOR PUBLICATIONS

2005  
Rev. Erik Gernander  
Rev. Roger Holtz

2006  
Rev. Bradley Homan  
Mr. Howard Siewert

2007  
Mr. Robert Deering  
Mr. Paul Wold

## BOARD FOR CHRISTIAN SERVICE

2005  
Mr. Donald Heiliger  
Rev. Mark Marozick

2006  
Mr. Herb Berg

2007  
Rev. Richard Fyffe  
Mr. Joel Petersen

## COMMITTEE ON WORSHIP

2005  
Rev. Harry Bartels  
Mr. James Baxter

2006  
Rev. Mark DeGarmeaux

2007  
Rev. Dennis Marzolf  
Mr. James Olson

## BOARD FOR STEWARDSHIP

<u>2005</u>	<u>2006</u>	<u>2007</u>
Mr. Howard Hougan	Mr. Jon Natvig	Mr. Tom Oswald
Rev. David Russow	Rev. Mark Rogers	

By virtue of office: Treasurer of the Evangelical Lutheran Synod

## EQUALIZATION COMMITTEE

<u>2005</u>	<u>2006</u>	<u>2007</u>
Rev. Roger Holtz	Mr. Bryan Hayes	Mr. Ralph Miller

## COMMITTEE FOR INTEGRATING TECHNOLOGY

Appointed by the synod president

<u>2005</u>	<u>2006</u>	<u>2007</u>
Rev. Phillip Lepak	Mr. Rod Kuznicki	Mr. Dennis Behr
Mr. Mark Meyer		Mr. Christopher Johnson

By virtue of office: Vice-president of the Evangelical Lutheran Synod  
Chairman of the Board for Publications

## 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:

<u>2005</u>	<u>2006</u>	<u>2007</u>
Mr. Richard Waldschmidt	Mr. Dennis Behr	Mr. Jeff Nelson

## SYNOD REVIEW COMMITTEE

Elected Positions:

<u>2005</u>	<u>2006</u>	<u>2007</u>
Rev. Juul Madson	--	Mr. Robert Brown

Appointed by the synod president:

<u>2005</u>	<u>2006</u>	<u>2007</u>
Rev. Erling Teigen	Rev. Milton Tweit	Mr. Norman Werner

# **COMMITTEE ON NOMINATIONS FOR THE 2005 CONVENTION**

Mr. Dennis Behr	Mr. Maynard Pick	Rev. Paul Schneider
Mr. Channing Handberg	Rev. Rolf Preus	Rev. Michael Smith
Mr. Oakleigh Natvig	Rev. Alex Ring	

# **COMMITTEE ON ARCHIVES AND HISTORY**

507-344-7854

## **Elected by the Board of Trustees:**

<u>2005</u>	<u>2006</u>	<u>2007</u>
Rev. Walther Gullixson	Mr. Sigurd Lee	Mr. Norman Holte
Rev. Juul Madson	Mr. Norman Werner	Rev. Norman Madson

Archivist (pro tem): The Rev. Paul Madson  
Museum Director: The Rev. George Orvick

## **Administration:**

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
Denise Luehmann .....	507-344-7848 / dluehmann@blc.edu
Melvina Aaberg .....	507-344-7354 / maaberg@blc.edu
Mary Jane Tweit .....	507-344-7849 / mjtweit@blc.edu

years indicate expiration of current term

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# 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  
postmas@mselp.org.pe

**Mailing Address:**

Skyexpress Enterprises  
*Name of Missionary*  
6410 N.W. 82 Ave. Box 136  
Miami FL 33166

**Missionaries:**

The Rev. David Haeuser  
The Rev. Karl Kuenzel  
The Rev. Terry Schultz  
The Rev. Kurt Smith

**National Pastors:**

The Rev. Roberto Berrospid  
The Rev. Fidel Convercio  
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  
PM Box 025285  
Miami, FL 33102-5285

**Missionaries:**

The Rev. Timothy Erickson  
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  
contact@tof.org  
www.tof.org

## EXECUTIVE DIRECTOR:

Mr. Kermit Traska

## DEVELOPMENT DIRECTOR:

Rev. Ronald Muetzel

## BOARD OF DIRECTORS:

Mr. Daniel Browning	Mr. Gerald Perrine
Mr. David Ewert	The Rev. John Petersen
Mr. Paul Fick	Rev. Paul Schneider, president
Rev. John Lawrenz	Mr. Mark Schwan
Mr. Leroy Meyer, treas.	Mr. Tom Vik
Rev. Geroge Orvick, vice-pres.	Mr. Dick Waldschmidt

## CZECH REPUBLIC:

### Mailing Address:

St. Paul's Lutheran Church and The  
School of Martin Luther  
Skolni Namesti 1  
31805 Plzen  
Czech Republic  
Tel/Fax: 011-420-37-738-0754

### Pastors:

The Rev. Mark Grubbs  
The Rev. Matthew Luttman

### Teachers:

Mr. Ryan Finkbeiner  
Mrs. Mary Grubbs  
Mr. Paul Kelm  
Mrs. Nancy Luttman  
Mrs. Lisa Finkbeiner

