

2012



Created in Christ Jesus
for Good Works.

Ephesians 2:10

**Report of the
95th Annual Convention
of the
Evangelical Lutheran Synod**

Bethany Lutheran College
Bethany Lutheran Theological Seminary

Mankato, Minnesota
June 17–21, 2012



REPORT OF THE
95TH REGULAR CONVENTION
OF THE
EVANGELICAL LUTHERAN SYNOD

and the

56TH ANNUAL MEETING
OF
BETHANY LUTHERAN COLLEGE, INC.

Convention Theme:
Created in Christ Jesus for Good Works

Essayist:
The Rev. Glenn Obenberger

Compiled by
The Rev. Craig A. Ferkenstad, Secretary

Held at
BETHANY LUTHERAN COLLEGE
and
BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota
June 17–21, 2012

Artwork by Paul Fries

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THE CONVENTION DAY BY DAY

THE CONVENTION DAY BY DAY

SYNOD SUNDAY, JUNE 17, 2012

The 95th Regular Convention of the Evangelical Lutheran Synod and the 56th 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. C.Hahnke (Cold Spring, Minnesota) preached the sermon based on Luke 10:25–37 under the theme “Jesus is the Good Samaritan.” Many people think that they are okay with God. Yet they have not shown love; they walk-on by. We walk-on by. The law then crushes us, for we are to love God and love our neighbor.

Jesus, the Good Samaritan, who once was our enemy, pays for our lifting-up. He lifts us to Him, fills us with His love, and encourages us to walk in that life and love. The Rev. Daniel Faugstad (Belview, Minnesota) served as liturgist.

At 7:00 pm the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Five students were graduated. President G.Schmeling based the sermon on Psalm 121 with the theme “Maintain and Proclaim,” saying our pastors will preserve and maintain the faith of our fathers. The source of that faith is the inspired inerrant word of our Lord. The life-giving word we will diligently read, mark, learn and inwardly digest as the ancient collect directs. Our pastors will also proclaim and spread the life-giving word in a world that is lapsing into paganism. The law must be so preached that the self-righteous person feels the horror of his sin and the gospel must be so preached that the most burdened sinner knows the joy of forgiveness. Then more and more people will be drawn to the gracious Savior. Go forth! Maintain and proclaim the Good News. The Rev. A.Harstad served as liturgist and the Rev. J.Willitz represented the Board of Regents.

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



*Nathanael Abrahamson, Matthew Moldstad,
Luke Willitz, Timothy Grundmeier
(not pictured: Peter Heyn)*

MONDAY, JUNE 18, 2012

The first working day of the 95th Regular Convention of the Evangelical Lutheran Synod and the 56th 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. J.Willitz (Frankenmuth, Michigan), preached the opening sermon based on Ephesians 2:4–5 under the theme “God Made Us Alive With Christ—‘Watch This!’” His sermon stated that Adam and Eve, our forefathers at the Tower of Babel, the residents of Sodom and Gomorrah, and we, too, all say, “Watch this!” as our fatally-flawed, sinful deeds leave us dead in transgressions. The life-giving God of grace came to mankind with the promise of the Savior. Watch this! He gave His own Son to live in our stead, to die for us, to rise from death for us. Through baptism, the word, and the Lord’s Supper, God made us alive with Christ, that we might live with Him in his kingdom and serve Him. Though it is a privilege to serve our Lord day by day, on the Last Day we will not boast of our deeds. We will rejoice that God made us alive with Christ and created us in Christ Jesus for good works. The Office of Prime was followed and the assembly sang the hymn “Dear Christians, one and all, rejoice.”

After those in attendance assembled in the convention auditorium, Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. Seventy-three permanent voting members and twenty-eight permanent advisory members responded to the initial gathering of the roll; eighty-three voting members and thirty-two permanent advisory members were present by the end of the first working day. By the conclusion of the convention there were ninety-eight permanent voting members, forty permanent advisory members, and 113 delegates who had registered their attendance.

At 10:20 a.m. President Moldstad declared the 95th Regular Convention of the Evangelical Lutheran Synod and the 56th 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.” He then led the assembly in prayer.

President Moldstad read the President’s Message to the synod which was entitled “Witness for the Truth.” He stated that we have a message to proclaim! In order for people to believe, the gospel needs to be presented. For good reason—for an *eternally* good reason—our banner is not “Engage others with *Moses*,” but “Engage others with *Jesus*.” We can thank God for the blessings we enjoy! We have our places of worship, where our souls are fed for time and eternity and we especially praise God for His gospel being proclaimed in its truth and purity and for the sacraments administered without hindrance.

Greetings were read from Mario Galvez, president of our mission field in Chile; the Rev. Martin Wilde, president of the Evangelical Lutheran Free Church in Germany (ELFK); and the Rev. H.Larson. Committee assignments were made and the chaplain closed the session with prayer at 11:40 a.m. Committee meetings took place during the afternoon.

TUESDAY, JUNE 19, 2012

The Tuesday morning devotion was conducted by the Rev. P.Faugstad (Tacoma, Washington) who preached a sermon based upon Ephesians 2:6. He said because we cannot see God or the heaven He has promised, we seek to verify our faith and salvation by our own efforts and accomplishments. But God promises that everything good has been accomplished for us by His Son. Jesus took our guilt and sin and gives us His forgiveness, life, and heaven. Through Baptism, we are united with our holy Savior, and we even reign with Him in His heavenly kingdom. By His great gifts, we are now freed to serve Him with a clear conscience and to carry out the good works He has prepared for us. In Jesus we have life, both now and forever. The devotion included the singing of the hymn “Draw us to Thee in mind and heart.”

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

The convention then proceeded with the election of a synod secretary. On a first ballot, the Rev. Craig Ferkenstad was re-elected to a four-year term secretary of the Evangelical Lutheran Synod.

Before the noon recess, the Rev. Steven Lange was introduced as the official observer from the Wisconsin Evangelical Lutheran Synod. The convention also proceeded to consider the reports of the Planning and the Elementary Education committees. During the discussion, the convention authorized the Board for Home Outreach to extend a call for a full-time Evangelism-Missions counselor. Prior to authorizing the call for a communication director it was explained that this position was anticipated to be a permanent addition to the synodical structure; but it was also noted that the synod’s Board of Trustees has instructed the synod’s president to review the effectiveness of this position as to its continuity.

The afternoon session began at 1:30 p.m. with a devotion which consisted of the singing of the hymn “Jesus, Thy blood and righteousness.”

During the afternoon session, a demonstration was made of the synod's new web site. Presentations also were made by the Rev. T.Hartwig on behalf of the Board for Home Outreach and by the Rev. R.Fleschmann (WELS) concerning Christian Life Resources.

The convention also continued to consider the report of the Elementary Education Committee; President Moldstad acknowledged, and thanked Silas Born, who is now retiring as the Director of Christian Education for Bethany Lutheran College.

As the report of the Doctrine Committee was considered, the chairman of the Doctrine Committee explained that the committee's recommendation "against the use of the NIV (2011)" is referring primarily to usage in the publications of the synod and not specifically to use by individual congregations within the synod,

The Anniversary Service was conducted, at 5:00 p.m., in Trinity Chapel by the Rev. S.Petersen (Mankato, Minnesota). Basing his sermon upon Matthew 7:15–21, he said that Jesus teaches that faithful prophets are like good trees which bring forth good fruit. Referring to an historical photograph of the 1959 synod convention, the preacher noted the faithful service rendered by earlier ELS pastors. The commitment of our forebears to confessional Lutheranism, to our synod and to ministry are models followed by those whose anniversaries of service were noted at our convention. What is the good fruit by which we recognize them as good theological trees? Faithful preaching of Law and Gospel, with an emphasis on the life, death and resurrection of Jesus as the basis for God's forgiving love for the world, and Christian faith as the way sinners receive forgiveness personally. The service included the singing of the hymns "God of the prophets" and "Of Zion's honor angels sing."

WEDNESDAY, JUNE 20, 2012

The Wednesday morning devotion was conducted by the Rev. D.Oberer (Farmington, Minnesota) who based his sermon upon Ephesians 2:7, under the theme: "God showed us the incomparable riches of His grace in Christ Jesus." The devotion included the singing of selected verses of the hymn, "All my heart sings and rejoices."

Following the preliminaries, WELS President Mark Schroeder addressed the convention and brought greetings from our sister-synod, the Wisconsin Evangelical Lutheran Synod (WELS). He spoke about his recent visit to our sister congregations within the Confessional Evangelical Lutheran Conference (CELC) in Africa and also brought greetings from our brethren there.

President Moldstad then introduced the essayist, the Rev. Glenn Obenberger (Tacoma, Washington), who began reading the essay, *Created in Christ Jesus for Good Works*. He read Part I: That I may be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, Part II: Be who you already are in Christ, Part III: Apart from Christ we can do nothing, Part IV: When did we see you hungry and feed you? Discussion followed.

During the remainder of the morning, President D.Bruss addressed the convention on behalf of Bethany Lutheran College and President G.Schmeling addressed the convention on behalf of Bethany Lutheran Theological Seminary. The convention also considered the reports of the committees on Higher Education and President's Message and Report.

The afternoon session was opened with a selection from the ELS Honor Choir.

Presentations were made by J.Mears about Wisconsin Lutheran Child and Family Service and the Rev. D.Schmidt about the Lutheran Home Association, the convention received the reports of the Parish Services Committee and also heard a presentation on behalf of the Board for Christian Service by the Rev. S.P.VanKampen.

During the remainder of the afternoon the convention considered the report of the Miscellaneous Committee; the report included a recommendation to shorten the length of the convention which was lost by a show of hands (71-yea, 78-nay). The next vote, to set the dates

for the 2013 convention beginning on the third Sunday in June, was inconclusive through two voice votes and was then set by a show of hands.

The convention also received reports from the Pastoral Conference Records Committee and heard presentations from the Rev. D.Basel, Deferred Giving Counselor and the Rev. T.Kuster concerning the Christ in Media Institute.

The Memorial Service was conducted at 5:00 p.m. by the Rev. C. Ferkenstad (St. Peter, Minnesota). The sermon was based upon Acts 9:36–42. As this convention focused upon the Christian being created for good works, it was noted that, with a needle in her hand, Tabitha also performed many good works; but such good works did not grant her eternal life. So it is with those who have died in the Lord. As we remember the many things which they have done, we know that the robes and the clothing of their good works are simply evidence of the faith which lived in their hearts. The tattered robes which cover our sinful, mortal bodies have been replaced with the white robe of Christ's righteousness. The raising up of Tabitha is a sign of God's promise at work, Your loved ones live; and the day will come when we shall be reunited and be with the Lord forever. The Service also included the singing of the two hymns "Peace to soothe our bitter woes" and "Forever with the Lord," the Apostles' Creed and prayer.

The Communion Services was conducted in Trinity Chapel beginning at 7:30 p.m. The Rev. T.Bartels (Gresham, Oregon) base his message on Numbers 21:4–9 under the theme, "Look and Live." The hard knocks in life often leave us frustrated as we make plans in life and to engage others with Jesus. Frustrated, our sinful self looks other places than God's gifts to sustain us. That brings not life, but death. Yet, in the midst of sin and death, God gives grace and life. Therefore, look to his grace and live. The Rev. D.Moldstad (Mankato, Minnesota) served as liturgist for the service.

THURSDAY, JUNE 21, 2012

The Thursday morning devotion was conducted by the Rev. T.Saari (Lake Havasu City, Arizona) who based his sermon upon Ephesians 2:8–9. Preaching under the theme "Saved by grace through faith—the gift of God," he said that we must uphold this teaching in the face of antinomianism on the one hand and pietism or legalism on the other. The devotion included the singing of the first five verses of the hymn "Salvation unto us has come."

Following the normal preliminaries and the conclusion of the report of the Doctrine Committee the reading of the essay, *Created in Christ Jesus for Good Works* was concluded and discussion followed.

Before the noon recess, the Rev. W.Halvorson introduced a Board for World Outreach presentation where Chelsea Dietsche spoke about teaching English as a second language in Chile.

During the afternoon session, reports were considered from the committees on World Outreach, Evangelism and Home Missions, Miscellaneous, Resolutions and Credentials. A presentation also was made by M.Goebel on behalf of Faith Mission Society.

The president's concluding remarks directed the convention to the president's remarks from the 1919 constituting convention:

So what is our main task? Not to gather large numbers and to build an outwardly large church body, but that we, each for himself, each in his sphere, his call and his station, be zealous for furthering the glory of God as the one thing needful. The salvation of our own and others' souls by using, by appropriating to ourselves and yielding obedience to all of God's Word, so that we get eyes to see, and wisdom and strength from on high to fight the good fight of faith against all sin. This applies not only to us pastors and teachers but in equal degree to every other Christian, man or woman, young and old. We are all called to be, and in Baptism we are made, priests, prophets and kings before God. As

such we are all to use the Word of God diligently and to pray in our homes and in the congregations for the guidance of the Word, and thus make progress in faith, hope and love toward God and men.

The president also led the assembly in the singing of the hymn, “Lord Jesus, who doth love me.”

At 2:18 p.m. the president declared the 95th Regular Convention of the Evangelical Lutheran Synod and the 56th 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.”

The chaplain concluded the convention with prayer. The assembly sang verses 9–10 of the hymn “Salvation unto us has come.”

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, T.Buelow, J.Burkhardt, M.Crick, M.Dale, E.Ekhhoff, D.Faugstad, M.Faugstad, P.Faugstad, C.Ferkenstad, D.Finn, R.Flohr, T.Fox, P.Fries, J.Gernander, W.Grimm, S.Gullixson, T.Gullixson, C.Hahnke, W.Halvorson, R.Harting, D.Hartwig, T.Hartwig, G.Haugen, K.Hermanson, T.Heyn, E.Hoeft, M.Hoesch, R.Holtz, B.Homan, J.Jacobsen, J.Kassera, S.Kauffeld, C.Keeler, K.Kluge, N.Krause, J.Krikava, F.Lams, D.Larson, G.Lilienthal, D.Locklair, J.Londgren, B.Longshore, M.Luttman, J.Madson, K.Madson, K.Mellon, J.E.Merseth, J.S.Merseth, N.Merseth, M.Moldstad, M.Muehlenhardt, G.Obenberger, D.Oberer, R.Otto, A.Palmquist, R.Pederson, J.Petersen, A.Pittenger, N.Proksch, T.Rank, A.Ring, D.Russow, T.Saari, S.Schmeling, T.Schmeling, G.Schmidt, P.Schneider, T.Skaaland, J.Skogen, G.Smith, S.Sparley, S.Stafford, F.Theiste, D.Thompson, B.Tweit, S.Van Kampen, R.VanMehren, D.Webber, L.Wentzlaff, J.Willitz, P.Zager, T.Zenda

Excused: D.Bakke, J.Dalke, R.Fyffe, A.Hamilton, B.Klebig, H.Mosley, M.Rogers, R.Tragasz, L.Ulrich, T.Westendorf, J.Wilson

Absent: J.Abrahamson, A.Dethlefsen, K.Dethlefsen, F.Fiedler, J.Kim, B.Leonatti, J.Luplow, A.Schmidt, B.Schwark, W.Stehr, E.C.F.Stubenvoll, P.Sullivan

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, D.Holbird, T.Kuster, P.Lepak, D.Moldstad, S.Reagles, G.Schmeling, M.Smith, E.Teigen

Absent: W.Kessel, 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 and foreign mission fields or in church-related organizations:

Advisory membership: Not having the right to vote

Present: B.Kerkow

Excused: T.Erickson

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

7. Pastors emeriti:

Advisory membership: Not having the right to vote

Present: H.Abrahamson, R.Carter, E.Geistfeld, R.Honsey, D.Lillegard, N.Madson, P.Madson, D.Schmidt, J.Smith, J.K.Smith, C.Wosje

Excused: M.Doepel, H.Huhnerkoch, H.Larson, K.Schmidt, E.Stubenvoll, L.Vinton

Absent: P.Anderson, H.Bartels, K.Brumble, J.Ehlert, J.Krueger, M.Marozick, J.Moldstad, J.Olsen, G.Orvick, W.Petersen, F.Schmugge, R.Waters, R.Wiechmann, T.Zeller

8. Teachers serving in schools of member congregations:

Advisory membership: Not having the right to vote

Present: S.Beilke, G.Kellermann, A.Labitzky, S.Lai, L.Rude, T.Schubkegel, T.Thies

Absent: R.Brei, J.Gregovich, D.Morrison, C.Zibrowski

Inactive membership

Advisory membership: Not having the right to vote

Present: D.Jaech, G.Sahlstrom

Excused: E.Gernander

Absent: C.Dale, D.McQuality, D.Meyer, C.Sielaff

Individuals:

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

2012 REPRESENTATIVES ELIGIBLE TO VOTE

Congregation	Address	Delegate
Abiding Shepherd	Cottage Grove, WI	Matt Banbury Nate Abrahamson Paul Brueggemeier
Abiding Word Apostles Ascension Ascension Asian Mission Bethany Bethany	Bowling Green, OH Ukiah, CA Eau Claire, WI Saint Helens, OR Irvine, CA Ames, IA Luverne, MN	Joseph Jesse Burkhardt Robb McMullen Jeff Swenson Kirk Meyer Doug Tecken (alt.) Robert Sommerville Timothy Thies Keenan Issendorf Glen Hansen Terry Nelson
Bethany	Port Orchard, WA	
Bethany	Princeton, MN	
Bethany Calvary Center Christ Christ	The Dalles, OR Ulen, MN Scarville, IA Klamath Falls, OR Port St. Lucie, FL	Dale Hauck Keith Duin David Clark Jacob Young
Christ Christ Christ the King Christ the King Concordia	Sutherlin, OR Windsor, CA Bell Gardens, CA Green Bay, WI Eau Claire, WI	Steven Buelow Fred Kapanke Gary Peterson
Concordia English	Hood River, OR Cottonwood, MN	Ray Pederson Lael Bahn Lon Huso (alt.) Dan Barger Wayne Spieker Todd Beck Robert Carter Peter Londgren Marlin Goebel
Faith Faith	Carthage, MO Clara City, MN	
Faith	East Jordan, MI	
Faith Faith Faith Faith Faith Faith Family of God First First Shell Rock First Trinity Forest	Hillman, MI Irvine, CA Medford, OR Oregon, WI Parkersburg, IA San Antonio, TX Fort Mohave, AZ Suttons Bay, MI Northwood, IA Marinette, WI Forest City, IA	Jeremy Merseth

Gloria Dei	Cold Spring, MN	Maynard Pick Roger Knauss
Gloria Dei	Saginaw, MI	
Good Shepherd	Bloomer, WI	Darrell Hoepner William Anderson
Good Shepherd	Brownsburg, IN	
Good Shepherd	Indianola, IA	
Grace	Hobart, IN	Jon Meyer
Grace	Madison, WI	Timothy Bakken Rodney Arneson
Grace	Piedmont, MO	
Grace	Redmond, OR	
Grace	Vero Beach, FL	
Grace	Weston, OH	Dennis Ebka
Hartland	Hartland, MN	Kent Olmanson Arvil Bartness Don Jordahl (alt.)
Heritage	Apple Valley, MN	Joshua Mears Ray Harakh
Holton	Holton, MI	Arthur Haeussler
Holy Cross	Madison, WI	Tim Schubkegel Steve Rehborg
Holy Scripture	Midland, MI	
Holy Trinity	Okauchee, WI	Robert Brown Patrick Beaver
Hope	Farmington, MN	
Hope	Portage, IN	
Hope	West Jordan, UT	
Immanuel	Audubon, MN	Marty Wolbaum
Immanuel	Riceville, IA	
Jerico	New Hampton, IA	James Costello
King of Grace	Golden Valley, MN	Jim Minor Norm Werner
King of Grace	Waukon, IA	Dennis Benzing
Lake Mills	Lake Mills, IA	Bill Humphrey Orlan Lau
Lakewood	Lakewood, WA	
Lime Creek	Lake Mills, IA	
Lord of Life	Holland, MI	Rodney Kuznicki
Manchester	Manchester, MN	
Messiah	Omro, WI	Michael Buchanan
Mt. Olive	Mankato, MN	Paul Tweit Herman Harstad
Mt. Olive	Trail, MN	
Nazareth	Trail, MN	
New Life	Sebring, FL	Richard Bjerk
Newport	Wisconsin Dells, WI	Paul Gregerson
Norseland	St. Peter, MN	Steven Molnau Bruce Swenson

Norwegian Grove	Gaylord, MN	Mel Meyer Nathan Kranz Jared Hofstad Jerry Davis John Anderson Keller Tjernagel
Oak Park	Oklee, MN	
Our Redeemer	Yelm, WA	
Our Savior	Bishop, CA	
Our Savior	Grants Pass, OR	
Our Savior	Lakeland, FL	
Our Savior	Naples, FL	Ken Happ Tony Samudio James Schneider Richard Bjelland (alt.)
Our Savior's	Albert Lea, MN	
Our Savior's	Amherst Jct., WI	
Our Savior's	Bagley, MN	Chris Merseth
Our Savior's	Belview, MN	
Our Savior's	Elderon, WI	
Our Savior's	Princeton, MN	Robert Soule
Our Savior's	Roseau, MN	
Our Saviour	Lake Havasu City, AZ	Hal Lee Roger Duberowski Donald Heiliger Todd Knutson Rafael Dieppa
Our Saviour's Parkland	Madison, WI Tacoma, WA	
Peace	Jefferson City, MO	
Peace	Kissimmee, FL	Hank Bobzien Herb Berg William Dumke J Kincaid Smith Norman Madson
Peace	Lakeland, FL	
Peace	North Mankato, MN	
Pilgrim	Waterloo, IA	
Pinehurst	Eau Claire, WI	
Pinewood	Burlington, MA	
Redeemer	Iola, WI	
Redeemer	New Hampton, IA	Wally Knutson Derwin Robinson Paul Webber Norman Hartigan Dennis Bohnsack Darrell Lawrence Dennis Schmidt (alt.)
Redeemer	Scottsdale, AZ	
Redeeming Grace	Rogers, MN	
Resurrection	North Bend, OR	
Resurrection	Winter Haven, FL	Richard Maginnis
Richland	Thornton, IA	
River Heights	East Grand Forks, MN	Steven Moulds Paul Sorenson
Rock Dell	Belview, MN	
Saude	Lawler, IA	
Saved by Grace	Gresham, OR	David Sparley Ben Faugstad Erling Brudvig
Scarville Synod	Scarville, IA	

Scriptural Somber	Cape Girardeau, MO Northwood, IA	Joe Holt Greg Holt John Voss Tom Conzelmann
St. John's	Frankenmuth, MI	
St. Katherine's St. Luke St. Martin	Menomonie, WI Mt. Vernon, WA Shawano, WI	Howard Waldschmidt Charles Goetsch
St. Matthew St. Paul St. Paul's St. Timothy	Myrtle Creek, OR Lengby, MN Portage, WI Lombard, IL	Gary Weimer David Reagles Paul Chamberlin
Trinity Trinity Trinity Trinity Trinity	Brewster, MA Calmar, IA Rogers City, MI Sebastian, FL West Bend, WI	Bob Brietzke Justin Knott Martin Knuth Ralph Seidensticker Alfred Kroll Ryszard Borys
Western Koshkonong	Cottage Grove, WI	
Zion Zion Zion	Irwin, PA Thompson, IA Tracy, MN	

CONVENTION COMMITTEES

1. President's Message and Report

Rev. Jerry Gernander
Rev. Brian Klebig
Rev. Kyle Madson
Mr. Dale Hauck
Mr. Joe Holt
Mr. Justin Knott
Mr. Timothy Schubkegel
Mr. Norman Werner

2. Committee on Nominations

Rev. Matthew Brooks
Rev. Thomas Rank
Rev. Timothy Schmeling
Rev. Fred Theiste
Mr. Glen Hansen
Mr. Shu-Ting Lai
Mr. Paul Tweit

3. Credentials

Rev. Erich Hoeft
Rev. Shawn Stafford

4. Program

Rev. Roger Holtz
Rev. Jonathan Madson

5. Minutes

Rev. Matthew Crick
Rev. Kurt Kluge

6. Doctrine

Rev. James Braun
Rev. Leonard Buelow
Rev. Joseph Burkhardt
Rev. Robert Carter
Rev. Michael Dale
Rev. William Grimm
Rev. Theodore Gullixson
Rev. Mark Harstad
Rev. Thomas Heyn
Rev. Donald Moldstad
Rev. Nicholas Proksch
Rev. J. Kincaid Smith
Rev. Fred Theiste
Rev. Carl Wosje
Mr. Steven Beilke
Mr. Herb Berg

Mr. Richard Bjelland
Mr. Robert Brown
Mr. Paul Chamberlin
Mr. David Clark
Mr. Rafael Dieppa
Mr. Ben Faugstad
Mr. Kent Happ
Mr. Herman Harstad
Mr. Don Heiliger
Mr. Darrell Hoepner
Mr. Nathan Kranz
Mr. Darrell Lawrence
Mr. Kirk Meyer
Mr. Terry Nelson

7. Finances

Rev. Andrew Burmeister
Rev. Samuel Gullixson
Rev. Cory Hahnke
Rev. Bradley Homan
Rev. Thomas Kuster
Rev. Matthew Luttmann
Rev. Carlton Sielaff
Rev. Michael Smith
Rev. Timothy Schmeling
Rev. S. Piet Van Kampen
Mr. Timothy Bakken
Mr. Chuck Goetsch
Mr. Marlin Goebel
Mr. Roger Knauss
Mr. Todd Knutson
Mr. Hal Lee
Mr. Steve Molnau
Mr. Ray Pederson
Mr. Robert Soule
Mr. Craig Zibrowski

8. Higher Education

Rev. Timothy Bartles
Rev. Mark Faugstad
Rev. Timothy Hartwig
Rev. Charles Keeler
Rev. Jeffery Merseth
Rev. Anthony Pittenger
Rev. Steven Reagles
Rev. Greg Sahlstrom
Rev. Larry Wentzlaff
Mr. Dennis Benzing

Mr. Norman Hartigan
Mr. Peter Londgren
Mr. Robb McMullen
Mr. Mel Meyer
Mr. Ralph Seidensticker
Mr. John Voss
Mr. Howard Waldschmidt
Mr. Gary Weimer
Mr. Marty Wolbaum

9. Evangelism/Home Missions

Rev. Joseph Burkhardt
Rev. Micah Ernst
Rev. Paul Fries
Rev. Robert Harting
Rev. James Kassera
Rev. David Lillegard
Rev. David Locklair
Rev. John Smith
Rev. Trent Saari
Rev. Steven Sparley
Rev. David Jay Webber
Mr. Pat Beaver
Pres. Dan Bruss
Mr. Ray Biggs
Mr. Erling Brudvig
Mr. Jerry Davis
Mr. Dennis Ebka
Mr. Greg Holt
Mr. George Kellermann
Mr. Martin Knuth
Mr. Alfred Kroll
Mr. Jeremy Merseeth
Mr. Gary Peterson
Mr. Steven Rehborg
Mr. Bruce Swenson
Mr. Jeff Swenson

10. World Outreach

Rev. Karl Anderson
Rev. Edward Bryant
Rev. Matthew Crick
Rev. Daniel Faugstad
Rev. Adolph Harstad
Rev. Jonathan Madson
Rev. Nile Merseeth
Rev. David Russow
Rev. Samuel Schmeling
Rev. Tosten Skaaland
Rev. David Thompson

Rev. Randy VanMehren
Mr. Matt Banbury
Mr. David Covell
Mr. William Humphrey
Mr. Wallace Knutson
Mr. Leroy Meyer
Mr. Jim Minor
Mr. Steve Moulds
Mr. Maynard Pick
Mr. David Sparley
Mr. Jacob Young

11. Elementary Education

Rev. Timothy Buelow
Rev. Karl Hermanson
Rev. Greg Haugen
Rev. Nathan Krause
Rev. Norman Madson
Rev. Boyd Longshore
Rev. Ron Pederson
Rev. John Petersen
Mr. John Anderson
Mr. Ryszard Borys
Mr. Dan Barger
Mr. Roger Duberowski
Mr. Keenan Issendorf
Mr. Fred Kapanke
Mr. Kent Olmanson
Mr. David Reagles
Mr. Keller Tjernagel
Mr. Paul Webber

12. Parish Services

Rev. Rodney Flohr
Rev. Erich Hoeft
Rev. Roger Holtz
Rev. Jesse Jacobsen
Rev. Dale Jaech
Rev. Steve Petersen
Rev. Dennis Schmidt
Rev. Paul Schneider
Rev. Josh Skogen
Rev. Glenn Smith
Rev. Paul Zager
Mr. Nathanael Abrahamson
Mr. William Anderson
Mr. Richard Bjerk
Mr. Paul Brueggemeier
Mr. Paul Gregerson
Mr. Art Haeussler

Mr. Chris Merseth
Mr. Jon Meyer
Mr. Paul Tweit

13. Synodical Membership

Rev. Ernest Geistfeld
Rev. Doyle Holbird
Rev. Kurt Kluge
Rev. Fred Lams
Rev. Jeffrey Luplow
Rev. Paul Madson
Rev. Michael Muehlenhardt
Rev. James Olson
Mr. Arvil Bartness
Mr. Derwin Robinson
Mr. Wayne Spieker
Mr. Timothy Theis

14. Planning

Rev. Mark Bartels
Rev. Matthew Brooks
Rev. Peter Faugstad
Rev. Daniel Finn
Rev. Martin Hoesch
Rev. Bradley Kerkow
Rev. Kenneth Mellon
Rev. John Merseth
Rev. Thomas Rank
Rev. Gregory Schmidt
Rev. Shawn Stafford
Rev. Joel Willitz
Mr. Rodney Arneson
Mr. Silas Born
Mr. Michael Buchanan
Mr. Steven Buelow
Mr. Tom Conzelmann
Mr. Jim Costello
Mr. Keith Duin
Mr. Glen Hansen
Mr. Rod Kuznicki
Mr. Dick Maginnis
Mr. Pat Nelson
Mr. Robert Somerville

15. Miscellaneous

Rev. Daniel Basel
Rev. Erwin Ekhoﬀ
Rev. Daniel Hartwig
Rev. Shawn Kauffeld
Rev. James Krikava

Rev. Daniel Larson
Rev. Phillip Lepak
Rev. Daniel Oberer
Rev. Robert Otto
Rev. Gaylin Schmeling
Rev. Bernt Tweit
Rev. Timothy Zenda
Mr. Dennis Bohnsack
Mr. Ray Harakh
Mr. Jared Hofstad
Mr. Orlan Lau
Mr. Joshua Mears

16. Pastoral Conference Records

Rev. Wayne Halvorson
Rev. Andrew Palmquist

17. Resolutions

Rev. Wayne Halvorson
Rev. Andrew Palmquist

18. Tellers

Nathanael Abrahamson
Timothy Grundmeier
James Kassera
David Locklair
Matthew Moldstad
Luke Willitz

19. Chaplain

Rev. Joel Willitz

20. Head Ushers

Rev. Micah Ernst
Rev. S. Piet Van Kampen

21. Parliamentarians

Rev. Thomas Kuster
Rev. Erling Teigen

22. Assistant Secretary

Rev. Michael Smith

23. Convention Manager

Mr. Greg Costello



PRESIDENT'S MESSAGE AND REPORT

PRESIDENT'S MESSAGE

Dear esteemed Pastors, Delegates and Friends of our Evangelical Lutheran Synod. We greet each of you in the name of our Savior, the Lord Jesus Christ.

Have you ever served jury duty? In my fifty-plus years I was summoned for jury pool twice in two different states but never actually had to serve. Jury duty can be a burden. It is, however, an honor and privilege. We are grateful for our country's fairly unique judicial system. We have an appreciation and admiration for those who fill the role of exacting justice while guarding the precious American judicial principle of presuming innocence until proven guilty.

In 2011 our synod adopted a strategic plan to “engage others with Jesus.” We might say attention was given to a role each of us plays in a courtroom. No, not jury duty but serving as a *witness*. There's a noted difference, however. The testimony here is *not* in regard to something that occurred *outside* the courtroom. You and I and all Christians are called to be witnesses of something wonderful that occurred *inside* the courtroom—the courtroom of God's justice. “There is therefore now no condemnation to those who are in Christ Jesus,” states Romans 8. And again, “Who will bring any charge against those whom God has chosen? It is God who justifies.”

We have a message to proclaim! We have a testimony that benefits all—ourselves included. Reflect for a moment on what it means to serve as a *witness*. As honorable as it is to be selected for jury duty in service to your community or your county or your country, the privilege of being on the witness stand for the Savior far outweighs any other. “For we cannot help speaking about what we have seen and heard” (Acts 4:20). We know that “salvation is found in no one else, for there is no other name given to men by which we must be saved” (Acts 4:12).

1. A witness is one who possesses.

You can't give away something you do not already have. Think of what you and I do have—all by God's grace, all by His power, all by the working of the Holy Spirit, all by our connection with his sufficient and efficient means of Word and Sacrament. Some years ago I recall a devotion at a women's mission rally that had an unusual theme: “Don't just get up and do something. Sit there.” It was a strange comment, of course, at a rally where you would expect, “Don't just sit there. Get up and do something!” But the devotion had one main, valid point. Absorbing information from God's Word for *our own* lives, taking in nourishment for *our own* souls through Word and Sacrament, is a must. Just as a flight attendant says, “Adjust your own air mask first before assisting others around you,” so we too need to inhale deeply the fresh air of God's gospel daily so we are better able to assist any around us who may not even be aware of the impending danger.

2. A witness is one who is privy to necessary and valuable information.

This is not because of any innate special quality residing in us. We too must sing with the second verse of Hymn #1 in our *ELH*, “All our knowledge, sense and sight/ Lie in deepest darkness shrouded/ Till Thy Spirit breaks our night/ With the beams of truth unclouded./ Thou alone to God canst win us;/ Thou must work all good within us.”¹ But thank God, we do indeed have the information that alone saves! The Holy Spirit, through baptism, through hearing and reading the Word of God, and through the Lord's Table, equips us with the message of Christ's free salvation for sinners. This is for us. This is for others. And it is highly treasured, no matter how the world assesses it. It is the pearl of great price to be handed down to every generation.

1 “Blessed Jesus, at Thy Word,” *Evangelical Lutheran Hymnary*, #1

3. A witness is bound to the truth and wants to convey only the truth.

Any jury and judge is concerned with substantiated facts. Perjury, either by swearing to what is untrue or by omitting to do what has been promised under oath, is serious. Isn't truthfulness demanded all the more when the stakes are eternal?

Our world around us has little time for exclusive truth—aka, serious Christianity. One Christian writer who claims many compartmentalize religious truth for their lives describes fairly accurately how religion commonly is portrayed. Nancy Pearcey writes: "Religion is assumed to be a product of human subjectivity, so that the test of a 'good' religious belief is not whether it is objectively true but only whether it has beneficial effects in the lives of those who believe it."² Before we think this affects only those who are outside our synodical comfort zone, we have to wonder if we are preparing our own for the onslaught of attacks on scriptural truth. A culture that elevates uncritical tolerance of competing spiritual beliefs as the zenith for life on this earth can subtly erode the biblical foundation laid for our children in their formative years. Watchfulness is needed, but so is preparation for what lies ahead. Pearcey goes on to say, "It makes sense to protect children until they are developmentally ready to handle complex ideas. But in many cases students are *never* exposed to competing ideas within their families, churches, or Christian schools, and as a result they go out into the world unprepared for the intellectual battles they are about to encounter, especially on secular college campuses."³

There is a place for the use of what we call "apologetics." Our Doctrine Committee has produced a fine statement on this subject, where it simply defines "apologetics" as the defense of the Christian faith. The report states, "Defending the Christian faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian Gospel message as true or a refutation of criticisms of the faith, as well as exposing inadequacies in alternative religions and worldviews." We need to train ourselves, and especially our young people, in being apologists for the biblical teachings. What good would any witness be if the time on the witness stand for truth-telling were to pass and falsehood ruled in the room? A witness for the Lord Jesus wants all to know *where alone* truth for sinners' salvation is found. This is why our synod's college has engraved near the outside entrance of its academic hall: "Your Word is a lamp to my feet and a light to my path" (Psalm 119:105).

4. A witness can serve for condemnation or for exoneration.

Law and Gospel need to be heard. As hard as it is for ourselves and for anyone else to hear the hard, cold facts of how our sins against God's commands condemn us, this is absolutely necessary. Without the harsh reality of the Law, how will any testimony of the Gospel be received for the great comfort it brings? Our witness to others will want to contain these two elementary truths, but with careful distinction. Remember Luther's remark on this: "Therefore let everyone learn to distinguish the Law from the Gospel, not only in words but in feeling and experience; that is, let him distinguish well between these two in his heart and his conscience. For so far as the words are concerned, the distinction is easy. But when it comes to experience, you will find the Gospel a rare guest but the Law a constant guest in your conscience... Nevertheless, I have the forgiveness of sins through Christ, on whose account all my sins are forgiven."⁴ So, may our witness for Christ before others serve to delineate the condemnatory statements of our God from his prominent and prevailing statements of grace. For good reason—for an *eternally* good reason—our banner is not "Engage others with *Moses*," but "Engage others with *Jesus*."

2 N. Pearcey, *Total Truth* (Wheaton, IL: Crossway, 2004), pp. 116, 117.

3 Pearcey, p. 126.

4 *Luther's Works*, American edition (St. Louis: CPH, , 1963), vol. 26, p. 117.

5. A witness on the stand is under examination.

The scrutiny is not so much from the world. What does the world matter? The apostle Paul exclaimed to his Corinthian readers, “I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. My conscience is clear, but that does not make me innocent. It is the Lord who judges me” (1 Corinthians 4:3, 4). So, the scrutiny that counts is that of the Almighty Judge.

But what does he see? What does he hear? What does he observe? There is an advocate (1 John 2:1) in the courtroom standing between us sinners and the Judge himself. It is none other than a well-known and beloved intermediary in the courtroom of God’s justice. This is the only-begotten Son of the Judge! When the Judge looks at our poor witnessing, he peers at us through the merits of the one who intervenes on our behalf and in our place. This one is holy. This one has perfect love—love for the truth and love for all. This one is bloody. He died that we might live. He is also glorified, for He now lives never to have death enter his body again!

Let one of our Lutheran Confessions remind us of the courtroom picture. From the Apology of the Augsburg Confession we have this: “Paul says in Col. 2:14 that Christ cancels the bond... The cancellation of the bond is the removal of the sentence which declares that we are condemned and the substitution of the sentence by which we know we have been delivered from this condemnation. This new sentence is faith, abolishing the earlier sentence and restoring peace and life to the heart” (Tappert, p. 188).

Here’s what is amazing! The courtroom of God’s justice against sin—against your sin and mine and that of the world—has a sentence pronounced in it so contrary to what is handed down in human courts. And it’s all because of the merits of a Lawyer—an impeccable Lawyer!—who even advocates for us who are poor witnesses for his cause.

Doesn’t that give us courage as we step up into the witness stand? “If God is for us, who can be against us?” (Romans 8:31).

6. A witness, is eager to share the testimony.

– Eager, because this testimony saves lives. – Eager, because this testimony is backed by the Judge and serves the Judge to further his cause. – Eager, because so many are now able to hear the most beneficial news for their lives. – Eager, because the loving and powerful Lawyer at our side is the one who resides for eternity at the right hand of Father. We are moved to serve. “For Christ’s love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again” (2 Corinthians 5:14, 15).

Peter described himself and his fellow apostles as *eyewitnesses* who desired to have others know the glory of Christ they had observed with their own eyes on the mountain. “We did not follow cleverly invented stories when we told you about the coming and power of our Lord Jesus Christ, but we were eyewitnesses of his majesty” (2 Peter 1:16). You and I have not had that mountain experience, but we have another mountain of strength making us eager to share the testimony about our Savior. Peter directed us to this “mountain” when he added: “And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place...” (2 Peter 1:19). Through the verbally inspired and inerrant Word of God, written by the prophets and apostles as moved by the Holy Spirit, we have by faith become “eyewitnesses” for the impregnable Rock of our salvation!

So, how to do this—how do we witness? In order for people to believe, we know the Gospel needs to be presented. “Faith comes by hearing, and hearing by the word of God” (Romans 10:17). As a body—here, the church at large—the various parts serve important functions. Not all will be the mouth; some the toe, some the arm, some the parts we rarely think about. Fellow Christians know God causes all these things to work together for the

advancement of his Gospel. In fact, while *we* may be tempted to put on a pedestal some parts of the body—especially as we think of witnessing/sharing, scripture states: “But *God* has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other” (1 Corinthians 12:25).

Prof. Daniel Deutschlander in his new book, *The Lutheran Narrow Middle*, addresses how ordinary activities by caring Christians serve this witnessing purpose. “Our good works bring praise to our Father in heaven in much the same way that a child’s useful, good, and decent life brings credit to his family on earth. The world is drowning in the chaos that comes from lives which reflect only lust and greed and obsession with self and pleasure. What a witness to the gospel is the life that is the opposite! How many have come to hear the gospel because of the peace and the order, the decency and the usefulness to others that they saw in the life of a humble and pious Christian? Such a life certainly brought praise to the Father on those rare occasions – however rare they may be – when someone was first drawn to hear the gospel by the light of Christ radiating from the life of a Christian!”⁵

The story is told of a seminary student—not from Bethany—who was coming back to his apartment from a food store. He was on a bicycle, holding a bag of groceries with one hand and steering with the other. Suddenly, while rounding a corner at a busy intersection, the bag split and the contents spilled out on the road. As he quickly tried to gather the cans and packages, he noticed a man nearby on a street corner watching him. “Why doesn’t he come over and help me?” the student wondered. When the groceries were almost retrieved, the man from the corner walked over and offered the student a pamphlet. It was a tract on the way of salvation. From the student’s perspective, his gospel witness at that moment was woefully lacking.⁶

Our convention essay this year helps us see how witnessing, or engaging others with Jesus, presupposes relating to people in a caring and concerned context. Our theme, *Created in Christ Jesus for Good Works*, is drawn from Ephesians 2:10. In our life’s vocations and avocations (hobbies, outside interests), as individuals and also collectively as members of congregations in communities, we can encourage each other in fostering charity.

There are so many roles to fill, and so many avenues for charity available. Think of the servant girl who directed the Syrian named Naaman to the prophet of Israel. What of Esther, whom God used to spare many lives? Could each of us be a Barnabas (“Son of Encouragement”)? Might there be young men who will consider seriously studying for the seminary? Might there be young women or men who will consider seriously teaching little ones and older children the Word of God in our Christian schools? We are here to boost one another in our eagerness to share the testimony. “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you” (Ephesians 4:32).

7. A witness is under constant protection.

Here we need to remind one another of the security we enjoy as redeemed and believing children of God. Bailiffs in a courtroom used for ensuring order are aware of the need to protect those who are called to witness. In our spiritual witnessing, we can say we have double protection: the judge himself is our Protector and his spiritual bailiffs—his holy angels—are watching over us. The atmosphere can be hostile. Shouts of bigotry and intolerance can be heard when Christ’s cross is lifted high. Many will try to squelch the message of redemption intended for all. The scene can be intimidating.

Is the era *now* here in our country—as long-seen globally (Indonesia, India, China, etc.)—where Bible-believing Christians pay a hefty price for conscientious convictions? This year in our

5 D. Deutschlander, *The Lutheran Narrow Middle* (Milwaukee: NPH, 2011), p. 144.

6 As related in *A Witness Primer*, by Erwin Kolb; p. 54. d

pre-convention report we note at least two examples of government intrusion or encroachment on the exercise of religious freedom. The HHS (Health and Human Services) mandate to cover abortifacients affects also religious institutions. This is not just a Roman Catholic issue. This has an impact on any church bound by the morality of the Bible. The marriage penalty in the new health care law is another item of deep concern to the church. When the government gives substantial economic breaks to couples living together in fornication as opposed to being married, this obviously poses more challenges for Christian pastors urging men and women to do the right thing—consider the God-ordained institution of marriage. Maybe these initiatives enacted by the kingdom of the left (state) will be eliminated or pacified due to the cry of a citizenry respectful of the rights of the kingdom of the right (church). But we can't count on it. We need to pray for wisdom. We need to pray for strength. We need to pray for the protection God promises his people who remain with his Word and act accordingly. "The Lord will keep you from all harm—he will watch over your life; the Lord will watch over your coming and going both now and forevermore" (Psalm 121:7, 8).

