

2008



**Report of the
91st Annual Convention
of the
Evangelical Lutheran Synod**

Bethany Lutheran College
Bethany Lutheran Theological Seminary

Mankato, Minnesota
June 15–19, 2008



Evangelical Lutheran
Synod

REPORT OF THE
91ST REGULAR CONVENTION
OF THE
EVANGELICAL LUTHERAN SYNOD

and the

52ND ANNUAL MEETING
OF THE
BETHANY LUTHERAN COLLEGE CORPORATION

Convention Theme:
“God’s Power for Salvation”

Essayist:
The Rev. Erling Teigen

Compiled by
The Rev. Craig A. Ferkenstad, Secretary

Held at
BETHANY LUTHERAN COLLEGE
and
BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota
June 15–19, 2008

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THE CONVENTION DAY BY DAY

THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 15, 2008

The 91st Regular Convention of the Evangelical Lutheran Synod and the 52nd Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Synod Sunday Service in Trinity Chapel beginning at 3:00 p.m. The Rev. M. Bartels (Madison, Wisconsin) preached the sermon based upon Romans 8:18–23 under the theme *Christ, the Wisdom and Power of God*. The Rev. M. Brooks (Mankato, Minnesota) served as Liturgist. A Groundbreaking Ceremony for the new Academic Center followed the Service.

At 7:00 p.m. the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Three students graduated from the seminary. The Rev. D. Russow (Rogers, Minnesota) based the sermon on Romans 9:1–5 with the theme *Minister with the Passion of a Paul*. The Rev. G. Schmeling served as liturgist and the Rev. J.K. Smith represented the Board of Regents. A reception followed the service.



Brian Klebig, Harvey Boyd Longshore III, Robert Oberg

MONDAY, JUNE 16, 2008

The first working day of the 91st Regular Convention of the Evangelical Lutheran Synod and the 52nd Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted at 9:30 a.m. in Trinity Chapel. The chaplain, the Rev. Jeff Londgren (Charlevoix, Michigan) preached the sermon based on Romans 1:16 with the theme: *I am not ashamed to be part of God's Church*. Although we who make up God's Church have much of which to be ashamed because of our sinfulness we are not ashamed of our perfect, powerful and merciful God who has founded this Church. Nor are we ashamed of His powerful means of grace in the gospel which creates and maintains this Church. It is especially the fact that God is entirely responsible for our redemption in Christ and bringing our hearts to faith through the work of the Holy Spirit through the gospel in word and sacrament that brings sure hope for our salvation. This is the best message that mankind will ever hear. This is the heart and the foundation of the invisible Church. A church that is founded upon such love and such mercy from God is a church of which I am not ashamed to be called a part. And I am not ashamed to be part of the visible church such as is gathered here this week along with the greater fellowship of the CELC, that is also not ashamed of this power and mercy of God. The service included the hymns *Thy Strong Word* and *A Mighty Fortress is Our God*.

As the assembly gathered in the convention auditorium, President Moldstad led the convention in prayer.

Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. Seventy-four permanent voting members and thirty-two 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 there were eighty-five permanent voting members, forty-two permanent advisory members, and 122 delegates who had registered.

At 10:25 a.m. President Moldstad declared the 91st Annual Convention of the Evangelical Lutheran Synod and the 52nd 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. The gospel in word and sacrament is the light and life power for the restoration of our darkened souls. We are reminded of that with the convention theme taken from the book of Romans. The apostle Paul begins his well-known letter on justification with these key verses: “*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes*” (Romans 1:16). As we, as a synod, are ninety years from the time of the nostalgic meeting at Lime Creek. We face some challenges. Yet, we are convinced that all teachings in God’s word play a supportive role in showcasing the chief doctrine of Christ. That same word also is the power which sustains the church until the end of time.

President Moldstad welcomed President Mark Schroeder (Wisconsin Evangelical Lutheran Synod) who addressed the convention and brought greetings from our sister-synod expressing thankfulness for our partnership in the gospel. Prof. Thomas Nass was introduced as the official observer of the WELS and President Paul Wendland, president of Wisconsin Lutheran Seminary, also was introduced. Letters of greeting also were read from: The Rev. Mark Grubbs on behalf of the Czech Evangelical Lutheran Church, the Rev. David Lillegard, and the Rev. Gundars Bakulis on behalf of the Confessional Lutheran Church in Latvia.

The assembly reconvened at 1:00 p.m. with a devotion conducted by the Rev. M.Ernst (Columbia, Missouri). The devotion consisted of the reading of Romans 3:21–28, prayer, and the singing of the hymn *Salvation unto us has come*. Work was assigned by the chairman who also ruled that two submitted Memorials were out of order according to the guidelines for the synod and were not assigned for work.

The assembly recessed for committee meetings at 1:55 p.m. so that the Convention Committees could meet to prepare resolutions for consideration.

TUESDAY, JUNE 17, 2008

The morning devotion was conducted by the Rev. M.Luttman (Vero Beach, Florida). The theme of the morning devotion was *I am not ashamed of the power of the gospel in preaching Christ crucified*. We should not trust in our own wisdom or turn to worldly methods to bring people to Christ. Neither should we be afraid to proclaim God’s word in its truth and purity. It alone has the power to bring people to repentance and faith.

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

The convention continued with the election of the secretary of the synod. On a first ballot, the Rev. C.Ferkenstad (St. Peter, Minnesota) was elected to a four-year term as secretary of the Evangelical Lutheran Synod.

Higher Education presentations were made by President G.Schmeling on behalf of Bethany Lutheran Theological Seminary and also by President Dan Bruss on behalf of Bethany Lutheran College who gave a description of the new Academic Building which will be constructed on the campus. A presentation made by Mr. Michael Klatt on behalf of The Lutheran Home Association completed the morning session.

The afternoon devotion consisted of the singing of the hymn *Beneath the cross of Jesus* and prayer by the chaplain. The Rev. S.Petersen, president, addressed the convention on behalf of the Confessional Evangelical Lutheran Conference; after which Mr. M.Butterfield made a presentation on behalf of the Board for the Lutheran Schools of America. The remainder of the afternoon session consisted of the reports on Elementary Education and Home Missions. A Home Mission Presentation also was made by the Rev. D.Russow (Rogers, Minnesota).

The convention recessed to Trinity Chapel where the Anniversary Service was held at 5:00 p.m. The Rev. R. Pederson (Suttons Bay, Michigan) based his sermon upon 2 Timothy 4:1–5 under the theme *They Preach the Word*. Rev. Pederson stated that the men being honored have different gifts but they are all the same in that they preach the word. They preach the Law and the Gospel to their flocks as well to themselves. They preach the word even though it is not always popular. Yet that is the only way lost souls are brought to a saving faith in the forgiveness of sins that Jesus has won for them. And it is also the only way Christians grow spiritually and bear fruit. The Service included the singing of the hymn *Lord Jesus, who art come*.

An anniversary program reflecting on the fortieth anniversary of mission work in Peru was held at 7:30 p.m. in the Ylvisaker Fine Arts Center. The Rev. T. Erickson and the Rev. J. Olsen spoke.

WEDNESDAY, JUNE 18, 2008

The morning devotion was conducted by the Rev. C. Hahnke (Cold Spring, Minnesota) who based his sermon upon 1 Peter 3:18–21 under the theme *I am not ashamed of the power of the gospel in baptism*. All people face destruction because of sin. Yet Jesus turns that destruction into salvation. He stated that, in this text, the flood is the destruction while the Lord provides the ark. Where we fail, Christ has not. By inviting us to baptism, He promises us and gives us the salvation He procured for us. Being bold or unashamed goes against our sinful pride, yet the love and joy that comes from God easily draws this out. The devotion included the singing of the hymn *The power of sin no longer*.

After the normal preliminaries, President Moldstad introduced the essayist, the Rev. Erling Teigen (Mankato, Minnesota). The essayist began reading the essay, *God's Power for Salvation*.

The remainder of the morning included presentations from the ELS Giving Counselor and the Board for Evangelism. The report of the Board for Evangelism was also considered.

The Wednesday afternoon devotion consisted of a selection by the Youth Honor Choir and prayer by the chaplain.

The convention then considered the report of the Miscellaneous Committee and the Doctrine Committee. A presentation was made on behalf of the Foreign Mission Board upon this fortieth anniversary year of the establishment of mission work in Peru. Missionary Timothy Erickson also spoke. The remainder of the afternoon consisted of the consideration of the report of the Foreign Missions Committee.

The convention recessed to Trinity Chapel at 4:55 p.m. where the Memorial Service was conducted by the Rev. C. Wosje (Bishop, California). The theme of the sermon based on Luke 2:29–32 was *This world is not my home!* The message pointed out the need for everyone to have the true peace with God which Simeon had. He knew and believed the promise that God would send the Messiah. The message pointed to the fact that each of those departed servants honored, rejoiced were accepted by God because of their trust in Christ and not because there was any merit in them that brought this about. Each of them had looked forward to the day that they would be brought to their true home in heaven! The Service included the singing of the hymn *I'm but a stranger here*. A pastors' chorus sang *All men living are but mortal*.

The Communion Service was conducted in Trinity Chapel beginning at 7:30 p.m. The Rev. Daniel Larson (Saude, Iowa) was the speaker basing the sermon on Mark 8:31–35 under the theme *God's Holy Table*. In this text Jesus said, "Whoever wants to save his life will lose it, but whoever loses his life for me and for the Gospel will save it." God's Holy Table (the "Communion Board") is the place where, by eating and drinking Christ's Body and Blood for the remission of all our sins, we "lose" our own life and begin to live for Jesus. Then, strengthened by this holy food for our souls, God's Holy Table is a place where we deny ourselves and take up our cross and follow Jesus. The Rev. M. Dale (Port St. Lucie, Florida) served as Liturgist.

THURSDAY, JUNE 19, 2008

The morning devotion was conducted by the Rev. G.Haugen (Omro, Wisconsin) who based his message upon 1 Corinthians 11:23–29 with the theme I am not ashamed of the power of the Gospel in the Lord's Supper. Saint Paul reminds the Corinthians and all believers of the nature and blessings of the sacrament of Holy Communion. It is by Jesus completed work that this sacrament offers the forgiveness of sins and strength of faith. What He provides and blesses makes this meal a powerful remembrance of His work. Our Lord also gives the benefits of this meal as an opportunity for a powerful proclamation. When we commune we not only receive His victories but also confess our faith in Him. This is a united profession with all who partake with us and thus has the concern that everyone is able to examine themselves and recognize the body of the Lord. The hymn *Bread of Life* also was sung.

The morning session then continued with the reading of the essay which concluded with the singing of the Reformation hymn, *Lord Jesus Christ, with us abide*. Thanks was extended to the essayist.

The remainder of the morning session consisted of a continued discussion of the report of the Foreign Missions committee and a discussion of the synod's future relationship with Thoughts of Faith.

The Thursday afternoon devotion was conducted at 1:30 p.m. and consisted of the reading of Romans 4:18–25 and prayer by the Rev. D.Schmidt (Hartland, Minnesota). The hymn *By grace I'm saved* also was sung.

The convention then concluded its work with reports from the following committees: Foreign Missions, Elementary Education, Parish Education and Youth, Finances, Parish Services, President's Message and Report, Pastoral Conference Records, Resolutions, and Excuses.

The synod president's concluding comments reminded us that with God all things are possible. At the helm of the ship of the Church is a great God. We are not ashamed of the power of God which is the gospel of Christ. We go with our great God throughout our life and pray that He may be with us as we spread His gospel to others.

At 3:37 p.m. the president declared the 91st Annual Convention of the Evangelical Lutheran Synod and the 52nd Annual Meeting of the Bethany Lutheran College Corporation to be closed "In the Name of Father and of the Son and of the Holy Ghost. Amen."

ROLL CALL OF PERMANENT MEMBERS

Active Membership:

1. Pastors serving member congregations:

Members having the right to vote

Present: K.Anderson, M.Bartels, T.Bartels, J.Braun, M.Brooks, E.Bryant, L.Buelow, M.Crick, C.Dale, M.Dale, J.Dalke, E.Ekhoff, D.Faugstad, C.Ferkenstad, F.Fiedler, D.Finn, R.Flohr, T.Fox, P.Fries, E.Gernander, J.Gernander, W.Grimm, T.Gullixson, C.Hahnke, W.Halvorson, A.Hamilton, R.Harting, T.Hartwig, G.Haugen, K.Hermanson, T.Heyn, E.Hoeft, M.Hoesch, B.Homan, H.Huhnerkoch, J.Jacobsen, D.Jaech, C.Keeler, B.Kerkow, J.Kim, K.Kluge, N.Krause, D.Larson, P.Lepak, G.Lilienthal, J.Londgren, M.Luttman, W.Mack, J.Madson, D.McQuality, K.Mellon, J.Merseth, N.Merseth, M.Muehlenhardt, G.Obenberger, R.Otto, A.Palmquist, R.Pederson, J.Petersen, T.Rank, A.Ring, D.Russow, S.Schmeling, T.Schmeling, A.Schmidt, D.Schmidt, G.Schmidt, K.Schmidt, P.Schneider, B.Schwark, T.Skaaland, G.Smith, J.Smith, S.Sparley, S.Stafford, F.Theiste, D.Thompson, B.Tweit, S.P.Van Kampen, D.J.Webber, L.Wentzlaff, T.Westendorf, J.Willitz, P.Zager, T.Zenda

Excused: J.Abrahamson, D.Bakke, H.Gieschen, J.Krikava, F.Lams, J.Luplow, H.Mosley, A.Pittenger, J.Wilson

Absent: K. Dethlefsen, R.Holtz, B.Leonatti, W.Stehr, E.C.F.Stubenvoll, P.Sullivan, 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 teaching are in agreement with those of the Evangelical Lutheran Synod:

Advisory membership: Not having the right to vote

Present: A.Burmeister

Excused: T.Smuda

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

Advisory membership: Not having the right to vote

Present: M.DeGarmeaux, A.Harstad, M.Harstad, W.Kessel, T.Kuster, D.Moldstad, S.Reagles, G.Schmeling, M.Smith, E.Teigen

Absent: D.Marzolf

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

Advisory membership: Not having the right to vote

Present: D.Basel, J.Moldstad, S.Petersen

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, D.Oberer

Excused: M.Grubbs, J.Vogt

Absent: D.Haeuser, Y.Kim, O.Rodriguez, T.Schultz

7. Pastors emeriti:

Advisory membership: Not having the right to vote

Present: H.Abrahamson, P.Anderson, R.Carter, M.Doepl, E.Geistfeld, R.Honsey, N.Madson, P.Madson, J.Moldstad, G.Orvick, W.Petersen, J.K.Smith, R.Wiechmann, C.Wosje

Excused: R.Fyffe, D.Lillegard, D.McElwain, F.Schmugge

Absent: R.Branstad, H.Bartels, K.Brumble, J.Ehlert, J.Krueger, H.Larson, J.Schmidt, E.Stubenvoll Sr, O.Trebelhorn, L.Vinton, H.Vetter, T.Zeller

8. Teachers serving in schools of member congregations

Advisory membership: Not having the right to vote

Present: R.Brei, S.Beilke, J.Gregovich, G.Kellermann, A.Labitzky, R.Rathje, L.Stroschine, J.Young, C.Zibrowski

Excused: D.Morrison

Absent: C.Mantey, L.Rude

Inactive Membership

Advisory Membership: Not having the right to vote

Present: C.Sielaff

Excused: M.Rogers, G.Sahlstrom

Absent: A.Dethlefsen, K.Kuenzel, M.Langlais, M.Marozick, D.Meyer, V.Settje, M.Wold

Individuals:

Present: S.Born, D.Bruss, M.Meyer

Absent: N.Holte

2008 REPRESENTATIVES ELIGIBLE TO VOTE

Congregation	Address	Delegate
Abiding Shepherd	Cottage Grove, WI	
Abiding Word	Bowling Green, OH	Phil Honsey
Apostles	Ukiah, CA	
Ascension	Eau Claire, WI	
Asian Mission	Irvine, CA	
Bethany	Ames, IA	Don Schumann
		Jon Schoonmaker
Bethany	Luverne, MN	LaVern Kafka
		Gerald Winter
Bethany	Princeton, MN	Glen Hansen
		Lee Stroschine
Bethany	The Dalles, OR	Terry Nelson
Bethany	Port Orchard, WA	Randy Mitzner
		James Murphy
		Elmer J. Hackbarth
Calvary	Ulen, MN	
Center	Scarville, IA	
Christ	Windsor, CA	
Christ	Port St. Lucie, FL	Keith A. Duin
		David W. Clark
Christ	Klamath Falls, OR	Virgil Teigland
		Dale Hauck
Christ	Sutherlin, OR	Larry Brown
		Jake Young
Christ the King	Bell Gardens, CA	John Hammermeister
Christ the King	Green Bay, WI	Charles Hartwig
		Joseph Albers
Concordia	Hood River, OR	
Concordia	Eau Claire, WI	Gus Carlson
		Larry Wittwer
English	Cottonwood, MN	Dwayne Boerner
		Ray Pederson
Faith	Irvine, CA	
Faith	Litchfield, IL	
Faith	Parkersburg, IA	
Faith	East Jordan, MI	Robert Carter
Faith	Hillman, MI	
Faith	Clara City, MN	Wayne Spieker
		Victor Plante
Faith	Carthage, MO	
Faith	Medford, OR	
Faith	San Antonio, TX	
Faith	Oregon, WI	Sean Stake
		Dennis Behr
Family of God	Fort Mohave, AZ	
First	Suttons Bay, MI	Ron Johnson
First Shell Rock	Northwood, IA	

First Trinity Forest	Marinette, WI Forest City, IA	Terrence David Lowell Indvik
Gloria Dei Gloria Dei	Saginaw, MI Cold Spring, MN	Arnold H. Hamann Roger W. Dohrmann Michael Lillienthal
Good Shepherd Good Shepherd Good Shepherd	Avon, IN Indianola, IA Bloomer, WI	Eugene Lueck William Anderson Norbert Stege Don Weston
Grace	Vero Beach, FL	
Grace Grace Grace Grace	Hobart, IN Newton, IA Piedmont, MO Weston, OH	Bob Fouts Dan Weaver Rodney A. Arneson Phillip C. Yagla James Hendrickson Arvil Bartness Kent Olmanson (alt.) Wayne Karlsrud William Overn Robert W. Smith (alt.) Dwight Simmons Jeff Tillman Fred Bartel Kermit Traska Ed Finlay Dan Neumann Robert Brown
Grace	Madison, WI	
Hartland	Hartland, MN	
Heritage	Apple Valley, MN	
Holton	Holton, MI	
Holy Cross	Madison, WI	
Holy Scripture Holy Trinity	Midland, MI Okauchee, WI	
Hope Hope	Portage, IN West Jordan, UT	Steve Fraser Curt Huttzell
Immanuel Immanuel	Riceville, IA Audubon, MN	Paul Miller Leslie Just Jim Costello Christian Eisenbeis Dennis Benzing John Kantorowicz Norman Werner Harlan Levorson Orlan Lau
Jerico King of Grace	New Hampton, IA Waukon, IA	
King of Grace	Golden Valley, MN	
Lake Mills	Lake Mills, IA	
Lakewood Lime Creek Lord of Life Manchester Messiah	Lakewood, WA Lake Mills, IA Holland, MI Manchester, MN Omro, WI	Mike Buchanan

Mt. Olive	Mankato, MN	Paul Tweit Wilbur Lieske
Nazareth	Trail, MN	
New Life	Sebring, FL	
Newport	Wisconsin Dells, WI	Dennis Korth
Norseland	St. Peter, MN	Bruce Swenson Oren Olsen Nathan Kranz Kim Chervestad John Anderson Paul Nielsen
Norwegian Grove	Gaylord, MN	
Oak Park	Oklee, MN	
Our Redeemer	Yelm, WA	
Our Savior	Bishop, CA	
Our Savior	Lakeland, FL	Don Wienke James Vanesky
Our Savior	Naples, FL	
Our Savior	Grants Pass, OR	
Our Savior's	Albert Lea, MN	Donovan Hauge Benjamin Anderson
Our Savior's	Bagley, MN	
Our Savior's	Hawley, MN	
Our Savior's	Princeton, MN	Robert Soule
Our Savior's	Rosseau, MN	
Our Savior's	Amherst Jct., WI	
Our Savior's	Elderon, WI	
Our Saviour	Lake Havasu City, AZ	Cliff Cleveringa
Our Saviour's	Madison, WI	Donald Heiliger
Parkland	Tacoma, WA	Ted Hile Matthew Daniels Kenneth Meyer Hank Bobzien Jonathan E. Sawyer Norman Madson Gaylin Schmeling
Peace	Kissimmee, FL	
Peace	Lakeland, FL	
Peace	North Mankato, MN	
Peace	Jefferson City, MO	
Peace	Deshler, OH	
Pilgrim	Waterloo, IA	Mark Perlwitz
Pinehurst	Eau Claire, WI	
Pinewood	Burlington, MA	
Redeemer	Scottsdale, AZ	Norman R. Hartigan Donald Schmeissing Derwin Robinson Wallace Knutson Tom Hoyord Darrell Lawrence Dennis Bohnsack Robert Oberg (alt.) Richard Maginnis Herman Roe
Redeemer	New Hampton, IA	
Redeemer	Iola, WI	
Redeeming Grace	Rogers, MN	
Resurrection	Winter Haven, FL	
Resurrection	Coos Bay, OR	
Richland	Thornton, IA	

River Heights	East Grand Forks, MN	Dale Sorenson Paul Sorenson Scott Knutson
Rock Dell	Belview, MN	Oakleigh Natvig
Saude	Lawler, IA	Jeremy Bartels
Saved By Grace	Gresham, OR	Peter Faugstad
Scarville Synod	Scarville, IA	Erling O. Brudvig
Scriptural	Cape Girardeau, MO	
Somber	Northwood, IA	
St. John's	Frankenmuth, MI	John Voss Thomas Conzelmann
St. Katherine's	Menomonie, WI	
St. Luke	Mount Vernon, WA	Jonathan A. Dalke
St. Martin	Shawano, WI	Glenn Vander Linden Howard Waldschmidt
St. Matthew	Myrtle Creek, OR	
St. Paul	Lengby, MN	
St. Paul's	Portage, WI	
St. Timothy	Lombard, IL	Leroy Meyer Michael Butterfield George Lillegard
Trinity	Sebastian, FL	
Trinity	Calmar, IA	
Trinity	Brewster, MA	Robert Heath Paul T. Chamberlin
Trinity	Rogers City, MI	Bob Brietzke
Trinity	West Bend, WI	George Kellermann Richard Brei
Western Koshkonong	Cottage Grove, WI	Norman Thede Alfred L. Kroll
Zion	Thompson, IA	Eugene Erickson Norman Skogen
Zion	Tracy, MN	
Zion	Irwin, PA	

CONVENTION COMMITTEES

1. President's Message and Report

Rev. N. Krause
Rev. A. Ring

2. Nominating Committee

Rev. Karl Anderson
Rev. William Kessel
Rev. Steven Sparley
Rev. J. Kincaid Smith
Mr. Dennis Behr
Mr. Leroy Meyer
Mr. William Overn
Mr. Norman Werner

3. Credentials

Rev. D. Finn
Rev. K. Kluge
Mr. Keith Duin

4. Program

Rev. S. Schmeling
Rev. J. Willitz

5. Minutes

Rev. R. Harting
Rev. A. Palmquist
Mr. Allen Labitzky

6. Doctrine

Rev. D. Basel
Rev. M. Brooks
Rev. M. Crick
Rev. C. Dale
Rev. E. Ekhoﬀ
Rev. A. Hamilton
Rev. E. Hoeft
Rev. T. Kuster
Rev. K. Mellon
Rev. G. Schmidt
Rev. G. Smith
Mr. Rodney Arneson
Mr. Larry Brown
Mr. Robert Brown
Mr. David Clark
Mr. Donald Heiliger
Mr. Ted Hile
Mr. George Lillegard
Mr. Eugene Lueck

Mr. Leroy Meyer
Mr. Jim Murphy
Mr. Mark Perlwitz
Mr. Robert Soule
Mr. Norbert Stege

7. Finances

Rev. L. Buelow
Rev. W. Halvorson
Rev. M. Hoesch
Rev. J. Londgren
Rev. J. Moldstad Sr.
Rev. G. Schmeling
Rev. T. Zenda
Mr. John Anderson
Mr. Christian Eisenbeis
Mr. Ed Finlay
Mr. Paul Miller
Mr. Don Schmeissing
Mr. Dan Weaver
Mr. Jim Young

8. Higher Education

Rev. K. Anderson
Rev. M. Dale
Rev. D. Faugstad
Rev. T. Gullixson
Rev. B. Kerkow
Rev. D. Larson
Rev. M. Luttman
Rev. N. Merseth
Rev. S. Schmeling
Rev. D. Schmidt
Rev. S. Stafford
Rev. B. Tweit
Rev. T. Westendorf
Mr. Jeremy Bartels
Mr. Steven Beilke
Mr. Erling Brudvig
Mr. Michael Butterfield
Mr. Kim Chervestad
Mr. James Hendrickson
Mr. Scott Knutson
Mr. Dick Maginnis
Mr. Oren Olsen
Mr. Norman Werner
Mr. Larry Wittwer

9. Home Missions

Rev. J. Jacobsen
Rev. P. Lepak
Rev. J. Madson
Rev. M. Muehlenhardt
Rev. J. Petersen
Rev. J.K. Smith
Rev. S. Sparley
Rev. J. Willitz
Rev. P. Zager
Mr. Fred Bartel
Mr. Richard Brei
Mr. Tom Conzelmann
Mr. Jim Costello
Mr. Leslie Just
Mr. Nathan Kranz
Mr. Kenneth Meyer
Mr. Herman Roe
Mr. Don Schumann
Mr. Sean Stake
Mr. Howard Waldschmidt
Mr. Don Wienke

10. Foreign Missions

Rev. M. Bartels
Rev. E. Gernander
Rev. B. Homan
Rev. H. Huhnerkoch
Rev. D. Jaech
Rev. C. Keeler
Rev. G. Lilienthal
Rev. N. Madson
Rev. D. Moldstad
Rev. D. Russow
Rev. M. Smith
Mr. William Anderson
Mr. Dennis Benzing
Mr. Dennis Bohnsack
Mr. Roger Dohrmann
Mr. Keith Duin
Mr. Norm Hartigan
Mr. Al Kroll
Mr. Orlan Lau
Mr. Marvin Meyer
Mr. Bruce Swenson
Mr. Gerald Winter

11. Evangelism

Rev. W. Grimm
Rev. G. Haugen
Rev. K. Kluge
Rev. W. Petersen
Rev. T. Schmeling
Rev. P. Schneider
Mr. Joseph Albers
Mr. Cliff Cleveringa
Mr. Elmer Hackbarth
Mr. John Hammermeister
Mr. Robert Heath
Mr. Tom Hoyord
Mr. LaVern Kafka
Mr. Harlan Levorson
Mr. Virgil Teigland
Mr. Norman Thede
Mr. Jim Vanesky
Mr. Phillip C Yagla

12. Elementary Education

Rev. T. Bartels
Rev. J. Dalke
Rev. T. Hartwig
Rev. W. Mack
Rev. S. Petersen
Rev. T. Rank
Rev. B. Schwark
Mr. Dennis Behr
Mr. Hank Bobzien
Mr. Matt Daniels
Mr. Robert Fouts
Mr. Arnold Hamann
Mr. Charles Hartwig
Mr. Curt Huttzell
Mr. George Kellermann
Mr. Wilbur Lieske
Mr. Michael Lilienthal
Mr. Randy Mitzner
Mr. Terry Nelson
Mr. Ray Pederson
Mr. Jon Schoonmaker
Mr. Dwight Simmons

13. Youth & Parish Education

Rev. H. Abrahamson
Rev. F. Fiedler
Rev. M. Harstad
Rev. T. Heyn
Rev. D. McQuality

Rev. D. Oberer
Rev. A. Schmidt
Rev. D. Thompson
Rev. D. Webber
Mr. Arvil Bartness
Mr. Jonathan Dalke
Mr. Ron Johnson
Mr. Wayne Karlsrud
Mr. Dennis Korth
Mr. Victor Plante
Mr. Lee Stroschine
Mr. Glen Van der Linden
Mr. Paul Tweit
Mr. Don Weston

14. --

15. Parish Services

(Publications, Christian Service & Worship)

Rev. E. Bryant
Rev. M. Ernst
Rev. P. Fries
Rev. W. Kessel
Rev. P. Madson
Rev. S. Reagles
Mr. Benjamin Anderson
Mr. Dwayne Boerner
Mr. Steve Fraser
Mr. Wallace Knutson
Mr. Darrell Lawrence
Mr. Oakleigh Natvig
Mr. Paul Nielsen
Mr. Derwin Robinson
Mr. Jon Sawyer
Mr. Wayne Spieker
Mr. John Voss

16. --

17. Synodical Membership

Rev. R. Carter
Rev. M. DeGarmeaux
Rev. E. Geistfeld
Rev. R. Otto
Rev. E. Teigen
Mr. Mike Buchanan
Mr. Gus Carlson
Mr. Jack Kantorowicz
Mr. Dan Neumann
Mr. Norman Skogen

18. Miscellaneous

Rev. J. Braun
Rev. C. Hahnke
Rev. K. Hermanson
Rev. J. Merseth
Rev. G. Obenberger
Rev. R. Pederson
Rev. K. Schmidt
Rev. J. Smith
Rev. F. Theiste
Rev. S.P. Van Kampen
Rev. R. Wiechmann
Mr. Paul Chamberlin
Mr. Glen Hansen
Mr. Dale Hauck
Mr. Phil Honsey
Mr. Allen Labitzky
Mr. William Overn
Mr. Dale Sorenson
Mr. Kermit Traska
Mr. Jacob Young

19. Pastoral Conference Records

Rev. C. Wosje

20. Resolutions

Rev. T. Skaaland

21. Tellers

Rev. Dale Jaech
Rev. Michael Muehlenhardt
Rev. Daniel Oberer
Rev. Timothy Schmeling
Rev. Andrew Schmidt
Candidate Brian Klebig
Candidate Boyd Longshore
Candidate Robert Oberg

22. Chaplain

Rev. Jeff Londgren

23. Head Ushers

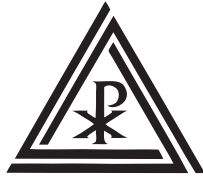
Rev. M. Ernst

24. Parliamentarians

Rev. T. Kuster
Rev. G. Orvick

25. Assistant Secretary

Rev. Michael Smith



PRESIDENT'S MESSAGE AND REPORT

PRESIDENT'S MESSAGE

Dear Pastors, Convention Delegates and Friends of our Evangelical Lutheran Synod: Greetings in the name of our risen and ascended Lord!

Have you ever experienced a severe power outage—not just the kind that lasts for an hour or two, but for many hours, even days? Some of our delegates here lived through the Northeast Blackout of August 14, 2003. We are told that 508 generating units at 265 power plants shut down, 22 of which were nuclear power plants. It was so widespread and severe that 40 million people in the US and 10 million people in Ontario were affected, and financial losses were estimated to be about \$6 billion.

A vast power outage of a different nature has affected more than finances. When sin entered the world by the fall in Eden, it was as if a huge fuse was blown on God's wonderful creation. It plunged the world into a spiritual darkness so thick that it made for tragic consequences affecting the entire population of the world for every era of history. Even today an eternal death sentence for body and soul looms over any who have not come into contact with the saving power put into effect by God himself to restore spiritual light and life to sinful humanity. That restoration of power was provided in the form of a promise back at the outage scene in the garden. Then, in the course of time, that word of promise was realized as flesh—holy flesh—in order to obtain redemption for us sinners. *“When the fullness of the time had come, God sent forth his Son, born of a woman, born under law, to redeem those who were under the law, that we might receive the adoption as sons”* (Galatians 4:4, 5).

This sin-shattering event of history—the holy life of Christ lived in the place of all people and his sacrifice at the cross making atonement for every sin—is very real; it has occurred; the verdict in God's courtroom of justice was uttered, “It is finished!” In fact, the resurrection of Christ seals this merciful act of divine justice for sinners as a done deal. But in order for this verdict to benefit needy souls such as yours and mine, it has been necessary that this be communicated through means. What means has the Holy Spirit chosen to use?—The **gospel** in word and sacrament. Here is the *light and life power* for the restoration of our darkened souls. The whole book of Romans attests to this. The apostle Paul begins his well-known letter on justification with these key verses: *“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’”* (Romans 1:16, 17).

We have the gospel! We have the good news that tells how God's own Son has conquered the power of sin, death and Satan. We tout this message by singing with the hymn writer Matthew Loy: “The Gospel shows the Father's grace / Who sent His Son to save our race. / Proclaims how Jesus lived and died / That we might thus be justified” (ELH 233:1). More importantly, Scripture itself states: “Christ Jesus ... has destroyed death and brought life and immortality to light through the gospel” (2 Timothy 1:10). But do we realize every day of our lives what a *power* this message is for souls that have been in a total blackout, a blackout—we are quick to add—of *our own* making because of our very own transgressions against God's perfect Law?

An interesting phenomenon occurred in the 2003 Northeast Blackout. In large metropolitan areas where power remained off after nightfall, some people noted that for the first time they were able to see the Milky Way with the naked eye. They could not ordinarily view the starry sky because of light pollution. In a similar way, it is only when the Law of God does its work in revealing to us exactly how dark and desperately steeped in sin we are, that we will then be able to see the brilliance of Christ's holy Gospel for our lives. The two teachings, Law and Gospel, go hand in hand. Our familiar Norwegian church father, Dr. Koren, once said: “If we preached only concerning forgiveness but no repentance, then that doctrine would neither be understood nor would it bear fruit. For without repentance there is no faith and

consequently no justification by faith and to such souls 'justification by faith' will be only an empty phrase or a soft pillow—often both.” At the same time, the delineation between each of these doctrines, Law and Gospel, must be carefully noted. Martin Luther remarked, “In offering us help and salvation as a gift and donation of God, the gospel bids us hold the sack open and have something to give us. The Law, however, gives nothing, but only takes and demands things from us.” We also recall this astute observation of Dr. Walther on the very first page of the widely used book, *The Proper Distinction Between Law and Gospel*: “The true knowledge of the distinction between Law and Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book.”

Our convention theme this year, “**God’s Power for Salvation**,” is intended to refresh us in our understanding of Law and Gospel. This study will help us devotionally for our own personal spiritual lives. It will assist us as a confessional Lutheran synod to stay focused on the way in which the life-saving gospel is to be proclaimed in the pulpit and in the classroom. But it also will remind us how to apply Law and Gospel in our conversations with those around us. Last year’s evangelism emphasis (“Declare His Praises!”) is not to be forgotten. Yet, as we think evangelism, we ultimately are thinking: clear application of Law and Gospel.

Recently in an article entitled, “Reaching Out: Luther on Missions,” Dr. Robert Kolb explains how the Law/Gospel emphasis of the great reformer lays out before us a healthy and vital backdrop in our approach to evangelism and missions. I quote the article at some length:

Luther’s distinction of Law and Gospel provides an effective framework for recognizing that our witness does not simply spout Bible truths into the air. We listen carefully to diagnose where individuals whom the Spirit places in our path are feeling the absence of God’s presence and love in their lives. Because Luther knew that the root problem of our endangering or harming the lives of our neighbors, or failing to help and support them in all of life’s needs, lies in our failure to fear and love God, his proclamation of the Law caught both perpetrators and victims of evil with its crushing power. For victims as well as perpetrators stand in need of the Lord whose absence they experience when they fail to trust God above all His creatures.

This enabled Luther to deliver God’s message of salvation and life in Christ by telling what He has done for sinners in the wide spectrum of biblical ways to say, “Your sins are forgiven, and your faith has saved you.” He could speak of Christ purchasing the guilty from their sins, not with a ransom of gold or silver but instead by sacrificing His life. He could also talk about Christ’s routing the tyrants and jailers of sin, death, the devil, and all evils, and snatching “us poor lost creatures from the jaws of hell, winning us, liberating us, and restoring us to the Father’s favor and grace” (Large Catechism, Creed, Second Article).

Luther also reminded those who witness to Christ that the Gospel is the power of God for salvation (Romans 1:16) and that the proclamation of the forgiveness of sins is not merely a pointing in the direction of a distant heavenly reality. Gospel proclamation does more than talk about God’s merciful, loving disposition toward sinners and His intention to call them to life in Christ. Believers wield God’s instrument for conveying new life, His weapon against our sins and the evil in our lives, when they speak of Christ and assure others of his self-sacrificing love for them. God accomplishes His saving purposes through our witness when we bring the pronouncement of God’s favor to those who live outside faith in Christ.¹

1 *The Lutheran Witness*, October 2007.

We as a synod are ninety years from the time of the nostalgic meeting at Lime Creek. We face some challenges. We can pose them as questions. Are we striving faithfully to advance the Gospel of Christ in each of the communities where we presently have congregations? Should we be devoting more attention and resources toward opening new Lutheran schools, praying that God uses them also as outreach tools for our congregations? Might anyone here, or throughout our synod, be moved to consider a gift for LSA (Lutheran Schools of America) which has the very worthy goal of assisting congregations in developing Lutheran elementary schools with a classical education curriculum? Do our young people realize the value of a Christ-centered education they can receive here at our own Bethany Lutheran College? In view of the healthy enrollment at our Bethany Lutheran Theological Seminary, is this a time for us to be opening more home missions? Do we have the financial capabilities to do so? Could some of our churches consider daughtering another congregation? When we hear and see news reports of mega-disasters where thousands are killed, such as in Myanmar (Burma) and in China, when we realize so many die every day around our world without faith in the Savior, should we not be doing all that we can to reach more souls with the Gospel before the harvest season draws to a close? Might we do more to encourage gifts, including legacies, from our membership to carry on the crucial work of missions and education? Do we have the kind of harmony imperative for our church body as it strives to carry out its three-fold purpose; namely, that of the Great Commission, that of contending for the faith once delivered to the saints, and that of promoting the development of Christian life within our membership? In the area of worship and liturgy, are we careful not to quickly discard time-tested forms that have proven to be conducive to Lutheran worship in highlighting Law and Gospel, the importance of the Sacraments of Baptism and the Lord's Supper, and also the vast treasury of solid Lutheran hymns that assist in transmitting the heritage of God's Word from one generation to the next? Having said this, are we also careful not to quickly rush into judgment in matters where God's Word has not spoken? Are we as diligent today in our zeal for upholding the truths of God's Word as our early forefathers were who willingly endured some earthly losses in order to establish our synod on a solid foundation and also secure a college on this hill? Are we praying daily for the work of our beloved synod?

God has enabled us as a church body to undertake many endeavors for the work of his kingdom. In 1968 our synod convention delegates, after hearing a report mentioning that *at that time* "between 800,000 to a million people live in the approximately 120 different *barriadas* of Lima," resolved to endorse the proposal to do mission work in the country of Peru. At our convention this year we are privileged to celebrate and give thanks to God for forty years of presenting Christ's Gospel to the people of this South American republic where today over 28 million people reside. Twelve national pastors now do most of the preaching, and twelve more men currently are taking seminary classes.

In our synod's historical account, *Built on the Rock*, the late co-author Rev. J. B. Madson sums up our elation as we consider how God has used our church body to advance the cause of missions:

Who cannot thrill outwardly and give oral expression, too, to the wonderful things which the Lord permits us to do as a synod! God is permitting us to join a procession reaching back to the age of the apostles and continuing through all the generations up to the present, a procession of Christ's disciples who are witnesses to Him in their own country and in faraway countries (p. 259).

We are grateful for past blessings, even as we ask the Lord to continue to use our synod as an agency for more mission work in whatever amount of time still lies ahead.

There is a special proposal in the area of missions before us this year. It comes from our Board for Foreign Missions, the Board of Directors of Thoughts of Faith, Inc., the specially

appointed ad hoc committee known as the TOF Exploratory Committee, and also our synod's Planning and Coordinating Committee. The recommendation is that the mission organization Thoughts of Faith, a church-related organization of the ELS, be brought into the organizational structure, direction and control of our synod. We ask for the Lord's guidance as we act on this important proposal, praying that Christ's gospel may continue to spread in Eastern Europe to souls formerly under the rule of atheistic communism.

As we look at the state of the outward visible church around us, there naturally are many concerns. There are certain challenges even within our own synod that need to be prayerfully addressed. But let us not forget: so *many* things unite us as we convene for our annual convention. Not least of which is the prayer, "Lord, keep us in Thy Word." Our ELS is committed to teach only what Christ has instructed when he said, "...*teaching them to observe all things that I have commanded you*" (Matthew 28). It is, after all, *God's* doctrine, not ours. Our congregations are known in their geographical vicinities for taking stands on issues settled by God's Word but where the world's philosophy hastens to interfere. While our pastors and teachers say, "Thus says the Lord," the teachers of the world say, "Thus says the horde." Opinions by the collective masses are purported to outweigh the unchanging tenets of him who exercises all dominion over heaven and earth. In some cases, the threat is bold and easily discovered, even when it comes under the guise of Lutheranism. An example of this is seen in an April 19 open letter written by a retired Lutheran minister and addressed to the ELCA Human Sexuality Task Force. In his letter the former pastor of that same church expresses extreme dismay over the fact that the ELCA's openness to gay marriage and ordination could end that church body's effectiveness on the mission field in most countries. He bemoans, "I heard there were even some in Africa turning to Islam rather than taking such a liberal view of Scripture!!!" The writer who once served in Nepal went on to say that he would not encourage any of the Nepali pastors to come and study at the U.S. seminaries since it could destroy their faith.² We who gather here, together with those in our congregations back home, certainly contend for the divine institution of marriage as a union only between a man and a woman; and also clearly condemn the sin of homosexuality while at the same time praying for the repentance of any caught up in such a lifestyle.

What is not so easily detected, however, are well-intentioned but misguided suggestions arising from voices within our own congregations. We hear occasionally of visitors to our church services who may not return because of our close Communion practice. Do some secretly hope—maybe also encourage—that this scripturally inferred practice be removed? Do we encounter those who chafe under the order God has set for his church and for the family in connection with role relationships? Do we find people questioning our refusal to participate in ecumenical prayer services or in the local high school baccalaureate worship service? Yes, no doubt questions are raised. But we are united in our resolve to let God's Word, and that alone, address these matters. The apostle Peter urged that we should "always be prepared to give an answer to everyone who asks [us] to give the reason for the hope that [we] have," but then he also adds, "[D]o this with gentleness and respect" (1 Peter 3:15).

As we said, we can point to many common challenges and concerns. What draws us together especially is the specific *power* we spoke of earlier: that power of God unto salvation for everyone who believes. We are convinced that all teachings in God's Word play a supportive role in showcasing the chief doctrine that Christ, the God-man, has perfectly re-established the relationship of man to God by procuring a gracious judgment of God for all sinners, so that through faith in this righteousness we will enjoy life everlasting. Our Lutheran confessors described this saving power, the Gospel, in words like this: "The Gospel is, strictly speaking the promise of forgiveness of sins and justification because of Christ. Since we can receive this promise only by faith, the Gospel proclaims the righteousness of faith in Christ, which

2 Letter by Rev. Robert S. Ove; <http://www.wordalone.org/docs/wa-where-end.shtml>

the law does not teach... This faith brings to God a trust not in our own merits, but only in the promise of mercy in Christ. Therefore, when a man believes that his sin are forgiven because of Christ and that God is reconciled and favorably disposed to him because of Christ, this personal faith obtains the forgiveness of sins and justifies us" (Apology of the Augsburg Confession, Art. IV, par. 44, 45).

We need to guard against the unholy three (the devil, the world and our sinful flesh) as they collaborate in looking for the Achilles' heel to bring us down in our confession and belief of this key doctrine. Satan, "the father of lies," goes for our most vulnerable spot as we attempt by God's grace to hold on to this power, Christ's Gospel. He will, of course, try the front door assault. He will appeal to our sinful pride and seek to have us think that some merit on our part earns heaven. But, if that does not succeed, he will put into effect the back door plan. He will attempt to have us focus on our sins, to have us see them as too great to be forgiven, and thus bring us into despair. The "world" enemy tries another tactic: "Doesn't the collective wisdom of the world's great thinkers and the general feeling of the populace indicate there *cannot* be only one way to eternal life? – Do you really have to be that *strong* in your evangelism efforts? – After all, there are a lot of good people in this world who are *not* Christian. – Do you really think they have *no* chance?" says the world. Our sinful flesh is one of the most sly and subtle antagonists. The sinful flesh does not need to come with any kind of bold assault. It knows it is with us day in and day out. It can sit back, weigh the situation and strike when convenient. It can whisper: "Are you really sure that if you let yourself go just this once that you are so endangering your faith? Isn't Christ's forgiveness always there to run back to, so what's the big deal?"

Do you see the kind of battle we have before us? Only one weapon can suffice. Ephesians 6 lets us know that is God's Word. "*For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God... Take the helmet of salvation and the sword of the Spirit, which is the word of God*" (Ephesians 6:12, 13, 17). The potent tip of the Christian arsenal's sword of the Spirit—the Word—is specifically the Gospel in its narrow definition. The message of Christ crucified for sinners not only wards off danger but also comforts and empowers for future living.

Satellite photos taken before, during and after the 2003 Northeast Blackout are quite revealing. Such a large segment of the globe was virtually without lights. That made a difference on the satellite screen for that night of August 14. Just as a large region of the world was at one moment dark but then under light again with power generated to the cities and homes, do we not also rejoice when the powerful Word of God is beamed to villages—whether in America or India or along the Amazon or wherever. There is rejoicing among the angels in the presence of God even over one sinner who repents (Luke 15:10).

As we seek to shine the light of the Gospel in places where spiritual outages rule the day in abject darkness, we may wonder: Can the church really make a dent? In the dense universal fog of spiritual mishmash that borrows from virtually every religion imaginable and insists that no one religion has a lock on the truth and that all roads lead to some sort of nirvana, how can the exclusive-yet-inclusive beacon of Christ crucified for sinners be seen? Will the little city set on a hill be able even to enjoy its own light, let alone shine it out to others? Yes. This is why we are here to remind each other of the real power at work in the life of the church. It isn't our own. It is completely divine. **God's Power for Salvation**—the holy Gospel—gives us life personally through Christ's declared righteousness, but it also sustains the church until the end of time. In Word and Sacrament we have sustenance for the church's survival and the promise that through this Gospel our Lord will gather more souls into his kingdom. Even here this rather insignificant assembly by the world's standards, our Evangelical Lutheran Synod has a role to play in the grand scheme of the Church Universal and our gracious Lord's gathering

mission. We close with this thought from Dr. Walther: "As the earth is suspended in the air without a visible foundation yet does not sink into the bottomless pit because God's power is in its invisible foundation, and as the starry sky arches over us without its visible pillars yet stands firm because God's power invisibly supports the heavens, so also does the Church stand in this world. It has no visible foundation or pillars to support it, yet it does not sink because its invisible foundation is God's eternal love, revealed in the death and resurrection of Jesus Christ."³

May God grant us a truly fruitful 2008 convention to the glory of his name.

John A. Moldstad, president

3 *God Grant It*, "Daily Devotions from C. F. W. Walther," translated by Gerhard Grabenhofer, CPH: 2006, p. 856.

PRESIDENT'S REPORT

ORDINATIONS AND INSTALLATIONS

Mr. Robert Oberg was installed as vicar at Redeeming Grace Lutheran Church, Rogers, Minnesota on June 24, 2007. The Rev. David Russow preached the sermon and performed the rite of installation.

Mr. H. Boyd Longshore was installed as vicar at Our Savior's Lutheran Church, Albert Lea, Minnesota on July 1, 2007. The Rev. Wayne Halvorson preached the sermon and performed the rite of installation.

Mr. Brian Klebig was installed as vicar at Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin on July 1, 2007. The Rev. Nathan Krause performed the rite of installation.

Candidate of Theology Andrew Schmidt was ordained and installed as pastor of Peace Lutheran Church, Lakeland, Florida on July 1, 2007. The Rev. Robert Wilke (WELS) preached the sermon, the Rev. Samuel Schmeling served as liturgist and Bethany Lutheran Theological Seminary President Gaylin Schmeling performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Herbert Huhnerkoch, Charles Keeler, Matthew Luttman, Andrew Palmquist, Greg Sahlstrom and Mark Wold.

Candidate of Theology Michael Muehlenhardt was ordained and installed as pastor of Christ Lutheran Church, Klamath Falls, Oregon on July 21, 2007. The Rev. Tom Westendorf preached the sermon, the Rev. Steven Sparley served as liturgist, the Rev. Jim Wilson served as lector and the Rev. Alexander Ring performed the rites of ordination and installation.

Candidate of Theology Daniel Oberer was ordained and installed as pastor of Hope Lutheran Church, Farmington, Minnesota on July 15, 2007. The Rev. Erwin Ekhoft served as liturgist, the Rev. Steve Petersen served as lector, the Rev. Nathan Krause preached the sermon and the Rev. Karl Anderson performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Benjamin Blumer (WELS), Rodney Flohr, Mark Kaesmeyer (WELS), John Krueger, Gaylin Schmeling, Richard Wiechmann and Vicar Brian Klebig.

The Rev. Thomas Heyn was installed at Western Koshkonong Lutheran Church on August 12, 2007. The Rev. Mark Bartels preached the sermon, the Rev. Brad Homan served as liturgist and the Rev. Jonathan Madson performed the rite of installation. Other pastors who participated in the service were the Reverends William Grimm, Theodore Gullixson, Nathan Krause, Carlton Seilaff and Vicar Brian Klebig.

The Rev. Glenn Smith was installed at Redeemer Lutheran Church, New Hampton, Iowa and Trinity Lutheran Church, Calmar, Iowa on September 2, 2007. The Rev. Thomas Rank preached the sermon, the Rev. Daniel Finn served as lector, and Circuit Visitor Wayne Halvorson performed the rite of installation. Other pastors participating in the service were the Reverends Daniel Larson, Samuel Schmeling, J. Kincaid Smith and Vicar H. Boyd Longshore.

The Rev. Bruce Schwark was installed as pastor of Pinehurst Lutheran Church, Eau Claire, Wisconsin, on October 14, 2007. The Rev. Martin Doepel preached the sermon, the Rev. Paul Sullivan served as liturgist, the Rev. Robert Otto was the lector and Circuit Visitor Frederick Theiste performed the rite of installation. Area ELS and WELS clergy participated.

Candidate of Theology Dale Jaech was ordained and installed as pastor of Faith Lutheran Church in Hillman, Michigan on November 4, 2007. Circuit Visitor Paul Schneider performed the rites of ordination and installation, the Rev. Jeff Londgren conducted the liturgy and the Rev. Harold Strum (WELS) preached the sermon. Other pastors participating in the service were the Reverends Homer Mosely, Jr. and Douglas Carter (WELS).

Candidate of Theology Timothy Schmeling was ordained and installed as pastor of Trinity Lutheran Church in Sebastian, Florida on February 17, 2008. The Rev. Samuel Schmeling

served as liturgist, the Rev. David Lillegard and the Rev. Andrew Schmidt served as lectors, Bethany Lutheran Theological Seminary President Gaylin Schmeling preached the sermon and Circuit Visitor Herbert Huhnerkoch performed the rites of ordination and installation. Other pastors participating in the service were the Reverends Michael Dale, Richard Fyffe, Matthew Luttman and Greg Sahlstrom.

Mr. Christian Eisenbeis was installed as vicar at King of Grace Lutheran Church, Waukon, Iowa on April 13, 2008. The Rev. Gaylin Schmeling preached the sermon. The Rev. J. Kincaid Smith served as liturgist and performed the rite of installation. Other pastors participating in the service were the Reverends Paul Madson and Harvey Abrahamson.

INSTALLATION OF TEACHERS

Amanda Schafer, Patricia Abraham and Stephanie Wentzlaff were installed at Family of God, Fort Mohave, Arizona on July 15, 2007. The Rev. Larry Wentzlaff conducted the service and performed the installations. Family of God conducts preschool for three- and four-year-olds, as well as all-day kindergarten and first grade classes.

Don Weston was installed as Director of Christian Education at Grace Lutheran Church, Vero Beach, Florida on August 5, 2007. The Rev. Steve Blumer (WELS) preached the sermon and the Rev. Matthew Luttman performed the rite of installation.

Rossi-Kay Henchen was installed at Peace Lutheran School, Kissimmee, Florida on August 19, 2007. The Rev. Herb Huhnerkoch conducted the service and performed the installation.

Lee Stroschine was installed as principal and upper grades teacher of Princeton Evangelical Lutheran School at Our Savior's Lutheran Church, Princeton, Minnesota on September 5, 2007. The Rev. Jerome Gernander preached the sermon, the Rev. Martin Bentz (WELS) served as liturgist and the Rev. Timothy Zenda performed the rite of installation.

Misty Parker was installed as teacher at St. John's Lutheran Church, Frankenmuth, Michigan on September 9, 2007.

DEDICATIONS AND ANNIVERSARIES

Peace Lutheran Church, Kissimmee, Florida, dedicated an education addition and celebrated her fifteenth anniversary on September 23, 2007. President John Moldstad preached the festival sermon, the Rev. Greg Sahlstrom and the Rev. Mark Wold served as lectors and the Rev. Herb Huhnerkoch was the liturgist.

Grace Lutheran Church, Vero Beach, Florida, celebrated her ninetieth anniversary and dedicated a multi-purpose facility on October 28, 2007. The new building will serve primarily as the home of Grace's preschool.

Christ the King Lutheran Church, Green Bay, Wisconsin, observed the fifteenth anniversary of the organization of the congregation and the tenth anniversary of its church

on November 4, 2007. Former synod president Rev. George Orvick was in attendance for the occasion and brought official greetings. Other events were also held throughout the year for these special occasions at Christ the King Lutheran.



Grace Lutheran Church

Holy Trinity Lutheran Church, Okauchee, Wisconsin, observed its sixtieth anniversary on November 11, 2007. Bethany Lutheran Theological Seminary President Gaylin Schmeling, former pastor of the congregation, preached the anniversary sermon.

Redeeming Grace Lutheran Church dedicated a new church building on April 27, 2008. President John Moldstad preached the afternoon dedication sermon. The Rev. David Russow was the liturgist and Vicar Robert Oberg served as lector. The Rev. Erwin Ekhooff, chairman of the Board for Home Missions, preached at the morning worship service.



Christ the King Lutheran Church



Holy Trinity Lutheran Church

ANNIVERSARIES OF ORDINATION

The following anniversaries of ordination are being observed this year:

The Rev. Frederick Schmugge	60 years
The Rev. George Orvick	55 years
The Rev. Wilhelm Petersen	55 years
The Rev. Norman Madson	50 years
The Rev. Karl Anderson	25 years
The Rev. Martin Doepel	25 years
The Rev. James Krikava	25 years
The Rev. Bruce Leonatti	25 years
The Rev. Jeff Londgren	25 years
The Rev. Homer Mosley, Jr.	25 years
The Rev. Glenn Obenberger	25 years
The Rev. William Stehr	25 years

MEMBERSHIP REQUESTS

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

The Rev. Andrew Schmidt, pastor of Peace Lutheran Church, Lakeland, Florida.

The Rev. Dale Jaech, pastor of Faith Lutheran Church, Hillman, Michigan.

The Rev. Michael Muehlenhardt, pastor of Christ Lutheran Church, Klamath Falls, Oregon.

The Rev. Daniel Oberer, pastor of Hope Lutheran Church, Farmington, Minnesota.

The Rev. Timothy Schmeling, pastor of Trinity Lutheran Church, Sebastian, Florida.

The Rev. Thomas Heyn by transfer from the WELS.

The Rev. Jeffery Luplow by transfer from the WELS.

Mr. Lee Stroschine, teacher, by transfer from the WELS.

CLOSINGS

The last service of St. Matthew Lutheran Church, Detroit, Michigan was held on September 30, 2007.

The last service of Faith Lutheran Church, Alpena, Michigan was held on November 18, 2007.

RESIGNATIONS, RETIREMENTS, APPOINTMENTS, AND TRANSFERS

The Rev. Harvey Abrahamson retired from the active ministry on August 1, 2007.

The Rev. Mark Rogers resigned his call as pastor of Pinehurst Lutheran Church in Eau Claire, Wisconsin on July 31, 2007.

The Rev. Harry Bartels retired from the active ministry on September 15, 2007.

The Rev. Larry Vinton retired from the active ministry on September 30, 2007.

The Rev. Wayne Borgwardt was transferred to the Wisconsin Evangelical Lutheran Synod on January 7, 2008.

The Rev. David Lillegard retired from the active ministry on January 1, 2008.

The Rev. Richard Fyffe retired from the active ministry on March 21, 2008.

Mr. Maynard Pick resigned from the Board for Evangelism on March 23, 2008.

Mr. Tom Oswald resigned from the Board for Stewardship on May 22, 2008.

DEATHS

June Merseth, widow of the Rev. Alf Merseth, passed away on September 11, 2007.

The Rev. Arnold V. Kuster passed away on November 9, 2007.

The Rev. Juul B. Madson passed away on April 3, 2008.

Lois Halvorson, wife of the Rev. Wayne Halvorson, passed away on April 26, 2008.

Martha Harstad, widow of the Rev. Norman Harstad, passed away on May 26, 2008.

FORTY YEARS IN PERU

The 1968 synod convention, after being presented with a report stating that—*according to 1968 figures*—between 800,000 to a million people were living in 120 different *barriadas* of Lima, resolved to endorse a proposal to do mission work in the country of Peru. In that year the synod then commissioned the Rev. Theodore Kuster, along with Mr. and Mrs. Orlin Myrlie as lay assistants, to begin work in that densely populated region.

We are privileged this year to celebrate and give thanks to God for forty years of presenting Christ's Gospel to the people of this South American republic where today over 28 million people reside. Membership in the church has surpassed the 1,500 mark as the work is carried on among fifty groups in the capital city, in the mountains nearby and up along the Amazon River. Twelve national pastors do most of the preaching, and twelve more men currently are taking seminary classes. The Peru church also has been very interested in establishing elementary schools. At the end of 2007 the elementary school at Año Nuevo, a suburb of Lima, reached an enrollment of 118, whereas in December of 2005 the number was 40 students. We are thankful to God for the services of the many missionaries and their wives who have helped over the years, as well as numerous volunteer workers. Presently only two American missionaries are working in the Peru field. Missionary David Haueser serves as the president of the Peruvian seminary, while Missionary Terry Schultz carries out the duties of Field Coordinator.

On November 25, 2007, a significant event occurred in the life of our Peru mission. For the first time in the history of the national church, the three outlying regions of Peru—the Sierra, the Jungle, and the Coast—were guaranteed seats on the highest governing body of the church, the National Junta. The other two seats were filled by representatives from Lima. This was another important step taken in the realization of a self-governing church body.

Praise be to our gracious God that he has brought many blessings over the years upon our Peruvian brothers and sisters in Christ! In our synod's historical account, *Built on the Rock*, co-author the Rev. J. B. Madson sums up our elation as we consider how God has used our church body to advance the cause of missions:

Who cannot thrill outwardly and give oral expression, too, to the wonderful things which the Lord permits us to do as a synod! God is permitting us to join a procession reaching back to the age of the apostles and continuing through all the generations up to the present, a procession of Christ's disciples who are witnesses to Him in their own country and in faraway countries (p. 259).

TOF/BFM RESTRUCTURING PROPOSAL

Background

Thoughts of Faith, Inc., a church-related organization of the Evangelical Lutheran Synod, was founded in the year of 1979 by the Rev. John Shep. The initial focus of Thoughts of Faith (TOF) was a radio ministry aimed at sharing the saving Gospel message of Christ with people in the country of Ukraine, a country under the rule of atheistic communism until the dissolution of the Soviet Union in 1991. In the late 1980s and 1990s grants from Marvin M. Schwan enabled TOF to do personal mission work not only within the country of Ukraine but also in the countries of the Czech Republic and Latvia. Since 1999, primarily through Mission Advancement Project, Inc. (MAP), a supporting organization operated, supervised and/or controlled by the ELS, Thoughts of Faith has continued to receive substantial grants for carrying on the mission purpose of its organization. Donations also come from various congregations and individuals.

It was in the year of 1988 that TOF requested church-related status. In granting the status, our synod placed Thoughts of Faith Radio Ministry under the supervision of the Board for Foreign Missions (BFM). This supervision by the BFM assured that the church-related organization's doctrine and practice would be in keeping with those of our synod. Synod supervision would also seek to hold TOF to its own governing principles. Since 1988, the Board for Foreign Missions has reviewed reports from TOF and regularly has sent representatives to meetings of the Board of Directors of Thoughts of Faith, Inc. Church-related status authorized TOF to raise funds among our synod's congregations. The relationship of TOF with our synod also has enabled Thoughts of Faith to seek and receive donations from congregations of our sister synod, the Wisconsin Evangelical Lutheran Synod.

In general, church-related status means an organization's affiliates and personnel are in fellowship with the ELS and that the organization's activities further the purpose of the Evangelical Lutheran Synod. According to our governing guidelines, "a church-related organization shall operate under the supervision of a synodical board assigned by the synod" (*ELS Handbook*, p. 61).