## 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  
aai@latnet.lv

### Confessional Lutheran Church of Latvia:

The Rev. Uldis Alpe  
The Rev. Gundars Bakulis  
The Rev. Karlis Bush  
The Rev. Aigars Dabolins  
The Rev. Uldis Fandejevs  
The Rev. Janis Gaisins  
The Rev. Didzia Melkis  
The Rev. Egons Mudulis  
The Rev. Ilars Plume  
The Rev. Ivo Sildeg  
The Rev. Ugis Sildeg

## UKRAINE: (continued)

## **UKRAINE:**

### **Mailing Addresses:**

#### **Kyiv:**

The Rev. Wayne Borgwardt  
Vul. Horkogo, 103-a, kv.48  
03150 Kyiv  
Ukraine  
Tel./Fax 011-380-44-1320  
borgway@sab.wels.net

Ukrainian Lutheran Church  
14 Velyka Vasylkivska St.  
Kv #15  
01004 Kiev  
Ukraine  
Tel. 011-380-44-234-0800  
Fax 011-380-44-235-7721

#### **Ternopil:**

The Rev. David Jay Webber  
The Rev. Roger Kovaciny  
St. Sophia Seminary  
Lyuterans'ka Bohoslovs'ka  
Seminariya  
Vul. Zbaraz'ka 29A  
46002 Ternopil  
Ukraine  
Tel. 011-380-35-225-7613  
Fax 011-380-35-222-8567

#### **Gift of Life**

Nickolas & Kerry Laper  
Yaremchuka St. 6  
46000 Ukraine  
Tel/Fax. 011-380-35-253-7965  
giftoflife@tr.ukrtel.net

## **National Pastors in Ukraine:**

The Rev. V'yacheslav Horpynchuk  
The Rev. Pavlo Bohmat  
The Rev. Serhiy Borsch  
The Rev. Olexander Dich  
The Rev. Yuriy Fizer  
The Rev. Andriy Honcharuk  
The Rev. Taras Kokovskiy  
The Rev. Vadim Kolesnik  
The Rev. Oleh Okruhin  
The Rev. Oleksiy Onufriychuk  
The Rev. Pavlo Oskolov  
The Rev. Viktor Paschenko  
The Rev. Serhiy Romanyuk  
The Rev. Olexandr Simashko  
The Rev. Serhiy Somin  
The Rev. Olexandr Sonne  
The Rev. Oleh Stetsiuk  
The Rev. Oleh Yukhymenko  
The Rev. Oleksandr Zonne  
The Rev. Serhiy Zuyev  
The Rev. Vadim Zinchenko

## **MOLDOVA:**

### **Mailing Address:**

The Rev. Vladimir Moser  
Evangelical Lutheran Church  
in the Republic of Moldova  
(ELCRM)  
Str. Fedico 36, ap. 13  
Tiraspol  
Moldova  
Phone: 011-373-33-52-630  
info@elcrm.com

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## OTHER ADDRESSES

---

### **CROSS STITCH**

Contact: The Rev. Steven Petersen

### **ELS HISTORICAL SOCIETY**

Contact: The Rev. Erling Teigen

### **EVANGELICAL LUTHERAN SYNOD FOUNDATION**

Contact: The Rev. Richard Wiechmann

### **FAITH MISSION SOCIETY**

Contact: Mr. Marlin Goebel (989) 842-4505

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

### **LUTHERAN MISSION OF SALVATION—INDIA (LMSI)**

Contact: The Rev. Steven Petersen

### **MARVIN M. SCHWAN RETREAT & CONFERENCE CENTER**

N10884 Hoinville Road, Trego, Wisconsin 54888

Contact: (715) 466-6300 or (800) 577-4848

fax: (715) 466-6306 [www.schwancenter.org](http://www.schwancenter.org)

### **MISSIONS ADVANCEMENT PROJECT (MAP)**

Contact: Mr. Greg Griffin (608) 249-6760,

1415 Burning Wood Way, Madison, WI 53704

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## AREA HIGH SCHOOLS

---

### **ARIZONA LUTHERAN ACADEMY**

6036 S 27<sup>th</sup> 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 260<sup>th</sup> St, Des Moines, WA 98198 (253) 946-4488

### **KETTLE MORAIN 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 561<sup>st</sup> Ave, New Ulm, Minnesota 56073 (507) 354-6851