The Greek word translated "witness" is actually our English word for "martyr." Who can forget how history records the way the blood of Christian martyrs became the harvest seed for the church? Is this what is in store for the church today in land USA? "It is easy to be a Christian if it does not cost you anything, but what if your very life were on the line? Would you still be a Christian? If attending church might cost you your life, would you attend? The Lord Jesus was willing to suffer and die for us, and in the early church thousands of believers confessed Christ and faced unjust punishment."⁷

May God grant us strength to ascend his witness stand when called upon to do so, and to know beyond any doubt that his protective shield surrounds us. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad," says Jesus, "because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matthew 5:11, 12).

Finally, let's thank God for the blessings we enjoy! We have our places of worship, where our souls are fed for time and eternity. We have our wonderful and dedicated pastors and teachers and missionaries. We have our beloved college and seminary and their faithful faculties. We especially praise God for his gospel being proclaimed in its truth and purity and for the sacraments administered without hindrance.

Christ is our righteousness and our life! Pray this testimony of his grace always gets a hearing. May God grant us a fruitful 95th convention!

John A. Moldstad, president

7 "Persecution Then and Now," by Prof. James Korthals, WELS *Forward in Christ*, June 2012, p. 29.

PRESIDENT'S REPORT

ORDINATIONS AND INSTALLATIONS

The Rev. Shawn Stafford was installed at Hartland Lutheran Church, Hartland, Minnesota, and Manchester Lutheran Church, Manchester, Minnesota, on June 19, 2011.

Candidate of Theology James Kasserer was ordained and installed as co-pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota, on June 26, 2011. The Rev. Shawn Kauffeld preached the sermon, the Rev. Samuel Schmeling served as liturgist, the Rev. Wayne Halvorson and Vicar Patrick Freese (WELS) served as lectors, and President Gaylin Schmeling performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Boyd Longshore, Thomas Rank, and Glenn Smith.

The Rev. Samuel Schmeling was installed as pastor of Zion Lutheran Church, Tracy, Minnesota, on July 31, 2011. The Rev. Gaylin Schmeling preached the sermon, the Rev. James Kasserer served as the liturgist, and the Reverends Michael Smith and Andrew Schmidt served as lectors. Other pastors who participated in the service were the Reverends Daniel Basel, Craig Ferkenstad, Rodney Flohr, John Petersen, and President John Moldstad.

Candidate of Theology Mark Faugstad was ordained and installed as pastor of Our Savior's Lutheran Church, Bagley, Minnesota, and St. Paul Lutheran Church, Lengby, Minnesota, on August 7, 2011. The Rev. Dennis Marzolf preached the sermon, the Rev. Jeff Merseeth served as liturgist and lector, and Circuit Visitor, the Rev. David Thompson, performed the rites of ordination and installation. Other pastors participating in the service were the Reverends Nile Merseeth and Aaron Nitz (WELS).

Candidate of Theology David Locklair was ordained and installed as pastor of Richland Lutheran Church, Thornton, Iowa, on August 14, 2011. Seminary President Gaylin Schmeling preached the sermon, the Rev. James Kasserer served as liturgist, and Circuit Visitor, the Rev. Wayne Halvorson, performed the rites of ordination and installation. Other pastors participating in the service were the Reverends Daniel Finn, Robert Harting, Martin Hoesch, Boyd Longshore, Joshua Skogen, Glenn Smith, Michael Smith, and Shawn Stafford.

The Rev. Timothy Hartwig was installed at Peace Lutheran Church, North Mankato, Minnesota, on August 14, 2011. The Rev. Craig Ferkenstad preached the sermon, and Circuit Visitor, the Rev. Erwin Ekhoft, served as liturgist and performed the rite of installation. Other pastors participating in the laying on of hands were the Reverends Daniel Basel, Matthew Brooks, John Petersen, Samuel Schmeling, Kincaid Smith, Piet Van Kampen, Larry Wentzlaff, and President John Moldstad.

The Rev. Phillip Lepak was installed as a professor of physics and religion at the opening service of Bethany Lutheran College on August 21, 2011.

Candidate of Theology Michael Moldstad was ordained and installed as pastor of Hope Lutheran Church, Portage, Indiana, on August 28, 2011. Circuit Visitor, the Rev. Fred Lams, was the liturgist, the Rev. Ed Bryant served as lector, and President John Moldstad preached the sermon and performed the rite of ordination. Other pastors participating in the service were the Reverends Gene Lilienthal and John Moldstad, Sr.

The Rev. Brad Kerkow was commissioned as a home missionary to the Austin, Texas, area on September 11, 2011, in a service conducted at Holy Word Lutheran Church (WELS) in Austin. The Rev. Michael Smith preached the sermon, the Rev. Don Patterson (WELS) served as liturgist, President John Moldstad performed the rite of commissioning, and the Reverends Matthew Crick and Karl Gurgel (WELS) served as lectors. Other pastors participating in the service were the Reverends Matthew Doebler, Seth Dorn, Eric Hartzell, Paul Kuehn, and David Schneider.

Candidate of Theology Matthew Moldstad was ordained and installed as pastor of Peace Lutheran Church, Kissimmee, Florida, on January 1, 2012. President John Moldstad preached

the sermon and performed the rite of ordination. The Rev. Herbert Huhnerkoch served as liturgist, and seminary President Gaylin Schmeling served as lector. Other pastors participating in the service were the Reverends Charles Keeler, Brian Klebig, David Lillegard, Matthew Luttman, Andrew Palmquist, and Timothy Schmeling.

The Rev. Jeffery Merseth was installed as pastor of Peace Lutheran Church, Jefferson City, Missouri, on January 15, 2012. The Rev. John Merseth preached the sermon, and Circuit Visitor, the Rev. Micah Ernst served as the liturgist and performed the rite of installation. Other pastors participating in the service were the Reverends Michael Dietz (WELS) and Edwin Lehmann (WELS).

The Rev. Boyd Longshore was installed as pastor of Calvary Lutheran Church, Ulen, Minnesota, on June 10, 2012. The Rev. Mark Faugstad served as liturgist and the Rev. David Thompson preached the sermon and performed the rite of installation. Other pastors who participated in the service were the Reverends Joseph Abrahamson and Nile Merseth.

DEDICATIONS AND ANNIVERSARIES

Messiah Lutheran Church, Omro, Wisconsin, dedicated a new church building on July 24, 2011. President John Moldstad preached the sermon; circuit visitor, the Rev. Robert Otto, conducted the dedication; and the congregation's pastor, the Rev. Greg Haugen, was liturgist.

Immanuel Lutheran Church, Audubon, Minnesota, celebrated her 125th anniversary on August 21, 2011. The Rev. Wayne Halvorson preached the sermon and the Rev. Ernest Geistfeld served as lector.

Christ Lutheran Church, Klamath Falls, Oregon, celebrated her twenty-fifth anniversary on October 29, 2011, in conjunction with hosting the joint Reformation Festival of the ELS churches of southern Oregon. The Rev. James Braun, circuit visitor and former pastor of the congregation, preached the sermon for this special afternoon service. The pastor of the congregation, the Rev. Michael Muehlenhardt served as liturgist, and the Rev. Steven Sparley and the Rev. Thomas Westendorf assisted with the readings.

Norseland Lutheran Church, St. Peter, Minnesota, observed the centennial of the dedication of the church building on Sunday, October 31, 2011. Seminary President Gaylin Schmeling



Messiah Lutheran Church



Christ Lutheran Church



Norseland Lutheran Church



Parkland Lutheran Church



Our Saviour's Lutheran Church

preached the sermon and the congregation's pastor, the Rev. Craig Ferkenstad, presented the afternoon program.

On October 3, 2011, a fifty-foot-tall steel cross was set in place just outside the entrance of Parkland Lutheran Church, Tacoma, Washington. On Sunday, December 11, 2011, the cross was dedicated "to the glory of God and to assist the members of this congregation to be bold in the confession of Christ crucified to the many neighbors in our community."

Our Saviour's Lutheran Church, Madison, Wisconsin, celebrated her 125th anniversary on March 11, 2012. Pres. John Moldstad preached the sermon for the festival service.

St. Luke Lutheran Church, Mt. Vernon, Washington, dedicated its new sanctuary on April 15, 2012. The Rev. Glenn Obenberger preached for the occasion, and the Rev. Jerrold Dalke conducted the liturgy and rites of dedication.



St. Luke Lutheran Church

ANNIVERSARIES OF ORDINATION

The Rev. Rudolph Honsey	70 years
The Rev. Paul Madson	60 years
The Rev. Emil C.F. Stubenvoll	60 years
The Rev. Robert Carter	55 years
The Rev. Herbert Larson	55 years
The Rev. Adolph Harstad	40 years
The Rev. Larry Vinton	40 years
The Rev. Mark Bartels	25 years
The Rev. Timothy Buelow	25 years
The Rev. Robert Harting	25 years
The Rev. Nathan Krause	25 years
The Rev. Michael Smith	25 years
The Rev. Joel Willitz	25 years

MEMBERSHIP REQUESTS

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

- The Rev. James Kassera, pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota.
- The Rev. David Locklair, pastor of Richland Lutheran Church, Thornton, Iowa.
- The Rev. Matthew Moldstad, pastor of Peace Lutheran Church, Kissimmee, Florida.
- The Rev. Michael Moldstad, pastor of Hope Lutheran Church, Portage, Indiana.
- The Rev. Mark Faugstad, pastor of Our Savior's Lutheran Church, Bagley, and St. Paul Lutheran Church, Lengby, Minnesota.

Grace Lutheran Church, Redmond, Oregon has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

COLLOQUY

On June 13, 2012, the Rev. Randy VanMehren, formerly pastor in the LCMS, successfully completed a colloquy to join the synod's clergy roster. The Rev. VanMehren serves as the pastor of Grace Lutheran Church in Redmond, Oregon. His membership needs to be ratified at our convention.

RESIGNATIONS AND APPOINTMENTS

The Rev. Dale Jaech resigned his call as pastor of Calvary Lutheran Church, Ulen, Minnesota, as of July 31, 2011.

The Rev. David Jay Webber was appointed to serve as circuit visitor for Circuit 11 in August 2012. The previous visitor, the Rev. Timothy Hartwig, accepted a call to another circuit.

The Rev. Erik Gernander resigned his call as pastor of Peace Lutheran Church, Jefferson City, Missouri, on August 14, 2011. The Rev. Micah Ernst was appointed to serve as the circuit visitor of Circuit 10.

The Rev. James Braun resigned as circuit visitor of Circuit 12 in December 2011. The Rev. Steven Sparley was assigned to serve as the visitor until convention.

As of May 7, 2012, the Rev. Kent Dethlefsen no longer serves on the clergy roster of the Evangelical Lutheran Synod. On June 12, 2012, the Rev. Dethlefsen appealed the suspension issued by the synod president. The matter is now referred to the Board of Appeals.

On May 27, 2012, the Rev. Michael Moldstad resigned his call as pastor of Hope Lutheran Church in Portage, Indiana, and also from the public ministry for personal reasons.

The Rev. Brian Klebig announced his resignation from serving as pastor of New Life Lutheran Church in Sebring, Florida, on June 3, 2012. The Rev. Klebig has accepted a

contractual arrangement with Bethany Lutheran College as he pursues graduate studies aimed toward the filling of the Wilson Chair.

DEATHS

Mrs. Melvina Aaberg passed away on August 22, 2011.
Mrs. Lavon Buhr passed away on September 9, 2011.
Pres. Em. Norman Holte passed away on November 10, 2011.
Mrs. Elizabeth Honsey passed away on January 10, 2012.
Mrs. Harriet Handberg passed away on January 10, 2012.

REFLECTION ON STRATEGIC PLAN

Last year's convention adopted the "Engage Others With Jesus" strategic plan proposed by the Planning and Coordinating Committee. Eight goals are included in that plan, not least of which is this one: "View each congregation in the synod as a 'mission congregation.'" Restructuring changes also were approved, with the understanding that a "Committee for Communication shall be equally composed of members elected by the synod at convention to staggered terms and members appointed by the president (with details to be worked out by the Synod Review Committee)" (*Synod Report* 2011, p. 113).

PLANNING AND COORDINATING COMMITTEE

On January 17–18, 2012, our synod's largest board, the Planning and Coordinating Committee (P&C), met at the seminary building in Mankato, Minnesota. Much of the two-day session focused on further aspects of the ELS strategic plan known as "Engage Others With Jesus."

The P&C is recommending to the June convention two full-time positions: Communication Director and Evangelism/Home Missions Counselor. Both of these positions are viewed as clergy positions. The Communication Director is intended to assist the president in responding/promoting on behalf of the synod. Since the P&C also is entrusted with presenting a proposed budget, a \$750,000 "congregation contribution portion of the budget" will be brought forward for consideration. This represents a \$25,000 increase over 2011, with the increased amount going toward Evangelism/Home Missions as this board leads our synod in the strategic plan.

COMMITTEE FOR COMMUNICATION

Directed by the 2011 convention, the president in November 2011 appointed a temporary committee to serve for one year. The four members appointed are: the Rev. Paul Fries (Luverne, Minnesota), the Rev. James Braun (Yelm, Washington), Mr. David Gruen (Lombard, Illinois), and Mr. Lance Schwartz (Mankato, Minnesota). Two of these positions will be open for election at this year's convention. Serving as an advisory member, besides the president and vice president of the synod, is Mr. Steven Buelow (Green Bay, Wisconsin). The Committee for Communication is *advisory* to the president.

In September 2011, Rev. Paul Fries was appointed to serve temporarily as "Communication Coordinator" for our synod. This limited-time appointment is helping us with some immediate needs.

PUBLICATIONS AND WEBSITE

Since communications have now been placed under "the office of the synod president" (*Synod Report* 2011, page 113), and since the newly established Committee for Communication

advises the president on “print, advertising, web update and other technologies,” we offer here a brief summary:

Lutheran Sentinel

Changes have occurred with the *Lutheran Sentinel*. This past year you may have noticed a new look to the magazine. The publication schedule also been altered. The *Lutheran Sentinel* is increasing to 20 pages from 16 and becoming a bi-monthly magazine (published every other month). Special collections of articles are available on the ELS website <els.name> during months in which the magazine is not printed. These collections began in April and are known as *Lutheran Sentinel Online*. This schedule allows us to continue producing a high-quality publication available to the greatest number of readers. We acknowledge with gratitude the continued faithful service of our *Lutheran Sentinel* editor, the Rev. Theodore Gullixson of Madison, Wisconsin.

Synod Report

We are pleased that the annual accounting of our convention activities continues to be produced proficiently and timely under the services of our synod secretary, Rev. Craig Ferkenstad, and Elsa Ferkenstad, the executive assistant to the president. Corporate Graphics of Mankato, Minnesota is the publishing firm for the *Synod Report*.

Lutheran Synod Quarterly

In 2011 the synod approved the transfer of responsibility for the production of the *Lutheran Synod Quarterly* to “come under the purview and budget of the seminary” (*Synod Report* 2011, page 108).

Additional Christian publications

Requests for consideration of future publications (production and advertising) are made through the office of the president. One project of mention is a Sunday School series authored by Rev. Shawn Kauffeld <www.booksoftheway.com>. The Board for Parish Education and Youth has been asked to look into this series.

Website

For the past ten years, Rev. Jesse Jacobsen has served as our synod’s webmaster. His yeoman efforts at bringing us onboard electronically have been much appreciated. Lately, the synod’s webpage has undergone a major renovation. Through the use of a company known as BolderImage, we in the month of May have a new website. Our hope is that this will be a much more active site and enable us to gear our communication toward those who do not yet know the Savior and/or be unfamiliar with Lutheranism. Rev. Paul Fries and Mr. David Gruen have been working on the development.

ENGAGING OTHERS WITH JESUS

The Board for Evangelism and Home Missions is working on a presentation for a retreat that it hopes to make available regionally throughout our synod beginning in 2012. The board has purchased access so far to twenty Ministry Area Profiles (MAP) from a demographics firm, Percept. While our home missions use this, the idea is to allow non-subsidized ELS congregations to make use of the system for the cost of \$50 per profile. Interested congregations should contact the board chairman, Prof. M. Smith, for details <mksmith@blc.edu>.

ELS ON FACEBOOK AND YOUTUBE

We want to let all of the members and friends of our Evangelical Lutheran Synod know we are using this avenue to increase the sharing of information. Please inform your friends of the linkage. The Facebook account is used for a brief update of an item or two in between the monthly newsletters: <<https://www.facebook.com/elslutherans>>, <<http://www.youtube.com/user/EvangelicalLutheran>>.

AWARD FOR VIDEO

We were informed on January 13, 2012, that our synod's "In the Dark About the Bible" video won a golden AVA Award <www.avaawards.com> in the "Online Video—Religious" category. Please share this video and also the earlier one ("In the Dark About Jesus") with your membership. It is a great evangelism tool! These are found on the ELS YouTube channel above.

AUSTIN, TEXAS, EXPLORATORY MISSION

On June 22, 2011, the Rev. Brad Kerkow was commissioned as our synod's new home missionary to the Austin, Texas, area. Pastor Kerkow, his wife Rachel, and their four children moved to that vicinity in July. An on-site commissioning also occurred, hosted by Holy Word Lutheran Church (WELS) of Austin, Texas, on September 11, 2011. Worship services began for Hope Lutheran on Easter, April 8, 2012. If you know of anyone in that region of Texas, especially the Leander and Cedar Park areas, who may be interested in this outreach effort, please use the following web address: <<http://hopeaustin.com/>>.

We are grateful for two grants (\$20,000 and \$32,500) that will assist us in establishing this mission. The grants have been received from the Marvin M. Schwan Charitable Foundation and from Thrivent Financial for Lutherans, respectively.

WELS CONVENTION

Our sister synod, the Wisconsin Evangelical Lutheran Synod (WELS), met for its biennial convention in Watertown, Wisconsin, July 25–29, 2011. Your president had opportunity to extend greetings to our sister church. Bishop Horpynchuk from Ukraine also brought greetings. On one of the days, a former missionary to Nigeria, the Rev. George Baer, now in his 90s, was introduced and spoke briefly. Pastor Baer, along with our ELS Pastor Paul Anderson, were involved in the early years of mission work by the Synodical Conference in the country of Nigeria. There are two church bodies in Nigeria which are members of the CELC. In June of this year, All Saints Lutheran Church (23 congregations; 5,000 baptized souls) of Nigeria was received as a permanent member of the Confessional Evangelical Lutheran Conference.

LUTHERAN YOUTH ASSOCIATION

Youth and chaperons from across the spectrum of our synod met this past year at our Bethany Lutheran College for its annual convention. The theme for the weekend was "Here I Stand!" On Sunday, July 31, 2011, members of Norseland Lutheran Church of rural St. Peter, Minnesota, hosted the Sunday service for the convention-goers. Your president preached for the occasion on Matthew 11:25–30. This year the National Youth Convention is scheduled for Cincinnati, Ohio, July 26–29, and will include a day at the Creation Museum.

CIRCUIT VISITORS CONFERENCE 2011

The ELS Visitors Conference took place in Bloomington, Minnesota, on September 15–16, 2011, with all twelve circuits represented. Three new visitors were added to the meeting this year. Papers presented were the following: "Ministering to Those From a Non-Lutheran Background," T. Fox; "Study on Pastoral Qualifications," D. Thompson; "Visitations—How

Beneficial?” G. Obenberger; and “Revitalizing Our Lutheran Schools,” H. Huhnerkoch. Pres. Dan Bruss of our Bethany Lutheran College and Pres. Gaylin Schmeling of our Bethany Lutheran Theological Seminary also addressed the session.

BOARD FOR WORLD OUTREACH

Chelsea Dietsche, a 2011 BLC graduate, is living in Chile and is teaching English as a second language through our mission congregations. In the past, this program has introduced many people to our congregations. Most of the current congregational leaders were first introduced to Lutheranism through one of our English courses. Chelsea will be presenting at the Cross-stitch program on Monday evening of our convention week. Please keep her in your prayers and ask the Lord’s blessings on this effort to reach into the communities surrounding our congregations in Chile. You may keep in touch by going to: www.followchelsea.com

KOREN FAMILY VISIT

Forty members of the U. V. Koren family line made a special visit the United States. On October 16, 2011, they were entertained at Saude Lutheran Church in Lawler, Iowa, and on October 17, 2011, at our Bethany campus in Mankato, Minnesota. The Norwegian delegation traveled to the United States in connection with the 150th anniversary of Luther College in Iowa. While at our own Bethany College and Seminary, the group made a gift presentation to our synod: a photographic portrait showing Rev. Ulrik V. Koren at the moment he received the Cross of the Order of St. Olav, an award bestowed for remarkable achievements on behalf of Norway and humanity. Pastor Koren (1826–1910) is often called “the father of Norwegian-American Lutheranism” and the leading theologian of the old Norwegian Synod, the predecessor church body of our ELS. Koren was ordained in Norway in 1853, the very year that the Norwegian Synod was organized here in America. He served twenty-two congregations in Iowa and Minnesota, of which three are in existence for our ELS today. We thank God for his stalwart confession of salvation by faith in Christ alone and his commitment to the entirety of God’s holy Word.

WORSHIP DISCUSSION

A specially appointed Committee on ELS Worship (CEW) reported to the General Pastoral Conference (GPC) on October 6, 2011. The conference, held in Bloomington, Minnesota, heard from the committee members during a panel discussion. The GPC approved the report and asked that it go to our 2012 convention as the answer to a memorial on liturgical worship as it is practiced in the congregations of our Evangelical Lutheran Synod. We thank the committee members for their work: the Rev. David Russow and the Rev. Steven Sparley (co-chairs), the Rev. Matthew Crick, the Rev. David J. Webber, the Rev. Dennis Marzolf, and the Rev. Nathan Krause.

COLLOQUY SCHEDULED

Pastor Randy VanMehren of Redmond, Oregon, is a former LCMS pastor who is seeking to join our synod by colloquy. Rev. VanMehren serves a newly formed congregation called Grace Lutheran. The date for Rev. VanMehren’s colloquy is set for June 13, 2012. Information for the colloquy should be sent to the office of the president.

SEOUL, SOUTH KOREA

President Moldstad preached for two worship services on the weekend of November 13, 2011, and conducted three lectures on First Peter and on Christian Doctrine. Principal Bert Falak of Great Plains Lutheran High School addressed members and showed two DVDs of life

at the WELS boarding school in Watertown, South Dakota. Rev. Young Ha Kim began the mission in Seoul in 2005.

2012 GRANT RECEIVED

We are grateful to the Marvin M. Schwan Charitable Foundation for extending a grant of \$675,000 for program funding in the year of 2012 and also setting aside \$75,000 for application as project grant funds through the Board of Trustees.

MAP FUNDING

Mission Advancement Project, Inc. (MAP) provides support for “the organizations and entities that promote the core charitable, educational, and religious objectives of the synod” (e.g., Thoughts of Faith, Inc., and LMSI). MAP has received a grant of \$920,000 for the year of 2012. The grantor is the Marvin M. Schwan Charitable Foundation.

BIBLE TRANSLATION

Many congregations of the ELS currently use the NIV (1984) Bible for worship and Christian education. This edition of the NIV is no longer be available for purchase as of the end of 2011. It has been replaced with the NIV (2011) which makes significant changes to the text of the NIV (1984). These changes have diminished the accuracy of the NIV. Therefore, based on preliminary study of the NIV (2011), the Doctrine Committee recommends against the use of the NIV (2011).

The Doctrine Committee recommends for use in the Evangelical Lutheran Synod translations such as New King James Version (NKJV), English Standard Version (ESV), An American Translation (Beck, AAT), and the New American Standard Bible 1995 (NASB95). These translations are accurate and understandable. If a new Lutheran translation is prepared in the future this also could be an option for use in the ELS.

The following essay from the WELS website is suggested for further study on this matter. (Other essays at that site are also of benefit.) <<http://www.wels.net/sites/wels/files/Essay%20-%20Keller.pdf>>

Our sister synod has established a Translation Feasibility Committee (TFC). It is looking into the possibility of producing a new or revised Bible translation by Lutherans. The TFC, which has contacted the ELS, is reporting its findings to each of the WELS districts this summer. Prof. Michael Smith and the Rev. Steven Sparley from our synod have been serving as ELS representatives, at the invitation from WELS. Discussion of the NIV 2011 translation is on the agendas for the districts.

THOUGHTS OF FAITH SUPPORT

At present, we have a remarkable opportunity for those who have not supported Thoughts of Faith for some time. Thoughts of Faith, Inc., is an entity of the ELS which is set up to support mission work in the three countries of Ukraine, Czech Republic and Latvia. A generous grant is offering \$2 for every \$1 we receive from new or renewing (those whose last gift was prior to 2011) donors. So, if you are in that position, please know that your contribution can triple in value at this time. You may send gifts to: Thoughts of Faith, 6 Browns Court, Mankato, MN 56001.

ELH RECORDINGS

Both organ and piano mp3 recordings of the liturgy for Rite II (p. 60–87) of the *Evangelical Lutheran Hymnary* are available through our synod office. Some of our smaller congregations find themselves at a loss for organists or pianists. These recordings can assist in meeting the

musical need when necessary. If pastors are interested in these recordings for use in their congregation, they should contact the synod office.

EMMAUS CONFERENCE 2012

A second free conference arranged with participating presidents of the Lutheran Church–Missouri Synod, the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod occurred on February 9–10, 2012, at Parkland Lutheran Church in Tacoma, Washington. Pres. Matthew Harrison (LCMS) served as the presenter, while Pres. Mark Schroeder (WELS) and Pres. John Moldstad (ELS) were reactors. Next year another free conference is proposed for April 11–12, 2013. Pres. Moldstad is expected to serve as the essayist.

PASTOR EMERITI EXPENDITURE REIMBURSEMENTS

If a pastor emeritus is called to serve a vacancy, he has the authority, rights, duties and obligations of that specific office, including representing the congregation as either a pastor or lay delegate at synod conventions and pastoral conferences. His name as a *pastor emeritus* will not be removed from the clergy roster.

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 names have been on our inactive list: Greg Sahlstrom and Carlton Sielaff. At these requests and with the approval of the president and secretary, the convention is being asked to extend the clergy roster status for the Rev. Greg Sahlstrom and the Rev. Carlton Sielaff.

CONGREGATIONS VISITED DURING THE PAST YEAR

Peace, Kissimmee, Florida; Messiah, Omro, Wisconsin; Trinity, West Bend, Wisconsin; King of Grace, Golden Valley, Minnesota; Hope, Farmington, Minnesota; Calvary, Ulen, Minnesota; Hope, Portage, Indiana; Oak Park, Oldee, Minnesota; Our Savior, Naples, Florida; Our Savior’s, Belview, Minnesota; Rock Dell, Belview, Minnesota; Our Saviour, Madison, Wisconsin; Concordia, Hood River, Oregon; Bethany, The Dalles, Oregon; Bethany, Ames, Iowa.

PASTORAL/TEACHER CONFERENCES ATTENDED

Circuit Visitors’ Conference; General Pastoral Conference; WELS/ELS Teacher’s Conference; Circuit #8 Conference; Florida Winkel Conference; West Coast Conference; Circuit #7 Conference; Great Lakes Conference; Circuit #9 Conference.

The Rev. John A. Moldstad, president



CONVENTION ESSAY

CREATED IN CHRIST JESUS FOR GOOD WORKS

How Christian charity serves to engage others with Jesus.

The Rev. Glenn Obenberger

Lutherans are generally conflicted about the topic of good works, especially when it comes to discussing their benefits and rewards. This is the territory we are going to dare to explore together.¹ We will consider Christian good works especially as the Lord uses them to engage our neighbors through us. Lutherans, with their emphasis on justification by grace for Christ's sake through faith alone, have been accused of being opposed to good works. As we shall see, this is far from the truth. Since the Holy Scriptures and, consequently, the Lutheran Confessions speak clearly on this subject, Lutheran piety upholds the proper understanding of good works both in its teaching and practice. We will apply this to the evangelism work of the Church, especially as it is expressed in the daily vocations of Christians, called to lose life now in sacrificial service for the Lord.²



The Rev. Glenn Obenberger

I. That I May Be His Own, Live under Him in His Kingdom and Serve Him in Everlasting Righteousness, Innocence and Blessedness.

All false religions require their adherents to produce a level of “good works” that will allow them to be saved, while at the same time tacitly accepting the imperfection of the one who produces them. This is in accord with the corrupted reason of the entire human race. Based on this universal perversity false religions and false doctrines within outward Christendom are more popular than the truth. Christ’s religion teaches that while God demands absolute perfection but which sinful man can never produce, God has secured it freely for all sinners through the person and work of His Son.

The Holy Scriptures clearly teach that God has provided in His Son all that we need to live before Him in righteousness and purity forever, apart from our works. Ephesians 2:8–9 clearly states: “[B]y grace you have been saved through faith. And this is not your own doing; it is the gift of God, **not a result of works**, so that no one may boast.”³ But St. Paul goes on to write: “we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (v. 10). While sinners cannot produce the righteousness that will save them, God intends that His people serve Him in righteousness here in time and hereafter in eternity. This has been His will for us since before the creation of the world.

Zechariah, the father of John the Baptizer, acknowledged this divine intent in his song (cf. Lk. 1:74–75). Paul testifies as well, writing to Pastor Titus: “the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope,

- 1 A fictional self-deprecating story to illustrate our common conflict: *On his deathbed, a Lutheran pastor assures his family and friends gathered at his side that he is surely going to heaven. “How can you be so sure?” they ask. “Because I’ve not done one good work my whole life,” says the pastor.*
- 2 For a more detailed dogmatic presentation on the topic of good works you are directed to the essay given by Pastor Wilfred Frick to the Evangelical Lutheran Synod at convention in 1973: “The Practice of Christian Love Among Christ’s People”.
- 3 Bible quotations in this essay are from *The Lutheran Study Bible: English Standard Version*, Concordia Publishing House: Saint Louis, 2009, Edward A. Englebrecht, ed. All pronouns referring to God will be capitalized and words will occasionally be placed in bold for emphasis.

the appearing of the glory of **our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works**" (Ti. 2:11–14). Being saved and thus made children of God, it is His will that our lives be filled with works of righteousness and in His grace everything God requires of us He gives to us, even the holiness He demands.

One of the objections raised by some who do not believe the Gospel is that it sounds as though Christians have been given a license to sin. They might reason: since Christians live unburdened by their sin, shame and guilt, they will sin with impunity. But Christians know that "God has not called us for impurity, but in holiness" (1 Th. 4:7).

After the Diet of Worms in 1521 Martin Luther was charged by Emperor Charles V with teaching against good works: "[Luther] institutes a way of life by which people do whatever they please, like beasts. They behave like men living without any law."⁴ Later when the Emperor asked the Lutherans for a catalogue of their disagreements with Rome, they stated in the Augsburg Confession:

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God.... Furthermore, it is taught on our part that **it is necessary to do good works**, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works.⁵

Luther once again responded to the Emperor's edict coming out of the Diet of Augsburg, which reflected the position of Rome's Confutation to the Augsburg Confession, by observing:

Here is what they spit out in the edict, "And according to the fact that it is evident from Holy Scriptures, that mere faith alone, without love and good works, does not save, and also because God demands good works at many places in the Scriptures, the article that faith alone saves and that good works are rejected shall not be preached or taught," etc. What they say here about not rejecting good works is said, as usual, with blind words, maliciously, to disparage us as those who reject good works, although they indeed know better. **We lay more emphasis on good works than the whole papacy has ever done**, for it has never understood any good work. They simply cannot give up their venomous lying and slandering."⁶

Philip Melancthon reiterated the same Lutheran position in the Apology of the Augsburg Confession:

[W]e hold that good works ought necessarily to follow faith. For we do not make void the Law, says Paul, Rom. 3:31; yea, we establish the Law, because **when by faith we have received the Holy Ghost, the fulfilling of the Law necessarily follows, by which love, patience, chastity, and other fruits of the Spirit gradually grow**.⁷

4 The Edict, issued on May 25, 1521. Dennis Bratcher, ed. Copyright © 2011, Dennis Bratcher, All Rights Reserved (No copyright claims are made for the text of the original document.) <http://www.cresourcei.org/creededitworms.html> (bold added for emphasis).

5 F. Bente, ed. *Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church*, (St. Louis: Concordia Publishing House), 1921, pp. 53–57.

6 Lewis W. Spitz, ed. *Luther's Works*, Vol. 34 *Career of the Reformer IV*, (Philadelphia: Muhlenberg Press), 1960, "Commentary on the Alleged Imperial Edict", 1531, p. 90.

7 *Triglot Concordia*, p. 343, (bold added).

The Church Council, which Luther and the Reformers had long requested to settle the matters raised in the Reformation, concluded its work after Luther's death. In January 1547 the Council of Trent condemned the Lutheran teaching of good works in its Decree on Justification, Canon XXIV: "If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema [i.e. damned]."⁸

During the thirty years after Luther's death the Lutherans not only had to contend with Rome in this matter, they had theologians of their own⁹ who struggled with the topic of the role of Christian good works and used expressions that denied the truth:

Concerning the doctrine of good works two divisions have arisen in some churches:

1. First, some theologians have become divided because of the following expressions, where the one side wrote: Good works are necessary for salvation. It is impossible to be saved without good works. Also: No one has ever been saved without good works. But the other side, on the contrary, wrote: Good works are injurious to salvation.

2. Afterwards a schism arose also between some theologians with respect to the two words necessary and free, since the one side contended that the word necessary should not be employed concerning the new obedience, which, they say, does not flow from necessity and coercion, but from a voluntary spirit. The other side insisted on the word necessary, because, they say, this obedience is not at our option, but regenerate men are obliged to render this obedience.¹⁰

From this disputation concerning the terms a controversy afterwards occurred concerning the subject itself; for the one side contended that among Christians the Law should not be urged at all, but men should be exhorted to good works from the Holy Gospel alone; the other side contradicted this....

1. Accordingly, we reject and condemn the following modes of speaking: when it is taught and written that good works are necessary to salvation; also, that no one ever has been saved without good works; also, that it is impossible to be saved without good works.

2. We reject and condemn as offensive and detrimental to Christian discipline the bare expression, when it is said: Good works are injurious to salvation.

For especially in these last times it is no less needful to admonish men to Christian discipline [to the way of living aright and godly] and good works, and remind them how necessary it is that they exercise themselves in good works as a declaration of

8 The Council of Trent The Sixth Session: *The canons and decrees of the sacred and oecumenical Council of Trent*, Trans. J. Waterworth (London: Dolman, 1848), p. 30, (bold added).

9 "[George] Major taught that good works are necessary for salvation and that without good works nobody can be saved. Nicholas von Amsdorf rejected Major's teaching, but introduced a new error on the opposite side. Amsdorf insisted that good works are harmful and detrimental to salvation. The Formula of Concord settled this controversy by insisting that good works are necessary for Christians, but that the words 'for salvation' should be left out of this statement." Concordia: The Lutheran Confessions – *A Reader's Edition of the Book of Concord*, ed. Paul Timothy McCain, Concordia Publishing House: St. Louis 2005, 2006, pp. 466–467. (Closely connected to these errors addressed in Article IV of the SD, there were also the antinomian sentiments first expressed in Luther's day by John Agricola and defended later by the Wittenberg Philippists. They contended that the Law had no real application to Christians. Therefore Articles V and VI, regarding the proper distinction between Law and Gospel and the Third Use of the Law, were found necessary to confess. See pp. 461–462.)

10 *Triglott Concordia*, Formula of Concord: Epitome, p. 797.

their faith and gratitude to God, than that the works be not mingled in the article of justification; because men may be damned by an Epicurean delusion concerning faith, as well as by papistic and Pharisaic confidence in their own works and merits.¹¹

Little has changed in the four and a half centuries since the Council of Trent and the Formula of Concord. At the close of the 20th century, on Reformation Day, 1999 the “Joint Declaration on the Doctrine of Justification” was issued. This highly acclaimed statement was developed by the Lutheran World Federation and the Roman Catholic Church. In it Rome remained steadfast in its false teaching on the role of Christian good works while those Lutherans who participated compromised the truth once clearly confessed before the world by the Lutheran Church in the Formula of Concord.

According to Catholic understanding, **good works**, made possible by grace and the working of the Holy Spirit, **contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened**. When Catholics affirm the “meritorious” character of good works, they wish to say that, according to the biblical witness, a reward in heaven is promised to these works. Their intention is to emphasize the responsibility of persons for their actions, not to contest the character of those works as gifts, or far less to deny that justification always remains the unmerited gift of grace.¹²

Although faithful Lutherans do not find themselves in the company of those who issued the Joint Declaration, they remain in the company of Stephen and the Apostle Paul who also were accused of teaching contrary to the Law (cf. Acts 6:11ff & 21:21). More significantly, our Lord Himself was accused of the same (cf. Mt. 11:18–19; 12:1ff; 17:24ff; Mk. 7:5ff) but made His position clear by saying: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.... For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” (Mt. 5:17–18, 20).

Jesus made it clear that it was the scribes and the Pharisees who nullified the Law of God with their rules and regulations: “Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me; in vain do they worship me, **teaching as doctrines the commandments of men**.’ You leave the commandment of God and hold to the tradition of men.... You have a fine way of rejecting the commandment of God in order to establish your tradition! For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban”’ (that is, given to God)—then you no longer permit him to do anything for his father or mother, thus making void the word of God by your tradition that you have handed down. And many such things you do” (Mk. 7:6–13).

Today in our culture so heavily saturated with the subjectivity of American Evangelicalism, it is common for the confessional Lutheran pastor to hear from his own members that he does not preach enough law. Certainly every pastor needs constantly to sharpen his homiletical skills. He needs to preach pointed Law and Gospel (cf. footnote #17). It may be that the criticism is justified. However if the complaint concerns a perceived lack of emphasis on good works and the Christian life in traditional Lutheran worship, the criticism of the pastor’s sermonizing is

11 Ibid, p. 801.

12 “Joint Declaration on the Doctrine of Justification”. by the Lutheran World Federation and the Catholic Church. 4. Explicating the Common Understanding of Justification, 4.7 *The Good Works of the Justified*, paragraph 38. http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html, (bold added).

very likely unjustified. Lutheran worship abounds with prayers and exhortations desiring to see godliness increase in our daily lives. This pious emphasis can be observed in both the ordinaries and the propers in Lutheran liturgies.¹³ For example: in a prayer of confession in Rite 1 we pray—“We earnestly desire to grow in true godliness. Help us, O God, for the sake of Jesus our Savior.”¹⁴ and in the Collect for Christmas 1 we pray—“direct our actions according to Your gracious will, that in the name of Your beloved Son we may be made to abound in good works.”¹⁵ (For further examples see Appendices A & B, pp. 70 & 71.)

There are similar expressions to be found, one after the other, in Luther’s Small Catechism, which are often committed to memory in order to instill in all a wholesome god-pleasing desire to increase godliness among us. The Table of Duties certainly reflects this emphasis, but consider how frequent these expressions are found elsewhere in Luther’s treasured gift to the Church:

*We should fear, love and trust in God above all things, so that we call upon Him in every trouble, pray, praise, give thanks, hold preaching and His Word, sacred and gladly hear and learn it. We consider our own situation according to the Ten Commandments, whether we are father, mother, son, daughter, employer, employee: so that we honor, serve, obey, love and esteem our parents and superiors; help and befriend our neighbor in every need; lead a chaste and decent life in word and deed, and husband and wife each love and honor the other; help our neighbor to improve and protect his goods and means of making a living; excuse him, speak well of him, and put the best construction on everything; help and serve him in keeping his inheritance or home; urge his wife and workers to stay and do their duty. We are in duty bound to thank and praise, to serve and obey God, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness. We pray that as the children of God we live holy lives according to the Word of God, so that by His grace we live godly lives here in time and heartily forgive and readily do good to those who sin against us. Our baptism means that our new man daily comes forth and arises, who shall live before God in righteousness and purity forever. We wish to go to the Sacrament of the Altar that we may learn of Christ to love neighbor. Meanwhile we also pray daily that all our doings and life may please Him.*¹⁶

Clearly Lutheran theology both in its teaching and practice upholds the Law of God in each of its three proper functions. Christians are enjoined to produce good works, because by God’s grace they stand righteous before God for Jesus’ sake alone, they delight in the Law of God. However, so that the Law and Gospel are not mingled, the Law should not be preached in a moralistic fashion, i.e., in such a way as to make the hearers think they can achieve a righteous status before God by their own proper behavior. While “Let us...” exhortations can be appropriate in a sermon, we should find its conclusion dripping with Gospel declaration. So having heard the Law properly applied, we then hear the Gospel and are thus given the opportunity to appropriate by faith both the forgiveness for our sins against God’s holy Law and the perfect righteousness of Jesus. Jesus sacrificed His holy life for the payment of all our sins, and lived that holy life that it might be credited to us through faith. It is the power of the Gospel, which is to predominate in every sermon that moves the heart of the believer to do that

13 **Ordinary:** Unchanging parts of the liturgy, e.g., Confession of Sin, *Gloria Patri*, *Kyrie*; **Propers:** Variable parts of the liturgy appropriate to the day or season, e.g., Introit, The Collect (prayer of the day), The Gradual.

14 The Worship Committee of the Evangelical Lutheran Synod, Mankato, MN., *Evangelical Lutheran Hymnary*, (St. Louis: Morning Star Music Publishers, Inc., 1996), p. 42.

15 Ibid, p. 148 (*Consider how this is found in many of our hymns as the main subject: #18, 19, 27, 78, 82, 182, 189, 227, 236, 237, 383, 415, 488, 490 & 506; and in many lines of others, e.g., #327 & 406.*)

16 *An Explanation of Dr. Martin Luther’s Small Catechism*, (Mankato, MN: Evangelical Lutheran Synod, 2001), pp. 13–32, adapted.

which God commands. We must continually hear the Law of God in all of its severity, but it is the Gospel alone that gives us the strength to fulfill His will.¹⁷

May God bestow on us His grace and favor
To please Him with our behavior
And live as brethren here in love and union
Nor repent this blest Communion!
O Lord, have mercy!
Let not Thy good Spirit forsake us;
Grant that heav'nly minded He make us;
Give Thy Church, Lord, to see Days of peace and unity,
O Lord, have mercy!¹⁸

II. Be Who You Already Are in Christ.

Sadly most denominations of Christendom believe, teach and confess only half the Gospel, therefore they often misunderstand the role of good works in the Christian's life. The half generally confessed is that which concerns the passive obedience of Christ, i.e., that Jesus received the punishment for all our sins through His suffering and death. The Son obeyed His Father by allowing His eternal wrath toward our sin to be poured out upon Him and thereby satisfied divine justice in our behalf.¹⁹

But the part of the Gospel not so easily comprehended concerns Jesus' active obedience. Jesus, the Second Adam, lived a perfect life of righteousness in our place as well (cf. Rom. 5:12–19). He obeyed the Law perfectly His entire life for all sinners, not only in His actions, but also in His words and thoughts. Therefore through Jesus' passive obedience our sins are all forgiven (cf. Gal. 3:13 & Eph. 1:7), and through His active obedience we are credited with the holy life God requires of us in order to enter the everlasting courts of heaven (cf. 2Cor. 5:21 & Rom. 10:4).

It was this very truth that finally released Roman theology's tortuous grip on Luther, one that held captive his conscience for so long. Before this, Luther read "the righteousness of God" with the understanding that this was what God demanded of us. When the light of the Gospel shone brightly for him, he understood at last that this expression was referring to the righteousness given to us freely in Christ.

When only half of the Gospel is understood, the believer is left with the mistaken notion that something is lacking, i.e., a life of righteousness. Rome seeks to find it in part in doing the

17 When a faithful preacher of God's Word expounds on a Scriptural text, he will always seek to preach specific Law and specific Gospel. If those specifics are not stated in explicit terms in the text itself, it is at least suggestive. Specific Law is applying God's Law as found in the 10 Commandments which all Christians have been tempted to break and have sinned against God and neighbor in this regard. Having rightly preached the Law of God the preacher will then preach the Gospel specifically. He will declare that this particular sin is forgiven and that Christ has fulfilled all righteousness and credits to the believer through faith His perfect fulfillment of that particular Commandment under consideration. General Law preaching condemns only in sweeping generalities and can easily be dismissed by the hearer as applying only to others. General Gospel preaching often speaks only *about* the Gospel and can also be easily dismissed by the hearer as not personally applicable. (See Nathan's specific Law and Gospel preaching to King David – 2 Sam. 12:5–7, 13.)

18 "O Lord, We Praise Thee", (#327, v. 3), *Evangelical Lutheran Hymnary*.