Study recommendation

Following discussions with the Board of Trustees and also with the Board of Directors of Thoughts of Faith, the synod president in the fall of 2006 appointed a special committee (Exploratory Committee) to investigate the possibility of having TOF brought more directly under the auspices of our synod. On March 15, 2007, the first meeting of the committee convened. Serving on the committee are: Paul Tweit (chm.), Kermit Traska, Paul Schneider, Steven Petersen, Adolph Harstad, Keith Wiederhoeft, Keith Boheim (advisory consultant) and Pres. Moldstad. Three other men were added to the committee for subsequent meetings: Dennis Behr, David Ewert and Norman Werner.

The Exploratory Committee brought a recommendation to the 2007 convention urging a thorough study of a possible realignment of the church-related mission organization, Thoughts

of Faith, (TOF). In making the recommendation, the committee was aware of numerous *pros* and *cons* in considering any restructuring that would place TOF more directly under the auspices of our synod's Board for Foreign Missions, the board responsible for the supervision of Thoughts of Faith, Inc. In 2007 the synod, acting upon the advice of the committee, adopted the following resolution: "Be it resolved, that the synod endorse the continued exploration and feasibility study of bringing the church-related organization of Thoughts of Faith under the direct auspices of the Evangelical Lutheran Synod" (SR 2007, p. 84).

From the time of last year's convention, the Exploratory Committee has met on several occasions to examine the feasibility of the synod adopting Thoughts of Faith, Inc. Paul Tweit, chairman of the committee, personally interviewed many members of the synod who were willing to share their valuable input with the Exploratory Committee. With the understanding and assurance that funding for TOF granted through Mission Advancement Project (MAP) not be jeopardized and being convinced that the proposed new alignment is beneficial for the work of Christ's kingdom, the committee unanimously brings the following resolution to the synod for action: Resolved, that Thoughts of Faith be brought under the direct auspices of the Evangelical Lutheran Synod. This same resolve was indicated by the Board of Directors of Thoughts of Faith, Inc., on December 7, 2007, and also by our synod's Board for Foreign Missions on January 29, 2008.

Suggested resolution

Whereas, The purpose of the Evangelical Lutheran Synod is to carry out the words of our Lord's great commission, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20), and,

Whereas, Many blessings for the advancement of Christ's kingdom have come through the church-related organization, Thoughts of Faith (TOF), and,

Whereas, We are grateful to God for the abilities and gifts of numerous individuals over the years who have worked for Thoughts of Faith, as board members, administrators, missionaries and helpers, including many from our sister synod, the Wisconsin Evangelical Lutheran Synod, and,

Whereas, The goal of spreading Christ's gospel in Eastern Europe to souls formerly under the rule of atheistic communism is of great importance and worthy of continuation, and,

Whereas, After examining both positive and negative factors concerning a restructuring of Thoughts of Faith, it is clear that the sustainability and supervision of TOF's aims and mission activities will be better accomplished under the direct guidance of the Evangelical Lutheran Synod, even while at the same time acknowledging and appreciating the capable leadership of those who have conducted the affairs of TOF over the years, and,

Whereas, The Exploratory Committee, the TOF Board of Directors, the synod's Board for Foreign Missions and the Planning & Coordinating Committee recommend to the 2008 convention that Thoughts of Faith be brought into the organizational structure, direction and control of the Evangelical Lutheran Synod, therefore,

Be it resolved, The synod endorse this recommendation.

Suggested timeline, if approved

Date	Activity
June 15–19, 2008	2008 ELS Synod Convention considers the adoption of the resolution and timeline of the Exploratory Committee

July 2008 to May 2009	Synod Review Committee meets to: <ol style="list-style-type: none"> 1. Implement direction from the 2008 ELS convention (e.g., guidelines, structure) 2. Review and make recommendations on additional information provided by Thoughts of Faith and the Board for Foreign Missions 3. Prepare detailed resolution for the 2009 ELS convention for full implementation of TOF coming under the direction and control of the ELS
June 2009	2009 ELS Synod Convention considers the adoption of a proposed structure for the reorganized foreign missions program
July to December 2009	<ol style="list-style-type: none"> 1. Integration process begins 2. Prepare final implementation plan based on decisions and directions provided at the 2009 ELS convention
January 1, 2010	Full implementation of TOF under the direction and control of the ELS

NEW DIRECTORS APPOINTED FOR MAP

Mission Advancement, Inc. (MAP), was organized in 1999. MAP regularly reports to the ELS Board of Trustees and was incorporated to seek “support for the Evangelical Lutheran Synod and for organizations which promote the core charitable and religious objectives of the Evangelical Lutheran Synod, provided that such organizations are within the purview of IRS code 501(c)(3).” MAP has its own Board of Directors which is appointed by the synod’s Board of Trustees. In August of 2007 the Board of Trustees appointed the following people to serve on the Board of Directors for Mission Advancement Project (MAP): the Rev. Michael Smith, 3-year term and Mr. Marlin Goebel, 3-year term; as well as, Mr. David Ewert, 1-year unexpired term and the Rev. William Kessel, 2-year unexpired term. Mr. Dan Browning was appointed in 2006 and has two years remaining on his term. Mr. Kermit Traska (TOF) and the Rev. Steven Petersen (ELS Mission Counselor) serve as advisory members to the MAP Board. This organization receives funds from the Marvin M. Schwan Charitable Foundation and other donors (1999 *Synod Report*, page 134, resolution 8). Three entities receiving regular grants through MAP are Thoughts of Faith, Helping Hands and LMSI (India mission).

SEMINARY TRAINING IN INDIA

Our synod provides assistance in the ongoing training of a selected group of men from our sponsored mission, the LMSI. This past January at Hyderabad, Prof. Michael Smith of our Bethany Lutheran Theological Seminary taught a course in New Testament studies to twenty-three seminarians. The Rev. Paul Fries from the Board for Foreign Missions and the Rev. Steven Petersen, our ELS Missions Counselor, also served as instructors at the LMSI Seminary as they jointly presented Lutheran doctrine on the basis of Dr. F. Pieper’s *Christian Dogmatics*.

SEMINARY AT TERNOPIL, UKRAINE

During the first two weeks of September 2007, your synod president had the privilege of teaching at St. Sophia Seminary in Ukraine. The course involved a study of *Christian Dogmatics*, Vol. I, by Dr. Franz Pieper. The use of a translator, Natalya, was necessary for the study. Two men from Ukraine, one from Belarus and one from Moldova were in the classroom. While at Ternopil, opportunity was taken to bring official greetings, along with ULC Bishop V’ycheslav Horpynchuk, to two ’07 graduates of St. Sophia Seminary. Prof. John Vogt serves currently as the rector of the seminary.

LATVIA

Three pastors from our sister church in Latvia, the Confessional Lutheran Church of Latvia (CLCL) met with representatives from Thoughts of Faith, and also with Prof. Erling Teigen and Pres. Moldstad on February 14, 2008. The purpose of the meeting was to gain a better understanding of various issues facing the future of the Augsburg Institute in Riga and also the CLCL. The Rev. Gundars Bakluis (CLCL Bishop), the Rev. Ilars Plume and the Rev. Ugis Sildegis also addressed students in certain classes at our Bethany Seminary and College. It was in 1999 that the CLCL was organized and then joined the CELC in 2002.

WISCONSIN EVANGELICAL LUTHERAN SYNOD (WELS)

The Rev. Mark Schroeder was elected as the new president for WELS at its 59th biennial convention. He replaces the Rev. Karl Gurgel who had served in the leadership position for the past fourteen years. Your synod president had the privilege of addressing the convention in New Ulm, Minnesota, noting that both ELS and WELS were using the identical theme, “Declare His Praises” (1 Peter 2:9), for the year. We pray that God will grant President Schroeder wisdom and strength to carry out the duties of his new call, even as we also ask the Lord to continue to bless the doctrinal unity we share with our sister synod here in the USA, as wells as with the worldwide fellowship we enjoy in the CELC.

In light of financial challenges, the future of Michigan Lutheran Seminary, one of the church body’s two synodically operated high schools, received much attention at the WELS convention of 2007. WELS resolved to continue the level of funding for the worker-training high school while aggressively pursuing stewardship efforts. We are pleased to report that our sister synod presently is experiencing healthy budgeting news. Through the first seven months of its current fiscal year, WELS received \$13.6 million in congregational mission offerings, which is \$1.4 million greater than the same period last year. The hope is that the increase in offerings will enable WELS to restore planned cuts to ministerial education and world missions.

Discussions with WELS

At our 2007 convention mention was made of discussions with our sister synod on the subject of women communing women. An opinion brief (Gutachten), jointly prepared in advance by the President Gurgel (WELS) and President Moldstad (ELS), received approval by the WELS Conference of Presidents on March 27, 2007. The Conference of Presidents (COP) acts as the doctrinal commission for the Wisconsin Evangelical Lutheran Synod. The opinion brief received circulation in the WELS and was printed in the 2007 fall edition of the *Wisconsin Lutheran Quarterly*.

Your synod president included in his report this assessment of the opinion brief: “We believe the opinion brief is helpful and shows a common commitment toward good order by both of our synods that have enjoyed doctrinal fellowship with each other since 1872. We thank God for granting to our church bodies the same resolve that the apostle Paul urged for the congregation at Philippi, namely to ‘stand firm in one spirit, contending as one man for the faith of the gospel’ (Philippians 1:27).” Action by our 2007 convention expressed joy over the opinion brief, describing it “as a demonstration of unity in practice that exists between our two synods on this matter.” The 2007 convention also resolved to have the Doctrine Committee “continue its discussion with the WELS on the matter of women communing women and related issues, clarifying terms and seeking agreement concerning the meaning of proof passages which prohibit the practice of women officiating at services of Holy Communion.”

Our synod’s Doctrine Committee and the WELS Commission on Inter-Church Relations (CICR) gathered in Milwaukee, Wisconsin, on September 28, 2007. Open and cordial discussions, including six presentations (three from WELS and three from ELS), assisted in

focusing on the issue at hand. These discussions are slated to continue. As we proceed with our intersynodical dialogue, we are pleased to observe that in neither synod is there a movement to have women commune women. Members of the Doctrine Committee and the CICR will have opportunity to meet once again on September 26, 2008.

The statement approved by the COP in March of 2007 is included in our synod's Doctrine Committee (cf. the report of the Doctrine Committee in the convention *Book of Reports and Memorials*—BORAM).

ELS–WELS Forum

Plans are being made for hosting the Evangelical Lutheran Confessional Forum at our Bethany campus this coming fall, October 13–14, 2008. Twelve representatives from each synod come together to share ideas and discuss challenges over a broad range of work respective to each church body.

CONFESSONAL EVANGELICAL LUTHERAN CONFERENCE (CELC)

The fifteenth anniversary of the CELC is scheduled to be celebrated at the sixth triennial convention held June 3-5, 2008, in Kiev, Ukraine. The theme of the convention is “Make Known God’s Manifold Wisdom,” based on Ephesians 3:10. Your synod president and BLTS Pres. Gaylin Schmeling (chairman of the Doctrine Committee) will serve as voting delegates; Vice Pres. Glenn Obenberger and BLC Pres. Dan Bruss are planning to attend as alternate delegates. The Rev. Steven Petersen serves as the president of the CELC, a worldwide fellowship comprised of twenty confessional Lutheran church bodies. The Lutheran Church of Portugal (*Igreja Luterana de Portugal*), under the leadership of Pastor Artur Villares, has made application to this meeting for associate membership in the CELC.

The Planning Committee of the CELC is distributing for discussion at the convention a handout enumerating many of the blessings we have as member churches of the CELC. While giving thanks to the Lord for his grace on the CELC over the past fifteen years and asking for his guidance and protection for the future, may we reflect on these numerous blessings:

CELC Blessings For Member Churches

Confessional unity

The chief purpose of the CELC is to “give outward expression to the unity of spirit and oneness in faith and confession that binds the members of the Conference together.”

Fraternal encouragement

As we come from various parts of the world and face many challenges, we are lifted up by the Gospel and by the unity that we share in the faith so that we continue to advance the cause of Christ’s kingdom.

Outreach focus highlighted

We urge the members of our Conference to be zealous in sharing the pure light of the gospel of our Lord Jesus Christ with those still living in spiritual darkness.

Doctrinal review

A major focus of each triennial convention is to study together scriptural doctrine and practice and to provide a forum for removing whatever might threaten to disturb unity in the faith.

Education opportunities

The Conference is exploring ways in which we may promote advanced theological training through the use of our respective seminaries.

Identification of new mission fields

By communication between the member churches we learn of mission efforts occurring in new locations around the globe.

Promotional/advertising

Connection with our worldwide fellowship gives recognition for our member churches as they seek to identify themselves in their geographic regions.

National identity encouraged

Since many of the members in the CELC developed from former mission fields, there is always the desire to have more national churches become organized and join the Conference when application for membership seems appropriate.

Website offerings/productions

The Conference prepares and disseminates clear Scripture-based confessional statements on issues that confront the church from time to time: <http://www.celc.info>

Brotherly approach to challenges

A procedure is in place to assist member churches in bringing about a peaceful, God-pleasing resolution should a theological dispute threaten harmony within the CELC.

Interactive referral

We encourage the forwarding of inquiries often received from individuals seeking contact information for confessionally sound Lutheran churches in a global geographic vicinity.

MISSION NEWS

On March 2, 2008, Mrs. Jean Goebel of Hillman, Michigan, was taken to her eternal rest, after having undergone an open heart surgery. Jean and her husband, Marlin, also a member of our synod's Board for Foreign Mission, have served as editors and publishers of *Mission News*, a periodical full of pictures and articles on mission work carried on by our Evangelical Lutheran Synod. *Mission News* was originated in 1972, and a few years ago was recognized by the synod as having raised over \$1 million in contributions over the years for foreign mission items and projects not covered by the synodical budget. We give thanks to God for Jean's faithful service to our synod.

LUTHERAN SCHOOLS OF AMERICA (LSA)

The Board for Lutheran Schools of America has identified its first model school to initiate and promote the LSA Lutheran classical educational program. The congregation and school is Parkland Lutheran, Tacoma, Washington, served by the Rev. Glenn Obenberger, pastor, and

FOR YOU AND YOUR CHILDREN OFFERING

In 2006 the Evangelical Lutheran Synod began a two-year offering called "For You and Your Children." The offering supports the vital work of Lutheran Schools of America. If you would like to donate or would like more information on LSA, please address correspondence to:

Michael Butterfield, President
Lutheran Schools of America
3104 Spyglass Circle
Palos Heights, IL 60463
708-466-8391
mbutterfield@LSAELS.org



by Mr. Larry Rude, principal. Presently there are 24 ELS schools, some of which will pursue LSA certification. LSA is interested in starting new schools, as well as encouraging existing schools to use the LSA curriculum and business model.

On November 13, 2007, our synod's Board of Trustees met with representatives from the Board for Lutheran Schools of America and approved a grant request totaling \$117,000. The grant is being used to fund two major concepts for the future of LSA: the development of a classical Lutheran school curriculum and financial support for providing consultation services to school interested in becoming an "LSA Model School." Congregations and schools interested in learning more about the key elements in the strategic LSA model are encouraged to consult with the Rev Ed Bryant <elbryant50@comcast.net>, the chairman of the Board for Lutheran Schools of America, and with LSA President Michael Butterfield <mutterfield@LSAELS.org>.

Our synod's Board for Lutheran Schools of America is planning a classical curriculum workshop for July of this year at our Bethany Lutheran College. Also, in the month of October a training session for principals will be conducted in Circuit 12.

INACTIVE MEMBERS

Article III, A., of "Guidelines for the Clergy Roster" reads: "An ordained clergyman who does not have a current call but desires to remain on the clergy roster and is eligible to perform the duties of the office of the ministry described in Article II, and who is not emeritus may, by action of the president and secretary, be continued on the Clergy Roster for a period not to exceed three years from the beginning of the period of inactivity. Upon the application of the individual and the recommendation of the president and secretary for an extension of such classification, the convention shall determine in each instance, on written ballot, whether the request shall be honored for an additional three year period."

For the past three years the following name has been on our inactive list: the Rev. David Meyer. With the approval of the president and the secretary, the convention is being asked to extend the clergy roster status for the Rev. David Meyer.

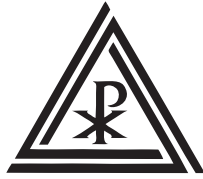
CONGREGATIONS VISITED DURING THE PAST YEAR

Peace, Kissimmee, FL; Faith, Oregon, WI; Bethany, Ames, IA; Good Shepherd, Bloomer, WI; Calvary, Ulen, MN; Our Savior's, Hawley, MN; Peace, North Mankato, MN; Heritage, Apple Valley, MN; First Shell Rock, Northwood, IA; Somber, Northwood, IA; Lake Mills Lutheran, Lake Mills, IA; Redeemer, Scottsdale, AZ; Sun of Righteousness Lutheran Mission, Queen Creek, AZ; Norwegian Grove, Gaylord, MN; Norseland, St. Peter, MN; Redeeming Grace, Rogers, MN.

PASTORAL CONFERENCES ATTENDED

Circuit Visitors Conference, General Pastoral Conference, Circuit 8 Pastors, Circuit 7 Conference, Great Lakes Pastoral Conference (Circuit 3-6), West Coast Conference (Circuits 11 & 12); Circuit 9 Conference.

The Rev. John A. Moldstad, president



CONVENTION ESSAY

GOD'S POWER FOR SALVATION

The Power of God's Word in Law and Gospel for the Christian Congregation

The Rev. Erling T. Teigen

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." *Romans 1:16, 17*

We pledge ourselves to the prophetic and apostolic writings of the Old and New Testaments as the pure and clear fountain of Israel, which is the only true Norm according to which all teachers and teachings are to be judged and evaluated. *Formula of Concord, Solid Declaration, Rule and Norm*



The Rev. Erling Teigen

We should and must constantly maintain that God will not deal with us except through His external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament is of the devil. *Smalcald Articles III, VIII, 10*

St. Paul calls the word of God "the sword of the Spirit" (Ephesians 6:17). The armor of God, which the Apostle exhorts the Christian to wear in the battle against the wiles of the devil, includes "The Sword of the Spirit, which is the word of God." In the Letter to the Hebrews that image is used again: "the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit" (Hebrews 4:12). Still again St. John writes in a vision of the Son of Man that "out of his mouth went a sharp, two-edged sword" (Revelation 1:16). The metaphor (image or word picture) itself clearly speaks to the powerfulness of God's word, and also suggests, at least to us, the distinction between law and gospel.

In the last century (the 20th!) when various churches discussed the doctrine of God's word, our attention was necessarily focused on the authority and certainty of God's word, which books are God's word (canonicity), and especially the nature of inspiration, inerrancy, and infallibility of Scripture. We shared those concerns with some conservative protestants, and also with some Roman Catholics, and perhaps the doctrine of the power of God's word sometimes took a back seat.¹ Nevertheless, this doctrine has been important to those Lutherans who faithfully cling to the Lutheran confessions as the true understanding of God's word.

In our church, the subject of the power of God's word was the main doctrinal study at the 1924 convention in an essay by Pastor Christian Anderson, *Guds ords kraft*, "The power of God's Word." He began with this:

God has in his grace had mercy on us poor sinners. He has prepared salvation from sin and death, and he came himself to make us partakers of this salvation. But God has in his inscrutable wisdom not found it sufficient to distribute this salvation to us without ordaining certain means.

Anderson then proceeded to discuss the power of the word under six theses.²

- 1 The extended debate about Scripture has been called "The Battle for the Bible," after Harold Lindsell's 1976 Book *The Battle for the Bible*. One of the earliest criticism's of the new way of interpreting Scripture came in an encyclical by Pope Pius X again "Modernism."
- 2 *Beretning om Det syvende aarlige Synodemøde af Den norske Synode af den Amerikanske Evangelisk Lutherske Kirke*, Jerico, Iowa, June 19 – 25, 1924, p. 18 (tr. ETT).

The holy Christian, Apostolic Church, the congregation of all believers, has its existence only in God's word. The gospel is God's power, for in it, God not only informs the world that the sole source of salvation from sin and eternal death is the righteousness of his only-begotten Son, which alone is our salvation, but by that same gospel he draws his elect to turn to him in trust. The Reformation, the Reviving Gospel (SD VII, 87), invented nothing new, but it returned the congregation of believers to that "pure and clear fountain of Israel," the only source for all faith, teaching and life. And we confess with our teacher Martin Luther that we know of no way by which God promises to come to us except through his word and sacraments. As the "pure and clear fountain of Israel," the Holy Scripture is unerring, clear, sufficient, and the only authority for what we believe. And this is the boundary which governs our conversation.

God Deals with his People by the Word

The Greek word for "word" is λόγος (logos), rooted in λέγω, "to speak." From that root, many words relating to speaking, thinking, and reasoning are derived. One reveals the working of his mind, will, and reason by speaking and by words.

God has from the beginning dealt with his people by his word. But what is this "word"? "God is Spirit," says Jesus (John 4:24). That means that he is infinite; but his creatures are finite. As the infinite creator, unlimited in time, space, and all other attributes of material existence, he is yet a personal being, that is, a being who has a will which he can express. What he wills happens, when, where, and how it pleases him. And yet he chooses to make himself and his will known to his creatures, not according to his own nature, as spirit, but according to the nature of his creatures in their limited, finite form of existence. The nature of finiteness does not include sin or imperfection; God's creation of the finite universe and all that was in it, including man, was perfect, and without sin. Therefore he communicates with them, already in the Garden of Eden, through external means which are in themselves finite, limited by time and space, etc. — but not imperfect. He expresses his will and reveals himself externally by using a word, λόγος (logos). He is a God of words. He created language, and he uses it as he sees fit.

Long before the written word of God came into being in the writing of Moses, God communicated by speaking to his people, on occasion directly, but always through words that communicated his will and his thoughts. And God's word also took the form then of messages delivered through angels. The means through which God spoke could be his own voice made audible to human beings, that of an angel, or a prophet.

The theses are:

- I. By God's word we mean here the word which God himself has caused to be written down in the holy Scripture or the Bible.
- II. This word of God is living and powerful; it saves poor sinners. It enlightens and converts men, regenerates, sustains them in faith and brings them into eternal salvation. By this word, God's church on earth is built; by it the church is upheld until the end of days.
- III. God's word has power to effect all of this, because God himself has spoken it. Through this word, the Holy Spirit works on men and makes them partakers in the Savior's blessings.
- IV. God's word always has this power, though it only is active in blessing those who use it rightly.
- V. God's word shows itself as living and powerful in all those who hear and read it. For those who oppose the word's gracious working, it becomes a deadly savor of death; but for those who receive it becomes a breath of life. [2 Corinthians 2:16]
- VI. It is therefore of the greatest importance to preserve God's word pure and true, diligently proclaiming, hearing and learning it.

But what is more, the Son, who is the revelation of God, is also referred to as Λόγος (Logos):

In the beginning was the Word (λόγος), and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made.... ¹⁴And the Word was made flesh and dwelt among us." (John 1: 1-3 & 14)

And the Letter to the Hebrews says:

God, who at various times and in different ways spoke in time past to the fathers by the prophets, ²has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds, ³who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power... sat down at the right hand of the Majesty on high. (Hebrews 1: 1-3)

Here we see some different senses of the word "*logos*"; it represents the written, spoken word through which men communicate horizontally (with each other), and which God uses to speak to his people through the prophets (vertically); it represents God's exercise of his powerful will, as he has created the world and upholds it by his powerful word; and it represents the Son of God, who becomes incarnate, and who can remind Philip and the other disciples, "He who has seen me *has* seen the Father" (John 14:9).

The Creating Power of God's Word

The Bible speaks of the word that comes from God as a word of creative power. It is that because it is God's own word. In the first chapter of Genesis God speaks a word, and the world comes into existence: "Let there be light; and there was light." The Psalmist says that "By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth," (Psalm 33:8) and the letter to the Hebrews: "By faith we understand that the worlds were framed by the word of God" (Hebrews 11:3). And yet, the New Testament moves very easily from *logos* as the creative command of God, to *Logos* as the Son: "In the beginning was the word and the word was with God and the word was God... All things were made through Him and without Him nothing was made that was made" (John 1:1 & 3) and St. Paul in his Letter to the Colossians "By Him [the Son] all things were created.... All things were created through Him and for Him" (Colossians 1:16).

In the light of the foregoing we can understand what we mean by the "powerful word of God." One simply cannot think of God's word apart from Christ, nor can one think of Christ apart from "God's word." Both the written, revealed, spoken word, on the one hand, and the incarnate Word, on the other, are connected as the exercise of God's powerful will. When St. Paul says that the gospel is the power of God, he uses the word δύναμις [*dynamis*]. He uses that word another time, too, about all of Scripture, when he writes to Timothy, "You have known the Holy Scriptures which are able to make you wise to salvation" (2 Timothy 3:14). The word translated "able to make you" is also *dynamis*. We should not, by the way, give in to the temptation to liken this power of God to dynamite — an illustration that not only limps, but has no legs at all. In fact, it is wrong, a false understanding of the word St. Paul uses. *Dynamis* signifies a thing with *inherent* power, which has its power residing in itself. But it does not explode into nothingness; it is dynamic, ongoing, and efficacious. Jesus says that as "the Father has life in himself (i.e., inherently) so he has granted the Son to have life in himself" (John 5:26). Just as God has life in himself, inherently, owing his existence to no one or nothing else, so does his word have power in itself, inherently, owing its power to no one else, no other being or force, because it is the expression of God's own will. And so God, the Father, the Son, and the Holy Spirit, speaks his word, expresses his will, and it brings about

what God himself wills. How does Mary come to have the God-made-flesh in her womb? The angel Gabriel comes to her and speaks the word to her, and God's promise through the mouth of the angelic proclaimer is "The Holy Spirit will come upon you, and the power of the Highest will overshadow you" (Luke 1:35). That leads Luther to comment: "With these words Christ comes not only into her heart, but also into her womb, as she hears, grasps, and believes it. *No one can say otherwise, than that the power comes through the Word.*"³

The Lord Jesus raises his friend Lazarus, not by making a curative mud with his spit, placing it in Lazarus' nostrils; nor does he lean down and breathe into Lazarus' nostrils. He stands outside of Lazarus' tomb and says: "Lazarus, come forth" (John 11:43), and Lazarus whose body has already begun to decay, does come alive out of his grave. And that is not at all different from the promise Jesus makes concerning *our* resurrection: "The hour is coming, and now is, when the dead will hear the voice of the Son of God," which speaks of the regeneration of those who are spiritually dead, and further "the hour is coming when those who are in the graves will hear his voice and come forth — those who have done good, to the resurrection of life and those who have done evil, to the resurrection of condemnation" (John 5:25 ff.).⁴

God meets us and deals with us in his powerful word at every turn of our lives, from birth to death; it is also his powerful sustenance in life. In baptism, mere water becomes the powerful washing of regeneration, by his word. (Titus 3:5 f). He meets us as he did the paralytic let down to him through the roof; he first performs the most powerful miracle, "Son, be of good cheer, your sins are forgiven," and only after that, a miracle that can speak to the eyes, "Arise, take up your bed and go to your house" (Matthew 9:2 ff.) In his holy Supper he feeds us not mere bread and wine, but bread which is his body, and wine which is his blood for the forgiveness of sins, and he brings it about that the bread is his body, simply by speaking *his* word, through the mouth of his servant.

This is the inherently powerful word of God. The promise of God is that his word accomplishes what he wills it to accomplish: "So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it" (Isaiah 55:11); and the Augsburg Confession: "For through the Word and Sacraments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel" (AC V, 1).

As we have already seen, the power of God's word most often is spoken of in connection with regeneration. In 2 Corinthians St. Paul connects the power of the life-giving word with the powerful word by which God called the world into being: "For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

In their frequent references to the powerful word of God, the apostolic writers certainly have in mind Jesus' promise in his high priestly prayer: "Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth" (John 17:17, 20). The divine monergism implied here (i.e. that the work of regeneration or conversion, is the work of God alone without the aid of man), is made more explicit by Paul in the familiar text: "by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8,9).

This divine monergism is inseparably connected to the powerful word of God in his gospel. For James, it is by God's will and word that he is efficacious: "Of His own will He brought

3 *Luther's Works* (American edition, AE) Helmut Lehmann, Jaroslav Pelikan, general editors, Philadelphia: Muhlenberg Press, and St. Louis: Concordia Publishing House 1955-1986, 36, 341, emphasis added.

4 Lutherans understand such language about good works (e.g. Matthew 25, the conclusion of the Athanasian Creed and others) in the light of forensic justification.

us forth by the word of truth, that we might be a kind of first fruits of His creatures” (James 1:18). And that theme is echoed by Peter: “having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever” (1 Peter 1:23). Both use language which we also hear in the resurrection chapter, 1 Corinthians 15.

St. Paul presses the theme of the powerful word most energetically; that he is a speaker of that word is not shyly omitted, but he makes it abundantly clear whose word and power it really is: “For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel” (1 Corinthians 4:15); yet “we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe” (1 Thessalonians 2:13). But the efficacious power is to be found only in the gospel itself, because it is God’s own power, and the Holy Spirit is not omitted from mention: “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth” (2 Thessalonians 2:13); and “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise” (Ephesians 1:13).

Thus it is clearly taught: “faith comes by hearing, and hearing by the word of God (Romans 10:17). William F. Arndt over fifty years ago suggested that the better translation for this text would be: “Faith comes from the proclamation; and the proclamation is by the command of God.”⁵ That understanding, of course, makes this passage also speak to the divine institution of the ministry of the word, the office of preaching. But even so, the center remains in the fact that the awakening of faith, the divine illumination from the spiritual darkness of unbelief is the same powerful word and will of the God who called light out of darkness, order out of chaos, and man out of what he had created already. Even Peter’s words, which often seem like a tag-along on the great text on the universal priesthood, carry it back to the full potency of the creating word: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of *Him who called you out of darkness into His marvelous light*” (1 Peter 2:9). Certainly the Holy Spirit was not averse to repeating himself, as in the words we have already mentioned: “For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (1 Corinthians 4:6). This theme is hardly new in the apostolic writings, since it is very prominent in the prophetic writings, e.g., in Isaiah “the people who walked in darkness have seen a great light” (Isaiah 9:2, see also Isaiah 60).

We have seen that Jesus’ apostles teach unambiguously that the word by which God created the world, the word of his Son, who is himself the eternal Word, is the same powerful word that proclaims life and salvation. It is the life-giving, creating word by which God wants to deal with his people, throughout time. That also means that when we proclaim that gospel to others, we are speaking a powerful word. The promise spoken to the seventy stood not for them alone, but for all who proclaim his apostolic word: “He who hears you hears me (Luke 10:16).”

According to Robert Preus, in his study of seventeenth-century Lutheran orthodoxy, the strong emphasis on the power of God’s word is unique to Lutheranism.⁶ The theologies descended from both Calvinism and from the Anabaptist movement were not willing to place the Holy Spirit in the word as giving efficacious power to it. The Calvinist position, shared by

5 William F. Arndt, “The Doctrine of the Call into the Holy Ministry,” *Concordia Theological Monthly*, Vol. XXV, No. 5 (May, 1954).

6 Robert D. Preus, *The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena*, St. Louis: Concordia Publishing House, 1970, 362.

Zwinglians and Anabaptists, is described by Jonathan Edwards (1703-1758) in his sermon “A Divine and Supernatural Light”:

3. When it is said that this light is given immediately by God, and not obtained by natural means, hereby is intended, that *it is given by God without making use of any means that operate by their own power*, or a natural force. God makes use of means; but it is not as mediate causes to produce this effect. There are not truly any second causes of it; but it is produced by God immediately. *The word of God is no proper cause of this effect: it does not operate by any natural force in it. The word of God is only made use of to convey to the mind the subject matter of this saving instruction: and this indeed it doth convey to us by natural force or influence.* It conveys to our minds these and those doctrines; it is the cause of the notion of them in our heads, but *not of the sense of the divine excellency* [faith] of them in our hearts. Indeed a person cannot have spiritual light without the word. *But that does not argue, that the word properly causes that light.* The mind cannot see the excellency of any doctrine, unless that doctrine be first in the mind; but the seeing of the excellency of the doctrine may be immediately from the Spirit of God; though the conveying of the doctrine or proposition itself may be by the word. So that the notions that are the subject matter of this light, are conveyed to the mind by the word of God; but that due sense of the heart, wherein this light formally consists, is immediately by the Spirit of God. As for instance, that notion that there is a Christ, and that Christ is holy and gracious, is conveyed to the mind by the word of God: *but the sense of the excellency of Christ by reason of that holiness and grace, is nevertheless immediately the work of the Holy Spirit.*⁷

What Edwards means might be a little more clear from a description of Calvin's understanding of the real presence of Christ's body and blood in the sacrament of the altar. We typically speak of the Reformed doctrine of the real presence by suggesting that they believe that the bread is merely a symbol of the body of Christ. That is true of Zwinglianism, but not of Calvinism. Calvin, as a serious exegete, wanted to take seriously the words of Jesus, “This is my body,” but he could not accept Luther's understanding “The bread IS the body,” since the ascended Lord, with his body, is in heaven, spatially, at the right hand of God. Therefore, Calvin held that one ate bread with the mouth, while alongside of that eating, or parallel to it, *with* the eating of bread, one's soul soars spiritually to heaven and *there* partakes of the body of Christ. So too in the relationship between the Holy Spirit and the Word. The point is that for Calvin, the Holy Spirit cannot be *in* the word (inherently or intrinsically), but only alongside of it or working parallel to it, working not mediately by the external means of words, but only immediately or directly. This is because of the principle that the finite cannot contain the infinite (*finitum non capax infiniti*).

Protestantism in general, excluding strict Calvinism, holds to the Arminian belief that man's will cooperates with the Holy Spirit in conversion. Decision theology sees Scripture as communicating information, and the will acts to accept or not. In that case, there is no need for an intrinsically powerful means of grace. It may surprise some to be told that on this score Roman Catholicism (like Arminian Protestantism which by now includes a majority of Lutherans too!) also teaches that man has a spark of will left which participates in conversion. Oddly, the Roman Catholic doctrine of *ex opere operato* may have originally been an attempt to hold to the intrinsic power of the gospel and the sacraments.⁸

7 Jonathan Edwards, *A Divine and Supernatural Light*. Online text available, among others, at Christian Classics Ethereal Library, (Calvin College), <http://www.ccel.org/ccel/edwards/works2.iii.i.html> (last accessed June 5, 2008).

8 John Stephenson “The *Ex Opere Operato* Principle In The Lutheran Confessions,” *Confessional Lutheran Research Society Newsletter*. Letter No. 8, Pentecost 1987

We must take note here, that just about all of modern Evangelicalism (which includes the conservative Calvinists in the Reformed and Presbyterian Church, the Methodist bodies, and Anabaptists –Baptists and Pentecostals) operate with one or both of these principles, which is their doctrine of God’s word. Sadly many Lutherans, even some who are “conservative,” operate with these principles of the Evangelicals. The principles of the church growth and the contemporary worship movements simply cannot escape the effect of these principles, even if they claim to try. The content and the method are formulated under these principles. Claims that one can adopt the style without the substance are reminiscent of the claims of some that they could adopt Higher criticism as a tool without adopting the destructive presuppositions. When the doctrine of the power of the word and the Means of grace are replaced or pushed to the background by manipulation of the emotions, apologetic persuasion, and a sociological view of the church becomes the means of persuading people to believe, conversion has become the work of man, not of God. We call it synergism.

Robert Preus also points out that when the Lutheran dogmaticians describe the power of the word of God, “they are not thinking of Scripture specifically but of the divine Word in general in whatever mode of expression it may assume.” They are not referring simply to the book “of letters and phrases (which are the vehicle of the divine content), but the message of Scripture.... The written Word, the preached Word, the Word treasured in the believer’s heart is one Word of God, which carries with it by virtue of its divine *forma* (nature) the power of very God.”⁹

As a precise definition of the power of the word of God, Preus quotes John Gerhard’s statement that the word

regenerates us not merely theoretically by enlightening the mind with a knowledge of the divine will and indicating to us what we must believe and do, but does so actually by really turning our will to accept the divine witness and by moving and transforming and awakening our heart to believe in it so that we cling to this grace that is offered in Christ and find happiness in it, and through this faith become children of God and heirs of eternal life. The Word quickens us not only in the sense that it invites us to enjoy God’s favor towards us and encourages us with a living comfort, but it also makes us partakers of that spiritual life.¹⁰

“The gospel is the power of God to Salvation”!

The Power of God’s Word in Law and Gospel

Most of what we have said in discussing the powerful word has taken it for granted that we speak of the word of the gospel by which God regenerates sinners, calling them “out of darkness into his marvelous light” (1 Peter 2:9). Strictly speaking not all of Scripture, but only the gospel, is a means of grace. The law is not a means of grace, but yet it *is* powerful in working fear and terror in the heart of the sinner. It is a two-edged sword (Hebrews 4:12).¹¹ In his words to the disciples on the night he was betrayed, Jesus spoke of the work of the Holy Spirit. He said “When He [the “Helper”] has come, He will convict the world of sin and of righteousness,

9 Preus, 363.

10 Preus, 365, quoting from Gerhard, *Commentarius super Priorem D. Petri Epistolam*, p. 145. Gerhard, however, in *Loci Theologici* (*Theological Commonplaces: On the Nature of Theology and Scripture*) St. Louis: Concordia Publishing House, 2006, does not devote a specific subheading to the power of Scripture.

11 It is tempting to understand the two-edged sword as a reference to law and gospel. Luther, in his commentary on Hebrews (1518), Luther rejects a medieval interpretation of this verse and accepts Chrysostom’s comment: “Indeed, it is crueler than any sword: for it will fall upon (that is, will cut) the souls of those inflicting cruel wounds and fatal cuts” in further comments, Luther identifies the two-edged sword with the punishing, inescapable law (AE 29, 164 f.).

and of judgment: of sin because they do not believe in Me; of righteousness, because I go to my Father and you see Me no more; of judgment, because the ruler of this world is judged” (John 16:8-11). The Holy Spirit works not only by the gospel; his powerful work is through the law as well. When the law is proclaimed, and the sinners see their sinfulness, that too is the work of the Holy Spirit, and the sharp condemnation of the law burns judgment on the heart.

The apostle Paul underlines that powerful function of the law of God, as a ministry of death and condemnation in 2 Corinthians:

⁶[O]ur sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. ⁷But if the *ministry of death*, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, ⁸how will the *ministry of the Spirit* not be more glorious? ⁹For if the *ministry of condemnation* had glory, the *ministry of righteousness* exceeds much more in glory. ¹⁰For even what was made glorious had no glory in this respect, because of the glory that excels. ¹¹For if what is passing away was glorious, what remains is much more glorious. (2 Corinthians 3:5-11)

The next two sections will explore these two ideas: The ministry of death, the ministry of condemnation, and ministry of the Spirit, the ministry of righteousness, the ministry of the new covenant.

In 1521, Martin Luther got into a dispute with Jerome Emser, a theological professor at the University of Leipzig. The fierce pamphleteering debate took on a life of its own, and Emser and Luther traded many delightful, but uncomplimentary barbs — fun reading, though the issue was serious. The real subject at hand was biblical interpretation, an issue on which Luther excelled. Emser used the phrase in the text, “The letter kills, but the spirit gives life,” to ridicule Luther’s simple, literal (historical-grammatical) method of reading the Bible, while upholding his own use of the complicated scholastic allegorical method, as “the spirit which gives life.”¹² So far as Luther was concerned, that made Emser a nincompoop, because any honest, straightforward reading of the Bible must clearly see that this text is speaking of the difference between the law and the gospel. Luther attacks Emser and his misunderstanding of the text:

it is certainly true that wherever the law alone is preached and only the letter is dealt with, as happened in the Old Testament, and where the Spirit is not preached afterward, there is death without life, sin without grace, misery without consolation. This creates miserable and imprisoned consciences who in the end despair and are forced to die in sin. They are thus condemned to eternity through such preaching. In our day the murderous sophists have done this kind of thing and are still doing it with their “systems” ... in which they drive and torture people with commands to do penance, to confess, to repent, and to make satisfaction. After this they teach good works and preach good doctrine, as they say. But never once do they hold the Spirit and Christ up to the sorrowful consciences, so that Christ is now unknown in the whole world and the gospel is pushed under the rug....

If God’s commandment, preached and explained as well as possible, is harmful and damning, as St. Paul says here, why then do the sophists and the goat [Emser] pretend to make people godly with human teachings, with their own laws and an increase in good works? Indeed, since the law kills and condemns everything which is not grace and Spirit, they do no more with their many laws and works than to give the law much to kill and to condemn. Thus all their labor and effort is in vain, and the more they do, the worse

12 There is no little irony in the fact that more than a few later Lutherans (as early as N. F. S. Grundtvig, and then the Lutheran disciples of Karl Barth) used a similar misunderstanding of this text to reject the scriptures as the inerrant, authoritative word of God.

they become; for it is impossible to satisfy the law with works and teachings. Only the Spirit can satisfy it.¹³

The Ministry of Condemnation

As noted above, we are not to think that the law is a means of grace, nor is it grace which teaches the heart to fear, as “Amazing Grace” seems to think: “’Twas grace that taught my heart to fear, And grace my fears reliev’d.” Only the gospel has the power of God’s grace. It is true that God’s word of the law teaches my heart to fear, but that is not grace, and that fear is not what saves the sinner

The law is powerful too, but its power is not life-giving. The Formula of Concord defines the law as “the unchanging will of God, according to which human beings are to conduct themselves in this life” (SD VI, 15). Whenever the law comes into contact with human flesh, it is like sulfuric acid — it can only burn. This is true of the Christian, not just the unbeliever. The Christian, as we know, is *simul iustus et peccator*, (at the same time saint and sinner). So long as the Christian lives in this world, even if, as a saint, he rejoices in the law of God, his old Adam, sinful flesh, still is damned and burned by its contact with the law. That is not to say that the law doesn’t at the same time function in other ways, in that it keeps sinful flesh in this world, both in the believer and the unbeliever, under some control; and also that it instructs and teaches Christians what God considers good works, so that they do not fall into a pharisaism or pietism of inventing their own version of good works.

Nonetheless, the potency of God’s law when it touches sinful human flesh, which remains in the believer all his life here, must not be underestimated. Precisely what the law is given for is laid out clearly by St. Paul, especially in his Letter to the Romans: “We know that whatever the law says, it says to those who are under the law, that every mouth may be stopped and all the world may become guilty before God.... By the law is the knowledge of sin” (Romans 3:19, 20).

In the Apology of the Augsburg Confession, Melancthon several times uses the expression *lex semper accusat*, “the law always accuses.” The law functions in other ways too, but the one thing it cannot fail to do is to condemn the sin in human flesh, whether it be the old Adam in the regenerate, or the unregenerate. We ought not forget that the law works its judgment and condemnation not only when it discovers sins, i.e., this or that violation of God’s law; it condemns also (especially!) the inherited guilt each individual has because he is descended from Adam, and the constant rebellion against God that continues in our old Adam. Preus summarizes several of the dogmaticians when he describes the power of the Law of God as “a consuming and inexorable power. But it has no power to produce faith in Christ or to justify; its power is only to threaten and to judge and to kill.... The Law does not lead the sinner to Christ — it knows nothing of Christ — but away from Him.... And yet paradoxically, by showing the sinner his lost condition...the Law compels the sinner to seek Christ.”¹⁴

How the law affects Christians is described by the Formula of Concord in its article on the third use of the law:

If the faithful and elect children of God were perfectly renewed through the indwelling Spirit in this life, so that in their nature and all their powers they were completely free from sin, they would need no law and therefore no prodding.... The Holy Angels perform their obedience completely of their own free will.

13 *Answer to the Hyper Christian, Hyperspiritual, and hyper learned book by goat Emser*, AE 39, 186 f. The salutation reads: “Dear Goat, Do not butt me.” Luther calls Emser “goat” because Emser’s coat of arms, printed on the title page of one of his pamphlets against Luther, contained the picture of a goat.

14 Preus, 364

Since, however, believers in this life are not yet perfectly, wholly ... renewed — even though their sin is completely covered by the perfect obedience of Christ so that this sin is not reckoned to them as damning, and even though the killing of the old creature and the renewal of their minds in the Spirit has begun — nonetheless, the old creature still continues to hang on in their nature and all of its inward and outward power....

Therefore in this life, because of these desires of the flesh, the faithful, elect reborn children of God need not only the law's daily instruction and admonition, its warning and threatening. Often they need its punishments [*strafen*]. (SD VI, 6-9)

The law is God's word and will; as such it is the work of the Holy Spirit to present that law, and to pronounce the condemnation of sin and sinfulness in the heart of the sinner. That the Holy Spirit convicts the world of sin (John 16) is the ministry of death and condemnation (2 Corinthians 3). And so, it is the power of God that does that work; the power is in the word of the Law. The Formula of Concord quotes from a Luther sermon: "Everything that proclaims something about our sin and God's wrath is the proclamation of the law, however and whenever it takes place" (SD V, 12).

That tells us what power the law has, but before we conclude this section, we must observe what the law does *not* have the power to do. God commands and wills that we live in accord with the law, but "it does not give the power and ability to begin or to carry out this command" (SD VI, 11). In order to help us understand this, the Formula of Concord distinguishes between works of the law and the works of the Spirit. The works of the law are those done by the unbeliever and the old man still residing in the believer, when they do outwardly good things in hope of reward or fear of punishment. But the works of the Spirit are the works done by the believer which are done "because of the renewal of the Holy Spirit — without coercion, from a willing heart, insofar as they are reborn in their inner person" (SD VI, 23). According to his redeemed nature, the Christian "delights in the law," but according to his old Adam, he is condemned and terrified.

And that leads us to the Ministry of Righteousness.

The Ministry of Righteousness

The other ministry, however, is the "ministry of the new covenant," "ministry of the spirit," "the ministry of righteousness," "the ministry which is more glorious." This, of course, is nothing other than the gospel. In the foremost sense of the word, the gospel itself is the minister to those who have been condemned by the law and look only to God for help and salvation. How this is the ministry of the Holy Spirit is clear enough. But we now need to discuss what it means to call this the ministry of righteousness.

I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. ¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." (Romans 1:16, 17)

Paul says that in the gospel, the righteousness of God is revealed. What is meant by "the righteousness of God"? Jesus said in the Sermon on the Mount, "Seek first the kingdom of God and his righteousness" (Matthew 6:33). This righteousness is not the righteousness God demands of his creation; it is not the law written on the heart or on stone, or the law preached by Jesus and his apostles. That preached law aims at righteousness, but, as we have seen, a righteousness lived because of God's commands is not at all good news, but it is bad news, because it demonstrates the insurmountable distance between me and what God demands. That righteousness by command stings, drives me to despair, and makes me of all men most miserable.

The righteousness of God that we are to be concerned with is a righteousness which is not of demand, but of proclamation. It is not a righteousness which comes from within us (intrinsic), or which is a product of human will and action. It is objectively outside of us (extrinsic), a “foreign” or “alien” righteousness which belongs to someone else. It is the righteousness of God who has become human flesh, the man Christ Jesus. This righteousness *is* the righteous perfection, in life, death, and resurrection, of Jesus himself.

The Righteousness of God, the Righteousness of Christ, the Righteousness of Faith — all the same thing — is to be found in the Bible’s proclamation of our Lord’s incarnation and atoning work. Without the truth of the incarnation, it is not enough simply to point to Jesus on the cross and say that he died to save me. My salvation is bound up in what he was: God made flesh, the incarnation; and what he did in life and death: the atonement, or reconciliation. All of that is the basis for God’s declaration of justification.

In order to gain a clearer understanding of it we will look more closely at the two parts of this righteousness of Christ— his incarnation and the atonement.

The Incarnation

When Eve bore Cain, she showed that she believed he was the promised one, when she said, “I have begotten a man from the Lord” (Genesis 4:1). But Cain was not the one. Luther comments on this verse:

From this statement another reason may be gathered why Eve did not call Cain a son, namely, that because of her excessive joy and reverence she was unwilling to call him son but had something greater in mind about him, as though Cain would be the man who would crush the head of the serpent. For this reason she does not simply call him a man, but “the man of the Lord,” of whom the Lord God had promised (Gen. 3:15): “Your Seed will crush the head of the serpent.” Although this was a false hope, it nevertheless is clear that Eve was a saintly woman and that she believed the promise concerning the future salvation through the blessed Seed. And because she believes, she is so happy about her son and speaks of him in such grand terms: “I have gotten the man of God who will conduct himself more properly and with greater good fortune than my Adam and I conducted ourselves in Paradise. For this reason I do not call him my son, but he is the man of God who was promised and provided by God.” This also could have been the reason why she did not call Cain a son.¹⁵

The promise became more specific in the word to Abraham, “In your seed shall all the nations of the earth be blessed” (Genesis 12:3). Psalm 2 even more specifically, “You are my Son, Today I have begotten you” (Psalm 2:7). The prophet Jeremiah calls the promised one “The Lord our Righteousness” (Jeremiah 33:16). Proverbs 8 identifies him as Wisdom personified who was present at the foundation of the world. Isaiah, in the most vivid prophecies of all, says that “a virgin shall conceive and bear a son and shall call his name Immanuel,” i.e., “God with us” (Isaiah 7:14), and the child born, the son given, is called “the mighty God, the everlasting Father, the prince of Peace” (Isaiah 9:6).

Therefore, when the Apostle John speaks of him, and calls him the *Logos*, and says “In the beginning was the Word and the Word was with God, and the Word was God,” he is faithfully identifying Jesus as the Messiah, the Christ as the Old Testament said he was. The core proclamation of Christ in the New Testament is that in the Christ, the Messiah, God has become man as promised (especially Isaiah 9:6). John goes on to say, “The Word, [i.e., the eternal Son] was made flesh and dwelt among us.” Paul writes in Colossians that “in Him [Christ] all of fullness of the Godhead dwells in bodily form” (2:9), and to Timothy “great is the mystery of godliness: God was manifested in the flesh” (1 Timothy 3:15).

15 AE 1, 241.

The early Christian church understood the importance of teaching unambiguously that Jesus was fully and completely God and fought for that truth in the council of Nicea in 325. The council was called to refute the faith-destroying heresy of Arius. Arius' doctrine that there was a time in eternity when the *Logos* was not, and thus was a created being, made Jesus a little less than God, or a lot less than God. The Nicene fathers set forth their biblical faith in the Nicene Creed, in which they confessed that the Son was "of the same substance (being, reality) as the Father." The hero of the council was Athanasius who suffered not a little in the rest of his life because of his biblical faith. In 451, at the Council of Chalcedon, this confession was reiterated and the terms were defined. Against the teaching of Nestorius, they asserted on the basis of God's word that Mary was *theotokos*, i.e., the God-bearer or mother of God. They also carefully explained the relationship between the divine and human attributes in Christ. Scripture demands that one believe that our Lord did not become God only when he was born, or was baptized, or anything else, but that in his conception, he was God who took to himself human flesh. The one born of Mary was fully and completely God.

We should not be uncomfortable calling Mary the mother of God (*theotokos*) — she was. We need to express boldly and unambiguously that the one born of Mary was almighty God himself, when he was conceived. Mary bore in her womb growing, human flesh, in whom dwelt "all the fullness of the Godhead bodily." To call Mary "the Mother of God," as one theologian has noted, says more about Jesus than it does about Mary. The one born of her was the almighty God, no less.

Why is this important? St. Paul writes in Galatians, "When the fullness of the time was come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law" (Galatians 4:4,5). "God sent forth his Son": that is the proclamation of the angel to Mary. The angel says: "*behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end*" (Luke 1:31 f.). Mary is to be a mother — not just of a boy named Yeshua, but of a man who is God, and yet a man: the Christ, the Messiah, the anointed and promised one of God. To identify him as the one who sits on the throne of his father David is to identify him as the promised Messiah.

By the same token our Lutheran Church has also sung that same truth on Good Friday in the hymn "*O darkest woe*": "*O sorrow dread! Our God is dead, He paid our great redemption.*" To sing that *God is dead on the cross* is not to say that the world was on *autopilot* for three days. It is to say that the one who died on the cross was indeed God himself, God in the flesh, who took my place, bore my sins, and paid my penalty with his death. One who is nothing less than the God of the most high died that day — for *you*, for *me* — for the sins of us all.

Had he not been the Incarnate Son of God, there would be no sufficiency in his atonement; had he not been the almighty God of the Most High himself, there would have been no resurrection — not for him, and not for us.

God chose this humble young woman, a sinful being like you and me. By the great miracle of the Incarnation, God planted in her womb the divine being fully endowed *with growing human flesh*, "*the Son of the highest*" who would "*sit on the throne of his father David*," and of whose "*kingdom there will be no end.*" "*That Holy one who is to be born will be called the Son of God*" (Luke 1). — and thus this humble young woman is *HIS* mother; she is mother of the one who is nothing less than God, and yet a man.

Atonement

What Christ has done for us, his work of reconciliation or atonement, depends on the truth that he is the God-man, the God who has taken to himself human flesh. God became man, for us. The atonement is "substitutionary" ("vicarious atonement").

The word “atonement” translates the Old Testament כִּפּוּר (*kaper*), and points especially to Yom Kippur, the Day of Atonement established in Leviticus 16. The Greek translates the word with καταλάσσω (*katalasso*), which is translated by the Latin *reconcilio*. By some accounts, the word “atonement” was coined by William Tyndale, the Bible translator since he believed that the Latin word *reconcilio* was not always adequate to translate the Hebrew *kaper*, and therefore manufactured the word *at+one*, and *at+one+ment*. The Hebrew word means “to cover,” or “to hide,” and in that sense refers to the forgiveness of sins. In Romans 4:7, St. Paul quotes Psalm 32:1,2: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; ⁸Blessed is the man to whom the Lord shall not impute sin.” And that is the essence of the word atonement. The Greek word teaches the same doctrine of the non-imputation of guilt, but instead of using the image of “covering over” concentrates on the fact that a change is made so that two parties come into agreement. “God was in Christ reconciling the world unto himself, not imputing their trespasses” (1 Corinthians 5:19). Different images; same teaching.

In order to restore unity between God and man, God sent his Son, to become human flesh to stand in the place of fallen man: “The Lord has laid on him the iniquity of us all” (Isaiah 53:6). God “made him who knew no sin to be sin for us” (2 Corinthians 5:21). “Christ has redeemed us from the curse of the law, having become a curse for us” (Galatians 3:13). When God’s word speaks that way, it has just you and just me in mind. We are the objects of his coming, of his atoning work on the cross, and his resurrection, — simply because we are weak and without strength (Romans 5:6).

One of the most important works of theology in the Middle Ages was *Cur Deus Homo* (*Why God became Man*) by St. Anselm, Archbishop of Canterbury (1033-1109). Anselm, in an indirect explication of Scripture, laid out the reason for the incarnation and the sacrifice of Christ, holding that God’s wrath over sin demanded punishment in order for God to be satisfied, and that the one to bear the punishment had to be man, in order to be a true substitute, and God, in order to be sufficient for all. Some modern theologians have rejected the idea of the substitutionary atonement, especially because it asserts that God must punish sin in order to satisfy his wrath. However, that is clearly the teaching of the Old Testament (beginning with Yom Kippur in Leviticus 16, and reaching its most vivid heights in Isaiah 53), and the New Testament as well, in Romans 5 and many other places.

The Righteousness of Christ

Incarnation and atonement come together in “the Righteousness of Christ.” The Righteousness of Christ, which alone is our salvation, includes that he is the Son of the Highest, of the same being as the Father, who has taken to himself human flesh. As such, the Son is the perfect, almighty God. He has stood in my place in life, subject to all the temptations which I face (Hebrews 4:25), and yet without sin. And he has stood in my place in death, the silent, obedient lamb led to the slaughter, and he suffered the suffering and the alienation from God which belongs to me in my disobedience. All of this is apart from any of my actions or my intentions. It is God’s righteousness; it becomes man’s righteousness because Jesus was a man, fully and completely. And it satisfied God’s wrath over human sin.

Christ’s righteousness is called the righteousness of faith (i.e. righteousness by, through faith), not because faith is in itself a righteous act, but because it can be received only through faith — i.e., it is promised, and it is believed. The Atonement, both in Christ’s active obedience and passive obedience, is a *universal* atonement, for all people. It is not limited only to the elect, or to those God foresees will believe. In Christ’s completed act consummated on the cross, God’s wrath was satisfied, and the world is pronounced “not guilty.” God is *propitiated*, i.e., a price has been paid, and all the world is returned to his favor: “God was in Christ reconciling the world unto himself, not imputing their trespasses” (2 Corinthians 5:19).

“Righteousness of God” and “Righteousness of Christ” refer specifically to the work that Christ did — his full and complete obedience to the law, not just its letter, but its spirit; all of the pain and agony that he suffered all through his life, but especially on the cross in his separation from God (“My God, my God, why have you forsaken me”). “The righteousness of faith” means that exactly *this righteousness* accomplished by Christ becomes mine through faith. God says: “This is for you; it is yours.” And faith believes it.

Article III of the Formula of Concord deals with a couple of controversies concerning the Righteousness of Christ, which occurred from 1548 to 1551. At the University of Königsberg in Eastern Prussia, Andrew Osiander taught that Christ dwells in the believer through faith, and this indwelling (Christ in me) constitutes the Righteousness of Christ by which the believer is justified.¹⁶ The first theologian to object to this doctrine was Martin Chemnitz, who at the time was librarian at Königsberg, Prussia. The other controversy being addressed was the position advanced by Francesco Stancaro who taught that Christ is our righteousness only according to his human nature. The Formula of Concord describes the Lutheran understanding of the righteousness of faith in the following summary:

9] Concerning the righteousness of faith before God we believe, teach, and confess unanimously, in accordance with the comprehensive summary of our faith and confession presented above, that *poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, or any subsequent works, out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness.*

10] These treasures are offered us by the Holy Ghost in the promise of the holy Gospel; and faith alone is the only means by which we lay hold upon, accept, and apply, and appropriate them to ourselves. 11] This faith is a gift of God, by which we truly learn to know Christ, our Redeemer, in the Word of the Gospel, and trust in Him, that for the sake of His obedience alone we have the forgiveness of sins by grace, are regarded as godly and righteous by God the Father, and are eternally saved.

12] Therefore it is considered and understood to be the same thing when Paul says that we are *justified by faith*, Rom. 3, 28, or that *faith is counted to us for righteousness*, Rom. 4, 5, and when he says that we are *made righteous by the obedience of One*, Rom. 5, 19, or that by *the righteousness of One justification of faith came to all men*, Rom. 5, 18. 13] *For faith justifies, not for this cause and reason that it is so good a work and so fair a virtue, but because it lays hold of and accepts the merit of Christ in the promise of the holy Gospel; for this must be applied and appropriated to us by faith, if we are to be justified thereby.* 14] Therefore the righteousness which is imputed to faith or to the believer out of pure grace is the obedience, suffering, and resurrection of Christ, since He has made satisfaction for us to the Law, and paid for [expiated] our sins. 15] *For since Christ is not man alone, but God and man in one undivided person, He was as little subject to the Law, because He is the Lord of the Law, as He had to suffer and die as far as His person is concerned. For this reason, then, His obedience, not only in suffering and dying, but also in this, that He in our stead was voluntarily made under the Law, and fulfilled it by this obedience, is imputed to us for righteousness, so that, on account of this complete obedience, which He rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives our sins, regards us as godly and righteous, and eternally saves us.* 16] *This righteousness is offered us by the Holy*

16 This position is very close to the position taken by the Lutheran theologians in Joint Declaration on the Doctrine of Justification (JDDJ) and is also has some striking similarities to the Roman Catholic doctrine of justification, which enabled the Lutherans and Roman Catholics to come to agreement in the JDDJ.

Ghost through the Gospel and in the Sacraments, and is applied, appropriated, and received through faith, whence believers have reconciliation with God, forgiveness of sins, the grace of God, sonship, and heirship of eternal life. (SD III, 10-16

In the gospel “the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith’.” On the basis of the atoning work, the substitutionary atonement, of God himself, the sinner is justified; to the sinner is imputed the complete righteousness of Christ, in his life and death and resurrection. It is not the internal, intrinsic, or indwelling righteousness of Christ, but it is the external, extrinsic righteousness of the Son of God. It is a righteousness which is alien or foreign to the sinner. And yet, the sinner stands before God, (*coram Deo*), with the true righteousness of Christ, the righteousness of the very God himself, credited to his account, through faith.

Everything that God created man to be is found in Christ. Two statements from St. Paul summarize what this righteousness of God means:

You are in Christ Jesus, who became for us wisdom from God — and righteousness and sanctification and redemption. (1 Corinthians 1:30)

(... If by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) Therefore as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. (Romans 5:17-19)

This righteousness of Christ is the righteousness of faith, or as Paul says in Romans 1; it is revealed “from faith to faith, as it is written ‘the just shall live by faith.’” It is by faith completely, from beginning to end, by faith in every respect. Faith does not justify because God likes us better when we believe in him; faith does not make us righteous because it is virtuous, but simply “because it lays hold of and accepts the merit of Christ in the promise of the holy gospel.” Faith believes the promise. If someone were to deposit a million dollars in a bank account with my name on it, and then tell me so, my believing or disbelieving it does not make it so that it is there or not. The promise is that it is there, and I have benefit of it only by believing that it is true.