### **SAINT CROIX LUTHERAN HIGH SCHOOL**

1200 Oakdale Ave, St. Paul, MN 52118 (651) 455-1521

### **SOUTHERN LUTHERAN ACADEMY**

4440 Spurgeon Drive; Mulberry, FL 33860 (863) 816-8861

### **WEST LUTHERAN HIGH SCHOOL**

3350 Harbor Lane N, Plymouth, MN 55447 (763) 509-9378

---

# BETHANY LUTHERAN COLLEGE

700 Luther Drive  
Mankato, Minnesota 56001  
507-344-7000  
800-944-3066  
Fax: 507-344-7376  
www.blc.edu

---

## ADMINISTRATIVE STAFF

<b>Bruss, Dan R.</b> President	<b>Mundahl, Daniel L.</b> Chief Administrative Officer
<b>Ausen, Orrin</b> Director of Library Media Services Education	<b>Schwartz, Lance W.</b> Director of Marketing and Public Relations
<b>Born, Silas V.</b> Coordinator of Christian Education	<b>Schloff, John M.</b> Director of Information Technology Biology/Computer Science
<b>Costello, Gregory W.</b> Chief Financial Officer	<b>Westphal, Arthur P.</b> Director of Development
<b>DeGarmeaux, Mark*</b> Chaplain Religious Studies	<b>Westphal, Donald, M.</b> Dean of Admissions/ Sports Information Director
<b>Jaeger, Lois A.</b> Fine Arts Director	<b>Wiechmann, Jean K.</b> Registrar
<b>Jaeger, Steven C.</b> Vice President for Student Affairs	<b>Woodley, Derek</b> Athletic Director
<b>Manthe, Theodore E.</b> Dean of Student Services Education	<b>Younge, Jeffrey W.</b> Financial Aid Director
	<b>Younge, Ronald J.</b> Vice President for Academic Affairs

## PROFESSIONAL STAFF

<b>Bartscher, Ellen</b> Database Specialist	<b>Marzinske, Todd R.</b> Network Manager
<b>Buch, Ryan D.</b> Admissions Counselor	<b>Meyer, Mark S.</b> Director Academic Computing Computer Applications/Education
<b>Ewert, Julie A.</b> Library Public Services	<b>Miller, Ralph L.</b> Director of Accounting
<b>Forsberg, Kathy L.</b> Library Technical Services	<b>Moldstad, Jon</b> Director of Security
<b>Grunzke, Bruce</b> Information Technology/ Help Desk	<b>Norris, David J.</b> Coordinator of Publications
<b>Hayes, Bukata O.</b> Multicultural Center Coordinator	<b>Proeber, Abigail</b> Admissions Counselor
<b>Hopp, Tina M.</b> Residential Life	<b>Roth, Jay L.</b> International Student Director/ Internship Director
<b>Johnson, Christopher T.</b> Studio Director Communication	<b>Shubert, Lisa A.</b> Director Administrative Computing
<b>Loge, Linda S.</b> Associate Dean of Admissions	<b>Wold, Paul</b> Bookstore Manager

## FACULTY

- Bloedel, Peter J.**  
Theatre
- Boubel, John**  
History
- Browne, Polly**  
Education
- Buelow, Ronald**  
Mathematics
- Bukowski, William**  
Art
- Czer, Ramona**  
Communication/English
- Harstad, Mark\***  
Hebrew/Religious Studies
- Heins, Chad**  
Biology
- Johnson, Lars**  
Communication/English
- Jones, Lyle**  
Physical Education
- Jones, Lynette**  
Education/Health
- Kessel, William\***  
Sociology/Religious Studies
- Kuster, Matthew**  
Biology/Physical Education
- Kuster, Tom\***  
Communication
- Lo, Adrian**  
Music
- Loging, Jon**  
Communication
- Lussky, Patty**  
Health
- Luttmn, Aaron**  
Mathematics
- MacPherson, Ryan**  
History/Philosophy
- Marzolf, Dennis\***  
Music
- Metzger, Daniel\***  
German/Religious Studies
- Moldstad, Janet**  
Business
- Nissen, Angie**  
Communication
- Nissen, Jonas**  
Communication
- Ouren, Eric**  
Art
- Overn, Andrew**  
Art
- Pipal, Rob**  
Physical Educ.
- Reagles, Steven\***  
Communication/Religious Studies
- Riehl, Matthew**  
Chemistry
- Shoop, Dean**  
Business/Accounting
- Smith, Michael\***  
Greek/Religious Studies
- Teigen, Erling\***  
Philosophy/Religious Studies
- Tollefson, Timothy**  
Music
- Wiechmann, Mark**  
Psychology
- Wiechmann, Nancy**  
Business/Computer Applications
- Woller, Eric**  
Chemistry
- Young, Tiffany**  
Physical Education/Health

\*Theologically Trained

## EMERITI

- Hilding, Arlene**
- Holte, Norman**
- Honsey, Rudolph**
- Johnson, Calvin**
- Lee, Sigurd**
- Madson, Juul**
- Meyer, Marvin**
- Petersen, Wilhelm**
- Teigen, B.W.**
- Weberg, Cynthia**

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# BETHANY LUTHERAN THEOLOGICAL SEMINARY

6 Browns Court  
Mankato, Minnesota 56001  
Tel: 507-344-7354  
Fax: 507-344-7426  
e-mail: [gschmeli@blc.edu](mailto:gschmeli@blc.edu)  
[www.blts.edu](http://www.blts.edu)