19 This is not to be confused with what is often called the "Full Gospel Movement" in America. "The term **Full Gospel** is often used as a synonym for Pentecostalism, a Protestant movement originating in the 19th century. Early Pentecostals saw their teachings on baptism with the Holy Spirit, spiritual gifts, and divine healing as a return to the doctrines and power of the Apostolic Age. Because of this many early Pentecostals called their movement the Apostolic Faith or the Full Gospel." (http://en.wikipedia.org/wiki/Full_Gospel)

“work” of the Sacraments and in that fictional place called purgatory. The Reformed seek to find it in their righteous living—recent examples of which are: *WWJD? (What Would Jesus Do?)* and *The Purpose Driven Life*. But none of these law-based solutions calm the conscience and the monster of uncertainty raises its ugly head, robbing Christians of the surety of salvation. True righteousness can be found only in Christ (cf. Rom. 3:20–28) not in a combination of the works of Christ *and* of the believer.

By God’s grace the light of the Gospel of the Lutheran Reformation still shines brightly among us, so that the role of good works in the life of the Christian is not burdensome. As we continue to hear the Word of Christ the Spirit gives us forgiveness, life and salvation. In His ongoing work of sanctifying us we find rest, an eternal rest, which begins now. His yoke is easy and His burden is light indeed (cf. Mt. 11:28–30). We now get to be who we already are in Christ; we who are righteous for Christ’s sake alone through faith get to do good works in the joy of salvation. It is only when our spiritual enemies—the devil, the unbelieving world, and our own sinful flesh—lead us into misbelief and despair that we are misled once again into thinking that good works merit the goodness of God. Then doubts and uncertainty hinder our walk of faith.

“The best way to tell you what to do as a Christian is to tell you who you are in Christ.... The center of the Christian life is Jesus Christ Himself. What is necessary for Christian living is to know who He is and who we are in Him.”²⁰ Christians are repeatedly referred to in the Holy Scriptures as saints, the righteous, holy ones. This status is never earned by us through our works, but rather given to us freely as a gift through the work of our Savior alone. This is the frame of reference we must have whenever we consider the topic of our good works in this life.

[Y]ou and I are “called to be saints.” We are not holy in ourselves, but in Christ we are. Christ’s blood and righteousness have removed our sin and shame and clothed us with His own holiness. In Jesus Christ our Lord we are truly holy people. Now holy people, you’ll remember, do holy things. Therefore the most earthly work becomes a heavenly vocation, transformed by the presence of God. Thanks to Jesus Christ, whatever work we do in the shadow lands of this world is tinted with the bright colors of heaven.... We don’t have to wonder if our work in this world is “spiritual” enough. Christ’s blood provides full payment for our sin; our relationship with God is already secured. That’s a given. Now we can tend to the neighbor’s need in perfect freedom.²¹

As holy children of God, we now get to be who we already are in Christ; the burden is lifted. The exhortation to live holy lives is heard and followed by us as a privilege and honor (cf. Ps. 1:2). If we ever go back to thinking we must earn God’s favor by our good works, the heavy burden will weigh us down and drive us away from Christ. Thus this unburdening is an ongoing process through proclamation. God’s “strong Word **bespeaks us righteous**.”²² He declares us righteous in His Son and we live freely in self sacrificing service.

20 Harold L. Senkbeil, *Dying to Live: The Power of Forgiveness*, (St. Louis: Concordia Publishing House, 1994), p. 163.

21 Ibid., pp. 167–168.

22 “Thy Strong Word”, (#72, v. 3), *Evangelical Lutheran Hymnary*, (bold added).

All righteousness by works is vain;
The Law brings condemnation.
True righteousness by faith I gain;
Christ's work is my salvation.
His death, that perfect sacrifice,
Has paid the all sufficient price;
In Him my hope is anchored.

My guilt, O Father, Thou hast laid
On Christ, Thy Son, my Savior.
Lord Jesus, Thou my debt has paid
And gained for me God's favor.
O Holy Ghost, Thou Fount of grace,
The good in me to Thee I trace;
In faith do Thou preserve me.²³

III. Apart from Christ We Can Do Nothing.

Our sinful flesh, which is in league with Satan, tries desperately to convince us that we must first cleanse ourselves before Jesus will enter us with His grace. Jesus, on the night He was betrayed gave us the very clear picture of how it really works: "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away, and every branch that does bear fruit He prunes, that it may bear more fruit. **Already you are clean because of the word that I have spoken to you.** Abide in Me, and I in you. **As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me.** I am the vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for **apart from Me you can do nothing**" (Jn. 15:1–5). The Spirit connects us to Christ, the Vine, through faith.

In his letter James makes this natural connection between faith and good works. "So also faith by itself, if it does not have works, is dead. But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I will show you my faith by my works" (Ja. 2:17–18). Contrary to the claim that James' words are rejected by Lutherans as though they contradict Paul, we confess in the Apology of the Augsburg Confession the proper understanding of them as the inspired words of our Lord:

For good works do not precede faith, neither does sanctification precede justification. But first faith is kindled in us in conversion by the Holy Ghost from the hearing of the Gospel. This lays hold of God's grace in Christ, by which the person is justified. Then, when the person is justified, he is also renewed and sanctified by the Holy Ghost, from which renewal and sanctification the fruits of good works then follow.... This should not be understood as though justification and renewal were sundered from one another in such a manner that a genuine faith sometimes could exist and continue for a time together with a wicked intention, but hereby only the order... is indicated, how one precedes or succeeds the other. For what Luther has correctly said remains true nevertheless: Faith and good works well agree and fit together [are inseparably connected]; but **it is faith alone, without works, which lays hold of the blessing; and yet it is never and at no time alone.**²⁴

In answer to the question, "What are good works in the sight of God?" our ELS Catechism gives this definition: "In the sight of God good works are the works of faith which the Holy

23 "If Thy Beloved Son, O God", (#374 vv. 4–5), *Evangelical Lutheran Hymnary*.

24 *Triglott Concordia*, pp. 929 (bold added, cf. also p. 931).

Spirit leads the Christian to do out of love, according to the Ten Commandments, for the glory of God, and for the welfare of his neighbor.”²⁵

In the sight of God our acts of righteousness are unacceptable to Him apart from Christ; they are nothing but a polluted garment (cf. Is. 64:6). The sinner has no inherent power to turn over a new leaf and produce good works devoid of sinful motives. As pure as an act of charity by an unbeliever may appear it is always tainted by sin and remains an abomination to the holy and just God. Therefore “without faith it is impossible to please Him” (Heb. 11:6) and “whatever does not proceed from faith is sin” (Rom. 14:23). But with faith, created anew in Christ by the gracious work of the Spirit, we produce truly good works, which please God, our Savior (cf. 1 Jn. 3:21–22).

The fruits of the Spirit in the lives of Christians are: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22–23). When Jesus was asked by the expert in the Law to name the greatest commandment in the Law, Jesus answered him: “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself” (Mt. 22:37–38). This “love is the fulfilling of the law” (Rom. 13:10).

Spirit wrought good works are not done to receive glory or reward by the doer, rather the Apostle writes: “Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation” (1 Pt. 2:12, cf. also Jn. 3: 21). They are also done to benefit our neighbor. “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself’” (Gal. 5:13–14).

It might seem unnecessary for us to be instructed as Christians in regard to what constitutes a truly good work in God’s sight. If good works are naturally produced in us by the Spirit, why would we continue to need guidance? Because our old sinful nature still clings to us and causes us to do that which is contrary to God’s law, we need constant instruction throughout our lives.

The new man needs no law, but the old Adam does. The new man is always alive in Christ, and therefore lives to love others. The old Adam always lives for himself, and therefore is a self-love expert. Jesus turns our inborn selfishness inside out: “You shall love your neighbor as yourself” (Matthew 22:39).²⁶

We even need to be warned about *bad* good works. *Bad* good works are those works only that have the appearance of being good. Consider, as examples, the Pharisee in the temple who boasted before God of fasting and tithing (cf. Lk. 18: 12); the rich who gave large amounts in the temple treasury from their leftovers (cf. Lk. 21:4); Judas who rebuked Mary for her wasting money on the costly ointment poured on Jesus’ feet (cf. Jn. 12:4). All these actions have the appearance of great deeds and words of piety, as though God would be pleased by them all, but only man is impressed with such things. God sees the heart and alone knows those who are His (cf. 2 Tim. 2:19). Keep in mind how deceptive this false piety is among us as believers in that Judas convinced the other disciples to express their agreement with his pious sounding sentiments against Mary.

If we consider the above examples and apply the definition of what is a good work in the sight of God, we see why they are to be judged as *bad* good works. They were not the works of faith, which the Holy Spirit led these individuals to have done out of love, according to the Ten Commandments, for the glory of God, and for the welfare of their neighbor, but they were

25 *An Explanation of Dr. Martin Luther’s Small Catechism*, p. 147.

26 *Good News*, Vol. 2, No. 2, (St. Louis: Concordia Mission Society, 1996), p. 13.

done for their own glory and welfare. Regardless of how sincerely they were done, they were an abomination to the Lord (cf. Luke 16:14–15).

Remember that many will say in the judgment—“‘Lord, Lord, did we not prophesy in Your name, and cast out demons in Your name, and do many mighty works in Your name?’ And then will [Jesus] declare to them, ‘I never knew you; depart from Me, you workers of lawlessness’” (Mt. 7:22–23).

All such works are monstrous in the eyes of God! They rob Christ of his glory as the only and all-sufficient Savior. They are works that are either condemned in the Scriptures or that in any case God never asked for. They give fallen human beings credit for work that only Christ can do. Yes, and they either make people self-righteous and proud when they do such works or drive people to despair of God’s mercy when they fail. That should certainly be sufficient reason to condemn such works as *bad* good works—no matter how sincerely done, no matter how glistening and holy they appear on the outside.²⁷

The Apostle Paul reviewed the *bad* good works of his pre-conversion life lived as a model Pharisee: “But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith” (Phil. 3:7–9).

[F]or those who believe in [Jesus], all sins, regardless how great and grievous they may be, are covered up and forgiven; yes, everything the believers do, whether they eat or drink, wake or sleep, and so on, all good works are acceptable and pleasing works before God. But as far as the godless and unbelievers are concerned, their works, regardless of how good and holy they appear, are all sins, so that even when they take a bite of bread they incur displeasure and commit sin, and on Judgment Day they will have to give account of each vain word they have spoken.²⁸

To be sure, there is a righteousness produced by the unbeliever that is recognized by our Lord. But it has value only here in time, not in eternity. This has been called civic righteousness among us. Hiking trails created and maintained by the Boy Scouts are indeed good things, just as their training in the respect of others, manners, and patriotism are all good things to learn and benefit society. Hospitals built and supplied by the Shriners are fine acts of kindness and mercy, but in the end they do not in themselves please God in the judgment. “Righteousness exalts a nation” (Prov. 14:34), but only temporally.

Good good works done by Christians are truly pleasing to the Lord. As Jesus said to Judas and the others who condemned Mary for anointing His feet: “She has done what she could; she has anointed My body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.” (Mk. 14:8–9)—just as we are doing now. But when we learn in Scripture that our good deeds please the Lord, this does not deny the true source of such work, nor does it steal the glory from our Lord. “[W]e teach not only how the Law can be observed, but also how God is

27 Daniel M. Deutschlander, *The Narrow Lutheran Middle: Following the Scriptural Road*, (Milwaukee: Northwestern Publishing House, 2011), p. 137.

28 Eugene Klug, ed., *Sermons of Martin Luther: The House Postils*, Vol. 2, (Grand Rapids, MI: Baker Books), p. 100.

pleased if anything be done, namely, not because we render satisfaction to the Law, but because we are in Christ.”²⁹

A mother... takes the mindless scribbles of her little child and puts them up on the refrigerator door. She treats them as though they were more precious than the *Mona Lisa*. It doesn't occur to her to say, “Well, it's really just silly scribbles, all accomplished with *my* paper, *my* paints and chalk, and *my* cleaning up the mess afterward!” No, ... the work is viewed with delight because it came from a heart eager to please the watchful eye of a loving parent.

And that's to a large extent the way God is with our good works. He knows, and so do we, that he gave us whatever ability we have to do good works. He knows, and so do we, that the desire to do them comes from him, from the desire implanted in us to respond to the gospel with a life of thankful obedience. He knows, and so do we, that he has in his providence provided us with just such opportunities to serve him as match the abilities that he has given us. But knowing all of that, he beams with pleasure and satisfaction when in our own faltering ways we love and serve him.³⁰

Without Christ we can do nothing, with Christ we can do all things (cf. 2 Cor. 9:8 & Phil. 4:13). Faith without works is dead; works without faith in Christ are equally as dead. So we recognize this about our good works as Christians: “it is God who works in you, both to will and to work for His good pleasure” (Phil. 2:13).

The Asia Minor church at Sardis had a reputation in the world for doing good things, but before God they were dead works (cf. Rev. 3:1–6). It is easy for us to get things turned around in our minds as well. We can help the poor and feel proud about our accomplishments, but then ignore those in need who are the closest to us. We can support a Christian school with the sole purpose of generating money to help pay our congregational bills, having really no interest that these young children and families hear the Good News of salvation in Christ. We can support mission work in distant lands feeling pity for those Christians who may be making great personal sacrifices in their confession of Christ while we give only of our leftovers, lest we make any real sacrifice ourselves; or when given the opportunity to bear witness ourselves to the truth of God, we keep our mouths shut lest we suffer mockery and ridicule.

Now, as a congregation, the Sardis Church had not hopelessly descended into unbelief. There were still some of God's elect among them. How could this first Century congregation turn things around?—not by their own efforts. There is nothing we can do to make our dead works come alive before God. It is by receiving those things promising life which our Lord freely offers to us that our works become living testimonies of His love at work in us.

Our Lord tells the Sardis congregation: “Remember, then, what you received and heard. Keep it, and repent” (Rev. 3:3). They received God's gracious work in Christ through Word and Sacrament. Through these means our Lord takes what Jesus won on the cross for all people and gives it to us to be received by faith. We receive forgiveness of our sins, life and salvation as sinners, who know we do not deserve such gifts, but who trust that out of God's great love for us He abundantly bestows these things upon us.

Dead works, works done for self-righteous purposes, are not so foreign to us. We know that our motives for doing good things are not always that pure; we so easily calculate how we might personally benefit from them. But because God still works among us with His grace leading us to repent of our hypocrisy, crying out for His mercy, and believing we have it in Christ, we receive forgiveness, life and salvation. Our works are pleasing in His sight and will be mentioned in the judgment much to our amazement.

29 *Triglot Concordia*, p. 161.

30 Deutschlander, p. 145.

Since we confess Jesus to be our Savior and look to no one or anything else, not even ourselves for the righteousness we need to enter heaven, Jesus will confess us to be His own before the Father. Yes, we too constantly need to be awakened to repentance for dead works of unbelief that come from our sinful natures. By God's gracious working in us, though, we are alive in Christ. We produce fruit, which gives glory to Him who does all these great things for us and in us so that we may still in the end overcome and retain the victory.

In Jesus' name Our work must all be done
If it shall compass our true good and aim,
And not end in shame alone;
For every deed Which in it doth proceed,
Success and blessing gains Till it the goal attains,
Thus we honor God on high
And ourselves are blessed thereby;
Wherein our true good remains.³¹

IV. When Did We See You Hungry and Feed You?

Our Lord Jesus described what we will experience in the judgment: "Then the **righteous** will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? And when did we see You a stranger and welcome You, or naked and clothe You? And when did we see You sick or in prison and visit You?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brothers, you did it to Me'" (Mt. 25:37–40).

Notice our response will not be to answer a question like: "Why should I let you into My heaven?" Rather we will say, "Lord, when did we see You...?" in surprise at Jesus' recounting of our works of righteousness. Notice also how our Lord refers to us: "the righteous." We are and will be those declared by His grace to be holy in His sight through faith.

Perhaps part of the surprise in the Judgment will be that not one of our sins will be mentioned. As Christians we spend every day in this life repenting of our sins,³² and we know "we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil" (2 Cor. 5:10). However, as believers our sins will not be brought up on the Last Day since they are all forgiven in the blood of the Lamb and removed from us as far as the east is from the west. (Cf. Jn. 5:28–29 & Rev. 7:13–14)

In contrast when Jesus will turn to the unbelievers (the goats) on His left, He will not mention one act of righteousness. They will be required to answer for all their sins, even those which can appear to be minor in human terms. They will stand apart from Christ and be addressed by our Lord as "you cursed"—those condemned by their sin, separated from the eternal loving presence of God (cf. Mt. 25:41).

When we confess our sins we are to examine ourselves in accord with our vocations: "Here consider your own situation according to the Ten Commandments, whether you are a father, mother, son, daughter, employer, employee; whether you have been disobedient, dishonest, lazy; whether you have injured anyone by word or deed; whether you have stolen, neglected, wasted anything, or done any harm."³³ In like manner our acts of righteousness are also found

31 "In Jesus' Name", (#4, v. 1) *Evangelical Lutheran Hymnary*.

32 "Such baptizing with water means that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts; and that a new man daily come forth and arise, who shall live before God in righteousness and purity forever." *An Explanation of Dr. Martin Luther's Small Catechism*, "The Meaning of Baptism" p. 22.

33 *Ibid.*, p. 196.

in our vocations. So, for example, when Christian parents prepared and served their children meals, got up in the night to give a child a glass of water, clothed and diapered them, sat up with them until their fevers broke, yes, even bailed them out of jail, they were doing these things to Jesus.

One may object and observe that unbelieving parents do the same acts of service for their children. However, unlike believing parents, whose sins committed in vocation (like slamming the serving dishes down in disgust for the ingrates gathered at the table, reluctantly getting out of bed to attend to the needs of the whining child, etc.) are all forgiven, unbelieving parents have no forgiveness for their sins.

Good works, for the most part, are done in vocation. Sin, too, takes place in vocation, in the myriad ways we violate our callings. ... Every vocation has its unique temptations and capacity for sin. Police officers are called to protect their fellow citizens, not to beat them up. Businesses are not given their callings to cheat their customers. Craftsmen doing shoddy work, journalists who write lies, artists who squander their talent by making pornography—such uses of God-given abilities to *hurt* one's neighbors, rather than to love and serve them, are sins against vocation. Parents are called to take care of their children, not abuse them. Husbands are called to love and care for their wives, not to mistreat them. Anything that violates the purpose of one's vocation—teachers are to teach, doctors to heal, parents to nurture—is not of God.³⁴

The Lord validates such vocations as that of the soldier and tax collector (cf. Lk. 3:12ff, Jn. 18:36), farmer and miller (cf. Mt. 24:40–41), fisherman (cf. Lk. 5:4ff), homemaker (cf. Mk. 1:30–31 & Lk. 10:38ff.) and governing politician (Jn. 19:11). While they all have their unique temptations to sin, they are all valid stations in life, which God uses to serve the human race. “Only let each person lead the life that the Lord has assigned to him, and to which God has called him” (1 Cor. 7:17). “[W]e urge you, brothers... to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one” (1 Th. 4:10–12).

As we turn to those around us in our horizontal relationships, this *agape* is “not motivated by pragmatic interests, by the usability or social productivity of the neighbor. It is motivated by his alien dignity, by what he means for God.” We see in our neighbors the needs of Jesus, and we respond as Jesus’ lips, eyes, hands, and feet. For the Holy Spirit who makes us the temple of God must rely on our bodies to do His Work. ... Because we love even our enemies, because we love people in ways in which they do not want to be loved, because we love people by joining them under the burdens of the evils which they suffer through great fault or through no fault of their own, we also suffer. Only God Himself could suffer in our place and atone for our sins with His own suffering. But God sends us forth to bear the crosses of others with them (Mark 8:34–35 and parallels), even as He joined us to suffer with us as well as for us.³⁵

In his classic study on Luther’s teaching on vocation, Gustaf Wingren puts it this way: “In his vocation one is not reaching up to God, but rather bends oneself down toward the world,”

34 Gene Edward Veith, Jr., *God At Work: Your Christian Vocation in All of Life*, (Wheaton, IL: Crossway Books, 2002), pp. 133, 135–136.

35 Robert Kolb, *Speaking the Gospel Today: A Theology for Evangelism*, (St. Louis: Concordia Publishing House, 1984), pp. 198–199 (*agape* is defined by the author previous to the quote as “love which seeks not its own but abandons itself in offering love, care and concern to others”).

and again “God does not need our good works, but our neighbor does.”³⁶ Our good works are often hidden in our vocations, often even despised by those who benefit from them.

Thus a Christian finds himself called to drab and lowly tasks, which seem less remarkable than monastic life, mortifications, and other distractions from our vocations. For him who heeds his vocation, sanctification is hidden in offensively ordinary tasks, with the result that it is hardly noticed at all that he is a Christian. But faith looks on simple duties as tasks to which vocation summons the man; and by the Spirit he becomes aware that all those “poor, dull, and despised works” are adorned with the favor of God “as with costliest gold and precious stones.” The monk is always uncertain about his works; but in work which really contributes to the neighbor’s well-being and is commanded by God, peace and certainty are found. The works of one’s vocation are liberating, as are also the works of the gospel. The insight the gospel gives, that no work is to be done before God for the purpose of conciliating him, can also be mediated to us through the command to work for the sake of our neighbor, that is, through the command of our vocation.³⁷

All across the world Christians pray “Give us this day our daily bread.” As we learn so well, our Lord supplies what we need for this body and life through countless vocations by the products and services they provide: “food, drink, clothing, shoes, house, home, fields, cattle, money, goods, God-fearing spouse and children, faithful servants and rulers, good government, good weather, peace, health, order, honor, true friends, good neighbors, and the like.”³⁸ So through the farmer, rancher, grocer, tailor, shoemaker, carpenter, plumber, banker, trucker, governor, mayor, soldier, police officer, firefighter, doctor, nurse, therapist, lawyer, teacher, mother, father and children, God is hidden as He does His work among us.

But these are masks of God. Behind this human interplay, behind these ordinary structures of society, lies the extraordinary work of God. He uses ordinary people, motivated as they often are by selfish interests, to provide for the needs and wants of His whole creation... Every worldly vocation becomes an avenue for God the Father to provide for His creation. And that includes your vocation and mine. We are masks of God, behind which He Himself provides... You have a holy calling. Your work serves as a mask for the heavenly Father. The effort Christians put into daily work is effort well spent; it is faith in action. That’s the way faith works: faith in Christ is always active in love for the neighbor. He carries on His work through us.³⁹

God uses all people in their vocations, believers and unbelievers, to serve the human race, His crown of creation, throughout the world. “God continues his creative work on earth where man’s vocation lies.”⁴⁰ But again there is a difference between the acts performed in vocation by the believer and unbeliever. “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:17, cf. also 23–24). We cannot be separated from who we are in Christ. We need to confess with the Apostle: “I have been crucified with Christ. It is no longer I who live, but Christ Who lives in me. And the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me” (Gal. 2:20).

We are new creations in Christ Jesus, after all. Therefore the work we do in the name of Jesus is not our own. Jesus Christ Himself is the active agent in all our works

36 Gustaf Wingren, *Luther on Vocation*, translated by Carl C. Rasmussen, (Ballast Press, 1994), p. 10.

37 Ibid. p. 73.

38 *An Explanation of Dr. Martin Luther’s Small Catechism*, p. 168.

39 Senkbeil, pp. 171–172.

40 Wingren, p. 131

of Christian service.... Thus the bodily activity of Christians is an expression of the presence of Christ in this world.... You and I as sons and daughters of God our Father are created, redeemed, and sanctified to be partners with Him in this world. We are His tools and instruments in the lives of others. That goes for both sacred and secular activities. Every word and every action of every Christian is carried out by the Holy Trinity for the Holy Trinity.⁴¹

Therefore while our sinful natures continue to taint our good works as they seek self-glory and reward by their performance, nevertheless, God receives the glory—through His saints. “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father Who is in heaven” (Mt. 5:16, and cf. 1 Pt. 2:12).

Service to the Lord in His Kingdom is often misunderstood by Christians. It is often seen as being limited in scope, taking place in only two ways: 1. The “greater” service of one called to full-time service in the church, e.g., a pastor or teacher in a Christian school; or 2. The “lesser” service of voluntary things done at or for the church. In both cases Christians may neglect their vocations as spouse and parent to pursue what they think are more noble tasks.

When this happens “church work” is transformed into a new monasticism,⁴² one that, like its pre-Reformation counterpart, allows the individual to flee his vocation—his God-given calling!—and pursue activities that have the radiance of kingdom work, as though God were more impressed with such activities. “[L]et each person lead the life that the Lord has assigned to him, and to which God has called him” (1 Cor. 7:17). Certainly functioning as a member of a congregation is one of our many vocations we have in this life and “church work” is among the many of our God-given duties as a Christian. However, when it is elevated to the point of neglecting our other legitimate God-given vocations, it can feed the self-righteous monster within and lead us to sin against those who are to be served by us, like employer, spouse and child. Prof. Veith made these observations in his vocation as teacher:

We indeed have a calling to serve in our local churches, but it must be emphasized that our so-called “secular” vocations are actually “holy offices” where we are to serve our neighbors and live out our faith.... Churches should not demand so much “church work” from their members that it takes away too much time from their primary vocations. There was a time when I would spend nearly every evening at church—at Bible studies, committee meetings, evangelism calls, and other worthy activities. I was doing so much church work that I was neglecting my work (all of those papers to grade) and, especially, my family. (Pastors of churches, too, need to remember that they have a vocation not just in the office of the ministry but also as husbands and fathers. Congregations must take care not to overload their pastors to the point that they have to neglect their other vocations.) It may be that churches

41 Senkbeil, pp. 165–166.

42 “Now observe that when that clever harlot, our natural reason (which the pagans followed in trying to be most clever), takes a look at married life, she turns up her nose and says, ‘Alas, must I rock the baby, wash its diapers, make its bed, smell its stench, stay up nights with it, take care of it when it cries, heal its rashes and sores, and on top of that care for my wife, provide for her, labor at my trade, take care of this and take care of that, do this and do that, endure this and endure that, and whatever else of bitterness and drudgery married life involves? What, should I make such a prisoner of myself? O you poor, wretched fellow, have you taken a wife? Fie, fie upon such wretchedness and bitterness! It is better to remain free and lead a peaceful, carefree life; I will become a priest or a nun and compel my children to do likewise.’ What then does Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties in the Spirit, and is aware that they are all adorned with divine approval as with the costliest gold and jewels.” Walther I. Brandt, ed., *Luther’s Works*, Vol. 45 *The Christian in Society*, (Philadelphia: Muhlenberg Press, 1962), “The Estate of Marriage”, 1531, p. 39.

often try to do too much. We may assume that what happens on Sunday mornings is not enough, as if coming into Christ's presence through the proclamation of His Word is a small thing, and as if the daily lives of ordinary Christians are not themselves arenas for divine service.⁴³

Our godly lives as Christians show forth the love of Christ in the world. "The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations" (Ps. 98:2 Introit for Easter 5). Therefore the glory for such living is not credited to us, but to the Lord we serve. Our attitude should be that of John the Baptizer: "[Jesus] must increase, but I must decrease" (Jn. 3:30). We are His ambassadors of mercy in the world where we live. "The Lord's mercy received is mercy lived. The believer lives a merciful life toward others in the home, workplace, congregation, and community."⁴⁴

For this reason Jesus on the night He was betrayed prayed to the heavenly Father for His Church here on earth: "**I do not ask that You take them out of the world**, but that You keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, so **I have sent them into the world**" (Jn. 17:15–18).⁴⁵

In the Judgment, as noted earlier, we will be surprised that while we interacted with the world around us we fed, clothed, and visited, our Lord Jesus. As the full impact of these acts were hidden from us, so our good works are often hidden from the world. The Christian short order cook who fries up your hamburger may be hidden in the back and even despised by those who eat what he prepares, but in vocation he is to select a good product and cook it thoroughly for the health and wellbeing of the diner. The Christian contractor is not to cut corners in material or workmanship and thus jeopardize the safety of the construction even though there is a desire by the customer to save on costs or the business desires to make a profit.

So when good works in vocation are observed in the Christian, it is our Lord who is at work and glorified through our service of self-sacrifice. We lose our life for Jesus' sake as we pick up our crosses and follow Him. "For the love of Christ controls us, because we have concluded this: that One has died for all, therefore all have died; and He died for all, that those who live might no longer live for themselves but for Him who for their sake died and was raised" (2 Cor. 5:14–15, cf. Mk. 8:34–35). It is through these Spirit-wrought activities we in part engage others with Jesus.

These common ordinary works done in Jesus' name, and thus by our Lord Himself, will be revealed in the final judgment as evidence of faith in Him. Our Lord urges us to live such lives that reflect His love for all: "may the Lord make you increase and abound in love for one another and for all, ...so that He may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all His saints" (1 Th. 3:12–13, cf. Heb. 6:10–12).

43 Gene Veith, Jr., *God At Work*, pp. 140–141.

44 Matthew C. Harrison, *Christ Have Mercy: How to Put Your Faith in Action*, (St. Louis: Concordia Publishing House, 2008), p. 79.

45 In keeping with the fact that what we regularly receive on Sunday morning at divine service shines forth throughout the week in our daily vocations, Parkland Ev. Lutheran Church, Tacoma, WA has instituted a new practice this current church year. During the last hymn of those services an usher extinguishes the candles in the chancel. Before extinguishing the last candle, the usher will light the taper of the candle-lighter. The usher then exits the sanctuary down the center aisle with the taper still lit to signify that as we exit we carry the light of Christ with us out into the world through our many and varied vocations. (cf. John 8:12 and Mt. 5:14–16) Printed in the worship folder after the closing hymn this is stated to explain the rubric: "*The Light of Christ goes with us into the world to shine through our vocations.*" However there has been a movement the last few decades among law based evangelicals and social *gospelers* to communicate at the end of Sunday worship that the participants are now being sent to do the real work. "*Worship is over. The service begins!*" This wrongful emphasis of separating worship from daily service needs to be avoided.

The reward of God's grace working in our lives now truly has eternal benefits: "Blessed are the dead who die in the Lord from now on. 'Blessed indeed,' says the Spirit, 'that they may rest from their labors, for their deeds follow them!'" (Rev. 14:13)

With the favored sheep then place me,
Nor among the goats abase me,
But to Thy right hand upraise me.
While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.
To the rest Thou didst prepare me
On Thy cross; O Christ, upbear me!
Spare, O God, in mercy spare me.⁴⁶

V. Proclaim the Excellencies of Him Who Called You

In part God has created us anew in Christ for good works, good works that are to be accompanied by good words. "[Y]ou are a chosen race, a royal priesthood, a holy nation, a people for His own possession, **that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light**" (1 Pt. 2:9). Among our brothers and sisters in Christ we do this in our corporate worship "teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness" (Col. 3:16). But beyond the formal setting of worship this goes on among us in our daily interactions with each other, as Luther took note in the Smalcald Articles:

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich [and liberal] in His grace [and goodness]. First, through the spoken Word by which the forgiveness of sins is preached [He commands to be preached] in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and **also through the mutual conversation and consolation of brethren**, Matt. 18:20: *Where two or three are gathered together*, etc.⁴⁷

Christ dwells in us richly through the Gospel in all these ways—in word, water, bread, wine and one another. On behalf of us all, the called servants in the pastoral ministry preach the Word and administer the Sacraments. However, all Christians are the bearers of this Word of grace through their conversations and consolations. These conversations and consolations take place as we interact with each other through deeds and actions. "Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony" (Col. 3:12–14).

It may seem strange that our Lord would find it necessary to encourage Christians especially to show brotherly love among themselves. You might think it to be natural to show those closest to you such love, at least more naturally than to strangers. But when we consider our relationship with our siblings in the flesh for example, many of us can observe that with them we have had some of the bitterest exchanges in words and deeds. Often it is a vying for the favorable attention of our parents. So our desire to compete with our closest rivals in the Church is often motivated by an attempt to gain that favorable position with our Father in

⁴⁶ "Day of Wrath", (Hymn #537, v. 6), *Evangelical Lutheran Hymnary*.

⁴⁷ *Triglott Concordia*, p. 491 (bold added).

heaven. Consider the request of James and John to sit one on Jesus' right and the other on His left in the kingdom of heaven. "[A]s we have opportunity, let us do good to everyone, and **especially to those who are of the household of faith** (Gal. 6:9–10, see also 1 Jn. 3:17–18).

Jesus took us beyond His example: "When He had washed [the disciples'] feet and put on His outer garments and resumed His place, He said to them, 'Do you understand what I have done to you? You call Me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them'" (Jn. 13:12–17). As they left that upper room and made their way to the garden, Jesus expanded on what they had just witnessed by saying: "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are My disciples, if you have love for one another" (Jn. 13:34–35, cf. also 1 Thess. 4:9–12).

We indeed engage one another as brothers and sisters in the faith in our words and deeds of love, but we engage others with Jesus as well. We engage those outside the Church by our acts of kindness and mercy. Before we consider some practical ways in which we naturally engage others, let us consider how we are called upon also to speak in our conversation and consolation the praises of the One who has called us out of darkness into His marvelous light.

All Christians are "partners in the Gospel" with those who are called publicly to proclaim the Gospel of Christ to the world (cf. Phil. 1:5). The mission of the Church is clear throughout the New Testament. Every Christian is part of the mission of the Church. He is not only to know what that mission is and how it is accomplished, but also what his role is in forwarding that mission. God "desires all people to be saved and to come to the knowledge of the truth" (1 Ti. 2:4), so He sends out His Church throughout the world to engage all people with Jesus through the proclamation of the Gospel. As the Gospel is proclaimed, the Holy Spirit is at work bringing Christ and all His blessings to those who hear it and creating faith in their hearts. The Church is the mouthpiece of God throughout the world, wherever She is found.⁴⁸

It is important to note that the intentional proclamation of the Word has an explicit divine command for those called to proclaim it publicly, e.g., the Apostles (cf. Mt. 4:19; 10:7, 18, 27; 28:19; Mk. 16:15; Acts 5:10; 10:39–42; 20:24; 2 Cor. 2:12–17; 5:18–20), prophets, evangelists, and pastors (cf. Jn. 1:7; Lk. 10:9; Acts 16:10; 2 Tim. 4:2). The command to speak the word of our Lord is there in the vocation of a brother or sister in the faith (cf. Mt. 18:15–20 and Gal. 6:1) and in the parental vocation (Eph. 6:4).

However upon close examination one cannot find in the New Testament an *explicit* command to individual Christians to make this oral proclamation. This does not mean that individual Christians are in any way exempted from the mission that Christ has given to His Church as reflected in Matthew 28 (See Appendix C, p. 74, especially the fifth column).⁴⁹ In

48 It is not about whether or not the Church is to be engaged with seeking the lost, it is about the locations for that engagement (vocation is about location first and foremost). So while Mt. 28 speaks to the Church as a whole, it is not a legal/moral mandate but an evangelical mandate given to the Church. How it is applied and carried out in the individual Christian's life is tied with his/her God-given vocations in their locations and with those whom God places in their spheres of operation. For too long we have taken this and other passages to mean that every Christian must make a law/Gospel presentation to everyone with whom they come in contact or else they are failing.

49 A devotion on Matthew 28:19–20 by C. F. W. Walther contains these observations, "WITH THESE WORDS, Christ sends His apostles out to all nations and makes all mankind their field of work... The Church for which the command was intended consists, not solely of the clergy, but of all believing Christians. Even if Christ had never spoken these words, the Church would still be obligated to spread the Gospel throughout the world... For this reason, the mission to the Gentiles remains the Christian's obligation. It is an obligation that has been imposed on him both

those words of Christ given to His Church, there is, of course, an implied general command for all Christians to speak the Gospel message when and where opportunities arise. Such authority is necessary for the Church, whether viewing its purpose as a whole or its purpose carried out as individual believers. But the more *natural* proclamation of the Gospel by the laity will occur in their daily lives and conversations, spontaneously as opportunities present themselves.

Simply put, each Christian should support the Church's missionary orientation. The role that befalls every Christian equally is that of inviting and welcoming outsiders into their community. Here, the missiologist David Bosch makes an important exegetical observation from the apostle Paul's ministry and how the apostle viewed the missionary role of ordinary Christians. It bears little of that overt activism that seems to prevail in so many church bodies today. Speaking of Christians, Bosch observes: "The primary responsibility of 'ordinary' Christians is not to go out and preach, but to support the mission project through their appealing conduct and making 'outsiders' feel welcome in their midst."⁵⁰

The Bethlehem shepherds and the Samaritan woman at Jacob's well are examples of this natural spontaneous proclamation (cf. Lk. 2:17–18; Jn. 4:29). All Christians not only have the right as part of the universal priesthood to declare the Gospel (cf. 1 Pt. 2:9), but also have the responsibility to speak up in defense of the Gospel when those opportunities present themselves: "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person" (Col. 4:6). "[I]n your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect" (1 Pt. 3:15, cf. also Rev. 12:11). Christians are well prepared to do this through proper and regular catechesis.

It would appear, though, that we have somewhat distorted the role of the laity in the mission of the church in confessional Lutheranism in America. Have we perhaps picked up an unhealthy legal as opposed to an evangelical emphasis upon missions from such places as the Baptist Church in America since the mid 20th Century? With good intentions we may have inadvertently been oppressing our people with laws, which neither our Lord nor His Apostles ever did. Pastor Woodford in his newly published book would have us at least consider this possibility.⁵¹

Pastor Peters makes these observations concerning the Lutheran Church – Missouri Synod starting in the 1970s:

Lutherans... went shopping in the religious marketplace. We looked at the denominations that were growing (Southern Baptist) and began shaping our approach in their terminology and from their perspective. But it was a little like those who speak another language from a phrase book. It was not our native tongue. Then came Evangelism Explosion and D. James Kennedy. We Lutherized it ... and suddenly there were people showing up on the front porches of America asking "What would happen to you if you died tonight?" Again, with all our tweaking,

by Christ's command and by the requirement to love God and man." [*God Grant It*, (St. Louis: Concordia Publishing House, 2006) transl. by G. P. Grabenhofer, p. 101–02]. The same can be said on a related subject, the private (in contradistinction to public) use of the Office of the Keys (Matthew 18:15–18). The keys are used privately when individual Christians, on behalf of Christ, speak the Gospel of forgiveness to others; when they forgive the sins of those who sin against them; and when they retain the sins of those who do not repent.

50 Klaus Detlev Schulz, *Mission from the Cross: The Lutheran Theology of Mission*, (St. Louis: Concordia Publishing House, 2009), p. 236.

51 Lucas V. Woodford, *Great Commission, Great Confusion, Or Great Confession?: The Mission of the Holy Christian Church*, (Eugene, OR: WIPF & STOCK, 2012), pp. 52–57.

it was a foreign language to us and the decision theology part of it all left a taste in our mouth that diluted our enthusiasm. In the end what this did is transfer the responsibility to an Evangelism Committee. Remember that before this Lutheran congregational structures did not even have an evangelism group or committee or deacon. Don Abdon came along to help us with this restructuring need and with a list of those who were “evangelists” and we decided that evangelism was best done by those with its gift. All of this distanced the average Lutheran Christian from the task and purpose of sharing the faith. Advance a few years and we were shopping at Willow Creek or Saddle Creek or CCM radio stations in the hopes that if we looked different and sounded different people would be attracted to us. Never mind the fact that our sanctuaries were architecturally unsuited for this style and our heart was not fully convinced (hence the traditional services that kept us Lutheran in identity at least at 7 am on Sunday morning). Our mission execs began shopping for those churches that were growing and they shifted our paradigms and made us more missional and insisted that everything we were or did had to be negotiable if we were really to grow.⁵²

What was once seen as the natural spontaneous proclamation of the Gospel by the laity in their daily vocations, has been replaced with a command that all our members are to go out with the intentional—and often artificial—proclamation of the Gospel among their friends, relatives, and acquaintances.⁵³ Along with this well-intentioned directive, fear and anxiety filled the hearts of many as the application of a man-made law burdened the consciences of the laity. Through such an emphasis, the trait of being shy or introverted has been made into sin for the Christian who is not eager and willing intentionally to speak the Gospel to others. Inadvertently it has come to be seen as a sign of weakness when a Christian only invites others to attend where the Gospel is proclaimed publicly or to be visited by the pastor.

As the earth circles the sun, it maintains its own gravitational pull. It pulls along the moon, a thousand man-made “satellites”, and an entire atmosphere. So it is with us. Weekly we rotate into the Divine Service. We are forgiven, strengthened and hurled back into our lives—sometimes streaking across the sky of this dark world with a burst of joy and light; at other times with joy burning dimly under clouds of challenge and even failings. And then we pull others into the gravity of Christ, drawing them along with us to church, Bible class, and Sunday School, if at all possible.⁵⁴

52 Pastor Peters, “Lutherans and Evangelism”, pastoralmeanderings.blogspot.com, 2010.

53 The essayist remembers in college how he joined a few other students as they went to downtown Milwaukee shortly before Christmas, standing on street corners with clipboards in hand engaging strangers/Christmas shoppers with questions like: “Do you know what Christmas is all about?” etc. However, a few years later he worked as an orderly in a hospital on a rehabilitation floor where he engaged patients with Jesus who approached him. Some of these were a paraplegic newly converted to being a Jehovah Witness; an agnostic city politician - self taught and successful who had been paralyzed from the neck down from a brain stem stroke; and a former Playboy Bunny from Lake Geneva, WI who was suffering from MS, to name a few. He worked 3:00 – 11:00 p.m. and usually had the last 1.5 hours of the evening shift with limited duties and these individuals invited him to speak with them about spiritual matters. This was vocationally natural and spontaneous, but the downtown Milwaukee exercise was contrived and fake - rude and obnoxious.

54 Matthew C. Harrison, *A Little Book of Joy: The Secret of Living a Good News Life in a Bad News World*, (Lutheran Legacy, 2009), p. 158.

The unscriptural distortion of Christian vocation has saturated much of our recent church literature, teaching and sermonizing.⁵⁵ Sadly it has laid a heavy, unhealthy burden upon our members. Consider the following concluding statements from Northwestern Publishing House's devotional booklet *Meditations*:

- “As part of our life of following Jesus, let's make sure that as we tend to matters pertaining to our families, we also set aside a portion of our time and money and use of our skills and abilities to serve our Lord in his church. As Jesus commands us, ‘You go and proclaim the kingdom of God.’ It's not easy, but then our Lord never said it would be.” (July 16, 1998)
- “Think of the comfort and peace it gives you to know your Lord and Savior and all he has done for you. Now think of the difference you can make by saying it to someone who doesn't know him yet. Let the Holy Spirit work in someone else so he or she too may know the King's way of thinking.” (May 15, 1999)
- “If your friends don't yet know what Jesus has done for them, tell them now! Their eternal lives depend on it.” (Oct. 16, 2001)

These are all concluding words of the devotions for those days, which instead of declaring the good news of Christ to be appropriated through faith by the reader, they left them with a moralistic message and with unfair guilt. (This is a confusing of the Law and Gospel similar to the conditional absolutions and benedictions that have too often been copied and pasted in newly crafted orders of service.)⁵⁶ If the Biblical text of the devotions under consideration would have the Christian be convicted of neglecting the mission of the Church, then forgiveness, the unconditional Gospel, must be specifically declared in that concluding statement instead of yet another call to action.

In examining these three sampled years of *Meditations* it can be observed that in both 1998 and 2001 12% (one every eight days) of its devotions emphasized this explicit command to readers intentionally to preach the Gospel. In 1999 it was 16% (one every six days).⁵⁷ This shift

55 It became common at one our area ELS/WELS High Schools that every weekly chapel conducted by area pastors was to have a mission emphasis. At joint ELS/WELS services hosted by the High School like the Reformation Festival Service instruction was given that there was to be a mission emphasis as well.

56 **Absolution:** “God, our heavenly Father, has forgiven all your sins. By the perfect life and innocent death of our Lord Jesus Christ, he has removed your guilt forever. You are his own dear child. May God give you strength to live according to his will.” (Christian Worship, p. 38, see footnote #57 on use of CW) and “By the mercy of God we are redeemed by Jesus Christ, and in him we are forgiven. Let us rest in peace until the rising of the sun when we shall serve him in newness of life.” (Quotation from worship folder used within our fellowship.) An absolution formula originally set for publication by the ELS in its Evangelical Lutheran Hymnary of 1996, but thankfully was omitted in the final editing was this: “God forbid that through impenitence and unbelief any among you should reject His grace and forgiveness, and your sins be retained.” The absolution should contain only pure Gospel.