The Formula of Concord defines justification in reference to the righteousness of Christ: “The word ‘justify’ here means to pronounce righteous and free from sins and to count as freed from the eternal punishment of sin because of Christ’s righteousness, which is ‘reckoned to faith by God’ (Phil. 3:[9])” (SD III, 17). Near the end of SD III, a further summary is offered:

58] Thus neither the divine nor the human nature of Christ by itself is imputed to us for righteousness, but only the obedience of the person who is at the same time God and man. And faith thus regards the person of Christ as it was made under the Law for us, bore our sins, and in His going to the Father offered to His heavenly Father for us poor sinners His entire, complete obedience, from His holy birth even unto death, and has thereby covered all our disobedience which inheres in our nature, and its thoughts, words, and works, so that it is not imputed.

This summary underlines why it is so important to consider the Incarnation of our Lord, as the eternal Son of God takes to himself human flesh in order to be our substitute and Savior. The work that must be done for our salvation can only be done by God himself, and yet must be done by a man if he is to be a substitute. In our preaching, we must not separate the

incarnation from the atonement. The manger and the cross, as it were, come from the same tree.

This is the gospel which is the power of God for salvation, the revelation of the righteousness of God, which is by faith from beginning to end. This is the message which tells us what God has done for the salvation of those he created. It is about events that took place in the rocky hills of Judea nearly two thousand years ago. But I can't go back to the cross, and I can't even be sure that the place said to be the place of the cross really was. So the question that one must deal with is: how does this gospel come to me? How does it become mine? How do I receive the faith which believes Christ righteousness?

The Highest office of worship¹⁷

The righteousness of God, revealed in the gospel of Christ, by faith from first to last, applies to our lives from first to last – all of our days. There is simply nothing more practical than this gospel. It applies in every way to the life of each Christian, and to the life of the Christians in their congregations — the local congregation, and the larger congregation of the Holy Christian Church. We are the sheep who hear the voice of the Shepherd simply because we believe the righteousness of Christ to be our own righteousness before God, according to God's promise.

In Apology IV, on Justification, Melancthon writes:

Faith is that which grasps God's free mercy on account of God's Word. Whoever denies that this is faith completely misunderstands the essence of faith. And the story itself shows what he calls "love." The woman comes with this conviction about Christ: that she should *seek the forgiveness of sins from him. This is the highest way to worship Christ. [Hic cultus est summus cultus Christi.]* Nothing greater could she ascribe to him as the Messiah. Now to think about Christ in this way, to worship and take hold of him in this way, is truly to believe. (Kolb-Wenger, Ap IV, 154, *emphasis added*; cp. *Triglotta* Ap. III, 32)

For of *all acts of worship that is the greatest*, most holy, most necessary, and highest, which God has required as the highest in the First and the Second Commandment, *namely, to preach the Word of God.* For the ministry is the highest office in the Church. Now, if this worship is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel? *But the chief service of God is to teach the Gospel.* (*Triglotta*, Ap XV, 42)¹⁸

The modern ear interprets the word "worship" to refer to an activity of God's people in which they honor God with adoration, praise, prayer and thanksgiving. That sounds good, but

17 The word "office" can be confusing because it is used in several different senses which can only be determined by the context. It is sometimes equivalent to "ministry," in the sense of a service performed. It can refer to a specific work which is commanded by God; to a work done by God himself (Christ in his three-fold office), the office or ministry of the Holy Spirit; it can refer to the work done by the law, or the work done by the gospel (1 Corinthians 3). It can also refer to a particular position which is established by God, and to which certain individuals are to be called or placed. Perhaps the most concrete way that we use the term is in the Office or Ministry of Word and Sacrament, to which God commands us to call qualified men. In theology, of course, it never refers to a room or collection of rooms.

18 The italicized material is found in the German translation of the Latin text. The Latin text only has: *Atqui praecipuus cultus Dei est docere evangelium. Cultus and Gottesdienst* often translate each other.

Melancthon refers to the office or ministry in different senses, what may be called abstract and concrete (Walther and Hoenecke). The abstract sense refers to the work which the word itself performs, while the concrete refers to the office or position to which the church is commanded to call those men to preach the gospel. It is clear the emphasis here is on the office of the word in the abstract sense.

doesn't quite hit the point. While the Reformation was conservative in its preservation of all that was good in the heritage of the catholic church, in those matters where abuses had crept in to obscure the gospel, the Reformation was radical — in the sense of going back to the roots. One of the places where the most radical reform was required came in the church's worship. While the medieval church had emphasized the sacrificial acts of the faithful in worship or the divine service, the Reformers tipped that upside down. For the Reformation, worship, the divine service, or the service of God, was centered not in man's response to God, but in God's gifts to men. *Gottesdienst* — service of God — is not first and foremost man's service to God in praise and thanksgiving, but God's service to man in distributing the forgiveness of sins. Another way of describing this is to distinguish between the objective and subjective genitive — in divine service (*Gottesdienst*), "of God" is genitive which denotes possession or source. The sense is subjective if God is the subject who acts, so that *God* serves, and objective if God is the object of the verb, so that God *is* served. Melancthon, in the quotation above, clearly treats the idea of "worship of God" as a matter of God himself, in the first place, being the one who serves.

Another helpful distinction made by Luther is the distinction between *salvation won* — everything Christ has accomplished in the atonement; and *salvation distributed* — how that salvation comes to me. When Luther, in the Smalcald Articles, defines the church as "the sheep who hear the voice of their shepherd" (SA III, XII, 2) he is aiming also to focus the attention on what the sheep receive in the speaking of their shepherd. God's word declares to the whole world that everything necessary for salvation has been finished by Christ himself: "God was in Christ reconciling the world unto himself, not imputing their trespasses, and has committed to us the word of reconciliation" (2 Corinthians 5:19). Salvation distributed is the preaching of that apostolic word, the application of it to individuals in preaching and the sacraments. This salvation is received through faith.

What all of this means for Christian church life is that worship is the center of the life of the church, and the center of the Divine service is the service of (by) God himself, feeding his people with the bread of life, the forgiveness of sins. It is not the case that worship is one thing among many that the church does; rather, all activities focus on worship — in the sense outlined above. All worship is advent, in which God comes to his people to serve them with the forgiveness of sins. Jesus says, "The Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20: 28). That service or ministry did not end at the cross. In his exaltation, our Lord continues to serve his people by continuing to declare the result of his atoning work.

The highest office of worship is the preaching of the word (Ap XV 42). The word is preached in the sermon; it is preached in the visible word, the sacraments; and it is preached in the entire liturgy. God serves his believers by his word. The confessions use the expression "word of God" in a sense wider than simply "Scripture." To be sure, Scripture, the writing of the Holy Prophets and Apostles, is the sole authority for all teaching, faith, and life. It is God's own word: "All Scripture is given by inspiration of God [God-breathed]" (2 Timothy 3:16), and "Holy men of God spoke as they were moved by the Holy Ghost" (2 Peter 1:21). Since this is the word of God, it is infallible and inerrant, and is God's word in respect to all of its words.

The doctrine of Scripture as God's inspired and errorless word was not an issue at the time of the Reformation; generally in the confessional writings and in Luther's writings, "word of God" refers not only to the sacred writings, the source, but to the spoken, preached, heard, remembered, meditated-upon word of God — chiefly to the word of the gospel. But the word of the gospel refers not only to the word of letters, syllables, and propositions, but also to what St. Augustine refers to as the "visible word." Melancthon refers to Augustine's expression:

When we are baptized, when we eat the Lord's body, when we are absolved, our hearts should firmly believe that God really forgives us for Christ's sake. Through the word and the Rite [Sacraments] God simultaneously moves the heart to believe and take hold of faith.... As the Word enters through the ears to strike the heart, so the rite itself enters through the eyes to move the heart. The Word and the rite have the same effect, as Augustine said so well when he called the sacrament "the visible word," for the rite is received by the eyes and is a sort of picture of the Word, signifying the same thing as the Word. Therefore both have the same effect. (Apology XIII 4f.)¹⁹

The sacraments are not appendages, or little "extras" which can come in handy for the believer — they belong to the very heart and soul of the proclamation of the gospel. They are as much the word of God as Scripture is, for they are established by Christ's own command, and empowered by his speaking. It is the word of Christ which makes them powerful and efficacious. The nature of the sacraments is that when they are administered by men, it is not the administrator who speaks, but Christ himself speaks and acts — through a man.

We must be aware that in speaking of "sacraments," the Reformers were not so rigid on this word — that is, they recognized that this word which does not appear in Scripture has been defined in some different ways. The definition in our explanations of the Catechisms, that it is an act or rite instituted by Christ himself, with certain visible means in which God offers, signs, and seals the forgiveness of sins, has enjoyed wide use in the church. The phrase referring to "visible elements" was offered by Augustine, perhaps because of his battle with Manichaeism which held that the material world was the world of darkness and evil. However, the sacraments could be defined as Melancthon does in Apology XIII, 3,4

3] If we call Sacraments *rites which have the command of God, and to which the promise of grace has been added*, it is easy to decide what are properly Sacraments. For rites instituted by men will not in this way be Sacraments properly so called. For it does not belong to human authority to promise grace. Therefore signs instituted without God's command are not sure signs of grace, even though they perhaps instruct the rude [children or the uncultivated], or admonish as to something [as a painted cross]. 4] Therefore *Baptism*, the *Lord's Supper*, and *Absolution*, which is the Sacrament of Repentance, are truly Sacraments. For these rites have God's command and the promise of grace, which is peculiar to the New Testament. For when we are baptized, when we eat the Lord's body, when we are absolved, our hearts must be firmly assured that God truly forgives us 5] for Christ's sake.

Luther also works with this definition in his *Babylonian Captivity of the Church*, his indictment of the Roman Catholic sacramental system, and rejects the notion that confirmation, marriage, holy orders/ordination, and extreme unction are sacramental, since they do not have the promise of grace. But for Luther and Melancthon, since the word "sacrament" is not found in Scripture, one need not quarrel about the definition; one must simply preserve faithfully those things which Christ institutes as the means by which God forgives sin. It must be noted that Luther and Melancthon in their writings move fluently back and forth between the two definitions.

The life of the church centered in the preached word and the sacraments is most vividly portrayed in the altar painting (*Flügelaltar*) at the church in Wittenberg, which appears on the cover. The Reformation artist, Lucas Cranach, was commissioned to memorialize Luther in a painting for the city church in Wittenberg which had been the place where most of Luther's preaching had taken place.

19 See K-W 219 f.n. 379. The source cited for this quotation is Augustine, *Tractates on John*, 80,3.

The bottom panel depicts Luther preaching, with his left hand pointing to a passage in the Bible, and his right hand pointing to the cross, so that the word of God and preaching is always centered in the once-and-for-all sacrifice of Christ on the cross. The Word of God (the Son) and the word of God, written and preached, is foundational. On the left, Melanchthon baptizes a baby (dipped or dunked!). (Note also the lady in the fine coat, with other women staring disapprovingly at her — the finely dressed woman is reported to be Mrs. Cranach!) In the center is the Supper. Judas, with the money bag on his knee, and his foot outside the circle, seems to be biting the finger of Jesus. Most of the disciples have the faces of Reformation figures. The disciple receiving the cup is Luther, as Junker Jörg, and the servant is probably Cranach himself. On the right, Bugenhagen gives absolution, with a key in each hand, loosing the sins of the repentant [the Elector?] and binding the sins of the unrepentant rich man.

No other piece of Reformation art summarizes so completely and succinctly the full force of the Reformation. The Reformation was not a movement revolving around Luther as Reformer; it was not a power struggle with the pope to see who should be the spiritual boss in Germany. Rather it was a movement to revive the gospel (SD VII, 87, *Triglotta*). Indeed, the text which is our convention theme could just as well be emblazoned over the painting: “[The gospel] is the power of God to salvation... for in it the righteousness of God is revealed from faith to faith.” It was a Reformation centered in the preached word which pointed only to the Righteousness of the God-man, Jesus Christ for salvation.

Luther's reformation of the liturgy of the church was simultaneously conservative and radical. In his 1523 *Formula Missae* (the Divine service in Latin), and the 1526 *Deutsche Messe* (the Divine service in German) Luther's reforming principles were quite clear. The historic *Mass*, the Divine service, in which preaching and the Sacrament of the Altar were both preserved, was of particular importance to Luther. Alongside his renewal of biblical preaching was his retention of the “Ordinary of the Mass,” that is the framework which remained the same every Sunday, and also the purification of the Propers, those things which are different each Sunday, changing as the seasons of the Christian year progress. The Ordinary, consisting of the Kyrie, the Gloria in Excelsis, the Creed (usually the Nicene Creed!), the Sanctus (Holy, Holy, Holy), and the Agnus Dei (O Christ, Thou Lamb of God). The latter two, of course, presuppose the



Sacrament of the Altar, with the consecration and the distribution of the body and blood of Christ. Luther saw that historic framework of the Mass as the constant framework for the Means of Grace.²⁰

While there is certainly an element of adoration and praise in those parts of the liturgy, they are especially centered in the gospel and proclaim Christ the eternal God himself and the Savior from sin. What was radical about Luther's reform of the Mass is that it abolished the sacrifice of the Mass, and all notions of man's contribution to reconciliation. That was the notion that Christ's body and blood are *re-presented* to God as the unbloody sacrifice for the remission of sins, making man a cooperative partner in salvation. Also abolished was the inclusion of the words of institution in a prayer which implied that the prayer of the priest effected the real presence. The historic propers, (introit, gradual, the collects and Scripture readings, as well as selections from the Psalms), were purged of medieval and scholastic perversions but were otherwise preserved as the best way to present the central teachings of Scripture in a systematic, edifying way. In this way Christians were to be taught what they are to believe for their salvation.

The heart of the Lutheran reform of the liturgy, carried out in the church orders in places like Denmark/Norway which had adopted Lutheranism, marked a return to the understanding that the worship service was the place where God serves his people with the powerful word of the gospel, both written, preached and made visible in the sacraments. No thought was given to using the Divine service as the place to reach out to unbelievers, and to stroke the selfish desire to be entertained or titillated, to feel good about themselves, or to develop a sense of community.

The Divine service is for Christians, who are *simul iustus et peccator* (at the same time saints and sinners), who need to be stung by the harsh condemnation of the law, and reminded not to fall back on their own piety. More importantly, the Divine service offers them again the message from their Lord that their sins are forgiven, and that they stand before God not with their own righteousness, but the righteousness of Christ. Underlying everything in the Divine service is the proclamation of the righteousness of God, and that God's people are just (righteous) through faith alone.

That is the message which must prevail in the Christian congregation — not merely the local congregation, but in the whole congregation or assembly of God's people, wherever physical geography may place them. When all is said and done, nothing matters to God's people other than the word of God, the word of the gospel — the preached word and the visible word. At the core of that word is the forgiveness of sins. The law is always before God's people, with its chief work to lay bare their inherited sin and guilt, and the sin of their flesh in this life. But the gospel of Christ's righteousness is always the main point. To tamper with the Divine service with flights of fancy, experimentation, trendiness, and the whims of passing fads is to tamper with the food that is given to feed the flock. Nearly always that tampering produces superficiality and subjectivism, and changes the subject from Christ's righteousness to something else.

Law and Gospel in the Life of God's People

We spoke earlier of the distinction between law and gospel. Article III of the Formula of Concord explains why properly distinguishing between the two is of the most practical importance for the Christian:

1] As the distinction between the Law and the Gospel is a special brilliant light, which serves to the end that God's Word may be rightly divided, and the Scriptures of the holy prophets and apostles may be properly explained and understood, we must guard it with

20 See AE 53 Luther's liturgical treatises and especially the Formula Missae and Deutsche Messe.

especial care, in order that these two doctrines may not be mingled with one another, or a law be made out of the Gospel, whereby the merit of Christ is obscured and troubled consciences are robbed of their comfort, which they otherwise have in the holy Gospel when it is preached genuinely and in its purity, and by which they can support themselves in their most grievous trials against the terrors of the Law.

...

24] These two doctrines, we believe and confess, should ever and ever be diligently inculcated in the Church of God even to the end of the world, although with the proper distinction of which we have heard, in order that, through the preaching of the *Law* and its threats in the ministry of the New Testament the hearts of impenitent men may be terrified, and brought to a knowledge of their sins and to repentance; but not in such a way that they lose heart and despair in this process, but that (since the Law is a schoolmaster unto Christ that we might be justified by faith, Gal. 3, 24, and thus points and leads us not from Christ, but to Christ, who *is the end of the Law*, Rom. 10, 4) 25] they be comforted and strengthened again by the preaching of the *holy Gospel* concerning Christ, our Lord, namely, that to those who believe the Gospel, God forgives all their sins through Christ, adopts them as children for His sake, and out of pure grace, without any merit on their part, justifies and saves them, however, not in such a way that they may abuse the grace of God, 26] and sin hoping for grace, as Paul, 2 Cor. 3, 7ff., thoroughly and forcibly shows the distinction between the Law and the Gospel. (SD III, 1 & 24-26)

This description describes exactly what lies at the heart of the life of the Christian congregation. Instead of using sociological surveys and programs, these paragraphs may serve as the best measuring rod for the congregation to see whether or not it is carrying out what God has commanded it to do.

In a paper presented to an ELS pastoral Conference, Sigurd Ylvisaker gave some much more concrete advice to pastor and congregation:

The question of the right proportion between law and gospel will be decided by many considerations.

a) As for the pastor, if he is a gospel preacher—and that is the only true pastor—the preaching of the law will be as a foreign and a dread work even as it was to Christ. He knows it is necessary, but he will show in every sermon that his anxious concern is to reach his main goal, to preach Christ, to evangelize, to comfort.

b) As for the congregation, the preacher has a right to consider that the great need there, too, is the comfort and saving grace of the gospel. The law kills; the gospel alone saves. A Christian congregation, so long as it may be looked upon as Christian, i.e. made up of Christians, presents the picture of those who hunger and thirst after the gospel, who are weary and heavy laden with the burden of sin, whose cry goes up to high heaven: "How long?" And we dare not, for the sake of Christ who redeemed them, hold back from them the riches of God's grace. Why invite them to church as to a banquet table, if we come to serve only sparingly? It is God who has provided for all the abundance of his blessing. Should we not give as freely and richly as God has provided?

c) It is disturbing to note that some preach the law as if they loved that law preaching, as if they found it easier to preach, as if they made it a greater concern. Before they know it, they have so filled their sermon with law that there is barely time and space for a perfunctory mention of the gospel—they must not forget to slip that in, so that it may be said that they preached law *and* gospel. This is but a first step toward modernism which has made of Christ a forgotten man.

d) No matter how important it may be to include in every sermon the threat of the law as the directive of the law—even to the extent that it may be necessary that the bulk of the sermon, counting words, lines, minutes, be an expounding of the law—a sermon is not truly biblical which fails to preach Christ. The hearer should in every case, without exception, be forced to admit and rejoice to exclaim: “Today I have seen Christ.” (See Appendix D)

The pastor and congregation should view their Sunday service and all other spiritual gatherings in the light of these criteria. This is their first concern, to see to it that they depend only on the power of God’s word, both in law and gospel. How important it is can be seen in C. F. W. Walther’s monumental book, *The Proper Distinction Between the Law and the Gospel*. It may be called the most important and significant theological book produced by Lutherans on American soil. That it should be regularly reviewed by every pastor, and should be read or presented as well to the laity of our churches, is not an overstatement. Two of Walther’s theses serve to remind us of the seriousness of this:

3. Rightly distinguishing the Law and the Gospel is the most difficult and the highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.

25. The Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching. (See Appendix C)

Missions and Evangelism

In our circles, we speak much of missions and evangelism. Christians always need to be encouraged to speak the gospel to others in their office of the priesthood of all believers (1 Peter 2:9). In fact, we celebrate at this convention the fortieth anniversary of our mission work in Peru, and we ought not neglect the work that has been done by Thoughts of Faith in supporting the restoration or the introduction of confessional Lutheran churches in the countries which were so long captive nations of the Soviet Union. In striving for the best mission and evangelism methodologies and strategies we need to ask ourselves whether or not we have really devoted enough of our attention to what really belongs at the center: the gospel, the power of God for salvation, because in it the righteousness of God is revealed. Scripture’s teaching concerning missions and evangelism is found in the doctrines of the means of grace, the power of the word, the gospel of Christ’s righteousness, and law and gospel. There has been a trend in Lutheranism in general in the last decades to depend on the literature of the Evangelicals and others who, as we noted above, do not have an adequate biblical understanding of the power of the word, the nature of the means of grace and worship, and the necessity of distinguishing between law and gospel.

The task given the church by our Lord Jesus is “Preach the gospel.” So we preach that gospel and we trust the power of his Word to have effect where and when it pleases him.

Conclusion

We have explored the theme of this convention, “God’s Power for Salvation,” on the basis of the text, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’” (Romans 1:16, 17). If you have never committed that text to memory before, it has been repeated so many times that we hope it is now firmly fixed in your memory, and that you will be able to recall it and use it. It has been called by many the theme of Paul’s Letter to the Romans. But of course its importance goes further than that.

The heart of the life of God's people, passing through this world as foreigners and strangers, is in God's word, not simply as "the pure and clear fountain of Israel"; not just as the sole, unerring source of doctrine and life; but as the one thing that gives me life and sustains that life with my God and Savior Jesus Christ.

The gospel is the power of God for salvation, because it reveals the righteousness of God which is through faith from beginning to end. That truth belongs at the forefront of our lives together as God's people. It needs to be spoken of often in sermons and Bible classes. It needs to be held up before the congregation, our synod, an association of congregations. We need to testify to this in our contact with others. Why? Because, as Paul says, it is for salvation—ours, our children's, and our children's children, and all those who have yet to hear first, or be brought back to it.

- | | |
|--|--|
| 1. Lord Jesus Christ, with us abide,
For round us falls the eventide;
Nor let Thy Word, that heav'nly light,
For us be ever veiled in night. | 6. And ever is there something new,
Devised to change Thy doctrines true.
Lord Jesus! As Thou still dost reign,
Those vain presumptuous minds restrain; |
| 2. 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. | 7. And as the cause and glory, Lord,
Are Thine, not ours, to us afford
Thy help and strength and constancy,
And keep us ever true to Thee. |
| 3. Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless, cold.
Oh, prosper well Thy Word of grace
And spread its truth in every place! | 8. Thy Word shall fortify us hence,
It is Thy Church's sure defense,
Oh, let us in its power confide
That we may seek no other guide! |
| 4. O, keep us in Thy Word, we pray;
The guile and rage of Satan stay!
Oh, may Thy mercy never cease!
Give concord, patience, courage, peace. | 9. Oh, grant that in Thy holy Word
We here may live and die, dear Lord;
And when our journey endeth here,
Receive us into glory there. |
| 5. O God, how sin's dread works abound!
Throughout the earth no rest is found,
And falsehood's spirit wide has spread,
And error boldly rears its head. | |

Evangelical Lutheran Hymnary, 511

Soli Deo Gloria

APPENDICES

These Bible studies have been produced by the essayist for lectures in Latvia and in classes at Bethany Lutheran College during the last 30 years. Anyone is welcome to use them and adapt them to their own needs.

Appendix A

The Gospel and the Means of Grace

The Church of God lives only by the means of grace.

A useful distinction from the Reformation is the distinction between **Salvation Won** and **Salvation Distributed**.

I. **Salvation Won**

The Gospel proclaims the person and work of Christ.

Jesus, the God/Man has accomplished atonement and reconciliation between God and man by his perfect life and his sacrificial death.

- A. His work is vicarious—substitutionary.

2 Corinthians 5:14, 19 & 21

1 Corinthians 1:30

Galatians 3:13

Isaiah 53:4-6

1 Peter 3:18

- B. Through Christ's life and death, God is satisfied.

Isaiah 53:11

Romans 5:10 & 18

Jesus says: "It is finished." God's answer: The Resurrection.

Romans 4:25

- C. The content of this message is *evangel*—*Gospel, good News*.

The Righteousness of Christ

The accomplished atonement

God's satisfaction with Christ's vicarious work

The forgiveness of sins.

Without this content, the Means of Grace are meaningless.

If the Gospel is made to mean something else, then no means of grace can convey anything at all.

II. **Salvation Distributed**

- A. The gospel of salvation won is more than news, information or message. It is also Means or Instrument

Apology XIII, 4f.

When we are baptized, when we eat the Lord's body, when we are absolved, our hearts should firmly believe that God really forgives us for Christ's sake. Through the word and the Rite [Sacraments] God simultaneously moves the heart to believe and take hold of faith....As the Word enters through the ears to strike the heart, so the rite itself enters through the eyes to move the heart. The Word and the rite have the same effect, as Augustine said so well when he called the sacrament "the visible word," for the rite is received by the eyes and is a sort of picture of the Word, signifying the same thing as the Word. Therefore both have the same effect.

Thank god, a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their shepherd. [The Gospel is the voice of the shepherd.]

- B. The Gospel is a powerful impartation of God's forgiveness of sins.

Isaiah 55:11

Rom 1:16,17

2 Tim 3:15

Rom 10:17

1 Peter 1:23

1 Cor 4:15

2 Cor 4:6

James 1:18

John 17:17

- C. The Sacraments

The promise and the power which God has attached to the word of the gospel he has also attached to Baptism, Absolution and the Supper.

When we are baptized, when we eat the Lord's body, when we are absolved, our hearts should firmly believe that God really forgives us for Christ's sake. Through the word and the Rite [Sacraments] God simultaneously moves the heart to believe and take hold of faith.... As the Word enters through the ears to strike the heart, so the rite itself enters through the eyes to move the heart. The Word and the rite have the same effect, as Augustine said so well when he called the sacrament "the visible word," for the rite is received by the eyes and is a sort of picture of the Word, signifying the same thing as the Word. Therefore both have the same effect. (Apology XIII, 4f)

Baptism

Absolution

The Lord's Supper

Appendix B

LAW AND GOSPEL

*Formula of Concord, Articles V and VI
(selections from Epitome)*

2 Cor 3:4

4:6

Rom 1:16,17

Rom 3:20 & 7:7ff

John 16:8-11

2 Tim 2:15

- V.1. We believe, teach and confess that the distinction between law and Gospel is an especially glorious light that is to be maintained with great diligence in the church so that, according to St. Paul's admonition, the Word of God may be divided rightly.
- V.2. We believe, teach and confess that, strictly speaking the law is a divine doctrine which teaches what is right and God-pleasing and which condemns everything that is sinful and contrary to God's will.
- V.3. ...Everything which condemns sin is and belongs to the proclamation of the law.
- V.4. ...The Gospel, strictly speaking, is the kind of doctrine that teaches what a man who has not kept the law and is condemned by it should believe, namely, that Christ has satisfied and paid for all guilt and without man's merit has obtained and won for him forgiveness of sins, the "righteousness which avails before God," and eternal life.
- V.7. ...As long as men hear only the law and hear nothing about Christ, the veil of Moses covers their eyes; as a result they fail to learn the true nature of sin from the law, and thus they become either conceited hypocrites, like the Pharisees, or they despair, as Judas did, etc. Therefore Christ takes the law into his own hands and explains it spiritually (Matt. 5:21-48); Rom 7:14. Then "God's wrath is revealed from heaven" over all sinners [Rom 1:18] and men learn how fierce it is. Thus they are directed back to the law, and now they learn from it for the first time the real nature of their sin, an acknowledgment which Moses could never have wrung from them.
- VI.1. Although people who genuinely believe... are freed through Christ from the curse and the coercion of the law, they are not on that account without the law; on the contrary, they have been redeemed by the Son of God precisely that they should exercise themselves day and night in the law (Ps 119:1)
- VI.3. For although they are indeed reborn and have been renewed in the spirit of their mind, such regeneration and renewal is incomplete in this world....
- VI.4. ...Works done according to the law are, and are called, works of the law as long as they are extorted from people only under the coercion of punishments and the threat of God's wrath.
- VI.5. Fruits of the Spirit, however, are those works which the Spirit of God, who dwells in the believers, works through the regenerated, and which the regenerated perform in so far as they are reborn and do them as spontaneously as if they knew of no command, threat, or reward....
- VI.6. ...Both for penitent and impenitent, for regenerated and unregenerated people the law is and remains on and the same law, namely, the unchangeable will of God.

Appendix C

C.F.W. Walther's Theses on Law and Gospel

One of the most important books produced in American Lutheran churches was C. F. W. Walther's *The Proper Distinction Between Law and Gospel*. It was a series of evening lectures delivered by Walther to the students at Concordia Theological Seminary, St. Louis, Missouri, in the 1880s.

1. The doctrinal contents of the entire Holy Scriptures, both of the Old and the New Testament, are made up of two doctrines differing fundamentally from each other, viz., the Law and the Gospel.

2. Only he is an orthodox teacher who not only presents all the articles of faith in accordance with Scripture, but also rightly distinguishes from each other the Law and the Gospel.

3. Rightly distinguishing the Law and the Gospel is the most difficult and the highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.

4. The true knowledge of the distinction between the Law and the Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book.

5. The first manner of confounding Law and Gospel is the one most easily recognized—and grossest. It is adopted, for instance, by Papists, Socinians, and Rationalists and consists in this, that Christ is represented as a new Moses, or Lawgiver, and the gospel turned into a doctrine of meritorious works, while at the same time those who teach that the Gospel is the message of the free grace of God in Christ are condemned and anathematized, as is done by the papists.

6. The Word of God is not rightly divided when the Law is not preached in its full sternness and the Gospel not in its full sweetness, when, on the contrary, Gospel elements are mingled with the Law and Law elements with the Gospel.

7. The Word of God is not rightly divided when the Gospel is preached first and then the Law; sanctification first and then justification; faith first and then repentance; good works first and then grace.

8. The Word of God is not rightly divided when the Law is preached to those who are already in terror on account of their sins, or the Gospel to those who live securely in their sins.

9. The Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace.

10. The Word of God is not rightly divided when the preacher describes faith in a manner as if the mere inert acceptance of truths, even while a person is living in mortal sins, renders that person righteous in the sight of God and saves him; or as if faith makes a person righteous and saves him for the reason that it produces in him love and reformation of his mode of living.

11. The Word of God is not rightly divided when there is a disposition to offer the comfort of the Gospel only to those who have been made contrite by the law, not from fear of the wrath and punishment of God, but from love of God.

12. The Word of God is not rightly divided when the preacher represents contrition alongside of faith as a cause of the forgiveness of sin.

13. The Word of God is not rightly divided when one makes an appeal to believe in a manner as if a person could make himself believe or at least help towards that end, instead of preaching faith into a person's heart by laying the Gospel promises before him.

14. The Word of God is not rightly divided when faith is required as a condition of justification and salvation, as if a person were righteous in the sight of God and saved, not only by faith, but also on account of his faith, for the sake of his faith, and in view of his faith.

15. The Word of God is not rightly divided when the Gospel is turned into a preaching of repentance.

16. The Word of God is not rightly divided when the preacher tries to make people believe that they are truly converted as soon as they have become rid of certain vices and engage in certain works of piety and virtuous practices.

17. The Word of God is not rightly divided when a description is given of faith, both as regards its strength and the consciousness and productiveness of it, that does not fit all believers at all times.

18. The Word of God is not rightly divided when the universal corruption of mankind is described in such a manner as to create the impression that even true believers are still under the spell of ruling sins and are sinning purposely.

19. The Word of God is not rightly divided when the preacher speaks of certain sins as if they were not of a damnable, but of a venial nature.

20. The Word of God is not rightly divided when a person's salvation is made to depend on his association with the visible orthodox Church and when salvation is denied to every person who errs in any article of faith.

21. The Word of God is not rightly divided when men are taught that the Sacraments produce salutary effects *ex opere operato*, that is, by the mere outward performance of a sacramental act.

22. The Word of God is not rightly divided when a false distinction is made between a person's being awakened and his being converted; moreover, when a person's inability to believe is mistaken for his not being permitted to believe.

23. The Word of God is not rightly divided when an attempt is made by means of the demands or the threats or the promises of the Law to induce the unregenerate to put away their sins and engage in good works and thus become godly; on the other hand, when an endeavor is made, by means of the commands of the Law rather than by the admonitions of the Gospel to urge the regenerate to do good.

24. The Word of God is not rightly divided when the unforgiven sin against the Holy Ghost is described in a manner as if it could not be forgiven because of its magnitude.

25. The Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching.

Appendix D

Our Preaching—With Special Reference to Law and Gospel²¹

Sigurd Christian Ylvisaker

1. It is our great commission, privilege, and opportunity to preach the gospel.
2. If our private visits were as they should be—frequent, searching, consoling and admonishing—they, too, would stand side by side with public preaching, as in the case of Christ.
3. Since they are not, we should 1) improve the private, 2) lay the more stress on the public.
4. What is public preaching? Why is it so important? It is instruction, convincing and convicting, comforting, saving, exhorting, explaining, elevating and edifying, confessing, praising.
5. There is no better preacher than the pastor himself, because he knows his sheep.
6. Each sermon is a holy responsibility.
7. Each time and occasion presents new opportunities and needs.
8. In private preaching it is possible to consider individual needs.
9. In public, the needs of the whole congregation are to be considered, but as these become apparent through the individual. In so far each public preaching must at the same time be addressed as to the individual, be governed by individual needs.
10. No preaching is effective that is addressed to a nation, a church, a congregation, a mass—for the mass cannot *hear, consider, repent, believe, do the works of faith*.
11. Considering the individual, then, what is his need? According to the commission of Christ it is the gospel—in every case, at all times, above all else.
12. The preacher must know and realize the need of the gospel from his own case and from that of his members. This can and dare not be superficial knowledge—but vital, deep, sincere knowledge.
13. This can be brought only through the Holy Spirit in the law. Therefore the study of and the preaching of the law is self-evident and necessary.
14. How much law is needed can be determined only by the study of individual case.
15. Law can predominate only where members are in real danger of hypocrisy and rejection of Christ.
16. But when Christ himself says, preach the gospel, we have a right to suppose that this is the supreme need and the supreme concern of our preaching.
17. What is gospel preaching? We need to study this continually, examine and re-examine ourselves and our preaching, and strive toward ever higher accomplishments in this divine art.
 - a) By contrast, the preaching of the law is a terrible thing, for the law terrifies, drives us away from God, destroys hope, kills without mercy, demands its cruel pound of flesh, leads us to the brink of hell and thrusts us down into eternal despair. The law puts before men an impossible perfection; it reveals the holiness and justice of God, and robs us of every merit and worthiness. It reveals God in his glorious majesty, but leaves

21 While doing research on S. C. Ylvisaker for our 1984 book on the 100th anniversary of his birth, I found a manuscript in his papers of a set of theses on that subject presented to a Norwegian Synod pastoral conference. Later I saw it in the *Clergy Bulletin*, predecessor to the *Lutheran Synod Quarterly*. I include it here so that more can study it. I believe it is of value for our laity, both for their own speaking of the gospel to others and to teach them what they should expect of their pastors. It is also of value for our pastors and other preachers to help them constantly evaluate their presentation of the gospel, the power of God unto salvation.

us in that dark night out from which we see as from a deep pit of misery and defeat. The law does not bring God close, but intensifies the infinite distance and eternal abyss which separates man from God. Read again the account of the rich man in hell and know what the law effects. To man in his fallen estate the law breathes damnation and a curse. So far as fallen man is concerned the law is as the lightning and thunder which played on Mt. Sinai, wreaking vengeance, striking terror, causing fear. There is no pity there, no love as from God to men, no hope that man can reach, no gladness to cheer. The law is in itself a bright light, but it only reveals the darkness which is man's and does not rescue him from it.

b) We do not forget when we say this that there is a law spoken by a loving God to his loving children—cf. even Mt. Sinai: “Thou *wilt* not kill.” And Luther was not wrong when he explained: we should *fear, love, and trust* in God, revealing the relationship of loving trust which should exist as the very basis or foundation for a proper keeping of the law. But the situation is still the same: the law demands this loving trust, does not produce it; it curses and condemns if it is not there; and can only show the bitter fruits of disobedience.

c) Then consider what the gospel is and does: the gospel makes glad, cheers, gives hope, saves forgives, shows mercy, extends pity. The gospel binds up what is broken, heals what is sick, washes what is unclean, raises up what is faith, brings new life where death reigns. The gospel is the voice of the Good Shepherd to bring back what was lost; it is the power of God to erect that temple in the heavens where the weary and heavy laden, the hungering and thirsting, the despised and despairing, may find rest and safe refuge. The gospel brings God very near, draws us to him, reveals him in ever new and startling beauty, loving compassion, tender grace, holding out to the most unworthy the rich mercy which only he knows to give. The gospel opens wide the glory of heaven, clothes the lowliest sinner with the righteousness which Christ has wrought as a heavenly garment—unsullied, seamless, pure, bright, fit for heaven. The gospel breathes hope as a life-giving breath, and causes the water of life to spring forth among men to refresh and renew to eternal life.

d) To *preach* the law and the gospel means more than to speak of them, describe them, point to them. Then any half-hearted mentioning of law and gospel would be *preaching* the same. It is *not*, and we say that to the great discomfiture of many, even ourselves. It means *discipling-teaching-preaching-evangelizing*. It means *witnessing-entreating* etc., words and expressions by which God describes, and so fills the office of gospel preaching with meaning and responsibility that the preacher is tempted to cry: “woe is me, for I cannot.” We do not blame a Moses and other prophets for hesitating when called to this serious work, and yet, when we consider the contrast between this and the preaching of the law, who would not greatly desire and long for it?

To *preach* the gospel, then, is more than talking about it. It is more than an objective statement of the doctrines involved, no matter how carefully exact, orthodox and biblical such statements may be. The gospel *is* that green pasture of which the Bible speaks; it *is* that banquet table of Christ, that living water with which Christ identifies himself. In other words, to preach the gospel is to preach Christ.

In this preaching we are to be the very mouthpiece of God—to convince, to invite, to confess, to urge. We are the servants to place the heavenly food of the gospel before our hearers, the ambassadors sent by Christ to bring the greatest news of all. We come as physicians to the dying, on an urgent errand of mercy; we come as undershepherds to save the lost. We cannot imagine Jesus saying listlessly those life-giving words to the malefactor, to Zacchaeus, to Peter. Nor can we imagine a Sermon on the Mount delivered as a dry doctrinal discourse. There is an earnest intensity about the sermon

of Peter on Pentecost, of Paul in his discourse before Festus. We may say as much as we please that it is not a man's voice, effort, demeanor, or style that lends effectiveness to the preaching—but it must be said that the preacher, by his person, speech, lack of serious effort, etc., can lay many a stumbling block in the way of preaching to reduce its effectiveness and even render it fruitless. Let us emphasize this only more and more that the preaching must be preaching indeed in the sense of the expressions used in Scripture itself.

18. The question of the right proportion between law and gospel will be decided by many considerations.

- a) As for the pastor, if he is a gospel preacher—and that is the only true pastor—the preaching of the law will be as a foreign and a dread work even as it was to Christ. He knows it is necessary, but he will show in every sermon that his anxious concern is to reach his main goal, to preach Christ, to evangelize, to comfort.

- b) As for the congregation, the preacher has a right to consider that the great need there, too, is the comfort and saving grace of the gospel. The law kills; the gospel alone saves. A Christian congregation, so long as it may be looked upon as Christian, i.e. made up of Christians, presents the picture of those who hunger and thirst after the gospel, who are weary and heavy laden with the burden of sin, whose cry goes up to high heaven: "How long?" And we dare not, for the sake of Christ who redeemed them, hold back from them the riches of God's grace. Why invite them to church as to a banquet table, if we come to serve only sparingly? It is God who has provided for all the abundance of his blessing. Should we not give as freely and richly as God has provided?

- c) It is disturbing to note that some preach the law as if they loved that law preaching, as if they found it easier to preach, as if they made it a greater concern. Before they know it, they have so filled their sermon with law that there is barely time and space for a perfunctory mention of the gospel—they must not forget to slip that in, so that it may be said that they preached law *and* gospel. This is but a first step toward modernism which has made of Christ a forgotten man.

- d) No matter how important it may be to include in every sermon the threat of the law as the directive of the law—even to the extent that it may be necessary that the bulk of the sermon, counting words, lines, minutes, be an expounding of the law—a sermon is not truly biblical which fails to preach Christ. The hearer should in every case, without exception, be forced to admit and rejoice to exclaim: "Today I have seen Christ."

Appendix E

The Great Exchange

*from Martin Luther's essay **The Freedom of the Christian**, 1520²²*

Study text: Ephesians 5:21-32

Luther:

The third incomparable benefit of faith is that it unites the soul with Christ as a bride is united with her bridegroom. By this mystery, as the Apostle teaches, Christ and the soul become one flesh [Eph 5:31-32]. And if they are one flesh and there is between them a true marriage—indeed the most perfect of all marriages, since human marriages are but poor examples of this one true marriage—it follows that everything they have they hold in common, the good as well as the evil. Accordingly the believing soul can boast of and glory in whatever Christ has as though it were its own, and whatever the soul has Christ claims as his own. Let us compare these and we shall see inestimable benefits. Christ is full of grace, life and salvation. The soul is full of sins, death and damnation. Now let faith come between them and sins, death, and damnation will be Christ's, while grace, life, and salvation will be the souls, for if Christ is a bridegroom, he must take upon himself the things which are his bride's and bestow upon her the things that are his. If he gives her his body and very self, how shall he not give her all that is his? And if he takes the body of the bride, how shall he not take all that is hers?

Here we have a most pleasing vision not only of communion but of a blessed struggle and victory and salvation and redemption. Christ is God and man in one person. He has neither sinned nor died, and is not condemned, and he cannot sin, die or be condemned; his righteousness, life, and salvation are unconquerable, eternal, omnipotent. By the wedding ring of faith he shares in the sins, death, and pains of hell which are his bride's. As a matter of fact, he makes them his own and acts as if they were his own and as if he himself had sinned; he suffered, died, and descended into hell that he might overcome them all. Now since it was such a one who did all this, and death and hell could not swallow him up, these were necessarily swallowed up by him in a mighty duel; for his righteousness is greater than the sins of all men, his life stronger than death, his salvation more invincible than hell. Thus the believing soul by means of the pledge of his faith is free in Christ, its bridegroom, free from all sins, secure against death and hell, and is endowed with the eternal righteousness, life, and salvation of Christ, its bridegroom. So he takes to himself a glorious bride, "without spot or wrinkle, cleansing her by the washing of water with the word" [cf. Eph 5:26,27] of life, that is, by faith in the Word of life, righteousness, and salvation. In this way he marries her in faith, steadfast love, and in mercies, righteousness, and justice, as Hos. 2 [19-20] says.

Who then can fully appreciate what this royal marriage means? Who can understand the riches of the glory of this grace? Here this rich and divine bridegroom Christ marries this poor, wicked harlot, redeems her from all her evil, and adorns her with all his goodness. Her sins cannot now destroy her, since they are laid upon Christ and swallowed up by him. And she has that righteousness in Christ, her husband, of which she may boast as of her own and which she can confidently display alongside her sins in the face of death and hell and say, "If I have sinned, yet my Christ in whom I believe, has not sinned, and all his is mine and all mine is his," as the bride in the Song of Solomon [2:16] says, "My beloved is mine and I am his." This is what Paul means when he says in 1 Cor 15 [57], "Thanks be to God, who gives us the victory through our Lord Jesus Christ," that is, the victory over sin and death, as he also says there, "The sting of death is sin, and the power of sin is the law" [1 Cor 15:56]

22 The essay can be found in The American edition of Luther's Works, vol 31, and in Martin Luther, *Three Treatises*; [translated by Charles M. Jacobs, A. T. W. Steinhäuser, and W. A. Lambert]. 2d rev. ed., Philadelphia : Fortress Press, c1970, 1978 printing.

Appendix F

Faith and Justification

Bible Study

Psalm 51
Isaiah 53
Jeremiah 23:6
Habakkuk 2:4
Matt 6:33
Romans 1:16,17
3:19,20,28
4:5
4:25
5:1ff (esp.12-21)
8:30
10:10
1 Cor 1:30
1 Cor 6:11
2 Cor 5:18-21
Gal 3:(esp.6-9)
4:4,5
Eph 2:8,9
Titus 3:5-7
2 Pet 1:1
1 John 2:1,2

Formula of Concord, Article III —Solid Declaration

The Righteousness of Faith Before God [Justification]

8,9 We affirm our teaching, belief and confession as follows: Concerning the righteousness of faith before God we believe, teach and confess unanimously, ... that a poor sinner is justified before God (that is, he is absolved and declared utterly free from all his sins, and from the verdict of well deserved damnation, and is adopted as a child of God and an heir of eternal life) without any merit or worthiness on our part, and without any preceding, present, or subsequent works, by sheer grace, solely through the merit of the total obedience, the bitter passion, the death and the resurrection of Christ our Lord, whose obedience is reckoned to us as righteousness.

10-13 The Holy Spirit offers these treasures to us in the promise of the Gospel, and faith is the only means whereby we can apprehend, accept, apply them to ourselves, and make them our own. Faith is a gift of God whereby we rightly learn to know Christ as our redeemer in the Word of the Gospel and to trust in him, that solely for the sake of his obedience we have forgiveness of sins by grace, are accounted righteous and holy by God the Father and are saved forever....

Faith does not justify because it is so good a work and so God-pleasing a virtue, but because it lays hold on and accepts the merit of Christ in the promise of the holy Gospel. This merit has to be applied to us and be made our own through faith if we are to be justified thereby.

14-17 The righteousness which by grace is reckoned to faith or to the believers is the obedience, the passion, and the resurrection of Christ when he satisfied the law for us and paid for our sin. Since Christ is not only man, but God and man in one undivided person, he was as little under the law—since he is the Lord of the law—as he was

obligated to suffer and die for his person. Therefore his obedience consists not only in his suffering and dying, but also in his spontaneous subjection to the law in our stead and his keeping of the law in so perfect a fashion that, reckoning it to us as righteousness, God forgives us our sins, accounts us holy and righteous and saves us forever on account of this entire obedience which, by doing and suffering, in life and in death, Christ rendered for us to his heavenly Father.

This righteousness is offered to us by the Holy Spirit through the Gospel and the sacraments, and is applied, appropriated and accepted by faith, so that thus believers have reconciliation with God, forgiveness of sins, the grace of God, adoption, and the inheritance of eternal life.

Accordingly the word “justify” here means to declare righteous and free from the eternal punishment of these sins on account of the righteousness of Christ which God reckons to faith.

- 22** When we teach that through the Holy Spirit’s work we are reborn and justified, we do not mean that after regeneration no unrighteousness in essence and life adheres to those who have been justified and regenerated, but we hold that Christ with his perfect obedience covers all our sins which throughout this life still inhere in our nature. Nevertheless, they are regarded as holy and righteous through faith and for the sake of Christ’s obedience, which Christ rendered to his Father from his birth until his ignominious death on the cross for us, even though, on account of their corrupted nature, they are still sinners and remain sinners until they die....Because the inchoate renewal remains imperfect in this life and because sins still dwells in the flesh even in the case of the regenerated, the righteousness of faith before God consists solely in the gracious reckoning of Christ’s righteousness to us, without the addition of our works, so that our sins are forgiven and covered up and are not reckoned to our account.
- 55** Our righteousness rests neither upon his divine nature nor upon his human nature, but upon the entire person of Christ, who as God and man in his sole, total and perfect obedience is our righteousness.

Appendix G

The Doctrine Of Justification Two Kinds of Righteousness

(From a sermon by Martin Luther on Matthew 9:1-8)

1. The theme of this Gospel is the great and important article of faith, called “the forgiveness of sins”....But that we may rightly understand this, we must thoroughly know how to distinguish two powers or kinds of piety.
2. One here upon earth, which God has also ordained and has included under the second table of the ten commandments. This is called the righteousness of the world or of man, and serves to the end that we may live together on earth and enjoy the gifts God has given us.
3. For it is his wish that this present life be kept under proper restraint and passed in peace, quietude and harmony, each one attending to his own affairs and not interfering with the business, property or person of another....
4. This is in short the sense and the whole substance of this piety on earth. But it is further necessary to urge it and to admonish people that every man diligently, zealously and voluntarily exercise himself in it, and that he be not driven to it by force and punishment. This admonition consists in setting forth God’s commandments and in applying them to every station of life on earth, as God has ordered and appointed them. They are to be respected and highly honored; we should find pleasure in them and heartily do what is required in the different spheres of life.
5. Above this external piety there is another, which does not belong to this temporal life on earth but which avails only before God and which leads us to the life beyond and keeps us in it. [It] moves and soars far above everything that is upon earth, and has nothing to do with works. ...This piety is now called the grace of God, or the forgiveness of sins, of which Christ speaks in this and other gospels, and which is not an earthly but heavenly righteousness; it does not come of our work and ability but is the work and gift of God.
6. This is...the only part or article and doctrine, by believing which we become and are called Christians, and which separates and divorces us from all other saints on earth; for they all have a different foundation and nature of their saintliness, peculiar exercises, and rigorous life....
7. There is no greater theme for a preacher than the grace of God and the forgiveness of sins, yet we are such wicked people, that, when we have once heard or read it, we think we know it, are immediately masters and doctors, keep looking for something greater, as though we had done everything....
8. I have now been teaching and studying this subject with all diligence for many years..., yet I cannot boast of having mastered it and am glad that I still remain a pupil with those who are just beginning to learn....
9. The reason for this is man’s understanding cannot get beyond this external piety of works, and cannot comprehend the righteousness of faith; but the greater and more skillful this understanding is, the more it confines itself to works and rests upon them. It is not possible for man in times of temptation and distress, when his conscience smites him, to cease from groping around for works on which to stand and rest.
10. ...Therefore let grace or forgiveness be pitted not only against sin, but also against good works, and let all human righteousness and holiness be excluded.
11. Thus there are in man two conflicting powers: Externally in this life he is to be pious, do good works, and the like. But if he aims beyond this life and wishes to deal with

God, he must know that here neither his sin nor his piety avails anything. And though he may feel his sins which disturb his conscience, and although the law demands good works, he will not listen nor give heed to them, but will boldly reply; If I have sin, Christ has forgiveness; yea, I am seated on a throne to which sin cannot attain.



REPORTS AND ACTION

REPORT OF THE COMMISSION ON THE APPEAL OF THE REV. KARL HECK AND THE ST. TIMOTHY, WILLIAMSBURG, IOWA CONGREGATION

Secretary's note: "The decision of the commission shall be filed with the president and the secretary of the synod and recorded in the annual Synod Report. By this recording the commission on the appeal shall be dismissed." (Guidelines, Synodical Discipline and Appeals, Article V.F)

The commission on appeals, elected at the 2007 convention of the Evangelical Lutheran Synod, having met several times to consider the appeal of Rev. Karl Heck and the St. Timothy, Williamsburg, Iowa congregation, passed the following resolution by unanimous vote on October 22, 2007:

Whereas, the Synod's constitution, its bylaws and guidelines have been adopted by the voters at various synod conventions, such eligible voters being the pastors and authorized delegates of each congregation. And,

Whereas, the Articles of Incorporation of the Evangelical Lutheran Synod state that, "Between meetings of the corporate membership, the general management and control of the corporation shall be vested in a board of nine (9) trustees, two (2) of whom shall be the president and secretary elected at the corporation's annual meeting." (Articles of Incorporation of the Evangelical Lutheran Synod, Article VIII) and, between conventions and meetings of the Board of Trustees, the president of the Evangelical Lutheran Synod, as chairman of the board, must, in special and urgent cases, make decisions and take actions that cannot await formal meetings. And,

Whereas, Pastor Heck and the St. Timothy congregation agreed to accept the constitution and its bylaws of the Evangelical Lutheran Synod when they became members of the synod. (see 1998 *Synod Report*, pp. 25-26 and the *Bylaws of the Evangelical Lutheran Synod*, Chapter II, Paragraphs 1 and 2) And,

Whereas, this commission has found that the president has followed synodical guidelines in this matter, And,

Whereas, the withholding of the Lord's Supper to fellow members of the synod, as stated by the appellants in the letters referenced below is, by definition, a severing of church fellowship and is self-exclusion. And,

Whereas, Pastor Karl Heck and the St. Timothy congregation of Williamsburg, Iowa, have filed notice of an appeal of suspension of their membership from the Evangelical Lutheran Synod. Therefore,

Be it resolved, that because of the serious nature and the wide distribution of the declaration of Pastor Heck and the St. Timothy congregation, the Commission on Appeals finds that it was necessary for President Moldstad to act expeditiously. And, therefore,

Be it further resolved, that the Commission on Appeals finds that, because of their statements documented in letters dated September 27, 2006 and January 24, 2007 and the "Statement of Confession" dated January 21, 2007, Pastor Karl Heck and the St. Timothy congregation have withdrawn themselves from membership in the Evangelical Lutheran Synod. And as a result of such withdrawal, the name of Pastor Heck has been removed from the clergy roster of the Evangelical Lutheran Synod and the name of the St. Timothy congregation has been

removed from the listing of synodical member congregations, the commission finds that, because of their withdrawal, no suspension has taken place, And, finally, Be it resolved, that the Commission on Appeals finds no basis for an appeal.

The Rev. John Petersen, Chairman
The Rev. Paul Fries, Secretary
Mr. Willis Anthony
The Rev. Bernt Tiveit
Mr. Norman Werner

SYNODICAL MEMBERSHIP
ACTION OF THE SYNOD

Resolution 1: Membership Application of Pastors

WHEREAS, The following pastors have been recommended by the faculty and approved by the Board of Regents of Bethany Lutheran Theological Seminary, and,
WHEREAS, It has been established in their applications for synodical membership that the requirements of the synodical constitution have been met, therefore,
BE IT RESOLVED, That the following pastors be received into permanent membership of the Evangelical Lutheran Synod:

1. The Reverend Dale A. Jaech, pastor of Faith Evangelical Lutheran Church, Hillman, Michigan.
2. The Reverend Andrew Schmidt, pastor of Peace Evangelical Lutheran Church, Lakeland, Florida.
3. The Reverend Daniel L. Oberer, pastor of Hope Lutheran Church, Farmington, Minnesota.
4. The Reverend Timothy R. Schmeling, pastor of Trinity Lutheran Church, Sebastian, Florida.
5. The Reverend Michael D. Muehlenhardt, pastor of Christ Lutheran Church, Klamath Falls, Oregon.

Resolution 2: Membership Application of Pastor

WHEREAS, The Reverend Jeffery J. Luplow has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That the Reverend Jeffery J. Luplow be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 3: Membership Application of Pastor

WHEREAS, The Reverend Thomas A. Heyn has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That the Reverend Thomas A. Heyn, pastor of Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 4: Membership Application of Teacher

WHEREAS, Mr. Lee Stroschine has applied for membership as a teacher in the Evangelical Lutheran Synod, and,
WHEREAS, He has accepted a call to be principal of Princeton Lutheran School, Princeton, Minnesota, and,
WHEREAS Mr. Lee Stroschine unconditionally subscribes to the teachings and constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That Mr. Lee Stroschine be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 5: Constitution Revision

WHEREAS, The constitution of Family of God Evangelical Lutheran Church, Fort Mohave, Arizona has undergone the proper synodical review, and,

WHEREAS, It has been found to have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the constitution of Family of God Evangelical Lutheran Church, Fort Mohave, Arizona be approved by the Evangelical Lutheran Synod.

Resolution 6: Constitution Revision

WHEREAS, The constitution of English Evangelical Lutheran Church, Cottonwood, Minnesota has undergone the proper synodical review, and,

WHEREAS, It has been found to have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the constitution of English Evangelical Lutheran Church, Cottonwood, Minnesota be approved by the Evangelical Lutheran Synod.

Resolution 7: Constitution Revision

WHEREAS, The constitution of Christ Evangelical Lutheran Church, St. Lucie County, Florida has undergone the proper synodical review, and,

WHEREAS, It has been found to have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the constitution of Christ Evangelical Lutheran Church, St. Lucie County, Florida be approved by the Evangelical Lutheran Synod.

Resolution 8: Constitution Revision

WHEREAS, The constitution of Bethany Evangelical Lutheran Church, The Dalles, Wasco County, Oregon has undergone the proper synodical review, and,

WHEREAS, It has been found to have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the constitution of Bethany Evangelical Lutheran Church, The Dalles, Wasco County, Oregon be approved by the Evangelical Lutheran Synod.

Resolution 9: Pastor Application for Continued Membership in the Evangelical Lutheran Synod

WHEREAS, The Reverend David L. Meyer has requested that his name remain on the clergy roster of the Evangelical Lutheran Synod, and,

WHEREAS, The president and the secretary of the synod are approving of the extension, therefore,

BE IT RESOLVED, That the synod grant the Reverend David L. Meyer's request.

CREDENTIALS

ACTION OF THE SYNOD

Resolution 1: Excuses of pastors: non-attendance

WHEREAS, Excuses for absence from the 2008 Synod Convention have been received from the following pastors: J.Abrahamson, D.Bakke, R.Fyffe, H.Gieschen, M.Grubbs, J.Krikava, F.Lams, D.Lillegard, J.Luplow, D.McElwain, H.Mosley, T.Pittenger, M.Rogers, G.Sahlstrom, F.Schmugge, T.Smuda, J.Vogt and J.Wilson therefore,

BE IT RESOLVED, That they be excused.

Resolution 2: Excuses of congregations

WHEREAS, Zion Lutheran Church (Tracy, Minnesota), Our Savior Lutheran Church (Bishop, California) and Lakewood Lutheran Church (Lakewood, Washington) have submitted excuses for not sending delegates to this convention, therefore,
BE IT RESOLVED, That they be excused.

Resolution 3: Excuse of teachers: non-attendance

WHEREAS, An excuse for absence from the 2008 Synod Convention has been received from teacher D.Morrison, therefore,
BE IT RESOLVED, That he be excused.

Resolution 4: Excuses of delegates: non-attendance

WHEREAS, Excuses for absence from the 2008 Synod Convention have been received from the following delegates: G.Meetenmeyer (Hope Lutheran, Portage, IN), M.Goebel (Faith Lutheran, Hillman, MI), G.Jones (Faith Lutheran, Hillman, MI) and D.Nelson (Hope Lutheran, Portage, IN), therefore,
BE IT RESOLVED, That they be excused.

Resolution 5: Excuses of pastors: late arrival

WHEREAS, Excuses for late arrival to the 2008 Synod Convention have been received from the following pastors: M.Doepel, D.Finn, T.Fox, J.Gernander and A.Palmquist, therefore,
BE IT RESOLVED, That they be excused.

Resolution 6: Excuses of pastors: early departure

WHEREAS, Excuses for early departure from the 2008 Synod Convention have been received from the following pastors: P.Anderson, M.Doepel, C.Hahnke, G.Haugen, T.Heyn, C.Keller, M.Muehlenhardt and S.Reagles, therefore,
BE IT RESOLVED, That they be excused.

Resolution 7: Excuses of delegates: early departure

WHEREAS, Excuses for early departure from the 2008 Synod Convention have been received from M.Buchanan, D.Heiliger, V.Plante, G.VanderLinden and H.Waldschmidt, therefore,
BE IT RESOLVED, That they be excused.

Resolution 8: Excuse of pastor: partial absence

WHEREAS, An excuse for partial absence from the 2008 Synod Convention has been received from Pastor D.Russow, therefore,
BE IT RESOLVED, That he be excused.

REPORT OF THE DOCTRINE COMMITTEE

This year is the 90th anniversary of the organization of the Evangelical Lutheran Synod. In 1918 several pastors gathered at Lime Creek Lutheran Church in rural Lake Mills, Iowa. Though standing solidly on Scripture's foundation, they represented a theological minority among the Norwegian-American Lutherans. Their spiritual heritage, however, was not unique to either Norway or America. The pastors and laymen met to reorganize on the same foundation upon which the "old" Norwegian Synod was built. They were encouraged by the words of Jeremiah: "Stand in the way and see, and ask for the old paths, where the good way

is, and walk in it; then you will find rest for your souls” (6:16). The reorganized synod has remained on the old paths in all its teaching where one can find rest for the soul—true rest found in Jesus our Savior. Our souls are never at rest until we are at rest in Him.

Our synod is continually striving to proclaim the gracious message of Justification by faith alone in Christ as the Savior. We are declared righteous by nothing we do or accomplish, but alone on the basis of Christ’s redemptive work which is counted as ours through faith in the Savior. He accomplished salvation for all on the cross and announced it to all by His resurrection declaring the whole world righteous. 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.

This comforting truth is revealed to us in God’s inerrant Word. It is our purpose as a synod and as a Doctrine Committee to pay close attention to the doctrine of that Word and continue in it (1 Timothy 4:16). We make our stand on the inspired, inerrant Scriptures, the only source of faith, doctrine, and life, and we subscribe to the Lutheran Confessions because they are a correct exposition of the doctrines of the Scriptures. On this 90th anniversary of the Evangelical Lutheran Synod, this continues to be our great heritage.