---

**Gaylin R. Schmeling**  
President  
Dean of Students  
**Adolph L. Harstad**  
Registrar

## FACULTY

**Harstad, Adolph L.**  
Biblical Theology  
Historical Theology  
Practical Theology  
**Kuster, Thomas\***  
Practical Theology  
**Marzolf, Dennis\***  
Practical Theology

**Schmeling, Gaylin R.**  
Systematic Theology  
Historical Theology  
Practical Theology  
**Smith, Michael K.\***  
Biblical Theology  
Systematic Theology  
**Teigen, Erling T.\***  
Systematic Theology

\* College professor teaching  
classes in the seminary

## EMERITI

**Honsey, Rudolph**  
**Madson, Juul B.**  
**Petersen, Wilhelm W.**

## PERIODICAL

*Lutheran Synod Quarterly*  
Editor: Gaylin R. Schmeling  
Subscription: \$15.00

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# LUTHERAN ELEMENTARY SCHOOLS and PRESCHOOLS

June 16, 2004

**Secretary of Schools** (Board for Education and Youth).....Curtis Mantey  
2985 Royalwood Place S.E., Port Orchard, WA 98367  
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: 507-344-7431, 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

Matthew Fager  
Barb Mantey  
Curtis Mantey\*  
Carol Olsen  
Lucy Rinehart  
Cathy Sharett

**Christ Ev. Lutheran Preschool**  
(Preschool Only)  
1592 S.E. Floresta Dr.  
Port St. Lucie, FL 34983  
Tel. 772-879-1353  
Marcella Lowry \*

**Concordia Preschool**  
(Preschool Only)  
3715 London Road  
Eau Claire, WI 54701-7813  
Tel. 715-834-9097  
concordi@execpc.com  
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  
Stacy Kiecker  
Sarah Smith  
Cami Sonnenburg

**Holy Cross Lutheran School**  
(Preschool through Eighth Grade)  
2670 Milwaukee Street  
Madison, WI 53704  
Tel. 608-249-3101  
Fax 608-249-0601

Patricia Becker (PT)  
Pamela Berndt  
Rebecca Clevon (PT)  
Camilla Dashcund  
Ione Ibeling  
Elizabeth Krause  
Barbara Pape (PT)  
Ryan Rathje  
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 Ekhoft  
Patricia Hoeft  
Fred Pahmeier\*  
Dawn Sauer  
Christina Westendorf

**Hope Lutheran Academic  
Christian School**

(Preschool Only)  
2930 W. 9000 S.  
West Jordan, UT 84088  
Tel. 801-569-1111  
Cindy Heinecke\*

**Jesus' Lambs at Peace**

(Preschool Only)  
2090 Commerce Drive  
North Mankato, MN 56003  
Tel. 507-385-1386  
Joslyn Moldstad\*

**King of Grace Lutheran School**

(Preschool through Eighth Grade)  
6000 Duluth Street  
Golden Valley, MN 55422  
Tel. 763-546-3131  
Fax 763-540-0028

Sheila Degner  
Joshua Gregovich  
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

Sharon Holter  
Laura Lai  
Shu-Ting Lai\*  
Anne Petersen

**Mt. Olive Lutheran School**  
(Kindergarten through Eighth  
Grade)

1123 Marsh Street  
Mankato, MN 56001  
Tel. 507-345-7927

Steven Beilke\*  
Susan Beilke  
Mary Born  
Alissa Griebel  
Kari Sehloff  
LuAnn Sting  
Miranda Umphrey  
Vacancy at time of printing

**Our Redeemer Lutheran School**

(Preschool through Eighth Grade)  
805 East Yelm Ave.  
P.O. Box 2169  
Yelm, WA 98297-9424  
Tel. 360-458-7310  
orlyelm@hotmail.com

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

Karen Klug\*  
Nancy Seymour

**Our Saviour Lutheran School**

(Preschool through Eighth Grade)  
3045 Arapaho Drive  
Lake Havasu City, AZ 86406  
Tel. 928-680-6181

Rachel Freer  
Stacey Mantey  
Timothy Schubkegel\*

**Parkland Lutheran School**  
(Preschool through Eighth Grade)  
12309 Pacific Avenue  
Tacoma, WA 98444  
Tel. 253-537-1901  
Fax 253-537-0172

Connie Davis  
Sue Jankens  
Sharon King  
Jolene McClung  
Linda Perry  
John Staab  
Alex Ring  
Chris Rogich  
Larry Rude\*  
Vacancy at time of printing

**Peace Lutheran School**  
(Kindergarten)  
3249 Windmill Point Blvd.  
Kissimmee, FL 34746  
Tel. 407-870-5965  
Barbara Huhnerkoch\*

**Precious Lambs Preschool**  
(Preschool only)  
143 Washington Street  
Oregon, WI 53575  
Tel. 608-835-3554  
Debra Lehmann\*  
Teri Schuman

**Princeton Ev. Lutheran School**  
(Preschool through Eighth Grade)  
7401 Alpha Road  
Princeton, MN 55371  
Tel. 763-389-0704  
Beverly Bentz  
Tamara Heinks  
Linda Larson  
Chad Ruzek\*