Benediction: “Brothers and sisters, go in peace. Live in harmony with one another. Serve the Lord with gladness. The Lord bless you and keep you. The Lord ...” (CW, p. 44) “May the love of the Lord Jesus draw us to himself. May the power of the Lord Jesus make us strong to do his will. May the peace of the Lord Jesus fill our lives. (CW, p.152) “In the Name of the Father, the Love of Jesus and the Power of the Holy Spirit, go forth into the world as people of hope and servants of the Gospel and all those who need it.” and “Go in peace to love and serve the Lord.” (Quotations from worship folders used within our fellowship.)

57 This is not to condemn the use of NPH's “Meditations”. It remains an overall reliable devotional tool, but as it is with all materials produced by faithful and confessional church bodies, the reader still needs to exercise discernment. It can be noted that the current issue (May 27 - Aug. 25, 2012) has only 9% of its devotions that contain such a well-intentioned but misguided emphasis. The popular ELS publication “Book of Family Prayer” lacks the proper Gospel declaration in a few of its daily devotions. Another worthwhile study that goes beyond the assignment of this essay would

in emphasis has in turn generated theological disturbances, which could have far-reaching and long-lasting ill effects. Klemet Preus writing about an influential Lutheran Church-growth promoter Kent Hunter, made these observations:

Lutherans, of course, believe the great commission. Hunter shows that the earliest Lutherans had an urgent sense of mission. But Lutherans do not make Christ's commission their central article. Lutherans consider the doctrine of justification of the sinner before God by grace for Christ's sake through faith as the central article of the faith, the article by which the church stands or falls.... If any other article of faith replaces justification by grace as the chief article, then the entire system of theology will ultimately be corrupted.⁵⁸

It was common in the 1980s and 90s to hear the admonition: "change or die." Instead of seeing the natural connection of possessing the truth of the Gospel and the inherent desire by its confessors to support its proclamation throughout the world, steadfastness in doctrine was set in conflict with mission mindedness as though they were mutually exclusive emphases. Yet it is our Lord who always puts them before us as complementary. Ironically the recorded statistics from the past few decades might lead us to conclude that American Confessional Lutheranism's attempt to change the role of its laity in regard to evangelism and even the purpose of its divine services to make them friendlier for the visitor has come perhaps at a high price.

To be sure all Christians should be knowledgeable and supportive of the mission of the Church that Christ has given. We should also take advantage of all opportunities presented to us to speak of the hope that we have in Him. If we fail under these circumstances, we need to repent, knowing that as Jesus said: "[E]veryone who acknowledges Me before men, I also will acknowledge before My Father who is in heaven, but whoever denies Me before men, I also will deny before My Father who is in heaven" (Mt. 10:32–33). Ultimately, whether any guilt over lack of Gospel-sharing is real or perceived, only the cross of Christ brings relief—full forgiveness—and renewed strength for daily living. Again Pastor Woodford makes these pertinent observations:

[W]hen the value of the mundane estates of everyday life are trivialized and dismissed as unimportant by the church in the name of what is claimed to be a

be to see how in Confessional Lutheran Church bodies in America there has been an unintentional supplanting of the material principle, "justification by grace for Christ's sake through faith" (the doctrine by which the Church stands or falls), by the Great Commission: "Go therefore and make disciples..." (Mt. 28:19–20). Pastor Peters, cited above, saw the glory days of American Lutheranism as noted by two nationwide popular Magazines: "Look" (April 1, 1958) and "Time" (April 7, 1958) as being a high water mark. But as John Krienke, a reader from Florida noted in *The Lutheran Witness*, May 20, 1958, Vol. 77, No. 10, p. 23(239): "The articles seem to say that the Lutheran churches are finally growing up from their unrealistic positions of the past.... These articles have chosen the opinions and beliefs that will make the Lutheran church appear most popular to the public. Our people must not think that all of these ideas are characteristic of the thinking of *all* or even the majority of our leaders. We must never compromise doctrine. Thus, in our growing popularity and strength, we must be even more on guard against the insidious working of the devil, the world, and even our own fleshly liking of praise. The uncompromised, pure Gospel of Jesus Christ has been our strength in the past and, by God's grace, will continue to be our strength in the future." Krienke was sadly prophetic in his warnings and as those Confessional Lutheran bodies started to decline in numbers and in their confession of the truth, one might discover an intentional and pragmatic borrowing from non-Lutheran sources to address some of the decline noticed in the 1970s and beyond.

58 Klemet Preus, "The Theology of the Church Growth Movement: An Evaluation of Kent Hunter's *Confessions*", *Logia*, Epiphany 2001, Vol. X, Number 1, p. 46.

more important missional way of life—whatever that means—a great loss is suffered and undue burden begins to afflict the believer.

For example, a Christian mother and her four young children go to the grocery store and meet a fellow shopper, but because she needs to tend to her children and do the grocery shopping for her family, she does not evangelize to the fellow shopper. Does this mean that she is not a missional person or, worse, that she is sinning? What about the college student who is tending to his studies instead of formally evangelizing the students on campus? Does he lack a missional attitude? Is he sinning? Or is he simply living his vocation as a student?

I am by no means saying they cannot or should not share the faith. Rather, my point is that demands to be missional can often evoke guilt or even the illegitimate abandonment of a God-given vocation. And again, to be clear, this is by no means meant to discourage witnessing to others. It is simply meant to celebrate and intentionally recognize, as Wingren demonstrated, that the mission of God encompasses the greater whole of life. Therefore, if we are being honest, perhaps we should consider whether or not a missional pressure to abandon one's vocation is not actually a disservice to the church.⁵⁹

Therefore when we blur the lines between the role and tasks of those called to the public ministry with those not so called, and say in regard to all Christians—"everyone a minister" we lose sight of the holiness of the callings of all Christians. These are many and varied, and in which natural and spontaneous witnessing takes place wherever God's people live, move and have their being. Since in truth it is the laity that primarily engages the unbelieving world through their vocations, we end up hurting the mission of the Church through a forced requirement that all are to "preach" the Gospel.

Evangelizing is not a program or set of gimmick-laden activities. It is a corporate *attitude of the heart* of a congregation. It is embedded and expressed in the congregation's culture. Evangelizing demonstrates a congregation's passion for Christ and its compassion for the world God created. It is congregational living into Christ's costly call.⁶⁰

On Trinity 4 the Church prays: "Grant, O Lord, we beseech You, that the course of this world may be so peaceably ordered by Your direction that Your Church may joyfully serve You in all godly quietness."⁶¹ True Christian piety is so often hidden in our everyday living that only the Father in heaven knows how neighbor is being engaged with Jesus through us. We go about our lives neither trying to hide our actions nor seeking to have them observed by others. In our daily vocations we act according to the need of another as it arises and our Lord gives us the ability to meet that need. We have not been called to subject our neighbors to rude and obnoxious engagement. Rather when called upon to defend the Gospel, all Christians are to do it with "gentleness and respect" (1 Pt. 3:15). Mormon missionaries and Jehovah Witness tandem teams should not be commended by us for their zeal. They do not possess a zeal based on the knowledge of the truth, but motivated by a man-made law seeking a righteousness apart from Christ (cf. Rom. 10:1–4).

We get to live our lives quietly, reverently and securely in Christ. In our vocations we daily show love to those for whom we cook, for whom we clean, for whom we protect, whom we

59 Woodford, p. 165. (Another example of this pressure to be missional is often mentioned in regard to the airport/plane experiences as though a Christian *must* facilitate stranger conversations with the goal to evangelize. It is not a sin to enjoy solitude with a set of headphones above 10,000 feet!)

60 Richard H. Bliese and Craig Van Gelder, eds., *The Evangelizing Church: A Lutheran Contribution*, (Minneapolis: Augsburg Fortress, 2005), p. 76.

61 *Evangelical Lutheran Hymnary*, p. 159.

teach, for whom we make repairs and build, for whom we care in their medical needs, to whom we sell our wares. All such acts of love—and so many more—may be overlooked by those who receive our loving attention and sometimes may even be despised by them; but God is pleased with these acts done in His saving name.

As we participate in closed Communion on Sunday morning, who of us focuses on the fact that we are “loudly” and distinctly engaging others with Jesus? Yet we are told by the Lord’s Apostle that we are proclaiming the Lord’s death as we eat His holy body and drink His precious blood (cf. 1 Cor. 11:23–26). By our eating and drinking we proclaim the Gospel to our fellow communicants at the table with us and the non-communicant left behind in the pew. With quiet minds and hearts we proclaim the Gospel; we engage others with Jesus through humble lives of worship and praise. The message of Christ crucified is heard loudly and clearly in some of the most unremarkable ways through His Church here on earth.

Typically we sinners hear Jesus say: “humble yourself” and we want to find a way we can manufacture this humility and control it by acts of self-discipline (cf. Col. 2:18–23). The monastic life of Rome and the “how to” books and fads of the modern evangelicals pursue this and fail miserably. All such attempts, when carried out to their fullest, leaves the sinner in the religion of the Pharisee of old. We should rather desire the religion of the tax collector and in Christ we shall ever find it. (cf. Lk. 18:9–14)

We can grant the life of the tax collector like other despised or forgettable vocations hidden in Christ does not have popular appeal, because in it the Christian gets lost living so quietly among fellow human beings. The romance and glamour of being the person who is seen as obviously pious and outwardly righteous appears more popular compared to the quiet life of repentance and faith while performing despised or ordinary tasks. But in the end, the life of self-righteous glory itself robs glory from God our Savior and does not help our neighbors to observe Christ their Savior in our words and deeds.

It is true, most visitors to the temple on such a day as described in the parable found in Luke 18 would have noticed the Pharisee and not the tax collector. The “sinner” would have continued to be viewed with suspicion (cf. Luke 19:1–10—Jesus’ visit with Zaccheaus). Yet in God’s sight, the tax collector was justified. So it is with us.

Like the tax collector we may have a vocation that is generally despised. For example: a mother or father may have a child who thinks the parent’s rules are put in place only to make life miserable and the parent is despised for setting and enforcing them. A student who defends the victim of a bully and is berated and mocked for it, will often be excluded from the more popular cliques. A worker in an office where the supervisor receives the praise for work the worker does quietly behind the scenes makes the supervisor look good, but is himself despised by coworkers as though these same actions were done to receive an award. As Christians we get to live in these ways to the glory of God and welfare of our neighbor, hidden though they be in Christ.

As we go about as sinners who repent daily and live trusting in the mercy God has for us in His Son, our humility will be seen by some. The unbelieving world will not exalt us for such a life-style. And in truth it will often hate us for it, just as it hated our Lord (cf. Jn. 15:18–19). In the end, that same Jesus will exalt us for the sake of His work of redemption completed for us by suffering, dying and rising again.

Jesus is the servant of all servants, serving us all the way to the cross and promising to serve us even when we reach heaven (cf. Lk. 12:37). For His sake, we get to show the humility of service while having all that we do hidden in Him. This is Jesus’ religion. As we boast in Christ’s righteousness and His strength alone all we do will be safely hidden in Him to the glory of the Father (cf. 2Cor. 11:30 – 12:10).

Yea, Lord, 'twas Thy rich bounty gave
 My body, soul, and all I have
 In this poor life of labor.
 Lord grant that I in ev'ry place
 May glorify Thy lavish grace
 And serve and help my neighbor.
 Let no false doctrine me beguile;
 Let Satan not my soul defile.
 Give strength and patience unto me
 To bear my cross and follow Thee.
 Lord Jesus Christ,
 My God and Lord, my God and Lord,
 In death Thy comfort still afford.⁶²

VI. As You Wish That Others Would Do to You, Do So to Them.

While one cannot find in the New Testament *explicit* commands to “preach” the Gospel applied to individual Christians not called specifically to do this, one does repeatedly find the explicit call to godly living in whatever vocation Christians find themselves. In such interactions with neighbors in vocation, the Christian has many opportunities naturally arising for him to speak the Gospel in keeping with the implied mission of the Church as again reflected in Matthew 28, etc. (cf. Appendix C, p. 74). This observation is attributed to Luther: “[M]ortals are bound to each other by a chain of misery. But mercy ought to break the fetters.”⁶³ Christians are agents of God’s mercy in this life. We naturally engage with Jesus those neighbors with whom we empathize. The mission of the Church remains the same: to proclaim the Gospel of salvation in Christ alone throughout the world. While acts of charity are never to be equated with the Gospel, they are truly connected.

The great period of cultural engagement that was the 1960s unfortunately was a period of great secularization of both government and church institutions. Some theologians even redefined the Gospel in political terms. Even in LCMS circles it became popular to assert that serving the poor or building houses is the Gospel. This view of social work (which confuses Law and Gospel) caused a significant portion of the LCMS to recoil against social concern and the Church’s life of mercy. This was in part out of a deep desire to be faithful to Scripture and the Confessions. Thus many pastors and others abandoned the social ministry playing field altogether. This understandable mistake was made in an effort not to lose the focus of Christ and justification, but it was a mistake nonetheless.⁶⁴

The great plea of pragmatic U.S. Christianity and the twentieth-century concept of “social gospel” remains central today: “Deeds not creeds!” Another version states: “Doctrine divides; service unites.” But this view overlooks the fact that “doctrine” or “teaching,” is central to the New Testament and is the very source, strength, and motivation for mercy (in Acts 2:42 *koinonia*/mercy and *didache*/teaching are next to each other)... The Lutheran Confessions advocate creeds *with* deeds. Christ’s incarnation, the Gospel and all its articles, bring us salvation and drive us into service

62 “Lord, Thee I Love with All My Heart”, #406, v. 2, *Evangelical Lutheran Hymnary* (see also “Hark! The Voice of Jesus Crying”, #191, vv. 2 & 3).

63 Harrison, *Christ Have Mercy: How to Put Your Faith in Action*, p. 23

64 *Ibid.*, p. 213.

and love of our neighbor. In the New Testament, refusal to have mercy is a rejection of apostolic teaching (1 John 3:15–17). Doctrine and love belong together.⁶⁵

Our Lord speaks these familiar words in His Sermon on the Mount: “Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods do not demand them back. And as you wish that others would do to you, do so to them. If you love those who love you, what benefit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for He is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful” (Lk. 6:27–36).

When we recall these words of our Lord, our sinful natures try to come up with reasons we should strike back, hold on to our tunic *and* cloak, and refuse the request of the beggar. But the command to love our neighbor even if he is our enemy stands before us without one *iota* or *dot* being removed. Deep within the waters of our baptism the new man drowns the old through contrition and repentance in response to the rhetorical question: “If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, ‘Go in peace, be warmed and filled,’ without giving them the things needed for the body, what good is that?” (Ja. 2:15–16).

Throughout the Gospels we can observe Jesus calling upon us frequently to show mercy to our neighbors. It is a predominate message from our Lord to His Church. His Apostles did the same in their messages recorded for our benefit. Lutherans recognize this call to action throughout their Confessions.⁶⁶ We are called upon to show mercy to all, first among our fellow believers and then to those outside the Church. We are called upon to do this as individual Christians with those whom we come in contact through our daily vocations. We are called to do this corporately as congregation, synod and yes, even as community through other Christian or secular organizations.

As we respond to the needs of our neighbors, Christ is at work in His love through us. “**Let each of us please his neighbor for his good, to build him up.** For Christ did not please Himself, but as it is written, ‘The reproaches of those who reproached you fell on Me.’ For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. **Therefore welcome one another as Christ has welcomed you, for the glory of God**” (Rom. 15:2–7).

⁶⁵ Ibid., p. 161.

⁶⁶ “The Confessions assert that the Church has a corporate life of mercy and that the Church is unified by ‘doctrine, faith, sacraments [and] works of love.’ (SA II IV 9) The bishops are to carry out the work of ‘alms’ in behalf of the Church. (Tr 80–81) Charity is ‘the outward administration of Christ’s kingdom among people.’ (Ap V 72) The Confessions cajole us not to disregard the plight of the poor (LC I 297) nor allow the ‘public alms of the Church’ to be squandered. (Ap XXVII 5) The Confessions call works of charity a way in which we praise God. (Ap V 71–72) The Confessions promise rich reward for the assistance of the needy. (LC I 252) The Confessions call Christians to social responsibility. (LC I 240) The Confessions call on us to ‘let harm come to no one, but show him all good and love.’ (LC I 193–94)” Ibid, p. 165.

Grant our hearts in fullest measure
Wisdom, counsel, purity,
That they ever may be seeking
Only that which pleaseth Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.⁶⁷

VII. Stir up One Another to Love and Good Works.

In 2011 the Evangelical Lutheran Synod adopted the Strategic Plan Goals as presented by its Planning and Coordinating Committee. Goal #4 is “View each congregation in the synod as a mission congregation” and Goal #7 is “Develop and provide resources to share with congregations and pastors on ways to engage the unchurched in our respective communities.”⁶⁸

However, if we strictly define a mission congregation as one comprised of members who are burdened with the task of calling on and preaching the Gospel to the unchurched whether familiar or strangers, we will be making the mistake all too often committed in our circles since the 1970s. This will certainly continue to be an excellent avenue for those extroverted among us who could even be called as evangelists locally. However we need to explore and develop an ongoing way to encourage our membership as a whole to value vocation and the ways that naturally avail themselves in those vocations for us to serve our neighbors in love, and thereby engage them with Jesus.

Let us briefly explore some of those ways we are able to do this. In doing so, however, we need to be cautious about developing lists of which good works are to be done. As Christians set free by Christ, we have the freedom to do and to leave undone. Consciences sanctified by the Spirit in the grace of Christ will at times and under certain circumstances refuse to act, but another will act and both can be right and proper.

In his sermon on the First Sunday in Advent [Luther] defines love as giving oneself to one's neighbor. “Maybe you ask now what good works you are to do for your neighbor. The answer is that they cannot be named.” Christ's work for us is not divided into parts; it is an entirety which included death on the cross. Love is like that. Love discovers for itself what is of the greatest benefit to a neighbor. It cannot busy itself with deeds prescribed by rules of propriety without ceasing to be love. It becomes a bondage under law, concern with one's own holiness, which, uncertain of salvation, seeks to achieve certainty by requiring sacrifice for a neighbor. It has names for all works, each more formidable than the next. Such sporadic “love” does not live in childlike faith; therefore it lacks the Spirit's certainty. It is not love, because its first interest is not a neighbor's need, but the salvation of one's own soul.⁶⁹

First we should consider how it is that God uses us in our good works passively produced in us through the working of the Spirit. When those near to us observe how we personally deal with cross and trial, we engage them with Christ, in whom we trust. Consider one such Lutheran Christian who experienced many crosses and trials in his life and could still sing the hymn he composed:

67 “Come, O Come, Thou Quickening Spirit”, (#438, v. 2) *Evangelical Lutheran Hymnary*.

68 “Report of the 94th Regular Convention of the Evangelical Lutheran Synod”, Mankato, MN, June 19–23, 2011, pp. 112–113.

69 Wingren, pp. 48–49.

Why should cross and trial grieve me?
 Christ is near With His cheer;
 Never will He leave me.
 Who can rob me of the heaven
 That God's Son For my own
 To my faith hath given?

 Though a heavy cross I'm bearing
 And my heart Feels the smart,
 Shall I be despairing?
 God, my Helper, who doth send it,
 Well doth know All my woe
 And how best to end it.

 God oft gives me days of gladness;
 Shall I grieve If He give
 Seasons, too, of sadness?
 God is good and tempers ever
 All my ill, And He will
 Wholly leave me never.

 Hopeful, cheerful, and undaunted
 Everywhere They appear
 Who in Christ are planted.
 Death itself cannot appall them,
 They rejoice When the voice
 Of their Lord doth call them.⁷⁰

Paul Gerhardt, the writer of the above hymn, was a pastor in 17th century Germany, who survived the 30 Years War. Four out of his five children died in childhood, and his wife died when his surviving child was only six years old. As a pastor, he remained faithful to the Lutheran Confessions against the pressures of his day. This cost him his prestigious position. Through these and many other passive works of faith many were engaged with Jesus through him without him necessarily knowing how God used him for such salutary purposes. So it is with us as Christians today who deal with crosses and sufferings of our own and are observed in our responses of faith, whether in the family, workplace, places of leisure or business.

To those same friends, relatives, and acquaintances whom God has connected to us through our vocations, we actively show them care and concern. All such displays which have been refined by the fires of our own crosses and trials, are often received by them as real and genuine. These neighbors in need may benefit by our expressed concerns, or congratulations for that matter (cf. Rom. 12:15)

- We can stay in touch with them in person, by phone, cards, texts, e-mails or social networking.
- We can include them and their needs in our personal prayers and even request that they be included in our corporate Sunday prayers.
- We can offer to help them in their needs with meals, transportation, lawn care, house cleaning, child care, paying bills, donating sick time, finding employment, lodging, etc.
- We can visit bearing gifts, both the practical: books, blankets, games, puzzles and the impractical: flowers, desserts and chocolates.
- We can give comfort to a person who is dying while holding a hand, reading the Holy Scriptures and singing hymns, or being present in the room praying silently.

70 "Why Should Cross and Trial Grieve Me", (#377, vv. 1–4), *Evangelical Lutheran Hymnary*.

Our vocations lead us into all sorts of contacts and opportunities to serve. Even when retirement becomes part of our vocation we can see we are free to serve in ways not available to a person who is still employed in support of one's family.

What can and should be done individually might be greatly enhanced if done as a congregation or synod. "Too often the mandate for mercy is limited to the individual Christian in his or her individual vocation in the world. But just as the individual has a vocation to mercy, so the whole Church, the body, the plural, the community is holy and called to a corporate lived holiness."⁷¹

We can seek out needs in our communities that are not currently being met. Do we have many in our communities in search for help with food? Then perhaps it makes sense to establish a food pantry or regularly participate in a community sponsored pantry or soup kitchen. Are the developmentally disabled, deaf or blind being underserved in our community, physically and spiritually? Then something like establishing a "Jesus' Cares"⁷² program could be considered. Is there a lack of sustained assistance during long stretches of illness, which even local hospice care does not address? Then organizing a volunteer network to manage such long-term care like "Gloria's Angels"⁷³ might be a very worthwhile endeavor.

Faith Lutheran Church, the ELS congregation in Carthage, Missouri, stepped up to the challenge presented them in 2011, when many of their neighbors affected by the tornados in the Joplin area were in great need. Faith along with WELS Christian Aid and Relief teamed up and organized an eleven-day work party, reaching out to many potential volunteers throughout the nation in both the ELS and WELS. Are we situated in a military community? Then perhaps participation in the USO locally would be a logical act of service. Is there a large medical facility in our backyard? Then securing, maintaining and supplying a house to offer out-of-town family members residence during extended stays could be appropriate.

Look internally and externally. Does your congregation know its own demographics? What are the needs of the elderly in your congregation? Is mental health an issue? Is addiction a significant issue? Is family counseling a necessity? What about marriage issues? Does your congregation have a logical tool to assess internal needs? What are the needs within the broader community? Is affordable housing a problem? What about elder care? What is your community's demographic makeup? Are there significant immigrant populations, and if so, what needs do they have?... Pastor and people also can visit police and fire departments, hospitals, schools, and community institutions. Ask about the types of calls the police make. What are the principal issues in the schools? Who is the hospital treating or unable to treat? City hall and public school offices can provide a wealth of information about the community. From this legwork may emerge a vision for how your congregation might address need in the name of Christ, both within the congregation and in terms of the broader community... congregations who care for the needy internally are the very congregations who also look outside themselves to the needy in their communities. The goal is to be intentional. A congregation can intentionally become a community that reflects the mercy of Christ that is so richly delivered every Sunday morning.... A congregation or a pastor may have a deep desire and commitment to care for the needy, but the congregation and pastor may have no ability, no funding, or no expertise to do so.... Are there possibilities for partnership?... City and county governments are deeply involved in social services and often provides such services in cooperation with local congregations and other

71 Harrison, *Christ Have Mercy: How to Put Your Faith in Action*, p. 118.

72 <http://www.tlha.org/jesus-cares-ministries/>

73 <http://gloriasangels.org/portal/>

nonprofit organizations. Are there other Christian congregations that could provide an opportunity for “cooperation in externals” or shared work that does not involve joint worship or compromise convictions of the faith?⁷⁴

As both individual Christians and congregations we can approach God’s command to holy living as a wrongful means to an end: to build up our outward institutions in a way that glorifies us. In so doing, all such efforts will very likely miss the real needs that present themselves to us and, our choice of activities will become self-serving.

Our Lord calls ordinary Christians individually and corporately to show mercy and charity through their good works with intentional purpose. Based on what our Lord and His Apostles emphasize in the New Testament would it be more advisable to establish Christian Service Committees in our congregations before Evangelism Committees? The mission of engaging others with Jesus is intimately connected with the life in this world of the Christian who is called by the Lord to serve neighbor in Jesus’ name. However the work of Christian service should not be reserved in a congregation for only the few who participate in the committee. In the same way the work of evangelism should not be left to a few members of a committee. Perhaps a concerted effort should be made among us to see the connection between both Christian service and evangelism and thereby incorporate a broader understanding of how Christians engage others with Jesus in word *and* deed. If any committee is formed to concentrate on these worthwhile emphases, its purpose should be clearly stated to help their fellow members to understand their roles in these given areas to spur each other on in their several vocations and together meeting real pressing needs in their community.

In keeping this proper emphasis, perhaps the synod-wide thank offering being planned to commemorate the 500th and 100th Anniversaries of the Lutheran Reformation and our synod respectively in 2017 and 2018, should seek to raise funds for the synodical Christian Service Committee to manage. Not only could this help expand its normal operations, but it could establish a fund from which to help match individual congregational efforts in Christian service in their communities throughout the synod. This enhancement of our Christian service might give opportunity for collaborative efforts with our Board for Home Outreach to develop a plan to gather and disseminate ideas and practical suggestions for all our congregations and their members in serving the needs of neighbor.

O Holy Spirit, enter in
And in our hearts Thy work begin,
Thy temple deign to make us.
Sun of the soul, Thou Light divine,
Around and in us brightly shine,
To joy and gladness wake us.
That we
To Thee
Truly living,
To Thee giving
Prayer unceasing,
Still may be in love increasing.

74 Harrison, *Christ Have Mercy: How to Put Your Faith in Action*, p. 189–191.

Thou Fountain whence all wisdom flows,
 Which God on pious hearts bestows,
 Grant us Thy consolation.
 That in our pure faith's unity
 We faithful witnesses may be,
 Of grace that brings salvation.
 Hear us,
 Cheer us
 By Thy teaching;
 Let our preaching
 And our labor
 Praise Thee, Lord, and bless our neighbor.⁷⁵

Well done good and faithful servants!⁷⁶ You stand before the Father in heaven forgiven of all sin through the blood of His Son and clothed in His robe of righteousness. Your many random acts of kindness performed in your various callings, often hidden even from yourselves will be revealed in the Judgment for Jesus' sake. Your intentional acts of kindness, which you are called upon shrewdly to perform in Jesus' name have been washed clean of all ill motive. You are promised that these works will be remembered by the many neighbors you served engaging them with Jesus, who with joy and appreciation will receive you into the eternal dwellings (cf. Lk. 16:1ff).

It is true there are many dangers to our faith and confession of Christ Jesus as our only Savior when the topic of good works is considered and put into practice. Our sinful natures eagerly wish to contribute in some way to a more favored position before God. We know historically that Lutherans have succumbed to the devil's trick of equating acts of kindness with the very Gospel itself and so declared a social gospel, not the Gospel of salvation in Christ for sinners. But all such dangers do not excuse us from putting into practice these very acts, which our Lord desires to see in us.

Dr. Martin Luther set us good examples of Christian service, whether it was the hospitality shown at his table or alms given to the poor at his door or his insistence of staying in Wittenberg when many fled in the face of plague and disease in 1527, 1529, 1538 and again in 1539. More than an example, our Lord Himself conducted Himself perfectly with kindness and compassion at every turn for us. Beyond His holy example Jesus actually credits us with His life of righteousness to be received by faith. We now get to be who we already are in Christ, the holy ones of the heavenly Father, engaging others by all that we say and do.

You will find in the Bible and in the Confessions one urging after another to abound in good works. You will find them urging us to do good works not to contribute to our salvation but because of the love of Christ and the needs of those all around us. And yes, they will urge us to good works also because of our own great and very personal need to show our love and gratitude to him who loved us first and gave himself for us. If that doesn't move us to strive after *good* good works, then we can only conclude that we are dead branches already broken off from the vine and fit for nothing but the fire, just as Jesus said.⁷⁷

75 "O Holy Spirit, Enter In," (#27, vv. 1 & 3) *Evangelical Lutheran Hymnary*.

76 To maintain the proper tension as the righteous of the Lord who live in daily repentance, consider not only Jesus' Parable of the Talents in Mt. 25, but also His parable on Unworthy Servants in Lk. 17 – "We are unworthy servants; we have only done what was our duty."

77 *The Narrow Lutheran Middle*, p. 150.

We, the privileged children of the most High God, have been created, redeemed, and sanctified for good works. We now get to be our Lord's heart of grace and mercy, His hand of kind and compassionate service, and His mouth of peace and comfort. Jesus engages our neighbors through word and deed wherever He places us. His command to love one another and all our neighbors, even our enemies, is no less a command from our Lord than His mandate "Do this in remembrance of Me". You have been taught to observe all that Jesus has commanded you. "And behold", [Jesus promised] "I am with you always, to the end of the age" (Mt. 28:20). We engage others with Jesus through our charitable words and actions wherever our Lord places us in this life to His glory alone.

"Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider how to **stir up one another to love and good works**, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10:19–25).

"Now may the God of peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, **equip you with everything good that you may do His will, working in us that which is pleasing in His sight**, through Jesus Christ, to whom be glory forever and ever. Amen" (Heb. 13:20–21).

+ Soli Deo Gloria +

APPENDIX A

The Various Rites and Offices in the Evangelical Lutheran Hymnary

Prayer of Confession –

“... increase in us a true knowledge of You, and of Your will, and true obedience of Your Word.” pp. 41, 62

“We earnestly desire to grow in true godliness. Help us, O God, for the sake of Jesus our Savior.” p. 42

“Grant that we may serve You in newness of life, ...” p. 88

“... grant that we may live a godly, righteous, and sober life, to the glory of Your holy name.” pp. 109 & 120

“... we ... let Your holy and blessed will rule in all things.” p. 131

Prayer of the Church –

“... so that we might lead a quiet and peaceable life in all godliness and reverence.” p. 48

“... that we may ... bear much fruit in well doing.” p. 96

“... may bring them up in true faith and obedience to Your will.” p. 96

“Bless all who in their daily calling endeavor to do Your will, and give them the assurance that their work in pleasing in Your sight.” p. 96

Exhortation –

“You ... should love one another with a pure heart, ...” pp. 53, 77

Collect of Thanksgiving –

“... strengthen us ... in fervent love toward one another ...” p. 56, 83

“... that we may be enabled constantly to serve You; ...” p. 83

“Send us out to do the work You have given us to do, to love and serve You as faithful witnesses ...” p. 104

“... preserve *him/her/them* in the grace of baptism so that *hes/hel/they* may grow in faith, walk in newness of life by the power of Christ’s resurrection, ...” p.135

Collect –

“... we may be made a holy temple acceptable unto you ...” p. 58

“... that we receive Your Word with thankful hearts, and live according to it, ...” p. 58

“... that in steadfast faith we may serve You ...” p. 86

“Come, Holy Spirit, and fill the hearts of Your faithful people and kindle in them the fire of Your love.” p. 108

“... grant ... that all our doing being ordered by Your governance, may be righteous in Your sight ...” p. 118

“... that our hearts may be set to obey Your commandments ...” pp. 126, 132

Closing Prayer –

“You have taught us what You would have us believe and do. Help us, O God by Your Holy Spirit for the sake of Jesus Christ, to keep Your Word in pure hearts, that we thereby may be ... perfected in holiness ...” pp. 57 & 59

The Litany –

“... tenderly grant us Your boundless mercy that we may walk in newness of life ...” p. 139

APPENDIX B

Church Year Collects

Evangelical Lutheran Hymnary, pp. 147–166

Christmas 1

... direct our actions according to Your gracious will, that in the name of Your beloved Son we may be made to abound in good works; ...

Epiphany 1

... and grant that they (*Your people*) might both perceive and know what things they ought to do, and by Your merciful help may faithfully perform them; ...

Palm Sunday

... You have sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross, that all should follow the example of His great humility: Mercifully grant that we may ... follow the example of His patience ...

Easter

... We humbly beseech You, that as You put in our minds good desires, so by Your continual help we may bring them to good effect; ...

Easter 2

... we who have celebrated the solemnities of the Lord's resurrection, may, by the help of Your grace bring forth the fruits thereof in our life and conduct; ...

Easter 4

... Grant that all who are admitted into the fellowship of Christ's kingdom may avoid those things that are contrary to their profession and follow all such things that are agreeable to the same; ...

Easter 5

... Grant unto Your people that they may love what You command ...

Easter 6

... grant to us, Your humble servants, that by Your holy inspiration we may think on those things that are right and by Your merciful guiding may perform the same: ...

Easter 7

... grant us always to have a devout will towards You, and the desire to serve Your majesty with a pure heart; ...

Pentecost

... Grant us by that same Spirit to have a right judgment in all things ...

Trinity 1

... grant us Your Holy Spirit, that we may please You both in will and deed; ...

Trinity 4

... the course of this world may be so peaceably ordered by Your direction that Your Church may joyfully serve You in all godly quietness; ...

Trinity 8

Grant to us, O Lord, we beseech You, the spirit to always think and do those things that are right, that we, who cannot do anything that is good without You, may by You be enabled to live according to Your will; ...

Trinity 10

... Mercifully grant that we who by Your grace in Christ have been made partakers of Your heavenly treasure, may also cheerfully serve You in this life, walking in the way of Your commandments; ...

Trinity 12

Almighty and everlasting God, only by Your gift it comes that Your faithful people perform true and praiseworthy service: Grant, we beseech You, that we may faithfully serve You in this life ...

Trinity 13

... Increase in us daily the gifts of faith, hope, and love, that we may love all that You command; ...

Trinity 16

Lord, we pray that Your grace may always go before and follow after us that we may be continually given to all good works;

Trinity 19

... of Your bountiful goodness keep us, we beseech You, from all things that may hurt us, that we, being ready in both body and soul, may cheerfully accomplish those things You would have us do; ...

Trinity 20

Grant, we beseech You, merciful Lord, to Your faithful people pardon and peace, that they may be cleansed from all their sins and serve You with a quiet mind; ...

Trinity 21

Lord, we beseech You to keep Your household, the Church, in continual godliness; that through Your protection it may be free from all adversities and devoutly given to serve You in good works to the glory of Your name; ...

Trinity 22

O God, our Refuge and Strength, the Author of all godliness: be ready, we beseech You, to hear the devout prayers of Your Church; and grant that those things which we ask in true faith we may obtain by Your boundless mercy; ...

Trinity 24

Stir up, we beseech You, O Lord, the wills of Your faithful people, that they may lay hold of Your gracious promises by faith, and in their lives bring forth the fruits thereof; through Jesus

Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever. Amen.

All Saints

... grant us grace to follow Your blessed saints in all virtuous and godly living, ...

2nd to Last Sunday

O God, so rule and govern our hearts and minds by Your Holy Spirit that, being ever mindful of the end of all things and the day of Your last judgment, we may be stirred up to holiness of living here ...

APPENDIX C

Book/NT	Call/Specific Good Works	Call/Holy Living	Call/Preach Gospel by All Christians	Call/Preach Gospel by Called Ministers	Mission Call/ to the Church
Mt.	5:16, 39ff, 44; 7:12;19:19	10:42; 25:35ff		4:19; 10:7,18,27; 28:19	3:2; 4:17; 9:37–38; 13:18ff; 21:16; 22:2ff; 24:14
Mk.	12:31			1:17; 3:14; 6:7ff; 13:9ff; 16:15–20	1:15, 38, 45; 2:17; 10:29; 16:20
Lk.	6:27ff, 35, 38; 10:28, 37; 14:10; 16:9; 17:4, 10; 22:26	1:75		5:10; 8:39; 9:3, 60; 10:9; 12:12,42; 21:13	4:43; 5:32; 8:16; 10:2; 11:33; 13:18ff; 15:7, 10, 32; 16:16; 19:10; 24:47
Jn.	3:21; 13:15, 34; 14:12, 15; 15:8, 12, 16	7:38		1:7; 15:27; 17:18–20	1:44ff; 4:14, 29, 37; 18:21
Acts	26:20	9:36		5:20, 29; 10:42; 16:10; 20:24; 22:15, 21; 23:11	5:42; 8:4, 25, 35, 40; 11:20; 13:31, 38, 49; 14:7; 20:20; 28:31
Rom.	6:4, 13, 19; 8:4; 12:1,6, 10, 20–21; 13:3–4, 8, 13–14; 15:2, 7	3:31; 6:17ff; 7:4, 22; 15:14–16		1:5–6; 15:16	9:17; 10:8ff
1Cor.	5:8; 6:19–20; 7:17; 10:24, 31; 12:26; 14:1, 12, 26; 15:58; 16:13–14	13:1ff	12:8ff (gifts ?); 14:1–3 (gifts ?)		1:21; 3:6ff; 5:9ff; 10:33
2Cor.	2:8; 5:14–15; 7:1; 8:7, 24; 9:11ff; 13:11	3:2ff; 5:10		2:17; 5:18–20	2:14; 10:15ff

Book/NT	Call/Specific Good Works	Call/Holy Living	Call/Preach Gospel by All Christians	Call/Preach Gospel by Called Ministers	Mission Call/ to the Church
Gal.	5:13–14, 22; 6:1–2, 9–10				
Eph.	2:10; 4:1ff, 23–25, 32; 5:1–2, 8–10, 15, 19–20, 24–25; 6:1–9		6:4 (parental), 15, 17 (Implied)		
Philip.	1:9–11, 27–30; 2:12–16; 4:4, 8–9, 14–18		1:14–18 (brothers?)		1:5–7
Col.	1:10; 2:6; 3:18–24; 4:5		4:6 (answer)		1:5–6, 24–29; 4:3
1Thess.	2:12; 3:12–13; 4:1, 4, 9–12; 5:13b–14, 23–24	4:7	1:7–9 (descriptive)		2:2, 8–9
2Thess.	3:13	1:11–12; 2:16–17			
1Tim.	2:11; 5:3–4; 6:11b–14 (Tim), 18–19	2:1–3; 5:25			2:4
2Tim.	2:24 (Tim)	2:21		4:5	4:17
Titus	2:2–6, 7–8(Titus), 9–10; 3:1–2, 8, 14	2:11–14			
Phi.				6?	
Heb.	6:10–12; 10:24–25; 12:1c, 14; 13:1–5, 16, 21	9:14; 11:6			
James	1:19, 22, 27; 2:8; 3:13, 17–18; 5:7				

Book/NT	Call/Specific Good Works	Call/Holy Living	Call/Preach Gospel by All Christians	Call/Preach Gospel by Called Ministers	Mission Call/ to the Church
1Pt.	1:15, 22; 2:12, 15; 3:1,4,7-9; 3:15; 4:8-11; 5:5, 8	1:24	2:9; 3:15 (defense); 4:11 (gift)		1:25
2Pt.	1:5, 10; 3:14	3:11			
1Jn.	2:5-6; 3:18, 23; 4:7	2:29; 3:7; 4:21			1:2, 5
2Jn.	5				
3Jn.					
Jude	22				23
Rev.	22:11	2:4-5; 14: 13; 19:8	12:11 (descriptive)		

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REPORTS AND ACTION

Resolution 1: Membership Applications of Pastors

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

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

The Reverend James Kassera, pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota.

The Reverend David Locklair, pastor of Richland Lutheran Church, Thornton, Iowa.

The Reverend Matthew Moldstad, pastor of Peace Lutheran Church, Kissimmee, Florida.

The Reverend Mark Faugstad, pastor of Our Savior's Lutheran Church, Bagley, and St. Paul Lutheran Church, Lengby, Minnesota.

Resolution 2: Membership Application of a Pastor

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

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

BE IT RESOLVED, That the Reverend Randy VanMehren, pastor of Grace Ev. Orthodox Lutheran Church, Redmond, Oregon, be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 3: Membership Application of a Congregation

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

BE IT RESOLVED, That Grace Ev. Orthodox Lutheran Church, Redmond, Oregon, be received into membership of the Evangelical Lutheran Synod.

Resolution 4: Constitution Review

WHEREAS, The following congregations have submitted their constitution for review and they have been found to be in agreement with the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the synod approve the constitutions of the following congregations:

Grace Ev. Orthodox Lutheran Church, Redmond, Oregon.

Trinity Ev. Lutheran Church, West Bend, Wisconsin.

Redeemer Ev. Lutheran Church, New Hampton, Iowa.

Resolution 5: Pastor application for continued membership in the Evangelical Lutheran Synod

WHEREAS, The Reverend Greg Sahlstrom and the Reverend Carlton Sielaff have requested to remain as members on the clergy roster of the ELS, and,

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

BE IT RESOLVED, That the synod grant the Reverend Sahlstrom's and the Reverend Sielaff's requests.

CREDENTIALS
ACTION OF THE SYNOD

Resolution 1: Excuses of pastors: non-attendance

WHEREAS, Excuses for absence from the 2012 Synod Convention have been received from the following pastors: Darryl Bakke, Jerrold Dalke, Martin Doepel, Timothy Erickson, Richard Fyffe, Erik Gernander, Aaron Hamilton, Herb Huhnerkoch, Brian Klebig, Homer Mosley, Mark Rogers, Kenneth Schmidt, Thomas Smuda, Emil Stubenvoll Sr., Richard Tragasz, Luke Ulrich, Larry Vinton, Tom Westendorf, and Jim Wilson, therefore,
BE IT RESOLVED, That they be excused.

Resolution 2: Excuses of congregations: non-attendance

WHEREAS, Excuses for absence of delegates from the 2012 Synod Convention have been received from the following congregations: Immanuel Lutheran Church (Riceville, Iowa), Lime Creek Lutheran Church (Lake Mills, Iowa), Resurrection Lutheran Church (North Bend, Oregon), and Richland Lutheran Church (Thornton, Iowa), therefore,
BE IT RESOLVED, That they be excused.

Resolution 3: Excuses of pastors: partial attendance

WHEREAS, An excuse for partial attendance at the 2012 Synod Convention has been received from the Rev. Gene Lilienthal, therefore,
BE IT RESOLVED, That he be excused.

Resolution 4: Excuses of delegates: partial attendance

WHEREAS, An excuse for partial attendance at the 2012 Synod Convention has been received from Todd Beck, therefore,
BE IT RESOLVED, That he be excused.

Resolution 5: Excuses of pastors: late arrival

WHEREAS, Excuses for late arrival at the 2012 Synod Convention has been received from the following pastors: Thomas Heyn and Jeff Londgren, therefore,
BE IT RESOLVED, That they be excused.

Resolution 6: Excuses of pastors: early departure

WHEREAS, Excuses for early departure from the 2012 Synod Convention have been received from the following pastors: Matthew Brooks, Jerry Gernander, Greg Haugen, Brad Homan, Dale Jaech, Fred Lams, Kenneth Mellon, Nile Merseth, and Michael Muehlenhardt, therefore,
BE IT RESOLVED, That they be excused.

Resolution 7: Excuses of delegates: early departure

WHEREAS, Excuses for early departure from the 2012 Synod Convention have been received from Steve Buelow, Jared Hofstad, Justin Knott, Jon Meyer, and Steve Moulds, therefore,
BE IT RESOLVED, That they be excused.

REPORT OF THE DOCTRINE COMMITTEE

In our world today we note that the word *doctrine* is often greeted with a certain condescension or even disdain, for it connotes for many an absolutism that is at odds with the relativism that generally holds sway in our society. Yet the Lord in his Holy Scriptures frequently uses the term

doctrine and other related words that have to do with teaching. Doctrine can, of course, be of either the good variety or the bad, and then the important question is how we distinguish the two. In His Word to us the Lord on the one hand inveighs against those “teaching for doctrines the commandments of men” (Matthew 15:9; Colossians 2:22), and on the other hand makes clear that because the Holy Scriptures have their source in God himself, they alone will prove profitable to us as a source of sound doctrine (John 7:16, 8:31; 2 Timothy 3:16). Your Doctrine Committee therefore considers its work at the direction of the synod to be inextricably bound to the right understanding of, as well as the proper application of, those Scriptures. For such understanding and application its members continue to pray regularly, even as they beseech also your prayers on their behalf.