COMMITTEE MEMBERSHIP

The Doctrine Committee this past August welcomed to its number Prof. Erling Teigen. With this addition during the past year the committee consisted of Prof. Allen Quist, the Rev. Thomas Rank, Mr. Paul Tweit, the Rev. David Jay Webber, the Rev. Paul Zager, Prof. Erling Teigen, and Prof. Gaylin Schmeling. The Doctrine Committee’s three regular meetings were devoted to the 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.

EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The biennial meeting of the Evangelical Lutheran Confessional Forum (ELCF) will be held on October 13–14, 2008, in Mankato, Minnesota. The forum, consisting of twelve representatives of the Evangelical Lutheran Synod and twelve representatives of the Wisconsin Evangelical Lutheran Synod (WELS), is intended to express the fellowship enjoyed by those two synods. The doctrinal division of the forum (consisting of two members from each synod) naturally discusses primarily doctrinal matters in its divisional session, and then joins the other divisions in a plenary session that gives attention to reports from all the divisions of the forum.

THE ROLE OF WOMEN IN THE WELS

The 2005 Synod Convention received three memorials expressing concern about public statements made by some of the clergy of the Wisconsin Evangelical Lutheran Synod (WELS) regarding the role of women in the church. The convention resolved, “That the synod refer these memorials to the Doctrine Committee and the synod further direct the Doctrine Committee to address these concerns with the CICR of the WELS using section ‘II A’ of the adopted doctrine statement ‘The Public Ministry of the Word,’ and, ... That the Doctrine Committee report to the 2006 Synod Convention with the results of its study and discussion with the WELS” (*Synod Report*, 2005, p. 72).

It was reported to the 2006 Synod Convention (2006 *Synod Report*, pp. 85–86) that a joint meeting between the CICR of the WELS and the Doctrine Committee of the ELS was held September 16, 2005, followed by a number of teleconferences of a subcommittee of the two commissions. This subcommittee included: President Karl Gurgel, Vice President Wayne Mueller, and Prof. Forrest Bivens of WELS; President John Moldstad, Vice President

Glenn Obenberger, and Prof. Gaylin Schmeling of the ELS. These were cordial, brotherly, and beneficial meetings. Three points were discussed concerning the role of women in the church: **women serving as pastors to women, women serving as lectors in the divine service, and women communing women.**

On the basis of 1 Corinthians 14 and 1 Timothy 2:11–14, all were agreed that **women are not to be in teaching roles where they have authority over men in the church.** On the basis of these Scriptural texts, those present at these meetings agreed that the term “pastor” should not be used for women serving like deaconesses in the public ministry of the Word. Also it was agreed that women should not serve as lectors in the divine service because this would involve authoritative teaching, exercising authority over men contrary to 1 Corinthians 14:34 and 1 Timothy 2:11–14. The discussion concerning women communing women was not completed by the 2006 Synod Convention. But it should be noted that the WELS Conference of Presidents (COP) had issued an indefinite moratorium on the practice of women privately distributing the Lord’s Supper to women. According to the WELS COP the reasons for the moratorium were the following:

- Concern for misunderstanding within our own synod and our sister synods here and abroad;
- Concern about whether a staff minister has sufficient theological training to preside at the celebration of the Lord’s Supper;
- Lack of any formal discussions with our brothers over an issue that could at very least cause some confusion;
- Lack of a clear need for this to be done;
- Concern that such action could cause confusion about the role of women, especially in regard to the pastoral ministry, since it may appear that some women are now functioning as pastors;
- Historically this has not been the practice in the Evangelical Lutheran Church.

The 2006 Synod Convention encouraged the Doctrine Committee “To continue its discussions with the CICR on the matter of women communing women noting that we unanimously agree that Scripture clearly teaches that women are not to be in the pastoral office, because this presiding office includes the exercise of authority over men (1 Corinthians 14:34–35, 1 Timothy 2:11–12). Also, when Scripture refers to one who officiates at the Word and sacrament liturgy it speaks in male terms (1 Timothy 3:2, 1 Timothy 4:13). Therefore women shall not read the Scripture lessons in the divine service, preach the sermon, administer Baptism or distribute the Lord’s Supper, for these things are intimately related to the pastoral office (1 Timothy 4:13–14, 1 Corinthians 4:1)” (*Synod Report*, 2006, p. 90).

This issue of women communing women continued to be discussed at the Evangelical Lutheran Confessional Forum on October 16–17, 2006. There were subsequent teleconferences of the subcommittee of the two commissions. During this time a statement was formulated that the WELS COP adopted on March 27, 2007.

This statement reads as follows:

Concerning Women Administering Communion to Women

While Scripture does not address the specific action of a woman administering communion to another woman, we will refrain from this practice for the following reasons:

- Concern that speaking of such action as permissible without confining it to unusual circumstances, especially cases of casuistry, causes confusion about the role of women in public ministry, and it may appear that women are now functioning in a role historically assigned to the pastoral ministry. In addition, historically women

communing women has not been a practice within the Evangelical Lutheran Church.

- Concern for the proper spiritual care of communicants; the logical inference from the study of pertinent passages of Scripture leads us to conclude that the administration of communion is usually one of the responsibilities of the overseeing minister of the church (1 Corinthians 4:1), and this oversight position for congregations is restricted to males (e.g., 1 Timothy 2:11-12, 1 Timothy 3:1ff). This does not mean that in every case only the overseeing ministers are the administrators of the sacrament; properly trained male leaders in congregations may, when properly called and under appropriate supervision and when the need arises, serve as administrators.
- Concern about whether others have sufficient theological training and ongoing experience to preside at the celebration of the Lord's Supper; generally the one trained as the overseeing minister is entrusted evangelically to determine whether a communicant in a worthy manner is receiving the Lord's true body and blood for the forgiveness of sins.
- Concern that the reception of the Lord's Supper not be regarded as an emergency situation; unlike Baptism, the Lord's Supper is not an emergency sacrament, and generally sacraments are administered by the overseeing minister; we do acknowledge, however, that there may be an exceptional case of casuistry, in which the law of love would require a woman to administer communion to another Christian, so as not to deprive a communicant of grace and comfort.
- Concern that circumstances may arise in which such a practice would blur the biblical roles of man and woman.
- Concern that when the Lord's Supper is offered both male and female communicants, generally, should be welcome to attend. The gender of the administrator should not be considered as a reason for prohibiting someone from taking the sacrament.

The above remarks are not to be understood as implying that the efficacy of the sacrament depends on the kind of call held by the administrator.

For these above reasons, we conclude that the practice of women privately or publicly distributing the Lord's Supper to women is something from which we will refrain.

The statement noted above lists five reasons of concern, including that of proper spiritual care of communicants and that of causing confusion about the role of women in the public ministry, recognizing "that the administration of communion is usually one of the responsibilities of the overseeing minister of the church (1 Corinthians 4:1), and this oversight position for congregations is restricted to males (e.g. 1 Timothy 2:11-12, 1 Timothy 3:1ff)." It then concludes by stating: "For these above reasons, we conclude that the practice of women privately or publicly distributing the Lord's Supper to women is something from which we will refrain."

The 2007 Synod Convention resolved "That we rejoice in the WELS COP statement 'Concerning Women Administering Communion to Women,' as a demonstration of unity in practice that exists between our two synods in this matter; and, That the Doctrine Committee be directed to continue its discussion with the WELS on the matter of women communing women and related issues, clarifying terms and seeking agreement concerning the meaning

of the proof passages which prohibit the practice of women officiating at services of Holy Communion” (*Synod Report*, 2007, p. 62).

Following the directive of the 2007 Synod Convention, the Doctrine Committee scheduled a meeting with the WELS CICR to discuss these matters. This meeting occurred on September 28, 2007, in Milwaukee, Wisconsin. Here papers were presented by Prof. Paul Wendland, the Rev. Peter Prange and Prof. Thomas Nass for the WELS and Prof. Erling Teigen, the Rev. David Jay Webber and the Rev. Glenn Obenberger for the ELS. These papers centered on the question of whether there is historical and exegetical basis for not allowing a woman to commune a woman. From these discussions it was evident that this was not a practice promoted by our WELS brethren. It was agreed that the CICR of WELS and the Doctrine Committee would meet again on September 26, 2008, to continue discussion on clarifying terms and seeking agreement concerning the meaning of proof passages which prohibit the practice of women officiating at services of Holy Communion.

LUTHERAN CHURCH OF PORTUGAL—ILP (Igreja Luterana de Portugal)

The Lutheran Church of Portugal or Igreja Luterana de Portugal is a church body which is making a strong confessional stand in this predominantly Roman Catholic country. The ILP has two congregations served by Pastor Artur Villares. This church body has been in contact with the WELS for a number of years. At its 2007 convention, the WELS declared fellowship with the ILP. The ILP has requested membership in the CELC. The Doctrine Committee of the ELS has reviewed the doctrinal statement of the ILP and found it to be in agreement with the Holy Scriptures and the Lutheran Confessions.

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

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

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

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

WHEREAS, The Lutheran Church of Portugal 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 Portugal, and,

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

CONFESSATIONAL EVANGELICAL LUTHERAN CONFERENCE CONVENTION

The Theological Commission of the Confessional Evangelical Lutheran Conference (CELC) will meet on June 2, 2008, in Kyiv, Ukraine. The members of the Theological Commission of the CELC are 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 the Rev. Steven Petersen, CELC president, *ex officio*.

The Theological Commission will complete its review of a statement entitled “The Person and Work of Christ” for publication and presentation to the 2008 CELC convention. In addition the commission will continue working on a statement on eschatology. These topics will be Article IV and Article V respectively of *The Eternal Word: A Lutheran Confession for the Twenty-First Century*. Article I is a study of the doctrine of Holy Scripture, Article II of the doctrine of justification and Article III of the work of the Holy Spirit. These statements may be found in PDF form on the CELC website under the heading “Where We Stand” <www.celc.info>.

The Ukrainian Lutheran Church will host the 2008 triennial meeting. The meeting will be held in Kyiv, Ukraine, on June 3–5, 2008. The theme of this convention will be “Make Known God’s Manifold Wisdom.” This meeting will mark the fifteenth anniversary of the CELC, which is a major milestone in the life of confessional Lutheranism. The officers of the CELC are: president, Steven Petersen; vice-president, Daniel Koelpin; secretary, Forrest Bivens; planning committee, John Moldstad and Wayne Mueller.

The CELC is the third largest worldwide Lutheran fellowship, following the larger Lutheran World Federation and the International Lutheran Council. It was organized in 1993 at Oberwesel, Germany, and represents 20 church bodies with approximately 450,000 members. The conference accepts the canonical books of the Old and New Testaments (the verbally inspired and inerrant Word of God) as the sole authority for doctrine, faith, and life. The conference also accepts the Confessions of the Evangelical Lutheran Church as contained in the Book of Concord of 1580, not *in so far as* but *because* they are a correct exposition of the pure doctrine of the Word of God. The CELC continues to strengthen each of its member churches through mutual encouragement and consultation. We praise and thank our Triune God for having permitted us to establish this confessional organization on the firm foundation of Jesus Christ and His Word.

MEMORIALS: DOCTRINE OF THE OFFICE OF THE PUBLIC MINISTRY AND STEPS TO RESTORE A CHRISTIAN BROTHERLY AND PASTORAL SPIRIT TO THE SYNOD

On page 123 of the 2007 *Synod Report*, the resolution is recorded that the Doctrine Committee has had the two 2007 memorials referred to it regarding: “Doctrine of the Office of the Public Ministry” and “Steps to Restore a Christian Brotherly and Pastoral Spirit to the Synod.” These memorials were submitted by Christ the King Lutheran Church, Green Bay, WI; Concordia Lutheran Church, Hood River, OR; Bethany Lutheran Church, The Dalles, OR and Our Savior’s Lutheran Church, Bagley, MN.

These memorials were asking the synod to 1. “withdraw the statement of ‘The Public Ministry of the Word’ as the official position of the synod”; 2. “affirm” and “return to its position that was held prior to the adoption of the statement in 2005”; 3. restudy “the doctrine of the office of the Public Ministry”; 4. “express its sorrow and repentance over the many sins that have arisen in its midst from the circumstances created by the premature adoption”; and 5. reinstate “the pastors and congregations which have been removed from membership.”

While the Doctrine Committee has considered these memorials and concluded that it would recommend that the synod not adopt them, it does commend these congregations for their fraternal desire to restore harmony and peace among the synod’s membership. The members of the committee would like to respond to the five proposed actions as outlined above and make some suggestions how we might accomplish the healing sought by these congregations.

1. We do not see the need to withdraw the statement that was adopted in 2005. We unanimously support it as an accurate reflection of what can be confessed about the doctrine of the office of the Public Ministry based on Scripture and the Lutheran Confessions.
2. We are also unanimous in our assessment that the 2005 statement is in agreement with the position articulated by the synod in all of its previous public documents; and is also consistent with the position of C.F.W. Walther as stated in his *Church and Ministry* and in other important writing
3. While we do not think the statement needs to be changed, it certainly may be helpful for our pastors in their various professional conferences to consider possible rewording that might clarify what is stated. This has happened after other doctrinal

statements have been adopted by the synod in the past, and some of those suggestions were brought to the synod and were approved.

4. While it is true that during any controversy within the Church sins are often committed in weakness by Christians representing all sides of the controversy, we are not aware of any persistent impenitence on the part of any in our membership and that no specific or general call for repentance would be in order at this time. If there are any among our brothers who have spoken intemperately or harshly to another, we would encourage that apologies be expressed to those offended and that in turn forgiveness be readily and heartily declared by those offended.
5. While we would welcome the return of former members of the synod, this should be accomplished through our accepted procedures in establishing agreement in doctrine and practice. We believe it would be disorderly and disruptive to our fellowship to reinstate former members without following those accepted procedures.

We recognize that there are those in our synod who have questions about the way in which the PMW expresses the teaching of the Holy Scriptures regarding the office of the Public Ministry. We would welcome the opportunity to discuss this matter with any who have such questions, whether among our membership or those whose membership has been dissolved following the passage of the PMW. However such discussion should be arranged through the office of the president of the synod and we stand ready to assist him in such discussions, if he desires.

Again we commend the congregations, which submitted these memorials for their fraternal spirit in their desire to restore peace among our membership. May our Lord bless their efforts in this regard to His glory and the welfare of His Church.

OTHER ACTIVITIES

The Doctrine Committee desires to keep abreast of doctrinal trends and issues within the church at large, e.g., homosexuality, feminism, the “church growth” movement, “contemporary worship” practices, etc. Therefore each member of the committee is assigned certain magazines, periodicals, and theological essays which he is to monitor for the committee and keep it informed concerning developments within the various church bodies. In addition to this, the Rev. Thomas Rank is leading the committee in its study of Bible translations and Mr. Allen Quist is leading the committee in its study of postmodernism in society.

As members of the ELS and the CELC we strive to preserve the Word of God in its truth and purity and spread the Gospel to the ends of the earth. Only this Word can give us peace and comfort in this life and hope for the life to come. In this anniversary year of our synod, we thank the Lord for all His blessings as the Rev. U.V. Koren, a spiritual father of our synod, does in his hymn “Ye Lands, to the Lord”:

Ye lands, to the Lord make a jubilant noise.

Glory be to God!

O serve Him with joy,

in His presence now rejoice;

Sing praise unto God out of Zion!

(ELH 56:1)

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

DOCTRINE
ACTION OF THE SYNOD

Resolution 1: Discussions with WELS

WHEREAS, The Doctrine Committee and the WELS Commission on Interchurch Relations (CICR) are continuing work on clarifying the issue concerning women administering Communion to other women, therefore,

BE IT RESOLVED, That the synod express its thankfulness for the fraternal discussions and encourage them to continue.

Resolution 2: Lutheran Church of Portugal

WHEREAS, The Doctrine Committee has determined that The Lutheran Church of Portugal makes a good confession that is in accord with the Holy Scriptures and the Lutheran Confessions, and,

WHEREAS, The Lutheran Church of Portugal has been granted associate fellowship in the CELC, and,

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

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

BE IT RESOLVED, That the Evangelical Lutheran Synod officially declare itself in fellowship with the Lutheran Church of Portugal.

Resolution 3: 2007 Memorials Referred to the Doctrine Committee

BE IT RESOLVED, That the Doctrine Committee's report be considered the synod's response to these memorials.

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

BOARD OF REGENTS

The general officers of Bethany Lutheran College, Incorporated are the officers of the synod: the Rev. John Molstad, president; the Rev. Glenn Obenberger, vice-president; and the Rev. Craig Ferkenstad, secretary.

Members of the Board of Regents during the past year: the Rev. John A. Moldstad, Sr., McFarland, Wisconsin, chairman; Mr. Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Kenneth V. Schmidt, West Bend, Wisconsin, secretary; Dr. Willis Anthony, St. Peter, Minnesota; the Rev. Mark Bartels, Madison, Wisconsin; Mr. Paul T. Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahning, Burnsville, Minnesota; the Rev. Herbert Huhnerkoch, Kissimmee, Florida; Mr. James Minor, Plymouth, Minnesota; Mr. Roland Reinholtz, Middleton, Wisconsin; The Rev. Dr. J. Kincaid Smith, Mankato, Minnesota; and The Rev. Joel Willitz, Frankenmuth, Michigan.

Advisory Members: The Rev. John A. Moldstad, Mankato, Minnesota, President of the ELS; the Rev. Lawrence Burgdorf, St. Louis, Missouri; and Mr. William Overn, Eagan, Minnesota.

THE FACULTY AND STAFF

Bethany Lutheran College and Theological Seminary are thankful that the Lord continues to provide talented and committed men and women who embrace the mission of the college

and seminary and serve as faculty and staff. We praise God for sending us these dedicated workers. During a special service on February 12, 2008, the college and seminary observed the following anniversaries:

Dr. Steven Reagles, Religious Studies and Communication	25 years
Mrs. Joni Wiederhoeft, Assistant to the Director of Financial Aid	25 years
Prof. Peter Bloedel, Theatre	15 years
Mrs. Connie Gullixson, Payroll and Account Specialist	15 years
Dr. William B. Kessel, Anthropology, Sociology, and Religious Studies	15 years
Mr. Don Westphal, Dean of Admissions and Director of Sports Information	15 years
Mr. Jeff Haugen, Housekeeping	10 years
Mr. Ted Manthe, Dean of Student Services	10 years
Mrs. Kathy Petersen, Secretary, Admissions	10 years
Prof. Rob Pipal, Head Coach, Men's Soccer and Physical Education	10 years

This past academic year we had Dr. Doyle Holbird, Biology; and Derick M. Lyngholm, Communication and Head Coach Women's Soccer, join our faculty. Paul J. Osterman, Head Athletic Trainer; Thomas G. Flunker, Coordinator of the Multi Ethnic Center and Admissions Counselor; Leigh Ann LaFave, Coordinator of Student Activities & Intramurals and Head Coach Softball; and Patti J. Reagles, Coordinator of Student Counseling and Sociology adjunct faculty; joined our professional staff.

ENROLLMENT

This year we were blessed with record enrollment. In addition, 99 received their Bachelor of Arts degree representing 15 majors.

The 2007-2008 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	222	155
Sophomores	164	167
Juniors	94	100
Seniors	98	102
Part-Time	23	26
PSEOP	7	8
Non-Degree	<u>9</u>	<u>10</u>
	617	568
FTE	590	527

We continue to give thanks that we have the opportunity to provide a Christ-centered education for these students.

CURRICULAR AND CO-CURRICULAR PROJECTS

The college continues to enhance its academic program. The Board of Regents, at its regular meeting in November, approved the addition of majors in Mathematics and Religion. This brings the current number of majors available to nineteen.

A significant cross section of faculty, staff, and students gathered and distilled institutional information in preparation for the Higher Learning Commission reaccreditation site visit schedule for late October 2008. The institutional self-study will be submitted to the HLC in mid-August. Bethany received its first accreditation as a baccalaureate institution in 1999.

Bethany was granted a waiver of its third year as a probationary member of NCAA Division III. As a result, Bethany could be eligible for full membership as early as Fall 2008.

GRANTS

Financial support from a variety of grants continues to provide assistance to carry on the mission Bethany Lutheran College. We received a generous grant from the Marvin M. Schwan Charitable Foundation to continue to enhance our programmatic offerings and physical facilities. We are thankful for their generous support.

We are grateful that Thrivent Financial for Lutherans continues to provide matching funds to its members who support the college. This year Thrivent Financial for Lutherans provided \$85,490 in matching support. In addition many corporations match their employees' contributions to the college through their corporate foundations. These funds maximize the donors' gifts.

The Bethany Lutheran College Women's Auxiliary made a commitment of \$12,300 to several projects that have a direct impact on our students. This group has provided financial, emotional and spiritual support to our students for many years. We are very thankful to this group of generous women.

ESTATES

The college gratefully acknowledges the receipt of the following estates received through December 31, 2007:

Becker, Charlotte F.	—	\$671,356.68
Fenger, Alfred	—	6,203.00
Kuster, A.V.	—	3,251.35
Moldstad, Mary	—	130,407.98
Pederson, Hazel	—	1,480.55
Schwan, Robert	—	762,080.18

CONCLUSION

The Lord has richly blessed Bethany Lutheran College during the past year. We are humbled by the generous financial support, prayers and words of encouragement of alumni and friends. We are grateful to have the opportunity to provide a Christ-centered education to give our students the foundation needed as they leave campus to pursue their vocation of choice.

The Rev. John A. Moldstad, Sr., chairman
The Rev. Kenneth V. Schmidt, secretary
Dan R. Bruss, president

REPORT OF THE BOARD OF REGENTS AND BETHANY LUTHERAN THEOLOGICAL SEMINARY

This year is the 450th anniversary of the death of Johannes Bugenhagen (1485–1558). Bugenhagen, who was born June 24, 1485, in Wollin, Pomerania, and was two years Luther's junior. He translated the Bible into Low German (*Plattdeutsch*), the language of most northern Germans. He was responsible for organizing church life in much of northern Germany, Denmark and Norway. This is the reason that the Danish–Norwegian Order of the Evangelical Lutheran Synod is often called the “Bugenhagen Order” (Rite One in the *Evangelical Lutheran Hymnary*). He was pastor of the *Stadtkirche* (city church) in Wittenberg. Bugenhagen is best remembered as Luther's pastor. He was an example of a Lutheran preacher and pastor. The seminary is continually striving to make Bugenhagen's example of a *Seelsorger* a predominant theme in its teaching.

The purpose of Bethany Lutheran Theological Seminary is to prepare men who will be shepherds or pastors under the Good Shepherd, Jesus Christ our Lord. Each year we continue

to send forth more workers who have been trained to preach the truths of God's Word following Bugenhagen's example as pastor and preacher. 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 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., McFarland, Wisconsin, chairman; Mr. Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Kenneth Schmidt, West Bend, Wisconsin, secretary; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Herbert Huhnerkoch, Kissimmee, Florida; the Rev. J. Kincaid Smith, Mankato, Minnesota; the Rev. Joel Willitz, Frankenmuth, Michigan; Dr. Willis Anthony, St. Peter, Minnesota; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahning, Burnsville, Minnesota; Mr. James Minor, Plymouth, Minnesota; and Mr. Roland Reinholtz, Middleton, Wisconsin. By virtue of office the president of Bethany Lutheran College, Inc., the Rev. John Moldstad, Mankato, Minnesota, serves on the Board of Regents. The Rev. Lawrence Burgdorf, Earth City, Missouri and Mr. William Overn, Eagan, Minnesota, serve as advisory members to the board.

FACULTY

The following professors taught in the seminary during the 2007–08 school year: Adolph Harstad, Michael Smith, Thomas Kuster, Erling Teigen, 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, Symbolics, Homiletics and other practical courses. Professor Kuster teaches Communication. Professor Teigen teaches Dogmatics. President Schmeling teaches Church History, Dogmatics, Homiletics, and other practical courses.

Professor Smith taught theological courses in India, January 2–11, 2008. The courses were held in Hyderabad, India. His courses centered on the study of the book of Romans.

On April 3, 2008, Professor Juul Madson was taken home to be with his Savior. He taught the New Testament classes in the seminary beginning in 1970 and was a teacher to a whole generation of our pastors. He taught a number of courses in the college showing his wide range of expertise, he assisted in the Mequon program, he was the chaplain of the college, he was president of the Evangelical Lutheran Synod and he served on the Doctrine Committee of the ELS for 38 years. We thank the Lord for all the blessings given His church through this faithful servant.

ENROLLMENT

There were 21 students enrolled at the seminary in the 2007–08 academic year. It breaks down as follows: 5 juniors, 7 middlers, 4 seniors, 3 vicars and 2 international students. The international students are Kalyan Kumar Gollapalli and Pradeep Kumar Lingala, both from the Lutheran Mission of Salvation—India. Those who were serving their vicarages: Brian Klebig, Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin; H. Boyd Longshore, Our Savior's Lutheran Church, Albert Lea, Minnesota; and Robert Oberg, Redeeming Grace Lutheran Church, Rogers, Minnesota.

RECRUITMENT

Although our synod is blessed with few vacancies at present and our seminary enrollment continues to grow, 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 continues to encourage men to consider the pastoral ministry 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.

ACTIVITIES

The Reformation Lectures were held October 25–26, 2007. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This was the fortieth in the series of annual Reformation Lectures which began in 1967. The theme of the lectures was **The Life and Work of Paul Gerhardt: 400th Anniversary**. The titles and presenters were: *Paul Gerhardt: Pastor and Theologian*, by Pres. Gaylin Schmeling, Bethany Lutheran Theological Seminary, Mankato, Minnesota, and *Paul Gerhardt: Hymnwriter and Poet*, by Dr. Carlos Messerli, retired professor of Lutheran music and director of the Luther Summer Music Institute, Chicago, Illinois.

The Seminary Marriage & Parsonage Retreat took place on February 16, 2007. Prof. Michael and Anita Smith gave a presentation on time management in the parsonage. The purpose of this seminar is to prepare the students and their families for life in the parsonage and to increase their awareness of Christian service.

A pastors' institute was held March 24–25, 2008, at Our Savior Lutheran Church in Lakeland, Florida. President Gaylin Schmeling gave a presentation on the history of the Confessional Evangelical Lutheran Conference, entitled *Make Known God's Manifold Wisdom* and a presentation entitled *Paul Gerhardt: Pastor and Theologian*. The institute was attended by about ten pastors. The purpose of this institute is to provide continuing education for our pastors.

The annual senior recognition dinner was held on the evening of April 15, 2008. This is always a pleasant and relaxing evening for the students and staff.

Our annual vicar workshop was held on Thursday, May 15, 2008. 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.

The seminary graduation was held on Synod Sunday, June 15, 2008, at 7 p.m. in Trinity Chapel. The Rev. David Russow was the preacher, President Gaylin Schmeling served as liturgist and the Rev. J. Kincaid Smith represented the Board of Regents. The following graduated from the seminary with a Master of Divinity degree: Brian Klebig, H. Boyd Longshore and Robert Oberg.

LUTHERAN SYNOD QUARTERLY

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. The subscription price is \$20.00 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/lsq>.

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 \$300 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 Seminary Fund, Scholarship Fund and Student Support Fund. This has been a wonderful blessing for our students. Thank you for all your help.

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

LEGACIES AND GIFT ANNUITIES

The following legacies were received in fiscal year July 1, 2006 – June 30, 2007:

Kenneth Fossen	\$ 23,590.56
Arnold O. Faugstad	74,201.97
June Labb Miller	134,283.28

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; Buelow-Kubiak; Nora Buffington; Larry and Jane Carlovsky; Arthur O. Carlsen; Glenn and Dorothy Collins; Mabel Dahlgren; Allen and Susan Daniels; Davis-Nelson; Robert and Betty Diesing; Roger and Lois Dohrmann; Stuart Dorr; John Dukleth Memorial; Keith and Claudia Eisberg; George and Dorothy Feil; Donald and Opal Hackbarth; Albert S. Hammer; Paul and Cordia Hasz; Hoiland Family; Lyle and Debby Hoverson; Lenwick and Glenna Hoyord; Ewald and Verda Kohlmeyer; Jens, Jerome, and Laverne Kvam; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Harold and Ellen Loe; Gwenn and Sigfred Lysne; Norman A. Madson, Sr.; William and Jean McMurdie; Clarence E. and June Labb Miller; Joe and Peggy Moll; Richard and Hazel Newgard; George Nygaard; Arleta M. Olson; Ordal; George and Ruth Orvick; Kenneth and Violet Peter; Emil and Martha Peterson; Timothy and Gail Peterson; Richard and Florence Rado; Chauncey and Enanda Reinertson; Roland and Lois Reinholtz; Richland Lutheran Church; Ronald and Gay Rose; Herbert, Linette and Grace Sahnaw; Edna May Scherzer-Getz; Eugene and Bertha Schiller; Gaylin and Rebecca Schmeling; Kenneth and Pat Schneider; Herb and Cathy Schulz; Alhert and Clara Strand; Thomas Stueck; Calhoun and Jean Sumrall; Timothy and Nancy Thiele; Milton E. Tweit; Jim and Juanita Walberg; Walker-Schneider; William and Eunice Wehrenberg; 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 assists students with their housing. 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.

The Rev. Gaylin Schmeling, president

The Rev. John Moldstad, Sr., chairman

The Rev. Kenneth Schmidt, secretary

Bethany Lutheran College, Inc.
Consolidating Statement of Activities
Year Ended June 30, 2007

	<u>College</u>	<u>Seminary</u>	<u>Total</u>
REVENUES, GAINS, AND OTHER SUPPORT			
Tuition and Fees	\$ 9,044,885	\$ 140,235	\$ 9,185,120
Less: Scholarships and grants	<u>(3,780,188)</u>	<u>(139,120)</u>	<u>(3,919,308)</u>
Net tuition and fees	5,264,697	1,115	5,265,812
Government grants	163,832		163,832
Contributions	8,549,611	1,021,373	9,570,984
Endowment income	621,222	134,448	755,670
Endowment gains	6,850,812	640,377	7,491,189
Sales and services of student activities	201,481		201,481
Other sources	384,354	81,886	466,240
Sales and services of auxiliary enterprises	2,654,896	34,775	2,689,671
Adjustment of actuarial liability	<u>31,743</u>	<u>152,909</u>	<u>184,652</u>
Total Revenues, Gains and Other Support	<u>24,722,648</u>	<u>2,066,883</u>	<u>26,789,531</u>
EXPENSES AND LOSSES			
Program expenses			
Instruction	5,314,729	442,266	5,756,995
Academic support	825,680		825,680
Student service	3,254,964	259,221	3,514,185
Auxiliary enterprises	2,965,066		2,965,066
Support expenses			
Institutional support	3,415,286	48,369	3,463,655
Allocable expenses			
Operation and maintenance of plant	1,546,861	28,536	1,575,397
Depreciation	1,742,810	70,160	1,812,970
Amortization	18,581		18,581
Interest	725,636		725,636
Less: Allocated expenses	<u>(4,033,888)</u>	<u>(98,696)</u>	<u>(4,132,584)</u>
Total Expenses and Losses	<u>15,775,725</u>	<u>749,856</u>	<u>16,525,581</u>
Change in Net Assets	8,946,923	1,317,027	10,263,950
Net Assets - Beginning of Year	<u>71,257,259</u>	<u>7,113,491</u>	<u>78,370,750</u>
NET ASSETS - END OF YEAR	<u>\$ 80,204,182</u>	<u>\$ 8,430,518</u>	<u>\$ 88,634,700</u>

Resolution 1: Thank you to College personnel

WHEREAS, The Board of Regents, faculty and staff of Bethany Lutheran College, and President Bruss serve our synod faithfully, therefore,
BE IT RESOLVED, That the synod thank these people for their faithful service, acknowledging especially the ongoing and challenging work of accreditation.

Resolution 2: Thanks to supporting organizations

WHEREAS, Women's organizations of our synod provide generous support to our institutions of higher learning, and,
WHEREAS, The Marvin M. Schwan Charitable Foundation and Thrivent Financial for Lutherans have provided, and continue to provide generous support to our institutions of higher learning, therefore,
BE IT RESOLVED, That the synod thank these organizations for their support of our institutions.

Resolution 3: Board of Regents

WHEREAS, The Board of Regents has appointed Mr. James Minor of Plymouth, Minnesota, to serve a three-year term as a type B member of the Board of Regents of Bethany Lutheran College, Inc., therefore,
BE IT RESOLVED, That the synod in convention ratify his appointment to the board.

Resolution 4: Thanksgiving for Blessings to Bethany Lutheran College

WHEREAS, The Lord has blessed Bethany Lutheran College with record enrollment, and a significant increase in the number of majors, therefore,
BE IT RESOLVED, That the synod give thanks to the Lord for these and numerous other blessings.

Resolution 5: Encouraging engagement of giving counselor of synod

WHEREAS, Rev. Dan Basel serves as giving counselor for synod and seminary, and,
WHEREAS, He offers, without cost to the congregations, to preach, teach, and advise on the Scriptural principles of giving, therefore,
BE IT RESOLVED, That the congregations of the synod be encouraged to invite him to speak, and that synod members reflect once again upon the importance of establishing a personal estate plan which may include their congregation and our synod.

Resolution 6: Availability of pastoral candidates and vicars

WHEREAS, The Lord has abundantly provided a large seminary class in a time in which there are few vacancies in the synod, therefore,
A. BE IT RESOLVED, That members of the synod be encouraged to prayerfully consider this challenge, and,
B. BE IT RESOLVED, That congregations with schools be especially encouraged to creatively consider the potential involvement of vicars and candidates in their ministries.

Resolution 7: Seminary Institutes

WHEREAS, In recent years, the president and faculty of Bethany Lutheran Theological Seminary have held pastors' institutes that have been well-received, therefore,
BE IT RESOLVED, That they be thanked for their edifying instruction and be encouraged to continue these institutes throughout the various circuits of the synod.

Resolution 8: Lutheran Synod Quarterly

WHEREAS, The *Lutheran Synod Quarterly* provides valuable theological articles, therefore,
BE IT RESOLVED, That the synod thank the editors and writers for their work, and that the pastors of our synod be encouraged to submit articles for publication.

Resolution 9: Thanking the Lord for J.B. Madson's life of faithful service

WHEREAS, Professor Juul B. Madson faithfully taught New Testament classes in the seminary for many years, taught a wide range of courses in the college, assisted in the Mequon program, was chaplain of the college, served as president of the synod, was a member of the Synod Review Committee and served as a member of the ELS Doctrine Committee for thirty-eight years, and,

WHEREAS, He was taken home to be with his Savior on April 3, 2008, therefore,
BE IT RESOLVED, That the synod thank the Lord for all of the blessings given His church through this faithful servant.

REPORT OF THE BOARD FOR HOME MISSIONS

Peter confidently announced that *the word of the Lord stands forever* in his First Epistle, then wrote: *and this is the word that was preached to you* (1:25). The word of the Lord has been preached to us with the happy result that we believe and receive through faith the forgiveness of sins and a home in heaven. Celebrating their Christian faith, Peter urged his readers to *declare the praises of him who called you out of darkness into his wonderful light* (2:9). We respond to God's grace by sending missionaries into a sin-darkened nation, and they declare God's praises on our behalf as they faithfully preach the Gospel. It is the privilege of the ELS Board for Home Missions to assist and support our faithful home missionaries.

ORGANIZATION OF THE BOARD

The Board is comprised of the following members: the Rev. Erwin Ekhoﬀ*, chairman; Mr. Robert Smith*, vice-chairman; the Rev. Dan Basel, chaplain; the Rev. Rod Flohr, secretary; the Rev. Dan Basel, Mr. Keith Duin, Mr. Loren Meyer. Members marked with an asterisk (*) also serve on the Trustees/Home Missions Sub-committee. Chairman Ekhoﬀ represents the Board on the Planning and Coordinating Committee. Missions Counselor, the Rev. Steven Petersen also attends board meetings.

GENERAL 2007 WORK HIGHLIGHTS

In addition to regular quarterly board meetings, special meetings at the synod convention and pastoral conference, conference phone calls, visitations at mission congregations for consultation, exploration of potential sites for mission work, ongoing supervision of home mission through monthly pastoral and financial reports, etc., the following are highlights of work and blessings in 2007.

January: the meeting was held in conjunction with the Winter Home Mission Seminar held in Orlando. The seminar was funded by a grant from Thrivent Financial for Lutherans. It was noted with regret that South Lake, Clermont, Florida and Beautiful Savior, Springboro, Ohio had resolved to close. It was resolved: to provide severance packages to both missionaries affected by closures ... to support a vicarage in a mission setting ... recommend construction of reduced-size building at Rogers, but to include space for a pre-school ... to list the property at Clermont at \$625,000.

April: It was resolved: to approve the use of Heath Savings Accounts and/or alternative deductibles, as long as the pastor receives similar benefits to WELS VEBA ... to encourage a

7800 square foot building at Rogers with total indebtedness around \$1,340,000 ... to apply for two vicars to serve in home missions to Call from the Assignment Committee Candidate of Theology Dan Oberer to serve as Exploratory Missionary in Farmington, Minnesota ... to decline a request of subsidy by Resurrection, Winter Haven.

June: Information was gathered from King of Grace, Waukon, Iowa, Faith, San Antonio, Texas, Redeeming Grace, Rogers, Minnesota and the supervising pastors of the vicars in mission.

August: It was resolved: to recommend to the Trustees approval of \$1,550,000 total debt at Rogers ... to approve a lease up to three years at a cost of \$29,000 per year at Farmington ... to approve Missions Counselor annual travel plans ... to increase subsidy for Faith, San Antonio and raise the debt ceiling to \$650,000 ... to provide King of Grace, Waukon \$1000/month August 07–June 08 ... to request \$50,000 from the Trustees special projects grant for the Farmington lease ... to request \$20,000 in special projects grant for 2008–2009 vicar in mission support.

October: It was resolved: to develop criteria for assessing abilities for home mission work ... to fulfill Peace, Kissimmee's 2008 subsidy in one payment.

MISSIONS COUNSELOR

In addition to serving as liaison between board and missions, the Missions Counselor also worked with Cross-stitch, the network of ELS Women's Missionary Societies, which raised funds in support of Peru: school and capital; Chile: English as Foreign Language training; India: support for orphans and widows.

ELS Video-link plans for 2008 include features noting the 40th anniversary of work in Peru, the dedication of Redeeming Grace, Rogers, Minnesota and work in India.

2009 SALARY SCHEDULE

Years of Service	Home Mission Salary	Increment Increase
0	29,577	250
1	29,827	
2	30,077	
3	30,327	
4	30,577	
5	30,827	
6	31,152	325
7	31,477	
8	31,802	
9	32,127	
10	32,452	

11	32,852	400
12	33,252	
13	33,652	
14	34,052	
15	34,452	
16	34,927	475
17	35,402	
18	35,877	
19	36,352	
20	36,827	
21	37,377	550
22	37,927	
23	38,477	
24	39,027	
25	39,577	
26	40,202	625
27	40,827	
28	41,452	
29	42,077	
30	42,702	
31+	42,702	N/A

FUTURE PLANS

The board is discussing alternative financing policies as its ability to leverage funds for land purchase and building construction diminishes.

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 provided by the synod's Business Administrator, Mr. Keith Wiederhoeft.

The board also petitions the synod, to eliminate the 90%-75%-50% Capital Subsidy from the *Handbook of the Evangelical Lutheran Synod*, and allow the Board for Home Missions develop a more manageable subsidy program for mission congregations and the synod

THANK YOU

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We wish to express our thanks

to Thrivent Financial for Lutherans. We are especially grateful to the Marvin M. Schwan Charitable Foundation for continued support of ELS home mission projects.

OPERATING BUDGET

	2007 <u>Actual</u>	2008 <u>Budget</u>	2009 <u>Budget</u>
SUBSIDY – HOME MISSIONS			
Abiding Shepherd, Cottage Grove	19,000	10,000	
Abiding Word, Bowling Green	3,000		
Asian Mission, Irvine	76,631	66,000	56,000
Beautiful Savior, Springboro	3,734		
Faith, Medford	31,000	14,000	7,000
Peace, North Mankato	18,000	12,000	
Resurrection, Winter Haven	4,000		
South Lake, Clermont	157		
Redeeming Grace, Rogers	<u>53,846</u>	<u>120,000</u>	<u>118,000</u>
	209,368	222,000	181,000

SUBSIDY – CONGREGATIONS RECEIVING SUPPORT

Faith, San Antonio	20,500	17,000	17,000
Holy Cross, Madison	339		
King of Grace, Waukon	12,000		
Peace, Kissimmee	4,200		
Peace, Lakeland	<u>8,152</u>	<u>4,000</u>	
	45,191	21,000	17,000

EXPLORATORY MISSIONS

Redeeming Grace, Rogers	58,382		
Farmington New Start	<u>57,189</u>	<u>155,779</u>	<u>156,661</u>
	115,571	155,779	156,661

SUBSIDY – CAPITAL INTEREST

Abiding Shepherd, Cottage Grove	62,865	57,395	50,297
Abiding Word, Bowling Green	20,563	17,313	12,150
Christ the King, Green Bay	2,228		
Faith, San Antonio		53,484	52,300
Family of God, Fort Mohave	10,736	9,442	7,606
Grace, Hobart	149	81	
Peace, North Mankato	41,501	32,433	23,295
Redeeming Grace, Rogers			<u>139,059</u>
	138,042	170,148	284,707

BOARD EXPENSES

Board expenses		12,000	12,000
Moving expense		12,000	
Advertising Subsidy	<u>3,926</u>	<u>6,366</u>	<u>3,996</u>
	3,926	30,366	15,996

In 2007 the synod budgeted \$191,141 for the home mission program. The remainder of the money needed to fund the program came from special gifts, Thrivent Financial for Lutherans, the Marvin M. Schwan Charitable Foundation, estates, and earned and accumulated interest.

*The Rev. Steven P. Petersen
ELS Missions Counselor*

HOME MISSIONS

ACTION OF THE SYNOD

Resolution 1: Board for Home Missions: Erwin Ekhoﬀ

WHEREAS, The Rev. Erwin Ekhoﬀ has faithfully served the Evangelical Lutheran Synod on its Board for Home Missions for twenty-seven years, therefore,
BE IT RESOLVED, That we thank the Lord for his many years of faithful service.

Resolution 2: Home Missions Interest Subsidy Guidelines

WHEREAS, The current home missions interest subsidy guidelines (Guidelines for Home Missions, Article IV, C. 4; Rules and Regulations of the Board of Trustees, Article VII, C. 4.) are proving too inflexible and are thus hindering the work of the Board for Home Missions, therefore,

BE IT RESOLVED, That the synod eliminate the 90%-75%-50% Interest Subsidy guideline from the *Handbook of the Evangelical Lutheran Synod*, and allow the Board for Home Missions more flexibility to manage the interest subsidy program for mission congregations under the Rules and Regulations of the Board of Trustees.

Resolution 3: Home Mission Salary Scale

WHEREAS, The Board for Home Missions has recommended a compensation package for home missionaries for the year 2009, which has taken into account the cost-of-living index, therefore,

BE IT RESOLVED, That the compensation package for home missionaries for 2009 be adopted.

Resolution 4: Salary Scale

WHEREAS, The Board for Home Missions' salary scale has been established for salaries for home missionaries, and,

WHEREAS, Many established congregations have used this salary scale as a guideline for clergy salaries, and,

WHEREAS, Many pastors are receiving less than the Board for Home Missions' salary scale recommends, therefore,

A. BE IT RESOLVED, That congregations be encouraged to strive to meet the recommended salary scale, and,

B. BE IT RESOLVED, That in the case of a congregation truly unable to meet the recommended salary scale, the congregation be encouraged to allow the pastor to secure additional sources of income.

Resolution 5: Thanks for Financial Support

WHEREAS, Various organizations and individuals have contributed generously to our synod for the development of home missions, therefore,

A. BE IT RESOLVED, That the synod express gratitude to Thrivent Financial for Lutherans for its generous gifts in the support of home missions, and,

- B. BE IT RESOLVED, That the synod express gratitude to the Marvin M. Schwan Charitable Foundation for its generous gifts in the support of home missions, and,
- C. BE IT RESOLVED, That the synod express gratitude to the individuals, congregations and other organizations that have contributed special gifts toward home mission efforts.

See also page 154.

REPORT OF THE BOARD FOR FOREIGN MISSIONS

BOARD PERSONNEL

The Board for Foreign Missions is composed of four pastors and three laymen. They are Prof. Adolph Harstad, chairman; Mr. Marlin Goebel, vice chairman; Prof. Silas Born recording secretary and education consultant; the Rev. Wayne Halvorson, Chairman of the South American Committee; the Rev. Paul Fries, Chairman of the Asia Committee; Mr. Paul Nielsen, Treasurer; and Professor William Kessel, Communications Coordinator. The Rev. Paul Anderson and Mr. Robert Soule have served as advisory members to the board for part of the year. They both have stepped down from that position due to personal reasons. We wish to thank them for their many years of service to the board. The board normally holds four two-day meetings in a year, in January, April, July and October. Usually the meetings are held at the synod mission building in Mankato. The president of the synod, the Rev. Steven Petersen (missions counselor) and Keith Weiderhoeft (treasurer and business administrator), attend our meetings regularly.

The Board for Foreign Missions has been divided into two committees to concentrate on separate fields. This arrangement streamlines the board's effectiveness. The South America Committee focuses on the management and operations of the mission in Peru and Chile. The Asia Committee focuses on the management and operations of the mission in India and in South Korea.

FIELD PERSONNEL

There are two missionaries serving in Peru. They are the Rev. David Haeuser (President of the Seminary in Peru), the Rev. Terry Schultz (Field Coordinator for Peru) There are two missionaries in Chile. They are the Rev. Oto Rodriguez, and the Rev. Timothy Erickson (Field Coordinator for Chile).

VISITS TO THE SOUTH AMERICAN MISSION FIELD

Mission Counselor, the Rev. Steven Petersen, and South America Committee chairman, the Rev. Wayne Halvorson, visited the South American fields this past September. They held meetings with the Chile and Peru teams and some of the congregations and mission stations. A meeting was also held with the Junta (the ruling body of the Synod of Peru) made up of national pastors elected to that position by the Evangelical Lutheran Synod of Peru. This past March, Dr. Wm. Kessel and Board Chairman Adolph Harstad visited the Peru field in order to make progress on the indigenization effort being proposed. The goal is for the Evangelical Lutheran Synod of Peru to become self-governing in due time.

PERU

This happens to be the 40th Anniversary of the Evangelical Lutheran Synod's work in Peru. It was begun in 1968 by synod resolution, with Missionary Theodore Kuster and family,

along with lay workers Orlyn Myrle and his wife. A special observance will be noted at this convention.

There are seven national pastors working in Peru serving congregations. There are eight vicars serving congregations nearly full time. Some of the new pastors have additional employment which can be combined with their serving the congregations and schools. About 17 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. Some of the national pastors are now teaching in the seminary, along with the missionaries. 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 seventh year of operation. The Reynoso school completed the construction of the second phase of its building. They now have sufficient rooms for teaching the students enrolled. 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 five years in the Amazon village of Nueva Barranquita. Another school has begun in a neighboring village, Nuevo Porvenir. It is likely that another school will be opened in the Amazon area this coming year.

Work in the mountains has been expanding in recent years, with several national pastors and vicars serving about 20 churches or preaching stations. This work is being supervised by the mission team and by national pastors Fidel Coversio and his son Pastor Edison Conversio. Seminary classes and pre-seminary classes are helping the pastors and vicars grow in their service to the Lord Christ and His church.

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.

One of the special blessings in Peru, is that the national pastors and national leaders are taking more and more of a leadership and management roll. This indigenization is a sign of the growth and maturing of the Evangelical Lutheran Synod of Peru. In the not too distant future most of the operations of this field may be turned over the national pastors under the Board for Foreign Missions supervision.

CHILE

The missionaries serve congregations in the greater Santiago area and south in the town of Linares. As of this writing (March) many Baptisms 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. Some seminary-level courses are being taught by Timothy Erickson and Oto Rodreguz. 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—are now becoming more mature as congregations. Another area of work is Maestranza, near San Bernardo. A Worship–Learning center has enabled substantial advancement into a growing neighborhood. There is hope to expand to other areas as the opportunity presents itself. The Lord is blessing our work in Chile.

English as a Second Language Classes are being offered by the churches now for the third year. These classes are a means to increase the number of prospects for the congregations. These classes, taught the first year by Bill and Faith Krug and the second year by Samuel Gullixson, have been quite successful. This year Rachel (Myers) Khamrang has been our teacher for two

years. It is hoped that these classes can be continued and serve as an education opportunity which will lead many to hear the message of Jesus Christ. Of special significance is that this has been proven to grant an opening into well educated and middle income Chilean families.

FAITH MISSION SOCIETY

Our thanks to Marlin and the late Jean Goebel who faithfully publish *Mission News* regularly during the year to help inform and encourage the work of missions throughout the synod. In the 37 years that the magazine has been published it has encouraged the people of the church to support 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. In a year and three months \$20,348.22 was received to support the missionaries. Thanks to all the donors for their generous gifts to the foreign mission program of the synod.

MISSIONS COUNSELOR

In addition to serving as liaison between board and missions, the Missions Counselor also worked with Cross-stitch, the network of ELS Women's Missionary Societies, which raised funds in support of Peru: school and capital; Chile: English as Foreign Language training; India: support for orphans and widows.

ELS Video-link plans for 2008 include features noting the 40th anniversary of work in Peru, the dedication of Redeeming Grace, Rogers, MN and work in India.

LUTHERAN MISSION OF SALVATION—INDIA

The Lutheran Mission of Salvation—India (LMSI) is a mission of the Evangelical Lutheran Synod, funded through the Marvin M. Schwan Charitable Foundation. LMSI is served by two national pastors: Pastor Solomon Mamidi and Pastor Ananda Raju. The mission is divided into the Hyderabad, Rajahmundry and Jabalpur districts. Pastor Mamidi serves as president of the Hyderabad District, Pastor Raju serves as president of the Rajahmundry District and Mr. Vijay Sidney serves as president of the Jabalpur District.

The ELS began a seminary program for LMSI in January of 2006. The seminary met once in 2007 for a two-week intensive session. Professors from the United States travel to India for each session. Professor Adie Harstad and Professor Mike Smith taught the courses in 2007. Currently, twenty-two men are enrolled in the seminary program in India.

The top priority of the ELS Board for Foreign Missions for India is the training of national pastors. In addition to the seminary training in India, two students began their seminary training at Bethany Lutheran Theological Seminary in Mankato in January of 2007.

ELS Missions Counselor Steve Petersen meets with the LMSI presidents and other leaders annually to review the work of the mission, discuss issues and opportunities and plan for the coming year.

The Marvin M. Schwan Charitable Foundation granted a total of \$270,000 for our mission work with LMSI. This generous donation is divided on a percentage basis between districts, with district presidents and elders determining how discretionary funds are used in each district. Other donations from individuals and congregations are gratefully received and are also divided between the districts.

LMSI STATISTICS

	Jabalpur	Rajahmundry	Hyderabad
Souls	6407	9826	9049
Baptisms	1101	771	
Attendance	1119	6109	6146
Orphan homes	1	12	4
Orphans	20	207	90
Offerings		\$18,565.00	

SOUTH KOREA

At the end of 2007, East Seoul Canaan Lutheran Church had 232 baptized members and 181 confirmed members with approximately 133 people in attendance each Sunday. Adult instruction classes are offered several times per week, using Luther's Small Catechism (translated into Korean) and the WELS program *Communicating Christ*. The ELS booklet *We Believe, Teach and Confess* has also been translated into Korean and is used in instruction.

A building in Seoul has been leased and remodeled to serve the congregation, with a sanctuary, office space, a kitchen a fellowship hall and classrooms. The congregation gave offerings of \$227,500 in 2007. Because the Lord has led the members to be so generous, the ELS is able to reduce subsidy to the mission again in 2008.

An English as a foreign language school operated by the mission was granted official status with the Korean government in 2006. This school offers training in the English language to many native Koreans, while providing the opportunity for outreach through the classes. Mr. Dennis Morrison and Mrs. Dolores Morrison were called to teach in the school in 2006 and are continuing to serve. In addition to teaching English, the Morrison's help to prepare Korean high school students for enrollment in WELS/ELS high schools. The English as a foreign language school is self-supporting, with assistance from the Korean congregation, including the teachers' salaries.

SUMMARY

The Lord has truly blessed the Evangelical Lutheran Synod in its foreign mission outreach efforts. What a wonderful blessing to be able to look at the globe of the world and see the many countries where the good new of Jesus Christ the Savior is having its effect on the lives of thousands, who did not know the way of salvation. The Board for Foreign Missions truly appreciates your interest and support. May the Lord continue to bless our continued efforts to spread the Gospel of Christ.

THOUGHTS OF FAITH, INC.

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 and Latvia. Partial support is provided for the Evangelical Lutheran Church in the Republic of Moldova. St. Sophia Seminary in Ternopil, Ukraine provides theological training for students from Moldova, Belarus and other countries.

The Thoughts of Faith stateside staff includes Mr. Kermit Traska, Executive Director, Mr. Larry Dilgard, Assistant Executive Director, Mrs. Susan Dilgard, Program Specialist, and Mrs. Pam Schultz, Executive Assistant.

Staff members are available to make presentations on the mission programs to church organizations, Bible studies, Lutheran schools and mission society meetings. Arrangements can be made with pastors that have served on the mission field to preach at mission festivals. Thoughts of Faith publishes a mission newsletter six times during the year.

Board of Directors

President: the Rev. Paul Schneider, Midland, Michigan; Vice-President: Mr. Paul Fick, Sioux Falls, South Dakota; Secretary: the Rev. John Petersen, Mankato, Minnesota; Treasurer: Mr. Leroy Meyer, Lombard, Illinois; Directors: Mr. Dan Browning, Minnetonka, Minnesota; the Rev. George Orvick, Mankato, Minnesota; Mr. David Ewert, North Mankato, Minnesota; Prof. John Lawrenz, Kowloon, Hong Kong; Mr. Tom Conzelmann, Frankenmuth, Michigan; Mr. Mark Schwan, Sioux Falls, South Dakota; Mr. Tom Vik, Appleton, Wisconsin; and Mr. Dick Waldschmidt, Colgate, Wisconsin. Two men will leave the board at the end of 2007, Richard Waldschmidt will retire after serving for 9 years and Prof. Lawrenz because his duties in Hong Kong prevent him from attending TOF meetings.

Proposal for Thoughts of Faith to Join the Evangelical Lutheran Synod

A resolution from the 2007 ELS Synod Convention was for a study committee to look into the feasibility for Thoughts of Faith to come under the direct auspices of the ELS. The committee has met several times and will have a recommendation for the 2008 ELS Synod Convention. The Board of Directors of Thoughts of Faith is on record of supporting the recommendations of this study committee.

Ukraine

A. The Ukrainian Lutheran Church (ULC)

Currently the Lord's work in Ukraine continues as a partnership between Thoughts of Faith (TOF) and the Ukrainian Lutheran Church (ULC). As of March 2008, the ULC had 24 congregations and 10 preaching stations with a membership of 1496 souls. Of these 1496 souls 1094 are communicant members. Additional souls are affiliated with the preaching stations, but not included in these statistics.

There are 23 Ukrainian pastors. Two new pastors were ordained and two pastors were removed for cause. Some preaching stations are served by deacons, as are some churches. There is one deaconess that works with the Gift of Life medical mission.

Pastor Richard Warnke serves as the pastoral mentor for the ULC and as the liaison between TOF and the ULC. Warnke began his work in June 2007, replacing Dr. Wayne Borgwardt who completed three years of faithful service.

The ULC is headed by Pastor V'yacheslav Horpynchuk whose title is Bishop. The newly elected Vice-Bishop is Serhiy Romanyuk.

TOF and the ULC jointly operate St. Sophia Lutheran Theological Seminary in Ternopil to train men to become pastors in the ULC. Pastor John Vogt has been the rector (president) of the seminary since August 2006. Presently some pre-seminary students are participating in a correspondence program off campus. Vogt has initiated an extensive exchange program by which numerous professors have been brought into Ukraine to teach both the current students of St. Sophia and to provide in-service training for ULC pastors.

Additional work of the ULC includes two radio programs. *The Lutheran Wave* in Kyiv and *We Speak about God* in Kherson. The second is new and functioning on a trial basis. The national church has a newsletter "Styag" or "Banner" in which it publishes articles about the ULC. The *Good News Journal* is also distributed regularly in Ukrainian and Russian. The ULC has made a one page church calendar available to pastors and members.

Construction of the church building in Sevastopol progresses at a slow pace, propelled by local funding and labor. The congregation has improved the basement and currently uses it for Sunday services, Bible Classes, meetings, and Sunday coffee/tea. Much work still needs to be done to have a finished church building.

In December 2007, the Marvin M. Schwan Charitable Foundation withdrew its offer to fund church construction for the Resurrection congregation in Kyiv.

Pastor Warnke is working with a committee of Ukrainians to develop a system whereby the ULC and TOF can jointly fund church construction. The system would include objective standards for determining which construction to fund, repayment into a revolving fund, and vigorous local support for each project.

B. International Charitable Fund Gift of Life

Humanitarian work of Thoughts of Faith, Inc. is provided by Gift of Life. Nick and Kerry Laper direct the on-site Ukrainian and stateside management of the program.

The pediatric dental and medical clinics continue to travel throughout Ukraine providing free medical and dental care to children in towns, villages and cities. The Gift of Life program also operates Pro-Life Counseling Centers in Ukraine at five different locations. The counselors at these centers provide Christian pregnancy counseling, pro-life presentations, and humanitarian assistance. Services provided in 2007 include: 4,233 visits to the medical clinic; 4,665 visits to the dental clinic; 42,098 attending pro-life presentations at various institutions throughout Ukraine; 6,239 attended programs conducted in the centers themselves; 1,975 individual counseling sessions were given; with 1,010 attending group counseling sessions as well. In addition, material aid (clothing, etc.) is collected at the TOF office/warehouse in Oregon, Wisconsin. A 40-foot shipping container was loaded and sent to Ukraine in April 2007. This aid was distributed through the Ukrainian Lutheran Church and counseling centers to prisons, orphanages and other individuals in need.

C. Summer Vacation Bible School

Vacation Bible School has been organized by Assistant Executive Director, Larry Dilgard, using volunteers to work with the Ukrainian teachers. In 2007, 53 American volunteers taught about 850 Ukrainian Youth and over 150 adults at 14 locations throughout Ukraine. In addition, four volunteers assisted with VBS in Russia.

D. TOF Branch Office – Kyiv, Ukraine

The TOF Branch Office in Kyiv, Ukraine coordinates funding between TOF in the United States and the ULC. The Branch Office in Ukraine operates as International Charitable Fund Faith in Action. Funds are sent to Ukraine through the International Charitable Fund Faith in Action and distributes the funds as approved by the annual meeting of Thoughts of Faith.

Moldava

Pastor Vladimir Moser from Tiraspol, Moldova serves five Lutheran congregations in Moldova. There are five congregations with about 100 members.

Belarus

One pastor from Belarus is continuing his studies at St. Sophia Seminary in Ukraine.

Czech Republic

A. 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 baptized membership is nearly 180. 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 several publications for its U.S. supporters. Pastor Mark Grubbs serves as the administrator of the Czech mission and principal of Martin Luther School. Vicars Martin Vrsecky and Petr Krakora continue their studies to become pastors. Christian Eisenbeis, an ELS seminary student has served this year in Plzen teaching the Czech vicars biblical languages.

The 2007 European CELC meeting was held in April 2007 at Martin Luther School in Plzen. Participants included pastors and laymen from the Czech Republic, Latvia, Ukraine, Sweden, Norway, Russia, Germany and a guest from Georgia.

During 2007, a total of 18 people were baptized in Plzen.

Two Czech men are nearing the completion of their studies to become pastors: Martin Vrsecky and Petr Krakora. During the coming school year, they will be doing an exegetical study of Romans in Greek, and, in Hebrew, an exegetical study of selected Psalms and portions of Isaiah, as well as finishing their confessional studies with a course in the Formula of Concord.

B. Martin Luther School

Enrollment at Martin Luther School for the 2007–2008 school year is 197 in grades K–9. The children are taught the traditional secular subjects by Czech teachers but, more importantly, they daily hear God's Word from six American volunteer teachers this school year. Our American and Czech staff work closely together to ensure that our children are receiving a quality, Christ-centered education.

Due to a recently implemented Czech immigration law at the end of 2007, most of the American volunteers will be forced to return to the United States before the end of the 2007–08 school year. The unplanned return will also include Christian Eisenbeis and his family.

C. 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.

D. 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 from the community.

E. 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. Vicar Krakora is able to place monthly announcements in the local mailboxes.

F. Additional Outreach Opportunities

A Christian Information Center continues to operate in Plzen, staffed by Vicars Vrsecky and Krakora. The center is located on a main street immediately at a tram stop that receives a high volume of traffic and many people have stopped in to pick up literature.

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 700 baptized souls. The CLCL realizes a 10% growth each year. A group of six from Luther Preparatory School in Watertown, Wisconsin participates in the Latvian Summer Youth Camp program that had about 50 young people participate.