**Scarville Lutheran School**  
(Kindergarten through Eighth Grade)  
Box 20  
Scarville, IA 50473  
Tel. 641-568-3372  
Bonnie Lierman

**St. Timothy Ev. Lutheran**  
(Preschool through Fourth Grade)  
547 N. Main Street  
Lombard, IL 60148-1632  
Tel. 630-627-6790  
Beverly Frick  
Kim Gruen  
Edward Bryant\*

**Trinity Lutheran School**  
(Preschool through Eighth Grade)  
1268 Pleasant Valley Road  
West Bend, WI 53095  
Tel. 262-675-6627  
trinpvwb@nconnect.net  
Diana Borman  
Richard Brei\*  
Jeanine Heller  
Barbara Speerschneider  
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**Western Koshkonong Lutheran School**  
(Preschool through Eighth Grade)  
2632 Church Street  
Cottage Grove, WI 53527  
Tel. 608-873-6011  
Linda Marozick  
Deborah Saeger\*  
Edith Zickuhr

**The School of Martin Luther**  
(Kindergarten through Ninth Grade)  
Skolní náměstí  
131805 Plzeň, Czech Republic  
Tel. 011-420-377-387-009  
Lisa Finkbeiner  
Ryan Finkbeiner  
Mark Grubbs  
Mary Grubbs  
Paul Kelm  
Matthew Luttman\*  
Nancy Luttman

\* indicates school administrator/  
principal/director

---

# CONGREGATIONS

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## CIRCUIT 1

### FLORIDA

**Clermont-South Lake**

Clermont, FL

9:30

G. Sahlstrom

1208 Bowman St.

Mail: 2535 Rollins Ave; 34711

[www.southlake.stormlash.net](http://www.southlake.stormlash.net)

**Kissimmee-Peace**

10:00; Spanish-12:00

H. Huhnerkoch

3249 Windmill Point Blvd.

**Lakeland-Our Savior**

9:30

A. Palmquist

6920 North Socrum Loop Rd.; 33809

[www.osllakeland.com](http://www.osllakeland.com)

**Lakeland-Peace**

10:30

J. Willitz

5970 Lakeland Highlands Rd.; 33813

[www.geocities.com/](http://www.geocities.com/peacelutheranlakeland)

[peacelutheranlakeland](http://www.geocities.com/peacelutheranlakeland)

**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**

10:00

R. Fyffe

3725 Hammock Rd; 33872

**Vero Beach-Grace**

10:30

J. Petersen

1150 41st Ave.; 32960

**Winter Haven-Resurrection**

10:30

C. Keeler

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

[www.pinewoodlutheran.com](http://www.pinewoodlutheran.com)

## CIRCUIT 3

### MICHIGAN

**Alpena-Faith**

9:00

B. Schwark

233 Cavanaugh; 49707

**Detroit-St. Matthew**

10:30

L. Vinton

4981 Cabot St.

Mail: 4430 St. James Street; 48210

**East Jordan-Faith**

10:00

J. Londgren

02148 S. Wilson Rd.; 49727

**Hillman-Faith**

11:00

B. Schwark

24640 Veterans Memorial Hwy;  
49746

**Holland-Lord of Life**

10:15 (S 9:00)

D. McQuality

290 E. 18th St; 49423

**Holton-Holton**

8:30 & 11:00

P. Zager

6655 Marvin Rd.; 49425

Mail: PO Box 181, Twin Lake; 49457

**Midland-Holy Scripture**

9:00

P. Schneider

4525 West Main St.; 48640

**Rogers City-Trinity**

5:00 pm Saturday

J. Londgren

6134 US 23 North

Mail: 678940 Mile Pointe Road; 49779

**Saginaw-Gloria Dei**

8:00 & 10:45 (S 9:00)

H. Mosley Jr.

5250 Mackinaw

Mail: 3718 Mannion Rd; 48603

[www.gloria-dei-sag.com](http://www.gloria-dei-sag.com)

**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.; 43402

**Deshler-Peace**

9:30

T. Smuda

5-039 County Road G; 43516

**Weston-Grace**

10:00

J. Merseth Jr.

20425 Taylor St. Box 304; 43569

### PENNSYLVANIA

**Irwin-Zion**

10:30

B. Leonatti

351 Robbins-Station Rd.; 15642

## **CIRCUIT 4**

### **ILLINOIS**

#### **Litchfield-Faith**

9:00  
S.Schmidt  
10415 Niemanville Tr.  
Mail: P.O. Box 562; 62056  
[www.faithlitchfield.com](http://www.faithlitchfield.com)

#### **Lombard-St. Timothy**

10:15 (S 9:00)  
E. Bryant  
547 N. Main St.; 60148  
[www.sainttimothy.org](http://www.sainttimothy.org)

#### **Plainfield-Light of Life**

10:00  
P. Lepak  
530 W. Lockport Rd; Suite 206;  
60544  
[www.poemhome.org](http://www.poemhome.org)