COMMITTEE MEMBERSHIP

The Doctrine Committee consists of Mr. Allen Quist, the Rev. Thomas Rank, Prof. Gaylin Schmeling, Prof. Erling Teigen, Mr. Paul Tweit, the Rev. David Jay Webber, the Rev. Paul Zager, and Pres. John Moldstad as a non-voting, advisory member. Also, Vice Pres. Glenn Obenberger occasionally attends the meetings. 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 22–23, 2012, 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 Forum meetings are divided into the administration division, mission division, doctrine division, higher education division, Lutheran elementary schools division, and stewardship division. 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.

BIBLICAL TEACHING CONCERNING APOLOGETICS

There is a considerable amount of discussion among Christians today concerning apologetics. The term “apologetics” refers to the defense of the Christian faith. Defending the Christian faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian Gospel message as true or a refutation of criticisms of the faith, as well as exposing inadequacies in alternative religions and worldviews. The conclusions of this study are summarized in the following statement. The statement also may be of assistance to our synod in relation to its strategic plan to “engage others with Jesus” (2011 *Synod Report*, p. 113, goal 7).

Confess and Defend: ὁμολογία and ἀπολογία

1. The New Testament establishes that each Christian is to stand ready to defend (ἀπολογέομαι/apologeomai) the faith (Lk 12:8-11, 1 Pet 3:15, Jude 3). The term “apologetics” refers to the defense of the Christian faith. Defending the Christian faith may include an explanation of the basic beliefs of Christianity. It may also include giving grounds or reasons for accepting the Christian gospel message as true or a

refutation of criticisms of the faith, as well as exposing inadequacies in alternative religions and worldviews.

2. “Apologetics” is used in either a narrow or a broad sense. It is used in a narrow sense when referring to the presentation of rational arguments and historical evidence in defense of the truthfulness of Scripture against attacks, including the historicity of the events of the Old and New Testaments, especially the events of the life, death, and resurrection of Jesus Christ. In its broad sense, “apologetics” includes the use of the law to show the folly of unbelief, and also the use of the gospel in giving the reason for Christian hope. These theses primarily speak of apologetics in the broad sense.
3. The New Testament also commands that each Christian is to confess (ὁμολογέω/homologeō) the faith (1 Tim 6:12, 2 Cor 9:13, Rom 10:9,10, 1 Jn 4:1,15, Phil 2:11, Lk 12:8-11). Ὁμολογέω means “to speak the same thing,” i.e. to agree, assent, acknowledge, or profess.
4. Jesus’ words in Luke 12:8-11 connect “confess” (ὁμολογία v. 8) and “answer/defend” (ἀπολογία v.11). Therefore we hold that “confess” and “defend” (ὁμολογία/ὁμολογέω and ἀπολογία/ἀπολογέομαι) speak of closely related activities, both of which are commanded by Christ and the apostles.
5. All of Scripture is the infallible and inerrant word of God and belongs to the faith for which the Christian is to contend (1 Pet 3:15, Jude 3). The heart of Christian confession and defense is the gospel itself—the revelation of Jesus Christ, the eternal Son of God made flesh and his sacrificial atonement by which God justifies the sinner. As we can see from the apostles’ activity in the book of Acts, when Christians are called upon to defend the Christian faith or the gospel itself, they will always confess the person of Jesus Christ and his work and give witness to the gospel (Acts 2, 4, 19, 22, 26 etc.).
6. The Holy Scripture is the word of God and therefore is inherently powerful and self-authenticating. Historical and other external evidence and argument from sources apart from Scripture are a useful and important part of Christian apologetics in that they lay bare and condemn the presumption of unbelief and skepticism, but they neither verify nor authenticate Scripture as God’s revelation.
7. Human reason is a gift of God (First Article in Luther’s Small Catechism), even though it is corrupted by human sin. We distinguish between a ministerial and a magisterial use of reason. Reason is used *ministerially*—as a servant—when it is an instrument in presenting and apprehending the gospel, and when it is used to show the foolishness of unbelief. Reason is used *magisterially*—as a master—when it stands in judgment over Scripture and its teachings, or when it reinterprets or dismisses clear teachings of Scripture to agree with human reason and experience. We reject the magisterial or critical use of reason applied to the teachings of Holy Scripture.
8. The cause of conversion or regeneration is not to be sought in the human presentation of evidence and argument, as important as they are, but only in the inherent power of God’s word of the gospel (2 Cor 4:6; Eph 2:8,9; 2 Tim 3:15; 1 Pet 1:23).
9. The Christian confession and defense will always be done with the understanding that regeneration is only the work of the Holy Spirit working through the means of grace, word and sacrament, and is not aided or effected by man. The absolute predominance of *sola fide*, *sola gratia*, and *sola Scriptura* (*solus Christus*) will always be made clear in carrying out the apologetic task.
10. Since the apologetic task is engaged not only in confessing the faith, but in using the law to reveal the presumptuousness of unbelief, care will be taken not to confuse the law and the gospel or to make the law a part of the gospel presentation, instead of a necessary adjunct to it. Christian confession and defense will always keep in mind

C. F. W. Walther's exposition *The Proper Distinction between Law and Gospel*, especially the final thesis: "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."

BIBLE TRANSLATIONS

Many congregations of the ELS currently use the NIV (1984) Bible for worship and Christian education. This edition of the NIV will no longer be printed. It has been replaced with the NIV (2011) which makes significant changes to the text of the NIV (1984). These changes have diminished the accuracy of the NIV. Therefore, based on preliminary study of the NIV (2011), the Doctrine Committee recommends against the use of the NIV (2011).

The Doctrine Committee recommends for use in the Evangelical Lutheran Synod translations such as: New King James Version (NKJV), English Standard Version (ESV), An American Translation (Beck, AAT), and the New American Standard Bible 1995 (NASB 95). These translations are accurate and understandable. If a new Lutheran translation is prepared in the future, this also could be an option for use in the ELS.

The essay by Rev. Brian Keller (WELS), "Evaluating Bible Translations," is suggested for further study <<http://www.wels.net/sites/wels/files/Essay%20-%20Keller.pdf>>. Other essays for additional reading on this topic may be found here: <<http://www.wels.net/about-wels/synod-reports/bible-translation/choosing-best-bible-translation-wels-publications>>.

MARRIAGE PENALTY IN THE NEW HEALTH CARE LAW

We Believe, Teach and Confess of the Evangelical Lutheran Synod, in summarizing the doctrines of Church and State, says:

We confess that God has assigned certain responsibilities to the Church and certain responsibilities to the State, which do not conflict with each other. The Church and the State are each to operate within their own sphere of responsibility, using only those means which God has entrusted to each to carry out their God-given tasks. To the Church God has given the responsibility of calling sinners to repentance, preaching forgiveness through the cross of Christ, and encouraging believers in their Christian life. To the State God has given the responsibility of punishing evildoers and protecting the innocent, and of promoting civil order among the people. The Church is not to exercise civil authority, and the State is not to become a messenger of the Gospel nor to interfere with the Church's Gospel ministry. See Rom. 13:1-7, Acts 5:29, 1 Tim. 2:2, Mark 16:15, Matt. 22:21.

In order to teach and practice our confessional Lutheran faith in accord with the doctrine of Church and State, the Doctrine Committee has been instructed, "To keep informed, through an individual member of the committee or a subcommittee of issues in government, law, and society which may encroach on the religious freedom or exercise of confessional freedom, and to communicate such information to the other committees and to the synodical membership in venues open to the committee" (Guidelines for the Doctrine Committee, Article II.14).

To that end, the committee finds it necessary to report that a substantial marriage penalty is contained in the Patient Protection and Affordable Care Act (PPACA), signed into law on March 23, 2010. The committee has no way of knowing at this time if this act will pass a constitutional challenge, nor can the committee predict if the act will undergo major revision or repeal, nevertheless, this act is current federal law at this time. Even though the committee does not involve itself in passing judgment on the various types of health care that can be available in any nation, the committee believes it is required to report that the PPACA does contain provisions that "encroach on the religious freedom" and the "exercise of confessional freedom" of our synod and its members.

To be explicit, this law contains a pervasive bias against married persons. Conversely, the law does give preferential treatment to persons who are single and who may be living together but not married. For that reason the law encourages couples to reap large financial rewards for living together unmarried. For example, a family of four with a total adjusted gross income of \$48,677 could be required to pay an additional \$11,033 each year for health insurance premiums under PPACA if two parents are married as compared to living together unmarried.¹

The U.S. House Committee on Oversight and Government Reform summarized the impact of this marriage penalty as follows:

... married couples will receive only 14 percent of the PPACA's tax credits. At most, only two million married couples (out of nearly 60 million married couples) are projected to benefit from the health insurance tax credit in any year through 2021. The evidence suggests, therefore, that [PPACA] introduces a substantial new marriage penalty into the tax code. Over time, PPACA's marriage penalty will directly cause fewer individuals to marry.²

For this reason the committee believes the PPACA does contain provisions that “encroach on religious freedom” and impact the “exercise of confessional freedom” of our synod and its members, and the act additionally penalizes God-pleasing married life for all citizens which is contrary to the purpose of government as stated in Romans 13:1–5.

HEALTH AND HUMAN SERVICES RULING

On January 20, 2012, the Department of Health and Human Services (HHS) issued regulations that reaffirm that all private health care plans need to cover sterilization, abortifacients, and contraception. This original report stated that the ruling was to take effect on August 1, 2012. Any non-profit religious employers who do not currently provide such coverage, and who are not exempt from the rule's stringent definition of “religious employer,” are told they will have one year to comply (August 1, 2013). According to the rule, an exempt “religious employer” would include congregations, but not necessarily other church-related institutions and agencies.

On February 10, 2012, President Obama announced “an accommodation” according to which religious organizations will not be required to pay directly for such coverage. The insurance providers serving religious organizations, however, will be required to make the services described above available free of charge. This could rightly be described as a “distinction without a difference,” for it still mandates that all insurers must include coverage for the objectionable services in all the policies they would write. At the time of this report to the synod, self-insuring religious employers, religious insurance companies, and Christian businesses and employers are not exempt from this modified mandate.

The Doctrine Committee has been tasked with keeping abreast with trends that impinge on the matters of the scriptural distinction between church and state and also on matters that detract from the scriptural view of natural and moral law (Guidelines for the Doctrine

1 **THE U. S. HOUSE COMMITTEE ON OVERSIGHT AND GOVERNMENT REFORM REPORT (STAFF REPORT, U.S. HOUSE OF REPRESENTATIVES, 112TH CONGRESS COMMITTEE ON OVERSIGHT AND GOVERNMENT REFORM, OCTOBER 27, 2011):** “For example, a family of four at 200 percent of the FPL (about \$48,677 in 2016) cannot pay more than 6.3 percent of their income for health insurance. The CBO estimates that the average cost of the reference insurance plan (the plan used to calculate the tax credit) will be \$14,100 for family coverage in 2016 [where the parents are married]. Therefore, a family of four that qualifies for a credit in 2016 [where the parents are not married] and that makes \$48,677 would be required to pay about \$3,067 for health insurance (6.3 percent of household income). The difference, \$11,033, is the value of this family's refundable tax credit.”

2 Ibid.

Committee, Article II.14). Therefore, we urge the membership of the synod to pray about these matters, to stay informed, and to speak with others as deemed necessary. While news reports of the above describe this as a Roman Catholic issue, we believe the HHS ruling is a serious violation of the church and state principle affecting any churches conscience-bound by the morality of Scripture. The use of abortion-inducing drugs and/or abortive “contraceptive” devices are clearly forbidden by the teaching of Scripture and natural/moral law (Fifth Commandment, Romans 1–2).

THEOLOGICAL COMMISSION OF THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE (CELC)

The Theological Commission of the Confessional Evangelical Lutheran Conference (CELC) met on June 3, 2011, at Martin Luther College in New Ulm, Minnesota. The members of the Theological Commission of the CELC were the Rev. Andreas Drechsler, Evangelical Lutheran Free Church (ELFK), Germany; Prof. Lyle Lange, Wisconsin Evangelical Lutheran Synod (WELS); the Rev. Davison Mutentami, Lutheran Church of Central Africa—Zambia; the Rev. Takeshi Nadaira, Lutheran Evangelical Christian Church (LECC), Japan; Prof. Gaylin Schmeling, Evangelical Lutheran Synod (ELS); and the Rev. Steven Petersen, CELC president, ex officio. This was Prof. Lyle Lange’s last meeting of the Theological Commission, which he so faithfully served since its inception. The commission expressed their heartfelt appreciation for all his hard work. In the course of the 2011 CELC convention, Prof. John Brenner was appointed to the commission.

The Theological Commission proposed the statement entitled “Eagerly Await the Savior: The Doctrine of the Last Things (Eschatology)” for adoption and publication to the 2011 CELC convention. In addition the commission reviewed a statement on mission entitled “Make Known God’s Manifold Wisdom,” which is a summary of the essays presented at the 2008 CELC Convention in Kiev, Ukraine. These topics will be Article V and Article VI 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, Article III of the work of the Holy Spirit, and Article IV of the person and work of Christ. These statements may be found in PDF form on the CELC website under the heading “Document Archive” and category “Eternal Word: A Lutheran Confession” <www.celc.info>.

SEVENTH TRIENNIAL CONVENTION OF THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE (CELC)

The seventh triennial convention of the Confessional Evangelical Lutheran Conference was held June 4–6, 2011, on the campuses of Martin Luther College, New Ulm, and Bethany Lutheran College and Seminary, Mankato, Minnesota. Delegates and guests from church bodies around the world met to study, share, and celebrate the fellowship we enjoy as confessional Lutherans.

The theme “Unity of Spirit—Bond of Peace” focused our attention on the primary topic: the church. Essayists from the various church bodies led our study of this timely subject:

1. The Invisible and The Visible Church – Professor Lyle Lange of New Ulm, Minnesota
2. The Mission of the Church – Rev. Davison Mutentami of Zambia
3. Governance of the Church: Ways the Visible Church has been and is Governed – Professor John Vogt of Ukraine
4. Fellowship at Jesus’ Feet: Challenges and Opportunities for Confessional Lutherans in the 21st Century – Rev. Andreas Drechsler of Germany
5. The Distinctive Blessings in which the Lutheran Church Rejoices and Lives – Rev. Esequiel Sanchez of Mexico

The CELC received two groups into full membership: All Saints Lutheran Church—Nigeria and the Lutheran Confessional Church—Norway. The East Seoul Canaan Church was received into associate membership.

The election of officers occurred during the Monday morning session resulting in the following elections: President—Daniel Koelpin, Vice-President—Michael Smith, Secretary—Thomas Nass, Planning Committee members—Michael Duncan and Steven Petersen.

The sessions of the convention were held at Martin Luther College in New Ulm on Saturday, June 4, and Monday, June 6. The program featured essay presentations and business meetings beginning at 8:30 a.m. On Sunday, June 5, the convention worship service and an afternoon session were held at Bethany Lutheran College and Seminary in Mankato, Minnesota.

THEOLOGICAL TRENDS

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, the “emergent church” phenomenon, “contemporary worship” practices, government encroachment on religious liberty, 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, Mr. Allen Quist is leading the committee in its study of postmodernism in society and Rev. Thomas Rank is leading the committee in its study of Bible translations.

As members of the ELS and the CELC we will strive to preserve the Word of God in its truth and purity and we will spread the Gospel to the ends of the earth. We will make our stand with Athanasius and Augustine, Luther and Koren. The strength to go forward and do all things through Him—that strength He gives us in the life-giving Word and the holy Sacraments. As we move forward may our prayer be that of the sixteenth century theologian and hymnist Nikolaus Selnecker:

Lord Jesus Christ, with us abide,
For round us falls the even-tide;
Nor let Thy word, that heav’nly light,
For us be ever veiled in night.

In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.
(ELH 511:1–2)

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

DOCTRINE **ACTION OF THE SYNOD**

Resolution 1: The Theological Commission of the Confessional Evangelical Lutheran Conference, the Confessional Evangelical Lutheran Conference (CELC), and the Evangelical Lutheran Confessional Forum

WHEREAS, The promotion of the Gospel and its defense at home and abroad is important for the salvation of souls, and,

WHEREAS, The CELC, including the Theological Commission of the CELC, met on June 4–6, 2011 on the campuses of Martin Luther College, New Ulm, Minnesota and Bethany Lutheran College and Seminary, Mankato, Minnesota, and,
WHEREAS, The Evangelical Lutheran Confessional Forum will be held on October 22–23, 2012 in Mankato, Minnesota, therefore,
BE IT RESOLVED, That the spiritual value of such Christian fellowship in the Word and with other home and world church leaders be recognized and encouraged.

Resolution 2: Apologetics

WHEREAS, The Doctrine Committee has produced a document regarding the use and benefit of apologetics, which may be helpful in evangelism, therefore,
BE IT RESOLVED, That the synod's president be encouraged to use this document to assist the membership of the synod to "engage others with Jesus."

Resolution 3: Bible Translations

WHEREAS, The Doctrine Committee recommends against the use of the NIV (2011), therefore,
A. BE IT RESOLVED, That members of ELS congregations be informed of the weaknesses of this translation and seek pastoral guidance in selecting accurate and understandable translations, and,
B. BE IT RESOLVED, That the Doctrine Committee continue its study of various Bible translations and report its findings to the synod.

Resolution 4: Health and Human Services (HHS) Ruling

WHEREAS, The Doctrine Committee has been instructed to keep the membership of the synod informed about issues in government, law, and society which may encroach on religious freedom, and,
WHEREAS, The recent HHS ruling is an incursion into religious liberty, because it requires that all private health care plans, including those of institutions and individuals who object on religious grounds, must cover sterilization, abortifacients, and contraception, therefore,
A. BE IT RESOLVED, That the delegates of this synod convention be encouraged to inform the membership of their congregations about the issues and challenges of the HHS ruling, and,
B. BE IT RESOLVED, That the synod's president be directed to produce a statement about the HHS ruling.

Resolution 5: Marriage Penalty in the New Health Care Law

WHEREAS, Our synod has stated in *We Believe, Teach, and Confess* that "marriage is the only proper context for the expression of sexual intimacy" and for procreation, and, that "the divine institution of marriage is to be heterosexual, in which, according to God's design, a man and a woman may enjoy a life-long companionship in mutual love," and,
WHEREAS, Our ELS members face many challenges pertaining to God's institution of marriage, including preferential treatment given to those who live together outside of marriage due to the Patient Protection and Affordable Care Act (PPACA), therefore,
BE IT RESOLVED, That the members of our synod be alerted to this recent challenge and be encouraged to remain steadfast in their commitment to the institution of marriage of one man and one woman as established by God in Holy Scripture and natural law.

Resolution 6: Recognition of and Thanksgiving for the Work of the Doctrine Committee

WHEREAS, The Doctrine Committee desires to keep abreast of doctrinal trends and issues within the church at large, and,
WHEREAS, The Doctrine Committee has faithfully carried out its duties throughout the past year, therefore,
BE IT RESOLVED, That we thank the Doctrine Committee for carrying out its work.

REPORT OF THE GENERAL PASTORAL CONFERENCE

In 2010, the synod in convention asked the 2010 General Pastoral Conference (GPC) “to discuss a procedure by which the scope and implications of Bylaws Chapter I can be clarified, and report to the 2011 Convention” (*Synod Report*, 2010, p. 154). This action was taken in response to the memorial “Liturgical Forms and Ceremonies – Bylaw.” At its 2010 conference, the GPC asked the synodical presidium to appoint an ad hoc committee to study the matter and report to the 2011 GPC. Pres. Moldstad included in his report to the 2011 Synod Convention: “At the urging of the General Pastoral Conference (GPC), and in an attempt to carry out a resolution from last year’s convention, an ad hoc committee has been appointed for the purpose of assisting our understanding of worship/liturgy in the ELS. The synod’s presidium appointed six men to serve during 2011 on the Committee on ELS Worship (CEW). The Rev. Steven Sparley and the Rev. David Russow are serving as co-chairs. Other members of the committee are: the Rev. Nathan Krause, the Rev. David J. Webber, the Rev. Matthew Crick and Prof. Dennis Marzolf. The committee is to report its findings and recommendations to the 2011 GPC” (SR 2011, p. 30). At its 2011 meeting, the GPC heard the report of the CEW and unanimously resolved that the report be the answer to the 2010 convention resolution. The report of the CEW follows.

REPORT OF THE COMMITTEE ON EVANGELICAL LUTHERAN SYNOD WORSHIP

19 September 2011

Purpose Statement

At the 93rd annual Regular Convention of the Evangelical Lutheran Synod (2010) a memorial was submitted regarding “Liturgical Forms and Ceremonies—Bylaw.” Three reasons were given for the submission of the memorial: 1) The synod from its earliest days sought unity of liturgical form by its member congregations; 2) Liturgical forms are to be orthodox; 3) There is confusion regarding the meaning and application of Bylaw Chapter I of the 1986 E.L.S. Constitution (*2010 Synod Report*, pp. 153-154). It was resolved by the Synod “that the 2010 General Pastoral Conference be asked... to discuss a procedure by which the scope and implications of Bylaws Chapter I can be clarified...” (*2010 Synod Report*, p. 154). In keeping with this resolution, the Synod’s Presidium was asked by the 2010 General Pastoral Conference to form an ad hoc committee to study Bylaws Chapter I and bring a report to the 2011 General Pastoral Conference. The “Committee on Evangelical Lutheran Synod Worship” now submits its report.

Introduction

The basis of true concord among us in the Evangelical Lutheran Synod is our mutual adherence to the Scriptures as the authoritative Word of God, and to the Confessions of the Evangelical Lutheran Church as a faithful testimony of the truth of the Holy Scriptures. These

Confessions articulate a Biblically-based theology of worship that guides Christians in the use or non-use of specific liturgical forms and ceremonies.

The Augsburg Confession declares that “it can easily be judged that if the churches observed ceremonies correctly, their dignity would be maintained and reverence and piety would increase among the people” (AC, Introduction to Part Two: 6, *Concordia: The Lutheran Confessions*, p. 45; cf. Ps. 96:1-9). The Apology expresses the Lutheran conviction that “ceremonies should be celebrated to teach people Scripture, that those admonished by the Word may conceive faith and godly fear, and may also pray” (Ap XXIV:3, CTLC p. 220; cf. John 8:31-32). The Formula of Concord declares that “useless, foolish displays that are not profitable for good order, Christian discipline, or evangelical practice in the church...are not genuine adiaphora, or matters of indifference” (FC SD X:7, CTLC p. 598; cf. 1 Cor. 14:26c, 40). And while the Formula does recognize that “the community of God in every place and every time has, according to its circumstances, the good right, power, and authority to change and decrease or increase ceremonies,” it also teaches that churches “should do this thoughtfully and without giving offense, in an orderly and appropriate way, whenever it is considered most profitable, most beneficial, and best for good order, Christian discipline, and the Church’s edification” (FC SD X:9, CTLC p. 598; cf. 1 Cor. 10:23).

Confessional Lutheranism’s balanced approach toward such matters is evangelical and pastoral in motivation, while also being generally conservative in application. The Apology bears witness to this defining trait of the Church of the Lutheran Reformation when it states: “We believe that the true unity of the Church is not injured by dissimilar ceremonies instituted by humans... However, it is pleasing to us that, for the sake of peace, universal ceremonies are kept. We also willingly keep the order of the Mass in the churches, the Lord’s Day, and other more famous festival days. With a very grateful mind we include the beneficial and ancient ordinances, especially since they contain a discipline. This discipline is beneficial for educating and training the people and those who are ignorant” (Ap VII/VIII:33, CTLC p. 149; cf. 1 Thess. 5:21-22).

A mutual agreement in these Scripturally-based theological principles is a part of the unity in doctrine that we cherish in the ELS.

At the same time, because of the diversity that exists among us in backgrounds and experience, it is necessary for us to be sensitive to the subtle differences that may be present in the ways that we understand the concepts, terms and language we use. For example, terms like “liturgy,” “contemporary,” and “traditional,” may be defined or used in our midst in more than one way. Such differences never should be allowed to sever the unity we enjoy in the chief article of Justification. “For the true unity of the Church it is enough to agree about the doctrine of the Gospel and the administration of the Sacraments. It is not necessary that human traditions, that is, rites or ceremonies instituted by men, should be the same everywhere. As Paul says, ‘One Lord, one faith, one baptism, one God and Father of all’ (Ephesians 4:5-6)” (AC VII: 2-4, CTLC p. 34).

Historically, and in contemporary American Lutheranism, the governing documents of other American synods usually do not recommend specific orders of worship for use by their congregations. In contrast, a feature of the ELS—and of its predecessor body, the old Norwegian Synod—is that we place a high value on fostering and maintaining liturgical unity. This is seen in our bylaw concerning Liturgical Forms and Ceremonies, Chapter 1, which recommends specific orders of worship for use in our congregations.

Those who framed our synod’s by-laws understood the relationship between the chief article and liturgical practice. They articulated the expectation that, as in all matters of adiaphora, congregations can be asked, when it is practicable, to conform to that which is judged collectively to be best for the synod as a whole—as long as there is no spirit of compulsion or

coercion in areas where God's Word teaches that a spirit of Christian love and deference should prevail instead.

The By-Law

1986 By-laws of the Evangelical Lutheran Synod

Chapter 1—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. (*68th Report Regular Convention of the Evangelical Lutheran Synod June 16-21, 1985*, p. 102 ff, adoption, p. 151, Ratification, 1986 Report, p.150. Subsequently printed in *Handbook of the Evangelical Lutheran Synod*, including amendments.)

- “*In order to preserve unity in liturgical forms and ceremonies...*”

The bylaw seeks to maintain the blessing of unity among our ELS congregations as expressed in matters of worship. This by-law addresses what might be called a “fraternal debt of love.” This is in keeping with what St. Paul teaches concerning such matters in Romans 13:8. Liturgical forms and ceremonies as such do not produce unity among us, neither do they guarantee an orthodox confession on all points of doctrine. This is not their purpose. We place our confidence in God's justification of the sinner by grace through faith in Christ alone. This is the power by which doctrinal unity is built and maintained in the Church. Agreement in the doctrine of the Gospel in all its articles, and in the correct administration of the sacraments, produces a unity throughout the Church in areas of teaching and practice, which can be expressed outwardly in commonly-used liturgical forms and ceremonies that testify to the chief article. In this way, the practice of orthodox liturgical forms and ceremonies helps to preserve a common orthodox confession among us.

- “*...recommends...*”

The term “recommends” is stronger than the term “suggests,” yet weaker than the term “mandates.” The term “recommends” indicates that the unity of the church is not broken when cases of special pastoral need or the unique contours of a specific local circumstance would call for only a partial implementation of what is being recommended.

Those who speak on behalf of the synod, and who are in positions of oversight and instruction within the synod, are obligated to recommend, in the name of the synod, what the bylaw recommends. This ongoing recommendation would encourage congregations to engage in a careful and thoughtful evaluation of the bylaw, and of the pastoral and theological principles that stand behind it.

- “*...based on...*”

The bylaw recommends the use of two specific, recognizable liturgical blueprints or patterns for worship in regular Sunday services in the synod's congregations. These “blueprints,” more broadly considered, also include orders of Matins, Vespers, and other occasional services that complement and supplement the chief Sunday service. Services for special events or observances are not necessarily within the purview of the bylaw.

In keeping with the precedent of the old Norwegian Synod, the ELS originally recommended just one order of service, namely the order based upon the historic Danish-Norwegian Liturgy. During the last century the pertinent bylaw was expanded to include a form of the Common Service, reflecting the growing use of that liturgical order in our synod. The main resources used when the bylaw was written in 1986 would have included *The Lutheran Hymnary* (1913), *The Liturgical Service of the Lutheran Church* (Dahle, 1922), *The Lutheran Hymnal* (1941), and the accompanying altar books. Since 1986, updated versions of the order of worship based on the historic Danish-Norwegian liturgy, and of the Common Service, have been published in the *Evangelical Lutheran Hymnary* (1996). Updated versions of the Common Service have

been published in *Lutheran Worship* (1982), in *Christian Worship: A Lutheran Hymnal* (1993), and in *Lutheran Service Book* (2006). All these hymnals are, or have been, used within the ELS. The bylaw recommended two specific liturgical patterns and sequences of texts that, while close to each other in many respects, were also distinct enough to require the special mention of each. A thoughtful comparison of current usages with the received texts of the two orders will determine the extent to which local practice is, in fact, based on, related to or derived from the texts recommended in the bylaw.

- “...as each congregation may decide.”

No humanly-devised forms, rites, or ceremonies may ever be imposed as necessary for justification, or as binding on the conscience in themselves. But at the same time, our congregations as voluntary participants in the synod (an “assembly” which “walks together”) can be expected to use forms, rites and ceremonies, in the proclamation of the Gospel and in the administration of the Sacraments, that reflect and testify to the fraternal unity that exists between those who preach the same Gospel and administer the same Sacraments.

Conclusion

The two orders of service that are mentioned in the bylaw, in their received texts, faithfully offer and facilitate the following benefits:

1. They conserve and testify to “the faith that was once for all delivered to the saints” (Jude 3), as they set forth without ambiguity the changeless Gospel of Jesus Christ (Hebrews 13:7-9).
2. They establish a framework for a clear proclamation of the Gospel and a reverent administration of the Sacraments (Hebrews 12:28,29).
3. They serve a proper catechetical purpose, in that they instruct God’s people even as they guide them in prayer, so that they are led to desire the Sacrament of the Altar, and to desire an ever fuller participation in and with Christ and His church, in heaven and on earth (Colossians 3:16).

Worship forms that are based on or derived from the received text of these recommended orders of service—even if they do not reproduce these orders of service in an exacting manner—would still be expected to retain in a clearly-recognizable way these three Biblically-based features of Lutheran worship.

Respectfully submitted,

Committee on Evangelical Lutheran Synod Worship

Rev. Steven Sparley, Co-Chairman

Rev. David Russow, Co-Chairman

Rev. Matthew Crick, Secretary

Rev. David Jay Webber

Rev. Nathan Krause

Rev. Dennis Marzolf

The Rev. Prof. Michael K. Smith, GPC Secretary

REPORT OF THE BOARD OF REGENTS AND BETHANY LUTHERAN COLLEGE

BOARD OF REGENTS

Members of the Board during the past year: the Rev. Herbert Huhnerkoch, Kissimmee, Florida, chairman; Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Joel Willitz, Bridgeport, Michigan, secretary; Dr. Willis Anthony, St. Peter, Minnesota; the Rev.

Mark Bartels, Madison, Wisconsin; Paul T. Chamberlin, South Chatham, Massachusetts; the Rev. Erwin Ekhoﬀ, Golden Valley, Minnesota; Lyle Fahning, Prior Lake, Minnesota; James Minor, Danbury, Wisconsin; the Rev. Kenneth V. Schmidt, West Bend, Wisconsin; the Rev. Dr. J. Kincaid Smith, Mankato, Minnesota; and Timothy E. Thiele, Oconomowoc, Wisconsin.

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

The Board, at their November meeting, elected the Rev. Dr. J. Kincaid Smith for a three-year term as a type “B” member beginning in June 2012. The synod is asked to ratify that election at the 2012 convention.

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 January 9, 2012, the college and seminary observed the following anniversaries:

BLC FACULTY/STAFF ANNIVERSARIES OBSERVED 2012

Ryan Kragh, Assistant Director of Athletics	10 years
Jackie Lemmermann, Housekeeping Technician	10 years
Timothy Tollefson, Music Faculty	10 years
Denice Woller, Art and Communication Faculty	10 years
Silas Born, Director of Christian Education	15 years
Connie Meyer, Advancement Office Asst. and Bookstore Assistant Mgr.	15 years
Ralph Miller, Director of Accounting	15 years
Eric Woller, Dean of Academic Affairs	15 years
John Schloff, Director of Information Technology	25 years
Judy Hed, Housekeeping Technician	30 years
Erling Teigen, Religious Studies and Philosophy Faculty	35 years

BLTS FACULTY/STAFF ANNIVERSARIES OBSERVED 2012

Michael Smith, Greek and New Testament Studies Faculty	10 years
Gaylin Schmeling, President	15 years

This past academic year we had several new faculty and professional personnel join our staff: David Balza, Head Coach Men’s Basketball; Daniel Gerdts, Admissions Counselor; Zachary Herd, Admissions Counselor; Benjamin Inniger, Theater; Kirk Meyer, Information Technology Services Programmer; Brittany Nash, Coordinator of Career Services and Internships; Rev. Philip Lepak, Religion; Nicklaus Ollrich, Engineering and Physics; and Renee Tatge, Head Coach Softball and Coordinator of Student Activities and Intramurals. In addition, Eric Woller was appointed Dean of Academic Affairs. Dr. Woller had previously served on our faculty and served as Interim Dean of the Faculty the previous year.

ENROLLMENT

Enrollment remained steady, year over year. Once again just over 70 percent of our students identified themselves as Lutherans. Sixteen percent of the student body are members of the ELS.

The 2011-2012 enrollment was as follows:

	1st Semester	2nd Semester
1st year	222	215
2nd year	151	145
3rd year	111	105
4th year	101	95
5th year	23	19
6th year	<u>4</u>	<u>6</u>
	<u>612*</u>	<u>585*</u>
<i>Full-time students only:</i>	582	555

*Totals include full-time, part-time, and study-abroad students.

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

CURRICULAR AND CO-CURRICULAR PROJECTS

On December 9, 2010, and on May 13, 2011, ninety-nine graduates of the twelfth four-year graduating class received baccalaureate degrees representing 18 of the 19 offered majors.

In October 2011, the Mankato-based Riverbend Center for Entrepreneurial Facilitation (RCEF) moved into a house on Bethany's campus. RCEF is a non-profit entrepreneur and business development organization that provides one-on-one business consultation services to start-ups and established businesses. The free services include business plan development, business skills training, feasibility analysis, advertising/sales, marketing research, financial analysis, and strategic planning. They instruct business-training sessions and are engaged in many entrepreneurial focused projects and events to support and bring value to the community. The organization plans to interact and engage students and faculty on projects that will span across various majors on campus. The partnership will bring an applied learning opportunity to campus and continue to strengthen the relationship with the Mankato community.

PHYSICAL PLANT

Old Main, the oldest building on Bethany's campus is 100 years old! In August 2011, almost 101 years after the original cornerstone was put in place by a group of mostly German Lutheran pastors and lay persons from Southern Minnesota, a group of Bethany employees, friends, community members, and regents of the College gathered around that original cornerstone to watch as the capsule was exhumed. A representative from the Blue Earth County Historical Society, President Bruss, and Professor Erling Teigen carefully examined the large tin box buried within the cornerstone and removed piece by piece the history behind the founding of Bethany Ladies College. Nearly every document found inside the time capsule was an exhibit of the founder's views regarding the importance of Christian education. And while the documents were artifacts that predated the founding of the Evangelical Lutheran Synod by nearly two decades, they speak to the faithful legacy of Christian education at Bethany Ladies College and Bethany Lutheran College. After the original time capsule items were displayed for a short time in the Memorial Library they were archived in the College's rare books room. A new collection of items, along with a catalog of the original items were assembled and placed and resealed in the Old Main cornerstone. In a similar manner to the founders of the College, the current administration placed items in the new time capsule representing the enduring mission of Bethany Lutheran College—that is an excellent education rooted in the "One Thing Needful."

At recent Board of Regents meetings, the board unanimously resolved to the naming of spaces and buildings on the campus:

- Sigurd K. Lee Theatre — Lee was a professor of English and drama director on the Bethany campus for over three decades spanning years 1960-1993. He directed countless dramatic productions on the Bethany campus. Lee is retired and resides in Mankato.
- Ronald Younge Gymnasium — Younge arrived on the Bethany campus in 1967 and served the College as athletic director, biology instructor, registrar, head men's basketball coach, and as vice president of academic affairs. While Younge held many important roles on the Bethany campus, many alumni and friends know him for his years coaching (1967-1986) the Bethany men's basketball team. Ron retired in June 2010, and resides with his wife Mary in North Mankato.
- Milton Tweit Hall — The Rev. Milton E. Tweit served the Board of Regents for 56 years, 21 years as chairman. Rev. Tweit also served as the chairman of the building committee that authorized and oversaw the construction of this multi-use facility that originally housed the seminary and the Bethany Communication Center. Pastor Tweit died in June 2005 at the age of 97.

GRANTS

Financial support from a variety of grants continues to provide assistance to carry on the mission of Bethany Lutheran College. We received a generous grant from the Marvin M. Schwan 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 \$32,266 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 \$12,000 to several projects including \$5,000 for the Dorothy Theiste Memorial Scholarship, \$3,600 for tables and chairs for Luther Hall study rooms, \$850 for the Viking Village popcorn machine, \$1,500 for snow shoes, and \$1,050 for Wacom graphics tablets. These funds have a direct impact on our students, and have provided financial, emotional and spiritual support for them for many years. We are very thankful to this group of generous women.

ESTATES

The college gratefully acknowledges the receipt of the following estate received through December 31, 2011:

M. Calvin Anderson — \$5,157.20

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.

Herbert Huhnerkoch, Chairman
Joel Willitz, Secretary
Dan R. Bruss, President

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

Our Lord Jesus said, “I am the good shepherd. The good shepherd gives His life for the sheep” (John 10:11). All people by nature were wandering sheep. We had gone astray in the terrible corruption of sin. Satan, that old wolf, had attacked us, grabbed us by the neck and was dragging us to eternal destruction. Yet the Good Shepherd came to our defense. He did battle with Satan throughout His life, culminating in the battle of the ages on the cross. There He crushed the old wolf under His feet freeing us from his terrible grasp. He gave His life to destroy the power of sin, death, and the devil and opened for us the gates to paradise. Still the sheep were not left without a shepherd. On the third day the Good Shepherd arose triumphant from the grave, our victorious Savior. It is this Good Shepherd that sends shepherds or pastors to shepherd the flock, the church of God, with the means of grace.

The purpose of Bethany Lutheran Theological Seminary is to prepare men who will be shepherds or pastors under the Good Shepherd with a genuine love for the Shepherd’s voice, His Word, and the Shepherd’s burning zeal for souls lost in sin. The seminary desires to inculcate in our students a mission-minded spirit, which sees each congregation as a mission and each pastor as a missionary, thus engaging others with Jesus, the Good Shepherd. Each year we continue to send forth more workers who have been trained to preach the blessed truths of God’s Word. 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 overseeing and governing 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. Herbert Huhnerkoch, Kissimmee, Florida, chairman; Mr. Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Joel Willitz, Frankenmuth, Michigan, secretary; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Erwin Ekhoﬀ, Golden Valley, Minnesota; the Rev. J. Kincaid Smith, Mankato, Minnesota; the Rev. Kenneth Schmidt, West Bend, Wisconsin; Dr. Willis Anthony, St. Peter, Minnesota; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahning, Prior Lake, Minnesota; Mr. James Minor, Plymouth, Minnesota; and Mr. Timothy Thiele, Oconomowoc, Wisconsin. By virtue of office, the president of Bethany Lutheran College, Inc., the Rev. John Moldstad, Mankato, Minnesota, serves as a member of the Board of Regents. The Rev. Lawrence Burgdorf, Earth City, Missouri, serves as an advisory member to the board.

FACULTY

The following professors taught in the seminary during the 2011–12 school year: Adolph Harstad, Michael Smith, Thomas Kuster, Thomas Flunker 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, and Professor Flunker teaches Hispanic outreach. President Schmeling teaches Church History, Dogmatics, Homiletics, and other practical courses.

During a special service on February 9, 2012, the seminary observed the tenth anniversary of Michael Smith and the fifteenth anniversary of Gaylin Schmeling as professors at the seminary.

ENROLLMENT

There were eleven students enrolled at the seminary in the 2011–12 academic year. It breaks down as follows: 2 juniors, 3 seniors and 6 vicars. Those who were serving their vicarages: Matthew Moldstad at Peace Lutheran Church, Kissimmee, Florida (graduated December 2011); Nathanael Abrahamson at Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin; Jesse DeDeyne at St. Paul's Lutheran Church, North Mankato, Minnesota; Timothy Grundmeier at Holy Trinity Lutheran Church, Okauchee, Wisconsin; Peter Heyn at Christ and Living Word Lutheran Churches, Windsor and Petaluma, California; and Luke Willitz at Bethany Lutheran Church, Port Orchard, Washington.

RECRUITMENT

Although our synod is blessed with few vacancies at present, 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” (Matthew 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.

EVANGELISM TRAINING

In keeping with our Lord's Great Commission and our synod's mission of “engaging others with Jesus,” the seminary provides its students with specific training pertinent to these worthy goals. Two classes in the seminary's curriculum focus entirely on evangelism and mission work. In “Mission Application: Evangelism,” the students examine the history, theology, and methodology of evangelism, and also learn how to organize congregations for outreach and evangelism. In “History and Theology of Missions,” the students learn how Christianity was spread throughout the world from New Testament times to the present, examining in particular the theology and methodology of mission work. In addition to this, in “Pastoral Office, Care of Souls” there is a segment on evangelism and missions, and the other courses in the seminary are taught with an evangelism emphasis.

Each year, the seminary also hosts the synod's Board for Evangelism/Home Missions for a one-day seminar on outreach and evangelism. The emphasis in these seminars is not only motivation for this vital work, but also practical means of bringing God's law and gospel to others.

As part of their practical training during their years at seminary, the students are also required to participate on an annual basis in outreach/evangelism-related activities as part of their field education experience. Such activities might include neighborhood canvassing efforts, making evangelism calls on prospective members of their field education congregations, and meeting with congregational evangelism committees.

The seminary has a course in Hispanic Outreach. This class includes a study of Hispanic culture and the Spanish language to prepare men for mission work in Hispanic communities. Because Hispanics are one of the largest ethnic groups in our country this is an important mission emphasis. This course is taught by Professor Thomas Flunker.

ACTIVITIES

Annual Pastors' Institute: The annual summer institute of Bethany Lutheran Theological Seminary has been held in various locations throughout the country in order to make it

possible for more of our pastors to attend. This year the institute took place at Holy Cross in Madison, Wisconsin, July 25. The first portion of the institute was a presentation entitled “Age of Lutheran Orthodoxy.” This presentation included a general outline of this period, which included the distressing days of the Thirty Years’ War when much of central Europe was ravaged and depopulated. Then there was a study of the Lutheran devotional writers of the period, their devotional literature (*Erbauungsliteratur*), and Lutheran spirituality. Finally, the presentation included a study of the major seventeenth century dogmaticians and their writings. The other segment of the institute was a presentation on “Major Themes in Preaching.” Here examples were given of presenting the Gospel using the major redemption themes, Christus victor, victim, and vicar. These presentations were delivered by President Gaylin Schmeling.

Reformation Lectures: The Reformation Lectures were held October 27–28, 2011. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This was the forty-fourth in the series of annual Reformation Lectures which began in 1967. The theme of the lectures was **Lessons from the Laypeople of the Reformation**. The titles and presenters were: *Laypeople of the Reformation* by Rev. Jerome Gernander, Princeton, Minnesota, and *Taming the Leviathan: Selected Civil Leaders in the German Lands during the Reformation* by Dr. David Schroeder, New Ulm, Minnesota.

Mission and Ministry: An invitation was extended to our students to attend the annual Mission and Ministry Seminar at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on February 7–9, 2012. The theme of the seminar was “Remember God’s Faithfulness,” emphasizing home and world missions.

Seminary Marriage Seminar: On February 24–25, Professor Michael and Anita Smith conducted a marriage workshop for the students and their wives. The workshop focused on the need for unconditional commitment in the marriage relationship, looking especially to the unconditional love Christ Jesus has for His church as a model and as motivation for the marriage relationship. The workshop also focused on strengthening the marriage relationship and giving the students tools to use in marriage workshops in their future parishes.

Seminary Wives: The seminary wives have regular monthly meetings where important issues concerning the pastor’s family, finances, and parish life are discussed. This program is led by President Gaylin and Rebecca Schmeling.

Webber Family Benefit: Ruth, wife of seminarian Paul Webber, was diagnosed with stomach cancer during her pregnancy. John Wilde Webber, the son of Paul and Ruth Webber, was born February 7, 2012. He was baptized into the Christian faith the same day at the hospital. John was cared for at the neonatal ICU at St. Mary’s Hospital in Rochester, Minnesota, until the middle of April at which time the family returned to Mankato. Ruth continues to undergo chemotherapy for the cancer and is being treated on an outpatient basis. A benefit was arranged for the Webber family to assist with medical expenses. Bethany faculty, students, and alumni presented a recital on April 11 in Trinity Chapel. Thrivent provided matching funds.