Generous donations have allowed progress to be made on church construction in Ozolnieki and the remodeling of the church building in Jelgava.

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 TOF 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 Rev. Keith Boheim and Mr. Erik Burgdorf of the Marvin M. Schwan Charitable Foundation.

The Rev. Wayne Halvorson, Chairman South America Committee

The Rev. Paul Fries, Chairman Asia Committee

Mr. Kermit Traska, Executive Director, Thoughts of Faith, Inc.

The Rev. Steven Petersen, Missions Counselor

FOREIGN MISSIONS

ACTION OF THE SYNOD

Resolution 1: Fortieth Anniversary of Mission Work in Peru

WHEREAS, The synod has been afforded the opportunity to reach out with the Gospel in Peru for forty years, and,

WHEREAS, God has blessed this mission work richly through his powerful means of grace, and,

WHEREAS, Various missionaries, national pastors, teachers, lay workers, and many others have faithfully served our Lord in these outreach efforts, and,

WHEREAS, The Evangelical Lutheran Synod (Peru), with the aid of the synod's Board for Foreign Missions, continues to work toward indigenization, therefore,

A. BE IT RESOLVED, That the synod thank our gracious Lord for his mercy in using his Word and Sacraments to reach lost souls in Peru, and,

B. BE IT RESOLVED, That the synod thank all those who have labored in this promising field, and,

C. BE IT RESOLVED, That the synod encourage the Evangelical Lutheran Synod (Peru), in conjunction with the Board for Foreign Missions, in its efforts toward indigenization.

Resolution 2: Marlin and Jean Goebel

WHEREAS, Marlin and Jean Goebel, through Faith Mission Society, faithfully published *Mission News* for thirty-seven years, and,

WHEREAS, *Mission News* is an invaluable tool for informing the synod concerning its mission work throughout the world, and,

WHEREAS, The Lord has seen fit to call Jean to her true home, allowing her to enter the church triumphant, therefore,

A. BE IT RESOLVED, That the synod thank God for the dedicated service of Marlin and Jean Goebel, and,

B. BE IT RESOLVED, That the synod encourage its members to share Jean's true and lasting zeal for mission work, and,

C. BE IT RESOLVED, That the synod encourage Faith Mission Society to continue the publication of *Mission News*.

Resolution 3: The Rev. Paul Anderson and Mr. Robert Soule

WHEREAS, The Rev. Paul Anderson and Mr. Robert Soule served for many years as members of the Board for Foreign Missions, and,
WHEREAS, Rev. Anderson and Mr. Soule recently served as advisory members to the board, and,
WHEREAS, Rev. Anderson and Mr. Soule have stepped down from their advisory positions, therefore,
BE IT RESOLVED, That the synod thank our gracious God for the dedicated service to their Lord through the Board for Foreign Missions of Rev. Anderson and Mr. Soule.

Resolution 4: Helping Hands

WHEREAS, The Helping Hands organization supports two missionaries in South America, and,
WHEREAS, Such support would not be possible without the aid of generous donors to Helping Hands, therefore,
BE IT RESOLVED, That the synod thank all the donors to Helping Hands for their gracious assistance.

Resolution 5: Presentations from Thoughts of Faith Staff

WHEREAS, Thoughts of Faith staff members are available to make presentations on its various mission programs to congregations and church organizations, and,
WHEREAS, Such presentations are advantageous in encouraging support for mission work among the members of the synod, therefore,
BE IT RESOLVED, That the synod encourage its congregations and organizations to make use of such presentations.

Resolution 6: Restructuring of Thoughts of Faith

WHEREAS, Part of the purpose of the synod is to carry out our Lord's Great Commission, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20a [NIV]), and,
WHEREAS, Many blessings for the advancement of Christ's kingdom have come through the church-related organization, Thoughts of Faith (TOF), and,
WHEREAS, The synod is grateful to God for the abilities and gifts of numerous individuals who have worked for TOF over the years as board members, administrators, missionaries, teachers, and helpers, including many from our sister synod, the Wisconsin Evangelical Lutheran Synod, and,
WHEREAS, The goal of spreading Christ's gospel to souls formerly under the rule of atheistic communism in central and eastern Europe is of great importance and worthy of continuation, and,
WHEREAS, After examining both positive and negative factors concerning a restructuring of TOF, it is clear that the sustainability and supervision of TOF's aims and mission activities would be better accomplished under the direct guidance of the synod, while acknowledging and appreciating the capable leadership of those who have conducted the affairs of TOF, and,
WHEREAS, The Exploratory Committee, the TOF Board of Directors, the Board for Foreign Missions, and the Planning and Coordinating Committee have researched the feasibility of and recommend bringing TOF under the direct guidance of the synod, therefore,

BE IT RESOLVED, That Thoughts of Faith be brought into the organizational structure and under the direction and control of the synod through its Board for Foreign Missions according to the following suggested timeline:

Date	Activity
July 2008 - May 2009	Synod Review Committee meets to: 1) implement direction from the 2008 synod convention (e.g., guidelines, structure, etc.), 2) review and make recommendations on additional information provided by TOF and the Board for Foreign Missions, and 3) prepare detailed resolution for the 2009 synod convention for full implementation of bringing TOF under the direction and control of the synod through the Board for Foreign Missions.
June 2009	2009 synod convention considers/approves the adoption of a proposed structure for its reorganized foreign missions program.
July 2009 - December 2009	1) Integration process begins, and 2) preparation of final implementation plan based on decisions and directions provided at the 2009 synod convention.
January 1, 2010	TOF brought fully under the direction and control of the synod through its Board for Foreign Missions according to implementation plan.

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 MEMBERSHIP

The board has six elected members: Pastors – Matthew Crick (chairman and *Evangelism Resource* editor), Bradley Kerkow (secretary), Tom Westendorf; Larry Wentzlaff. Laymen – Maynard Pick and Dennis Benzing.

BOARD MEETINGS

The board has held three regular board meetings since last convention (October 2007, January and April 2008). In addition, it has held three evangelism workshops.

EVANGELISM WORKSHOPS

The board is now presenting a new evangelism workshop entitled, “Evangelism Lights the World Until the End.” There are four parts to the workshop: 1. Do we douse the light? 2. Keep the Light in Sight; 3. Keep the Light Burning Bright Over Time; 4. Welcoming visitors to your congregation.

The board has presented this workshop in Circuit 11 (January 2006), Circuit 9 (September 2007), and Circuit 7 (April 2008) and at the Seminary (April 2008).

To have this workshop presented in your circuit, please contact the board chairman, the Rev. Matthew W. Crick.

DVD “IN THE DARK ABOUT JESUS?”

This DVD presents the various opinions that people have about Jesus and contrasts them to Scripture’s testimony about Jesus. It is designed as an outreach tool. It can also provide a good review for the church member concerning the central doctrines of sin, death, hell Christ, his ministry, forgiveness, faith, and eternal life.

You may order copes for your church free of charge. Please contact Rev. Brad Kerkow at 507-385-1386, or <peacel@hickorytech.net>.

TRACTS

There are twenty tracts in the *We’re Glad You Asked!* 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 means to spread God’s truth. Tracts may be requested through the board’s website <www.learnaboutJesus.com> or may be picked up at the synod convention display table, or by contacting Rev. Brad Kerkow directly.

Recently updated “We’re Glad You Asked!” Tracts: Jesus, Prayer, Close communion, Baptism.

OTHER EVANGELISM MATERIALS

- God’s Message to You
- A “Bible Intro” for church prospects and members: “How Do I Study the Bible?”
- CD for prospects, “A Look Inside the Lutheran Church”
- DVD “In the Dark About Jesus?”

WEBSITE

The board is proceeding with a complete redesign of its website. Currently, you may access the site through the synod’s home website. At the site you can view the board’s evangelism tracts, and place orders to receive them for use in your congregation. Also, you find information about the Parish Evangelism Assistance (PEA) program.

EVANGELISM RESOURCE

Evangelism Resource is the board’s periodical. The latest edition, 2008, features the article “Fear in Evangelism” which identifies *why* we feel fear in evangelism, and *how* to overcome it.

Each issue of *Evangelism Resource* also features, “Evangelism News and Ideas from the ELS.” In it, you can learn what other ELS congregations are doing to reach out with the Gospel.

Each issue also includes 12 devotions which can be used in your congregation’s monthly newsletter, or in any way your congregation sees fit. They are written with the prospect in mind, delivering a simple sin and grace message. They follow the texts and seasons of the church year.

Each congregation receives 5 copies of *Evangelism Resource* for use by the pastor and evangelism committee. *Pastors: please be sure to provide these to your evangelism committee!*

Back issues of the *Evangelism Resource* are available by request through Rev. Brad Kerkow. Back issues available: 2004 (featuring “Newsletter development”) and 2005 (featuring, “Making a Good First Impression”) and 2006, (featuring “Developing a Canvassing Program”).

OUTREACH NEWSLETTER DEVOTIONS

The board makes available monthly outreach devotions. Each month a devotion is distributed to pastors via email, formatted to be used in a church newsletter. The devotion is geared toward the unchurched, with a simple Law and Gospel message. The Rev. Matthew Crick, the Rev. Brad Kerkow, the Rev. Larry Wentzlaff, the Rev. Tom Westendorf, and the

Rev. Matthew Brooks author the devotions. The devotions are available by contacting the Rev. Larry Wentzlaff at <still1580@citlink.net>.

PARISH EVANGELISM ASSISTANCE

Parish Evangelism Assistance funds of approximately \$20,000 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;
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.

LUTHERAN SENTINEL ARTICLES

Each year the board writes a series of articles concerning evangelism and outreach for inclusion in the *Lutheran Sentinel*. The 2008 series includes five articles under the theme, "God's Power For Salvation."

"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: Evangelism Workshop

WHEREAS, The Board for Evangelism continues to present the workshop entitled, *Evangelism Lights the World Until the End*, therefore,

BE IT RESOLVED, That members of the synod take advantage of this privilege and opportunity, and request through the chairman, the Rev. Matthew W. Crick, that this workshop be presented for mutual edification and blessing.

Resolution 2: Evangelism Materials

WHEREAS, Copies of a DVD *In The Dark About Jesus?* and *God's message to you*, a "Bible Intro" for church prospects and members: *How do I study the Bible*, a CD for prospects: *A Look Inside the Lutheran Church* are available, therefore,

BE IT RESOLVED, That congregations of the synod order these through the Board for Evangelism, and use them in the parish.

Resolution 3: Evangelism Tracts

WHEREAS, Twenty tracts, *We're Glad You Asked!* are still available to all ELS congregations at no cost, therefore,

BE IT RESOLVED, That members of the synod be encouraged to make use of this means to spread the gospel.

Resolution 4: Synod and Evangelism Websites

WHEREAS, The Board for Evangelism is currently redesigning its website, <www.learnaboutjesus.com>, and,

WHEREAS, The synod's website, <www.evangelicallutheransynod.org>, also contains a vast array of information, therefore,

BE IT RESOLVED, That our members be encouraged to make use of these valuable resources.

Resolution 5: Thanks for the Work of the Board of Evangelism

WHEREAS, The board continues to publish the periodical, *Evangelism Resource*, therefore,
BE IT RESOLVED, That the synod commend the members of the board for their excellent work.

Resolution 6: Thanks for the Authors of Outreach Devotions

WHEREAS, The board makes available monthly outreach devotions for all congregations of the synod, therefore,
BE IT RESOLVED, That the authors of these devotions be commended for their excellent work.

Resolution 7: Parish Evangelism Assistance Funds

WHEREAS, The Parish Evangelism Assistance funds of approximately \$20,000 are now available to congregations, therefore,
BE IT RESOLVED, That congregations be encouraged to apply for this assistance for specific evangelism projects.

Resolution 8: Thanks for the Work of Mr. Pick and Rev. Kerkow

WHEREAS, Mr. Maynard Pick and the Rev Bradley Kerkow have served on the board for many years, therefore,
BE IT RESOLVED, That we thank them and praise God for their many years of faithful service.

REPORT OF THE BOARD FOR LUTHERAN SCHOOLS OF AMERICA

BOARD STRUCTURE

The 2006 synod convention re-organized the existing Board for Education and Youth (BEY). The result was two standing boards of the synod: the Board for Parish Education and Youth and the Board for Lutheran Schools of America (BLSA). A process leading to a smooth transition between the boards was enhanced by maintaining existing “Lutheran Schools” subcommittee members for a two-year period on the standing BLSA. Because the two-year advisory terms of the former BEY members expire with this 2008 convention, the BLSA wants to extend its thanks to Brian Brudvig for his faithful continuing service. Two additional former BEY members, Principal Curt Mantey and Principal Allen Labitzky, were elected to the “ELS teacher” positions on the BLSA.

The BLSA is composed of two teachers, three laymen, and three clergy. Herb Berg, Jim Murphy, and John Tetzloff currently serve as the board’s laymen. The Rev. Alex Ring, the Rev. Ken Mellon, and the Rev. Ed Bryant serve as “ELS clergy” representatives. Synod President Moldstad has appointed a representative from the Board of Trustees to represent him in the person of Wayne Anderson. According to LSA bylaws, the BLSA is permanently advised by the synod president, seminary president, synod treasurer, college president, and the synod’s Coordinator of Christian Education, Prof. Silas Born. Prof. Born continues to be an invaluable colleague through his faithful service to our Lutheran schools, our Lutheran teachers and administrators, and to the preparation of future teachers through Bethany Lutheran College. Michael Butterfield is now completing his third year of service as the president of Lutheran Schools of America.

The following BLSA members have been elected as officers: the Rev. Ed Bryant, chairman of the board; Principal Curt Mantey, vice president/secretary for schools; and the Rev. Ken

Mellon, secretary. Keith Wiederhoeft, synod treasurer, serves as the treasurer of the board. In order to carry out the diverse and expansive amount of work of the BLSA, all members are assigned membership to a function-focused committee structure: Executive, Marketing, Education, and Finance committees.

A VITAL MISSION

It was early in the 16th century when sainted Dr. Martin Luther declared, “There is great need, not for the sake of the young alone, but for our institutions, temporal and spiritual alike, that we should begin at once and in good earnest, to attend to this matter of Christian schools.”

This quotation captures the motivated sentiments of our synodical leadership when it approved the 2003 Scottsdale Memorial and established the “Lutheran Schools Initiative.” The goal was straight-forward and direct: as a synod, let’s do all we can to work with our congregations in seeking to establish two new Lutheran schools per year, even for fifty years. It was maintained that this God-pleasing emphasis upon Christian education would educate young minds, provide an educational approach to battle the secular humanism of our time, bring the saving gospel to young souls, and serve as a means whereby the synod and its congregations might again increase in membership. Uniquely, the directive was to fund the effort outside of synodical budgetary support.

For the past three years, the Initiative has functioned as a vibrant organization known as Lutheran Schools of America, “LSA.” The leadership of a uniquely elected and qualified board of directors has guided the mission of the organization to understand its service role as one based upon qualitative consciousness. This is to say that, while the numeric goal of increasing the number of Lutheran schools within our synod is important, the more important administrative design lies in creating schools which seek excellence, are fiscally sustainable, and actively engage in programs of evangelistic outreach within their community from among non-member families. On this basis, the mission statement of Lutheran Schools of America has been created to read: “... to establish Christian, confessionally Lutheran, community-based schools characterized by academic excellence, high student achievement and community service.”

The resulting creation of a “brand” of quality education is one which will better serve the children of church members and be sought by parents within the community seeking a rigorous, disciplined, safe, and Christian environment. Board members believe that they have captured the essence of the desired features of an “LSA school.” These features are summarized in the following fifteen “LSA School Strategic Elements:”

1. Bible-centered, Gospel predominated;
2. focus upon excellence & accountability;
3. service to church-member and non-member children;
4. active plan for service within the community;
5. emphasis on teacher/parent partnership;
6. personal discipline emphasized (uniforms);
7. regard for authority and others practiced;
8. special education program provided;
9. music/fine arts, foreign language (Latin, Spanish, other) a priority;
10. sustainable business plan—cost-per-pupil tuition and scholarship fund/endowment;
11. well-defined curriculum;
12. “classical Christian education” curriculum design;
13. synodically certified faculty;
14. school classroom size accommodates sustainable success; and
15. successful accreditation by recognized school accreditation agency

AN “ELS SCHOOL” AND AN “LSA SCHOOL”

As synod members have become increasingly aware of the proposed features of “LSA schools,” the question has arisen regarding the distinction between them and our existing ELS schools. The members of the BLSA believe this to be an area in need of important understanding. It is most significant to clarify that our synod continues to be blessed with extremely qualified and dedicated Christian teachers who effectively guide student learning in a Christian environment. Our synod is blessed to be assured that there is a lot of good teaching going on in many good schools. It is similarly important to recall that the creation of the Board for Lutheran Schools of America has meant that it continues to serve all the schools, teaching professionals, and school administrators of our synod just as it always has but with the availability of an array of greatly expanded consulting services. All schools of our synod—both those existing and those to be newly formed—will continue to be “ELS schools.”

An ELS school which chooses to also become an “LSA school” will be one defined by its programming as defined within the listing of “Strategic Elements.” This school with a distinct educational “brand” will also be a school which is formed on the basis of a thorough business plan leading to long-term fiscal sustainability. Early in this report we referenced the “quantitative” nature of the original synod approval of the Lutheran Schools Initiative; i.e. “two schools per year.” This report has emphasized our prioritization of “qualitative” factors related to Lutheran elementary education. The purpose for the advisory service of Lutheran Schools of America has strategically become more than just starting new schools. The synodical, even national trend which finds Lutheran elementary schools in declining enrollments demands we attune ourselves to factors which might predictably impact long-term school success.

The BLSA serves a personalized, professional, fee-based consulting role by guiding an objective school-start process, leading congregational visioning and strategic planning, assisting in gaining the necessary financial support both from within the congregation and by third sources, and by facilitating the training of lay and pastoral leadership. This service remains available to all ELS churches, both those with existing schools as well as those starting or expanding their school grade levels.

THE IMPACT OF LUTHERAN SCHOOLS OF AMERICA

There should be no doubt that our synod’s 2005 response to the Scottsdale Memorial is being blessed! This education-focused emphasis within our church body has significantly increased the number of conversations about the importance of the outcomes of Christian elementary education. Print and interpersonal discussions have resulted in increasing prayers in behalf of Christian education. Many have increased their financial support for Lutheran schools. It is just as certain that the educational blueprint brought forward by the Board of Lutheran Schools of America is having a dramatic impact upon elementary education throughout our synod today. It is a wise and proven approach to educational administration and delivery. Both the synod’s general emphasis upon Christian education and the specifics of the “LSA school” model have combined to serve for a great good that can be sustained for the long term.

Many of our ELS congregations have responded to the mission of LSA with prayer and faith-filled action. Some have done so with minimal LSA counsel or with little-to-no current dependence upon LSA financial investments. Other congregations remain highly dependent upon significant levels of LSA counsel and funding support. In both settings, the leadership, teamwork, and charitability displayed by many of our ELS pastors, teachers, and so many faithful laymen and laywomen has been remarkable! The following is a numerical summation of our ELS congregations which have moved ahead in faith between the inception of LSA in 2005 and the current 2008 school year.

- 1) 4 congregations have started new preschools.
- 2) 4 congregations are actively considering the start of a preschool program.

- 3) 2 congregations have expanded their preschools into 1st or 2nd grade levels.
- 4) 6 congregations have designed and constructed (or are constructing) new facilities.
- 5) 3 congregations are actively planning to expand their preschool.
- 6) 4 congregations are actively seeking review as a prospective “LSA model school.”
- 7) 1 ELS PK–8 school (Parkland) has decided to transition into an “LSA model school.”

LSA FUNDING

It is worthy to review the fact that Lutheran Schools of America was approved by the synod with the understanding that its operations would be funded outside of the synodical budget structure. The resulting demand to fund the entirety of the mission through the charitable gifts of men and women who value Christian education continues to be a formidable challenge. Two components of the organization’s responsibilities require ongoing funding levels; namely, administrative costs and funding for the direct support of our Lutheran schools.

It is also worthy to note that the synod does continue to provide access to operational funding in three ways beyond the synodical budget. First, annual earnings from the education-directed synodical campaign of the late ‘90s, *His Truth for Our Youth*, continue to support all ELS schools which can demonstrate need. Support may be obtained for educational materials, capital improvements, and partial tuition reimbursement for coursework leading to the synodical certification and/or professional training of our teachers. Secondly, in November of 2007, the Board of Trustees made available a portion of an undesignated synod fund in support of the development of a classical Christian education curriculum and the establishment of “LSA model schools.” Thirdly, synod members are in their final year of responding to a 2006 synod-approved capital campaign in support of the mission of LSA, *For You and Your Children*.

In an effort to enhance the gift revenue of LSA, the board continues to endorse the fund solicitation of individual members of our synod, ELS congregations, direct mail funding appeals, the insertion of envelopes in periodic issues of the *Lutheran Sentinel*, and the continuation of the grant solicitation process with a limited number of identified private and corporate foundations demonstrated to support elementary Christian education. The identification and solicitation of Christian men and women able and willing to provide major gift support for Lutheran elementary education will continue to be among the highest LSA administrative priorities.

RECOMMENDED 2006-2010 ELS TEACHER SALARY SCHEDULE

The following is the recommended 2006–2010 ELS teacher salary schedule. Congregations are always urged to reflect upon the professional preparation, educational expertise, and Christian commitment provided by our teachers in establishing your teachers’ salaries. Furthermore, the Board for LSA urges the consideration of these suggested salary levels to be the minimal levels referenced in establishing professional educator compensation.

ELS Bachelor of Science Salaries for 2006/07	Increment Increase	ELS Bachelor of Science Salary proposal 2007/08	ELS Bachelor of Science Salary proposal 2008/09	ELS Bachelor of Science Salary proposal 2009/10
		4%	4%	4%
\$24,040		\$25,002	\$26,002	\$27,042
\$24,290		\$25,252	\$26,252	\$27,292
\$24,540		\$25,502	\$26,502	\$27,542
\$24,790	\$250	\$25,752	\$26,752	\$27,792
\$25,040		\$26,002	\$27,002	\$28,042
\$25,290		\$26,252	\$27,252	\$28,292
\$25,615		\$26,577	\$27,577	\$28,617
\$25,940		\$26,902	\$27,902	\$28,942
\$26,265	\$325	\$27,227	\$28,227	\$29,267
\$26,590		\$27,552	\$28,552	\$29,592
\$26,915		\$27,877	\$28,877	\$29,917
\$27,315		\$28,277	\$29,277	\$30,317
\$27,715		\$28,677	\$29,677	\$30,717
\$28,115	\$400	\$29,077	\$30,077	\$31,117
\$28,515		\$29,477	\$30,477	\$31,517
\$28,915		\$29,877	\$30,877	\$31,917
\$29,390		\$30,352	\$31,352	\$32,392
\$29,865		\$30,827	\$31,827	\$32,867
\$30,340	\$475	\$31,302	\$32,302	\$33,342
\$30,815		\$31,777	\$32,777	\$33,817
\$31,290		\$32,252	\$33,252	\$34,292
\$31,840		\$32,802	\$33,802	\$34,842
\$32,390		\$33,352	\$34,352	\$35,392
\$32,940	\$550	\$33,902	\$34,902	\$35,942
\$33,490		\$34,452	\$35,452	\$36,492
\$34,040		\$35,002	\$36,002	\$37,042
\$34,665		\$35,627	\$36,627	\$37,667
\$35,290		\$36,252	\$37,252	\$38,292
\$35,915	\$625	\$36,877	\$37,877	\$38,917
\$36,540		\$37,502	\$38,502	\$39,542
\$37,165		\$38,127	\$39,127	\$40,167

Years of Service	ELS Masters Degree Base Salaries for 2006/07	Increment Increase	ELS Masters Degree Proposed Salaries for 2007/08	ELS Masters Degree Proposed Salaries for 2008/09	ELS Masters Degree Proposed Salaries for 2009/10
			4%	4%	4%
0	\$25,679		\$26,706	\$27,774	\$28,885
1	\$25,929		\$26,956	\$28,024	\$29,135
2	\$26,179		\$27,206	\$28,274	\$29,385
3	\$26,429	\$250	\$27,456	\$28,524	\$29,635
4	\$26,679		\$27,706	\$28,774	\$29,885
5	\$26,929		\$27,956	\$29,024	\$30,135
6	\$27,254		\$28,281	\$29,349	\$30,460
7	\$27,579		\$28,606	\$29,674	\$30,785
8	\$27,904	\$325	\$28,931	\$29,999	\$31,110
9	\$28,229		\$29,256	\$30,324	\$31,435
10	\$28,554		\$29,581	\$30,649	\$31,760
11	\$28,954		\$29,981	\$31,049	\$32,160
12	\$29,354		\$30,381	\$31,449	\$32,560
13	\$29,754	\$400	\$30,781	\$31,849	\$32,960
14	\$30,154		\$31,181	\$32,249	\$33,360
15	\$30,554		\$31,581	\$32,649	\$33,760
16	\$31,029		\$32,056	\$33,124	\$34,235
17	\$31,504		\$32,531	\$33,599	\$34,710
18	\$31,979	\$475	\$33,006	\$34,074	\$35,185
19	\$32,454		\$33,481	\$34,549	\$35,660
20	\$32,929		\$33,956	\$35,024	\$36,135
21	\$33,479		\$34,506	\$35,574	\$36,685
22	\$34,029		\$35,056	\$36,124	\$37,235
23	\$34,579	\$550	\$35,606	\$36,674	\$37,785
24	\$35,129		\$36,156	\$37,224	\$38,335
25	\$35,679		\$36,706	\$37,774	\$38,885
26	\$36,304		\$37,331	\$38,399	\$39,510
27	\$36,929		\$37,956	\$39,024	\$40,135
28	\$37,554	\$625	\$38,581	\$39,649	\$40,760
29	\$38,179		\$39,206	\$40,274	\$41,385
30	\$38,804		\$39,831	\$40,899	\$42,010

In determining the appropriate salary and benefits package for full-time ELS teachers, LSA strongly encourages congregational representatives to account for the following considerations.

1. Duties as principal are to be remunerated at 10% of the base salary. Other duties assigned to a teacher, but not those expected because of regular congregational membership, should also be adequately remunerated.
2. Congregations are encouraged to provide financial support for the teachers' continuing education. Teachers should be encouraged to take a minimum of three credit hours of graduate or undergraduate work during each three-year period. Congregations may also wish to establish a salary incentive program to encourage teachers to take additional coursework by providing incremental increases based upon additional credits.
3. The congregation should insist that the teachers attend the annual teachers' conference and should provide ways and means to do so.
4. The congregation should encourage all male teachers to attend the synod convention and become permanent advisory members to the synod. Congregations should assist these teachers by providing ways and means to attend.
5. A sick leave of five days shall be granted each year. These shall be accumulated to a maximum of fifty days. For any sick leave beyond the accumulated amount, the substitute teaching may be deducted from the salary of the teacher who is absent.
6. Personal leaves are not to exceed five days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over five days. In the event of a death or serious illness in the immediate family, an additional leave shall be considered. The extent of this leave is to be determined by the congregational Board for Christian Education based upon distance and circumstances.
7. In addition, we recommend that teachers also receive: a) housing or a housing allowance equivalent to the HUD rental value of a home based upon family need; b) family health insurance; and c) a pension set at 6% of the teacher's salary.

ADDENDUM

Because we are sensitive to the fact that there are different understandings of the use of For You and Your Children contributions, and especially since we wish to conclude the campaign as positively as possible, the Board of LSA brings the following proposed resolution:

WHEREAS, In 2005 the synod authorized the *For You and Your Children* campaign, "BE IT RESOLVED, That the Board for Stewardship conduct an appeal for gifts and offerings over a period of two years, beginning at the 2006 synod convention, under the theme "For You And Your Children" (Acts 2:39)" (*Synod Report*, 2005, page 105), and,

WHEREAS, At that time the synod in convention placed no restrictions upon the use of the funds, and,

WHEREAS, The advertising for the campaign, specifically President Moldstad's letter, stated "... The mission is to develop a large fund and support system for assisting established congregations and exploratory missions in providing confessionally Lutheran schools known for adherence to the Scriptures, academic excellence, high student achievement and community awareness," and,

WHEREAS, The Guidelines for Lutheran Schools of America, passed by the convention, read "The 'For You and Your Children' offering and its deferred gifts shall be a fund for operational and/or endowment purposes (See Bylaws of the Evangelical Lutheran Synod Foundation, Article VIII)" (p. 79), and,

WHEREAS, The Board for LSA uses the For You and Your Children funds at its discretion to accomplish these objectives, and,

WHEREAS, Administrative expenses of LSA, including personnel expenses, are not paid from the synod budget, leaving no other source than non-budget contributions to LSA, including For You and Your Children contributions, therefore,

A. BE IT RESOLVED, That the synod in convention confirm the purpose of the For You and Your Children campaign to be “to develop a large fund and support system for assisting established congregations and exploratory missions in providing confessionally Lutheran schools known for adherence to the Scriptures, academic excellence, high student achievement and community awareness,” and,

B. BE IT RESOLVED, That the For You and Your Children funds are to be used at the discretion of the Board for LSA, including funds functioning as endowment, direct grants and subsidies to schools, and administrative costs necessary to develop a “support system” for LSA schools.

Note: This does not change the role of the trustees in their monitoring of funds collected, as resolved in 2004:

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 the LSI, and, ... (2004 *Synod Report*, page 109)

His Truth for Our Youth—Grants Dispersion Schedule
Underlined – Funds dispersed * denotes funds refused or on hold
(Parentheses are pending committee approval)

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Bethany Lutheran Port Orchard, WA	20,000	5,000	5,000						5,000	5,000	
Christ Lutheran Port St. Lucie, FL	10,000	10,000	5,000								
Grace Lutheran Madison, WI							7,858				
Heritage Lutheran Apple Valley, MN			7,900			7,500			15,000	20,000	15,000
Holton Lutheran Holton, MI			11,000	10,000							
Holy Cross Lutheran Madison, WI					20,000	*	*	*	*	*20,000	*10,000
Holy Trinity Lutheran Okauchee, WI			23,000								
Hope Lutheran West Jordan, UT					1,081.62 FLS						
Lakewood Lutheran Lakewood, WA	2,000										
Mt. Olive Lutheran Mankato, MN			25,000	15,000	10,000						
Our Saviour Lutheran Lake Havasu City, AZ			18,000	11,000	9,000		1,216 FLS				
Parkland Lutheran Parkland, WA											
Peace Lutheran Kissimmee, FL						7,500	20,000	22,500			
Peace Lutheran North Mankato, MN					12,000	12,000					
Princeton Lutheran Princeton, MN	525	525									
Redeeming Grace Rogers, MN									30,000	10,000	10,000
Sr. Timothy Lutheran Lombard, IL		15,000	10,000	5,000							
Trinity Lutheran West Bend, WI								20,000	20,000	10,000	
Western Koshkonong Cottage Grove, WI			2,000								
Totals	39,525	30,525	106,900	41,000	56,000	27,000	29,074	42,500	70,000	45,000	25,000

*Mr. Michael W. Butterfield, President
Lutheran Schools of America*

ELEMENTARY EDUCATION
ACTION OF THE SYNOD

Resolution 1: For You and Your Children Offering

WHEREAS, The Board for Stewardship has entrusted the re-emphasis of the *For You and Your Children* offering to the Board for Lutheran Schools of America, and,
WHEREAS, This arrangement appears agreeable to both boards, therefore,
BE IT RESOLVED, That the BLSA be responsible for the promotion of the re-emphasis of the *For You and Your Children* offering.

Resolution 2: Trustees Grant to BLSA

WHEREAS, The Board of Trustees has granted a request from the BLSA for \$117,500 to develop and promote LSA model schools and curricula for classical Christian education, therefore,
BE IT RESOLVED, That the BLSA be encouraged to carry out this work in a timely fashion.

Resolution 3: BLSA 3 Year Plan

WHEREAS, The LSA Bylaws state that the three-year plan for the 2008 ELS convention for review and comment include estimated financial information, and,
WHEREAS, The draft of the three-year plan submitted to the 2008 floor committee on Elementary Education does not include this information, therefore,
BE IT RESOLVED, That the BLSA submit their three year plan with estimated financial information to the 2009 ELS convention in addition to the five-year plan scheduled for 2009.

Resolution 4: Addendum to the Report of the BLSA

WHEREAS, In 2005 the synod authorized the *For You and Your Children* offering, “BE IT RESOLVED, That the Board for Stewardship conduct an appeal for gifts and offerings over a period of two years, beginning at the 2006 synod convention, under the theme “For You And Your Children” (Acts 2:39)” (Synod Report, 2005, page 105), and,
WHEREAS, At that time the synod placed no restrictions upon the use of the funds, and,
WHEREAS, The advertising for the campaign, specifically President Moldstad’s letter, stated “... The mission is to develop a large fund and support system for assisting established congregations and exploratory missions in providing confessionally Lutheran schools known for adherence to the Scriptures, academic excellence, high student achievement and community awareness,” and,
WHEREAS, The guidelines for Lutheran Schools of America, passed by the convention, read “The ‘For You and Your Children’ offering and its deferred gifts shall be a fund for operational and/or endowment purposes (See Bylaws of the Evangelical Lutheran Synod Foundation, Article VIII)” (p. 79), and,
WHEREAS, The Board for LSA uses the *For You and Your Children* funds at its discretion to accomplish these objectives, and,
WHEREAS, Administrative expenses of LSA, including personnel expenses, are not paid from the synod budget, leaving no other source than non-budget contributions to LSA, including *For You and Your Children* contributions, therefore,
A. BE IT RESOLVED, That the synod in convention confirm the purpose of the *For You and Your Children* offering to be “to develop a large fund and support system for assisting established congregations and exploratory missions in providing confessionally Lutheran schools known for adherence to the Scriptures, academic excellence, high student achievement and community awareness,” and,

B. BE IT RESOLVED, That the *For You and Your Children* funds are to be used at the discretion of the Board for LSA, including funds functioning as endowment, direct grants and subsidies to schools, and administrative costs necessary to develop a “support system” for LSA schools.

Note: This does not change the role of the trustees in their monitoring of funds collected, as resolved in 2004: 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 the LSI, ... (2004 Synod Report, page 109)

Resolution 5: Board for Lutheran Schools of America Funding

WHEREAS, Two components of the Board for Lutheran Schools of America’s responsibilities require ongoing funding levels; namely administration costs and funding for the direct support of our Lutheran schools, and,

WHEREAS, The board acknowledges that outside funding continues to be a formidable challenge, and,

WHEREAS, With monies on hand there are only six to eight months of operating funds remaining, therefore,

A. BE IT RESOLVED, That the members of the synod continue to pray that the Lord may bless this work as He wills, and,

B. BE IT RESOLVED, That the members of the synod be urged to support the BLSA through the “For You and Your Children” offering and other direct contributions.

Resolution 6: Work of Christian Education

WHEREAS, The Board for Lutheran Schools of America reports the following numerical summary of the work of Christian education since 2005:

1. four congregations have started new preschools.
2. four congregations are actively considering the start of a preschool program.
3. two congregations have expanded their preschools into 1st or 2nd grade levels.
4. six congregations have designed and constructed (or are constructing) new facilities.
5. three congregations are actively planning to expand their preschool.
6. four congregations are actively seeking review as a prospective “LSA model school.”
7. one ELS PK-8 school (Parkland) has decided to transition into an “LSA model school”, and,

WHEREAS, “Both the synod’s general emphasis upon Christian education and the specifics of the ‘LSA school’ model have combined to serve for a great good that can be sustained for the long term,” therefore,

A. BE IT RESOLVED, That we thank the Lord for the fruits of this labor and pray for His continued blessing upon Christian education, and,

B. BE IT RESOLVED, That we encourage the Board for Lutheran Schools of America to continue laboring for the Lord in this important work.

REPORT OF THE BOARD FOR PARISH EDUCATION AND YOUTH

The Board for Parish Education and Youth (PEY) met twice since the 2007 ELS Convention. The regular work of the PEY is making Bible studies available, conducting youth conventions, encouraging and supporting circuit youth retreats, summer camps, etc. The PEY is permitted to carry out much of its work because of the financial blessings received in the *His Truth for Our Youth Thankoffering*.

The members of the Board for Parish Education and Youth include the following: Mr. Brian Brudvig, Mr. Peter Bloedel, Mr. Glen Hansen, Pastor Aaron Hamilton, Pastor Tony Pittenger, Pastor Charles Keeler, Pastor Bernt Tweit, Chaplain Don Moldstad, Pastor Jonathan Madson. Officers of the PEY include Chairman – Charles Keeler; Recording Secretary – Jonathan Madson; Secretary of Sunday Schools – Tony Pittenger.

Pastor Charles Keeler has declined renomination to the board at the 2008 ELS Convention. After more than twenty-seven plus years of serving on the Board for Education and Youth, and now the Board for Parish Education and Youth, he is stepping down. We thank God for his many years of service in the area of youth and education in the Evangelical Lutheran Synod. His insight and leadership will be missed by the board and the synod. Pastor Keeler served as chairman of the board for many years. Since Pastor Keeler is not running for reelection, Pastor Bernt Tweit was elected as chairman to replace Pastor Keeler.

The 2007 ELS Youth Convention was held on the campus of Bethany Lutheran College in Mankato, July 26–29. The theme was *Ceaseless Praise*. The Bible studies and devotions centered on the various vocations to which we are called and how we serve God in these different walks of life. We are grateful to a number of Bethany Lutheran College professors who conducted studies on Christians serving in different vocations. It was very well received. 260 attended the convention, which included 215 youth and 45 counselors. The concluding worship service was held at Mt. Olive Lutheran Church in Mankato. The 2008 youth convention will be held on the campus of Texas Lutheran University in Seguin, Texas, just outside of San Antonio. The theme of the convention (Bible studies and devotions) will focus on *Friends Forever*. The emphasis will be how all of our earthly relationships are centered in Christ our Savior. Jonathan Madson and Matt Crick will serve as directors for the convention. The 2009 youth convention is scheduled to be held near Seattle, Washington.

Ten area youth retreats were held throughout the synod in addition to several summer youth camps. The PEY has committed some funds to help with camps and retreats. We also provided some financial support for the 2007 Youth Honor Choir held at Bethany Lutheran College in June. We are providing some funds for the 2008 Youth Honor Choir, too. We are very grateful to Prof. Dennis Marzolf and Mrs. Lois Jaeger for the work and time they have spent in promoting and conducting the honor choir for the last 20 years.

A Bible study on families should be available electronically at the 2008 ELS convention. The new teen devotion booklet is slated to be finished by the 2008 synod convention. The title of this devotion book is *Cling to the Cross II*. The board still makes available youth Bible studies through the ELS web site. The board continues to seek ways to market *Festschrift* (W. Petersen's sermon book) and Laache's *Book of Family Prayer*. The synod wide study of Hebrews is not completed yet. It is nearing completion. The board continues to provide Advent and Lenten devotions options for our congregations.

A song book for use at camps, youth conventions, retreats, etc., continues to be pursued. One of the difficult things about this task is obtaining copyright information. The PEY is still planning to have something published in the future. We don't have a time table for production as of yet.

In 2007, the PEY also subsidized some ELS youth who participated in the summer VBS program in eastern Europe (organized by *Thoughts of Faith*). We have set aside funds to help defray some of the costs for more youth traveling to eastern Europe for VBS in the summer of 2008. We will contribute \$400 for each student who participates in the program.

Thanks be to God for His gracious Word that from generation to generation never changes; "... that holy Book shall guide our youth and well support our age." [ELH #176, v.5]

The Rev. Jonathan N. Madson, secretary

*YOUTH AND PARISH EDUCATION
ACTION OF THE SYNOD*

Resolution 1: Pastor Charles Keeler

WHEREAS, Pastor Charles Keeler has faithfully served on the Board for Education - Youth and the Board for Parish Education and Youth for 27+ years, many of those years serving as chairman, and,

WHEREAS, He has not accepted nomination for reelection to the Board for Parish Education and Youth, therefore,

BE IT RESOLVED, That the synod thank Pastor Keeler for his many years of service, insight and leadership to this board and to the youth of the synod.

Resolution 2: Publications of the Board for Parish Education and Youth

WHEREAS, The Board for Parish Education and Youth has produced or is producing several publications for devotional use and religious education for members of the synod (Hebrews Bible study, *Cling to the Cross II*, study on the family, camp song book and others), and,

WHEREAS, The board is seeking ways to market *Festschrift* (W. Petersen's sermon book) and Laache's *Book of Family Prayer*, therefore,

A. BE IT RESOLVED, That the synod thank the board and its members who have helped and are helping to prepare and disseminate these materials, and,

B. BE IT RESOLVED, That the synod encourage them to bring to completion the projects currently underway, and,

C. BE IT RESOLVED, That the synod encourage the board to continue to explore the preparation and distribution of similar resources in the future.

Resolution 3: LYA Convention and youth camps

WHEREAS, The Board for Parish Education and Youth sponsors an annual synod-wide Lutheran Youth Association (LYA) convention, and,

WHEREAS, The 2007 LYA convention was held at Bethany Lutheran College, Mankato, Minnesota with the theme: *Ceaseless Praise*, and,

WHEREAS, Useful Bible study materials are utilized at these conventions, and,

WHEREAS, These conventions are very beneficial for the youth of the synod in that they provide opportunities for sound instruction, for growth in an appreciation of Lutheran hymns and worship, and for wholesome Christian fellowship, and,

WHEREAS, The board also supports and subsidizes various regional camps and retreats, which likewise contribute toward the spiritual growth of the youth of the synod, and,

WHEREAS, The materials used at the youth conventions are available electronically in the "Bible study and confirmation resources" category of the "Youth" section of the synod website, therefore,

A. BE IT RESOLVED, That the synod thank the board and commend it for its important efforts, and,

B. BE IT RESOLVED, That the synod encourage the board to continue the sponsorship of such worthwhile gatherings, and,

C. BE IT RESOLVED, That the synod ask the board to continue making the Bible study materials used at the youth conventions available to the church at large by electronic media, and,

D. BE IT RESOLVED, That the synod encourage the congregations of the synod to send young people to these gatherings for the nurturing of their young faith.

Resolution 4: Youth Honor Choir

WHEREAS, The Board for Parish Education and Youth provides some financial support for the Youth Honor Choir, which is held at Bethany Lutheran College in conjunction with the synod convention each year, and,

WHEREAS, Professor Dennis Marzolf and Mrs. Lois Jaeger serve very ably in conducting and promoting this choir, therefore,

A. BE IT RESOLVED, That the synod commend the board for its support of this valuable program, and,

B. BE IT RESOLVED, That the synod thank Professor Dennis Marzolf and Mrs. Lois Jaeger for their very important work.

Resolution 5: Summer VBS program in Eastern Europe

WHEREAS, The Board for Parish Education and Youth helps subsidize some young people of the synod in their participation in the summer Vacation Bible School program in Eastern Europe, which is organized by Thoughts of Faith, and,

WHEREAS, This program provides wonderful opportunities for young American Lutherans to share their faith and to grow in their appreciation of the work of God's church in other cultures, and,

WHEREAS, This program is also beneficial to the churches of Eastern Europe in their outreach and Christian Education efforts, and,

WHEREAS, Increased travel costs may prevent some youth from participating in this program in the future, therefore,

A. BE IT RESOLVED, That the synod commend the Board for Parish Education and Youth for its role in facilitating the participation of ELS youth in this program, and,

B. BE IT RESOLVED, That the Board for Parish Education and Youth and the Planning and Coordinating Committee be encouraged to explore the possibility of increasing the amount of subsidy for those participating in the Eastern European VBS program.

Resolution 6: Devotional resources for senior citizens

WHEREAS, The Board for Parish Education and Youth has considered a devotional resource for senior citizens as a future project (2007 *Synod Report*, page 97, resolution 1), therefore,

BE IT RESOLVED, That the synod encourage the Board for Parish Education and Youth to continue working on this project.

Resolution 7: Other Bible study materials

WHEREAS, The Board for Parish Education and Youth is seeking to produce and disseminate devotional and educational materials for our synod, and,

WHEREAS, This always involves a sacrifice of time and effort, and,

WHEREAS, Many pastors in our synod have put together the kinds of materials the board may be looking for, therefore,

BE IT RESOLVED, That the Board for Parish Education and Youth contact the pastors of the synod to ask them to submit materials they have prepared to the board for its consideration for distribution. If pastors have such materials they are asked to submit them to the board.

REPORT OF THE BOARD FOR PUBLICATIONS

Your Publications Board exists to help determine what should be published under the synod's name, to assist in the publishing and printing of same, and to oversee and assist in the development and maintenance of our synod website.

Always foremost on our agenda is our primary synod periodical, the *Lutheran Sentinel*. We strive to maintain a good editorial balance including doctrinal articles, Bible study, synodical news, upcoming events, historical data, mission news, news from our schools, educational articles, and every month a letter from our president. Anyone desiring a little more knowledge of, or involvement in, the work of our synod would benefit by including the *Lutheran Sentinel* in their monthly literary diet. We are blessed to have had for many years, and continue to have, the Rev. Ted Gullixson editing the *Lutheran Sentinel*. He and his staff devote much time an effort to the never ending task of writing, assembling, editing, proofing and production of this enlightening monthly publication.

While it has always been the policy to not include any advertising, or to use the *Lutheran Sentinel* for the solicitation of funds, we did authorize Lutheran Schools of America to insert a remittance envelope in every other issue for the balance of the campaign.

This past year, we have devoted much effort and some additional resources toward “modernizing” the look of the *Lutheran Sentinel*. We have added full color to many of the pages and have sought professional help in the design of the magazine. This is evident in the appearance of the recent issues.

Acting on behalf of the Board for Publications, the Rev. Craig Ferkenstad, synod secretary, compiles and directs the production of the *Synod Report*. As a result of the Rev. Ferkenstad’s diligence, and some advances in technology, the report actually costs less to produce today than it did ten years ago. The report will again be offered at \$10.00 per copy.

The Board for Publications oversees our synod website <www.evangelicallutheransynod.org>. The Rev. Jesse Jacobsen serves as our “webmaster” and is responsible for the current content as well as developing new features. The directory of churches and schools which we can help you update on the web site, continues to be its most used feature. The site receives about 5000 hits per month. In addition to the directory and individual web pages for many of our congregations, you will find President Moldstad’s letter, a calendar of upcoming synod events, mission updates and much, much more.

Each fall all synod boards and committees are invited to submit copy for a bulletin insert.

On average we receive copy for about fourteen inserts. These are printed in January and distributed in bulk to each congregation with instructions stating in which month each insert might be distributed with the Sunday bulletin. It is not easy to publish anything that is almost guaranteed to be at least glanced at by every person attending an ELS church on a given Sunday morning. That is what happens with each bulletin insert. Anyone interested in publishing an insert should contact Mr. Paul Wold, manager of our synod/college bookstore.

Not everything published by organizations within our synod passes through our board. That is fine; although we would attempt to intercede if we found something inappropriate. Any person or group that would plan on publishing something representing the synod is strongly encouraged to contact the Board of Publications for advice prior to attempting to publish.

We on the board continue to thank God for the personnel and opportunity to assist in the production and dissemination of materials in service to His name. May your prayers continue for all our contributors and the work of the synod. Please also know that we would love to here from you with your comments or suggestions for the Board to consider.

Board members are the Rev. Roger Holtz, chairman, the Rev. James Braun, Mr. Robert Deering, Mr. Paul Wold, the Rev. Erik Gernander and Mr. Howard Siewert.

Mr. Howard Siewert, secretary

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

The Board for Christian Service consists of the following personnel: the Rev. Richard Fyffe, chairman and Term Insurance Coordinator; the Rev. Mark Marozick, secretary; Mr. Dean Shoop, Widows and Retired Workers Special Needs Coordinator; Mr. Joel Petersen, Retired Benefit Coordinator; Herb Berg. The board has met three times since the last report: in June, September and February.

TERM LIFE INSURANCE

All but one congregation reimbursed the synod for the cost of the group term life insurance purchased for all pastors and teachers in the synod. The cost is currently \$116 per worker for a \$50,000 policy. We encourage the congregations of the synod to continue to support the program by reimbursing the synod for its share of the premiums.

WORLD NEEDS FUND

Last year \$8,750 was given to the World Needs Fund by the congregations of the synod and \$2,000 was given by individuals – adding up to a total of \$10,750. The board has granted financial assistance to a number of needy individuals and congregations throughout this past year, including also support sent to Peru in the wake of the 2007 earthquake in the Lima area. The board publishes an article in the May issue of the *Lutheran Sentinel* and also a bulletin insert in late April in order to solicit funds for this purpose.

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 is \$400 this year. The board encourages the congregations of the synod to continue using this matching program and to support the synod with their contributions to help offset the expense to synod.

WIDOWS' SUBSIDIES

There are currently seven widows who are receiving a subsidy of \$290 a month from this board. The level of support will remain the same next year.

REVIEW OF CURRENT ASSISTANCE GUIDELINES FOR CHRISTIAN SERVICE

After a discussion of our current assistance guidelines for the World Needs Fund, and in light of the growing number of requests from individuals and organizations, the Board for Christian Service felt a review of its practices was warranted.

CURRENT PRACTICE

From Article II Duties of the Board, Section B Christian Service, #2 World Needs:

A World Needs Fund has been established by the synod for this purpose and is supported by a collection taken in the synod's congregations on Mother's Day. The board shall disperse the fund according to the following guidelines:

- A. Upon request, the board will consider aid for individuals or families who have suffered severe losses from situations beyond their control.
- B. In dispersing these funds, the board may use the services of proper existing organizations. The board shall report to the convention the agencies through which these funds were dispersed.
- C. The board does not ordinarily render aid in individual poverty situations.

PROPOSED CHANGES/RECOMMENDATIONS

Exhaust all local assistance first, i.e. insurance, congregational support, community or government assistance before submitting requests.

The pastor of a congregation should submit a request form to the chairman of the BCS for consideration. Note: suggest establishing a website link to the BCS in order to access/submit this form. We will produce a standardized form in order to collect all relevant information needed by the board.

Priority to natural disasters where ELS or WELS congregations are affected (famines, floods, wind damage, earthquakes, hurricanes). Help individuals/families in special circumstances beyond their control – truly catastrophic (medical disasters, single member medical extremes, general hardship). The intent is to not render aid to most individual poverty situations.

Not eligible: Insurance deductibles, wet basements, minor structural damage to homes or businesses

We usually attempt to respond to larger worldwide natural disasters in conjunction with WELS Relief. Synod members contributing to the World Needs Fund expect this money to be used to assist synod agencies, congregations, and individuals who have been impacted by local or global disasters and unforeseen emergencies.

Recommended Limits on Assistance –

\$0 – \$2,000/ per individual

\$5,000 – \$10,000 per congregation/organization

\$5,000 – \$10,000 World Relief

* Please note the Board for Christian Service can adjust these amounts as need and situations arise

PROPOSED EXPENDITURES FOR 2009

Widow support	\$	25,200
Retirement Payments	\$	55,000
Group Insurance support	\$	500
Board expenses	\$	1,125
Total	\$	81,825

The Rev. Mark E. Marozick, secretary

REPORT OF THE COMMITTEE ON WORSHIP

A NEW GENERATION OF MUSICAL LEADERSHIP

Although musical resources and musical expressions vary from parish to parish in the Lutheran church, singing and instrumental music have an important place in our worship and our service to each other. Each generation has the privilege and responsibility to train new musicians for another generation of musical leadership in the church. In order to stimulate discussion and interest in this task a series of short videos is being produced for use in congregations and schools of the Lutheran church. The cost of the children's video project has been underwritten by the Marvin M. Schwan Charitable Foundation. The technical aspects of the project are under the direction of the Commission on Worship of the Lutheran Church-Missouri Synod, but the final product is the result of conversation and collaboration between members of that synod as well as the WELS and the ELS. Representatives of the three synods met in St. Louis in August, and a video team collected interviews and musical recordings from students, teachers, parents and administrators in various sites around the country in October

and November. The videos will be presented to every LC–MS, WELS, and ELS congregation and school by the end of the summer. Those involved in the project, as well as the funders of the project, hope that these videos will serve as a catalyst in the training of a new generation of musicians for our Lutheran churches. In addition the videos will highlight the important role of music and the arts in our schools and in the lives of our children.

LITURGICAL UNITY IN THE EVANGELICAL LUTHERAN SYNOD

Of all of the Lutheran synods in the USA the ELS has, without a doubt, fostered the greatest degree of freedom in liturgical matters. The early Norwegian immigrants used at least three different hymnals (sometimes simultaneously in the same service); at the formation of the synod in 1917 some of the congregations used Norwegian resources, some used a volume called *Christian Hymns* and some adopted *The Lutheran Hymnary* even though it had been produced in anticipation of the union of the various Norwegian bodies in 1917.

Though most of the congregations in the synod used the Hymnary, the college, and various congregations, adopted the hymnbook of the Synodical Conference, *The Lutheran Hymnal*, after it was introduced in 1941. Over the years various other hymnal traditions were introduced in the ELS, especially as congregations from other synods became members of the synod. By the 1980's this little synod included congregations conducting their worship with the following "library" of resources: *The Lutheran Hymnary*, *The Lutheran Hymnal*, the *Concordia Hymnal*, *Service Book and Hymnal*, and *Lutheran Worship*. The synod did not have an official hymnal, but this did not create any unnecessary liturgical confusion, since all the congregations, in their acceptance of the synodical constitution, used the constitutionally recommended forms of the Danish Order of 1685, which can be traced to the work of Johannes Bugenhagen, and the Common Service of 1888, which was based on the common consensus of the Lutheran Orders of the 16th and 17th centuries:

Liturgical Forms and Ceremonies: In order to preserve unity in liturgical forms and ceremonies, the synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide. (*Bylaws, Chapter I*)

The practice of our synod reflected the evangelical ideals of those brave confessors of the faith who wrote:

The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered. And concerning the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be the same everywhere. (*Augsburg Confession, Article VII*)

Of rites in the Church we teach that those ought to be observed which may be observed without sin, and which are profitable for tranquility and good order in the Church, such as particular holidays, festivals, and the like. (*AC, XV*)

Falsely are our churches accused of abolishing the Mass [*The Divine Service of Word and Sacrament*] for the Mass is retained by us and celebrated with the highest reverence. All the usual ceremonies are also preserved, except that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed for this reason along: that the unlearned be taught. And not only has Paul, in I Corinthians 14, commanded that the Church use a language understood by the people, but it has also been so ordained by human law. ...

The people are also advised concerning the dignity and use of the sacrament, what great consolation it brings troubled consciences, that they might learn to believe God and to expect and ask of Him all that is good. This worship pleases God; for such use of the sacrament nourishes true devotion toward God. (*AC Article 24*)

Liturgical unity based on a common understanding of the divine gifts given in the Divine Service is a great treasure. This unity in practice is a visible sign of our common confession with one another and with the Church of all times and places. It is also a significant factor in the way WE teach our young, as well as converts. The great texts of the liturgy are simple enough for any child to grasp through regular recitation, but they are profound enough to carry all of the articles of the faith. When we ponder the eternal truths that are taught in our psalmody, in the changing and unchanging texts in the Lutheran patterns of worship, in our hymnody we realize again the great wealth of Gospel proclamation we have in our liturgical treasury. For what is the Lutheran liturgy if it is not a heavenly banquet of the Gospel, offered wherever two or three are gathered in the name of the One who has promised to be present until the end of the age?

[The gospel] gives guidance and help against sin in more than one way, because God is extravagantly rich in his grace: first, through the spoken word, in which the forgiveness of sins is preached to the whole world (which is the proper function of the gospel); second, through baptism; third, through the holy Sacrament of the Altar; fourth, through the power of the keys and also through the mutual conversation and consolation of brothers and sisters. Matthew 18 [20]: "Where two or three are gathered ..." (*Smalcald Articles IV*)

Since the 1980's new worship resources have found their way into our hands. Many new printed and internet resources are built on the foundation of our historic Lutheran patterns and expressions of worship. Our congregations now make use of *The Lutheran Hymnal* 1941, *Christian Worship: A Lutheran Hymnal*, *Lutheran Service Book*, and, of course our own *Evangelical Lutheran Hymnary*, one of the richest presentations of the Lutheran treasury of worship produced in recent years with its large complement of authentically Lutheran hymns from the great chorale traditions of Europe and Scandinavia, and new hymns as well as hymns from other sources which support that clear Gospel proclamation.

The use of so many books does not necessarily lead to liturgical chaos, however. For each of these books can be used in such a way that our congregations can continue to celebrate our unity through the expression of the texts of our common liturgical heritage:

The Lutheran Hymnal, The Order of the Holy Communion, p. 15

Christian Worship: A Lutheran Hymnal, The Common Service, p. 15-25

Evangelical Lutheran Hymnary, The Divine Service, Rites I-IV, p. 41-407

Lutheran Service Book, Divine Service, Settings I-V, p. 151-218.

We recognize that there may be exceptional times and places when congregations will use forms and texts beyond the liturgical directive of our commonly accepted constitution; likewise congregations have freedom to alter the genuine adiaphoron in ceremonial usage following careful scrutiny (altar appointments, days and times of worship, musical instruments, vestments, etc.), with the understanding that "useless, foolish spectacles, which are not beneficial for good order, Christian discipline, or evangelical decorum in the church are not true adiaphora or indifferent things" (*Formula of Concord; Solid Declaration, X*). In these instances we advise our congregations to seek wisdom through careful study and reflection on the weighty role of worship practices as vehicles which carry the gospel, which we use to make our public confession of that gospel, keeping in mind our responsibilities to Christ's great commission to go to the ends of the earth with the Gospel, in both its immediacy and depth. The following ideals, from our commonly accepted confession, will serve as a guide in those instances where congregations liturgical innovations are introduced:

We believe, teach and confess that the community of God in every time and place has the right, power, and authority to change, reduce or expand such practices according to circumstances in an orderly and appropriate manner, without frivolity or offense, as seems most useful, beneficial, and best for good order, Christian discipline, evangelical decorum, and the building up of the church. (*FC:SD X*)

The texts cited above, from the 1580 Lutheran *Book of Concord*, did not spring forth from the spirit of legalism, but from the divine principles of freedom and love. It is interesting to note how the liturgy of Lutheranism reflected these principals in the following generations. During those years the discipline of Lutheran liturgy fostered phenomenal creativity. We remember, especially, the music and poetry created by Philip Nicolai, Paul Gerhardt, Thomas Kingo, Johann Crüger, Johann Pachelbel, G.P. Telemann, Dietrich Buxtehude, J.S. Bach, and many others who proclaimed the Word within the discipline of the common Lutheran liturgical forms. In recent years composers continue to serve that discipline with new musical settings of the texts of the service and the great chorale melodies and their texts. We encourage our congregations to seek out and use such musical settings which introduce a new musical witness without compromising the liturgical unity we share in the texts of our Lutheran service, and we pray that God will bless our Lutheran churches with a new generation of poets and composers, cultivated in the theology and artistic expression of our pure evangelical tradition.

The Rev. Dennis Marzolf, chairman

PARISH SERVICES

ACTION OF THE SYNOD

Resolution 1: Synodical Website & Publications

WHEREAS, The synod website and publications are critical tools in communicating the gospel in our present age, therefore,

BE IT RESOLVED, That web strategy and the look and feel (branding) of publications be referred to the Planning and Coordinating Committee for inclusion in their strategic planning efforts, beginning immediately.

Resolution 2: Video on Musical Leadership in the Church

WHEREAS, A video of church musical resources and musical expressions is scheduled to be released later this summer, and

WHEREAS, This could be a useful tool for our congregations, therefore,

BE IT RESOLVED, That the Committee on Worship be asked to rigorously review the video and, if acceptable, to communicate their recommendation to all ELS pastors.

Resolution 3: Board for Christian Service Proposed Changes and Recommendations for Assistance Guidelines

WHEREAS, The Board for Christian Service felt a review of its practices was warranted, and
WHEREAS, Proposed changes and recommendations have been suggested by the Board for Christian Services, therefore,

BE IT RESOLVED, That the proposed changes be referred to the Synod Review Committee and that they report back to the next convention

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 2007 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/1/2007		\$ 2,723.56
Receipts:		
Church Assessments Received	\$ 30,132.00	
Interest Income	<u>\$ 37.05</u>	
Total Receipts		<u>\$ 30,169.05</u>
Total		\$ 32,892.61
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 27,783.89	
Printing, Postage, checks, etc.	<u>\$ 85.42</u>	
Total Disbursements		<u>\$ 27,869.31</u>
Balance on Hand 2/29/2008		<u>\$ 5,023.30</u>

1. Mileage payments were made at the rate of \$.20 per mile (round trip) to a laymen delegate who drove his own car (Home to convention site) and \$.35 per mile if accompanied by a second delegate or a pastor. Mileage from the point of departure was reimbursed at the lesser of the mileage rate or the cost of an airline ticket, as determined by the Equalization Committee.

2. Delegates were encouraged to ride together, whenever possible. This stewardship of money enabled the Equalization Fund to cover more of the expenses.