### **INDIANA**

#### **Brownsburg-Good Shepherd**

10:15  
G. Lilienthal  
204 E. Main St

#### **Hobart-Grace**

9:00  
F. Lams  
6240 Grand Blvd  
Mail: 1031 Hickey St.; 46342

#### **Portage-Hope**

10:30  
R. Flohr  
6322 Portage Ave.; 46368

### **OHIO**

#### **Springboro-Beautiful Saviour**

9:30  
G. Smith  
70 West Central Ave.: 45066

## CIRCUIT 5

### WISCONSIN

**Cottage Grove-Abiding Shepherd**

9:00, Wed. 7:00 pm

N. Krause

535 Southing Grange-#300; 53527

[www.abidingshepherd.org](http://www.abidingshepherd.org)

**Cottage Grove-Western Koshkonong**

9:30

M. Marozick

2633 Church St; 53527

**Madison-Grace**

10:00 (S 9:00)

J. Jacobsen

1 South Rosa Rd.; 53705

[www.grace-els.org](http://www.grace-els.org)

**Madison-Holy Cross**

8:00 & 10:30, Mon. 6:30

(S 8:00 & 10:00, Mon. 6:30)

M. Bartels, B. Tweit

2670 Milwaukee St.; 53704

**Madison-Our Saviour's**

9:15, Sat. 5:30, Tue 7:00

B. Homan

1201 Droster Rd.; 53716

**Okauchee-Holy Trinity**

7:45; 10:15 (S 8:30, Thu. 7:00)

J. Madson

35181 Wisconsin Ave.

Mail: PO Box 146; 53069

[www.holytrinityokauchee.org](http://www.holytrinityokauchee.org)

**Oregon-Faith**

9:00 (S: 9:00, Thu. 7:00)

R. Lehmann

143 Washington St.; 53575

[userpages.chorus.net/faithlth](http://userpages.chorus.net/faithlth)

**Portage-St. Paul's**

9:00

W. Grimm

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

[www.trinityels.org](http://www.trinityels.org)

**Wisconsin Dells-Newport**

10:30

W. Grimm

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**

9:00

R. Otto

1504 Vine St.; 54724

#### **Clintonville-St. Paul**

10:00

R. Sawall

31 N. Park St

Mail: P.O. Box 115; 54929

[www.stpaulsclintonville.org](http://www.stpaulsclintonville.org)

#### **Eau Claire-Ascension**

9:00; Mon. 6:30

P. Sullivan

1500 Peterson Ave.; 54703

#### **Eau Claire-Concordia**

8:00; 10:30 (S 9:00; Mon. 7:00)

F. Theiste

3715 London Rd.; 54701-7813

#### **Eau Claire-Pinehurst**

9:00; Mon. 6:30

M. Rogers

3304 Fern Ct.; 54703

Lkd. from:

[www.aroundyourtown.net](http://www.aroundyourtown.net)

#### **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; 54313

#### **Iola-Redeemer**

9:00

vacant

125 North St.

Mail: 295 E. State St.; 54945

#### **Marinette-First Trinity**

8:00; 10:00 (S 9:00)

E.C.F. Stubenvoll, Jr.

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

vacant

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., 50436

#### **Indianola-Good Shepherd**

9:00

R. Harting

202 North Kenwood; 50125

[www.goodshepherdels.org](http://www.goodshepherdels.org)

#### **Lake Mills-Lake Mills \***

K. Hermanson

107 N. 1<sup>st</sup> 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  
[www.redeemernewhampton.org](http://www.redeemernewhampton.org)

**Newton-Grace**

9:00  
M. Hoesch  
814 1<sup>st</sup> Ave. E.  
Mail: 3219 Diamond St., Ames,  
50010-8414  
[www.gracelutherannewton.com](http://www.gracelutherannewton.com)

**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., 50478

**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  
[www.pilgrim-lutheran.net](http://www.pilgrim-lutheran.net)

**Waterville-East Paint Creek**

11:15  
H. Abrahamson  
1151 Gronna Dr.  
Mail: 2133 Sweet Ridge Rd., Harpers  
Ferry, IA 52146

**Waukon-West Paint Creek**

11:15  
H. Abrahamson  
1351 Maud Rd.  
Mail: 611 W. Court St;  
New Hampton, IA 50659

**Williamsburg-St. Timothy**

9:00  
K. Heck  
113 WRM Drive  
Mail: P.O. Box 766; 52361

**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  
101 McKinley  
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  
Vacant  
1221 Barette St.; 56716

#### **East Grand Forks-River Heights**

11:00 (S 9:00)  
R. Preus  
2214 10th Ave. NW; 56721

#### **Fertile-First Evanger**

9:00  
Vacant  
405 Washington  
Mail: Box 477; 56540

#### **Grygla-St. Petri**

8:00  
J. Abrahamson  
3 miles E, 1 mile N  
Mail: 13478 330<sup>th</sup> Ave S, Oklee  
56742