Senior Recognition Dinner: This event was held on the evening of April 17, 2012. This is always a pleasant and relaxing evening for the students and staff.

Vicar Workshop: Our annual vicar workshop was held on Thursday, May 10, 2012. 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 Call Service took place at 3:15 p.m. with the Rev. Joel Willitz preaching.

Graduation: The seminary graduation service was held on Synod Sunday, June 17, 2012, at 7:00 p.m. in Trinity Chapel. President Gaylin Schmeling was the preacher, Professor Adolph Harstad served as liturgist and the Rev. Joel Willitz represented the Board of Regents. The following men graduated from the seminary with a Master of Divinity degree: Nathanael Abrahamson, Timothy Grundmeier, Peter Heyn, Matthew Moldstad, and Luke Willitz.

LUTHERAN SYNOD QUARTERLY

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. It is issued by Bethany Lutheran Theological Seminary as a testimony of its theological convictions, as a witness to the saving truths of the inerrant Scripture and the Lutheran Confessions, and in the interest of theological growth for the members of the Evangelical Lutheran Synod. The subscription price is \$25.00 per year and can be obtained by writing to Bethany Lutheran Theological Seminary, 6 Browns Court, Mankato, MN 56001. If you would prefer to receive the *Quarterly* in PDF format, rather than a printed copy, please contact the seminary office. Past issues of the *Quarterly* are to be found on the Bethany Seminary website <www.blts.edu/lsq>.

GRANTS AND OTHER FINANCIAL SUPPORT

We are grateful to Thrivent Financial for Lutherans for the grants given to the seminary and for the Thrivent Choice program.

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, 2010 – June 30, 2011:

Jeanne Borgen	\$ 1,912.43
Delores Seime	\$ 87,855.33
Paul Bernard Ylvisaker	\$ 44,429.81

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: Theodore and Melvina Aaberg; 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; Gregory C. and Susan D. Bovid; 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; Howard and Jeanette (Hovland) Gulbrandson; 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; Juul B. Madson Memorial Fund for Excellence in New Testament Greek; 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; Merrill and Dorothy Rope; 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; John and DeLores Seime Memorial; St. Mark's Lutheran Memorial; 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; Patty Jo Weseloh; Whipple; Wayne and Esther Wiechmann Memorial; and James and Carol Williams.

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

SEMINARY 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. Herbert Huhnerkoch, chairman
The Rev. Joel Willitz, secretary

BETHANY LUTHERAN COLLEGE, INC. Consolidating Statement of Activities Year Ended June 30, 2011

	<u>College</u>	<u>Seminary</u>	<u>Total</u>
REVENUES, GAINS AND OTHER SUPPORT			
Tuition and fees	11,970,124	226,525	12,196,649
Less: Scholarships and grants	(5,045,339)	(202,650)	(5,247,989)
Net tuition and fees	6,924,785	23,875	6,948,660
Government grants	136,969		136,969
Contributions	3,822,180	563,278	4,385,458
Contributions of interest in perpetual trust	333,333	333,333	666,666
Endowment income	402,552	67,933	470,485
Endowment gains	3,786,617	960,532	4,747,149
Gains of beneficial interest in funds held in trust	12,542	6,099	18,641
Gain on beneficial interest in perpetual trust	22,354	22,354	44,708
Sales and services of student activities	83,373		83,373
Other sources	389,663	176,148	565,811
Auxiliary services	2,994,650		2,994,650
Adjustment of actuarial liability	103,248	54,828	158,076
Total Revenues, Gains and Other Support	19,012,266	2,208,380	21,220,646

EXPENSES

Program expenses			
Instruction	5,709,477	652,948	6,362,425
Academic support	813,821		813,821
Student services	3,835,570	192,476	4,028,046
Auxiliary enterprises	2,977,730		2,977,730
Support expenses			
Institutional support	3,330,888	53,407	3,384,295
Allocable expenses			
Operation and maintenance of plant	1,887,430	35,327	1,922,757
Depreciation	2,424,152	70,464	2,494,616
Amortization	9,291		9,291
Interest	93,369		93,369
Less: Allocated expenses	(4,414,242)	(105,791)	(4,520,033)
Contributions receivable written-off	83,700		83,700
Intercompany interest	163,979	(163,979)	
Total expenses	16,915,165	734,852	17,650,017
Change in Net Assets	2,097,101	1,473,528	3,570,629
Net Assets - Beginning of Year	70,245,827	7,710,642	70,245,827
NET ASSETS - END OF YEAR	72,342,928	9,184,170	73,816,456

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution 1: Appointment to Board of Regents

WHEREAS, The Board of Regents has nominated Rev. Dr. J. Kincaid Smith to serve a three-year term as a Type “B” member beginning in June, 2012, and asked the synod to ratify this election, therefore,

BE IT RESOLVED, That the synod ratify his appointment to the board.

Resolution 2: Report of the Board of Regents and Bethany Lutheran College

WHEREAS, The Report of the Board of Regents and Bethany Lutheran College has informed the synod of God’s blessings through faithful service of the faculty and staff of Bethany Lutheran College, enrollment at the college, curricular and co-curricular projects, improvements in the physical plant, and grants and estates, therefore,

BE IT RESOLVED, That the synod accept the report with thanks to God and great appreciation to the Board of Regents and the faculty and the staff of Bethany Lutheran College.

Resolution 3: Report of the Board of Regents and Bethany Lutheran Theological Seminary

WHEREAS, The report of the Board of Regents and Bethany Lutheran Theological Seminary has informed the synod of God’s blessings of the faculty and students of Bethany Lutheran Theological Seminary, and

WHEREAS, The report noted the seminary is offering courses in Hispanic Outreach, and a variety of activities, and,
WHEREAS, The report noted the seminary's work in continuing to publish the *Lutheran Synod Quarterly*, and,
WHEREAS, The report has informed the synod of God's blessings in financial support of the seminary and funds available to students, therefore,
BE IT RESOLVED, That the synod accept the report with thanks to God and deep gratitude to the Board of Regents and the faculty and staff of Bethany Lutheran Theological Seminary.

REPORT OF THE BOARD FOR EVANGELISM AND HOME MISSIONS

In 2011, the synod in convention adopted as its vision statement, "In the next five years we will learn to engage others more faithfully with Jesus." The synod also decided to combine the Board for Evangelism and the Board for Home Missions. Both of these decisions will affect how the synod views itself and its response to the Lord's Great Commission (Matthew 28:19-20). This newly-combined board assists the members of the synod in serving their Lord through their outreach, evangelism, and mission efforts in the U.S.

ORGANIZATION OF THE BOARD

The following members comprise the evangelism subcommittee of the board: the Rev. Timothy Hartwig, chairman; Mr. Steven Jaeger, secretary; the Rev. Karl Hermanson; the Rev. David Russow; the Rev. Larry Wentzlaff; and Mr. Neil Willert. The following members comprise the home missions subcommittee of the board: Prof. Michael K. Smith,* chairman; Mr. Robert Smith,* vice-chairman; the Rev. Rod Flohr, secretary; the Rev. Dan Basel; Mr. Keith Duin; Mr. Loren Meyer; and the Rev. Richard Wiechmann. Members marked with an asterisk also serve on the Trustees/Home Missions Subcommittee. Mr. Keith Wiederhoeft and Mr. David Ewert of the Board of Trustees serve as advisory members to the board. Prof. Smith serves as the chairman of the combined board, and the Rev. Flohr serves as the secretary of the combined board.

GENERAL 2011 HIGHLIGHTS

Pursuant to the combination of the synod's Board for Home Missions and Board for Evangelism, this newly-combined board, temporarily named the "Board for Evangelism and Home Missions," began the work of creating guidelines for submission to the Synod Review Committee. Proposed guidelines were exchanged between these two entities over a period of months and a final draft is being recommended by the Synod Review Committee for adoption. The board also engaged in a process of strategic planning in order to plan for ways to assist the synod in "learning to engage others with Jesus." The top two priorities that the board decided to pursue are: 1) to equip members of the synod to be evangelists so that every congregation views itself as a "mission" congregation, and 2) to establish home missions. Related to the first priority, the evangelism subcommittee is preparing an "Engaging Others With Jesus" retreat which will be conducted throughout the synod beginning in the fall of 2012. In addition, the board is making plans to develop an educational package for congregations to use in equipping members for evangelism, to develop innovative methods of outreach, and to function as a clearinghouse for ideas and methods of outreach, evangelism, and missions that seem to be working at the congregational level.

In addition to regular quarterly meetings, special meetings at synod convention, conference calls, visitations at mission congregations for consultation, exploration of potential sites for evaluation, ongoing supervision of home missions through monthly pastoral and financial

reports, presentation of evangelism workshops in various parts of the synod, etc., the following are highlights of work and blessings in 2011.

In 2011 the board's evangelism efforts focused on conducting workshops in various circuits of the synod to promote outreach and evangelism. Work also was completed on the production of a DVD entitled, "In the Dark About... The Bible," with the Rev. Paul Fries. This video won a golden AVA award. The board also worked on assembling a sample packet of outreach and evangelism materials for new missions and existing congregations.

In 2011 the board's home mission efforts centered on calling the Rev. Brad Kerkow to conduct exploratory mission work in the Cedar Park/Leander, Texas area. Rev. Kerkow and his family moved to Cedar Park in July. In addition to much door-to-door canvassing, Rev. Kerkow conducted a weekly Bible study in his home during the fall and spring. He has promoted the idea of a new mission in the area via a web site, facebook page, participation in community events, and other means. Worship services for "Hope Lutheran Church" began on Easter Sunday of 2012.

There were two home missions under the board's care in 2011: Hope Lutheran in Farmington, Minnesota, served by the Rev. Dan Oberer; and Redeeming Grace Lutheran Church in Rogers, Minnesota, served by the Rev. David Russow. Hope continues to worship in an elementary school and its ministry center. The congregation celebrated its Charter Sunday on March 6, 2011. Toward the end of the year Hope began the process of purchasing a building in downtown Farmington. Redeeming Grace has continued to grow in baptized members (from 156 to 168) and in average worship attendance (90 for the year).

In 2011 three congregations received subsidy from the board: Faith, San Antonio, Texas – the Rev. Matthew Crick; King of Grace, Waukon, Iowa – the Rev. Joshua Skogen; and Lord of Life, Holland, Michigan – the Rev. Nicholas Proksch.

The former Board for Home Missions (BHM) met in **January and February, 2011** at Faith Lutheran Church, San Antonio, Texas. The board was able to celebrate with Faith at the dedication of its new sanctuary. The board also conducted its biennial seminar for home missionaries which was well received.

The former Board for Evangelism met in **March, 2011** and reviewed the evangelism workshops conducted in February in Wisconsin and Florida. Plans were also made for the board's display at the synod convention in June.

In **April, 2011** the BHM decided to begin exploratory mission work in the Cedar Park/Leander, Texas area. The board also called the Rev. Brad Kerkow to be the exploratory missionary for this effort. A limited subsidy was granted to Lord of Life, Holland, Michigan. A discussion was also held concerning funding made available through Cross-stitch.

At its **August, 2011** meeting the newly-combined board focused on strategic planning, concentrating on desired characteristics of members of the board and the focus of the board. Mr. Paul Tweit and Mr. David Griffin made a presentation to the board regarding using a day-care center or a senior living center as a means of beginning a new congregation or a satellite location of an existing congregation. The evangelism subcommittee continued making plans for a synod-wide evangelism retreat. The home missions subcommittee decided to end its subsidy of Our Saviour, Lake Havasu City, Arizona as of the end of September, 2011. Negotiations were also continued for the attempted purchase of a parcel of land for Hope Lutheran, Farmington, Minnesota.

In **November, 2011** the board met and continued its process of strategic planning. The areas of focus were making plans for the synod-wide evangelism retreat and beginning home missions. The board also revised its proposal for an Evangelism/Missions Counselor. A purchase of a block of Ministry Area Profiles (demographic studies of user-defined areas) from the Percept Group was authorized. These studies will be used by the board for existing missions and potential sites, and also made available to congregations of the synod for a nominal fee.

EVANGELISM/MISSIONS COUNSELOR

For the past three and a half years, the board has been working on a proposal for the creation of a new, full-time position of “Evangelism/Missions Counselor.” The board believes this position is vital for the continuation and expansion of the board’s work, especially as the synod strives to “engage others with Jesus.” This position is designed not only to aid the work of the board, but also to assist the synod as a whole as the counselor will work with individual congregations in their outreach and evangelism efforts. The board therefore encourages the synod to adopt the resolution of the Planning and Coordinating Committee regarding the creation of this new position.

SALARY SCALE FOR 2013

In addition to the following scale, a housing and utilities allowance for home missionaries is determined using 135% of the three-bedroom fair market value within a specific county according to the most recent survey of the U.S Department of Housing and Urban Development (Federal Register, Part III, 24 CFR Part 888). If the house is to also serve as the office for the mission, the scale may increase to include a four-bedroom fair market value using the HUD figures. Increment for years of service and education allowance is provided within the salary scale. Car allowance is paid per mile for actual miles driven based on the Internal Revenue Service rate for mileage. Health insurance is provided at the \$1000 deductible level. The board approves the use of a Health Savings Account (HSA) or other alternative deductibles, as long as the called worker receives similar benefits. Pension is 6% of base salary. Vacation time allotted: 0–5 years: 14 days including 2 Sundays; 6–15 years: 21 days including 3 Sundays; 16+ years: 28 days including 4 Sundays.

2013 Salary Schedule		
Years of Service	Home Mission Salary	Increment Increase
0	30,775	250
1	31,025	
2	31,275	
3	31,525	
4	31,775	
5	32,025	
6	32,350	325
7	32,675	
8	33,000	
9	33,325	
10	33,650	

11	34,050	400
12	34,450	
13	34,850	
14	35,250	
15	35,650	
16	36,125	475
17	36,600	
18	37,075	
19	37,550	
20	38,025	
21	38,575	550
22	39,125	
23	39,675	
24	40,225	
25	40,775	
26	41,400	625
27	42,025	
28	42,650	
29	43,275	
30	43,900	
31-W	43,900	N/A

OPERATING BUDGET – 2012

Please refer to the audited financial report submitted by the synod treasurer for actual home missions expenditures for 2011.

SUBSIDY —EXPLORATORY MISSIONS

Hope, Cedar Park/Leander	\$77,433
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SUBSIDY — HOME MISSIONS

Hope, Farmington	\$92,431
Redeeming Grace, Rogers	53,000

SUBSIDY — CONGREGATIONS RECEIVING SUPPORT

Faith, San Antonio	\$25,000
King of Grace, Waukon	3,000
Lord of Life, Holland	7,500

SUBSIDY — CAPITAL INTEREST	
Abiding Shepherd, Cottage Grove	\$29,909
Abiding Word, Bowling Green	9,431
Faith, San Antonio	44,251
Family of God, Fort Mohave	5,327
Peace, North Mankato	17,386
Redeeming Grace, Rogers	61,176
EVANGELISM/MISSIONS COUNSELOR	\$50,000
BOARD EXPENSES	
Board expenses	\$12,000
Advertising Subsidy	2,664
Total Expected Expenditures 2012	\$490,508

THANK YOU

With the limitations for funding missions the board faces, we are quite pleased that various individuals, congregations, and other organizations continue to contribute special gifts toward our home mission efforts. We also thank Thrivent Financial for Lutherans for their organizational grants directed toward helping various aspects of our missions. Thanks are also extended to Cross-stitch for its generous support of home mission efforts. In 2012 the synod budgeted \$136,255 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 (home missions portion: \$202,500), estates, earned and accumulated interest, and home mission reserve funds.

God grant us his continued blessings in engaging others with Jesus.

The Rev. Prof. Michael K. Smith, Chairman

EVANGELISM/HOME MISSIONS ACTION OF THE SYNOD

Resolution 1: Evangelism–Missions Counselor

WHEREAS, The past year's study has shown it would be advantageous for the synod to have an Evangelism–Missions Counselor so that personnel and financial resources may be used effectively both in establishing new missions and in the outreach of our congregations, therefore,

BE IT RESOLVED, That we encourage the synod to carry through and establish the Evangelism–Missions Counselor position.

Resolution 2: Synod-wide Evangelism Retreats

WHEREAS, The Board for Evangelism and Home Missions has planned retreats throughout the synod for the fall of 2012 to prepare congregations to “Engage Others with Jesus,” and, WHEREAS, The purpose for the retreats is to further equip members of the synod for outreach and evangelism, so that every congregation views itself as a mission congregation, therefore,

A. BE IT RESOLVED, That we encourage the board to move forward and conduct these synod-wide retreats, and,

B. BE IT RESOLVED, That we encourage the board to utilize the Evangelism–Missions Counselor in these retreats.

Resolution 3: 2013 Salary Schedule

WHEREAS, The Board for Evangelism and Home Missions has prayerfully considered the 2013 salary schedule and operating budget for 2012, therefore,

- A. BE IT RESOLVED, That the 2013 salary schedule be approved and the congregations of the synod be encouraged to use it as a guide for their pastors' salaries, and,
- B. BE IT RESOLVED, That the 2012 operating budget for this board be accepted as recommended.

Resolution 4: Concerning DVD

WHEREAS, The Board for Evangelism and Home Missions has produced two video programs entitled, "In the Dark About Jesus?" and "In the Dark About the Bible?" for evangelism and outreach, and,

WHEREAS, The videos are free to congregations and individuals on DVD and online, therefore,

- A. BE IT RESOLVED, That we encourage the Board for Evangelism and Home Missions to continue producing such materials to help the congregations in their outreach efforts, and,
- B. BE IT RESOLVED, That we encourage congregations to make use of these resources.

Resolution 5: Thank You for Service

WHEREAS, By resolution of the 2011 Synod Convention, the Board for Evangelism and the Board for Home Missions were merged into a Board for Evangelism and Home Missions, therefore,

BE IT RESOLVED, That we thank the men who have served on the two previous boards for their years of faithful service.

Resolution 6: Appointment to Board for Home Outreach

WHEREAS, The Board for Home Outreach has nominated the Rev. Tim Hartwig to serve a two-year term and Mr. Robert Smith to serve a one-year term as Type "B" members beginning in June, 2012, and has asked the synod to ratify these elections, therefore,

BE IT RESOLVED, That the synod ratify their appointment to the board.

REPORT OF THE BOARD FOR WORLD OUTREACH

St. Luke records the work of Paul and Barnabas on one of their mission journeys, writing that they *preached good news* at Derbe and *won a large number of disciples*. Then he notes that as they returned to their home base, along the way they were *strengthening the disciples* and *encouraging them to remain true to the faith*. (Acts 14:21-22). Preaching the Gospel, winning and strengthening disciples through that Gospel, and encouraging faithfulness to it – a first-century description of twenty-first century mission work. We thank God for blessing our synod's world outreach program with faithful missionaries and national pastors so that as we engage others with Jesus many souls are eternally blessed.

BOARD ORGANIZATION AND PERSONNEL

The Board for World Outreach (BWO) is comprised of three committees: Asia, responsible for ELS-sponsored work in Korea and India (Prof. Silas Born, the Rev. Paul Fries [Chair], Mr. Paul Nielsen); Europe, responsible for ELS-sponsored work in Latvia, Czech Republic and Ukraine (Mr. Dan Browning [Chair], the Rev. Timothy Buelow, Mr. Tom Conzelman, the Rev. John Petersen; South America, responsible for ELS-sponsored work in Peru and Chile (Mr. Marlin Goebel, the Rev. Wayne Halvorson [Chair]).

The Rev. Steven Petersen serves as World Outreach Administrator, and Mrs. Denise Luehmann is the financial assistant. The Rev. Paul Fries serves as BWO Chairman.

The BWO meets in plenary session in April to review previous year work and in November to plan following year work. Chairs of Committees meet in January and July for budgeting purposes. The Committees meet by teleconference between plenary sessions.

COMMUNICATIONS, FUND RAISING AND AUXILIARY ORGANIZATIONS

The Helping Hands organization supports the work primarily in the South American fields. General gifts are raised each year by individual donors, much in response to the mission calendar and three newsletters from the fields.

Faith Mission Society continues to promote ELS missions, focusing on South America and Asia, through publication of *Mission News* twice each year plus a Christmas message.

Cross-stitch is the network of ELS Women's Mission Societies. Regional gatherings are held for worship, fellowship and information about ELS missions. Annually Cross-stitch generally raises funds for extra-budgetary projects, such as capital needs, care for orphans, etc.

The ELS Video-Link in 2011 featured the ordinations in India and synod convention delegates' experience. 2012 editions will feature a World Outreach update, the plans for "Engage Others with Jesus," and an update on synodical communications. The ELS Video-Link is produced by the Rev. Paul Fries.

The Thoughts of Faith *Newsletter* is published bi-monthly with news about missions in Europe.

Visit the BWO website at <elsworldoutreach.org> and find updates on Facebook at ELS World Outreach.

THANK YOU

During the past year many donors have supported the ELS world outreach efforts. Individuals, congregations and foundations (The IHS Foundation, The Salem Foundation, The Marvin M. Schwan Charitable Foundation) have provided much-needed support. Thanks to all donors for their generous gifts!

Those who serve our synod and our Savior through the Board for World Outreach are preaching good news, winning and strengthening Christian disciples, and encouraging faithfulness to God's word. We thank them for their service and solicit the prayers and support of all ELS members on their behalf.

The Rev. Steven Petersen, BWO Administrator

SOUTH AMERICA COMMITTEE

Peru

There have been some significant strides forward for the Peruvian Evangelical Lutheran Confessional Church (PELCC). There are now thirty-one pastors, vicars and pre-seminary (evangelists) serving congregations of the national church. Membership in the Peru Synod is approximately 1400 souls in approximately fifty congregations/preaching stations, and growing under the blessing of the Lord.

By far the majority of those national workers are bi-vocational, thus supporting themselves, while they direct congregations and outreach in their location. That enables the congregations to manage the outreach in a more economically feasible manner. There are two students in the seminary in Peru, ten students in the extension seminary in northern Peru (Chimbote) and six students in the Mountain region (Chiquian). The other site for the extension seminary in Terapoto (Amazon Jungle area) where there are three pre-seminary students and twelve students in the Seminary.

The new Seminary Building in Lima, dedicated in 2010, serves well for the classes and the site of the congregation that meets there, as well as the synod headquarters. Pastor Segundo Gutierrez serves as the President of the Seminary as well as being pastor in Chimbote on the North Coast region. The Rev. David Haeuser continues to be a seminary professor, director of the mission and mentor for the Peruvian Evangelical Lutheran Confessional Church.

Two elementary schools continue to train the youth in Lima: *Jesus Redentor* in Año Nuevo on the north side of Lima with thirty pre-school, ninety elementary, and thirty high school students. The capacity of that building is 160 students. There are fifteen teachers on staff. In Reynoso, on the west side of Lima, there are 157 elementary students in *Martin Lutero* with a capacity of 170 students, and fourteen teachers. These schools are nearly filled to capacity, and are for the most part self-supporting. The families pay a tuition which covers nearly all of the costs in administration and teacher pay.

There are also three elementary schools in the Amazon Jungle area. They continue to train the youth of the Shawi tribes. In Louis Terry an elementary school of twenty-five students and a high school of twelve students is now in its third year. The village of Nuevo Oriente has an elementary school of fifteen students. Unfortunately, our school in Nueva Barranquita, which served twenty students, has been closed due to unrest in the village. An alternative site is being sought. It is the plan that our youth will become workers and leaders in the Peruvian church, especially those who might become teachers and lay leaders in the churches of the Amazon region.

Leadership in this area is provided by the national pastors, and Missionary Terry Schultz, continues to assist in the direction of the Amazon Regional Church and the Schools. He travels from Dominican Republic a number of weeks to teach in the extension seminary (in Terapoto) and encourage the national leaders there. He plans to continue to give direction to the national leaders for several more years.

The BWO is truly grateful that the Lord of the Church continues to strengthen the leaders of the national church to step up and take responsibility for their PELCC. The goal is that the Peruvian national church will eventually direct all of its affairs, and become self-propagating. With new responsibilities comes leadership challenges. A recent visit was made by the World Outreach Administrator and a board member, to give guidance to the *junta directiva*, the ruling body of the PELCC.

Chile

The mission outreach in Chile has taken on a new focus, to reach into the middle class of Chilean society, rather than only the poor. This has resulted in the relocation of some church sites, and the re-allocation of funds from some of the properties that were sold, to become the operating budget for a few years. The plan will allow more of the management and direction of the work to be guided by the missionaries and also the new ruling board of directors of the Chilean church.

Guillermo Russ was installed as our first national Vicar in Chile, guiding the work of the congregation that has been formed in Puente Alto, a community of Santiago. He continues to lead his flock and support himself with bi-vocation employment. He also continues to study for completion of his Seminary Education. The seminary program for six promising students is directed by Missionary Timothy Erickson and Missionary Oto Rodriguez. Their projection is the students will be nearing completion of their seminary studies in 3-4 years.

Oto Rodriguez directs the church in Linares, about four hours south of Santiago, where a focus of mission outreach has been successful in growth of a congregation, with eager expectation of becoming a self-supporting congregation. Linares is a city with a population of about 80,000. We arranged a loan to enable the congregation to purchase property, and they are drawing up plans to construct their own chapel and education facility on the site. A first

step has now been completed, the construction of a classroom and office on the property. The construction was done by the members, and Helping Hands supplied some of the materials. The officers of the national church are eager to complete their worship facility when they acquire enough funds to do so.

Missionary Timothy Erickson, our veteran missionary, continues to direct much of the work in the Santiago (population over 5 million), along with overseeing the property, and business of the mission field in Chile. That means his focus is on seminary training in the city where mission work began in 1992, as well as directing the congregations in La Cisterna and San Bernardo. He strives to guide the national students and leaders to become self-governing, self-supporting and self-sustaining.

A bright spot on the Chilean field is the work of Bethany College graduate Chelsea Dietsche, who serves as teacher of English as a Second Language (ESL). She works primarily in the Linares area to enable contacts for that congregation to reach others with the gospel of Christ. Thus the congregation can grow to sufficient size to become self-supporting. At present she has twenty-one students in five different classes. She may be able to expand the teaching of English into other levels, and areas, in the future.

The Rev. Wayne Halvorson, South America Committee Chair

ASIA COMMITTEE

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's 20,000+ members have been served by two national pastors, Pastor Solomon Mamidi and Pastor Ananda Raju Golapalli and a cadre of 250 Gospel Workers (laymen in various stages of theological training). The mission is divided into the Hyderabad, Rajahmundry and Jabalpur districts. Pastor Mamidi serves as president of the Hyderabad District, Pastor Golapalli serves as president of the Rajahmundry District and Mr. Vijay Sidney serves as president of the Jabalpur District.

A milestone was reached in 2011, as two additional national pastors were ordained. Pastors Kalyan Golapalli and Pradeep Lingala, both graduates of Bethany Lutheran Theological Seminary, were ordained in February of 2011 in Rajahmundry and Hyderabad Districts. They both serve small mission congregations in addition to teaching seminary courses.

The top priority of the ELS Board for World Outreach for India is the training of national pastors. To that end, the ELS began a "visiting professor" seminary program for LMSI in January of 2006. Currently, seminary classes are held in the Hyderabad District and in the Rajahmundry District in 2011, utilizing the four ordained pastors. Eighteen men were enrolled in the seminary program in India in 2011.

Over 300 children (orphans, semi-orphans or from poverty-stricken families) are cared for in 20 homes operated by LMSI. Widows also receive support and housing. Three elementary schools are operated in the Rajahmundry and Jabalpur districts

World Outreach Administrator the Rev. Steven 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 \$180,000 for our mission work with LMSI in 2011. This generous donation is divided on a percentage basis among the 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 among the districts.

South Korea

At the end of 2011, East Seoul Canaan Lutheran Church had 273 baptized members (plus approximately seventy high school students in the US), with approximately 150 people in attendance each Sunday. Adult instruction classes are offered several times per week, using Luther's Small Catechism (translated into Korean) and WELS adult instruction programs "Communicating Christ" and "Go and Teach". 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 and fellowship hall, and classrooms. Last year the thriving congregation contributed nearly \$29,000 of their local offerings to the ELS.

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 continue to serve as teachers in the school. In addition to teaching English, the Morrises help to prepare Korean high school students for enrollment in WELS/ELS high schools. Currently, there are seventy-eight students from this congregation enrolled in Lutheran high schools of our fellowship in the United States. The English as a foreign language school is self-supporting, with assistance from the Korean congregation, including the teachers' salaries.

One student from the Korean mission, Sung Gyu Choi, graduated from Bethany Lutheran Theological Seminary in 2011 and is currently enrolled in a doctoral program at another Lutheran seminary. Another student, Kyun Young Chung, enrolled in the WELS Pastoral Studies Institute after attending Bethany Lutheran Seminary. It is anticipated that both these men will eventually serve the mission and help to train future workers.

In addition to work in Korea, the BWO plans eventually to launch outreach to the Korean-speaking provinces of northeastern China. Funds received unexpectedly from an estate have been designated to support this work.

The Rev. Paul Fries, Asia Committee Chair

EUROPE COMMITTEE

Under God's direction the Thoughts of Faith (TOF) mission society has become fully incorporated into the ongoing operations and management of the Board for World Outreach. The Thoughts of Faith "brand" identity to its many supporters and followers has been preserved while fully noting the connections back to the ELS. We thank God for allowing the realization of the administrative financial savings as anticipated, while largely preserving the flow of donations from the faithful and loyal supporters of Thoughts of Faith. While assistance with congregational development continues to be a high priority for the Europe Committee, considerable focus in 2011 has been placed upon encouragement and financial incentives associated with wider incorporation of bi-vocational clergy ministries in the three supported mission fields of Ukraine, Latvia and the Czech Republic. Significant progress toward that goal has been achieved in each country.

Ukraine

The Ukrainian Lutheran Church (ULC) continues to be served by Pastor V'yacheslav (Slavik) Horpynchuk as the Bishop. The church body is comprised of twenty-three pastors serving approximately 1200 souls in twenty-eight Ukraine locations. The ULC clergy have made significant strides in making wider use of other sources of salary and subsidy incomes to offset the necessary BWO cutbacks of financial support. We praise God that he has allowed Bishop Horpynchuk to be an effective leader and administrator with his fellow ULC clergymen

in that effort. Church buildings and parsonages remain a critical need for the Ukrainian Lutheran Church. The political systems and current national government administration in Ukraine continues to give the ULC and all other non-Russian Orthodox churches, concerns over the potential loss of the significant religious freedoms enjoyed during the past decade of change. We join our ULC brethren in praying that a reversal of worship tolerance does not become too disruptive.

Pastor John Vogt continues to serve as the Rector (president) of the St. Sophia Lutheran Theological Seminary in Ternopil (western Ukraine) where four students from Eastern Europe countries are currently enrolled. According to mutual goals, ULC clergy are increasingly involved in the direct instruction and management of the Seminary. Pastor Vogt continues to divide his time and travels between the affairs of the ELS/BWO in Ukraine, and WELS interests in Albania and Bulgaria. It has proven to be a beneficial arrangement for all involved. We thank God for allowing us the talents and energies of Pastor Vogt; along with his wife and part-time travel companion Sandy Vogt, for her supportive role in his efforts.

Pam Schultz resigned from her role in assisting with the TOF newsletter publication and also the coordination of the Ukraine VBS annual summer program. The Europe Committee thanks Pam for her many years of devoted service to the Thoughts of Faith and ELS BWO. Pam assisted in planning the successful summer 2011 Vacation Bible School in the various parishes of Ukraine. 2012 VBS plans are soon finalized moving to exclusive use of college age volunteer participants only.

Gift of Life Humanitarian Assistance Ministries of Ukraine

The ELS humanitarian work in Ukraine is provided by Gift of Life through Thoughts of Faith, with supervisory oversight provided by the ELS / BWO. The mission of Gift of Life is to enlarge and strengthen the body of Christ by providing opportunities for the Ukrainian Lutheran Church to proclaim God's Word. This ministry advocates Christian love and a wholesome life for the people of Ukraine, including the unborn, and especially for the family of believers.

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 five Pro-Life counseling centers. The counselors at the centers provide Christian pregnancy counseling, pro-life presentations and humanitarian assistance. Service provided in 2011 include 4,836 visits to the medical clinic; 4,804 visits to the dental clinic; 22,904 attending pro-life presentations at various institutions throughout Ukraine; 5,949 attending programs conducted in the centers themselves; 1,414 individual counseling sessions were given; 1,575 attended group counseling sessions as well. The total number of saved babies is not known because of confidentiality. They probably number several hundred each year. However, it is known that 108 babies were counted as baptized (several in the Lutheran faith). Humanitarian aid in the form of clothing and medical and dental supplies is now sent directly to Gift of Life by congregations, schools and other organizational groups from the U.S.A. and dispersed by Gift of Life and the Ukrainian Lutheran Church, to life center clients, orphanages and the neediest in Ukraine.

Confessional Lutheranism is promoted everywhere the clinics visit by the Ukrainian Lutheran Church deaconess and, at the counseling centers, and to those who receive material aid. Gift of Life provides hope and opportunities to tell others about eternal life and the love of God in Jesus.

In April of this year Gift of Life celebrated its 20th anniversary of providing outreach opportunities in Ukraine. A service of thanksgiving was held at Holy Cross Lutheran Church in Madison, Wisconsin.

Nick and Kerry Laper administrate the on-site Ukrainian and stateside program. Web site <www.us.gifttolife.org.ua>.

Mr. Nick Laper, Executive Director

Czech Republic

Throughout 2011-12 there continues to be no fulltime Americans on the staff in Plzen, but we have had the blessings of minimally paid volunteers who generally assist the Czech teachers and Pastors by teaching and tutoring in the English language in classrooms and through the use of Bible studies. Czech national pastors Petr Krakora and Martin Vrsecky carry on the pastoral ministry to the souls at St. Paul's Lutheran Church.

The very successful and locally popular Martin Luther School is managed by Director Milos Vrsecky with a current enrollment of over 200 students. A large grant from the European Union for school improvement has enabled the construction of additional classrooms at the school. BWO continues to seek US volunteers to assist in teaching English in the school (March-May and September-November each year), which remains a valuable tool in mission outreach. Prospective volunteers are encouraged to contact the World Outreach Administrator at the ELS offices for details.

Latvia

Minimal salary support is offered to the Confessional Lutheran Church of Latvia (CLCL). Eight national pastors are serving seven congregations with nearly 600 baptized souls. All eight national pastors in the CLCL are now bi-vocational. We applaud them for adopting the necessity of the bi-vocational method willingly and effectively. Many pastors accepted special grants offered by BWO to accomplish the additional training or other associated expenses to become bi-vocational. To God be the glory for the resolve and resiliency of the Latvian pastors in carrying out their ministerial duties in the face of numerous adverse economic and cultural conditions in Latvia.

The BWO has offered to the CLCL additional funding and encouragement to restart the *Latvian Lutheran*, which in years past proved to be a valuable vehicle for generating interest in Confessional Lutheran theology. So far, the small group of CLCL pastors has not found a sustainable way to renew the publication but there is evidence that an on-line version of the publication may become available soon.

In June 2011 World Outreach Administrator Petersen attended the joyful celebration of the dedication of the long-running church building project at a congregation of believers in the Latvia city of Ozolneiki. Along with TOF, several American donors contributed the major portion of the funding over the years to provide this facility for worship in Latvia.

Summary

Fund raising efforts continue, and support remains generous, for these special ministries in Central and Eastern Europe. Major funding is consistently provided by the most generous Marvin M. Schwan Charitable Foundation. We offer our special gratitude to the Rev. Keith Boheim and Mr. Erik Burgdorf of the Schwan Foundation for their friendship, encouragement, and counsel in providing for the means to reach souls with the eternal salvation message of Christ-crucified and Risen. To God be the glory!

Mr. Dan Browning, Europe Committee Chair

Resolution 1: Support of foreign mission work

WHEREAS, Many individuals, congregations, organizations and foundations, such as Helping Hands, Faith Mission Society, Cross-stitch, ELS Video-Link, the IHS Foundation, the Salem Foundation and the Marvin M. Schwan Charitable Foundation, have provided generous support, financial and otherwise, for the foreign missions of the ELS, therefore,
A. BE IT RESOLVED, That we thank God for these gifts of time, talent and treasure, and,
B. BE IT RESOLVED, That we encourage these partners to continue their support of this God-pleasing work.

Resolution 2: English as a Second Language Program

WHEREAS, Many individuals have been faithfully serving as teachers of English as a Second Language (ESL) in our foreign fields, and,
WHEREAS, The teaching of ESL has been a successful tool to reach people with Christ, and,
WHEREAS, The Board for World Outreach (BWO) has indicated that more ESL teachers would provide additional opportunities to reach people with Christ, therefore,
A. BE IT RESOLVED, That we thank our ESL teachers for their past and continued service in this program, and,
B. BE IT RESOLVED, That the congregations of the synod be encouraged to provide names of suitable and willing candidates (based on qualifications provided by the BWO) for the ESL program.

Resolution 3: Gift of Life Humanitarian Assistance Ministries of Ukraine

WHEREAS, Gift of Life has provided dental and medical care, pregnancy counseling, pro-life presentations and humanitarian assistance in towns, villages and cities across Ukraine for twenty years, and,
WHEREAS, This humanitarian work, which reflects the concern God has for human life, has resulted in the saving of many unborn children in Ukraine, and,
WHEREAS, This work above all has provided many opportunities to engage the people in Ukraine with the gospel of Christ, therefore,
A. BE IT RESOLVED, That we thank God that Gift of Life has been able to provide for the humanitarian and spiritual needs of “the least of these brothers of mine” in Ukraine over the last twenty years, and,
B. BE IT RESOLVED, That we encourage and support the continued work of Gift of Life.

Resolution 4: Thanks, encouragement and prayers for foreign missions

WHEREAS, The ELS is blessed by the faithful service of many workers in its foreign missions, and,
WHEREAS, The ELS depends upon these workers to continue this important work, and,
WHEREAS, Christ has said His church on earth will always be the church militant especially as she faithfully engages in the great commission, and,
WHEREAS, Our foreign missions face persecution, financial challenges and other difficulties, therefore,
A. BE IT RESOLVED, That we thank God for the protection and blessing which He has provided for our missions and workers, and,
B. BE IT RESOLVED, That we thank these workers for their service and encourage them to continue in it, and,
C. BE IT RESOLVED, That we encourage the members of the ELS to pray that the Lord would protect our foreign missions and prosper their work in spreading the Gospel.

REPORT OF THE BOARD FOR LUTHERAN SCHOOLS OF AMERICA

BOARD MEMBERS

The Board serves to support the schools of the ELS using the insights of pastors, professional educators and laymen from around the synod. Currently the board is served by the Rev. Alexander Ring (chair), the Rev. Michael Dale (secretary) the Rev. Ed Bryant, Mr. Allen Labitzky (secretary of schools), Mr Herb Berg, Mr Norman Hartigan and Mr Oakleigh Narvig. Mr Wayne Anderson serves as the president's representative, and Prof. Silas Born serves as an advisory member from the college.

MEETINGS

In 2011 the Board met April 4 & 5 in Mankato, Minnesota and also by Skype conference December 29, 2011.

WORK OF THE BOARD IN 2011

Planning

The board continues to work with the Planning and Coordinating Committee encouraging the use of our schools as ways to “engage others with Jesus.” A cursory examination of synod reports shows that the largest of our congregations are those operating schools, and these congregations all report that their schools are very important arms of their outreach. Especially in urban areas, schools provide a way to engage the unchurched in a way that is non-threatening and also shows a true concern for their children.

Principals Meeting

As part of the synod goal of engaging others with Jesus and our board's goal of encouraging our schools and their teachers, the board hosted a workshop the Monday afternoon of Synod Convention, June 20, 2011. The workshop focused on marketing and promoting our schools and was led by Mrs. Jennifer O'Brien who serves as Marketing Director at Zion Lutheran School in Dallas, and has done similar workshops for LC-MS schools in Texas. We hope to host more meetings for our teachers and principals in the future.

Cooperation with our Korean Mission

Parents in South Korea are often keen to have their children study in the United States, as a way not only to improve their English skills but also to better understand American culture. They believe this will contribute to later success in life. Our board has been working with our mission in South Korea to find places in our ELS schools for these students.

Recognition of Teachers

Recognizing the importance of our schools means also recognizing the importance of those who serve in them. The board will continue to recognize teachers who have served 10, 20 and 25 years and each 5 years thereafter, both at convention and in synodical publications.

Classical Education

We continue to oversee and encourage the development of LSA model schools and promote the use of Classical Education within our synod and its schools. This continues to be a touchpoint for us with those outside the synod. The Rev. Alexander Ring continues to act as administrator of this program and did a school visit to Kissimmee, Florida to do observations

there, as well as visited our congregations in The Dalles and Hood River Oregon who are interested in beginning schools as part of their ministry.

FUTURE WORK OF THE BOARD

An important aspect of our work in 2012 will beginning to work more closely with Bethany Lutheran College in the promotion and advising of our schools. While we have a Secretary of Schools, this position has often been filled unofficially by Prof Silas Born who has freely given of his time and advice to schools who have asked for it. The Board has been very grateful for his work, but with his retirement it is also important to make sure we continue to have a good working relationship with the education department at Bethany Lutheran College so that both their talents and the talent on the board can be used to promote and encourage our schools effectively. Ideas for this have already been explored informally through conversations with professors at the college and teachers in the synod.

TEACHER SALARY SCHEDULE

It is the responsibility of the board to provide a minimum salary recommendation for consideration by our schools.

Years of Service	ELS Bachelor of Science Salary proposal 2011/12	Increment Increase	ELS Bachelor of Science Salary proposal 2012/13	ELS Bachelor of Science Salary proposal 2013/14
			2%	2%
0	\$27,050	\$250	\$27,591	\$28,143
1	\$27,300		\$27,841	\$28,393
2	\$27,550		\$28,091	\$28,643
3	\$27,800		\$28,341	\$28,893
4	\$28,050		\$28,591	\$29,143
5	\$28,300		\$28,841	\$29,393
6	\$28,625	\$325	\$29,166	\$29,718
7	\$28,950		\$29,491	\$30,043
8	\$29,275		\$29,816	\$30,368
9	\$29,600		\$30,141	\$30,693
10	\$29,925		\$30,466	\$31,018
11	\$30,325		\$30,866	\$31,418
12	\$30,725	\$400	\$31,266	\$31,818
13	\$31,125		\$31,666	\$32,218
14	\$31,525		\$32,066	\$32,618
15	\$31,925		\$32,466	\$33,018

Years of Service	ELS Masters Degree Proposed Salaries for 2011/12	Increment Increase	ELS Masters Degree Proposed Salaries for 2012/13	ELS Masters Degree Proposed Salaries for 2013/14
			2%	2%
0	\$28,893	\$250	\$29,471	\$30,060
1	\$29,143		\$29,721	\$30,310
2	\$29,393		\$29,971	\$30,560
3	\$29,643		\$30,221	\$30,810
4	\$29,893		\$30,471	\$31,060
5	\$30,143		\$30,721	\$31,310
6	\$30,468	\$325	\$31,046	\$31,635
7	\$30,793		\$31,371	\$31,960
8	\$31,118		\$31,696	\$32,285
9	\$31,443		\$32,021	\$32,610
10	\$31,768		\$32,346	\$32,935
11	\$32,168		\$32,746	\$33,335
12	\$32,568	\$400	\$33,146	\$33,735
13	\$32,968		\$33,546	\$34,135
14	\$33,368		\$33,946	\$34,535
15	\$33,768		\$34,346	\$34,935

16	\$32,400	\$475	\$32,941	\$33,493
17	\$32,875		\$33,416	\$33,968
18	\$33,350		\$33,891	\$34,443
19	\$33,825		\$34,366	\$34,918
20	\$34,300		\$34,841	\$35,393
21	\$34,850	\$550	\$35,391	\$35,943
22	\$35,400		\$35,941	\$36,493
23	\$35,950		\$36,491	\$37,043
24	\$36,500		\$37,041	\$37,593
25	\$37,050		\$37,591	\$38,143
26	\$37,675	\$625	\$38,216	\$38,768
27	\$38,300		\$38,841	\$39,393
28	\$38,925		\$39,466	\$40,018
29	\$39,550		\$40,091	\$40,643
30	\$40,175		\$40,716	\$41,268

16	\$34,243	\$475	\$34,821	\$35,410
17	\$34,718		\$35,296	\$35,885
18	\$35,193		\$35,771	\$36,360
19	\$35,668		\$36,246	\$36,835
20	\$36,143		\$36,721	\$37,310
21	\$36,693	\$550	\$37,271	\$37,860
22	\$37,243		\$37,821	\$38,410
23	\$37,793		\$38,371	\$38,960
24	\$38,343		\$38,921	\$39,510
25	\$38,893		\$39,471	\$40,060
26	\$39,518	\$625	\$40,096	\$40,685
27	\$40,143		\$40,721	\$41,310
28	\$40,768		\$41,346	\$41,935
29	\$41,393		\$41,971	\$42,560
30	\$42,018		\$42,596	\$43,185

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 receive: a) housing based upon family need or a housing allowance equivalent to 135% of the HUD rental value of a three-bedroom home in their community; b) family health insurance; and c) a pension set at 6% of the teacher's salary.