3. Air travel and bus fares were also accepted. These were reimbursed in full as funds permitted. Otherwise a pro ration of available funds was made. Only mileage to or from an airport was reimbursed. Car rental costs were not reimbursed.

4. Delegates registered at the convention showing name, congregation, round trip mileage, and/or travel expenses in order to receive reimbursement.

5. The chairman was to receive \$.20 per mile or actual expenses; whichever was less, out of the fund to cover his costs of attending the convention. (Note: if chairman was a delegate he was to be reimbursed according to rules for delegates.) Since the chairman is a Bethany employee, no reimbursement was necessary.

6. Maximum reimbursement had been set at \$600.00 per delegate.

Mr. Ralph Miller, Chairman

REPORT OF THE BOARD FOR STEWARDSHIP

Word association: What word first comes to mind when hearing the word, “stewardship”? Is it “money”? Is it “project” or “program”? Is it, “Must be from the synod”? Much is missing and God’s people, individually and collectively, are missing out if those are the only associations made to “stewardship.”

Is not stewardship associated with Holy Baptism, and daily, especially, Baptism IV? Is not stewardship a struggle, not just to meet a budget and pay the bills, but more so between the sinner/saint within? Is not stewardship associated with justification and sanctification? Does not stewardship attach to each Article of and to each Person of the Godhead we confess in the Apostles’ Creed along with Luther’s explanations? Does not stewardship involve both faith and fruits of faith? And, does not our association with stewardship cause each of us to walk on the bloodstained ground of Golgotha and the resurrection ground in the lovely garden of Joseph?

Yes, to all. That’s why your Board for Stewardship stands ready to do as you have directed:

- A. Promote Christian stewardship on the basis of biblical Principles.
- B. Submit to the Planning and Coordinating Committee an estimate of anticipated income from regular synodical contributions, including data used in making this estimate.
- C. Review, approve and coordinate all new synod-wide appeals for funds by synodical boards or individuals.

TO FULFILL A.:

1. Special offering envelopes continue to be made make available to congregations at this convention, at the General Pastors Conference, and upon request.
2. The board has determined to continue to provide a yearly stewardship emphasis with Bible Studies, Sermons/Sermon Helps, Worship Helps, and Bulletin Inserts. These stewardship emphasis themes for synod-wide use are:
Produced for 2007–2008 (now available)—***A Time For Every Purpose Under Heaven***
Biblical Basis: Ecclesiastes 3:1–8
3. To be produced for 2009–2010—***Love for Love***. Biblical Basis: “*We love because he first loved us,*” 1 John 4:19.
To be produced for 2010–2011—***Faith and Actions Working Together***. Biblical Basis: “*You see that (Abraham’s) faith and his actions were working together, and his faith was made complete by what he did,*” James 2:22.
4. The chairman of the Board for Stewardship attended a training session, conducted by our WELS brothers, to be able to present stewardship workshops throughout the ELS. The board will be pursuing plans and seeking special funding to be able to make these workshops available in varied locations through the synod.
5. Teaching opportunities at BLTS, BLC, and congregations

TO FULFILL B.:

1. In order to meet this second duty the board will be making every effort to strengthen the communication *ELS Ambassador* effort, by seeking to add more and more congregations to those who have designated an *ELS Ambassador* who serves as a point man, along with the pastor, in communicating reciprocally synodical and congregational information.

2. We are also seeking to refine the *ELS Ambassador Update*, for distribution in the congregations in bulletin insert form. The *ELS Ambassador Update* reminds the congregations of our annual stewardship emphasis theme, shares synodical information (including matters calling for Christian care, concern and prayer), history, and current offering/budgetary information, as well as stewardship encouragements.
3. The board will also be making further concerted efforts in contacting our congregations with encouragement to submit an annual *Synod Offering Projection*.
4. Attached to this report are congregational giving statistics provided by our synod treasurer.

TO FULFILL C.:

The board has entrusted a re-emphasis of the *For You and Your Children* offering to the Board for Lutheran Schools of America. As the BLSA puts for this re-emphasis for a year, the Board for Stewardship will be assisting as it is asked and able.

We thank our board members who serve: Tom Oswald, secretary; the Rev. Kurt Kluge, John Merseeth, Jr., and, Jon Natvig.

Trusting, with you, that God's work, done God's way, will never lack God's supply,

The Rev. David P. Russow, chairman

2007 CONGREGATIONAL CONTRIBUTIONS TO SYNOD

	Circuit	Comm.	Giving p/ Comm.	2007 - TOTAL		
				BUDGET	NON-BUDGET	TOTAL
Abiding Shepherd, Cottage Grove, WI	5	185	22.32	3,420.00	710.00	4,130.00
Abiding Word, Bowling Green, OH	3	111	27.45	2,658.59	388.30	3,046.89
Apostles, Ukiah, CA	11	30	0.00	0.00	0.00	0.00
Ascension, Eau Claire, WI	6	125	19.45	2,431.00	0.00	2,431.00
Asian Mission Church, Irvine, CA	11	28	178.21	4,990.00	0.00	4,990.00
Beautiful Savior, Springboro, OH	3	42	33.58	1,410.40	0.00	1,410.40
Bethany, Ames, IA	7	31	222.26	6,285.12	605.00	6,890.12
Bethany, Luverne, MN	9	250	44.00	11,000.00	0.00	11,000.00
Bethany, Port Orchard, WA	12	425	26.54	10,000.00	1,278.00	11,278.00
Bethany, Princeton, MN	9	196	23.08	4,083.00	440.00	4,523.00
Bethany, The Dalles, OR	12	63	41.59	2,600.00	20.00	2,620.00
Calvary, Ulen, MN	8	85	10.49	391.50	500.00	891.50
Center, Scarville, IA	7	70	24.64	1,725.00	0.00	1,725.00
Christ the King, Bell Gardens, CA	11	28	32.74	916.63	0.00	916.63
Christ the King, Green Bay, WI	6	129	62.48	8,000.00	60.00	8,060.00
Christ, Klamath Falls, OR	12	39	53.05	1,324.00	745.00	2,069.00
Christ, Port St. Lucie, FL	1	85	50.87	4,000.00	324.00	4,324.00
Christ, Sutherlin, OR	12	42	4.36	0.00	183.15	183.15
Christ, Windsor, CA	11	70	43.83	3,068.00	0.00	3,068.00
Concordia, Eau Claire, WI	6	336	28.71	6,000.00	3,646.00	9,646.00

	Circuit	Comm.	Giving p/ Comm.	2007 - TOTAL		
				BUDGET	NON- BUDGET	TOTAL
Concordia, Hood River, OR	12	24	0.00	0.00	0.00	0.00
English, Cottonwood, MN	9	149	77.16	10,626.52	870.00	11,496.52
Faith, Alpena, MI	3	23	4.18	50.00	46.12	96.12
Faith, Carthage, MO	10	91	0.00	0.00	0.00	0.00
Faith, Clara City, MN	9	45	68.90	2,975.54	125.00	3,100.54
Faith, East Jordan, MI	3	38	55.26	2,100.00	0.00	2,100.00
Faith, Hillman, MI	3	46	1.99	0.00	91.38	91.38
Faith, Irvine, CA	11	82	27.44	2,250.00	0.00	2,250.00
Faith, Litchfield, IL	4	116	0.00	0.00	0.00	0.00
Faith, Medford, OR	12	30	203.68	5,010.50	1,100.00	6,110.50
Faith, Oregon, WI	5	117	48.27	5,647.80	0.00	5,647.80
Faith, Parkersburg, IA	7	60	1.52	0.00	91.00	91.00
Faith, San Antonio, TX	10	47	113.74	5,345.68	0.00	5,345.68
Family of God, Ft. Mohave, AZ	11	69	24.20	1,470.00	200.00	1,670.00
First Shell Rock, Northwood, IA	7	68	66.03	4,490.00	0.00	4,490.00
First Trinity, Marinette, WI	6	269	23.41	6,137.00	160.00	6,297.00
First, Suttons Bay, MI	3	70	0.00	0.00	0.00	0.00
Forest, Forest City, IA	7	57	14.58	781.00	50.00	831.00
Gloria Dei, Cold Spring, MN	9	182	58.53	10,552.27	100.00	10,652.27
Gloria Dei, Saginaw, MI	3	221	55.83	11,811.87	525.89	12,337.76
Good Shepherd, Bloomer, WI	6	67	32.81	2,198.00	0.00	2,198.00
Good Shepherd, Brownsburg, IN	4	45	0.93	0.00	41.75	41.75
Good Shepherd, Indianola, IA	7	51	59.40	2,140.00	889.39	3,029.39
Grace, Hobart, IN	4	181	92.03	15,156.78	1,500.00	16,656.78
Grace, Madison, WI	5	65	121.31	3,695.00	4,190.00	7,885.00
Grace, Newton, IA	7	28	37.50	1,050.00	0.00	1,050.00
Grace, Piedmont, MO	10	11	4.55	0.00	50.00	50.00
Grace, Vero Beach, FL	1	191	137.71	26,226.00	77.00	26,303.00
Grace, Weston, OH	3	86	14.67	1,167.00	94.70	1,261.70
Hartland, Hartland, MN	7	177	23.19	3,954.01	150.00	4,104.01
Heritage, Apple Valley, MN	9	144	71.30	10,237.00	30.00	10,267.00
Holton, Holton, MI	3	232	0.31	0.00	73.00	73.00
Holy Cross, Madison, WI	5	1,019	11.93	8,692.17	3,467.86	12,160.03
Holy Scripture, Midland, MI	3	169	208.74	35,236.65	40.00	35,276.65
Holy Trinity, Okauchee, WI	5	365	164.31	59,638.70	335.00	59,973.70
Hope, Portage, IN	4	113	15.71	1,775.00	0.00	1,775.00
Hope, West Jordan, UT	12	116	7.94	921.11	0.00	921.11
Immanuel, Audubon, MN	8	101	105.62	8,973.00	1,695.00	10,668.00

	Circuit	Comm.	Giving p/ Comm.	2007 - TOTAL		
				BUDGET	NON- BUDGET	TOTAL
Immanuel, Riceville, IA	7	13	45.91	396.77	200.00	596.77
Jerico, New Hampton, IA	7	126	10.44	1,300.00	15.00	1,315.00
King of Grace, Golden Valley, MN	9	525	113.30	58,705.00	780.00	59,485.00
King of Grace, Waukon, IA	7	36	128.36	4,496.03	125.00	4,621.03
Lake Mills, Lake Mills, IA	7	45	5.96	35.00	233.00	268.00
Lakewood, Lakewood, WA	12	78	0.00	0.00	0.00	0.00
Lime Creek, Lake Mills, IA	7	29	98.10	2,475.00	370.00	2,845.00
Lord of Life, Holland, MI	3	64	0.78	0.00	50.00	50.00
Manchester, Manchester, MN	7	47	8.98	422.00	0.00	422.00
Messiah, Omro, WI	6	44	109.39	4,813.00	0.00	4,813.00
Mt. Olive, Mankato, MN	9	778	68.05	49,695.24	3,250.77	52,946.01
Mt. Olive, Trail, MN	8	11	4.91	54.00	0.00	54.00
Nazareth, Trail, MN	8	52	2.69	140.00	0.00	140.00
New Life, Sebring, FL	1	41	248.35	7,688.40	2,494.00	10,182.40
Newport, Wisconsin Dells, WI	5	90	29.54	2,475.00	184.00	2,659.00
Norseland, St. Peter, MN	9	192	131.98	22,520.69	2,820.00	25,340.69
Norwegian Grove, Gaylord, MN	9	93	77.39	7,197.00	0.00	7,197.00
Oak Park, Oklee, MN	8	105	30.48	3,200.00	0.00	3,200.00
Our Redeemer, Yelm, WA	12	55	0.00	0.00	0.00	0.00
Our Savior, Amherst Junction, WI	6	34	3.85	131.00	0.00	131.00
Our Savior, Belview, MN	9	124	4.31	535.00	0.00	535.00
Our Savior, Bishop, CA	11	22	23.64	200.00	320.00	520.00
Our Savior, Grants Pass, OR	12	63	18.05	1,000.00	137.00	1,137.00
Our Savior, Lakeland, FL	1	41	124.55	4,812.80	293.60	5,106.40
Our Savior, Naples, FL	1	188	100.78	18,936.25	10.00	18,946.25
Our Saviors, Albert Lea, MN	7	424	20.26	8,232.61	356.00	8,588.61
Our Saviors, Bagley, MN	8	120	10.10	962.00	250.00	1,212.00
Our Saviors, Elderon, WI	6	61	31.35	1,867.50	45.00	1,912.50
Our Saviors, Hawley, MN	8	70	2.86	0.00	200.00	200.00
Our Savior's, Princeton, MN	9	156	102.15	14,928.81	1,006.00	15,934.81
Our Saviours, Lake Havasu City, AZ	11	154	124.68	19,200.00	0.00	19,200.00
Our Saviours, Madison, WI	5	221	16.36	3,500.00	116.00	3,616.00
Parkland, Tacoma, WA	12	406	10.15	3,025.00	1,094.00	4,119.00
Peace, Deshler, OH	3	336	21.89	6,419.30	935.00	7,354.30
Peace, Jefferson City, MO	10	71	1.55	0.00	110.00	110.00
Peace, Kissimmee, FL	1	106	38.59	3,450.00	640.32	4,090.32
Peace, Lakeland, FL	1	63	20.35	1,252.13	30.00	1,282.13
Peace, North Mankato, MN	9	177	89.14	15,272.50	505.00	15,777.50

	Circuit	Comm.	Giving p/ Comm.	2007 - TOTAL		
				BUDGET	NON- BUDGET	TOTAL
Pilgrim, Waterloo, IA	7	72	12.26	832.75	50.00	882.75
Pinehurst, Eau Claire, WI	6	122	22.34	2,310.35	415.00	2,725.35
Pinewood, Burlington, MA	2	101	77.72	7,250.00	600.00	7,850.00
Redeemer, Iola, WI	6	40	42.48	1,629.00	70.00	1,699.00
Redeemer, New Hampton, IA	7	77	8.85	681.80	0.00	681.80
Redeemer, Scottsdale, AZ	11	59	4.15	0.00	245.00	245.00
Redeeming Grace, Rogers, MN	9	41	121.05	4,963.23	0.00	4,963.23
Reformation, Hillsboro, OR	12	92	0.42	39.00	0.00	39.00
Resurrection, Winter Haven, FL	1	72	28.47	1,900.00	150.00	2,050.00
Richland, Thornton, IA	7	79	129.49	10,165.00	65.00	10,230.00
River Heights, East Grand Forks, MN	8	86	8.00	688.00	0.00	688.00
Rock Dell, Belview, MN	9	107	6.40	635.00	50.00	685.00
Saude, Lawler, IA	7	124	23.51	2,875.00	40.00	2,915.00
Saved by Grace, Gresham, OR	12	107	0.00	0.00	0.00	0.00
Scriptural, Cape Girardeau, MO	10	88	6.63	583.00	0.00	583.00
Somber, Northwood, IA	7	28	94.11	1,735.00	900.00	2,635.00
South Lake Lutheran, Clermont (Closed)	1	22	166.26	3,657.67	0.00	3,657.67
St. John's, Frankenmuth, MI	3	582	68.92	37,909.00	2,202.24	40,111.24
St. Luke, Mount Vernon, WA	12	66	0.00	0.00	0.00	0.00
St. Martin, Shawano, WI	6	147	78.10	11,100.00	380.00	11,480.00
St. Matthew, Detroit, MI	3	41	0.00	0.00	0.00	0.00
St. Matthew, Myrtle Creek, OR	12	45	2.16	97.00	0.00	97.00
St. Paul, Clintonville, WI	6	112	42.94	4,748.00	61.00	4,809.00
St. Paul, Escondido, CA	11	43	0.00	0.00	0.00	0.00
St. Paul, Lengby, MN	8	105	16.46	721.00	1,007.00	1,728.00
St. Pauls, Portage, WI	5	65	6.15	400.00	0.00	400.00
St. Petri, Grygla, MN	8	33	0.00	0.00	0.00	0.00
St. Timothy, Lombard, IL	4	132	85.08	10,705.00	525.00	11,230.00
St. Timothy, Williamsburg, IA	7	44	0.00	0.00	0.00	0.00
Synod, Scarville, IA	7	73	85.55	5,345.00	900.00	6,245.00
Trinity, Brewster, MA	2	64	0.00	0.00	0.00	0.00
Trinity, Calmar, IA	7	21	11.67	245.00	0.00	245.00
Trinity, Rogers City, MI	3	29	41.38	1,200.00	0.00	1,200.00
Trinity, Sebastian, FL	1	79	63.29	5,000.00	0.00	5,000.00
Trinity, West Bend, WI	5	338	53.03	16,659.00	1,264.47	17,923.47
Wayfarers' Chapel, Ventura, CA	11	35	0.00	0.00	0.00	0.00
Western Koshkonong, Cottage Grove, WI	5	81	31.05	1,980.00	535.00	2,515.00

	Circuit	Comm.	Giving p/ Comm.	2007 - TOTAL		
				BUDGET	NON-BUDGET	TOTAL
Zion, North Huntingdon, PA	3	29	38.62	1,120.00	0.00	1,120.00
Zion, Thompson, IA	7	41	10.12	393.00	22.00	415.00
Zion, Tracy, MN	9	143	62.98	8,060.69	945.00	9,005.69
		16,261	48.67	739,577.36	51,888.94	791,466.30

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee consists of the three officers of the synod, the chairmen (or their designated representatives) of the Board for Christian Service, the Board for Home Missions, the Board for Foreign Missions, the Board for Lutheran Schools of America, the Board for Parish Education and Youth, the Board for Publications, the Board of Regents, the Board for Stewardship, the Board for Evangelism, and three laymen elected by the synod. The president and the secretary of the synod serve as the chairman and secretary of the committee.

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met once this past year on April 8, 2008.

2009 BUDGET

The board proposes a 2009 budget is as follows:

	<u>Operating Needs</u>	<u>Revenue</u>	<u>Net Needs</u>	<u>Proposed Synod Budget</u>
Bethany Lutheran College:				
Operation Subsidy	281,000			
Less Revenue		0		
Total Synod Fund Request			281,000	220,000
Bethany Lutheran Seminary:				
Operation Subsidy	66,600			
Less Revenue		0		
Total Synod Fund Request			66,600	46,600
Home Missions:				
Program Needs	771,313			
Less Revenue		551,564		
Total Synod Fund Request			219,749	220,000
Foreign Missions:				
Program Needs	1,078,340			
Less Revenue		890,836		
Total Synod Fund Request			187,504	190,000
Evangelism:				
Program Needs	25,560			
Less Revenue		0		
Total Synod Fund Request			25,560	25,560
Parish Education and Youth:				
Program Needs	115,225			
Less Revenue		73,966		
Total Synod Fund Request			41,259	22,000
Lutheran Elementary Schools:				
Program Needs	69,300			
Less Revenue		40,200		
Total Synod Fund Request			29,100	30,000

Board for Publications:			
Program Needs	145,900		
Less Revenue		<u>101,000</u>	
Total Synod Fund Request		44,900	45,000
Board for Christian Service:			
Program Needs	80,025		
Less Revenue		<u>55,000</u>	
Total Synod Fund Request		25,025	25,200
Synod Fund:			
Program Needs	607,877		
Less Revenue		<u>263,300</u>	
Total Synod Fund Request		344,577	344,000
Total Program Needs	3,241,140		
Less Revenue		<u>1,975,866</u>	
Total Funds Needed		<u>1,265,274</u>	1,168,360
Less Schwan Program funds		<u>350,000</u>	350,000
TOTAL SYNOD BUDGET NEEDS FROM MEMBER CONGREGATIONS		915,274	818,360

STRATEGIC PLANNING

The process of strategic planning is important for the future work of the synod. This especially is true in light of the proposal to bring Thoughts of Faith under the organizational structure of the synod. The Planning and Coordinating Committee supports this recommendation. The committee also brings the following resolution for convention discussion and approval:

Be It Resolved, That the synod urge the president to initiate a strategic planning process, led by the Planning and Coordinating Committee along with a sanctified individual(s) familiar with our circumstances, to develop a strategic mission and vision for the future at a cost not to exceed \$25,000.

The Rev. Craig A. Ferkenstad, secretary

REPORT OF THE BOARD OF TRUSTEES

MEMBERSHIP

The board consists of nine trustees: Mr. Wayne Anderson, Mr. Robert Brown, the Rev. Karl Anderson, Mr. David Ewert, the Rev. Craig Ferkenstad, Mr. Donald Heiliger, Mr. Wilbur Lieske, Mr. Leroy Meyer, and the Rev. John A. Moldstad. The Rev. Glenn Obenberger serves as an advisory member of the board.

MEETINGS

The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 7, November 13–14, and February 12. The board also has met via telephone conference call on August 20 and will meet in May 2008.

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. Members who served on the Board of Regents–Board of Trustees subcommittee are Mr. David Ewert, Mr. Wilbur Lieske, and Mr. Leroy Meyer. Members serving on the Board of Trustees–

Board for Home Missions subcommittee are Mr. Donald Heiliger and Mr. Karl Anderson. For a number of years, Mr. Larry Burgdorf has served as Advisory Consultant from the Marvin M. Schwan Charitable Foundation; this position is now being filled by Mr. Keith Boheim. The board has been very appreciative of the input shared by Mr. Burgdorf in the years past.

STAFF

The Giving Counselor and the Business Administrator serve under the direction of the board and report regularly. Regular reports also are received from the Missions Counselor. Mr. Keith Wiederhoeft is appointed, by the board, as the treasurer of the synod.

BETHANY LUTHERAN COLLEGE, INC.

The Board of Trustees and the officers of the synod also serve as the Board of Directors and the officers of Bethany Lutheran College, Inc. and, as such, receive regular quarterly reports concerning the finances of Bethany Lutheran College and Bethany Lutheran Theological Seminary. Bethany Lutheran College, Inc., is the legal entity that comprises both our synod's college and seminary. A sub-committee also meets as a liaison between the Board of Trustees and the Board of Regents.

SYNOD PROPERTIES

The board receives reports for its regular quarterly meetings from the thirteen congregations where it has any financial responsibility through loans which have been issued. These reports are received by the board and any required action is taken. The board keeps in contact with these congregations through correspondence by the business administrator.

In conjunction with a decision by the Board of Regents, the Board of Trustees granted approval to Bethany Lutheran College for the construction of an academic building in Mankato at a cost not to exceed \$18 million.

During this past year, following a recommendation from the Board for Home Missions, authorization was given for construction of a church building at Rogers, Minnesota with a indebtedness not to exceed \$1.55 million. The debt limit for Faith Lutheran Church (San Antonio, Texas) was increased to \$650,000. A construction loan also was granted to Family of God Lutheran Church (Fort Mohave, Arizona).

The original loan granted to Indian Landing Lutheran Church (Rochester, New York) has been repaid to the synod. Redeemer Lutheran Church (Yelm, Washington) has repaid its line-of-credit to the synod. The synod-owned property in Clermont, Florida continues to be listed for sale with a realtor.

ARCHIVES AND MUSEUM

The Rev. George Orvick, Director of the Museum and Archives, reports regularly to the board. The Ottesen Museum is located at 4 Browns Court.

COMMITTEE FOR INTEGRATING TECHNOLOGY (CfIT)

This technical consulting committee continues to review technical requests at an on-needed basis. The committee conducts business through quarterly audio conferences to reduce travel costs and the meeting expenses associated with routine business matters. The committee encourages any synod boards, committees and congregations to contact the members for technical consultation regarding proposed technical projects.

Please feel free to email committee chairman DennyBehr@aol.com or call 608-669-3183 with your project's technical requests or questions.

LUTHERAN SCHOOLS OF AMERICA

According to the synod's guidelines, the position of the president of the Lutheran Schools of America is responsible to the Board of Trustees (cf. Bylaws of the Lutheran Schools of America, Article VI.A). While recognizing this responsibility, the terms, conditions, responsibilities, and remuneration of the employment of the LSA president have been delegated, on a temporary basis, to the Board for the Lutheran Schools of America (BLSA). Currently, the office of the president of the LSA is being filled as a part-time position.

In recognition of the importance of Lutheran elementary education, the Board of Trustees granted a request from the BLSA for \$117,500 to develop and promote an LSA model school. Parkland Lutheran School has been designated for this project by the BLSA. Further information is available through the report of the BLSA.

WILLS AND ESTATES

The synod gratefully acknowledges the receipt of the following estates:

William Ruff	\$ 101,341
Wilbert Seydel	5,000
Tilda Anderson	1,000
Hazel Pederson	5,016
Edith Miller	2,336

Estates received by the college or the seminary are acknowledged within their respective reports.

MISSIONS ADVANCEMENT PROJECT

The Missions Advancement Project (MAP) reports regularly to the board. This organization receives funds from the Marvin M. Schwan Charitable Foundation and other donors (1999 *Synod Report*, page 134, resolution 8). MAP is a supporting organization operated, supervised and/or controlled by the ELS. The organization has its own Board of Directors which is appointed by the synod's Board of Trustees. The Rev. Karl Anderson and Mr. Donald Heiliger declined renomination to the board. The Rev. Frederick Theiste resigned from the board during this past year. Appointments to the MAP Board of Directors regularly are made at the August meeting of the Board of Trustees. The following serve as members of the MAP Board of Directors: Mr. Dan Browning, Mr. David Ewert, Mr. Marlin Goebel, the Rev. William Kessel, the Rev. Michael Smith (chairman). During 2007, \$1,912,460 was distributed in support of various entities that promote the objectives of the Evangelical Lutheran Synod as follows:

Thoughts of Faith	\$ 1,462,460
Helping Hands	310,000
ELS - India	140,000

SYNODICAL BUDGET

The synod received \$739,577.26 toward the 2007 reduced synod budget of \$735,000. We are thankful to the congregations of the synod, and their members, that we exceeded the reduced operating budget. However, it is noted that if the adopted budget of \$788,308 had been retained, it would have resulted in a shortfall.

Because of the sizeable budget increase to the adopted 2008 budget of \$796,464 the board, in accord with the synod's guidelines, has taken action to reduce the 2008 Synod Budget to \$750,000 as follows:

Bethany Lutheran College	\$ 200,000
Bethany Lutheran Theological Seminary	60,000
Home Missions	168,152
Foreign Missions	185,384

Evangelism	24,860
Lutheran Elementary Schools	22,000
Education and Youth	15,000
Publications	45,000
Christian Service	20,000
Synod Fund	<u>359,604</u>
Total Funds Needed	\$ 1,100,000
Less Schwan Program Funds	<u>350,000</u>
Total budget needs from congregations	\$ 750,000

THRIVENT FINANCIAL FOR LUTHERANS

A church-wide grant for the year 207 was received from Thrivent Financial for Lutheran Foundation in the amount of \$52,500. The grant has been used for the following three projects:

Metro Area Outreach Project	\$ 25,000
Board for LSA Enhancement	18, 500
Financial Planning for Churches	<u>9,000</u>
	\$ 52,500

MILEAGE REIMBURSEMENT

The mileage reimbursement, for board and committees, was set at 40¢/mile beginning December 1, 2007.

2009 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 2009:

Foreign Missions	\$ 200,000
Home Missions	300,000
Retirement contribution	55,000
CDS match (3%)	30,000
Budget supplement	350,000
Board of Trustees	<u>65,000</u>
Total	\$ 1,000,000

2008 PROJECT GRANTS

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. Projects are considered by the Foundation upon recommendation from the ELS Board of Trustees.

The boards of the synod strongly are encouraged to consider submitting projects, which otherwise would not be possible, to the Board of Trustees for consideration and recommendation for a special Project Grant to the Marvin M. Schwan Charitable Foundation. Applications are reviewed and recommendation made at the regularly scheduled November meeting of the board. Applications for 2008 need to be submitted by October 1, 2008, to be placed on the board agenda for proper submission to the Foundation. Grant Application forms are available on the synod's web-site.

In 2008, the following projects have received approval and funding:

President's Office (CELC)	\$ 5,000
Board for Foreign Missions (Peru Seminary Replacement)	25,000
Board for Foreign Missions (Peru Transition to Independence)	10,000
Board for Foreign Missions (Amazonas School Support)	40,000
Board for Home Missions (Farmington Ministry Center)	50,000
Board for Home Missions (vicar in a mission)	<u>25,000</u>
	\$ 155,000

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 2007. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2006. The committee considers and makes recommendations regarding the investment of its assets and the use of the income from those investments. For the year 2008, a 5% pay-out is being granted from the endowments.

The rate of return for all investments for the calendar year 2007 was 6.90%. 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 Delegate Equalization Fund Committee

WHEREAS, The Laymen's Delegate Equalization Fund Committee has provided its report on the cash receipts and disbursements for the 2007 convention period, therefore,
BE IT RESOLVED, That the report of the Laymen's Delegate Equalization Fund Committee be accepted.

Resolution 2: Suggestion to the Board of Trustees to examine the rate of reimbursement for Lay Delegates

WHEREAS, Rising energy costs have resulted in rising expenses for travel for lay delegates to synod conventions, therefore,
BE IT RESOLVED, That the Board of Trustees be encouraged to consider adjusting the rate of reimbursement for travel for lay delegates.

Resolution 3: Report of the Board for Stewardship

WHEREAS, The Board for Stewardship has provided its report on activities, therefore,
A. BE IT RESOLVED, That the report of the Board for Stewardship be accepted, and,

B. BE IT RESOLVED, That all congregations of the synod be encouraged to make use of the materials provided by the Board for Stewardship to promote a congregation's firstfruits offerings to support the work of the synod.

Resolution 4: Report of the Planning and Coordinating Committee

WHEREAS, The Planning and Coordinating Committee has provided its report on the proposed budget for 2009, therefore,

BE IT RESOLVED, That the synod approve the proposed budget of \$818,360, for the year 2009.

Resolution 5: Report of the Planning and Coordinating Committee

WHEREAS, The Planning and Coordinating Committee has asked the synod to consider initiating a strategic planning process to develop a strategic mission and vision for the future work of the synod, and,

WHEREAS, There is a need for greater clarity and specificity in defining goals and objectives, and outlining the means of implementing such an effort, therefore,

BE IT RESOLVED, That the synod urge the president to initiate a strategic planning process, led by the Planning and Coordinating Committee along with a sanctified individual(s) familiar with our circumstances, to develop a strategic mission and vision for the future at a cost not to exceed \$10,000.

Resolution 6: Report of the Board of Trustees

WHEREAS, The Board of Trustees has provided the report on its activities, therefore,

BE IT RESOLVED, That the report of the Board of Trustees be accepted.

Resolution 7: Synod Treasurer's Reports

WHEREAS, The ELS treasurer has provided the Evangelical Lutheran Syno Financial Statements and Supplementary Information as of December 31, 2007, therefore,

BE IT RESOLVED, That the ELS treasurer's reports on Evangelical Lutheran Synod Financial Statements and Supplementary Information as of December 31, 2007 be accepted.

Resolution 8: Report of the Evangelical Lutheran Synod Foundation

WHEREAS, The Evangelical Lutheran Synod Foundation has provided the report on its activities, therefore,

BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

REPORT OF THE SYNOD REVIEW COMMITTEE

In accordance with its guidelines (*Handbook of the Evangelical Lutheran Synod, 2006 edition,*¹ p.31), the Synod Review Committee takes up matters for study that are assigned to it by the Evangelical Lutheran Synod, the synod's Board of Trustees, or the synod's president.

The members of the committee are Prof. Erling T. Teigen, Chairman, Robert Brown, the Rev. Ernest Geistfeld, Prof. Em. J. B. Madson and Norman Werner. President John Moldstad is an advisor to the committee. Since the last convention the committee has met eight times to review and report on the work that has been assigned.

Please note that proposed new guidelines, additions and amendments are underlined and recommended deletions are shown as ~~strikethroughs~~. Page numbers included for certain

1 The *Handbook* is available at the synod website: www.evangelicallutheransynod.org

Handbook references are for the information of the convention and are not a part of the guidelines.

PROCEDURES FOR ADOPTING DOCTRINAL STATEMENTS:

(2007 *Synod Report*, Resolution 1. p.117) These proposed guidelines were referred to the Synod Review Committee for further study by the 2007 convention of the Evangelical Lutheran Synod (originally directed in the 2006 *Synod Report*, Memorials, pp.175-177, Resolution 16, p.169). The 2006 convention received three memorials from five congregations regarding the adoption of doctrinal statements.

Background:

The memorials are entitled *Regarding Adoption of All Doctrinal Statements*, *Voting on Doctrine*, and *Adoption of Doctrinal Statements by the Evangelical Lutheran Synod*. These memorials urge a higher percentage of approval for acceptance of official statements of the synod than a simple majority (50%+1). One resolution requests “unanimity in two regularly called consecutive conventions for the adoption of any doctrinal matter.” Another resolution recommends “a three-fourths majority vote in convention for consideration and a three-fourths majority vote in the following convention for adoption.” The third resolution recommends “that the statements of doctrine be passed at synodical conventions with a minimum of an 85% vote.”

Discussion:

A statement has been made to the effect that because doctrinal statements are more important than the constitution and bylaws of the Evangelical Lutheran Synod and that amendments to those legal documents require a two-thirds majority approval for passage, therefore the statements on doctrine should require a higher majority. The fact that one type of issue requires a certain percentage of the vote for passage does not imply that the approval majority for other types of issues should be related. Each should be governed by its own regulations.

The writing of majorities in excess of a simple majority into guidelines may become a problem. The effect is that those who vote in the minority will establish policies for all of the members of the synod. One memorial recommends that unanimity (100% of the vote that is cast) be required for approval. That means that one person, without any regard for the merits of the issue, could hold up the wishes of the entire synod. As a practical effect, it is not likely that any statements would be adopted if such a guideline existed.

The Synod Review Committee is proposing guidelines that will permit the various synod conventions to make the timing decisions for the initiation, progression and final determination of all doctrinal statements. It is expected that the synod's conventions, officers, boards, committees and members will follow the direction of the Articles of Incorporation of the Evangelical Lutheran Synod, its Constitution and accompanying bylaws, and its guidelines as they have been approved by previous conventions. The following proposal establishes a progression. The guidelines recommend steps in the progression of issues, not mandating the timing of issues. The timing of each step is under the jurisdiction of each convention, which convention also has the authority to adjust the procedures as it deems appropriate (see Article V.C.).

Recommendation:

The following guidelines are recommended for adoption:

GUIDELINES FOR ADOPTING DOCTRINAL STATEMENTS

The 2006 convention adopted the Synod Review Committee's proposed changes to the “Guidelines for Colloquies and the Colloquy Committee” (*Handbook of the Evangelical Lutheran Synod*, 2006 edition, p.34). The first article reads:

THE EVANGELICAL LUTHERAN SYNOD CONDUCTS A COLLOQUY BECAUSE IT IS IMPERATIVE THAT CLERGYMEN WHO ARE MEMBERS OF THE SYNOD MUST ACCEPT THE DOCTRINES OF HOLY SCRIPTURE, AND THE CONFESSIONS OF THE LUTHERAN CHURCH SET FORTH IN THE BOOK OF CONCORD OF 1580. THE SYNOD EXPRESSES ITS DOCTRINAL POSITIONS ON VARIOUS ISSUES THROUGH DOCTRINAL RESOLUTIONS AND STATEMENTS, AS WELL AS IN ITS CONSTITUTION, AND REQUIRES THOSE WHO JOIN THE SYNOD TO BE IN AGREEMENT WITH THAT DOCTRINAL POSITION.

When the synod takes the serious action of adopting a doctrinal statement, it does so with the full understanding that formulating statements on doctrine and assenting to them (which we do by vote) is in keeping with Scripture and the Lutheran Confessions (1 Peter 3:15; 2 Corinthians 4:13; John 8:31, 32; Formula of Concord – Solid Declaration, Rule and Norm; Apology of the Augsburg Confession, Article IV, 193). Adherence to Scripture and the Lutheran Confessions always remains of paramount concern for the synod. Issues, however, arise from time to time on matters not fully addressed in the Book of Concord. In order to resolve a disagreement on issues, the synod may decide to develop and eventually adopt doctrinal statements.

While the Evangelical Lutheran Synod does not establish doctrine on the basis of a vote, it is often necessary to establish agreement by vote on what the Word of God teaches, and to accept or reject statements of such agreement by a vote. It is recognized that absolute unanimity (100% of the vote that is cast) on the wording of a document is unlikely. These guidelines have been developed to help the synod achieve a greater consensus before the document is voted on by the synod.

ARTICLE I: DETERMINING THE NEED FOR A STATEMENT

The synod in convention shall determine that work should begin on a doctrinal statement on the basis of one of the following:

- A. Properly submitted memorials may include a recommendation that the synod begin work on a doctrinal statement (see *Convention Guidelines*, Article IV, C); or
- B. The Doctrine Committee, in consultation with the synod president and vice president, may include in its report to the convention a recommendation for work to begin on a statement; or
- C. The synod president in consultation with the vice president may bring items to the attention of the convention with the recommendation that the synod begin work on a statement.

ARTICLE II: ROLE OF THE GENERAL PASTORAL CONFERENCE

At the request of the convention, the Program Committee of the General Pastoral Conference shall arrange for various papers to be presented that would address the doctrinal issue at hand. Ample discussion time, as defined by the conference itself, should be included on the agenda. In connection with the issue the conference should then report directly to the convention a summary of the papers and the discussions. More than one General Pastoral Conference would likely be necessary to provide enough opportunity for differing viewpoints to be addressed.

ARTICLE III: LAY INVOLVEMENT

Following the preparation of the report by the General Pastoral Conference, special forums should be held throughout the synod's circuits where practicable, and arranged through the office of the synod president and circuit visitors. Here the laity should be informed by providing them with materials representing differing views on the issue. Input from these conferences should be recorded and forwarded to the synod's elected Doctrine Committee. In addition, the

pastors are urged to present the material on the proposed statement in a Bible class or other format for their congregation(s).

ARTICLE IV: PREPARATION OF A STATEMENT

- A. When the convention determines that a statement should be prepared, the president shall normally assign the task to the Doctrine Committee. The convention may determine that the preparation of a statement should be made by another committee. The statement should be prepared with the input from the General Pastoral Conference, from the lay circuit meetings and from the congregational discussions. The committee should have access to all of the information that has been discussed in the several venues. (*Guidelines for the Doctrine Committee, Article II, A to D, p.48*)
- B. When the committee has completed its statement, the statement should be submitted to the circuit conferences and to the General Pastoral Conference.
- C. On the basis of the input from the conferences, the committee should prepare the statement or set of theses for the convention. In its report the committee should also include a summary of the controversy, an explanation of the need for a statement, and the rationale used for compiling the statement.

ARTICLE V: CONVENTION INVOLVEMENT AND ACTION

- A. The convention will determine whether there appears to be enough consensus in the synod to adopt the statement proposed. The normal course would be that, following the Doctrine Committee's report to the convention, at least one more year would be devoted to further study before the proposed statement is presented for final adoption. Within that year, any necessary editing of the statement may occur (e.g., as suggested by the General Pastoral Conference) and then be reflected in the Doctrine Committee's next report to the synod.
- B. The proposed statement will be read at two consecutive conventions. After the reading at the second convention, a vote shall be taken, unless the convention determines otherwise.
 - 1. The first reading will be followed by discussion. The statement may be amended by a simple majority vote at that time. At the end of the floor discussion, the matter is automatically continued, as amended, until the next convention.
 - 2. The reading at the second consecutive convention will be followed by further discussion. The statement may be amended at this time by a simple majority, provided the proposed amendment has been submitted to the president as a memorial and included in the *Book of Reports and Memorials* or the *Convention Handbook*. If a proposed amendment revises the intended meaning of the proposed statement, it may be ruled by the president to be a substitute motion. If the convention adopts the substitute motion, the convention may determine that the reading at this time is the first reading of a revised statement, and no vote will be taken, but the motion will be continued to the next convention.
 - 3. To adopt the statement, the votes in favor of the adoption must be at least two-thirds of those cast on the question unless a different percentage has already been established at the time of the first reading. If the statement is now adopted, it becomes effective immediately, unless a different time has been stated in the resolution. If the approving votes are not sufficient to adopt the statement, the convention may refer it to the Doctrine Committee or the General Pastoral Conference or both.
- C. Only the synod in convention has the authority to decide the appropriate time for the final adoption of a doctrinal statement. It alone also retains the right to set aside the normal procedures here outlined.

CONVENTION COMMITTEES:

(2007 *Synod Report*, Resolution 2, p.117) These guidelines were referred to the Synod Review Committee for further study by the 2007 convention. Originally this matter was assigned to the committee by President Moldstad on July 18, 2006.

Discussion:

The amended guidelines will improve the work of the convention committees. While their work generally is of a public nature, care must be taken that there is no interference with the deliberations and judgment of those duly elected by the convention to conduct this part of the synod's business.

If the committee wishes to interview or receive presentations from officers of the synod or administrators of the standing board or committee, it may do so. These invited resource people and any other guests may not participate in any vote of the committee.

After determining its duties and responsibilities in general, the committee should conduct its business with three steps in mind: (1) It should review the report of the standing board or committee and make any recommendations based on the information presented. (2) It should consider whether there are any discrepancies in the report insofar as the duties of the standing board are concerned. (3) It may consider other suggestions for the standing board. While the committee may make recommendations for studies or research, it may not recommend any actions by the convention that would make changes in the board's duties or responsibilities under the synod's guidelines.

Recommendation:

The following amendments are recommended for approval:

CONVENTION GUIDELINES

ARTICLE I: CONVENTION COMMITTEES AND REPORTS

- A. The voting members of convention committees shall consist of clergymen, male teachers and male professors who are permanent members of the synod (*Handbook of the Evangelical Lutheran Synod*, Bylaws of the Constitution, Chapter II, Paragraph 2, p. 10), and of delegates who have been assigned to committees by the convention. Advisory members may also serve on convention committees (see Chapter IV, Paragraph 4, p. 11). Others may (1) attend the committee meetings if such attendance is approved by the committee, and, (2) with approval, enter into the discussion. Only those who have been elected to the convention committees by the convention shall have the right to vote during the committee deliberations. Committee members shall serve until the committee is dismissed unless a special convention is called. Normally, the delegates and committees of the previous regular convention shall serve at such special conventions (see Chapter IV, Paragraph 3, p.11).

Current paragraphs A. to C. will be changed to B. to D.

- ⌘ E. After Following ratification assignment by the convention, the convention committee members shall adjourn to the committee's assigned workplace under the direction of the temporary chairman, and shall elect a permanent chairman and a recording secretary.

1. The committee shall:

- a. Read Article I: F. of the Convention Guidelines so that it might fully understand its duties and responsibilities.
- b. Shall study the report carefully in view of Review the guidelines as they are printed in the *Handbook of the Evangelical Lutheran Synod* under which the standing board or committee is operating. (For example: The convention committee on Higher Education shall review all of the guidelines for Bethany Lutheran College and Bethany Lutheran Theological Seminary).

- c. Review the report(s) contained in the *Book of Reports and Memorials* and the *Convention Handbook* that are pertinent to its assignment. The committee may wish to schedule and interview invited resource people (for example, officers of the synod, of a permanent board or of an institution) to assist the committee in its assignment.
2. The primary work of the convention committee is to review and assess the work of the standing board or committee.
 - a. Prior to the convention, it is the responsibility of the committee members to review the report of the standing board(s) or committee(s) as contained in the *Book of Reports and Memorials* and the *Convention Handbook*. Following review and discussions, the committee should make recommendations based on the information presented.
 - b. The committee shall determine the resource people it wishes to invite (standing board members, officers, memorial sponsors, etc.).
 - c. The committee should consider whether there are any discrepancies in the report insofar as the duties of the standing board are concerned and, if necessary, so report.
 - d. The committee may consider other suggestions for the standing board and make recommendations for studies or research by the Synod Review Committee or another committee. It may recommend development of guideline changes that would be reviewed at a future convention.
3. Any recommendation concerning changes in the budget of a committee to be enacted at the current convention must be submitted to the convention Committee on Finance (see *Guidelines for the Planning and Coordinating Committee*, Article IV, B. 2. a., p. 30).
4. The guidelines in Article I, E are to be printed annually in the convention materials.

Current paragraph E. is changed to F.

FINAL APPROVAL OF THE SYNOD FOR ALL MEMBERSHIP CHANGES

(2007 *Synod Report*, Resolution, p.122) “Be it resolved that the subject of membership changes be referred to the Synod Review Committee.”

Discussion and Recommendation:

While additions to membership should be the responsibility of the convention, and removal from membership should be publicly acknowledged, removal from membership for disciplinary reasons should be handled with a much narrower focus. Thus guidelines for disciplining clergy and congregations, and an appeals process, have previously been approved by synod conventions. The following proposed guidelines for the further definition of membership are recommended for approval (see *Guidelines for Synodical Discipline and Appeals*) (p.44).

GUIDELINES FOR SYNODICAL MEMBERSHIP

The constitution of the Evangelical Lutheran Synod states “The synod consists of those congregations and individuals who subscribe to this constitution and have been accepted into membership” (Chapter II: Membership (p.9), see Bylaws Chapter II) (p.10).

ARTICLE I: ACCEPTANCE INTO MEMBERSHIP

All membership applications of pastors and congregations are expected to go before the synod in convention for final action. In the intervals between conventions, the synod president, in consultation with the vice president and/or the Doctrine Committee, may under special circumstances receive provisionally into membership congregations and pastors

(through colloquy or through transfer) in anticipation of ratification by the synod. The Synodical Membership Committee appointed and approved by each convention shall receive the required information/documents pertaining to membership applicants. On the morning of the second working day of convention week, the Synodical Membership Committee is expected to prepare appropriate resolutions for action by the convention.

ARTICLE II: REMOVAL FROM MEMBERSHIP

- A. Congregations or clergymen are removed from synodical membership when they resign from synodical membership or are expelled by action of the synod.
- B. Whenever a resignation or suspension occurs, this action will be reported in the president's annual report to the convention. Where a suspension is issued by the president, the convention committee on the President's Message and Report, which is the committee appointed by the synod vice president and secretary and approved by the convention, shall review the report.
- C. In the event that a suspended congregation and/or pastor chooses to appeal, the matter of the suspension shall not be reviewed by the synod in convention but only by the specially selected Commission on Appeals (see *Guidelines for Synodical Discipline and Appeals*) (p.44).

In studying this assignment, the Synod Review Committee also reviewed the Guidelines for Synodical Discipline and Appeals. The committee has discussed the concept of a permanent panel whose members would be considered for a commission on an appeal when there are appeals from synodical disciplinary actions; in contrast to the current process which is to have the convention elect a five-member commission from a list of nominees recommended by the Board of Trustees.

The committee is presenting for the synod's consideration the concept of a permanent eighteen-member panel from which five names would be drawn when a commission on an appeal is required. The name of the panel would be the Board of Appeals, and terms of office on the board would be for three years. The members of the board would be nominated by the synod's Committee on Nominations and elected by the convention as a part of the regular election process. When necessary, the Board of Trustees, by a blind draw, would select the names of three clergymen and two laymen from the Board of Appeals to serve as a Commission on an Appeal.

A provision is also introduced concerning the discipline of officers, and to make other adjustments to the Guidelines for Discipline and Appeals.

The following guideline amendments are recommended for convention consideration.

GUIDELINES FOR SYNODICAL DISCIPLINE AND APPEALS

Involuntary termination of membership in the synod is a serious matter which must be preceded by substantial deliberation. Rejection of the doctrinal standard of the synod and disavowal of the constitution and its bylaws that have been approved by the synod membership in convention are serious concerns. Prayerful advice, encouragement and admonition must be employed to open the hearts of all concerned. If the differences with the synod cannot be resolved, then termination of membership must be considered. But always the salvation of souls must be of central concern. If a member of the synod publicly disavows the doctrinal standard and the corresponding practice of the synod, he has, in effect, removed himself from membership in the synod, but the matter must be dealt with according to an orderly process.

In these guidelines, the synod, acting through its officers, may suspend a member (congregation or pastor) if, after due admonition, the member persists in teaching or acting contrary to the synod's confessional standard or persists without repentance in an immoral action or behavior.

In certain cases, a substantiated public immoral action may require immediate dismissal from permanent membership, even when repentance properly and thankfully enables the individual to retain communicant membership in a congregation. The public ministry is not to be blamed (1 Timothy 3:1ff.).

Until such time as a member is suspended, the member is considered to be a member in good standing. When a suspension has been announced, the member may either accept the suspension or appeal it. If the member does not appeal the suspension, then the member has been expelled from the synod and forfeits all rights and privileges of membership. Upon the expulsion being reported by the president to the synod in convention, the member is removed formally from membership in the synod.

If the member appeals the suspension, the matter enters the appeals process (which see), and while the appeal is being considered, the privileges of membership and church fellowship are held in abeyance. In the case of a pastor serving a congregation, the president in consultation with the vice president and the congregation(s) affected, shall determine whether or not it is proper for the pastor to continue serving his congregation while the appeal is in process. If the appeal fails, the suspension becomes expulsion, and when the findings of the commission on the appeal have been reported to the synod, the member is removed from membership.

ARTICLE V: GUIDELINES FOR APPEALS TO THE SYNOD

C. The appeal shall be addressed in writing to the secretary of the Evangelical Lutheran Synod's Board of Trustees, convention of the synod through its president. The convention shall then elect a commission to review the appeal:

(The following paragraph D. replaces the existing D.)

D. A Board of Appeals is hereby established and will be called upon to serve in those situations that are otherwise defined in these guidelines. Eleven clergymen and seven laymen will be elected to serve terms of three years. [To select the first members of the board, the Committee on Nominations will nominate a slate of seventeen clergymen and ten laymen. The convention will elect the eighteen members of the board. Of the men initially elected, six will serve for one year, six will serve for two years and six will serve for three years. After the first year the bracketed material will be deleted.] Each year the Committee on Nominations will nominate twelve men for the board (see Convention Guidelines, Article VIII, B. 1, p. 42), keeping in mind the described balance of clergymen and laymen that are required on the full board. Six will be elected. Members may not serve more than two consecutive terms. Those elected to the Board of Appeals may serve in other synod positions except as a synodical officer or as a member of the Board of Trustees. A Commission on an Appeal would be drawn only when there would be a specific need. (As a body, the Board of Appeals will not meet.)

E. At a time when it is necessary to employ a specific Commission on an Appeal, the appellant as well as the Board of Trustees shall each have the right to remove the name of one person from the Board of Appeals before the Commission on the Appeal is selected.

~~E.D.~~ The Commission on the Appeal shall be selected by a blind draw conducted by the Board of Trustees by ballot from a slate of nominees submitted by the Board of Trustees and ratified by the convention. In the situation wherein the president has suspended the appealing party, the president and vice president shall absent themselves from the meeting room when the commission members are being selected slate is being prepared. The secretary—unless he is a party to the dispute, in which case the Board of Trustees shall select another member—shall chair the board while it goes about selecting the commission members from the standing slate. The board shall nominate eight (8) clergymen and six (6) laymen. If the slate is not ratified by the convention, the Board of Trustees shall prepare another slate and submit it to the convention. From the approved

~~state the convention shall elect~~ draw the names of three (3) clergymen and two (2) laymen ~~to who will serve as~~ the commission on the appeal. No member of the commission shall be a party involved in the case. Anyone who may have a conflict of interest, or who has made public statements regarding the issue, or has taken a public position on the issue should be recused by himself or by the Board of Trustees. The president of the synod shall NOT be an advisory member of the commission on the appeal. The commission shall organize itself by electing a chairman and secretary and shall proceed in a timely fashion.

Current E. and F. are changed to G. and H.

Should the convention approve the concept of the Board of Appeals, there are amendments to other articles of the guidelines that are necessary:

ARTICLE I: GENERAL CASES

- G. The suspended party has the right to appeal the decision. This appeal shall be addressed to the Board of Trustees convention through its secretary president. An appeal must be received by the secretary within sixty days of the date of suspension. (see Article V.)

ARTICLE II: HOME MISSIONS

- F. The suspended party has the right to appeal the decision. This appeal shall be addressed to the Board of Trustees convention through its secretary president. In the case of a congregation, the same procedure shall be followed. An appeal must be received by the secretary within sixty days of the date of suspension. (see Article V.)

ARTICLE III: FOREIGN MISSIONS

- D. The suspended party has the right to appeal the decision. This appeal shall be addressed to the Board of Trustees convention through its secretary president. In the case of a congregation, the same procedure shall be followed. An appeal must be received by the secretary within sixty days of the date of suspension. (See Article V.)

ARTICLE IV: SYNODICAL EDUCATIONAL INSTITUTIONS

- D. The suspended party has the right to appeal the decision of the synodical president. This appeal shall be addressed to the Board of Trustees convention through the its secretary president of the synod. An appeal must be received by the secretary within sixty days of the date of suspension. (See Article V.)

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: Procedures for adopting doctrinal statements

WHEREAS, At the 2006 convention there were three memorials regarding the adoption of doctrinal statements which were referred to the Synod Review Committee, and,
WHEREAS, The proposed guidelines were referred back to the Synod Review Committee at the 2007 synod convention (2007 *Synod Report*, Resolution 1, p. 117), and,
WHEREAS, The new guidelines reflect the concerns raised in 2007, therefore,

BE IT RESOLVED, That the guidelines for adopting doctrinal statements themselves be adopted.

Resolution 2: Convention Committees

WHEREAS, The 2007 synod convention asked the Synod Review Committee to study further the procedures for convention committees (2007 *Synod Report*, Resolution p. 117), and, WHEREAS, The Synod Review Committee has proposed changes in the guidelines for Convention Committees that will enable them to perform their work more comprehensively and with better information, therefore,

BE IT RESOLVED, That the proposed amendments be adopted.

BE IT RESOLVED, That to allow the extra time needed for the committees' work under these guidelines, the synod's president and secretary be encouraged to arrange the agenda so that committee meetings begin immediately after lunch time on the first day.

Resolution 3: Synodical Membership

WHEREAS, The synod referred the subject of synodical membership changes to the Synod Review Committee (2007 *Synod Report*, p. 122), and,

WHEREAS, There was further need for the definition of "membership," therefore,

BE IT RESOLVED, That the proposed guidelines for membership (Articles I & II) be adopted.

Resolution 4: Synodical Discipline and Appeals

WHEREAS, The Synod Review Committee had been charged by the synod (2007 *Synod Report*, p. 119) to "review and revise" the guidelines for synodical discipline and appeals, and,

WHEREAS, The suggested guidelines present a fair and equitable way to hear appeals, therefore,

BE IT RESOLVED, That the proposed revision be adopted.

Resolution 5: Date of the 2009 ELS Synod Convention

BE IT RESOLVED, That the 2009 Convention of the Evangelical Lutheran Synod be held June 21-25, 2009, on the campus of Bethany Lutheran College.

PRESIDENT'S MESSAGE AND REPORT

ACTION OF THE SYNOD

Resolution 1

WHEREAS, The committee reviewed the activities of the president in regard to his participation in and reporting of ordinations and installations, dedications, visits to conferences and congregations, teaching in Ukraine, and other synodical activities, and,

WHEREAS, The committee reviewed the reports of dedications, anniversaries and anniversaries of ordination, and,

WHEREAS, The committee noted the resignations and retirements of a number of pastors and members of synodical boards, therefore,

BE IT RESOLVED, That the *President's Message and Report* be accepted and printed in the 2008 *Synod Report*.

Resolution 2

WHEREAS, We note with sadness the passing of Mrs. Jean Goebel, and,

WHEREAS, Mrs. Goebel served with her husband for many years as editor and publisher of *Mission News*, therefore,

BE IT RESOLVED, We join with President Moldstad in giving thanks to God for Jean's faithful service to our synod.

*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 15, 2008, as well as the Monday morning and afternoon business sessions, June 16, 2008, and found them to be correct, therefore,

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 morning and afternoon business sessions, June 17, 2008, and found them to be correct, therefore,

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 morning and afternoon business sessions, June 18, 2008, and found them to be correct, therefore,

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 19, 2008, morning and afternoon sessions.

*PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD*

Resolution 1

WHEREAS, Conference minutes and papers from pastors' conferences in circuits 1, 7 and 9, as well as reports from circuits 3, 4, 5 and 6 have been submitted and reviewed, and,

WHEREAS, These papers and reports do reflect a continual interest by our pastors in fostering spiritual growth and theological studies, and,

WHEREAS, Such conferences serve to promote spiritual growth and Christian fellowship among the brethren, therefore,

A. BE IT RESOLVED, That we thank the above named circuits for their courtesy in submitting this material, and,

B. BE IT RESOLVED, That we commend the circuits who take seriously the importance of circuit conferences, and,

C. BE IT RESOLVED, That we encourage attendance at such conferences by all of our pastors for their mutual edification.

Resolution 2

WHEREAS, It appears that some circuit secretaries are unaware of our synod's practice of submitting conference minutes and papers for review by the convention floor committee, therefore,

BE IT RESOLVED, That we urge the Circuit Visitors to remind their respective circuit secretaries of this practice.

RESOLUTIONS

ACTION OF THE SYNOD

Resolution 1

- A. BE IT RESOLVED, That letters of congratulations be sent to each of the following pastors on the occasion of the joint celebration of their ordination to the pastoral office at this convention: the Rev. Frederick Schmugge, 60 years; Rev. George Orvick, 55 years; Rev. Wilhelm Petersen, 55 years; Rev. Norman Madson, 50 years; Rev. Karl Anderson, 25 years; Rev. Martin Doepel, 25 years; Rev. James Krikava, 25 years; Rev. Bruce Leonatti, 25 years; Rev. Jeff Londgren, 25 years; Rev. Homer Mosley, Jr., 25 years; Rev. Glenn Obenberger, 25 years; and Rev. William Stehr, 25 years, and,
- B. BE IT RESOLVED, That letters of condolence be sent to the spouse and/or families of each of the following pastors or pastors' wives, whose souls were translated into the kingdom of heaven during the past year: Mrs. June O. Merseeth, Rev. Arnold V. Kuster, Rev. Juul B. Madson, Mrs. Lois Halvorson, and Mrs. Martha Harstad, and,
- C. BE IT RESOLVED, That letters acknowledging receipt of greetings to the 91st Annual Convention of the Evangelical Lutheran Synod be sent to the following: Rev. Mark Grubbs, Rev. Gundars Bakulis, and Rev. David Lillegard.

MEMORIALS

Subject: Synod Convention and General Pastoral Conference

WHEREAS, Each Synod Convention and General Pastoral Conference is a costly undertaking, and,

WHEREAS, The ELS and its congregations have limited funds to support the administration of word and sacrament at home and abroad, and,

WHEREAS, Smaller congregations (especially those farther away from Minnesota) find it difficult to attend, therefore,

BE IT RESOLVED, That the ELS consider holding synod conventions and general pastoral conferences on alternating years.

*Immanuel Lutheran Church
Audubon, Minnesota*

ACTION OF THE SYNOD

Synod Convention and General Pastoral Conference

BE IT RESOLVED, That the memorial concerning alternating the Synod Convention and General Pastoral Conference on an every-other-year basis be declined.

Subject: Metropolitan Missions

WHEREAS, The Lord says in Matthew 28:19–20 “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them...”, and,

WHEREAS, Eight of the ten largest east coast cities in the USA have two or less ELS or WELS churches within thirty miles, and

WHEREAS, These cities (New York, NY, Philadelphia, PA, Jacksonville, FL, Baltimore, MD, Charlotte, NC, Boston, MA, Virginia Beach, VA, and Miami, FL) comprise approximately 13 million souls (according to 2000 census data), and,

WHEREAS, The Lord says in Matthew 9:37-38 “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field,” therefore,

A. BE IT RESOLVED, That the ELS develop a mission plan for ministering to the souls in metropolitan areas and report to the 2009 convention, and,

B. BE IT RESOLVED, That the ELS board for home missions start 1 new metropolitan mission per year starting in 2010.

*Faith Lutheran Church
Oregon, Wisconsin*

ACTION OF THE SYNOD

Metropolitan Missions Memorial

WHEREAS, The Lord says in Matthew 28:19-20: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things whatsoever I have commanded you”, and,

WHEREAS, Eight of the largest cities in the USA have two or fewer ELS or WELS churches within thirty miles, and these cities (New York, NY; Philadelphia, PA; Jacksonville, FL; Baltimore, MD; Charlotte, NC; Boston, MA; Virginia Beach, VA; and Miami, FL) comprise many millions of souls, and,

WHEREAS, The Lord says in Matthew 9:37-38 “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field,” and,

WHEREAS, There may be non-traditional possibilities for funding and evangelism that have not yet been considered, therefore,

BE IT RESOLVED, That the Board for Home Missions explore the opportunities for ministering to the many souls in such metropolitan areas and report to the 2009 convention.

Subject: Commission on Church and State

OVERVIEW

Recent trends in American and international law have impeded and may soon further impede the mission of the church, particularly with respect to the church’s proclamation of God’s moral law. It is recommended that the Evangelical Lutheran Synod establish a Commission on Church and State to study this situation and recommend courses of action in anticipation of further restrictions upon the work of the church that may be imposed by various levels of civil government.