#### **Hawley-Our Savior's**

11:00  
C. Dale  
Sixth & Joseph  
Mail: Box 326, Ulen; 56585

#### **Lengby-St. Paul**

10:30  
S. Stafford  
38978 450<sup>th</sup> St SE  
Mail: PO Box 26; 56651

#### **Oklee-Oak Park**

10:00 (S 11:00)  
J. Abrahamson  
8 miles N. 4 miles E  
Mail: 13478 330<sup>th</sup> Ave S, Oklee  
56742

#### **Trail-Mt. Olive**

Sat 8:30  
J. Abrahamson  
Mail: 13478 330<sup>th</sup> Ave S, Oklee  
56742

[www.clearwaterlutheran.org](http://www.clearwaterlutheran.org)

#### **Trail-Nazareth**

1:00 pm (S 9:45 am)  
J. Abrahamson  
11 miles N. 2 miles E  
Mail: 13478 330<sup>th</sup> Ave S, Oklee  
56742

#### **Ulen-Calvary**

9:00  
C. Dale  
207 First Street NW  
Mail: PO Box 326; 56585

### NORTH DAKOTA

#### **Mayville-First American**

10:30 (S 10:00)  
A. Dethlefsen  
214 3<sup>rd</sup> Ave NE  
PO Box 541; 58257

## CIRCUIT 9

### MINNESOTA

**Apple Valley-Heritage**

10:00 (S 9:30)

K. Anderson

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**

8:45

E. Hoeft

4015 SE 115<sup>th</sup> Ave.

PO Box 796; 56222

**Cold Spring-Gloria Dei**

10:15 (S 9:00)

C. Howley

601 Red River Ave. S; 56320

**Cottonwood-English**

9:30 (S 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, Wed. 7:00

(S 8:15; 10:00, Mon 7:00)

E. Ekhoft, D. Russow

6000 Duluth St; 55422

www.kog.org

**Luverne-Bethany**

10:15

P. Fries

720 N. Kniss Ave.

Mail: 735 N Freeman Ave.; 56156

www.blc-luverne.org

**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

2090 Commerce Drive; 56003

**Princeton-Bethany**

9:00

R. Lawson

801 South Sixth St.; 55371

**Princeton-Our Savior's**

9:00

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 Grand; 64836  
users.joplin.com/faith

**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  
912 Sandalwood; 75080

**San Antonio-Faith**  
10:30  
M. Crick  
14819 Jones-Maltsberger Rd.; 78247

## CIRCUIT 11

### ARIZONA

**Fort Mohave-Family of God**  
10:15  
L. Wentzlaff  
1863 Panadaro Rd.  
Mail: PO Box 10949; 86427  
**Lake Havasu City-Our Saviour**  
8:00 & 10:30 (S 9:00, Apr-Dec)  
T. Hartwig  
3163 Maricopa Ave.; 86406  
www.citlink.net/~saviour

**Scottsdale-Redeemer**  
9:00  
K. Brumble  
7670 E. Jomax Rd.; 85262

### CALIFORNIA

**Bell Gardens-Christ the King**  
10:45  
E. Zimdars  
6541 Eastern Ave.; 90201  
**Bishop-Our Savior**  
9:30  
vacant  
162 Sneden St.; 93514  
**Escondido-St. Paul**  
10:00  
R. Lawson Jr.  
1418 Bear Valley Pkwy.; 92027  
www.ourchurch.com/member/s/  
stpaulsescondido/  
**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  
**Ukiah-Apostles**  
10:15  
M. Thompson  
710-E S State St.  
Mail: 129 Shiloh Rd; Windsor 95492  
**Windsor-Christ**  
10:15  
M. Thompson  
125 Shiloh Rd.; 95492

## CIRCUIT 12

### OREGON

**Grants Pass-Our Savior**

10:15

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

[www.reformationchurch.org](http://www.reformationchurch.org)

**Hood River-Concordia**

9:00

C. Hahnke

1107 Pine St.; 97031

**Klamath Falls-Christ**

9:30

J. Braun

127 N. Spring St.; 97601

**Medford-Faith**

10:15

T.Westendorf

1773 S Columbus Ave.

Mail: 1775 S. Columbus Ave.; 97501

**Myrtle Creek-St. Matthew**

11:00

F. Fiedler III

436 Old North Pacific Hwy; 97457

**Sutherlin-Christ**

8:30

F. Fiedler III

161 W. 2<sup>nd</sup> St

Mail: Box R; 97479

**The Dalles-Bethany**

11:00

C. Hahnke

2323 East 12th St.; 97058

### UTAH

**West Jordan-Hope**

8:00 & 10:30

A.Hamilton

2930 W. 9000 S.; 84088

### WASHINGTON

**Lakewood-Lakewood**

11:00 (S 10:00)

J.Schmidt

10202 112<sup>th</sup> St. SW; 98498

**Mt. Vernon-St. Luke**

9:00

J. Dalke

1524 E. Blackburn Rd.; 98274

**Port Orchard-Bethany**

8:15 & 11:00, Mon 7:00

A. Pittenger

151 Tremont W.; 98366

[www.bethanylutheranes.org](http://www.bethanylutheranes.org)