The Rev. Alex Ring, Chairman

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	2011	2012
Bethany Lutheran Port Orchard, WA	<u>20,000</u>	<u>5,000</u>	<u>5,000</u>						<u>5,000</u>	<u>5,000</u>			
Christ Lutheran Port St. Lucie, FL	<u>10,000</u>	<u>10,000</u>	<u>5,000</u>								<u>20,000</u>	<u>15,000</u>	<u>15,000</u>
Del Spring Academy Cold Spring, MN							<u>7,858</u>						
Grace Lutheran Madison, WI													
Heritage Lutheran Apple Valley, MN			<u>7,900</u>		<u>7,500</u>				<u>15,000</u>	<u>20,000</u>	<u>15,000</u>		
Holton Lutheran Holton, MI			<u>11,000</u>	<u>10,000</u>									
Holy Cross Lutheran Madison, WI					<u>20,000</u>								
Holy Trinity Lutheran Okauchee, WI			<u>23,000</u>										
Hope Lutheran West Jordan, UT					<u>1,081,69</u> FLS								
Lakewood Lutheran Lakewood, WA	<u>2,000</u>												
Mt. Olive Lutheran Mankato, MN			<u>25,000</u>	<u>15,000</u>	<u>10,000</u>								
Our Savior Lutheran Lake Havasu City, AZ			<u>18,000</u>	<u>11,000</u>	<u>9,000</u>		<u>1,216</u> FLS						
Parkland Lutheran Parkland, WA													<u>15,000</u>
Peace Lutheran Kissimmee, FL						<u>7,500</u>	<u>20,000</u>	<u>22,500</u>				<u>5,000</u>	
Peace Lutheran North Mankato, MN					<u>12,000</u>	<u>12,000</u>							
Princeton Lutheran Princeton, MN	<u>525</u>	<u>525</u>											
Redeeming Grace Rogers, MN									<u>30,000</u>	<u>10,000</u>	<u>10,000</u>		
St. Timothy Lutheran Lombard, IL		<u>15,000</u>	<u>10,000</u>	<u>5,000</u>									
Trinity Lutheran West Bend, WI								<u>20,000</u>	<u>20,000</u>	<u>10,000</u>			
Western Koshkonong Cottage Grove, WI			<u>2,000</u>										
Totals	<u>39,525</u>	<u>30,525</u>	<u>106,900</u>	<u>41,000</u>	<u>56,000</u>	<u>27,000</u>	<u>29,074</u>	<u>42,500</u>	<u>70,000</u>	<u>45,000</u>	<u>45,000</u>	<u>20,000</u>	<u>30,000</u>

ELEMENTARY EDUCATION ACTION OF THE SYNOD

Resolution 1: Salary Schedule

WHEREAS, The Board for Lutheran Schools of America has recommended a salary schedule for teachers in the ELS, and,

WHEREAS, The proposal recommends a 2% salary increase for the 2012-2013 school year, and 2% salary increase for the 2013-2014 school year, therefore,

A. BE IT RESOLVED, That the salary schedule recommended by the BLSA, along with the benefit package as previously published, be adopted, and,

B. BE IT RESOLVED, That congregations with Lutheran elementary schools be encouraged to meet the salary recommendations, and,

C. BE IT RESOLVED, That the BLSA study its financial models and policies regarding the compensation packages for teachers to help congregations fairly compensate, attract, and retain the best Lutheran school teachers.

Resolution 2: Work of the Board

WHEREAS, The board cites several synodical congregations reporting that their schools are very important arms of outreach, therefore,

BE IT RESOLVED, That the BLSA develop a form or system to monitor (i.e. reporting form) how much our Lutheran schools are engaging others with Jesus with the goal of sharing those policies and techniques that are effective.

Resolution 3: Born Retirement

WHEREAS, The Director of Christian Education, Mr. Silas Born, is retiring, and,

WHEREAS, He has faithfully assisted the BLSA for the past many years in this position, therefore,

BE IT RESOLVED, That the synod give thanks for his service to the schools and teachers of our synod.

REPORT OF THE BOARD FOR PARISH EDUCATION AND YOUTH

Since the 2011 ELS Convention, the Board for Parish Education and Youth (PEY) met in October of 2011 and January of 2012. The PEY continues its work of providing Bible studies, conducting an annual youth convention, supporting area youth retreats and summer camps, reviewing Sunday School and VBS materials, etc.

The members of the Board for Parish Education and Youth include the following: Pastor Matt Brooks, Mr. Peter Bloedel, Mr. Josh Mears, Mr. Bruce Swenson, Pastor Aaron Hamilton, Pastor Tony Pittenger, Pastor Bernt Tweit, Chaplain Don Moldstad, Mr. Ronald Younge. Officers of the PEY in the past year were Chairman—Bernt Tweit, Recording Secretary—Matt Brooks and Secretary of Sunday Schools—Tony Pittenger.

The 2011 ELS Lutheran Youth Association (LYA) Convention was held on the campus of Bethany Lutheran College, July 28-31. Don Moldstad served as the director. The theme of the convention was *Here I Stand*. The Bible studies and devotions focused on the Biblical doctrines confessed by Martin Luther, especially the doctrine of justification by grace through faith. The convention included Bible studies, devotions, fellowship and trips to Valleyfair, Lake Crystal Recreation Center, and Jack McGowan's Farm for a dance. We are thankful to all who took time to help as counselors in addition to the Bible study and devotion leaders. The total number of youth and chaperones who attended was 205. The gathered offering went to the "Indian Orphan College Scholarship Fund."

The 2012 LYA Convention will be held on the campus of Xavier University, Cincinnati, Ohio, from July 26-29. Highlights of the weekend will be a visit to the Creation Museum in northern Kentucky and spending an afternoon/evening in Cincinnati and Newport, Kentucky. This year, instead of Bible studies the PEY chose to have "sectionals." At registration, attendees will have the opportunity to choose three out of twelve topics. Twelve different pastors have agreed to present topics and will be given a \$100 stipend for preparing and presenting. The registration fees went up about 15% this year to \$240 in an attempt to balance our LYA convention budget. The past four LYA conventions have lost money. Matt Brooks is serving as the convention director. We are planning that the 2013 LYA convention be in Florida and the 2014 LYA convention be somewhere in the Northwest.

Several area youth retreats were held throughout the synod in addition to summer youth camps. The PEY has committed funds to help defray some of the costs at the camps and retreats. In 2011, attendance at all regional camps seemed to be down significantly. We also provided some financial support for the 2011 Youth Honor Choir held at BLC during the synod convention and will continue to do so in 2012. It is thought that about 90% of Youth Honor Choir participants go on to enroll at BLC. In 2012, \$1600 will be allocated to the Youth Honor Choir Camp.

The PEY would like to remind the members of the synod that two recent publications of the board are for sale in the Bethany Bookstore: the Hebrews Bible Study and the VBS kit, *The Armor of God*. The synod youth magazine, *Young Branches*, is once again being regularly distributed and the Rev. Kyle Madson serves as the editor.

This year the PEY has no plans to support in an official capacity the Vacation Bible School program in Ukraine. Since the Thoughts of Faith budget is now much smaller, there is simply less manpower and resources to run this program. See last year's PEY report to the synod convention for more information on this matter.

A major topic of discussion at our two face-to-face meetings was the matter of board restructuring within the synod. It is proposed that the board will be reduced from nine members to seven. At our January 2012 meeting, the Rev. Aaron Hamilton, Chaplain Don Moldstad and Mr. Ronald Younge all announced their intentions not allow their names to stand re-election. We thank them all for their time of service to the youth of the synod. Especially we would like to thank Don Moldstad, who has been on the board for a long time, has been a part of nearly thirty LYA Conventions, and who has often been seen as the "face" of ELS youth work.

The Rev. Matthew Brooks, secretary

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

The ELS Board for Christian Service currently consists of the following personnel: the Rev. Erich Hoeft, secretary; the Rev. S. Piet Van Kampen, Clergy Assistance Program Coordinator and our board's current representative to the synod's Planning and Review Committee; Mr. Herb Berg, chairman of the board; Mr. Joel Petersen, Retired Benefit Coordinator; and Mr. Jeff Younge, Widows and Retired Workers Special Needs Coordinator. The board met three times in the past year, with regular meetings in June, September, and February.

TERM LIFE INSURANCE

The synod carries a \$50,000 term life insurance policy for all of its pastors. Currently our congregations reimburse the premium costs of that term life insurance to the synod.

WORLD NEEDS FUND

This past year the World Needs Fund received donations totaling \$23,782.76 for the year 2011. As of January 1, 2012, the fund has a balance of \$37,353.42

In 2011 the Tsunami in Japan, the Tornado in Joplin Missouri, and the flooding in Australia left behind heartache and destruction. The people of the ELS responded with a generous outpouring of prayers and donations. The synod sent \$21,863.66 in relief funds to the various World Needs projects (Australia, Chile, Haiti, Japan, Joplin, Katrina Relief, and Ukraine Medical Assistance). The board thanks all the individuals and congregations who donated toward relief in these areas for their generosity. We praise our heavenly Father for the blessings He has showered on His people!

In addition to providing relief to those suffering from those catastrophic natural disasters, the board has given an additional \$5,000 to help individuals suffering through other struggles and disasters. The board also utilized \$2,855 from the World Needs Fund in supplying Christian counseling through our Clergy Assistance Program.

If anyone knows of any person or organization that the ELS Board for Christian Service can help, they can inform the board by filling out an application for assistance. The form is available online in PDF format at: <http://www.evangelicallutheransynod.org/download/BCS_Grant_Request.doc>.

The board follows these recommended limits on assistance, as published in the 2008 *Synod Report*:

\$0 - \$2,000	Individuals
\$5,000 - \$10,000	Congregations & organizations
\$5,000 - \$10,000	World Relief

Please note that the Board for Christian Service can adjust these amounts as need and situations arise.

PENSION PLAN/RETIREMENT BENEFITS

In January of 2009 the federal government put into effect new guidelines for the stewardship of 403(b) and 403(b)(9) retirement plans, giving the employer control over the plan rather than the employee, with stricter reporting requirements. In response to these changes, WELS and ELS developed the Shepherd Plan solution with the Hahn Financial Group, Inc. and OneAmerica Securities, Inc. The plan has been quite successful up to this point and the board strongly encourages the pastors and teachers of our synod to consider enrolling in the Shepherd Plan.

The Hahn Financial Group intends to have a presence at this year's synod convention and also at General Pastoral Conference to answer questions and provide information about the Shepherd Plan.

In 2011 the synod matched congregational funding of pastors' and teachers' pensions up to \$350 for full time workers and \$175 for part time workers. That figure will decrease to \$300 and \$150 for 2012.

WIDOWS' SUBSIDIES

In 2011, the board helped eight widows with a subsidy of \$300 per month totaling \$28,800 for the year. The board currently helps seven widows with a subsidy of \$310 per month starting in January 2012. At this point the board has not planned any changes to this amount for 2013.

CLERGY ASSISTANCE PROGRAM (CAP)

The synod renewed its contract with Wisconsin Lutheran Child and Family Services, a church-related organization of the WELS, to offer internet-based or phone-based counseling services to the pastors and teachers of our clergy roster. For seventy dollars per session, the synod agreed to prepay for ten counseling sessions (\$700) to be used by the called workers on our clergy roster and the pastors' immediate families. The sessions must be purchased in clusters of ten, but the prepaid sessions never expire from year to year.

This service is not meant to replace the circuit visitor in his capacity as counselor, but rather to supplement the circuit visitor. In fact, for most matters, the board still encourages the pastors of the ELS to make use of their circuit visitor in this area. At the same time, the board realizes that there may be some non-ministry, family-related issues that are better handled by a counselor than by a circuit visitor. Also, a circuit visitor may, after meeting with an individual, feel the need to refer him or her to a professional counselor. Now the circuit visitor can refer

people in the certain knowledge that he is referring to counselors who are of the same Christian fellowship and who share a Christian, confessional Lutheran worldview.

The board would also like to encourage individual ELS congregations to examine the practical costs and benefits of the Member Assistance Program from WLCFS for their own use. For a relatively small cost, a church can offer professional, Christian counseling to all of its members.

For more information, please search online at the WLCFS web site <<http://www.wlcfs.org>> or call WLCFS at 1-800-438-1772.

PROPOSED EXPENDITURES FOR 2012

Widow support	\$29,760
Board Expenses	\$6,175
Pastor Retirement support (Schwan Foundation grant)	<u>\$35,000</u>
Total	\$70,935

The Rev. Erich Hoeft

REPORT OF THE COMMITTEE ON WORSHIP

No report received.

PARISH SERVICES

ACTION OF THE SYNOD

Resolution 1: Report for the General Pastoral Conference

WHEREAS, In 2010, the synod in convention asked the 2010 General Pastoral Conference (GPC), "To discuss a procedure by which the scope and implications of Bylaws Chapter I can be clarified, and report to the 2011 Convention," (*Synod Report*, 2010, p. 154), and,

WHEREAS, The synod's president appointed six men to serve during 2011 on the Committee on ELS Worship (CEW), and,

WHEREAS, At its 2011 meeting, the GPC heard the report of the CEW and unanimously resolved that the report be the answer to the 2010 Convention resolution, and,

WHEREAS, We recognize the Christian freedom that is acknowledged in this report, therefore,
BE IT RESOLVED, That we accept the report of the CEW as the answer to the 2010 convention resolution and thank the committee for its work.

Resolution 2: Report of the Board for Parish Education and Youth

WHEREAS, The Board for Parish Education and Youth (PEY) has recently developed two youth publications that are for sale in the Bethany bookstore and regularly produces the synod's youth magazine, *Young Branches*, and,

WHEREAS, It is planned that the PEY will be undergoing a restructuring this year, therefore,

A. BE IT RESOLVED, That we encourage congregations to make use of the resources produced by the PEY, and,

B. BE IT RESOLVED, That we thank the PEY for its work.

Resolution 3: Report of the Board for Christian Service

WHEREAS, The Board of Christian Service continues to work with Term Life Insurance, the World Needs Fund, Pension Plan/Retirement Benefits, Widows' Subsidies, and the Clergy Assistance Program (CAP), and,

WHEREAS, Great assistance has been provided to pastors, their families, and teachers through CAP and Wisconsin Lutheran Child and Family Services (WLCFS), a counseling organization in our fellowship, and,
 WHEREAS, Congregations may offer assistance to their own members through the WLCFS Member Assistance Program, therefore,
 A. BE IT RESOLVED, That we commend the board for its work and encourage it to continue to provide these services, and,
 B. BE IT RESOLVED, That we encourage individual ELS congregations to examine the practical costs and benefits of the Members Assistance Program from WLCFS for use by their members.

Resolution 4: Report of the Committee on Worship

WHEREAS, The General Synodical Rules and Regulations Article III:C states that the secretary of each standing synodical board or committee “shall prepare the report of the board or committee for the convention,” and,
 WHEREAS, The Committee on Worship has not provided a report to the synod for the past two years, therefore,
 BE IT RESOLVED, That the secretary of the Committee on Worship complies with the Synodical Rules and Regulations.

See further action under “Memorials.”

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, after being invoiced, 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 2011 convention.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/1/2011		\$ 5,957.35
Receipts:		
Church Assessments Received	\$ 20,496.00	
Interest Income	<u>\$ 4.79</u>	
Total Receipts		<u>\$ 20,500.79</u>
Total		\$ 26,458.14
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 20,430.64	
Printing, Postage, checks, etc.	<u>\$ 64.64</u>	
Total Disbursements		<u>\$ 20,495.28</u>
Balance on Hand 2/29/2012		<u><u>\$ 5,962.86</u></u>

1. Delegates that were registered at the convention and turned in round trip mileage, and/or travel expenses received reimbursement.
2. Delegates were encouraged to ride together, whenever possible. This stewardship of money enabled the Equalization Fund to cover more of the expenses.
3. Mileage payments were made at the rate of \$.25 per mile (round trip – home to convention site) to any layman delegate who drove his own car and \$.40 per mile if accompanied by a second delegate or a pastor. Bus fares and shuttle services were also accepted. Only mileage to or from an airport was reimbursed. Car rental costs were not reimbursed. Mileage from the point of departure was reimbursed at the lesser of the mileage rate or the cost of an airline ticket, up to a maximum of \$600.00 per delegate, as determined by the Equalization Committee.
4. The Chairman was to receive \$.25 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.

Mr. Ralph Miller, Acting Chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The size of the Planning and Coordinating Committee was reduced as a result of the 2011 strategic plan restructuring of the synod. The board currently consists of the three officers of the synod, the chairmen (or their designated representatives) of the Board of Regents, the Board for Home Missions and Evangelism, the Board for World Outreach, the Board for Lutheran Schools of America, the Board for Parish Education and Youth, the Board for Christian Service, 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 committee convened for a two-day session on January 17–18, 2012.

STAFF

Following the 2011 convention, both the combined Board for Home Missions and Evangelism and also the Committee for Communication were instructed to “take under advisement the matter of a Communication Director and an Evangelism and Missions Counselor.” Both boards made their recommendation to the January meeting of the Planning and Coordinating Committee.

Evangelism/Missions Counselor:

The guidelines for the Board for Home Missions were amended at the 2010 convention to allow for the position of a missions counselor (*Synod Report* 2010, pages 150-51; cf. Guidelines for the Board for Home Missions, Article III). The Board for Home Missions/Evangelism has included funding for this position within their current budget. The board now seeks the authorization to extend a call for the position of Evangelism-Home Missions Counselor, and the Planning and Coordinating Committee recommends that the convention concur with this request.

Communication Director:

The 2011 convention placed synod communication “under the direct responsibility of the office of the synod president” and established an advisory Committee for Communication. Such an advisory committee was appointed in November 2011 and brought its recommendation concerning a communication director to the Planning and Coordinating Committee

in January. The Planning and Coordinating Committee concurs with the committee in recommending that a position of communication director be established under the direct supervision of the president and called by the Board of Trustees. Besides the technological expertise, this position is envisioned to assist the synod's president with theological responses within our synod and for the world in general and also to assist with communication within the synod and between boards. Having a general thrust toward evangelism, this position also may help identify harvest-fields and to bring a general law-gospel message to as broad of a field as possible. It should be noted that if we do not establish this position, the action of the 2011 convention will yet require that assistance, in some form, be provided for the synod president in the area of communication.

Funding for this position can be provided through: adjustments to the "Budget Supplement" from the Marvin M. Schwan Foundation Program Funds, an anticipated increased rate of payout from "Trustees' and Donated" funds, reducing the number of printed issues of the *Lutheran Sentinel*, changing the meeting schedule of the circuit visitors to biennially, and reclaiming the stipend from the previous webmaster, as well as other cost-saving measures.

BUDGET

The proposed 2013 budget reflects the addition of both the position of an Evangelism/ Missions Counselor and a Communication Director. The Planning and Coordinating Committee reallocated funds in order to provide for these new positions. Even though the synod did not achieve its 2011 congregational contribution budget of \$725,000, the board is optimistic that following the establishment of these positions synodical receipts will increase. With this in mind, the board recommends a 2013 congregational contribution budget of \$750,000 as follows:

Description	2013 Budget Request	Congregational Contribution	Budget Supplement	Total Available
Bethany Lutheran College	202,033	136,255	54,976	191,231
Bethany Lutheran Seminary	42,794	28,861	11,645	40,506
<i>Home Outreach</i>	250,506	177,085	61,364	238,449
World Outreach	174,483	117,675	47,480	165,155
<i>Youth Outreach</i>	20,203	13,625	5,498	19,123
Lutheran Elementary Schools	27,550	18,580	7,497	26,077
Christian Service	35,000	23,605	11,395	35,000
Communications & Technology	41,325	27,870	11,245	39,115
Synod Fund	306,106	206,444	83,296	289,740
Strategic Plan–Comm. Director	<u>N/A</u>	<u>N/A</u>	<u>55,604</u>	<u>55,604</u>
Totals	1,100,000	750,000	350,000	1,100,000

(Note: Categories in italics assume acceptance of proposed name changes proposed by the Synod Review Committee.)

CONVENTION SCHEDULE

In 2011, the convention declined the recommendation for biennial conventions. Rather, the convention asked the Planning and Coordinating Committee to "explore options for changing the days, dates, and length of the annual synod convention and report to the 2012 convention with a proposal for consideration" (*Synod Report* 2011, page 129, Resolution 5). Following this directive, the Planning and Coordinating Committee asks the convention to suspend the

Convention Guidelines for two years to allow for the development of a shortened convention program and the writing of new guidelines (Convention Guidelines, Article II: Scheduling of Convention Business). If desired, the 2013 convention could convene on Monday afternoon, June 17, 2013.

The Rev. John A. Moldstad, president
The Rev. Craig A. Ferkenstad, secretary

PLANNING

ACTION OF THE SYNOD

Resolution 1: Evangelism Missions Counselor

WHEREAS, The 2011 Synod Convention adopted as its vision statement, “In the next five years we will learn to engage others more faithfully with Jesus,” and,

WHEREAS, The 2011 Synod Convention encouraged the synod to view each congregation as a “mission” congregation, and,

WHEREAS, The 2010 Synod Convention instructed the Planning & Coordinating Committee to consider the establishment of the position of an Evangelism and Missions Counselor, and,

WHEREAS, The combined Board for Evangelism and Home Missions and the Planning & Coordinating Committee recommend that the position of Evangelism Missions Counselor be established under the supervision of the Board for Home Outreach, and,

WHEREAS, An Evangelism Missions Counselor would encourage and equip congregations for reaching out to the lost and straying by engaging them with Jesus Christ, as well as give on-site assistance to the missions and established congregations of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the Board for Home Outreach be authorized to extend a call for the position of Evangelism Missions Counselor.

Resolution 2: Communication Director

WHEREAS, The 2011 Synod Convention placed synod communication under the direct responsibility of the synod president, and,

WHEREAS, The Planning & Coordinating Committee recommends that the position of Communication Director be established under the direct supervision of the president, and,

WHEREAS, Our synod strives to present the message of law and gospel in our ever-changing cultural milieu, and,

WHEREAS, The synod as a whole and her member congregations would benefit from assistance in understanding and implementing the latest communication technologies, and,

WHEREAS, A Communication Director would assist the president in imparting to the synod as a whole our vision and goals for reaching others with the gospel of Christ, therefore,

BE IT RESOLVED, That the Board of Trustees be authorized to extend a call for the position of Communication Director.

Resolution 3: Guideline Amendments for the Planning & Coordinating Committee

WHEREAS, The approval of the restructuring of various synod boards and committees by the 2011 convention requires adjustments to the membership of the Planning & Coordinating Committee, therefore

BE IT RESOLVED, That the amended guidelines be adopted.

Resolution 4: Establishment of the Committee for Communication

WHEREAS, In order to accomplish the strategic plan goals, the 2011 Synod Convention transferred to the office of the president the responsibilities previously held by the Board for Publications, the Committee for Integrating Technology, and some aspects of the Board for Parish Education and Youth, and,

WHEREAS, The 2011 Synod Convention established a Committee for Communication to assist the president in these duties, therefore,

- A. BE IT RESOLVED, That the Guidelines for the Board for Publications, the Guidelines for the Committee for Integrating Technology and the Guidelines for the Board for Parish Education and Youth be deleted, and,
- B. BE IT RESOLVED, that the recommended Guidelines for the Committee for Communication and other related revisions be adopted.

Resolution 5: Establish a revised Board for Youth

WHEREAS, In order to accomplish the strategic plan goals, the 2011 Synod Convention transferred some parish education responsibilities from the Board for Parish Education and Youth to other boards and committees, requiring new guidelines for the Board for Youth Outreach, therefore,

BE IT RESOLVED, That the guidelines for the Board for Youth Outreach be adopted.

Resolution 6: Merger of the Board for Stewardship and the Office of the Giving Counselor

WHEREAS, In order to accomplish the strategic plan goals, the 2011 Synod Convention eliminated the Board for Stewardship and transferred the duties of that board to the Giving Counselor position, therefore,

- A. BE IT RESOLVED, That the Guidelines for the Board for Stewardship be deleted, and,
- B. BE IT RESOLVED, That the guideline changes in reference to the Giving Counselor be adopted.

Resolution 7: Merger of the Boards for Evangelism and Home Missions

WHEREAS, In order to accomplish the strategic plan goals, the 2011 Synod Convention merged the Board for Evangelism and the Board for Home Missions, therefore,

- A. BE IT RESOLVED, That the Guidelines for the Board for Evangelism and the Guidelines for the Board for Home Missions be deleted, and,
- B. BE IT RESOLVED, That the guidelines for the Board for Home Outreach and other related amendments be adopted.

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 consists of four members each elected to two-year terms. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2010. Mr. Robert Brown and Mr. David Ewert were elected in 2011.

The committee considers and makes recommendations regarding the investment of its assets and the use of the income from those investments. The rate of return for all investments for the calendar year 2011 was (-5.08%). For the year 2012, the distribution percentage from the

endowments will be 2% of three year rolling average of 2008-09-10 An accounting is found in the “Financial Statements and Supplementary Information.”

Mr. Leroy Meyer, chairman

REPORT OF THE BOARD OF TRUSTEES

MEMBERSHIP

The Board of Trustees of the Evangelical Lutheran Synod consists of nine trustees: the Rev. Karl Anderson, Mr. Wayne Anderson, Mr. Robert Brown, Mr. David Ewert, the Rev. Craig Ferkenstad, Mr. Donald Heiliger, Mr. Leroy Meyer, the Rev. Jonathan Madson, and the Rev. John A. Moldstad. The Rev. Glenn Obenberger serves as an advisory member to the board. The Rev. Keith Boheim represents the Marvin M. Schwan Charitable Foundation as an advisory consultant.

Mr. Wayne Anderson and the Rev. Karl Anderson have chosen not to allow their names to stand for re-nomination at this convention. We extend our thanks for their years of service to the synod on this board.

MEETINGS

The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 16, November 16, 2011 and January 10, 2012. The board also met via telephone conference call on July 20, 2011.

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 serving on the Board of Regents–Board of Trustees Subcommittee are: Mr. David Ewert, the Rev. Jonathan Madson, and Mr. Leroy Meyer. Members serving on the Board of Trustees–Home Missions Subcommittee are: the Rev. Karl Anderson, Mr. David Ewert, and Mr. Donald Heiliger.

STAFF

The Giving Counselor, the Rev. Daniel Basel, and the Business Administrator, Mr. Keith Wiederhoeft, serve under the direction of the board and report regularly. Regular reports also are received from the World Outreach Administrator and the chairman of the Board for Home Missions. Mr. Keith Wiederhoeft is appointed, by the board, as the treasurer of the synod and reports regularly.

BETHANY LUTHERAN COLLEGE, INC.

The Board of Trustees and the officers of the synod also are 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.

Various questions have arisen concerning the legal status and operation of the Lutheran Synod Book Company. No record of incorporation can be found. The Board of Trustees and the Board of Regents have discussed the matter and recommends to this convention that the synod dissolve the Lutheran Synod Book Company and turn any assets over to Bethany Lutheran College. For future identification, the title “Bethany Lutheran College Bookstore” shall suffice. If this is agreeable to the synod, the Synod Review Committee also should be instructed to prepare suitable guidelines.

LUTHERAN SCHOOLS OF AMERICA (LSA)

The Board of Trustees of the Evangelical Lutheran Synod also serves as the Board of Trustees for the LSA. As such, a written report normally is expected at each meeting of the Board of Trustees. The president of the synod, or his representative from the Board of Trustees, serves as a voting member of the Board for the Lutheran Schools of America (BLSA).

COMMUNICATION DIRECTOR

The Board of Trustees is mindful of recommendation from the Planning & Coordinating Committee (P&C) to this year's convention. If the convention approves the new position of Communication Director, the board is able to proceed expeditiously on the issuance of a call for this position. A job description, originally produced by the P&C, and also edited by the board, will serve appropriately until or whenever further guidelines, if desired, are adopted for the *Synod Handbook*.

MISSIONS ADVANCEMENT PROJECT (MAP)

The Missions Advancement Project (MAP) reports regularly to the board. The organization has its own Board of Directors which is appointed by the synod's Board of Trustees at the May meeting. The following serve as members of the MAP Board of Directors: Mr. David Ewert (treasurer), Mr. Marlin Goebel, the Rev. Michael Smith (chairman), and the Rev. Richard Wiechmann; during this past year, Mr. Dan Browning resigned from the board.

Approval has been received from the Marvin M. Schwan Charitable Foundation for the following MAP funding for 2012:

Thoughts of Faith	\$ 615,000
Matching Challenge	100,000
Helping Hands	75,000
Lutheran Mission of Salvation—India	200,000
Peru	7,000
Chile (ESL teacher)	10,000
India (capital projects)	<u>13,000</u>
Total	\$ 1,007,000

PROPERTIES

The board receives quarterly reports from congregations where it has any financial responsibility through loans which have been issued. An itemized listing is found in "Notes to Financial Statements: Loans receivable." Correspondence with these congregations is through the office of the Business Administrator.

During this past year, the synod co-signed a LACE loan in the amount of \$650,000 for Peace Lutheran Church, Kissimmee, Florida, at which time the congregation repaid its loan to the synod. The synod has been released as a co-signer for the loan at Christ Lutheran Church, Windsor, California. A purchase offer also was made for a building for use of the mission congregation in Farmington, Minnesota.

ARCHIVES AND MUSEUM

The Committee on Archives and History, which is responsible both for the archival and museum collections, is elected by the Board of Trustees, and also appoints an archivist. The Rev. Paul Madson currently serves as the archivist pro tem. The ELS Historical Society manages and operates the Ottesen Museum. Becky DeGarmeaux serves as Director of Programming for the Ottesen Museum and is responsible to the Committee on Archives and History.

The board also realizes the need for a separate archives for Bethany Lutheran College to be maintained and controlled by the college. A number of archival items will be transferred to the college with the understanding that the archival material related to the college remains the property of the synod.

STEWARDSHIP

The following report is provided by the Rev. Daniel Basel, ELS Giving Counselor:

This past year has seen a big change in how we plan to carry out the work of the former

Among the special efforts to promote stewardship have been the production of a video with the theme, *For Such a Time as This*. This video was a major part of the Board for Stewardship's planning from 2010-2011 and became a reality through a grant from Thrivent Financial for Lutherans in mid-2011. One of its features is a segment of how planned giving is appreciated by one of our synod's members. It also contains a major emphasis on local volunteers and their gifts of time and talents as well as treasures to support ongoing ministry in our local congregations and schools. Besides the use of this by our pastors, the giving counselor has shared this video along with a Bible study on stewardship in seventeen of our churches from October 2011 through March 2012. Since this video is available online on YouTube we would encourage all our pastors to share it with their congregations or they can schedule to have the synod's Giving Counselor share it as a part of a special stewardship Sunday coupled with a stewardship/planned-giving presentation.

Our members of the Board for Stewardship from 2010-2011 also continued to provide Biblical articles on stewardship this past year. These were published in the *Lutheran Sentinel* from August 2011 through to the first exclusively-online version published this past April. Plans are being made to continue comprehensive stewardship promotion through synodical publications that include the *Lutheran Sentinel*, president's newsletters, and other online resources for our parish pastors.

Bulletin inserts and Bible studies on biblical stewardship are also available through the Giving Counselor (e.g. copies of *Managing my Masters Money*, *The A B C s of Christian Stewardship*, *Living for Jesus* are still available). The Giving Counselor's materials on planned gifts also continue to promote biblical stewardship throughout the synod. Among these is a planning booklet entitled, *Estate Planning for the Christian Steward*. Over 1,000 copies have been distributed to our churches and members of our synod this past year. We would encourage ongoing distribution and use in our parishes as well.

As the responsibility of promoting stewardship continues, I look forward to working both with the communications committee and our clergy in promoting stewardship in comprehensive ways locally as well as synodically. Your continued feedback is very much appreciated as we retool our stewardship efforts in the synod in support of Gospel ministry and our commitment to *engage others more faithfully with Jesus*.

WILLS AND ESTATES

The synod gratefully acknowledges the receipt of proceeds from the following estates:

Rodney Kelly Estate	\$ 2,160 (synod)
Kenneth Peters Estate:	\$ 9,554 (synod)
Alvin and Florence Johnson Estate (partial disbursement)	\$ 375 (synod)

Estates received by the college or the seminary are acknowledged within their respective reports.

THRIVENT FINANCIAL FOR LUTHERANS

We extend the thanks of the synod to Thrivent Financial for Lutherans for a block grant for the year 2011 in the amount of \$50,000. The grant has been used for the following projects:

Texas outreach	\$ 32,500
Stewardship video	12,500
Communication Improvement	<u>5,000</u>
	\$ 50,000

2011 PROJECT FUNDS

In addition to the synodical budget, Special Project Grants were awarded from the Marvin M. Schwan Charitable Foundation. As reported last year, an anticipated 10% of the total of the grants awarded from the Foundation will be designate for special projects. Application for such grants are made to the synod's Board of Trustees for review and recommendation and are awarded upon approval of the Foundation. Application forms are available on the synod's website.

For 2011, the following projects received approval and funding.

Home Missions, Austin Texas	\$ 20,000
Communications	45,000
School Visitor Program	<u>10,000</u>
	\$ 75,000

SYNOD BUDGET

In 2011, the synod received \$698,042.95 toward its 2011 budget of \$725,000.

The synod also continues to be grateful to the Marvin M. Schwan Charitable Foundation for its level of support. This funding is important to the continued work of the synod. For 2012, the Foundation is providing a grant of \$675,000. This will be distributed on a percentage basis of the request made at the 2011 convention:

Foreign Missions	\$ 135,000
Home Missions	202,500
Retirement Contribution	37,125
CDS Match (3%)	20,250
Budget Supplement	236,250
Board of Trustees	<u>43,875</u>
Total	\$ 675,000

2013 PROGRAM FUNDS RECOMMENDATION

The Board of Trustees recommends the following allocation of Program Funds be requested of the Marvin M. Schwan Charitable Foundation for 2013; this recommendation comes with the understanding that if less than \$1 million is granted, the allocation of the Program Funds will follow the percentage reflected below.

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

A detail for the use of the above "Budget Supplement" can be found in the report of the Planning & Coordinating Committee.

The Rev. John Moldstad, chairman
The Rev. Craig Ferkenstad, secretary

Resolution 1: Report of the Laymen's Delegates Equalization Fund Committee

WHEREAS, The Laymen's Delegates Equalization Fund has provided its report on the cash receipts and disbursements for the 2011 convention period, and,

WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore,

BE IT RESOLVED, That the report of the Laymen's Delegates Equalization Fund Committee be accepted.

Resolution 2: Report of the Planning and Coordinating Committee – Budget 2013

WHEREAS, The committee has provided its report on the proposed budget for 2013, and,

WHEREAS, The convention committee on finance has reviewed it, therefore,

BE IT RESOLVED, That the synod adopt the proposed budget for the year 2013.

Resolution 3: Report of the Board of Trustees

WHEREAS, The Board of Trustees has provided its report on its activities, and,

WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore,

BE IT RESOLVED, That the report of the Board of Trustees be accepted.

Resolution 4: Report of the Evangelical Lutheran Synod Foundation

WHEREAS, The Evangelical Lutheran Synod Foundation has provided its report on its activities, and,

WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore,

BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

Resolution 5: Synod Treasurer's Reports

WHEREAS, The treasurer has provided the "Evangelical Lutheran Synod Consolidated Financial Statements and Supplementary Information" as of December 31, 2011 and 2010; and the "Treasurer's Financial Statements and Supplemental Information" as of December 31, 2011, and,

WHEREAS, The convention committee on finance has reviewed them and found them to be in proper order, therefore,

BE IT RESOLVED, That the treasurer's reports as of December 31, 2011 be accepted.

Resolution 6: Stewardship

WHEREAS, The Apostle Paul encouraged generous giving from Christian congregations to provide offerings for the Jerusalem Church, and,

WHEREAS, The Great Commission mandates that all congregations think and work with the Gospel both inside and outside their communities, and,

WHEREAS, The Evangelical Lutheran Synod exists to aid congregations in carrying the gospel to the nations through missions at home and abroad, to train pastors and teachers to serve in our congregations, and to promote Christian education, and

WHEREAS, A sign of congregations thinking and working outside their communities is the presence of synodical contributions, therefore,

A. BE IT RESOLVED, That the synod strongly encourage congregations to establish a line-item or a percentage for synod giving in their budgets, and,

B. BE IT RESOLVED, That the circuit visitors seek from the congregations the method by which they determine their contributions to the synod and that the circuit visitors report their findings to the office of the president by the end of 2012.

REPORT OF THE CENTENNIAL COMMITTEE

The Centennial Committee was appointed in 2009 by President Moldstad and consists of Prof. Mark Harstad (chairman), the Rev. Craig Ferkenstad, Prof. Don Moldstad and President John Moldstad.

The committee has met three times since the last convention to work toward these goals under the theme *Proclaim the Wonders God Has Done: The Evangelical Lutheran Synod, Our Heritage of Grace*. These words, written by Martin Luther, are intended to reflect both the 500th anniversary of the Reformation (2017) and the 100th anniversary of the synod (2018). These two events will mark the beginning and the end of the year-long observance.

Proposed component parts for the anniversary were presented to last year's convention (*Synod Report* 2011, pages 127-128).

Year	Tasks to be Completed
2011	<ul style="list-style-type: none"> Centennial observance committee submits its first report to the synod. This report should describe in broad terms the component parts of the centennial observance and ask for synod approval. Work on production of a DVD historical documentary begins. First major step: preparation of a script which will guide the project.
2012	<ul style="list-style-type: none"> Work on pictorial history begins. Preliminary DVD development.
2014	<ul style="list-style-type: none"> Centennial thank offering committee begins its work. The thank offering committee is to be separate from the Centennial Committee. The offering should be a two year venture, completed at the 2018 convention.
2015	
2016	<ul style="list-style-type: none"> The design and planning of bulletin covers for centennial observance services
2017	<ul style="list-style-type: none"> The synod convention will focus on the 500th anniversary of the beginning of the Lutheran Reformation. It was suggested that three essays be planned focusing on <i>Sola Scriptura</i>, <i>Sola Gratia</i>, and <i>Sola Fidei</i> Fall: A Bible study focusing on issues relating to the synod's history be made available to the synod. This should consist of material for about six sessions. Hymn Festival focusing on hymns of the Reformation era to take place during the synod convention

2018	<ul style="list-style-type: none"> • Special calendar featuring the synod's history • Special Centennial issue of the <i>Lutheran Sentinel</i> appears in May. This issue could combine three regular issues (April, May, June?). • Choral Union Festival at the synod convention • Showing of DVD of the synod's history at the synod convention. Copies are to be made available for all congregations. • Publication of a pictorial history with biographical sketches. • Centennial festival banquet during the synod convention • September: Observance of the centennial at the congregational level. Special orders of service and bulletin covers are to be provided.
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The Rev. Craig A. Ferkenstad

REPORT OF THE SYNOD REVIEW COMMITTEE

In accordance with its guidelines (*Handbook of the Evangelical Lutheran Synod*³), the Synod Review Committee considers matters that are assigned to it by the Evangelical Lutheran Synod in convention, the synod's Board of Trustees, or the synod's president.

The members of the committee are Prof. Erling T. Teigen, chairman, Mr. Robert Brown, the Rev. Ernest B. Geistfeld, the Rev. Paul G. Madson, and Mr. Norman Werner. President John Moldstad and the Rev. S. Piet Van Kampen serve as advisory members. Since the last convention the committee has met eight times to review and report on the assigned work.

The committee extends its appreciation to Rev. Ernest Geistfeld for nine years of service. As he declined nomination for another term, it should be noted that his service will be missed.

Although these recommended guidelines discuss staffing positions, **the adoption of guidelines does not authorize the establishment of any position.** The authorization of staff positions is accomplished by other actions.

Proposed new guidelines, additions and amendments are underlined and recommended deletions are shown as ~~strikethroughs~~.

A. PLANNING MATTERS RECOMMENDED:

1. Planning and Coordinating Committee Membership
2. Establishment of the Committee for Communication
3. Establish a Revised Board for Youth
4. Merger of the Board for Stewardship and the Office of the Giving Counselor
5. Merger of the Boards for Evangelism and Home Missions

B. OTHER MATTERS RECOMMENDED:

6. *The Lutheran Synod Quarterly*
7. Election Procedure When an Election Does Not Produce a Majority
8. Delete Circuit Visitor Provision
9. Authority to Establish Subcommittees
10. Authority for Guideline Amendments

3 The Handbook is available on the synod website <www.evangelicallutheransynod.org>.

C. OTHER REPORTS:

11. Title Changes
12. Lutheran Synod Book Company

A. PROPOSED GUIDELINE AMENDMENTS RESULTING FROM THE ADOPTION OF THE STRATEGIC PLAN GOALS AND RESTRUCTURING AS APPROVED BY THE 2011 CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

See Report of the 94th Convention of the Evangelical Lutheran Synod (2011), pp. 110-115, 117-118

The establishment of the Committee for Communication, the merger of the Boards for Evangelism and for Home Missions, and moving the work of the Board for Stewardship to the responsibility of the Giving Counselor require amendments to multiple guidelines of the synod.

1. Planning and Coordinating Committee Membership

Approval of the restructuring of various synod boards and committees by the 2011 convention requires an adjustment to the membership of the Planning and Coordinating Committee.

Recommendation 1: It is recommended that the following amended guideline be adopted:

GUIDELINES FOR THE PLANNING AND COORDINATING COMMITTEE

ARTICLE I: MEMBERSHIP AND ORGANIZATION

- A. The Planning and Coordinating Committee shall consist of the officers of the synod, the ~~chairman~~ chairmen (or ~~the~~ their designated representatives) of the Board for Christian Service, ~~the Doctrine Committee~~, the Board for Home Outreach ~~Missions~~, the Board for World Outreach ~~Foreign Missions~~, the Board for Lutheran Schools of America, the Board for ~~Parish Education and Youth Outreach~~, ~~the Board for Publications~~, the Board of Regents, ~~the Board for Stewardship~~, ~~the Board for Evangelism~~, and three (3) laymen elected by the synod at its convention. ~~These laymen shall be elected according to the synod's regular election procedures.~~

2. Establishment of the Committee for Communication

Report of the 94th Convention of the Evangelical Lutheran Synod, Resolution 3, p.117

The 2011 Synod Convention approved the following goals:

“Goal 2 – Improve synodical communications.

Coordinate the implementation of the synodical vision among all entities.

Streamline all communication within the synod under direct administrative management, with accountability to the synod Board of Trustees and Planning & Coordinating Committee.

“Goal 3 – Improve external communications.

Create a greater exposure for our synod nationally and internationally through the latest, cutting edge technology.

Carry out communications with a ‘stylebook branding.’” (*Synod Report 2011, p. 112*)

At the direction of the 2011 ELS convention, the Planning and Coordinating Committee has recommended that the position of a full-time communication director be proposed to the 2012 convention. A Committee for Communication will assist the president in this work. Therefore, the responsibilities previously held by the Board for Publications, the Committee for Integrating Technology, and some aspects of Parish Education were transferred to the

office of the president. These responsibilities include print, advertising, web update and other technologies. The initial members appointed to the committee will hold office for one year. Thereafter, half of the members will be appointed by the president and half will be elected by the convention for one year terms.

Recommendation 2-A: It is recommended that the Guidelines for the Board for Publications, the Guidelines for the Committee for Integrating Technology and the Guidelines for the Board for Parish Education and Youth be deleted.

Recommendation 2-B: It is recommended that the following Guidelines for the Committee for Communication and other related revisions be adopted.