BACKGROUND INFORMATION

Confessional Lutherans in America have long treasured religious liberty, both for themselves and for other religious groups. The Reformation heritage of the “Two Kingdoms” doctrine instilled in our spiritual forefathers an appreciation for a state that maintains a well ordered society in which the church is free to proclaim God’s Word. The founders of the Lutheran Church–Missouri Synod fled from the rationalism associated with the Prussian Union’s state church, hoping to find in America the religious liberty necessary for practicing a purer

Lutheranism.² When the Wisconsin legislature outlawed German-Lutheran schools in 1889, forcing immigrant parents to enroll their children in public schools, the Missouri, Wisconsin, and Norwegian Synods formally called for the law's repeal, since it violated parents' freedom of conscience.³ Members of the Evangelical Lutheran Synod for similar reasons supported the U.S. Supreme Court's 1962 ruling that prayer should not be required in public schools.⁴

While celebrating American freedoms, Confessional Lutherans also have recognized the necessity of a moral compass in society. Members of the ELS have lamented, for example, the decline of natural law morality amid the rise of evolutionism and postmodernism in the public square.⁵ More specifically, after the U.S. Supreme Court's 1973 ruling that a woman's Fourteenth Amendment guarantee to "liberty" includes the right to abort her child, the ELS, like the WELS and LC-MS, passed a resolution identifying abortion as immoral and urging congregations to be effective witnesses concerning this issue.⁶ After the Massachusetts Supreme Judicial Court ruled in favor of homosexual "marriages" in 2004, the ELS similarly reaffirmed its commitment to nurturing its members and reaching out to others with proper applications of Law and Gospel.⁷

Religious groups that share the ELS's commitment to Biblical morality have increasingly suffered both public ridicule and legal challenges. In Minnesota, for example, a Methodist congregation and a Lutheran high school, which each fired a pastor for impenitently practicing homosexuality, faced anti-discrimination lawsuits in both district and appellate courts.⁸ Although both layers of the judiciary found in their favor, defendants in other jurisdictions have been less successful—resulting in employment terminations, broadcast license denials, jail sentences, and other penalties for persons who sought to uphold in public what natural law and Biblical morality teach concerning human sexuality.⁹ A group of Roman Catholic charities,

2 Walter O. Forster, *Zion on the Mississippi: The Settlement of the Saxon Lutherans in Missouri, 1839-1841* (St. Louis: Concordia Publishing House, 1953), chaps. 1-3.

3 Carl S. Meyer, ed., *Moving Frontiers: Readings in the History of the Lutheran Church—Missouri Synod* (St. Louis: Concordia Publishing House, 1964), 372-73; E. Clifford Nelson, ed., *The Lutherans in North America*, rev. ed. (Philadelphia: Fortress Press, 1980), 297; Joel B. Schroeder, "Wisconsin Synod: Right or Wrong in Handling the Bennett Law?," Senior Church History Paper, Wisconsin Lutheran Seminary, Mequon, WI, 27 Feb. 1976, www.wlssays.net; Wilbert Gawrisc, "The Separation of Church and State as It Relates to Our Parochial Schools," n.d., www.wlssays.net.

4 G. Reichwald, "A Prayer Goes to Court," *Lutheran Sentinel*, 11 Jan. 1962, 9; B. W. Teigen, "Our Educational Dilemma," *Lutheran Sentinel*, 13 Sept. 1962, 260-61; P. Ylvisaker, "This Has to Do with Our Religious Liberty," *Lutheran Sentinel*, 28 Feb. 1963, 50.

5 For example, David Thompson, "Seek Peace in the Land: Living in and Understanding Our 'Babylon,'" essay for the 2004 ELS Convention, in *Synod Report* (2004), 38-62; Ed Bryant, "For You and Your Children," essay for the 2006 ELS Convention, in *Synod Report* (2006), 40-80, www.lsaels.org/essay.htm; Ryan C. MacPherson, "Training Children As They Should Go?: Evaluating Government Education Standards That May Impact Lutheran Elementary Schools," review essay of *Fed Ed: The New Federal Curriculum and America's Schools: The Battleground for Freedom*, by Allen Quist, *Lutheran Synod Quarterly* 47, no. 1 (March 2007): 106-27.

6 *Roe v. Wade*, 410 U.S. 113 (1973); "ELS Statement on Abortion" (1978), www.blts.edu/essays/abortion.htm.

7 *Goodridge v. Dept. of Public Health*, 440 Mass. 309 (2004); "ELS Statement on Marriage" (2004), www.blts.edu/essays/marriage.htm.

8 *Randall M. Egan v. Hamline United Methodist Church*, 679 N.W. 2d 350 (Minn. App. Ct. 2004); *Doe v. Luther High School of Greater Minneapolis and Lutheran Church Missouri Synod*, 702 N.W.2d 322 (Minn. App. Ct. 2005).

9 The Canadian Supreme Court upheld the suspension of British Columbian high school counselor Chris Kempling, a Catholic who spoke against the school's sexuality education program (which included the distribution of newspapers advertising gay bath houses and masturbation clubs). Canadian authorities have censored the radio programs of Dr. Laura Schlessinger (an American Jew who promotes natural law morality) and Dr. James Dobson (an American Christian associated with

meanwhile, lost their appeal in a health insurance case, resulting in a court order to violate their own doctrinal statements by providing coverage to their employees for contraceptive services.¹⁰

Closer to the ELS's own constituency, California Lutheran High School (WELS) presently is enduring anti-discrimination lawsuits for its practice of hiring only men to teach religion courses and for expelling students who would not repent of the sin of lesbianism. The plaintiffs argue that California's Unruh Civil Rights Act does not provide a religious exemption for organizations such as CLHS, whereas the high school insists upon its First Amendment right to religious liberty.¹¹

Although the Minnesota Human Rights Act permits religious organizations to discriminate on the basis of "sexual orientation," a parallel exemption concerning "gender" discrimination is not provided (except for all-male or all-female schools).¹² Thus, if a professor at Bethany Lutheran College were to deny a female student's request for a letter of recommendation to be admitted into a pastoral seminary program because the professor maintains the ELS position

Focus on the Family). Canadian law ostensibly allows exceptions for communication that is private rather than public (and yet an interpersonal letter becomes subject to the law if the recipient makes it public; a church, arguably, is a facility serving the public, too), communication that is religiously based (and yet the courts weigh this against the right of homosexuals to have a positive self-esteem, tending to favor homosexuals' psychological rights over natural law advocates' free speech and religious liberty rights), or communication that is true (and yet Kempling was found guilty, despite his citation of numerous scientific authorities identifying the risks of homosexual behavior).

Not only do Canadian laws, and the court decisions that interpret them, prohibit speech that criticizes homosexuality; they also require speech that advocates homosexuality. For example, an Ontario print shop owner was found guilty for refusing to print letterhead for a homosexual rights organization (even though he demonstrated that he discriminates only against homosexual *advocacy*, not against homosexual *persons*: for example, he accepts other clients who are homosexual so long as the documents they want printed do not advocate homosexuality). Similarly, the Canadian government requires cable TV providers to include a pro-homosexual station (PrideVision TV) in their Category 1 offerings, which all cable subscribers automatically receive; inconsistently, the Canadian government refused to license Christian Crossroads TV in 1997 and Eternal World (Catholic) TV in 2000—the same year PrideVision was placed in Category 1.

In one Canadian case, a court found a person guilty of violating a crime that the legislature has not even identified, that is, the particular written law did not include the phrase "sexual orientation," but the court insisted that the law should have included it, and thus the law is enforceable as if it had included that category for special protection.

Although Canada has the strictest limitations on free speech concerning homosexuality, laws limiting speech that would be critical of homosexuality have been enacted in numerous other nations, including Sweden (resulting in a Christian pastor being jailed), Norway, Belgium, Denmark, the Netherlands, Spain, Ireland, Great Britain, Australia, New Zealand, and South Africa.

See Hans C. Clausen, "The 'Privilege of Speech' in a 'Pleasant Authoritarian Country': How Canada's Judiciary Allowed Laws Proscribing Discourse Critical of Homosexuality to Trump Free Speech and Religious Liberty," *Vanderbilt Journal of Transnational Law* 38 (2005): 443–504.

10 *Catholic Charities of the Diocese of Albany, et al., v. Gregory V. Serio*, 127 NY Int. (2006).

11 The anti-discrimination law in California Civil Code, Section 51(b), explicitly applies to "all business establishments of any kind whatsoever," hence arguably also to private schools since they charge tuition (www.leginfo.ca.gov). See also Associated Press, "Teens Suspected of Being Lesbians Sue School," 29 Dec. 2005, www.msnbc.msn.com; Associated Press, "Suspected Lesbian Students Sue Christian School for Expulsion," 29 Dec. 2005, www.foxnews.com; Jennifer Kabbany, "State Officials Watching Lawsuit against Christian School," *North County Times*, 2 Jan. 2006, www.nctimes.com; Jennifer Kabbany, "Judge Rules in Favor of Students," *North County Times*, 27 Mar. 2006, www.nctimes.com; Brad Greenberg, "Wrongful Love," *Christianity Today*, Sept. 2006, www.christianitytoday.com; Jennifer Kabbany, "Gender Bias Claim May Be Added to Lawsuit against California Lutheran High School," *North County Times*, 11 Dec. 2006, www.nctimes.com.

12 Minnesota Statutes (2006), 363A.23 and 363A.26, www.revisor.leg.state.mn.us.

that Scripture restricts the pastoral office to males, both the professor and the college would be at risk for litigation.

Recently proposed standards for sex education pose similar challenges to synodical constituents. Bills introduced in the spring of 2007 in both Minnesota and California would require health class teachers to affirm homosexuality as benign and forbid them from mentioning medical data indicating the severe physiological, immunological, and epidemiological risks that homosexual behavior involves.¹³ Although the synod's Lutheran elementary schools would be exempt from such standards, which apply only to public schools, Bethany Lutheran College may someday face the decision of either compromising its values or else discontinuing its certification programs for state licensure in elementary and secondary education.¹⁴

More broadly, trends in "hate crimes" legislation, both in America and internationally, may someday make it illegal for persons or institutions affiliated with the synod to publicly identify particular behaviors or lifestyles as sinful.¹⁵ This is especially true regarding homosexuality, which should be of immediate concern to the synod given that Bethany Lutheran College was specifically targeted by a homosexual advocacy group, Soulforce, in April 2007.¹⁶

PROPOSED RESOLUTION

WHEREAS, God gives His people the Fourth Petition blessing of "good government" especially for the purpose of providing a peaceful environment in which the church may proclaim the Law and Gospel for the repentance and salvation of all people (1 Tm 2:1–4), and,

WHEREAS, At times, governments abuse their God-given authority in such a way as to impede the church's efforts to fulfill its mission of proclaiming the Law and Gospel for the repentance and forgiveness of sinners (See "Background Information" for recent historical examples.), and,

WHEREAS, Even when it remains technically legal for pastors, teachers, and parents to speak accurately from God's Word concerning socially contested issues (such as abortion, homosexuality, and the distinct roles of men and women in the home and church), the fear of social stigmatization or of potential legal consequences is leading to a hesitancy to do so, which in turn will result in a younger generation coming of age without having heard the full counsel of God's Word, and,

WHEREAS, The Bible includes examples of God's people making use of their legal rights in order to protect their religious liberties, both for their own sake and for the sake of generations to come (Ex 5:1; Est 5–8; Ac 25:11), and,

WHEREAS, Synodical institutions, including both congregations and schools, have the legal right to engage in political lobbying at a limited level while maintaining their 501(c)3 tax-exempt status¹⁷, and,

WHEREAS, Although Bethany Lutheran College annually sponsors student lobbying activities at the Minnesota Legislature concerning state financial aid, the college has hesitated to do similarly regarding religious issues until receiving clear direction from the synod, and,

13 Minnesota SF 588 (2007), www.senate.mn; California SB 777 (2007), www.leginfo.ca.gov.

14 Prof. Silas Born, Chair of Bethany's Elementary Education Dept., emailed Lutheran school principals in the spring of 2007 to alert them of "hate crimes" legislation that may someday attempt to limit even what private school teachers are permitted to teach.

15 Erik W. Stanley and Mathew D. Staver, "The Impact of Hate Crimes Laws upon Religious Organizations and Clergy," Liberty Counsel memorandum, 2005, www.lc.org. Liberty Counsel is a "nationwide public interest religious civil liberties law firm," with offices in Maitland, FL, and Lynchburg, VA.

16 www.soulforce.org/equalityride. Pertinent news reports, editorials, and other documents have been filed in the Synod Archives.

17 IRS, *Tax Guide for Churches and Religious Organizations* (Sept. 2006), 5–6, www.irs.gov.

WHEREAS, The Bible includes examples of God's people rightfully disobeying the government when the government wrongfully limits their religious liberty (Ex 1:17; Dan 3; Dan 6; Ac 5:29), and,

WHEREAS, It would be preferable to avoid the necessity of conscientious civil disobedience by lawfully calling upon legislatures to repeal any existing laws, or to reject any proposed laws, which infringe upon the ministry of the church, and,

WHEREAS, The delicate relationship between church and state has far-reaching ramifications for the synod's work of evangelistic outreach, especially since the synod's Board for Evangelism recently has been reviewing several outreach training programs, one of which advocates personally confronting strangers with the Law (in preparation for the Gospel), a practice that could risk prosecution for "assault" or related offenses if the evangelist addresses those sins for which some jurisdictions afford "hate crimes" protection against "psychological harm," therefore,

A. BE IT RESOLVED, That the ELS affirm its appreciation for God's blessing of good government, especially with respect to the natural law foundation of American government and its historic protections of free speech and religious liberty, and,

B. BE IT RESOLVED, That the synod encourage prayers beseeching God to restore and preserve this blessing of good government, through His providential guidance of the electorate, civil authorities, and politically influential individuals and groups, as well as through His blessings upon the synod and its constituent institutions, and,

C. BE IT RESOLVED, That the synod encourage Bethany Lutheran College to provide its students with timely information and sound analysis of the status of free speech and religious liberty in the U.S. through pertinent courses and other educational opportunities, such as guest speakers and internship arrangements, and,

D. BE IT RESOLVED, That the synod establish a Commission on Church and State, which shall have the responsibility to:

a. research recent, pending, and projected government policies that potentially or actually interfere with the synod's mission, such as by abridging free speech or religious liberty;

b. disseminate pertinent information to pastors and lay leaders throughout the synod;

c. recommend to the synod and its constituent institutions suitable courses of action, including parish education concerning political matters pertinent to the church, political lobbying (insofar as this may be both biblically and legally permissible), and other proactive strategies that may prevent or delay circumstances from arising that would necessitate civil disobedience;

d. seek to accomplish these goals in cooperation with pertinent agencies of the WELS; and,

e. report its activities annually to the Synod Convention, and,

E. BE IT RESOLVED, That the Commission's expenses for 2008-2009 shall be funded by the Office of the President under the General Synod Fund, allocating \$5,000 for travel, communication, and other related costs.

*Peace Lutheran Church, North Mankato, Minnesota
Mt. Olive Lutheran Church, Mankato, Minnesota
St. Timothy Lutheran Church, Lombard, Illinois*

Addendum to the Memorial re: Commission on Church and State

Some voters expressed concern that the synod should avoid political entanglement and that the commission, if established, should keep its work narrowly focused on preserving religious

liberty for the synod. Therefore, we would prefer that the commission, if established, be called a Religious Liberty Commission rather than a Commission on Church and State.

Peace Lutheran Church, North Mankato, Minnesota

ACTION OF THE SYNOD

Commission on Church and State

WHEREAS, The memorial and its addendum address issues of great concern to our Evangelical Lutheran Synod and Bethany Lutheran College (e.g. the rights of free speech, assembly, religion, etc.), and,

WHEREAS, The creation of a “Commission on Church and State” would involve overlapping areas of concern of the Doctrine Committee, and,

WHEREAS, This adds another entity to the synodical structure, therefore,

BE IT RESOLVED, That these be referred to both the Doctrine Committee and the Synod Review Committee for study and possible recommendations to the 2009 convention.



FINANCIAL STATEMENTS

EVANGELICAL LUTHERAN SYNOD
FINANCIAL STATEMENTS AND
SUPPLEMENTARY INFORMATION
DECEMBER 31, 2007

**Evangelical Lutheran Synod
6 Browns Court
Mankato, MN 56001**

May 25, 2008

LarsonAllen LLP
101 North Second Street, Suite 200
PO Box 3187
Mankato, MN 56002-3187

Ladies and Gentlemen:

We are providing this letter in connection with your review of the Statements of Financial Position, Statement of Activities and Cash Flows of Evangelical Lutheran Synod as of December 31, 2007 for the year 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 generally accepted accounting principles. We confirm that we are responsible for the fair presentation in the financial statements of financial position, changes in net assets, and cash flows in conformity with generally accepted accounting principles.

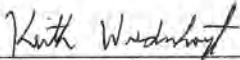
Certain representations in this letter are described as being limited to matters that are material. Items are considered material, regardless of size, if they involve an omission or misstatement of accounting information that, in the light of surrounding circumstances, makes it probable that the judgment of a reasonable person relying on the information would be changed or influenced by the omission or misstatement.

We confirm, to the best of our knowledge and belief, as of May 25, 2008, the following representations made to you during your review(s).

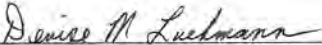
1. The financial statements referred to above are fairly presented in conformity with generally accepted accounting principles.
2. We have made available to you all:
 - a. Financial records and related data.
 - b. Minutes of the meetings of trustees, board of directors, and committees of directors (or similar bodies, as applicable), or summaries of actions of recent meetings for which minutes have not yet been prepared.
3. There have been no communications from regulatory agencies concerning noncompliance with, or deficiencies in, financial reporting practices.
4. There are no material transactions that have not been properly reflected in the accounting records underlying the financial statements.
5. We acknowledge our responsibility to prevent and detect fraud.

6. We have no knowledge of any fraud or suspected fraud affecting the Organization involving management or others where the fraud could have a material effect on the financial statements, including any communications from employees, former employees, or others.
7. We have no plans or intentions that may materially affect the carrying value or classification of assets, liabilities, or net asset balances.
8. 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. Pending or threatened litigation, claims, or assessments or unasserted claims or assessments that are required to be disclosed in the financial statements in accordance with Statement of Financial Accounting Standards No. 5, and we have not consulted a lawyer concerning litigation, claims, or assessments.
 - c. Other material liabilities or gain or loss contingencies that are required to be accrued or disclosed.
9. The Organization has satisfactory title of all owned assets, and there are no liens or encumbrances on such assets nor has any asset been pledged.
10. There are no designations of net assets that were not properly authorized and approved or reclassifications of net assets that have not been properly reflected in the financial statements.
11. We have complied with all restrictions on resources (including donor restrictions) and all aspects of contractual and grant agreements that would have a material effect on the financial statements in the event of noncompliance. This includes complying with donor requirements to maintain a specific asset composition necessary to satisfy their restrictions.
12. The following have been properly recorded or disclosed in the financial statements:
 - a. Related party transactions including sales, purchases, loans, transfers, leasing arrangements, and guarantees, and amounts receivable from or payable to related parties.
 - b. Guarantees, whether written or oral, under which the organization is contingently liable.
13. 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 Organization vulnerable to the risk of a near-term severe impact that have not been properly disclosed in the financial statements.

14. No events have occurred subsequent to the statement of financial position date and through the date of this letter that would require adjustment to or disclosure in the aforementioned financial statements.
15. We have responded fully and truthfully to all inquiries made to us by you during your review.
16. As part of your review engagement, you prepared the draft financial statements and related notes from the trial balance. We have reviewed and approved those financial statements and related notes.
17. We understand that as part of your review engagement, you prepared the adjusting journal entries necessary to convert our cash basis records to the accrual basis of accounting and acknowledge that we have reviewed and approved those entries.
18. We have reviewed adjusting journal entries you have proposed and understand the nature of the changes and their impact on the financial statements. We are in agreement with the adjusting journal entries you have recommended, and they have been posted to the Organization's accounts.
19. We have evaluated the adequacy and results of the depreciation services performed and accept responsibility for the results. We have determined the method and rate of depreciation and salvage value of the assets.



Keith Wiederhoeft, Business Administrator/Treasurer



Denise Luehmann, Financial Assistant

EVANGELICAL LUTHERAN SYNOD
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DECEMBER 31, 2007

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ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying statement of financial position of Evangelical Lutheran Synod as of December 31, 2007, and the related statement of activities and cash flows for the year then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the management of Evangelical Lutheran Synod.

A review consists principally of inquiries of 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 to accounting principles generally accepted in the United States of America. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

Our review was made for the purpose of expressing limited assurance that there are no material modifications that should be made to the financial statements in order for them to be in conformity with generally accepted accounting principles. The information included in the accompanying combining schedule of financial position is presented only for supplementary analysis purposes. Such information has not been subjected to the inquiry and analytical procedures applied in the review of the basic financial statements, but were compiled from information that is the representation of management, without audit or review. Accordingly, we do not express an opinion or any other form of assurance on the supplementary information.

A handwritten signature in dark ink, appearing to read "Larson Allen LLP", is positioned above the company name.

LarsonAllen LLP

Austin, Minnesota
May 25, 2008



LarsonAllen LLP is a member of Nexia International, a worldwide network of independent accounting and consulting firms.

**EVANGELICAL LUTHERAN SYNOD
STATEMENT OF FINANCIAL POSITION
DECEMBER 31, 2007
(SEE ACCOUNTANTS' REVIEW REPORT)**

ASSETS	
Cash and Cash Equivalents	\$ 200
Accounts Receivable	138,121
Interest Receivable	4,825
Inventory of Publications	89,718
Prepaid Expenses	375,067
Loans Receivable	1,064,391
Investments	17,315,024
Property, Plant, and Equipment, Net	<u>1,397,044</u>
Total Assets	<u>\$ 20,384,390</u>
LIABILITIES AND NET ASSETS	
LIABILITIES	
Accounts Payable	\$ 60,951
Interest Payable	4,127
Other Liabilities	3,934
Notes Payable	556,545
Annuities Payable	529,564
Agency Obligations	1,165,783
Mortgages Payable	<u>58,745</u>
Total Liabilities	<u>2,377,649</u>
NET ASSETS	
Unrestricted	
Designated	2,214,872
Undesignated	<u>2,917,303</u>
Temporarily Restricted	5,132,275
Permanently Restricted	8,278,342
Total Net Assets	<u>4,596,124</u>
Total Liabilities and Net Assets	<u>\$ 20,384,390</u>

See accompanying Notes to Financial Statements.

**EVANGELICAL LUTHERAN SYNOD
STATEMENT OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2007
(SEE ACCOUNTANTS' REVIEW REPORT)**

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES, GAINS, AND OTHER SUPPORT				
Contributions:				
Congregations/Organizations/Individuals	\$ 729,178	\$ 183,492	\$ 100,000	\$ 1,012,670
Estate, Trusts, and Memorials	133,876	-	-	133,876
Thrivent	34,000	18,500	-	52,500
Helping Hands	316,656	-	-	316,656
Schwan Funds	1,509,799	58,668	-	1,568,467
Others	20,183	-	-	20,183
Interest	18,242	74,907	-	93,149
Investment Income	107,050	430,076	-	537,126
Publications	23,948	-	-	23,948
Registration Fees	34,330	-	-	34,330
Subscriptions	53,192	-	-	53,192
Realized and Unrealized Gains (Losses) on Long-Term Investments	107,895	505,586	-	613,481
Net Assets Released from Restrictions	990,037	(990,037)	-	-
Total Revenues, Gains and Other Support	4,078,386	281,192	100,000	4,459,578
EXPENSES				
Bethany Lutheran College	265,701	-	-	265,701
Bethany Lutheran Theological Seminary	62,974	-	-	62,974
Christian Services	98,870	-	-	98,870
Church Extension	59,573	-	-	59,573
Education and Youth	63,311	-	-	63,311
Evangelism	35,876	-	-	35,876
Foreign Missions	1,121,975	-	-	1,121,975
Home Missions	636,665	-	-	636,665
Publications	92,555	-	-	92,555
Synod Fund	578,398	-	-	578,398
Other Programs and Costs	348,540	-	-	348,540
Depreciation	10,055	-	-	10,055
Total Expenses	3,374,493	-	-	3,374,493
INCREASE IN NET ASSETS	703,893	281,192	100,000	1,085,085
Net Assets - Beginning	4,428,382	7,987,150	4,496,124	16,921,656
NET ASSETS - ENDING	<u>\$ 5,132,275</u>	<u>\$ 8,278,342</u>	<u>\$ 4,596,124</u>	<u>\$ 18,006,741</u>

See accompanying Notes to Financial Statements.

**EVANGELICAL LUTHERAN SYNOD
STATEMENT OF CASH FLOWS
YEAR ENDED DECEMBER 31, 2007
(SEE ACCOUNTANTS' REVIEW REPORT)**

CASH AND CASH EQUIVALENT FLOWS FROM OPERATING ACTIVITIES	
Increase In Net Assets	\$ 1,085,085
Adjustments to Reconcile Increase in Net Assets to Net Cash Provided by Operating Activities:	
Depreciation	10,055
Amortization of Discount on Charitable Gift Annuities	19,098
Realized and Unrealized (Gains) Losses on Investments	(613,481)
(Increase) Decrease in:	
Accounts Receivable	5,498
Inventory of Publications	(22,242)
Prepaid Expenses	16,962
Increase (Decrease) in:	
Accounts Payable	(8,275)
Interest Payable	(502)
Deferred Revenue	(150,000)
Other Liabilities	(2,089)
Net Cash and Cash Equivalents Provided by Operating Activities	<u>340,129</u>
CASH AND CASH EQUIVALENT FLOWS FROM INVESTING ACTIVITIES	
Proceeds from Investments	555,000
Purchases of Investments	(2,480,907)
Loans to Congregations	(542,470)
Payments on Loans Receivable	655,180
Net Cash and Cash Equivalents Used by Investing Activities	<u>(1,813,217)</u>
CASH AND CASH EQUIVALENT FROM FINANCING ACTIVITIES	
Payment of Mortgages	(155,445)
Payment of Notes Payable	(297,411)
Payments of Charitable Gift Annuities	(18,445)
Additional Annuities	1,567,577
Additional Notes and Accumulated Interest	4,490
Net Cash and Cash Equivalents Used by Financing Activities	<u>1,100,766</u>
DECREASE IN CASH AND CASH EQUIVALENTS	<u>(372,322)</u>
Cash and Cash Equivalents - Beginning	<u>372,522</u>
CASH AND CASH EQUIVALENTS - ENDING	<u><u>\$ 200</u></u>
SUPPLEMENTAL INFORMATION	
Cash Paid for Interest	<u><u>\$ 56,943</u></u>

See accompanying Notes to Financial Statements.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES

Organization

The Evangelical Lutheran Synod (Synod) is a national nonprofit organization of Lutheran congregations. The Synod exists to carry out the command of Jesus Christ to preach the Gospel to every creature (Mark 16:15, Matthew 28:19-20), to contend for the faith (Jude 3), and to promote the development of Christian life (Galatians 5:22-25) within its membership. This is accomplished by providing programs and support for various church purposes and responsibilities such as evangelism, foreign and home missions, education, 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 for the following:

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. In previous years, the Synod elected to report in their financial statements certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary. As of May 10, 2005, the Synod elected to discontinue reporting property, plant, and equipment of Bethany Lutheran College and Bethany Lutheran Theological Seminary.

Basis of Presentation

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.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

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. The Synod had cash deposits in excess of federal insurance limits as of December 31, 2007.

Charitable Gift Annuity Agreements

The Synod has agreements with donors classified as charitable gift annuities. Under these agreements the Synod agrees to pay the donor stipulated amounts over the donor's life. The Synod records an unrestricted contribution upon receipt of the gift as the difference between the fair value of the amounts received and the actuarially determined present value of future payments to the donor. On an annual basis, the Synod revalues the liability to annuitants based on actuarial assumptions. The present value of the estimated future payments is calculated using a discount rate of 6% and applicable mortality tables and amounted to \$201,133 at December 31, 2007 and is included in annuities payable on the statement of financial position. Also included in annuities payable at December 31, 2007 is \$16,316 which represents the fair value amount of the charitable gift annuity agreements that is to be distributed to others at the time of the donor's death.

Trust Agreements

The Synod administers various charitable remainder unitrusts that provide, among other matters, that the Synod, as trustee shall pay to the donors an annual income payment over the life of the beneficiary. At the time of the donor's death, the trust is to terminate and the remaining trust assets are to be distributed to others or retained by the Synod. The present value of the future benefit to be received by the Synod is recorded in Statement of Activities as a temporarily restricted contribution. The Synod records an agency obligation for those charitable remainder unitrusts that are to be distributed to others. These agency obligations are reported at fair value and amounted to \$1,165,783 at December 31, 2007. The liability for the charitable remainder unitrust that is designated to beneficiaries of the trust agreement and retained by the Synod is revalued on an annual basis based on actuarial assumptions. The present value of the estimated future payments is calculated using a discount rate of 7% and applicable mortality tables and amounted to \$312,115, at December 31, 2007 and is included in annuities payable on the statement of financial position.

Assets held by the Synod under Trust agreements are reported at fair value based on quoted market prices and amounted to \$1,501,674 at December 31, 2007 and are included in investments.

Income Tax Status

The Synod is exempt from federal and state 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.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

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. Because the present value of this lease is approximately zero, no value is shown in these financial statements.

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.

NOTE 2 INVESTMENTS

Corporate Stock	\$ 10,808,709
Real Estate Closely Held Interest	486,437
Corporate Bonds and Bond Funds	1,814,204
Government Obligations	910,757
Short-Term Money Funds and Other	1,350,577
Preferred Securities	88,551
Real Estate Investment Trusts	168,933
Lutheran Association for Church Extension, Inc., Certificates	205,000
Mutual Funds	1,209,629
Alternate Investments	189,026
Mortgage Back Securities	52,775
Real Estate Funds	30,426
	<hr/>
	\$ 17,315,024

Assets held by the Synod under the charitable remainder unitrust agreements as of December 31, 2007, total \$1,501,674, are included in the various investment categories.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 2 INVESTMENTS (CONTINUED)

Investment return is summarized as follows:

Interest Income	\$ 93,149
Investment Income	537,126
Realized and unrealized gains and losses	<u>613,481</u>
Total	<u>\$ 1,243,756</u>

NOTE 3 LOANS RECEIVABLE

Loans receivable consist of various secured and unsecured loans advanced to member congregations primarily for land, construction, or building purchase. The Synod subsidized 50% to 90% of the interest on loans to mission congregations for up to ten years.

	Interest Rate	Maturity	2007
Congregational Loans:			
Faith, Medford, OR	5.00%	November 1, 2008	\$ 10,540
Faith, Oregon, WI	7.00%	September 1, 2019	73,021
Faith, San Antonio, TX	7.25% - 8.25%	Construction Loan	155,818
Family of God, Fort Mohave, AZ	6.00%	March 1, 2014	6,598
Family of God, Fort Mohave, AZ	6.00% - 8.25%	Construction Loan	80,000
Hope, West Jordan, UT	7.00%	December 1, 2010	149,399
Our Savior Lutheran, Lakeland, FL	8.25%	N/A	15
Peace, Kissimmee, FL	8.00%	June 1, 2015	81,581
Peace, Lakeland, FL	6.00% - 8.25%	N/A	20,000
Redeemer, Scottsdale AZ	8.00%	February 1, 2012	262,245
Resurrection, Winter Haven, FL	8.00%	November 1, 2016	<u>225,174</u>
Total Loans Receivable			<u>\$ 1,064,391</u>

Loans receivable over 90 days past due at December 31, 2007 cannot be determined because of special arrangements made with various congregations.

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. As of December 31, 2007, there is no allowance for uncollectible accounts.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 4 PROPERTY, PLANT, AND EQUIPMENT

	12/31/06	Additions	Disposals	12/31/07
Land and land improvements	\$ 1,219,257	\$ -	\$ -	\$ 1,219,257
Buildings	197,842	-	-	197,842
Equipment	40,290	-	1,274	39,016
	1,457,389	-	1,274	1,456,115
Less accumulated depreciation	50,290	10,055	1,274	59,071
	<u>\$ 1,407,099</u>	<u>\$ (10,055)</u>	<u>\$ -</u>	<u>\$ 1,397,044</u>

NOTE 5 NOTES PAYABLE

Demand promissory notes payable to the Marvin Schwan Foundation; interest rate 7% per annum	\$ 73,076
Unsecured working capital demand loan from a congregation; interest rate 6% per annum	100,000
Investment program notes, unsecured, amounts loaned by individuals, congregations, and organizations for periods less than one year; interest rates at 0% - 6% per annum	376,094
Life Loan Plan notes, unsecured, amounts loaned by individuals at interest rates from 5% to 6% per annum	7,375
	<u>\$ 556,545</u>

NOTE 6 ANNUITIES PAYABLE

Fair Value of Charitable Gift Annuities Due to Donors	\$ 201,133
Fair Value of Charitable Gift Annuities Due to Others upon death of the Donor	16,316
Fair Value of Charitable Remainder Unitrusts Due to Beneficiaries	312,115
	<u>\$ 529,564</u>

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 7 MORTGAGES PAYABLE

Payable to Marvin M. Schwan Charitable Foundation:

8% mortgage, due in monthly installments of \$3,823 including interest through April 2009, secured by a mortgage deed on real estate

\$ 56,745

Less current portion

(42,881)

\$ 13,864

Future schedule maturities of the above debt are as follows:

Year Ending December 31,

2008

\$ 42,881

2009

13,864

\$ 56,745

NOTE 8 RELATED ORGANIZATIONS

Related Organizations to the Synod are Bethany Lutheran College and Bethany Lutheran Theological Seminary. The Synod provided funds to Bethany Lutheran College and Bethany Lutheran Theological Seminary of \$265,701 and \$62,974, respectively, for the year ended December 31, 2007.

NOTE 9 CONTINGENCIES

As of December 31, 2007, the Synod is contingently liable to the extent of approximately \$2,761,000 as guarantor of the indebtedness for the following congregations: Abiding Shepherd – Cottage Grove, WI; Abiding Word – Bowling Green, Ohio; Christ – Windsor, California; Family of God - Ft. Mohave, Arizona; and Peace – North Mankato, Minnesota. As of December 31, 2007, congregations were current with their loan payments.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

NOTE 10 UNRESTRICTED DESIGNATED, TEMPORARILY RESTRICTED AND PERMANENTLY RESTRICTED NET ASSET BALANCES

Unrestricted Designated Nets Assets consist of the following:

ELS Foundation	\$ 729,650
Foreign Missions	637,600
Home Missions	238,510
Lutheran Schools of America	203,918
Projects and Grants	70,878
Publications	64,723
Evangelism	61,814
Parish Education	53,544
Youth	48,932
World Needs	25,595
Book of Family Prayer	20,964
Christian Service	20,254
Parish Evangelism	20,201
BEY Board	15,386
Cross Stitch	8,778
Pension Plan	403
Video Link	<u>(6,178)</u>
	<u><u>\$ 2,214,972</u></u>

Temporarily Restricted Net Assets consist of the following:

Home Mission Expansion	\$ 3,895,503
ELS Foundation	853,386
General Foreign Mission	658,093
Church Extension	1,125,030
Home Mission Reserve	259,482
Partners in the Gospel	309,113
Foreign Mission Seminary	297,695
President's Office	256,305
Charitable Gift Annuity	265,124
Marvin and Delores Schwan	165,302
75th Anniversary / His Truth for Our Youth	70,100
Lutheran Schools of America	87,146
St. Martin Lutheran Church - Shawano, WI	6,657
Whipple-Olson-Wilson Endowment	28,024
Preschool	1,232
Celebrate 2000	<u>150</u>
	<u><u>\$ 8,278,342</u></u>

**EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2007**

**NOTE 10 UNRESTRICTED DESIGNATED, TEMPORARILY RESTRICTED AND PERMANENTLY
RESTRICTED NET ASSET BALANCES (CONTINUED)**

Permanently Restricted Net Assets consist of the following:

Partners in the Gospel	\$ 1,755,977
Foreign Mission Seminary	1,000,000
President's Office	600,000
Marvin and Delores Schwan	600,000
75th Anniversary / His Truth for Our Youth	410,000
Whipple-Olson-Wilson Endowment	100,000
Robert & Madelyn Soule Endowment Fund	100,000
Preschool	10,000
St. Martin Lutheran Church - Shawano, WI	20,147
	<hr/>
	\$ 4,596,124
	<hr/>

**EVANGELICAL LUTHERAN SYNOD
COMBINING SCHEDULE OF FINANCIAL POSITION
DECEMBER 31, 2007
(SEE ACCOUNTANTS' REVIEW REPORT)**

	Evangelical Lutheran Synod 12/31/07	Bethany Lutheran College 6/30/2007	Bethany Lutheran Theological Seminary 6/30/2007	Total
ASSETS				
ASSETS				
Cash	\$ 200	\$ 134,679	\$ 141,421	\$ 276,300
Inter-Company Receivable (Payable)	-	52,334	(52,334)	-
Accounts Receivable	138,121	-	-	138,121
Student Accounts Receivable, Net of Allowance for Doubtful Accounts of \$65,000	-	96,604	-	96,604
Contributions Receivable	-	1,388,765	-	1,388,765
Interest Receivable	4,825	-	-	4,825
Other Receivables, Net of Allowance for Doubtful Accounts of \$2,000	-	104,916	9,326	114,242
Inventory	89,718	264,134	-	353,852
Prepaid Expenses and Other Assets	375,067	9,121	3,981	388,169
Student Notes Receivable, Net of Allowance for Doubtful Notes of \$40,000	-	507,349	-	507,349
Loans Receivable	1,064,391	-	-	1,064,391
Investments	17,315,024	48,171,878	6,981,499	72,468,201
Deferred Debt Acquisition Costs	-	155,605	-	155,605
Beneficial Interest in Funds Held in Trust	-	27,666	102,992	130,658
Property, Plant, and Equipment, Net	1,397,044	44,260,585	1,811,339	47,468,968
Total Assets	<u>\$ 20,384,390</u>	<u>\$ 95,173,436</u>	<u>\$ 8,998,224</u>	<u>\$ 124,556,050</u>
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts Payable	\$ 60,951	\$ 166,857	\$ -	\$ 227,808
Interest Payable	4,127	-	-	4,127
Other Liabilities	3,934	-	-	3,934
Accrued Liabilities	-	664,599	355	664,914
Deposit Accounts	-	137,636	-	137,636
Line of Credit Payable	-	293,156	-	293,156
Notes Payable	556,545	-	-	556,545
Charitable Gift Annuity	529,564	-	-	529,564
Current Portion of Mortgages Payable	1,165,783	-	-	1,165,783
Mortgages Payable	56,745	-	-	56,745
Long-Term Debt	-	12,500,000	-	12,500,000
Annuities Payable	-	561,811	565,626	1,127,637
Deposits Held in Custody for Others	-	145,018	1,525	146,543
U.S. Government Grants Refundable	-	500,217	-	500,217
Total Liabilities	<u>2,377,649</u>	<u>14,869,254</u>	<u>567,706</u>	<u>17,914,609</u>
NET ASSETS				
Unrestricted:				
Designated	2,214,972	-	-	2,214,972
Undesignated	2,917,303	31,993,360	4,148,202	39,058,865
Temporarily Restricted	5,132,275	31,993,360	4,148,202	41,273,837
Permanently Restricted	8,278,342	24,479,144	402,735	33,160,221
Total Net Assets	4,596,124	23,731,678	3,879,581	32,207,383
Total Liabilities and Net Assets	<u>18,006,741</u>	<u>80,204,182</u>	<u>8,430,518</u>	<u>106,641,441</u>
	<u>\$ 20,384,390</u>	<u>\$ 95,173,436</u>	<u>\$ 8,998,224</u>	<u>\$ 124,556,050</u>

TREASURER'S ADDENDUM
TO THE
FINANCIAL STATEMENTS AND SUPPLEMENTARY INFORMATION
YEAR ENDED DECEMBER 31, 2007

**EVANGELICAL LUTHERAN SYNOD
MANKATO, MINNESOTA**

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BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2006

EXHIBIT C

ASSETS

Cash - checking account
Accounts receivable
Accumulated depreciation
Inventory of publications
Prepaid expenses/deposits

Investments:

Investment management accounts
Lending
Allowance for doubtful accounts
Downpayment deposits
Interest receivable
Real estate and buildings (Note B)
Accumulated depreciation
TOTAL

Due from (to) other funds

TOTAL ASSETS

LIABILITIES AND FUND BALANCES

Liabilities:

Notes payable (Note C)
Working capital
Investment program
Mortgage/Demand notes (Schedule C)
Life loan plan
Accounts payable
Accrued interest payable
Deferred revenue
Accounts receivable
Agency obligations payable
Mortgages payable (Schedule C)
Other liabilities

TOTAL LIABILITIES

Fund Balances:

Unrestricted - designated (Note D)
Unrestricted (Note E)
Permanently restricted (Note F)
Temporarily restricted (Note G)

TOTAL FUND BALANCES

TOTAL LIABILITIES & FUND BALANCES

GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	SPLIT INTEREST AGREEMENTS FUND 4	RESIDENCES AND REAL ESTATE FUND 5	HOME MISSIONS FUND 6	FOREIGN MISSIONS FUND 7	LUTHERAN SCHOOLS OF AMERICA FUND 08	EVANGELICAL LUTHERAN SYNOOD FOUNDATION	TOTAL ALL FUNDS
\$200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$200.00
112,250.17	403.25	0.00	0.00	3,000.00	18,725.23	3,617.25	\$125.00	138,120.90
89,717.65	0.00	0.00	0.00	0.00	0.00	0.00	0.00	89,717.65
9,237.37	0.00	0.00	0.00	8,969.47	339,859.56	0.00	0.00	375,066.40
\$1514,818.61	\$559,179.43	\$1,501,873.72	\$0.00	\$536,221.47	\$97,293.93	\$284,217.78	\$11,537,819.63	\$12,315,024.21
0.00	775,532.98	0.00	0.00	14.91	0.00	0.00	268,943.00	1,054,390.57
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
\$1,726,226.90	\$1,636,115.33	\$1,501,873.72	\$0.00	\$648,205.85	\$1,352,878.37	\$291,835.03	\$12,823,046.37	\$20,364,988.66
198,635.87	0.00	0.00	0.00	0.00	0.00	0.00	(198,635.87)	0.00
\$1,922,859.67	\$1,635,115.33	\$1,501,873.72	\$405,405.19	\$648,205.85	\$1,352,878.37	\$291,835.03	\$12,823,046.37	\$20,364,988.66
\$105,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$100,000.00
0.00	376,094.40	0.00	0.00	0.00	0.00	0.00	0.00	376,094.40
0.00	73,076.10	0.00	0.00	0.00	0.00	0.00	0.00	73,076.10
7,374.52	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7,374.52
27,626.78	0.00	0.00	0.00	3,101.24	10,062.83	770.89	17,024.75	58,587.29
0.00	4,126.25	0.00	0.00	0.00	0.00	0.00	0.00	4,126.25
11,000.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	11,000.00
0.00	0.00	312,115.26	0.00	0.00	0.00	0.00	0.00	312,115.26
0.00	0.00	1,165,762.46	0.00	0.00	0.00	0.00	0.00	1,383,231.26
0.00	56,744.80	0.00	0.00	0.00	0.00	0.00	0.00	56,744.80
5,152.00	0.00	0.00	0.00	839.97	(779.98)	0.00	0.00	5,212.69
\$140,265.91	\$510,085.56	\$1,477,087.72	\$0.00	\$3,941.21	\$10,212.95	\$770.86	\$234,473.56	\$2,377,647.76
\$405,293.96	\$0.00	\$0.00	\$0.00	\$238,510.43	\$637,600.23	\$208,917.81	\$729,818.50	\$2,214,972.03
1,377,300.10	0.00	\$23,776.00	405,405.19	406,754.21	705,085.19	0.00	0.00	2,917,303.69
0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4,586,123.95
0.00	1,125,029.77	0.00	0.00	0.00	0.00	87,146.26	7,066,165.50	8,278,341.53
\$1,762,594.06	\$1,125,029.77	\$23,776.00	\$405,405.19	\$644,264.64	\$1,342,865.42	\$291,064.17	\$12,891,035.96	\$19,006,741.20
\$1,922,859.67	\$1,635,115.33	\$1,501,873.72	\$405,405.19	\$648,205.85	\$1,352,878.37	\$291,835.03	\$12,823,046.37	\$20,364,988.66

STATEMENT OF CHANGES IN FUND BALANCES
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

EXHIBIT J

	GENERAL	CHURCH	SPLIT	RESIDENCES	HOME	FOREIGN	LUTHERAN	EVANGELICAL	TOTAL
	FUND 1	EXTENSION AND LOAN FUND 2	INTEREST AND AGREEMENTS FUND 4	AND REAL ESTATE FUND 5	MISSIONS FUND 6	MISSIONS FUND 7	SCHOOLS OF AMERICA FUND 8	LUTHERAN SYNOD FOUNDATION	ALL FUNDS
Balance 12/31/2006									
Permanently Restricted	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$4,486,123.95	\$4,486,123.95
Temporarily Restricted	0.00	1,050,369.88	0.00	0.00	0.00	0.00	101,665.19	6,945,175.68	8,097,140.63
Unrestricted	1,275,106.00	0.00	0.00	\$415,462.96	123,142.02	293,036.36	0.00	0.00	2,006,746.30
Unrestricted - Designated	373,250.00	0.00	0.00	0.00	220,132.86	508,289.70	108,793.43	813,169.87	2,006,746.30
TOTAL FUND BALANCES 12/31/2006	\$1,648,355.03	\$1,050,369.88	\$0.00	\$415,462.96	\$343,274.88	\$1,001,326.06	\$208,454.46	\$12,154,422.02	\$16,821,656.12
ADD:									
Investment Portfolio Income	\$44,399.91	\$26,799.95	\$0.00	\$0.00	\$12,661.27	\$26,306.36	\$7,453.32	\$416,343.02	\$537,126.83
Investment Services	(14,434.50)	(6,712.77)	0.00	0.00	(4,181.22)	(6,572.41)	(2,390.38)	(101,856.88)	(140,148.31)
Annually/Trust Amortization	0.00	0.00	23,776.00	0.00	0.00	0.00	0.00	0.00	(85,051.69)
Distributions	0.00	0.00	0.00	0.00	0.00	0.00	0.00	(606,206.00)	(606,206.00)
Market Value Gains (Losses)	73,267.12	44,218.30	0.00	0.00	21,220.31	43,506.19	12,132.53	481,676.45	696,210.90
Excess of Income Over Expenditures and Appropriations for the Period	31,016.50	13,953.35	0.00	(10,054.77)	271,089.80	(80,037.20)	65,514.44	126,188.02	676,154.34
TOTAL ADDITIONS	\$134,239.03	\$14,668.88	\$23,776.00	\$(10,054.77)	\$302,968.96	\$241,336.34	\$52,600.71	\$237,516.93	\$1,085,085.08
SUBTOTAL	\$1,782,594.06	\$1,125,028.77	\$23,776.00	\$405,408.19	\$644,264.64	\$1,342,665.42	\$261,054.17	\$12,381,938.95	\$18,006,741.20
DEDUCT:									
Adjustment	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Debt Secured by Real Estate	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL DEDUCTIONS	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Balance 12/31/2007									
Unrestricted	405,283.98	0.00	0.00	0.00	236,510.43	637,800.23	203,917.91	725,646.50	2,214,972.03
Unrestricted (Note E)	1,377,300.10	0.00	23,776.00	\$405,408.18	405,754.21	705,065.19	0.00	0.00	2,817,303.69
Permanently Restricted (Note F)	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$4,596,123.95	\$4,596,123.95
Temporarily Restricted (Note G)	0.00	1,125,028.77	0.00	0.00	0.00	0.00	87,146.26	7,066,165.50	8,278,341.53
TOTAL FUND BALANCES 12/31/2007	\$1,782,594.06	\$1,125,028.77	\$23,776.00	\$405,408.19	\$644,264.64	\$1,342,665.42	\$231,064.17	\$12,381,938.95	\$18,006,741.20

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

EXHIBIT III

Page 1 of 2

**Evangelical Lutheran Synod
Statement of Activities
12/31/2007**

INCOME

4001 Congregational Contributions	739,873.83
4002 Designated-Congregational Contributions	51,592.47
4051 Organizational Contributions	1,070.31
4052 Designated - Organizational Contributions	384,897.02
4090 Investment Portfolio Income	537,125.83
4092 Interest	93,148.97
4093 Rent	2.00
4095 Individual Gifts and Bequests	50,904.46
4096 Designated-Individual Gifts	165,299.30
4099 Miscellaneous	0.28
4200 Designated - Schwan Program	650,000.00
4201 Schwan Program	350,000.00
4202 Schawn - Project Grants	182,500.00
4301 Thrivent	52,500.00
4500 Estates/Trusts	128,242.40
4501 Estates/Trusts - Designated	3,333.33
4600 Memorials	665.00
4601 Designated-Memorials	1,635.00
4700 Helping Hands	236,656.00
4701 Helping Hands - Designated	80,000.00
4919 Dues	50.00
4920 Registration/Fees	34,330.00
4921 Subscriptions	53,191.59
4922 Sale of Publications	23,948.08
4923 Sale of Real Property	5,000.00
4927 Royalties	130.83
4930 Seminary Salary Reimbursement	20,000.00
4999 Unrealized Gain	613,480.90

Total Income

4,459,577.40 *

EXPENSES

5110 Salaries/Admin/Sup	(576,084.18)
5111 Salaries/Administrative Assistant	(13,495.68)
5120 Salaries/Clerical	(15,425.47)
5210 Housing & Furnishing Allow.	(136,699.98)
5211 Furlough Expense	(8,098.16)
5215 School Tuition	(3,749.16)
5220 FICA/Medicare	(10,667.80)
5225 Health/Disability Insurance	(107,849.15)
5227 Emergency Evacuation Insurance	(1,038.00)
5230 Life Insurance	(1,287.00)
5240 Tax Sheltered Annuities	(39,411.16)
5245 Workers Compensation	(4,611.00)
5305 Investment Services	(140,148.31)
5310 Auditor Services	(8,190.00)
5315 Legal Services	(23,744.94)
5317 Other Professional Services	(22,334.05)
5320 Printing & Publishing	(111,138.18)
5321 Printing & Publishing/Book of Family Prayer	(12,808.16)

* Excludes Transfers

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

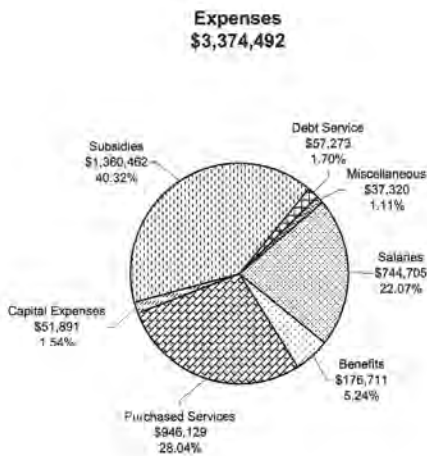
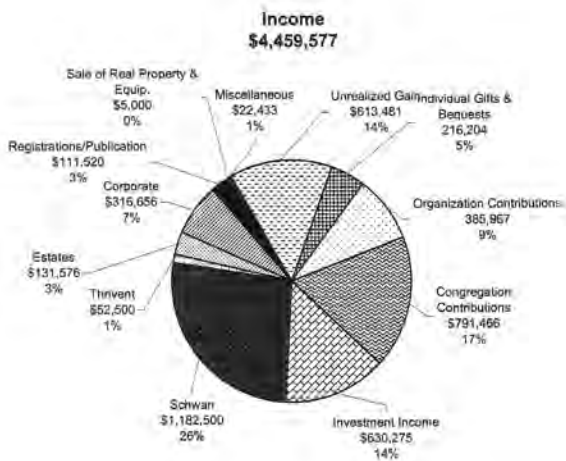
EXHIBIT III

Page 2 of 2

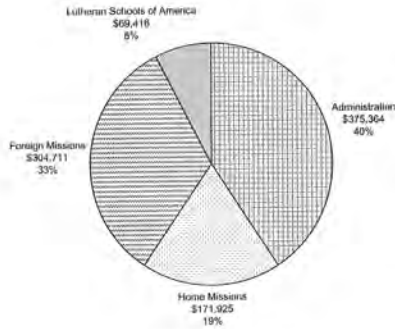
EXPENSES (cont.)

5330 Communication Services	(6,260.90)
5335 Postage & Parcel Services	(29,322.41)
5346 Commercial Multi-Paril	(6,328.00)
5347 Umbrella Liability	(1,117.98)
5348 Auto Insurance	(153.00)
5350 Repairs & Maintenance	(5,990.57)
5355 Travel/Meals/Lodging	(129,631.54)
5356 Travel/Meals/Lodging	(34,378.37)
5357 Auto Expenses	(1,632.90)
5360 Registration Fees	(7,016.32)
5365 Leases or Rentals	(51,329.96)
5380 Stipend	(40,387.28)
5390 Payment to Others	(165,066.01)
5391 Payment to Others Designated	(123,751.15)
5341 Heat	(2,949.88)
5342 Light	(3,056.34)
5344 Water/Sewer/Garbage	(525.31)
5405 Supplies & Materials	(14,374.29)
5406 Supplies & Materials	(123.27)
5460 Publications/Subscriptions	(1,514.65)
5470 Books	(2,802.81)
5471 Books Special Projects	(52.59)
5530 Equipment/Furniture	(18,805.97)
5531 Equipment/Furniture Spec Project	(778.00)
5540 Software/Upgrade Purchases	(306.90)
5560 Vehicle Purchase	(32,000.00)
5605 Advertising Support	(6,366.24)
5610 Operating Support	(1,035,262.30)
5611 Rent Support	(21,584.00)
5615 Moving Expenses - Support	(2,652.00)
5620 Interest Support	(138,043.65)
5630 Maintenance Support	(32,500.00)
5640 Parish Support	(3,000.00)
5650 National Pastors Support	(845.01)
5656 Vicarage Support	(14,360.73)
5657 Cross-Cultural Ministry Support	(4,539.48)
5660 Youth/LYA Convention Travel Support	(13,796.25)
5661 Youth Retreat Grant	(4,035.00)
5662 Continuing Education Grant	(1,217.00)
5663 Christian Day School	(59,098.36)
5664 Camp Grants	(500.00)
5670 Widow Support	(23,520.00)
5671 Pastor Retirement Support	(1,347.83)
5672 Group Term Insurance Support	2,205.37
5740 Interest	(57,273.29)
5820 Dues & Membership	(190.00)
5889 Depreciation	(10,054.77)
5899 Miscellaneous	(7,977.48)
5999 Change in Charitable Gift Annuity	(19,087.68)
Total Expenses	(3,374,492.28) *
Net Income	1,085,085.12

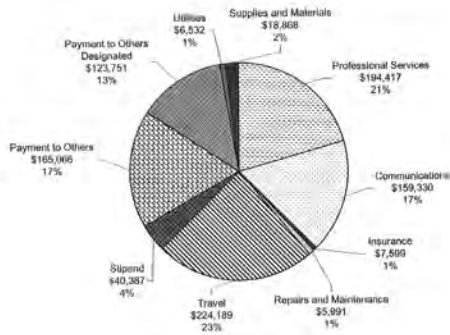
* Excludes Transfers



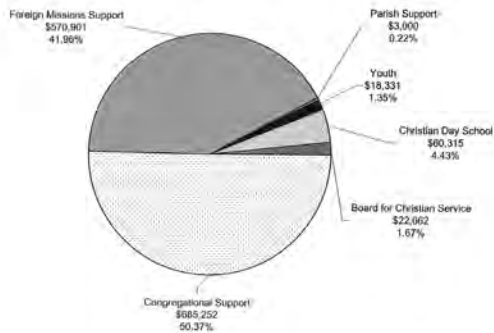
SALARIES AND BENEFITS
\$921,416



PURCHASED SERVICES
\$946,129



SYNOD SUBSIDIES
\$1,360,462



SUMMARY OF FINANCIAL ACTIVITIES BY FUND
Evangelical Lutheran Synod - Minnesota, Minnesota
December 31, 2007

**Evangelical Lutheran Synod
Statement of Activities
12/31/2007**

EXHIBIT IV
Page 1 of 6

12/31/2007												
Account Number	INCOME/EXPENSES	OPERATING					FOUNDATION					
		General 1	Church Extension 2	Split Interest Agreements 4	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 19	Schwann Foreign 20	Partners in the Gospel 21	Whipple Olson 22
	Total											
4001	Congregational Contributions	729,872.83										
4002	Designated - Congregational Contribu	51,892.47										
4003	Churchwide	17,864.09										
4004	St. Paul's	12,864.09										
4005	Designated-Congregational For	482,850.10										
4200	Board Designated-Schwann Program	650,000.00										
4051	Organizational Contributions	1,070.31										
4052	Designated - Organizational Contribu	384,697.02										
4052	Designated - Organizational Contribu	527,125.23										
4090	Investment Portfolio Income	14,535.16	26,759.85									
4092	Real Estate	12,973.00	63,224.69									
4093	Real Estate	2.00										
4098	Individual Gifts & Bequests	55,904.46										
4096	Designated-Individual Gifts & Bequests	165,299.30										
4099	Microdonations	10,414.30										
4201	Schwann Program	0.28										
4201	Schwann Program	323,500.00										
4301	Designated-Schwann Program	182,500.00										
4331	Travel	32,500.00										
4500	Estate/Trusts	128,242.40										
4501	Estate/Trusts - Designated	3,333.33										
4600	Memorials	1,650.00										
4600	Memorials	7,650.00										
4701	Designated - Memorials	1,635.00										
4701	Designated - Memorials	226,656.00										
4701	Helping Hands-Designated	80,000.00										
4819	Dues	50.00										
4820	Registration/Fees	34,330.00										
4821	Subscriptions	23,115.00										
4822	Subscriptions	23,145.00										
4824	Sale of Real Property	0.00										
4824	Sale of Equipment	0.00										
4927	Royalties	130.63										
4928	FM Vehicle Use	0.00										
4930	Seminary Salary Reimbursement	20,000.00										
4930	Seminary Salary Reimbursement	520,332.22										
4943	Permanent Transfers Designated	71,875.78										
4989	Unrealized Gain/Loss	613,460.50	44,218.30									
	Total Income	5,091,660.09	1,365,478.81	23,776.00	0.00	21,220.31	43,606.19	12,132.53	39,466.33	35,276.48	33,579.40	5,201.25
						937,654.75	1,389,221.30	272,638.40	61,391.02	50,806.97	64,554.75	9,477.90
EXPENSES												
5110	Salaries/Admin/Sch	(57,604.44)										
5111	Salaries/Administrative Assistant	(13,495.68)										
5120	Salaries/Clerical	(16,525.97)										
5210	Salaries/Ministry Allow.	(16,500.00)										
5214	Food/Expense	(8,098.19)										
5214	School Travel	0.00										
5215	School Tuition	(3,748.19)										
		(239,984.92)										
		(58,188.88)										
		(3,748.19)										
		(16,250.00)										
		(96,250.00)										

Evangelical Lutheran Synod
Statement of Activities
12/31/2007

12/31/2007												
Account Number	INCOME/EXPENSES	OPERATING					FOUNDATION					
		General 1	Church Extension 2	Spirit Interest Agreements 4	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 19	Schwann Foreign 20	Partners in the Gospel 21	Whipple Olsen 23
	Total	(710,667.60)	(6,364.47)			(26,860.00)	(42,897.15)	(4,363.13)				
5220	FICA/Medicare	(107,846.19)	(50,374.00)					(3,055.60)				
5225	Health/Disability Insurance											
5227	Life Insurance											
5230	Liability Insurance											
5240	Tax Sheltered Annuities	(30,411.16)	(414.00)			(171.00)	(117.00)					
5245	Workers Compensation	(4,611.00)	(1,656.84)			(4,548.36)	(7,035.36)	(4,500.00)				
5250	Other Employee Benefits	0.00						(357.37)				
5305	Investment Services	(140,145.31)	(14,454.56)			(4,151.22)	(8,572.41)	(2,260.58)	(7,776.96)	(5,950.54)	(6,616.44)	(1,162.77)
5310	Real Estate Services											
5315	Legal Services	(23,244.94)	(2,550.00)			(20,919.94)		(275.00)				
5317	Other Professional Services	(22,334.05)	(20,249.88)			(865.00)		(1,518.07)				
5320	Printing & Publishing	(111,138.16)	(65,230.31)			(548.41)	(9,037.43)	(16,321.63)				
5325	Call Processing Services	0.00										
5330	Other Services	(6,260.00)	(4,790.72)			(852.15)	(331.28)	(186.73)				
5335	Postage & Parcel Services - Spec Proj	(29,222.41)	(26,865.89)			(826.35)	(115.73)	(1,892.50)				
5340	Commercial Multi-Peril	0.00										
5346	Commercial Liability	(6,328.00)	(5,633.00)			(695.00)						
5347	Umbrella Liability	(1,117.98)	(1,000.00)			(117.98)						
5348	Auto Insurance	(1,505.00)										
5349	Rentals & Maintenance	(6,990.57)	(6,990.57)									
5350	Travel/Meals/Lodging	(125,831.54)	(72,404.41)			(8,485.17)	(26,255.68)	(18,676.27)				
5356	Travel/Meals/Lodging	(34,378.37)	(5,927.85)			(12,422.27)	(16,328.46)					
5357	Auto Expenses	(1,632.90)						(1,832.90)				
5359	Registration Fees	(7,076.32)	(6,661.32)			(50,208.96)	(720.00)	(300.00)				
5365	Interest on Debt	(51,550.00)	(400.00)									
5370	Advertising											
5375	Signage	(40,287.28)	(27,987.28)									
5390	Payment to Others	(165,065.01)	(136,108.01)									
5391	Payment to Others Designated	(123,751.15)	(5,537.63)			(3,273.31)	(15,000.00)	(11,960.00)				
5391	Heat	(2,946.88)	(2,946.88)									
5392	Electricity	(3,017.23)	(3,017.23)									
5393	Water/Sewer/Garbage	(694.42)	(694.42)									
5405	Supplies & Materials	(14,374.29)	(7,293.24)									
5406	Auto Expenses	(123.27)	(123.27)									
5440	Publications/Subscriptions	0.00										
5460	Books Special Projects	(1,614.65)	(1,279.65)			(25.02)	(180.00)	(10.00)				
5470	Books	(2,802.81)	(701.57)			(59.67)	(2,054.27)					
5471	Books Special Projects	(65.59)	(92.59)									
5500	Blg & Acquisition/Construction	0.00										
5531	Equipment/Furniture Spec Project	(16,865.97)	(14,769.05)			(2,644.44)	(954.20)	(507.26)				
		(775.00)										

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2007

EXHIBIT IV
 Page 3 of 6

**Evangelical Lutheran Synod
 Statement of Activities
 12/31/2007**

12/31/2007													
Account Number	INCOME/EXPENSES	OPERATING						FOUNDATION					
		Total	General 1	Church Extension 2	Charitable Remainder Trust 4	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 15	Schwan Foreign 20	Partners in the Gospel 21	Whipple Olson 22
5540	Software/Upgrade Purchases	(505.90)	(505.90)										
5550	Vehicle Purchase	(32,000.00)											
5560	Vehicle Insurance	(1,535.26)											
5610	Charitable Support	(1,328,674.48)	(1,328,674.48)										
5611	Rent Support	(21,594.00)											
5615	Moving Expenses - Support	(2,652.00)											
5620	Interest Support	(138,918.65)											
5630	Maintenance Support	(22,500.00)											
5640	Paints Support	(3,000.00)	(3,000.00)										
5650	National Prisons Support	(845.01)											
5656	Youngster Support	(14,390.73)					(845.01)						
5657	Cross-Cultural Ministry Support	(4,539.48)					(14,390.73)						
5660	LVA Travel Support	(13,795.28)	(13,795.28)				(4,539.48)						
5661	Youth Retreat Grant	(4,035.00)	(4,035.00)										
5662	Continuing Education Grant	(1,217.00)						(1,217.00)					
5683	Christian Day School	(50,008.36)						(50,008.36)					
5684	Camp Grants	(500.00)	(500.00)										
5685	Teacher Conference Grants	0.00											
5670	Widow Support	(23,520.00)	(23,520.00)										
5671	Pastor Retirement Support	(1,347.53)	(1,347.53)										
5672	Group Term Insurance Support	2,205.37	2,205.37										
5740	Interest	(57,273.29)		(56,880.74)									
5820	Quest & Membership	(190.00)											
5889	Depreciation	(10,054.77)				(10,054.77)							
5889	Miscellaneous	(2,777.46)											
5890	Transfers	(832,112.70)											
5910	Bad Debt	0.00											
5959	Change in Charitable Gift Annuity	(19,097.68)											
	Total Expenses	(4,096,604.98)	(11,235,240.75)	(59,573.46)	0.00	(10,054.77)	(836,664.79)	(1,147,881.98)	(150,028.68)	(47,886.87)	(42,158.72)	(61,954.40)	(7,052.67)
	Net Income	1,095,085.17	134,239.06	74,608.88	23,776.00	(10,054.77)	300,985.96	241,339.34	82,605.71	16,305.15	14,498.25	2,800.35	2,424.93

FOUNDATION

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EXHIBIT IV
Page 6 of 6

FOUNDATION

Donated	40	(7,856.73)	(7,613.83)
Trustees Designated	45		

FOUNDATION

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NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

EXHIBIT V

Page 1 of 4

(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, Foreign Mission Fund, and Lutheran School of America 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 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) Residences and real estate have been stated at cost or acquisition.