**Tacoma-Parkland**

8:15; 10:30, Mon. 6:30 (S 9:30; Mon.  
6:30)

South Mission Service 9:00 (S 8:00)

G. Obenberger, A. Ring; H. Bartels

12309 Pacific Ave.; 98444

**Yelm-Our Redeemer**

10:00 (S: 9:00)

V. Settje

805 Yelm Ave. E; 98497

\* Consult pastor for Service time

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Mankato, MN 56001

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Mankato, MN 56001

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## EVANGELICAL LUTHERAN SYNOD FOUNDATION

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“The Evangelical Lutheran Synod Foundation is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The Foundation is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary.”—(Adopted by the Evangelical Lutheran Synod, 1969.)

### **IS GOD'S WILL INCLUDED IN YOUR WILL?**

The Foundation is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

### **A. GIFTS AND DONATIONS OF MONEY**

The Evangelical Lutheran Synod Foundation is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of the church.

### **B. GIFTS OF REAL ESTATE AND OTHER PROPERTY**

The Foundation is ready to receive, administer, and distribute gifts of real estate, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the Foundation is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

### **C. BEQUESTS THROUGH WILLS**

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. Foundation urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts, and Memorial Gifts, may be used; and the Foundation is ready to serve you or counsel with you.

## **LEGAL FORM FOR GIFTS TO THE EVANGELICAL LUTHERAN SYNOD FOUNDATION THROUGH YOUR WILL**

*(check with your attorney)*

I give, devise and bequeath to the EVANGELICAL LUTHERAN  
SYNOD FOUNDATION (a Minnesota Corporation):

---

*(insert sum of money or description of property which sum, or  
property, or proceeds thereof)*

to be used as directed by the donor or, if no direction as to use is  
stated, as its Board of Directors may determine.

Send inquiries to:

**DEFERRED GIVING COUNSELOR  
6 Browns Court  
Mankato, Minnesota 56001**

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Evangelical Lutheran Synod: Parochial Report for the year 2003:

	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 Mohave	11	Family of God	L.Wentzlaff	86	63	20	1		2	4	428		1	52	51	14	30			16	4	16	34				69,395		147,000	57,000	
2	AZ	Lake Havasu City	11	Our Saviour	T.Hartwig	199	156	61	4	1	2	8	1,438	3	5	65	132	20	90	40	3	10	2	40	30			5	265,000	18,000	1,500,000	280,000	
3	AZ	Scottsdale	11	Redeemer	K. Brumble	90	87					1	1,042		1	52	73	11	35			4	3	20					141,222	4,762	1,000,000	207,000	
4	CA	Bell Gardens	11	Christ the King	E. Zimdars	41	28	8	1			448				52	24	14	14			9	2	12	10			8	33,916	225	180,000		
5	CA	Bishop	11	Our Savior	vacant	24	22	6		1			196			52	16	14	15			2	1	22			1	32,000	2,100	750,000		18,000	
6	CA	Escondido	11	St. Paul	R.Lawson Jr.	50	34	14	2	1	2	2	611	2	2	52	34	15	21			5	2	14			1	29,595	1,576				
7	CA	Fillmore	11	Wayfarers' Chapel	L.Lanier	40	33	6					431		1	52	28	15	16				1	12	10		1						
8	CA	Irvine	11	Asian Mission	Y.Kim	65	31	24	1	4	4	5				65	2	30			13	2	20	25				42,000	65,000				
9	CA	Irvine	11	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	Ukiah	11	Apostles	vacant	29	22	9	2	1		3	96			52	23	13	22			7	2	13			2	34,689	300	6,000			
11	CA	Windsor	11	Christ*	M.Thompson	73	60	17	1			1			1	52	54	17	26			9	2	21	31			6	76,644		800,000	124,000	
12	FL	Clermont	#	South Lake	G.Sahlstrom								4			52	13	2	13					6					8,379				
13	FL	Kissimmee	1	Peace	H. Huhnkerkoch	149	117	47	8	1	2	1	1,491	1	1	52	82	15	41			12	3	20	33			6	65,869	4,257	549,524	299,047	
14	FL	Lakeland	1	Our Savior	A.Palmquist	57	54	26					626	1		52	51	17	28				1	16					63,876	6,062	300,000		305
15	FL	Lakeland	1	Peace	J. Willitz	147	108	35	3		6		558	3	2	52	66	16	38			20	4	15	54	12	1	16	72,200	7,700	500,000	275,000	501,000
16	FL	Naples	1	Our Savior	G. Schmidt	221	180	52	5		9	6	1,994	2	2	52	130	13	71			16	4	20	35	10		9	171,538	4,789	1,918,170	429,642	
17	FL	Port St. Lucie	1	Christ	M.Dale	133	91	21	4	1	1	1	1,132	1	2	52	89	14	38			35	6	16	85	3	3	107,504	6,300	700,000	74,000		

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