(C) Notes Payable:

The working capital note is a 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, 2007

EXHIBIT V
 Page 2 of 4

(D) Unrestricted - Designated:

General Fund

Video Link	(\$6,178.20)
Cross-Stitch	8,777.94
Christian Service	20,253.84
Pension Plan	402.50
World Needs	25,595.15
Evangelism	61,813.98
Publications	64,722.89
BEY Board	15,386.31
Parish Education	53,544.45
Youth	48,931.89
Book of Family Prayer	20,964.48
Parish Evangelism Assistance	20,201.01
Project/Grants	
Stewardship	1,403.20
Deferred Giving	23,153.43
Kessel Book	9,794.93
4 Browns Court - Archives	1,268.93
President	(19.94)
4 Browns Court - Schwan	(403.00)
Large Print Sentinel	13,332.02
Pre-School Endowment	3,943.88
CFIT	3,790.00
Web-Site	(2,100.85)
Marriage Retreat	(601.86)
Festival Writing	1,375.87
BEY School Mentor	(1,100.00)
Tax Publications	37.80
TOF-ELS Exploratory	\$17,003.31

Total General Fund Unrestricted - Designated \$405,293.96

Home Missions

Thank Offering	\$204,840.65
Project/Grants	
Conference	2,329.50
Strategy	540.24
Vicar Support	30,800.04

Total Home Mission Fund Unrestricted - Designated \$238,510.43

NOTES TO FINANCIAL STATEMENTS (cont.)
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

EXHIBIT V
Page 3 of 4

Unrestricted - Designated:(cont.)

Foreign Missions:

Conference	\$36,801.59	
Special Mission Projects	6,652.43	
Chile - General	23,604.81	
ESL	9,227.00	
Seminary Startup	155,200.00	
Korea-General	86,985.72	
India-General	(19,752.80)	
India-Social Relief	30,000.00	
India-Seminary	(2,270.76)	
India-Supervision	4,896.29	
India-Mankato Seminary Students	14,220.54	
Peru-General	46,135.95	
Peru-Drug Rehab	10,628.44	
Peru-Christian Day School	35,330.62	
Peru-Seminary	50,500.00	
South America Contingencies	52,179.17	
Amazon	35,761.23	
Project/Grants		
Jungle School	500.00	
Seminary Repair	50,000.00	
Seminary Lost Salary	6,000.00	
Junk Yard Property	2,000.00	
Copier Replacement	3,000.00	
Total Foreign Mission Fund Unrestricted - Designated		\$637,600.23

Lutheran Schools of America

Christian Day School	\$45,960.56	
Project/Grants		
Teacher Conference	14,621.98	
School Visit	25,835.37	
BOT Grant	117,500.00	
Total LSA Fund Unrestricted - Designated		\$203,917.91

Trustees \$729,649.50

Total Unrestricted - Designated \$2,214,972.03

NOTES TO FINANCIAL STATEMENTS (cont.)
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2007

EXHIBIT V
 Page 4 of 4

(E) Unrestricted

General Fund	\$1,377,300.10
Split-Interest Agreements	\$23,776.00
Residences & Real Estate	405,408.19
Home Missions	405,754.21
Foreign Missions	705,065.19

Total Unrestricted

\$2,917,303.69

(F) 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
Robert & Madelyn Soule Fund	100,000.00
St. Martin Lutheran Church	20,146.95
75th Anniversary - Truth for our Youth	410,000.00
Pre-School Endowment Fund	10,000.00

Total Permanently Restricted

\$4,596,123.95

(G) Temporarily Restricted

Church Extension & Loan Fund	\$1,125,029.77
Lutheran Schools of America	87,146.26

Evangelical Lutheran Synod Foundation

President's Office Endowment	\$256,304.56
Marvin & Delores Schwan Foreign Mission Trust Fund	165,301.73
Partners in the Gospel Home Missions Fund	309,113.00
Whipple-Olson-Wilson Endowment	28,023.75
Foreign Mission Seminary Endowment	297,695.14
General Foreign Mission Fund	658,093.51
Charitable Gift Annuity	265,123.71
Home Mission Reserve Fund	259,482.05
Home Mission Expansion Fund	3,895,502.92
St. Martin Lutheran Church	6,656.70
75th Anniversary - Truth for our Youth	70,100.23
Pre-School Endowment Fund	1,232.24
Celebrate 2000 Fund	150.00
Donated	853,385.96
Total Evangelical Lutheran Synod Foundation	\$7,066,165.50

Total Temporarily Restricted

\$8,278,341.53

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2007

SCHEDULE A

	ORIGINAL LOAN BALANCE	REMAINING LOAN BALANCE 12/31/2006	RECLASS./ NEW LOANS 2007	PAID 2007	TOTAL PAID	REMAINING LOAN BALANCE 12/31/2007
Church Extension Loan (Fund 02)						
Faith - Oregon, Wisconsin	\$155,500.62	\$81,929.28	\$0.00	\$9,908.11	\$82,479.45	\$73,021.17
Church	0.00	0.00	264,808.00	108,990.39	108,990.39	155,817.61
Faith - San Antonio, TX (Construction)	0.00	0.00	80,000.00	0.00	0.00	80,000.00
Family of God - Fort Mohave, AZ (Construction)	0.00	0.00	157,500.00	157,500.00	157,500.00	0.00
Redeeming Grace, Rogers, MN (Construction)	250,000.00	18,960.88	0.00	18,960.86	250,000.00	0.00
Grace - Hobart, Indiana	186,203.42	152,360.59	0.00	2,961.60	36,804.43	148,398.99
Hope - West Jordan, Utah	20,000.00	20,000.00	6,607.72	26,607.72	26,607.72	0.00
Our Redeemer - Yelm, WA	414,408.72	304,892.95	0.00	223,311.84	332,827.61	81,581.11
Peace - Kissimmee, Florida	479,572.97	226,255.68	0.00	1,082.15	254,396.46	225,173.51
Resurrection - Winter Haven, Florida	120,382.00	10,613.31	-5.04	88.00	109,830.69	10,540.27
Faith - Medford, Oregon						
	\$1,626,067.73	\$815,012.65	\$508,910.68	\$548,390.07	\$1,359,445.75	\$775,532.66
Home Missions (Fund 06)						
Our Savior - Lakeland, FL	\$7,850.00	\$7,850.00	\$4,984.16	12,819.25	\$12,819.25	14.91
Lighthouse Bible Baptist (Indian Landing Lutheran)	\$99,814.32	\$95,183.52	-\$1,425.15	\$93,758.37	\$98,389.17	\$0.00
	\$107,664.32	\$103,033.52	\$3,559.01	\$106,577.62	\$111,208.42	\$14.91
Evangelical Lutheran Synod Foundation						
Partners in the Gospel (Fund 21)	127,800.00	6,789.88	0.00	191.55	121,201.87	6,598.13
Family of God - Riviera, Arizona	0.00	0.00	19,999.70	0.00	0.00	19,999.70
Peace - Lakeland, Florida	308,052.44	252,245.17	10,000.00	0.00	55,817.27	262,245.17
Redeemer - Scottsdale, Arizona						
	\$435,862.44	\$259,034.85	\$29,999.70	\$191.55	\$177,019.14	\$288,843.00
Total Loans Receivable	\$2,169,594.49	\$1,177,081.02	\$542,469.39	\$655,159.84	\$1,647,073.31	\$1,064,390.57

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
December 31, 2007

SCHEDULE B
Page 1 of 2

ASSETS

Cash in Bank
Investment management accounts
Accounts receivable from congregations (Schedule A)
Accounts receivable from other sources
Downpayment Deposits
Interest receivable
Land

Due from (to) other funds

TOTAL ASSETS

LIABILITIES

Accounts Payable
Charity Gift Annuity Payable

TOTAL LIABILITIES

FUND BALANCES

Balance 12/31/2006
Temporarily Restricted
Unrestricted - Designated

TOTAL

Add:
Income - Net
Investment Portfolio Income
Real Estate Income
Amortization
Distributions
Market value gains (losses)

TOTAL

Permanently Restricted (Note F)
Temporarily Restricted (Note G)
Unrestricted - Designated (Note D)

TOTAL

TOTAL LIABILITIES & FUND BALANCES

	PRESIDENT'S OFFICE FUND 19	MARVIN AND FOREIGN MISSION TRUST FUND 20	THE GOSPEL HOME MISSIONS FUND 21	WHIPPLE - OLSON ENDOWMENT FUND 22	FOREIGN MISSION ENDOWMENT FUND 23	GENERAL FOREIGN MISSION FUND 24	CHARITABLE GIFT ANNUITY FUND 25
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	859,384.00	765,301.73	690,599.00	129,023.75	1,297,695.14	656,093.51	696,177.76
	0.00	0.00	288,843.00	0.00	0.00	0.00	0.00
	0.00	0.00	125.00	0.00	0.00	0.00	0.00
	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	0.00	4,574.75	0.00	0.00	0.00	0.00	185.34
	0.00	0.00	870,623.72	0.00	0.00	0.00	0.00
	\$359,384.56	\$765,301.73	\$2,066,960.03	\$129,023.75	\$1,297,695.14	\$656,093.51	\$696,363.10
	\$0.00	\$0.00	(\$370.03)	\$0.00	\$0.00	\$0.00	(\$195,765.84)
	\$359,384.56	\$765,301.73	\$2,066,960.03	\$129,023.75	\$1,297,695.14	\$656,093.51	\$499,597.26
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$17,024.17
	0.00	0.00	0.00	0.00	0.00	0.00	217,446.80
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$234,473.56
	\$600,000.00	\$600,000.00	\$1,755,977.00	\$700,000.00	\$1,000,000.00	\$0.00	\$0.00
	259,995.41	151,603.46	306,510.00	25,595.82	273,113.69	845,393.51	229,893.19
	\$859,995.41	\$750,603.46	\$2,062,487.00	\$725,595.82	\$1,273,113.69	\$845,393.51	\$229,893.19
	\$0.00	\$0.00	\$10,033.45	\$0.00	\$0.00	\$0.00	\$11,071.34
	22,019.85	21,195.40	3,570.65	3,570.65	36,354.19	14,382.06	121,252.10
	(17,779.99)	(8,959.84)	(9,616.41)	(1,162.77)	(11,796.31)	(5,976.04)	(4,036.14)
	0.00	0.00	0.00	0.00	0.00	0.00	(9,187.69)
	(38,908.69)	(35,207.69)	(65,347.86)	(5,690.20)	(99,704.59)	(30,033.24)	0.00
	39,469.33	35,276.49	53,579.40	5,691.25	99,817.19	30,399.28	0.00
	\$16,305.15	\$14,468.25	\$2,600.25	\$2,428.93	\$24,560.20	\$12,762.00	\$38,058.02
	\$600,000.00	\$600,000.00	\$1,755,977.00	\$700,000.00	\$1,000,000.00	\$0.00	\$0.00
	256,304.56	165,301.73	309,113.00	28,023.75	297,695.14	656,093.51	265,123.17
	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	\$856,304.56	\$765,301.73	\$2,065,090.00	\$728,023.75	\$1,297,695.14	\$656,093.51	\$265,123.17
	\$466,354.56	\$765,301.73	\$2,065,090.00	\$728,023.75	\$1,297,695.14	\$656,093.51	\$499,597.26

**BALANCE SHEET AND
CHANGES IN FUND BALANCES (cont.)**
Evangelical Lutheran Synod Foundation
December 31, 2007

SCHEDULE G
Page 4 of 2

75TH ANNUARY TRUTH FOR OUR YOUTH																	
HOME MISSION RESERVE FUND 26		ROBERT & MADELYN SOULE FUND 27		HOME MISSION EXPANSION FUND 28		ST. MARTIN SHAWANO TRUTH FOR OUR YOUTH FUND 29		PRESCHOOL CELEBRATE FUND 31		DONATED FUND 40		TRUSTEES FUND 45		TOTAL FOUNDATION FUNDS			
Cash in Bank	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00		
Investment management accounts	\$259,482.05	\$100,000.00	\$3,792,590.41	\$26,803.65	\$40,100.23	\$26,803.65	\$40,100.23	\$11,232.24	\$16,000.00	\$53,321.56	\$729,649.50	\$11,537,819.63	\$288,843.00	\$125.00	\$12,629,612.50		
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Downpayment Deposits	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Land	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
	\$259,482.05	\$100,000.00	\$3,895,592.92	\$26,803.65	\$40,100.23	\$26,803.65	\$40,100.23	\$11,232.24	\$16,000.00	\$53,321.56	\$729,649.50	\$11,537,819.63	\$288,843.00	\$125.00	\$12,629,612.50		
Due from (to) other funds	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00		
TOTAL ASSETS																	
Accounts Payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00		
Charity Gift Annuity Payable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
TOTAL LIABILITIES																	
FUND BALANCES																	
Balance 12/31/2006	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00		
Permanently Restricted	254,269.65	0.00	3,618,414.34	4,535.81	0.00	4,535.81	0.00	1,016.16	0.00	8,36,852.82	0.00	0.00	0.00	0.00	0.00		
Temporarily Restricted	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Unrestricted	\$264,269.65	\$0.00	\$3,818,414.34	\$25,101.91	\$47,100.23	\$25,101.91	\$47,100.23	\$11,016.16	\$0.00	\$8,36,852.82	\$813,169.67	\$12,154,422.02	\$12,154,422.02	\$0.00	\$12,154,422.02		
Add:																	
Income - Net	\$0.00	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$500.00	\$3,333.33	\$126,188.00	\$0.00	\$0.00	\$0.00		
Investment Portfolio Income	7,749.48	0.00	105,525.13	7,738.28	13,172.33	7,738.28	13,172.33	1,016.16	0.00	23,551.77	23,419.83	419,343.02	\$10,856.88	\$0.00	\$4,598,123.85		
Interest Income	(2,355.84)	0.00	(34,322.16)	(237.87)	(4,260.61)	(237.87)	(4,260.61)	(132.31)	0.00	(7,056.73)	(7,056.73)	(91,827.68)	(91,827.68)	0.00	(91,827.68)		
Annuitiy amortization	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Distributions	(111,794.44)	0.00	(168,353.12)	0.00	(22,689.52)	0.00	(22,689.52)	(815.52)	0.00	(58,720.88)	(58,720.88)	(901,206.00)	(901,206.00)	0.00	(901,206.00)		
Marked value gains (losses)	11,856.22	0.00	174,189.86	1,207.73	\$9,893.90	1,207.73	\$9,893.90	\$216.68	\$169.00	\$16,533.11	\$83,520.17	\$237,016.83	\$237,016.83	0.00	\$237,016.83		
TOTAL	\$5,112.40	\$100,000.00	\$79,088.08	\$1,701.74	\$9,893.90	\$1,701.74	\$9,893.90	\$216.68	\$169.00	\$16,533.11	\$83,520.17	\$237,016.83	\$237,016.83	\$0.00	\$237,016.83		
Balance 12/31/2007	\$298,482.05	\$100,000.00	\$3,895,532.92	\$26,803.65	\$40,100.23	\$26,803.65	\$40,100.23	\$11,232.24	\$160.00	\$53,321.56	\$729,649.50	\$11,537,819.63	\$288,843.00	\$125.00	\$12,629,612.50		
Permanently Restricted (Note F)	0.00	0.00	3,655,502.82	6,656.70	0.00	6,656.70	0.00	1,232.24	0.00	863.33	0.00	0.00	0.00	0.00	0.00		
Temporarily Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00		
Unrestricted - Designated (Note D)	\$298,482.05	\$100,000.00	\$3,895,532.92	\$26,803.65	\$40,100.23	\$26,803.65	\$40,100.23	\$11,232.24	\$160.00	\$53,321.56	\$729,649.50	\$11,537,819.63	\$288,843.00	\$125.00	\$12,629,612.50		
TOTAL																	
TOTAL LIABILITIES & FUND BALANCES																	

MORTGAGE DEMAND NOTES PAYABLE
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2007

SCHEDULE C

Payee	Congregation	Secured	Total	2008 Current	Long Term
<u>Long term mortgage</u>					
Schwab Foundation	Resurrection - Winter Haven, FL	Land	56,744.90	42,881.41	13,863.49
Total			<u>56,744.90</u>	\$42,881.41	\$13,863.49
<u>Demand promissory Notes</u>					
Schwab Foundation	Hope - W Jordan, UT	No.	73,075.11		
Total			<u>73,075.11</u>		



STATISTICS

Evangelical Lutheran Synod: Parochial Report for the year 2007

CONGREGATION				MEMBERS			MINISTRATIONS							SERVICES	
	State	Location	Congregation	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
1	AZ	Fort Mohave	Family of God	84	73	26	2			1	420			52	42
2	AZ	Lake Havasu City	Our Saviour	223	165	71	7	2	3	8	1,390	1	2	65	135
3	AZ	Scottsdale	Redeemer	70	38	26			2		1,203			104	55
4	CA	Bell Gardens	Christ the King	46	28	9	5				368			52	26
5	CA	Bishop	Our Savior	29	23	7	2				175	1	2	52	15
6	CA	Irvine	Asian Mission	14	46	13	6	8	15	6	286	1	2	53	33
7	CA	Irvine	Faith*	93	82	28			3	3	521	1	4	52	65
8	CA	Ukiah	Apostles	35	28	14							1	52	30
9	CA	Windsor	Christ*	81	70	21	2	1	3	5			1	52	50
10	FL	Kissimmee	Peace	140	112	45	1				1,505	1	3	52	85
11	FL	Lakeland	Our Savior	40	39	16		2		2	823		1	52	46
12	FL	Lakeland	Peace	69	51	19	2	2	2		727			52	53
13	FL	Naples	Our Savior*	226	188	50	3		3	6	2,304	2	3	53	148
14	FL	Port St. Lucie	Christ	106	81	23	3		2		1,121			52	73
15	FL	Sebastian	Trinity	92	79	12	2			7	1,186	1	2	52	63
16	FL	Sebring	New Life	46	45	18	1				1,078		1	52	47
17	FL	Vero Beach	Grace	222	195	30	2	1			2,302	1	8	52	110
18	FL	Winter Haven	Resurrection	84	71	16	3				1,356	1	1	52	60
19	IL	Lombard	St. Timothy	169	129	24	7	2	2	7	1,104	1	3	52	76
20	IN	Avon	Good Shepherd	62	42	11	1				509		1	52	28
21	IN	Hobart	Grace	215	178	21	16	2	1	3	2,989	2	4	51	129
22	IN	Portage	Hope	121	118	28	6	1		4	1,086		5	51	64
23	IA	Ames	Bethany	45	36	10				2	515			50	28
24	IA	Calmar	Trinity	25	21	6									17
25	IA	Forest City	Forest	30	30	6								50	12
26	IA	Indianola	Good Shepherd	69	53	17			1	1	655			52	38
27	IA	Lake Mills	Lake Mills	53	47						216		3	52	22
28	IA	Lake Mills	Lime Creek	28	25						142		1	52	32
29	IA	Lawler	Saude*	167	123	55	4		1	1	506	1	2	50	55
30	IA	New Hampton	Jerico	162	124	55	2		2		581	1	2	50	60
31	IA	New Hampton	Redeemer	87	78	33	1						1	47	40
32	IA	Newton	Grace	25	22	6					175			48	14
33	IA	Northwood	First Shell Rock	73	67		2				283		4	52	34
34	IA	Northwood	Somber	32	32						203			52	32
35	IA	Parkersburg	Faith*	70	60	12	2				325	1	5	51	27
36	IA	Riceville	Immanuel	14							94			52	8
37	IA	Scarville	Center	82	66	24		1		1	24		2	49	
38	IA	Scarville	Scarville Synod	116	82	28	1		1		1,103	3	2	49	
39	IA	Thompson	Zion*	43	41	15					322		1	52	22
40	IA	Thornton	Richland*	81	79	27			1		463		1	52	32

SERVICES			EDUCATION										FINANCES				
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	14	23	6	1	4	2	18				2		70,521	193,353	555,000	432,000	
2	12	126	41	4	12	2	60	55		2	5		370,000	16,000	1,200,000	90,000	
3	15	28	1		10	4	25		5	4	4		105,872		1,400,000	350,000	
4	16	13			7	2	9	10					34,554	275	200,000		
5	14	14				1	12						34,000	400	780,000		
6	6	38	2		11	1	4	8	7	2	12		34,081			3,047	
7	12	27			10	4	20	27	1	1	7		164,518	4,552	30,000		
8	10	25			5	2	15										
9	15	15			8	2	24				7		118,982		1,200,000	174,000	
10	14	48	16	2	9	3	24				1		154,716	3,725	981,493	539,436	
11	25	18				1	10						92,811	4,017	700,000		
12	15	27			10	4	22	22			5		54,000		750,000	20,790	
13	13	89			30		20	100	20				350,831	2,382	3,500,000	156,622	
14	11	41			32	5	14	75	5		7		102,400	4,000	1,200,000		
15	14	41			8	2	25	10			6		72,409	5,000	700,000	152,000	
16	15	22			1	1	12						88,461	8,760	550,000	13,000	94,845
17	16	60			22	7	20	45			5		190,475	33,206	1,132,250		
18	14	44					25						106,534	3,225	270,000	225,000	
19	16	31	2		30	3	56	38	1	1	9		174,962	12,514	2,200,000	35,000	
20	16	19			12	3	18	6			4		51,475	3,685	5,000		
21	13	100			32	4	75	58			37		138,369	19,510	800,000		
22	16	56			17	9	14				2		90,870	1,500	2,800,000		8,000
23	17	26			8	3	17				3		56,951	105	315,400		
24	7	13			2	1	6	2	1				3,150	203	390,000		30,000
25	4	21											12,400	730	525,000		
26	14	23			20	3	25	40	2		3		86,496	5,546	100,000	38,000	
27																	
28																	
29	9	39			16	5	12	31			7		41,000	3,000			50,000
30	9	43			14	3	12	31			4		50,000	2,000			50,000
31	12	38			6	2		10	4		8		40,315	748			
32	10	17					7	6					26,021		281,000		
33																	
34																	
35	10	23			2	1					2		49,172	1,200			180,000
36																	
37	5						16				2		26,370	1,925			
38	8		10	1	16	4	30	12	2	5	6		37,450	50,000			
39	4	28			5	2	5				1		19,217	1,723			
40	9	23					8		1		4		52,064	3,400			

* Current statistics not provided # Not yet a member of the synod

	CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES	
	State	Location	Congregation	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
41	IA	Waterloo	Pilgrim*	111	72	22			1	2	333		1	52	50
42	IA	Waukon	King of Grace	44	36	15	2		3		372		1	50	33
43	MA	Brewster	Trinity*	68	64	22	3	2	2	13	1,250	1	1	53	35
44	MA	Burlington	Pinewood	150	104	38	6			1	1,059		1	50	69
45	MI	Detroit	St. Matthew*	46	41	11	2							52	33
46	MI	East Jordan	Faith	53	43	19			3		233			51	25
47	MI	Frankenmuth	St. John's	633	586	123	5		6		4,317	5	11	104	194
48	MI	Hillman	Faith	77	53	19	1							51	44
49	MI	Holland	Lord of Life	88	66	33	3		1	1	798	1		51	55
50	MI	Holton	Holton	303	234	23	4	1	3	1	1,950	1	1	52	96
51	MI	Midland	Holy Scripture	194	168	36	3		1		1,859	2	7	52	106
52	MI	Rogers City	Trinity	36	33	12	2			2	255	1	1	51	15
53	MI	Saginaw	Gloria Dei	254	219	56	3		4		2,803		4	52	99
54	MI	Suttons Bay	First	88	70	22	1				599		2	52	25
55	MN	Albert Lea	Our Savior's	521	400	150	14	2	2		1,622	4	2	51	82
56	MN	Apple Valley	Heritage	217	148	51	5		1	3	1,479	2	1	121	162
57	MN	Audubon	Immanuel	124	105	44	1			3	977		1	52	69
58	MN	Bagley	Our Savior's	133	120	12			1		534	1	1	52	28
59	MN	Belview	Our Savior's	135	120	16					980			51	37
60	MN	Belview	Rock Dell	116	104	17	1		3		895	1	7	51	40
61	MN	Clara City	Faith	51	46	20	1		2		359			51	35
62	MN	Cold Spring	Gloria Dei	237	183	27	7		4	1	183	2		52	99
63	MN	Cottonwood	English	179	148	45	2		1	2	529	2	4	51	49
64	MN	East Grand Forks	River Heights	115	87	23	2		3	1	761			52	69
65	MN	Farmington	Hope #	19	13	13				4				10	23
66	MN	Gaylord	Norwegian Grove	102	93	38	1		3	1	374			50	37
67	MN	Golden Valley	King of Grace	701	507	207	16	2	14	15	6,510	5	5	102	404
68	MN	Grygla	St. Petri* #	58	33	9			2		403			50	29
69	MN	Hartland	Hartland	228	174	87	6				640		2	51	68
70	MN	Hawley	Our Savior's	75	55	19			1		360		1	52	42
71	MN	Lengby	St. Paul	135	106	18	2		3		410	1	2	52	45
72	MN	Luverne	Bethany	264	251	43	1				1,052	2	4	51	79
73	MN	Manchester	Manchester	73	48	20					211			51	24
74	MN	Mankato	Mt. Olive	1,065	769	335	19	2	14	1	12,463	5	4	152	505
75	MN	North Mankato	Peace	274	202	93	13		2	8	2,742			86	175
76	MN	Oklee	Oak Park*	147	105	25	4				1,401	2	1	45	70
77	MN	Princeton	Bethany	246	193		2			1	2,402			52	83
78	MN	Princeton	Our Savior's*	204	156	70	4		1		453		1	52	73
79	MN	Rogers	Redeeming Grace	79	60	27	2			7	565	1	2	52	44
80	MN	Roseau	Our Savior's	12	12	5									8
81	MN	St. Peter	Norseland	228	188	91	1		3	1	906	2	2	50	101
82	MN	Tracy	Zion	173	146	27	4		1	6	595	2	1	51	58
83	MN	Trail	Mt. Olive*	17	11	5							3	51	12
84	MN	Trail	Nazareth*	87	52	14			2		451	1	2	46	22
85	MN	Ulen	Calvary	62	50	20	1				300		1	52	35

	SERVICES		EDUCATION										FINANCES				
	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	
41	12	16			18	6	10	20			5	43,201	660	661,000			
42	10	25			7	2	16	12	2	1	10	27,266	4,605	150,000	55,500		
43	16	25															
44	12	24			32	8	50	23			3	109,000	11,000	1,300,000			
45	20	23			7	1	18	19			3	58,337	5,722				
46	7	16			6	2		3		2	7	33,668	2,100	14,000			
47	52	86	7		33	5	30	47		3	27	392,220	59,916	3,000,000		3,513	
48	14	12			21	4					3	54,900					
49	18	26			15	5	17	8			14	56,500	1,200				
50	17	56			48	5	10	58	2	5	15	115,304	73	1,000,000	28,403		
51	16	78			18	5	72	64		1	6	150,205	35,377	275,000			
52	2	15			4	1	8				2	32,300	1,200	150,000			
53	14	56	2		30	5	30	80	3	4	8	119,516	12,550	730,000		219,140	
54	11	12			6	2					2	404,901	1,100	400,000			
55	11	37			15	5	27	2		2	17	79,457	10,192	402,000			
56	9	113	22	1	53	6	44	66	4	2	14	271,200	14,500	625,000	142,000		
57	16	34			19	3	15	21	4	2	7	81,249	9,073	1,171,000			
58	12	34			6	3	8	9			4	34,960	962	379,773			
59	16	28			11	7	9	13	5	3	8	41,548	2,640	160,000			
60	5	45			20	7	9	15	2	1	8	43,255	2,290	150,000			
61	13	34			6	3	13	15		1	5	60,871	2,825	233,000	20,000		
62	17	46			26	4	20	29		1	4	95,303	10,552	950,000	45,000		
63	13	43	2		13	4	14	13	1	1	10	53,423	10,358	900,000			
64	15	30			27	4	20	18				76,563	691	400,000	9,500		
65	3	22			4	2	10					5,332					
66	8	38			4	2	10	4			5	27,621	10,517	518,250			
67	16	230	182	10	93	23	125	88	14	45	25	538,513	88,500	2,500	345,000		
68	9	20	10	2	10	3	14		3		4	12,560	259	60,000			
69	3	73			33	8	10	45			10	77,646	5,913	400,000		5,572	
70	7	22			20	5	12	20			5	37,065	8,886		22,000		
71	15	41			19	5	6	15	2		10	35,825	2,228	194,000			
72	9	40	1		7	3	22	14	2	2	8	93,180	14,270	33,000		25,600	
73	9	13			14	6	3	10			5	22,069	502	125,000		11,400	
74	20	209	147	10	164	16	80	141	24	62	64	959,296	58,195	3,635,116	1,556,338		
75	14	102			40	7	47	40	4	17	3	343,982	18,963	1,156,000	912,336		
76	7	59	5	2	15	4	25	34	3	2	14	40,190	2,200	240,000	45,500		
77	12	80	5	1	28	10	29	60	3	1	5	81,043	17,083				
78	15	43	27	3	19	4	10	20	2	3	5	65,321	11,644	400,000			
79	15	28			14	7	23	33		4	2	66,838	6,344	1,450,000	1,450,000		
80																	
81	9	84	7		29	6	6	27	3	8	15	92,091	30,370	2,096,250	6,000		
82	11	45			28	4		23	3		15	58,404	7,958	250,000		35,000	
83	12	17			4	1		4									
84	6	41									9	18,372	730	100,000		5000	
85	7	22			10	3	8	12		1	2	32,235	1,863				

* Current statistics not provided # Not yet a member of the synod

CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES		
State	Location	Congregation	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	
86	MO	Cape Girardeau	Scriptural	100	88	10	2					1	52	34	
87	MO	Carthage	Faith*	109	91	28	3		1	3	1,497	2	52	75	
88	MO	Jefferson City	Peace*	89	71	22	2	3	1	3	564	2	52	54	
89	MO	Piedmont	Grace*	16	11	2			1		12		53	7	
90	OH	Bowling Green	Abiding Word	136	110	38	3		1		847	2	3	50	63
91	OH	Deshler	Peace #	434	339	68	9	1	8		1,767		4	51	165
92	OH	Weston	Grace	170	86	13	2		2	2	647	1		52	45
93	OR	Grants Pass	Our Savior*	70	63	16				2	1,271		2	52	41
94	OR	Gresham	Saved by Grace*	130	107	27	3			1	1,154		2	53	58
95	OR	Hood River	Concordia*	42	24	8				1	192		1	52	18
96	OR	Klamath Falls	Christ	55	48	20	5				519			115	39
97	OR	Medford	Faith	60	46	16	3		2		703		5	52	36
98	OR	Myrtle Creek	St. Matthew	48	44	12	2			2		1		52	25
99	OR	North Bend	Resurrection	44	31	7	3			4	628		1	53	17
100	OR	Sutherlin	Christ	60	51	15	2					1		52	30
101	OR	The Dalles	Bethany*	63		12					864		1	52	40
102	PA	Irwin	Zion	31	24	3				1	316			53	26
103	TX	San Antonio	Faith	62	38	10	3			3	506		1	52	36
104	UT	West Jordan	Hope	186	125	12	4	2		2	1,398	1		100	68
105	WA	Lakewood	Lakewood						1	2			1	52	
106	WA	Mt. Vernon	St. Luke	73	55	10	3		1		725	2	1	52	37
107	WA	Port Orchard	Bethany	706	423	65	12	4	6	5	3,750		4	154	240
108	WA	Tacoma	Parkland	546	397	54	7	3	14	6	3,201	4	5	156	176
109	WA	Yelm	Our Redeemer*	69	55	19	1		2		837		2	52	45
110	WI	Amherst Jct.	Our Savior's	38	34	10					190			47	15
111	WI	Bloomer	Good Shepherd	76	68	17	1		1		686			52	33
112	WI	Cottage Grove	Abiding Shepherd	276	206		5	1	4	6	2,754	1	1	152	174
113	WI	Cottage Grove	Western Koshkonong*	93	81	25	2			1	436		4	53	53
114	WI	Eau Claire	Ascension	147	125	57	1				1,412	2	4	52	66
115	WI	Eau Claire	Concordia	404	333	124	3		4	2	3,172		9	52	156
116	WI	Eau Claire	Pinchurst*	147	122	44	2		3	3	1,154	1	4	103	63
117	WI	Elderon	Our Savior's	75	57	27			1		516		1	49	27
118	WI	Green Bay	Christ the King	191	150	28	2		4	1	1,548	2	1	104	95
119	WI	Iola	Redeemer*	60	40	20	1				850		1	53	52
120	WI	Madison	Grace*	72	65	19	1		3		723		2	53	33
121	WI	Madison	Holy Cross	1,173	1,002	330	25	1	20	6	6,559	9	18	147	415
122	WI	Madison	Our Saviour's	327	241	66	11		3	1	1,806	3	11	51	76
123	WI	Marinette	First Trinity	307	266	107	4		4	1		1	8	89	108
124	WI	Menomonie	St. Katherine's	127	103	10	5			3	482	4	2	52	40
125	WI	Okauchee	Holy Trinity	490	376	134	5		9	1	4400	3	2	124	278
126	WI	Omro	Messiah	50	47	16					434		1	50	21

SERVICES			EDUCATION									FINANCES				
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
86	12	16			7	3		11			5	35,000	520	350,000		
87	8	50						23				62,000	5,000	1,000,000		300,000
88	13	32			11	4	14	20	2		4					
89					1	1					1	11,100	2439.64	252,000		
90	11	37			10	3	25	39		1	5	111,605	2,154	640,000	419,212	
91	14	101	26	4	50	6	60	22			10	108,805	35,838	800,000		
92	17	25			14	2	21	40			3	57,000	18,000	725,000		
93	14	26			5	2	40			1	3	53,821	1,750	235,000		
94	13	46			12	3	15	31	1	3	1	90,698		1,100,000	172,000	
95	8	6			11	3	4	3			1			150,000		
96	12	25			6	1	20			3	6	69,765	23,156	725,000		
97	7	29			6	2	23	39			3	42,000	46,000		10,540	
98	11	15														
99	16	9			4	1	16			1	4	31,050				
100	11	15														
101	9	15			30	7	15	38			3					
102	4	5			8	4	4					70,000	1,000	310,000		
103	15	27			14	4	20	16				83,528	8,360	500,000	264,808	
104	13	21			22	6	20	35		1	19	112,745	2,000	1	150,000	
105	11	14	45	4	8	2	8	45		3	2	57,781	458	2,511,500	98,377	
106	9	27			7	4	10	15			4	72,073	900	300,000		
107	14	200	76	5	120	14	85	90	100	5	66	411,139	89,957	2,226,606	518,518	
108	16	102	101	7	6	9	12	50	8	24	45	778,312	10,232	5,148,189	961,998	
109	18	20	13	2	6	2	10		7	2	7	89,885	286	2,000,000	300,962	
110	9	10					8	5			4	18,003	131	350,000		
111	10	35			3	1	24	31		2	6	42,230	817	250,000	10,475	13,430
112	7				24	3	120		5	13	12	167,000	12,000	1,348,000	1,060,000	
113	14	31			4	2	13					113,029	4,660	1,400,000		23,840
114	19	30			20	4	10	13			4	63,050	1,439	600,000		
115	15	78	4		44	17	49				22	192,032	10,041	2,600,000	166,474	
116	16	34			20	5	12	34	2		7	900,050	2,809	836,500		
117	9	24			11	3	8	14	4		7	24,772	4,617	150,000		19,443
118	15	51			28	4	45	70		2	15	142,727	8,000	800,000	101,313	
119	12	42			16	4	22				4	43,261	1,534	150,000		70,000
120	15	22			8	3	8	8				68,337	8,133	800,000		59,913
121	14	237	95	8	82	12	90	71	47	30	110	712,138	59,594	3,500,000	532,880	168,219
122	20	44			15	4	15		3	3	34	161,000		1,200,000	218,000	45,000
123	11	74			22	7	15				23	76,476	26,685			
124	7	15			12	2	9	12	12			21,822	550	90,000		
125	16	131	55	6	50	6	100	45	1	15	30	750,000	59,600	1,650,000	697,000	
126	12	18			4	2	16	26			7	62,534	5,358	50,000		

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CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES		
	State	Location	Congregation	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
127	WI	Oregon	Faith	148	120	38	2	1	1	3			3	51	67
128	WI	Portage	St. Paul's*	68	65	27	2		1		525		1	53	24
129	WI	Shawano	St. Martin	187	153	69			2	2	1,639		2	51	89
130	WI	West Bend	Trinity	404	322	136	7		9		236	2	2	52	221
131	WI	Wisconsin Dells	Newport*	95	90	24			2		525		1	53	28
TOTALS (December 31, 2007)				19,945	15,734	4,659	375	47	240	198	135,890	105	259	7,693	8,901
		Chile													
		Czech Republic		183	96	12	16	4		2	1,271			148	97
		India		21,319			438	333			172,829		396		13,613
		Korea		232	129	51		27	21	32	77				133
		Peru		1,522	835	179	29	5		34		13		1,658	1,856

SERVICES		EDUCATION										FINANCES				
	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
127	11	37			16	3	12	16				98,317			75,000	
128	9	28					5	2			6	26,760	800			
129	15	50	5		16	5	12		6	3	13	76,810	12,200	500,000		40,000
130	13	162	44	5	25	3	20	51	2	25	14	460,626	22,814	2,000,000	481,000	
131	7	32					7	3			5	25,350	3,300			
1,537		5,390	959	78	2,133	475	2,582	2,629	335	326	1,056	14,738,808	1,365,828	83,528,828	13,105,029	1,457,915
	7	71	200	14	7	1	40	7		2	8					
					7,760		3,377					37,102				
	4	69								54		154,257	118,423		350,000	
	2	195			903	68	651	1,893			254	139,700				

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www.celc.info

The Confessional Evangelical Lutheran Conference (CELC) is the successor to the Evangelical Lutheran Synodical Conference of North America—with one important exception: it is international in scope rather than restricted to North America.

Founded in 1993 with thirteen confessional Lutheran national churches as members, the conference has grown to twenty-one members today. Plenary sessions are held every three years. To date there have been six plenary meetings (1993, 1996, 1999, 2002, 2005, 2008) with regional meetings held in the intervening years.

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2011
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Board for Home Missions	Board for Publications
Board for Foreign Missions	Board for Christian Service
Board for Evangelism	Board for Stewardship
	Board for Lutheran Schools of America

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<u>2009</u>	<u>2010</u>	<u>2011</u>
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<u>2009</u>	<u>2010</u>	<u>2011</u>
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Jabalpur District:

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Mission Worker:

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Contact: The Rev. Mark Harstad

Evangelical Lutheran Synod Foundation

Contact: The Rev. Daniel Basel

Faith Mission Society

Contact: Mr. Marlin Goebel 989-742-4505
24885 Morrow Rd, Hillman MI 49746

Helping Hands

Contact: 2133 Kenneth Dr, Albert Lea MN 56007

Lutheran Schools of America (LSA)

President: Mr. Michael Butterfield www.LSAELS.org

Mission Advancement Project (MAP)

Contact: The Rev. Michael Smith

Ottesen Museum

Contact: The Rev. George Orvick

AREA HIGH SCHOOLS

Arizona Lutheran Academy

6036 S 27th Ave, Phoenix, AZ 85041-5200 602-268-8686

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31970 Central Ave, PO Box 1570, Wildomar CA 92525 909-678-7000

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2021 S 260th St, Des Moines WA 98198 253-946-4488

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231 Woodland Beach Rd, Lake Mills WI 53551 920-648-2321

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45638 561st Ave, New Ulm MN 56073 507-354-6851

Saint Croix Lutheran High School

1200 Oakdale Ave, St Paul MN 52118 651-455-1521

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Kuster, Thomas A.*
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Lo, Adrian H.
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*Theologically Trained

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Holte, Norman	Lee, Sigurd	Weberg, Cynthia
Honsey, Rudolph	Meyer, Marvin	

BETHANY LUTHERAN THEOLOGICAL SEMINARY

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FACULTY

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– Practical Theology
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– Practical Theology

Schmeling, Gaylin R.
– Systematic Theology
– Historical Theology
– Practical Theology
Smith, Michael K.
– Biblical Theology
– Systematic Theology
– Practical Theology
Teigen, Erling T.*
– Systematic Theology

*College professor teaching
classes in the seminary

EMERITI

Honsey, Rudolph
Petersen, Wilhelm W.

PERIODICAL

Lutheran Synod Quarterly
Editor: Gaylin R. Schmeling
Subscription: \$20.00

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June 15, 2008

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Gail Cloyd
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George Kellermann
Barbara Speerschneider

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Tel. 011-420-377-387-009

Mark Grubbs*

Mary Grubbs

* indicates school administrator/principal/director

CONGREGATIONS

CIRCUIT 1

FLORIDA

Kissimmee: *Peace*

10:00; Spanish 12:00

H. Huhnerkoch

3249 Windmill Point Blvd; 34746

Lakeland: *Our Savior*

9:30

A. Palmquist

6920 North Socrum Loop Rd

Mail: PO Box 91905; 33804-1905

Lakeland: *Peace*

10:00 (S 9:00)

A. Schmidt

5970 Lakeland Highlands Rd; 33813

Naples: *Our Savior*

9:00

G. Schmidt

10,000 Airport Pulling Rd; 34109

Port St. Lucie: *Christ*

10:00

M. Dale

1592 SE Floresta Dr; 34983

Sebastian: *Trinity*

10:00

T. Schmeling

611 Schumann Dr; 32958

Sebring: *New Life*

10:00

B. Klebig

3725 Hammock Rd; 33872

Vero Beach: *Grace*

10:30

M. Luttman

1150 41st Ave; 32960

Winter Haven: *Resurrection*

10:30

C. Keeler

4620 Cypress Gardens Rd; 33884

CIRCUIT 2

MASSACHUSETTS

Brewster: *Trinity*

9:30

J. Krikava

1883 Main St (Route 6A); 02631

Burlington: *Pinewood*

10:45 (S 10:00)

T. Fox

24 Wilmington Rd; 01803

CIRCUIT 3

MICHIGAN

East Jordan: *Faith*

10:00
J. Londgren
02148 S Wilson Rd; 49727

Frankenmuth: *St. John's*

10:00, Sat. 6:00 p.m.
J. Willitz, J. Luplow
1200 E Genesee St; 48734

Hillman: *Faith*

11:00
D. Jaech
24640 Veterans Memorial Hwy; 49726

Holland: *Lord of Life*

9:00
D. McQuality
512 S Waverly Rd; 49423

Holton: *Holton*

9:30
P. Zager
6655 Marvin Rd; 49425

Midland: *Holy Scripture*

9:00
P. Schneider
4525 West Main St; 48640

Rogers City: *Trinity*

Sat. 5:00 p.m.
J. Londgren
6134 US 23 North
Mail: 6789 – 40 Mile Pointe Rd; 49779

Saginaw: *Gloria Dei*

8:00 & 10:45 (S 9:30)
H. Mosley Jr.
5250 Mackinaw
Mail: 3718 Mannion Rd; 48603

Suttons Bay: *First*

10:00
R. Pederson
321 St Mary's Ave
Mail: PO Box 189; 49682

OHIO

Weston: *Grace*

10:00
J. Merseth Sr.
20425 Taylor St
Mail: PO Box 304; 43569-0304

Bowling Green: *Abiding Word*

10:00
K. Mellon
17202 N Mercer Rd; 43402

Deshler: *Peace*

9:30
T. Smuda
5039 County Rd G; 43516-9788

PENNSYLVANIA

Irwin: *Zion*

10:30
B. Leonatti
351 Robbins-Station Rd; 15642

CIRCUIT 4

ILLINOIS

Lombard: *St. Timothy*

10:15

E. Bryant

547 N Main St; 60148

INDIANA

Avon: *Good Shepherd*

10:15

G. Lilienthal

7105 E US Hwy 36; 46123

Portage: *Hope*

10:30

P. Lepak

6322 Portage Ave; 46368

Hobart: *Grace*

9:00

F. Lams

6240 Grand Blvd

Mail: 1031 Hickey St; 46342

CIRCUIT 5

WISCONSIN

Cottage Grove: *Abiding Shepherd*

9:00 & 10:45, Mon. 7:00 p.m.

N. Krause

406 West Cottage Grove Rd; 53527

Cottage Grove: *Western Koshkonong*

9:30

T. Heyn

2633 Church St; 53527

Madison: *Grace*

10:00 (S 9:00)

T. Gullixson

1 South Rosa Rd; 53705

Madison: *Holy Cross*

8:00 & 10:30, Mon. 6:30 p.m.

(S 8:00 & 10:00, Mon. 6:30 p.m.)

M. Bartels, B. Tweit

2670 Milwaukee St; 53704

Madison: *Our Saviour's*

9:15, Sat. 5:30 p.m.

B. Homan

1201 Droster Rd; 53716

Okauchee: *Holy Trinity*

7:45 & 10:15 (S 8:30, Thu. 7:00 p.m.)

J. Madson

35181 Wisconsin Ave

Mail: PO Box 146; 53069

Oregon: *Faith*

9:00

W. Mack

143 Washington St; 53575

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 p.m.

K. Schmidt

1268 Pleasant Valley Rd; 53095

Wisconsin Dells: *Newport*

10:30

W. Grimm

N8794 Peterson Rd (4 miles E)

Mail: 212 Volk, Portage; 53901

CIRCUIT 6

WISCONSIN

Amhert Junction: *Our Savior's*

5:30 Sat.
G. Haugen
5355 Hwy K
Mail: N6916 TU Lakes Rd, Scandinavia;
54977

Bloomer: *Good Shepherd*

9:30
R. Otto
1504 Vine St; 54724

Eau Claire: *Ascension*

9:00, Mon. 6:30 p.m.
P. Sullivan
1500 Peterson Ave; 54703

Eau Claire: *Concordia*

8:00, 10:30 (S 9:00, Mon. 7:00 p.m.)
F. Theiste
3715 London Rd; 54701-7813

Eau Claire: *Pinehurst*

9:00, Mon. 6:30 p.m.
B. Schwark
3304 Fern Ct; 54703

Elderon: *Our Savior's*

9:00
T. Skaaland
Hwy 49 N; 54429

Green Bay: *Christ the King*

9:00, Thu. 6:30 p.m. (Apr.–Nov.)
9:00, Sat. 5:00 p.m. (Dec.–Mar.)
L. Buelow
1700 Cardinal Lane; 54313

Iola: *Redeemer*

9:00
R. Holtz
125 North St
Mail: PO Box 95; 54945-0095

Marinette: *First Trinity*

8:00 & 10:00 (S 9:00)
E.C.F. Stubenvoll, Jr.
920 Wells St; 54143

Menomonie: *St. Katherine's*

10:30 (last Sunday of month: 8:30)
S. Kauffeld
E7250 N Cty Hwy E
Mail: N4931 572nd St; 54751

Omro: *Messiah*

5:30 Sat., Wed. 6:45
G. Haugen
5535 Hwy K, Oshkosh
Mail: PO Box 214; 54963-0214

Shawano: *St. Martin*

9:00
J. Smith
W8032 Belle Plaine Ave
Mail: W8079 Belle Plaine Ave; 54166

CIRCUIT 7

IOWA

Ames: *Bethany*

Sat. 7:30 p.m.

M. Hoesch

3113 Diamond St

Mail: 3219 Diamond Ave; 50010

Calmar: *Trinity*

10:30

G. Smith

306 W. Clark St

Mail: 611 W Court St, New Hampton;
50659

Forest City: *Forest*

9:00

H.B. Longshore

546 West M St; 50436

Indianola: *Good Shepherd*

9:00

R. Harting

202 North Kenwood; 50125

Lake Mills: *Lake Mills*

9:15

K. Hermanson

107 N 1st Ave E

Mail: 106 13th St S, Northwood; 50459

Lake Mills: *Lime Creek*

8:00*

K. Hermanson

4 miles N, 1 mile W

Mail: 106 13th St S, Northwood; 50459

Lawler: *Saude*

9:00 (2nd & 4th Sundays)

10:30 (1st & 3rd Sundays)

D. Larson

10 miles N, 1 mile W

Mail: 2940 Stevens Tr; 52154

New Hampton: *Jerico*

9:00 (1st & 3rd Sundays)

10:30 (2nd & 4th Sundays)

D. Larson

9 miles N, 3 miles E

Mail: 2940 Stevens Tr, Lawler; 52154

New Hampton: *Redeemer*

8:30

G. Smith

611 West Court St; 50659

Newton: *Grace*

9:00

M. Hoesch

814 1st Ave E

Mail: 3219 Diamond St, Ames; 50010

Northwood: *First Shell Rock*

10:45

K. Hermanson

1406 Central

Mail: 106 113th St S; 50459

Northwood: *Somber*

8:00*

K. Hermanson

10 miles W, 1 mile S

Mail: 106 13th St S; 50459

Parkersburg: *Faith*

11:00

vacant

608 Sixth St

Mail: PO Box 149; 50665

Riceville: *Immanuel*

6:00 p.m.

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

H.B. Longshore

226 Monroe St; 50478

Thornton: *Richland*

10:30 (S 9:30)

S. Schmeling

300 Elm St

Mail: PO Box 86; 50479

Waterloo: *Pilgrim*

9:00

D. Finn

3815 Ansborough Ave; 50701

Albert Lea: *Our Savior's*

9:00 (S 9:00, Mon. 7:00)

W. Halvorson

320 W College St; 56007

Hartland: *Hartland*

10:45 (S 9:00)

D. Schmidt

414 Broadway

Mail: PO Box 188; 56042

Waukon: *King of Grace*

9:00

J.K. Smith

101 Second St NW; 52172

MINNESOTA

Manchester: *Manchester*

9:00 (S 10:30)

D. Schmidt

101 McKinley

Mail: PO Box 188, Hartland; 56042

CIRCUIT 8

MINNESOTA

Audubon: *Immanuel*

9:30
D. Thompson
180 E Swan Dr
Mail: Box 187; 56511

Bagley: *Our Savior's*

9:00
S. Stafford
36021 County 7
Mail: PO Box 26, Lengby; 56651

East Grand Forks: *River Heights*

10:15 (S 9:00)
N. Merseth
2214 10th Ave NW; 56721

Grygla: *St. Petri*

8:00
J. Abrahamson
3 miles E, 1 mile N
Mail: 13478 330th Ave S, Oklee; 56742

Hawley: *Our Savior's*

10:45
C. Dale
604 6th Street
Mail: PO Box 246; 56549

Lengby: *St. Paul*

10:30
S. Stafford
38978 450th 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 330th Ave S; 56742

Roseau: *Our Savior's*

9:00
vacant
204 4th Ave NE

Trail: *Mt. Olive*

Sat. 8:30
J. Abrahamson
Mail: 13478 330th Ave S, Oklee; 56742

Trail: *Nazareth*

1:00 p.m. (S 9:45)
J. Abrahamson
11 miles N, 2 miles E
Mail: 13478 330th Ave S, Oklee; 56742

Ulen: *Calvary*

9:00
C. Dale
Hwy 32
Mail: PO Box 326; 56585

CIRCUIT 9

MINNESOTA

Apple Valley: *Heritage*

8:00 & 10:30, Wed. 6:30

(S 9:00, Wed. 6:30)

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: PO Box 187; 56214

Belview: *Rock Dell*

8:30 or 11:00* (S 8:30 or 10:00*)

D. Faugstad

4 miles NE

Mail: PO Box 187; 56214

Clara City: *Faith*

9:00

E. Hoeft

4015 SE 115th Ave

Mail: PO Box 796; 56222

Cold Spring: *Gloria Dei*

10:15 (S 9:00)

C. Hahnke

601 Red River Ave S; 56320

Cottonwood: *English*

9:00

S.P. Van Kampen

110 East Main St

Mail: PO Box 37; 56229

Farmington: *Hope*

9:30

D. Oberer

20700 Chippendale Ave, Suite 5; 55024

Gaylord: *Norwegian Grove*

9:00 or 10:30* (S 8:30 or 10:00*)

C. Ferkenstad

33879 State Hwy 22

Mail: 37777 State Hwy 22, St Peter;

56082

Golden Valley: *King of Grace*

8:15 & 10:45, Mon. 7:00

(S 8:15 & 10:00, Mon. 7:00)

E. Ekhooff, R. Flohr

6000 Duluth St; 55422

Luverne: *Bethany*

10:15

P. Fries

720 N Kniss Ave

Mail: 735 N Freeman Ave; 56156

Mankato: *Mt. Olive*

8:30 & 10:45, Mon. 7:00

(S 8:30 & 10:00, Mon. 7:00)

J. Petersen, M. Brooks

1123 Marsh St; 56001

North Mankato: *Peace*

8:00 & 10:30 (S 9:00)

B. Kerkow

2090 Commerce Dr; 56003

Princeton: *Bethany*

9:00

J. Gernander

801 South Sixth St; 55371

Princeton: *Our Savior's*

9:00

T. Zenda

18977 17th St; 55371

Rogers: *Redeeming Grace*

10:00, Wed. 7:00 (S 10:00, Mon. 7:00)

D. Russow

14077 Monarch Ln; 55374

St. Peter: *Norseland*

9:00 or 10:30* (S 8:30 or 10:00*)

C. Ferkenstad

37777 State Hwy 22; 56082

Tracy: *Zion*

10:15

K. Kluge

200 Emroy Street

Mail: Box 1172; 56175

CIRCUIT 10

MISSOURI

Cape Girardeau: *Scriptural*

10:00

H. Gieschen

3587 County Rd 635; 63701

Jefferson City: *Peace*

8:30

E. Gernander

7808 New Church Rd; 65101

Carthage: *Faith*

10:30

R. Waters

2134 Grand; 64836

Piedmont: *Grace*

10:30

vacant

114 E Green St; 63957

TEXAS

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

Scottsdale: *Redeemer*

9:00; Queen Creek 4:00 p.m.
D. Webber
7670 E Jomax Rd; 85266

Queen Creek: *Sun of Righteousness*

[Mission of Redeemer Lutheran]
4:00 p.m.
D. Webber
Frances Brandon-Pickett Elementary
School
22076 East Village Loop Road South
Mail: 7670 E Jomax Rd; 85266

CALIFORNIA

Bell Gardens: *Christ the King*

10:45
E. Zimdars
6541 Eastern Ave; 90201

Bishop: *Our Savior*

9:30
C. Wosje
162 Sneden St; 93514

Irvine: *Asian Mission*

9:30 (Korean)
J. Kim
8 Hammond St. #103; 92618

Irvine: *Faith*

9:30
W. Stehr
Mail: 52 Cleret; 92614

Ukiah: *Apostles*

9:30
K. Dethlefsen
710 E—S State St
Mail: PO Box 1511; 95482

Windsor: *Christ*

11:00
J. Smith
125 Shiloh Rd; 95492

CIRCUIT 12

OREGON

Grants Pass: *Our Savior*

10:15
S. Sparley
230 Buysman Hwy; 97526

Gresham: *Saved By Grace*

9:30
T. Bartels
2010 NE Division St; 97030

Hood River: *Concordia*

9:00
J. Jacobsen
1107 Pine St; 97031

Klamath Falls: *Christ*

9:30, Wed. 7:00
M. Muehlenhardt
127 N Spring St; 97601

Medford: *Faith*

10:30
T. Westendorf
1773 S Columbus Ave; 97501

Myrtle Creek: *St. Matthew*

11:00
F. Fiedler III
436 Old North Pacific Hwy; 97457

North Bend: *Resurrection*

10:30
J. Wilson
1890 Monroe
Mail: 1320 Ford Ln; 97459

Sutherlin: *Christ*

8:30
F. Fiedler III
161 W 2nd St
Mail: Box R; 97479

The Dalles: *Bethany*

11:00
J. Jacobsen
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
A. Ring
10202 112th St SW; 98498

Mt. Vernon: *St. Luke*

10:00
J. Dalke
1524 E Blackburn Rd; 98274

Port Orchard: *Bethany*

8:15 & 11:00, Mon. 7:00
A. Pittenger
151 Tremont W; 98366

Tacoma: *Parkland*

8:00 & 10:30, Mon. 6:30
G. Obenberger
120 123rd St South; 98444

Yelm: *Our Redeemer*

10:45
J. Braun
805 East Yelm Ave
Mail: PO Box 2169; 98597

*Consult pastor for service time

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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.

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B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The foundation is ready to receive, administer, and distribute gifts of real estates, 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.

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.

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(check with your attorney)

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to be used as directed by the donor or, if no direction as to use is stated,
as its Board of Directors may determine.

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Giving Counselor
6 Browns Court
Mankato MN 56001

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