GUIDELINES FOR THE COMMITTEE FOR COMMUNICATION

ARTICLE: I

The advisory responsibility of the Committee for Communication will include all aspects of communications for the Evangelical Lutheran Synod.

ARTICLE II: MEMBERSHIP AND ORGANIZATION

- A. The Committee for Communication will consist of four members, two to be appointed by the president of the synod for one-year terms, and two to be elected by the synod for one-year terms.
- B. The committee shall annually elect a chairman and secretary at its meeting following the synod convention. The duties of the secretary are defined in General Synodical Guidelines, Article III. C.
- C. The committee will meet as necessary.

ARTICLE III: DUTIES

- A. The committee shall:
 - 1. Advise and assist the president of the synod on all aspects of communication.
 - 2. Advise the Planning and Coordinating Committee regarding certain communication needs (e.g. director of communication, web expenditures, etc.).
 - 3. Assist the president in compiling a report for the convention. The report will be included in the President's Report.
 - 4. Under the president's direction, interact with the boards and committees of the synod and assist in communicating content related to the synod's strategic plan.
 - 5. Monitor available and emerging media technologies to determine their appropriateness and usefulness at the synodical and congregational level.
 - 6. Proactively provide advice on technology usage and opportunities to the boards and committees of the synod.
- B. The Bethany Lutheran College Book Store will be a marketing agent for synod-produced materials.
- C. The president shall nominate as Editor-in-Chief of the *Lutheran Sentinel* an ordained member of the clergy of the Evangelical Lutheran Synod. The nomination shall be approved by the Board of Trustees. The editor shall serve under the direction of the president. He shall be paid a stipend approved by the board. The removal of an editor shall be for cause and by a three-fourths majority of the voting members of the board.

GUIDELINES FOR THE SYNOD'S RELATIONSHIP TO ITS EXECUTIVE OFFICERS

ARTICLE I: THE OFFICE OF THE PRESIDENT

B. Job Description

4. He shall be directly responsible for all communication for the Evangelical Lutheran Synod. (Some examples of this would be *Lutheran Sentinel*, *Synod Report*, website, president's newsletter, ELS Video Link, bulletin inserts, additional Christian publications, etc.)
5. In his report to the convention each year, the president shall include an update on general communication for the synod and any necessary changes to recommend. The report will be included in the President's Report.

GUIDELINES FOR RULES AND REGULATIONS OF THE BOARD OF TRUSTEES

ARTICLE III: DUTIES OF THE BOARD

(Delete I. Committee for Integrating Technology)

GUIDELINES FOR THE BOARD FOR WORLD OUTREACH

ARTICLE VI: THE OFFICE OF WORLD OUTREACH ADMINISTRATOR

- B. The World Outreach Administrator will serve as staff to the Board of World Outreach, under the direction of the chairman. This position may be held by either a clergyman or a layman. In addition to the general duties outlined below, he will also be responsible for carrying out any duties as may be contained in the board's internal guidelines. His duties shall include but not be limited to:
 4. Promoting within the synod support for foreign missions by coordinating the development of promotional materials such as articles for the *Lutheran Sentinel*, *Mission News*, *Thoughts of Faith Newsletter*, bulletin inserts, brochures, videos, etc., in consultation with the Committee for Communication.

3. Establish a Revised Board for Youth

Report of the 94th Convention of the Evangelical Lutheran Synod, Resolution 3, p.117

The transfer of some parish education responsibilities from the Board for Parish Education and Youth to other boards and committees required new guidelines for the Board for Youth Outreach.

Recommendation 3: It is recommended that the following guidelines for the Board for Youth Outreach be adopted:

GUIDELINES FOR THE BOARD FOR PARISH EDUCATION AND YOUTH OUTREACH

ARTICLE I: ORGANIZATION OF THE BOARD

- A. The board shall consist of four clergy positions and three lay positions, elected by the synod for terms of three years.
- B. Annually the board shall elect a chairman, a secretary and such other officers as it may desire. The chairman shall preside at the meetings and be responsible for the preparation of the agenda. The duties of the recording secretary are defined in General Synodical Guidelines, Article III. C.

- C. The full board shall have at least one physical (face-to-face) meeting each year. Additional meetings, including those by conference call or other technological means, are allowable, according to rules established by the board. The chairman may call special meetings.

ARTICLE II: DUTIES

- A. Promote youth education to the glory of God and the welfare of the synod's congregations.
B. Encourage the youth to reach out to others with the saving gospel of Christ.
C. Make arrangements with the president of the synod to provide for essays and/or other suitable material on education and youth at the annual conventions of the synod.
D. Promote synod-wide annual Lutheran Youth Association conventions and circuit youth rallies with concrete suggestions for programs, speakers and topics.
E. Provide youth leadership training for teachers, officers and workers in the parish.
F. Encourage and conduct youth camps in the synod.
G. Attend workshops and courses to keep informed and better prepared.
H. Develop and provide materials for congregations to send to college students. Make use of the Committee for Communication for materials and coordination.
I. Encourage the youth to attend Lutheran high schools and colleges of our fellowship.
J. Assist congregations in promotion and advancement of Sunday School and Bible class and other part time educational agencies.
K. Promote in-service training for Sunday School teachers, both at the local and circuit level.
L. Speak at circuit meetings and be available for counseling with the Sunday School personnel.
M. Periodically review Sunday School and other educational materials from different publishers.
N. Prepare reports and statistics on the progress of Sunday School and other part time educational agencies in the synod.
O. Keep informed, through an individual member of the board or a subcommittee, of issues in government, law, and society that may encroach on the religious freedom or exercise of confessional freedom, and to communicate such information to the other committees and to the synodical membership in venues open to the board.
P. Submit an annual budget to the Planning and Coordinating Committee.

4. Merger of the Board for Stewardship and the Office of the Giving Counselor

Report of the 94th Convention of the Evangelical Lutheran Synod, Resolution 4, page 117.

“For efficiency in providing Christian giving encouragement among our congregations as they support local and synod mission outreach, [the Planning and Coordinating Committee recommended to the 2011 Synod Convention]:

- a) Eliminate the current Board for Stewardship.
- b) Transfer the duties of that board to the Giving Counselor position. The position already includes synod presentations and seminars setting forth principles of Christian stewardship.
- c) In assigning special committees (e.g., anniversary offering committees), the Giving Counselor shall serve as chairman.” (*Synod Report, 2011, p. 114*)

The convention adopted the P&CC's recommendation.

Included in the following are changes in guideline structure. Current Article V. has been changed to Article II.G.. Articles IV and X have been renumbered. The intent is that Articles I to IV are the guidelines that involve administration of the board followed by stewardship (V) and inter-board relations (VI to XI).

Recommendation 4-A: It is recommended that the Guidelines for the Board for Stewardship be deleted.

Recommendation 4-B: It is recommended that the following guidelines be adopted.

GUIDELINES FOR RULES AND REGULATIONS OF THE BOARD OF TRUSTEES

ARTICLE II: INTERNAL ORGANIZATION

- G.** Ordinarily the board shall meet on a quarterly basis. Special meetings, including conferences by telephone or other technological means, may be called by the chairman of the board. However, the board shall not meet on less than two days notice, oral or written, without the consent of the majority of the board.

ARTICLE III. DUTIES OF THE BOARD

- J.** The salary and benefits of synod staff members are established ~~the World Outreach Field Coordinator and the World Outreach Administrator will be set and monitored by the Board of Trustees in consultation with the~~ respective boards and committees. The expense of the salaries and benefits may be charged to the respective boards and committees. ~~Board for World Outreach (See Guidelines for the Board for World Outreach, Article V. D; and Article VI. D.);~~

ARTICLE X IV: SYNODICAL BUDGET OPERATIONS

ARTICLE V: SYNODICAL STEWARDSHIP

- A.** The Board of Trustees shall call a Giving Counselor who shall be responsible to the board and under the supervision of the Synod President.

- B.** The Giving Counselor

The board is responsible for the position of Giving Counselor. His work for the synod is part of the Lord's overall kingdom work. It is designed to assist members of the synod to grow in the grace of giving by making gifts to the synod and its entities that are current and/ or deferred. The ultimate purpose is to glorify God through a wise use and disposition of the material blessings that He places into our hands. The work of the synod's Giving Counselor is to serve God and His people.

- 1.** The board acts as the policy-setting body and assumes ultimate responsibility for the position. The president exercises direct control and responsibility over this position. The Giving Counselor is responsible to the synod president for identifying, cultivating and soliciting donors throughout the synod.
- 2.** The candidate is a member of the Evangelical Lutheran Synod clergy, or one who is willing to join the synod. He needs to possess skills in preaching, writing and human relations. He must have an understanding of fund-raising, financial planning and insurance related issues, or be willing to be trained in these essentials.
- 3.** The duty and responsibility of the position is to cultivate Christian stewardship in the synod and its congregations and to perform other related duties and responsibilities as assigned by the president.
 - a.** Promote Christian stewardship on the basis of biblical principles.
 - b.** Offer encouragement to the members of the synod in the financial support of their local congregational outreach, the support of their called workers and the mission outreach of the synod. When funding is available, conduct seminars or workshops on the topic of Christian stewardship.
 - c.** Prepare and provide stewardship materials for use in the parishes of the synod. These materials shall be made available regularly for pastors and their congregations.

- d. Provide instructional and motivational guidance to individual congregations for their own local stewardship efforts upon receiving a request from the congregation for the board's assistance.
4. The annual report of the Giving Counselor will be included in the report of the board.
- C. All new synod-wide appeals for funds by synodical boards or individuals, as well as for ad hoc committees, must be submitted to and coordinated by the Giving Counselor, and approved by the president and by the Board of Trustees.

ARTICLE IV X: THE RELATIONSHIP BETWEEN THE BOARD OF TRUSTEES AND THE BOARD OF REGENTS AND THE ESTABLISHMENT OF A REGENTS-TRUSTEES SUBCOMMITTEE

GUIDELINES FOR CHURCH RELATED ORGANIZATIONS

ARTICLE IV. SUPPORT

- A. A church related organization may seek financial support from the membership of the synod. All fund raising appeals shall be approved by and coordinated through the synod's giving counselor Board for Stewardship. (See Guidelines for the Board of Trustees, Article V. C.)

5. Merger of the Boards for Evangelism and Home Missions

Report of the 94th Convention of the Evangelical Lutheran Synod, Resolution 5, page 117

The 2011 Synod Convention approved the following goals:

“Goal 4 - View each congregation in the synod as a ‘mission’ congregation.

“Goal 5 - Assist congregations and various synod entities to identify the harvest field in their respective locations.

“Goal 6 - Learn what and how we are doing for outreach/evangelism.

Encourage all entities in the synod to self evaluate in light of our stated vision.

Share strengths with our congregations.” (*Synod Report 2011, p. 112*)

The synod adopted Goal 4 viewing each congregation in the synod as a “mission” congregation, and also adopted other goals emphasizing evangelism. In order to carry out the goals, the synod merged the Board for Evangelism and the Board for Home Missions.

No text is provided for Articles V. through IX. Cross references are provided to the pertinent guidelines.

Recommendation 5-A: It is recommended that the Guidelines for the Board for Evangelism and the Guidelines for the Board for Home Missions be deleted.

Recommendation 5-B: It is recommended that the following guidelines for the Board for Home Outreach and other related amendments be adopted.

GUIDELINES FOR THE BOARD FOR HOME OUTREACH

ARTICLE I: MEMBERSHIP AND ORGANIZATION

A. Membership

1. The Board for Home Outreach shall consist of nine members: seven Type A and two Type B. Type A membership shall be made up of not more than four nor fewer than three clergymen. Type B membership shall be made up of at least one clergyman. These members shall be elected at the regular meeting of the corporation (Type A), and appointed by the board and ratified by the convention (Type B).
2. Type A members shall be elected for three-year staggered terms by the voting members of the corporation at an annual meeting.

3. Type B members shall be appointed by the board for a term of three years. Appointees shall be ratified at the next annual convention of the corporation and shall begin to serve upon such ratification. No Type B member shall serve more than two consecutive full terms. Members may be appointed and ratified as the initial terms expire.
4. The Evangelism–Missions Counselor (See Article IV) and the synod treasurer shall serve as advisory members of the board.
- B. The board shall elect from its members a chairman and a secretary. The chairman shall call and preside over all the meetings of the board. He shall prepare the agenda for each meeting. The duties of the secretary are defined in General Synodical Guidelines, Article III.C..
- C. The full board shall have at least one physical (face-to-face) meeting each year. Additional meetings, including those by conference call or other technological means, are allowable, according to rules established by the board. The chairman may call special meetings.

ARTICLE II: DUTIES OF THE BOARD

- A. Inasmuch as our Lord commands that His Church, both collectively and individually, have as its primary mission the communication of the unconditioned gospel to all humanity, it follows that each member of His Body should be trained and equipped to engage others more faithfully with Jesus not only by a Christian life, but also by verbal communication. Thus, the board shall strive to encourage and equip congregations of the synod in their work of outreach and evangelism, providing resources as needed. Such resources may include the study of and recommendations concerning printed, audio, video, and computer-related materials; and conducting workshops and seminars.
- B. The board shall counsel with, support, and pray for the workers, exploratory missions and congregations of the synod and encourage them to be faithful stewards of the mysteries of God.
- C. The board shall arrange for financial aid from synodically budgeted funds to subsidize approved congregational programs and exploratory missions that the Gospel ministry in their midst may be improved and expanded.
- D. Since opportunities for engaging others more faithfully with Jesus are to be sought in locations not served by churches of our fellowship, it shall be the duty of the board:
 1. To locate promising mission fields and establish congregations in agreement with the confession of the Evangelical Lutheran Synod;
 2. To call qualified men from the Evangelical Lutheran Synod or from its wider fellowship to serve exploratory missions in accordance with Romans 10:14-15⁴ and Article XIV of the Augsburg Confession.⁵
 3. To oversee and support the growth of such congregations and/or parishes with such assistance and guidance as the board can render.
 4. To recommend a salary scale and benefit package for its missionaries in keeping with the current economy and include its recommendations in its report to the synod.
- E. The board shall prepare a budget and present it to the Planning and Coordinating Committee annually.

4 "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the gospel of peace. Who bring glad tidings of good things.'"

5 Of ecclesiastical order we teach that no one should publicly teach in the Church or administer the sacraments unless he is rightfully called. ELH, p.11

ARTICLE III: PROCEDURE FOR ISSUING CALLS

When an exploratory mission has been organized as a congregation and is proceeding to call its pastor, the visitor of the circuit shall be informed and shall normally conduct the call meeting unless other arrangements are made by the president of the synod in consultation with the board and the circuit visitor. A call issued by a mission congregation must also be signed by a designated representative of the board.

ARTICLE IV: EVANGELISM–MISSIONS COUNSELOR

- A. The purpose of the office of Evangelism–Missions Counselor (EMC) is to increase the effectiveness of the Board for Home Outreach by:
1. Assisting in planning and conducting the gospel outreach program.
 2. Assisting the missionaries and the congregations that they serve.
 3. Promoting commitment to mission work by the synod's congregations.
- B. The EMC will serve as staff to the Board for Home Outreach. Duties for the office are contained in internal guidelines prepared by the board.
- C. The EMC will be accountable to the board. He will not be a voting member of the board.
- D. For the salary and benefits of the EMC, see Guidelines for the Board of Trustees, Article III.J.

Note: The cross references under the following guideline titles direct the reader to the information elsewhere. The text under these guidelines is proposed to be deleted:

ARTICLE V: THE RELATIONSHIP BETWEEN THE BOARD FOR HOME OUTREACH AND THE BOARD OF TRUSTEES

See Guidelines for the Board of Trustees, Article VI.

ARTICLE VI: LOANS FROM THE SYNOD FOR HOME MISSION PROJECTS

See Guidelines for the Board of Trustees, Article VII as amended in 2008 Synod Report, p.98.

ARTICLE VII: DISBURSEMENTS OF THE PARTNERS IN THE GOSPEL FUND

See Bylaws of the Evangelical Lutheran Synod Foundation, Article VII

ARTICLE VIII: ACKNOWLEDGMENT OF A MISSION CALL

See Guidelines for the Pastor's Ordination and Installation, Article I.

ARTICLE IX: GUIDELINES FOR SYNODICAL DISCIPLINE AND APPEALS

See Guidelines for Synodical Discipline and Appeals, Article II.

GUIDELINES FOR THE GENERAL PASTORAL CONFERENCE

ARTICLE III: DUTIES

- C. The conference shall hear presentations concerning various aspects of the work of the synod, especially from the synod president, the presidents of Bethany Lutheran College and Bethany Lutheran Theological Seminary, and the synodical Missions Counselor other full-time synodical officials as needed.

GUIDELINES FOR THE PASTOR'S ORDINATION AND INSTALLATION

ARTICLE I: ACKNOWLEDGMENT

Upon receipt of a call the recipient pastor should promptly send a letter of acknowledgment to the calling congregation and copies to the president of the synod, the circuit visitor of his

own circuit, the visitor of the circuit to which he is called, and, if it is a mission call, to the respective board the Missions Counselor.

Note: Amend the board title for Home ~~Missions~~ to Board for Home Outreach in the following guidelines:

BYLAWS OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

Article VII. A. 5., B., B. 1. a., B. 3.

GUIDELINES FOR THE BOARD OF TRUSTEES

Article III. D. 2

Article VI: title, cross reference, A. (two entries), B. (Cross reference s/b (See Board for Home Outreach, Article V.)

Article VII: title, cross reference, A. 1., A. 3., A. 4., C. 1., C. 5., C. 6.a. (Cross reference s/b (See Board for Home Outreach, Article VI.)

Article VIII:

Article XI: B.

GUIDELINES FOR EQUALIZATION EXPENSES

Article II: B. 2.b.

GUIDELINES FOR CIRCUIT VISITORS

Article III: D. 3.

GUIDELINES FOR SYNODICAL DISCIPLINE AND APPEALS

Article II: title, A.

BYLAWS FOR THE LUTHERAN SCHOOLS OF AMERICA

Article VI: A.

Article X: B. 1. b., B. 3. (2 entries)

B. OTHER MATTERS RECOMMENDED FOR ADOPTION BY THE CONVENTION

6. The Lutheran Synod Quarterly

Report of the 94th Convention of the Evangelical Lutheran Synod, Resolution 4, p. 108

The Board for Publications reported that “the board accepted the recommendation of President Moldstad that the production of the *Lutheran Synod Quarterly* come under the budget and purview of the seminary. The president of the seminary serves as the editor of the *Lutheran Synod Quarterly*.” The convention approved the transfer along with a resolution that the Synod Review Committee “review the guidelines to implement the above change.”

Recommendation 6: It is recommended that the following amendments be adopted:

GUIDELINES FOR BETHANY LUTHERAN THEOLOGICAL SEMINARY

ARTICLE I: OBJECTIVES

- B. To serve the synod’s theological needs as defined by the Board of Regents and the synod:
5. The seminary will be responsible for the editing and financing of the *Lutheran Synod Quarterly*.

ARTICLE IV: LUTHERAN SYNOD QUARTERLY

- A. In carrying out the following objectives, the *Lutheran Synod Quarterly* is committed to speak as the oracles of God which are revealed in the inspired Scriptures, and in accordance with the Lutheran Confessions which are a correct exposition of these inerrant Scriptures.
1. The *Lutheran Synod Quarterly* is an official organ of the Evangelical Lutheran Synod, ~~Inc. edited by the theological faculty of the official journal of~~ Bethany Lutheran Theological Seminary, Mankato, Minnesota, and of the Evangelical Lutheran Synod.
 2. It is the purpose of the *Lutheran Synod Quarterly* to give expression to the theological position of the synod and its institutions through the material that is published, and to disseminate articles of a theological nature to clergy, laity and institutions within and without the synod. To that end the *Lutheran Synod Quarterly* strives to publish material that reflects theological maturity in regard to the trends and issues of the day.
- B. The Board of Regents board has ultimate responsibility for the content, format and publication of the *Lutheran Synod Quarterly*.
- C. The Editor-in-Chief shall be appointed annually by the theological faculty of Bethany Lutheran Theological Seminary.
- D. The Board of Regents board shall be responsible for the business affairs and the distribution of the *Lutheran Synod Quarterly*.
- E. The duties and responsibilities of the Editor-in-Chief:
1. ~~At the request of the board, and for its approval;~~ Together with the faculty, he shall organize recommend an annual plan. He shall be responsible for planning and implementing the layout.
 2. He shall be responsible for soliciting and providing materials for publication.
 3. He has the responsibility to reject any material which is at variance with the doctrine and accepted principles and practices of the synod, and any material which he believes to be of inferior literary value or of an untimely nature.
 4. He will be responsible to the Board of Regents board for the discharge of his duties and shall meet with the board at its request.
- ~~F. In consultation with the editor, the board will appoint the remaining members of the staff.~~

BYLAWS OF BETHANY LUTHERAN COLLEGE, INC.

ARTICLE II: BOARD OF REGENTS

- E. Functions and Duties:
9. To provide for the auxiliary enterprises which it determines are necessary for the efficient, effective and beneficial operation of the institutions such as, but not limited to, food service, dormitories and the Bethany Lutheran College Book Store and the Marvin-Schwan Retreat Center. The Book Store shall be a the marketing agent also for publications of the Evangelical Lutheran Synod, (see Guidelines for the Committee for Communication, Article III. B.)).
 10. The Bethany Lutheran Theological Seminary is the publisher of the *Lutheran Synod Quarterly*.

7. Election procedure when an election does not produce a majority.

Assigned by President Moldstad on July 13, 2011

The constitution of the Evangelical Lutheran Synod states: "Convention business shall be conducted according to *Robert's Rules of Order*," (*Bylaws of the Constitution, Chapter V.*

Paragraph 2.) Should no one receive a majority of the ballots cast during an election, Robert's Rules of Order require that all names continue on the ballot for succeeding votes until such time as a majority is reached.⁶

In contrast to Robert's, the practice at synod conventions has been that, by a motion from the floor, the names receiving lesser votes are removed from succeeding ballots. The synod, in good order, should either follow the directive from Robert's or override it with a guideline provision.

Recommendation 7: It is recommended that the following guidelines be adopted.

GENERAL SYNODICAL GUIDELINES

ARTICLE V: VOTING PROCEDURES

- A. Voting may be conducted by voice, by raised hands, by standing, by written ballot, or by an electronic means or process that has been approved by the synod's Committee for Communication prior to the current meeting.
- B. Unless stated otherwise in the Constitution, its Bylaws, or these guidelines, a simple majority (a vote of fifty percent plus one) shall determine the decision of any election. Should an election end in a tie, the chairman may vote to break the tie or he may order another vote. (See *Bylaws of the Evangelical Lutheran Synod, Chapter IV, Paragraph 2.)*
- C. If there is no majority, another vote of the same nominees will be taken for as many as three additional times. If there is no majority after the fourth ballot, a motion from the floor may request that those names with less than five percent of the total vote be removed from the next ballot. If that motion is defeated, an election using the original candidates will be continued.
- D. These procedures shall apply to synod conventions and to the synod's boards and committees insofar as practical. If these provisions are found to be not applicable, there should be a statement in the minutes explaining the reason that another process was used to resolve an election.

CONVENTION GUIDELINES

ARTICLE VI: ELECTION PROCEDURES

See *General Synodical Guidelines, Article V.*

Note: Succeeding article numbers should be amended.

BYLAWS OF BETHANY LUTHERAN COLLEGE, INC.

ARTICLE I. CORPORATE MEMBERSHIP MEETINGS

- E. *Robert's Rules of Order* shall govern the conduct of all meetings. (See *General Synodical Guidelines, Article V.*)

8. Remove duplicated policy provision

Assigned by Pres. Moldstad on October 14, 2011

It is unclear why Article III. E., a discussion of policy and direction for circuit visitors, is contained in the General Synodical Guidelines. The statement is currently included in Guidelines for Circuit Visitors and Visitations, Article II. B.

⁶ "When repeated balloting for an office is necessary, the names of all nominees are kept on the ballot. The nominee receiving the lowest number of votes is never removed from the next ballot unless the bylaws so require, or unless he withdraws—which, in the absence of such a bylaw, he is not obligated to do. The nominee in lowest place may turn out to be a 'dark horse' on whom all factions may prefer to agree." Robert's Rules of Order, Tenth Edition, Ch. XIV, paragraph 46.

Recommendation 8: It is recommended that General Synodical Guidelines, Article III. E. be deleted.

9. Authority to establish sub-committees

Assigned by Pres. Moldstad on December 15, 2010.

The guidelines of individual boards and committees established by the synod may discuss the authority for establishing subcommittees. A standard guideline applicable to all boards and committees will provide uniformity in practice.

Recommendation 9: It is recommended that the following guidelines be adopted.

GENERAL SYNODICAL GUIDELINES

ARTICLE III: GENERAL POLICIES REGARDING STANDING BOARDS AND COMMITTEES

E. In order to properly and effectively perform assigned tasks, boards and committees may appoint permanent or temporary sub-committees. Each sub-committee should be provided a mission statement, have a designated length of life and a designated number of members. Ordinarily, temporary sub-committees should have a life of not more than one year. Following a review of its mission and appointed accomplishments, a temporary sub-committee may be reappointed. Other guidelines may state specific provisions regarding sub-committees. This guideline will not relate to inter-board sub-committees that have specific synod-adopted guidelines.

10. Authority for Guideline Amendments

Assigned by Pres. Moldstad on March 6, 2012.

The official legal and policy statements of the Evangelical Lutheran Synod are contained in the Articles of Incorporation, the various constitutions and their bylaws, and the guidelines. Amendments to these documents are authorized by the synod conventions. In addition to policy considerations, there are corrections in the numbering of the guideline articles, in grammar, word usage, punctuation and typographical errors that are necessary but do not concern synodical policy. Therefore, it is recommended that authority be given to make non-policy corrections without convention approval; in effect, that such authority be transferred to the office of the synod secretary.

Recommendation 10: It is recommended that the following guidelines be adopted.

GENERAL SYNODICAL GUIDELINES

ARTICLE III: GENERAL POLICIES REGARDING STANDING BOARDS AND COMMITTEES

A. Amendments to Guidelines

1. Guidelines may be amended by vote of the Evangelical Lutheran Synod in convention, provided that notice of each proposed amendment was given in the *Book of Reports and Memorials* or the *Convention Handbook*.
2. All amendments concerning synodical policy in legal or policy documents will be approved by a synod convention.
3. Changes or corrections that do not concern synodical policy such as the renumbering of guideline articles, corrections in punctuation and typographical errors, etc., shall be made by the Synod Review Committee and forwarded to the synod secretary for his review, approval and inclusion into the appropriate document.

GUIDELINES FOR THE SYNOD REVIEW COMMITTEE

ARTICLE II: DUTIES

- C. Committee responsibilities concerning amendments to various documents are included in General Synodical Guidelines, Article III. A. The committee will report each document that has received clerical corrections since the previous convention. Should the synod secretary amend the changes provided by the Synod Review Committee, he shall amend the committee report to provide consistency.

C. REPORTS

11. Title Change

In addition to the guideline amendments that are recommended, it should be noted that, for purposes of consistency, the words “Rules and Regulations” in document titles have been changed to “Guidelines.”

12. Lutheran Synod Book Company

Assigned by the Board of Trustees on January 10, 2012.

The Board of Trustees and the Board of Regents adopted a resolution recommending the dissolution of the Lutheran Synod Book Company and that the assets be assigned to Bethany Lutheran College. The resolution also directed the Synod Review Committee to “prepare appropriate guidelines.” Inasmuch as this is a matter within the purview of Bethany Lutheran College, there does not appear to be a necessity for synodical guidelines. Bethany Lutheran College, Inc. has the authority to establish general policies for the administration and operation of its institutions if it so chooses (*Article II.E.3.*).

A history of the Lutheran Synod Book Company was published in Oak Leaves, Volume 14 (February 2012), Issue 4.

Mr. Norman Werner, Secretary

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution 1: Date of 2013 ELS Convention

BE IT RESOLVED, That the 2013 ELS Convention be held at Bethany Lutheran College, Mankato, Minnesota, from Sunday, June 16 to Thursday, June 20, 2013.

Resolution 2: Centennial Committee

WHEREAS, The Centennial Committee has met three times since the last convention and has worked diligently toward the goal of a centennial celebration under the theme, “Proclaim the Wonders God Has Done: The Evangelical Lutheran Synod, Our Heritage of Grace,” therefore,

BE IT RESOLVED, That we commend the Centennial Committee for its continued work and await regular updates.

Resolution 3: Lutheran Synod Quarterly

WHEREAS, The Synod Review Committee has studied the transfer of the production of the *Lutheran Synod Quarterly* from the Board for Publications to the budget and purview of the seminary and recommended suitable guidelines changes, therefore,

A. BE IT RESOLVED, That the proposed changes to the *Guidelines for Bethany Lutheran Theological Seminary*, Article I.B.5, be adopted, and,

B. BE IT RESOLVED, That the proposed changes to the *Guidelines for Bethany Lutheran Theological Seminary*, Article IV.A-F, be adopted.

Resolution 4: Lutheran Synod Quarterly

WHEREAS, The Synod Review Committee has studied the transfer of the production of the *Lutheran Synod Quarterly* from the Board for Publications to the budget and purview of the seminary and recommended suitable bylaw changes, therefore,

BE IT RESOLVED, That the proposed changes to the *Bylaws of Bethany Lutheran College, Inc.*, Article II.E, be adopted.

Resolution 5: Election Procedure

WHEREAS, The Synod Review Committee has studied the current election procedures and recommended guideline changes, and,

WHEREAS, The proposed guideline changes are suitable, therefore,

A. BE IT RESOLVED, That the proposed additions to the *General Synodical Guidelines*, Article V, additionally including “E. This article will become effective on July 1, 2012.”, be adopted, and,

B. BE IT RESOLVED, That the proposed addition to the *Convention Guidelines*, Article VI, be adopted.

Resolution 6: Election Procedures

WHEREAS, The Synod Review Committee has studied the current election procedures and recommended suitable guidelines changes, therefore,

BE IT RESOLVED, That the proposed addition to the *Bylaws of Bethany Lutheran College, Inc.*, Article I, be adopted.

Resolution 7: Deletion of Duplicate Policy Provision

WHEREAS, It is unclear why the current Article III.E, a discussion of policy and direction for circuit visitors, is contained in the *General Synodical Guidelines*, therefore,

BE IT RESOLVED, That the current Article III.E of the *General Synodical Guidelines*, be deleted per the recommendation of the Synod Review Committee.

Resolution 8: Authority to Establish Sub-Committees

WHEREAS, The Synod Review Committee recommends a standard guideline applicable to all boards and committees to provide uniformity in practice as individual boards and committees establish sub-committees, therefore,

BE IT RESOLVED, That the proposed addition to the *General Synodical Guidelines*, Article III.E, be adopted.

Resolution 9: Authority for Non-Policy Guideline Amendments

WHEREAS, the Synod Review Committee recommends that authority be given to make non-policy corrections (*e.g.* correction of typographical errors) without convention approval, therefore,

A. BE IT RESOLVED, That the proposed changes and additions to the *General Synodical Guidelines* of Article III.A, be adopted, and,

B. BE IT RESOLVED, That the proposed addition of Article II.C to the *Guidelines for the Synod Review Committee* be adopted.

PRESIDENT'S MESSAGE AND REPORT
ACTION OF THE SYNOD

Resolution 1: Committee for Communications

WHEREAS, The Committee for Communication has served under a temporary advisory status to the synod president for the past year, as directed by the 2011 Synod Convention, and,

WHEREAS, The Rev. Paul Fries has served as temporary "Communication Coordinator" for the past year, therefore,

A. BE IT RESOLVED, That the synod thank the president for overseeing numerous synod communication activities with the help of the advisory members of the Committee for Communications, and,

B. BE IT RESOLVED, That the synod thank these advisory members (the Rev. Paul Fries, the Rev. James Braun, Mr. David Gruen, Mr. Lance Schwartz, and Mr. Steven Buelow) for their faithful service of the past year, and,

C. BE IT RESOLVED, That the synod encourage the president and the members of the Committee for Communication to continue carrying out these vital communications needs within and beyond the synod.

Resolution 2: *Lutheran Sentinel*

WHEREAS The *Lutheran Sentinel* has reduced its printed publications to six issues per year, with four additional pages each month in the printed format, and,

WHEREAS, The *Lutheran Sentinel* is available in an online-only format during months in which the magazine is not printed, and,

WHEREAS, A significant portion of the readership of the *Lutheran Sentinel* may not have access to the online-only editions, therefore,

BE IT RESOLVED, That the president, advised by the Committee for Communication, re-examine the above changes in the publication schedule and format of the *Lutheran Sentinel* and report back to the 2013 Convention.

Resolution 3: *Lutheran Sentinel*

WHEREAS, The Rev. Theodore Gullixson and the staff of the *Lutheran Sentinel* have continued faithfully to provide a quality publication while attempting to reach more readers through multiple media formats, therefore,

BE IT RESOLVED, That the Rev. Gullixson and the *Lutheran Sentinel* staff be thanked for their God-pleasing work and dedication.

Resolution 4: *Synod Report* and *Lutheran Synod Quarterly*

WHEREAS, The *Synod Report* continues to be produced efficiently and timely under the services of the Rev. Craig Ferkenstad, the synod secretary, and Elsa Ferkenstad, the executive assistant to the president, and,

WHEREAS, The production of the *Lutheran Synod Quarterly* has come under the management and budget of the seminary, therefore,

BE IT RESOLVED, That the synod thank all who are producing these publications and encourage them in their continued faithful service in these endeavors.

Resolution 5: Website and ELS on Facebook and YouTube

WHEREAS, The synod's website has undergone a major renovation under direction of the Rev. Paul Fries and Mr. David Gruen, and,

WHEREAS, The Rev. Jesse Jacobsen for many years has served as the synod web-master, and,

WHEREAS, It is hoped that the newly renovated website will help our synod communicate with those who do not yet know the Savior and/or are unfamiliar with Lutheranism, and,
WHEREAS, The ELS Facebook page and YouTube channel are being used both to share information from the synod and to communicate Christ, and,
WHEREAS, The evangelism video “In the Dark About the Bible” (which is found on the ELS YouTube channel) won a golden AVA Award, therefore,
A. BE IT RESOLVED, That the synod thank the people involved in the production and dissemination of this communicated information through these newer media formats which will help to engage others with Jesus, and,
B. BE IT RESOLVED, That the synod encourage the president, working with the members of the Committee for Communication, to continue and further these efforts.

Resolution 6: President’s Report

WHEREAS, The committee has reviewed the President’s Report, and,
WHEREAS, As part of his work, the president has provided encouragement through his presence and involvement with the CELC, pastor and teacher conferences, and visitation of congregations, therefore,
A. BE IT RESOLVED, That the synod thank God for the faithful service of the synod president, and,
B. BE IT RESOLVED, That the president be encouraged to continue his faithful service in pursuit of these activities.

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 17, 2012, as well as the Monday business session, June 18, 2012, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 19, 2012, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 20, 2012, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 21, 2012, morning and afternoon sessions.

PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD

Resolution 1

WHEREAS, Minutes and overview from circuits 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, and 12 were submitted and reviewed, and,
WHEREAS, These minutes reflect a continual interest by our pastors in promoting spiritual growth and biblical studies, and,
WHEREAS, Such conferences serve to promote Christian fellowship among the brethren, therefore,
BE IT RESOLVED, That we thank the above named circuits for their courtesy in submitting their minutes and papers.

Resolution 2

WHEREAS, It appears that one circuit secretary is in need of being reminded that he is to bring a copy of the minutes to be reviewed by the convention floor committee, therefore,
BE IT RESOLVED, That the circuit visitors be urged to remind the secretaries of their circuits to bring their minutes to the synod convention.

RESOLUTIONS
ACTION OF THE SYNOD

Resolution 1

- A. BE IT RESOLVED, That letters of congratulations be sent to the following pastors upon the anniversary of ordination into the pastoral ministry: Rudolph Honsey, 70 years; Paul Madson, 60 years; Emil C.F. Stubenvoll, 60 years; Robert Carter, 55 years; Herbert Larson, 55 years; Adolph Harstad, 40 years; Larry Vinton, 40 years; Mark Bartels, 25 years; Timothy Buelow, 25 years; Robert Harting, 25 years; Nathan Krause, 25 years; Michael Smith, 25 years; Joel Willitz, 25 years.
- B. BE IT RESOLVED, That letters of condolence be sent to the spouse and/or families of each of the following: Mrs. Melvina Aaberg, Mrs. Lavon Buhr, Pres. Em. Norman Holte, Mrs. Elizabeth Honsey, and Mrs. Harriet Handberg.

Resolution 2

BE IT RESOLVED, That letters of acknowledgement of receipt of written greetings to the 95th annual convention of the Evangelical Lutheran Synod be sent to the following: Pres. Mario Galvez, Pres. Martin Wilde, Missionary Tim Erickson, Pastor Em. Herbert Larson, and Mr. Ted Aaberg.

MEMORIAL

**Subject: To Recognize Our Synod's Veterans Who Were Killed-In-Action While
Protecting Our Freedom of Religion and To Better Serve Our Living Veterans**

WHEREAS, First among our country's many freedoms is the free exercise of religion, and,
WHEREAS, Our veterans have been and will continue to be called on to defend all our freedoms, and,
WHEREAS, Christ has told the church to make disciples of all nations and bring the gospel of a crucified and resurrected Savior to all men (Matt 28:19-20), and,
WHEREAS, Many of our synod's veterans have given their lives while serving in the military to protect our nation's freedoms, and,

WHEREAS, Our ELS veterans killed-in-action, missing-in-action and prisoners-of-war, have not been appropriately recognized at any central location by our synod plus, many of our living veterans are underserved by our synod, therefore,

- A. BE IT RESOLVED, That this endeavor be developed by a special committee to oversee designs, costs and funding recommendations to be voted on by the 2013 convention for an appropriate monument to recognize those veterans who protected our freedoms. This monument would be located on synod property in recognition of their tremendous sacrifices. The monument would list only official Veterans Administration recorded names of these ELS veterans who were killed-in-action, are missing in action, or were held prisoners of war, and,
- B. BE IT RESOLVED, That a special committee develop a military ministry plan to be presented for voting on by the 2013 convention. This military ministry should include partnering efficiencies with synods in fellowship and appropriate support organizations. This military ministry staff should be uniquely qualified and specially trained clergy and lay people that use a combination of traditional face-to-face communication and today's media technology to deliver His message. These outreach efforts and evangelism messages along with ministering to our ELS military members, would be aimed specifically at our nation's military currently serving and those veterans who have served.

*Faith Lutheran Church
Oregon, Wisconsin*

ACTION OF THE SYNOD

WHEREAS, Faith Lutheran Church, Oregon, Wisconsin, has submitted a memorial entitled, "To Recognize Our Synod's Veterans Who Were Killed-In-Action While Protecting Our Freedom of Religion and To Better Serve Our Living Veterans," therefore,

- BE IT RESOLVED, That the president appoint an ad hoc committee to determine the feasibility of establishing a monument and developing a military ministry and report to the 2013 Synod Convention.



FINANCIAL STATEMENTS

EVANGELICAL LUTHERAN SYNOD
CONSOLIDATED FINANCIAL STATEMENTS AND
SUPPLEMENTARY INFORMATION
YEARS ENDED DECEMBER 31, 2011 AND 2010

**EVANGELICAL LUTHERAN SYNOD
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YEARS ENDED DECEMBER 31, 2011 AND 2010**

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INDEPENDENT ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying consolidated statements of financial position of Evangelical Lutheran Synod as of December 31, 2011 and 2010, and the related consolidated statements of activities and cash flows for the years then ended. A review includes primarily applying analytical procedures to management's financial data and making inquiries of entity management. A review is substantially less in scope than an audit, the objective of which is the expression of an opinion regarding the consolidated financial statements as a whole. Accordingly, we do not express such an opinion.

Management is responsible for the preparation and fair presentation of the consolidated financial statements in accordance with accounting principles generally accepted in the United States of America and for designing, implementing, and maintaining internal control relevant to the preparation and fair presentation of the consolidated financial statements.

Our responsibility is to conduct the review in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. Those standards require us to perform procedures to obtain limited assurance that there are no material modifications that should be made to the consolidated financial statements. We believe that the results of our procedures provide a reasonable basis for our report.

Based on our reviews, 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 consolidated 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, Bethany Lutheran Theological Seminary, Gift of Life, Faith in Action and School of Martin Luther should be consolidated into the consolidated 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 consolidated financial statements have not been determined.

Our reviews were made for the purpose of expressing a conclusion that there are no material modifications that should be made to the consolidated financial statements in order for them to be in conformity with accounting principles generally accepted in the United States of America. The supplementary information contained in the accompanying schedules of financial position-operating divisions, activities-operating divisions, and combining schedule of financial position, are presented for purposes of additional analysis and are not a required part of the basic consolidated financial statements. We have not audited or reviewed the supplementary information and, accordingly do not express an opinion or provide any assurance on such information.

CliftonLarsonAllen LLP
CliftonLarsonAllen LLP

Austin, Minnesota
June 4, 2012

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	ASSETS	<u>2011</u>	<u>2010</u>
ASSETS			
Cash and Cash Equivalents		\$ 769,727	\$ 610,633
Accounts Receivable		193,885	77,271
Interest Receivable		61,956	6,413
Inventory of Publications		71,680	76,463
Prepaid Expenses		15,938	16,698
Loans Receivable		944,056	1,086,151
Mission Deposits		392,500	398,857
Investments		15,996,833	17,096,550
Property, Plant, and Equipment, Net		<u>878,752</u>	<u>879,381</u>
Total Assets		<u>\$ 19,325,327</u>	<u>\$ 20,248,417</u>
LIABILITIES AND NET ASSETS			
LIABILITIES			
Accounts Payable		\$ 96,573	\$ 92,293
Interest Payable		1,652	4,146
Other Liabilities		162,747	121,113
Deferred Revenue		-	150
Notes Payable		533,202	480,151
Charitable Gift Annuity and Trust Agreements		<u>1,075,366</u>	<u>1,150,520</u>
Total Liabilities		1,869,540	1,848,373
NET ASSETS			
Unrestricted:			
Designated		2,576,597	2,712,331
Undesignated		<u>3,293,305</u>	<u>3,680,187</u>
Total Unrestricted Net Assets		5,869,902	6,392,518
Temporarily Restricted		6,089,761	6,511,402
Permanently Restricted		<u>5,496,124</u>	<u>5,496,124</u>
Total Net Assets		<u>17,455,787</u>	<u>18,400,044</u>
Total Liabilities and Net Assets		<u>\$ 19,325,327</u>	<u>\$ 20,248,417</u>

See accompanying Notes to Consolidated financial Statements.

(3)

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATED STATEMENT OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2011
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES, GAINS AND OTHER SUPPORT				
Contributions:				
Congregations/Organizations/Individuals	\$ 1,034,356	\$ 220,194	\$ -	\$ 1,254,550
Estate, Trusts, and Memorials	75,231	-	-	75,231
Thrivent	50,000	-	-	50,000
Helping Hands	82,981	-	-	82,981
Mission Advancement Project	838,086	-	-	838,086
Schwan Funds	749,999	-	-	749,999
Others	59,712	-	-	59,712
Interest	36,857	208,774	-	245,631
Investment Income	151,828	235,991	-	387,819
Rent and Royalties	103	-	-	103
Publications	20,055	-	-	20,055
Registration Fees	69,000	-	-	69,000
Subscriptions	58,134	-	-	58,134
Realized and Unrealized Losses on				
Long-Term Investments	(397,249)	(667,822)	-	(1,065,071)
Net Assets Released from Restrictions	418,778	(418,778)	-	-
Total Revenues, Gains and Other Support	3,247,871	(421,641)	-	2,826,230
EXPENSES				
Bethany Lutheran College	174,634	-	-	174,634
Bethany Lutheran Theological Seminary	36,991	-	-	36,991
Lutheran Schools of America	29,931	-	-	29,931
Thoughts of Faith	1,116,800	-	-	1,116,800
Christian Services	107,228	-	-	107,228
Church Extension	10,508	-	-	10,508
Youth Outreach	49,295	-	-	49,295
World Outreach	850,469	-	-	850,469
Home Missions/Evangelism	575,143	-	-	575,143
Publications	92,447	-	-	92,447
Synod Fund	510,045	-	-	510,045
Other Programs and Costs	205,575	-	-	205,575
Depreciation	11,421	-	-	11,421
Total Expenses	3,770,487	-	-	3,770,487
DECREASE IN NET ASSETS	(522,616)	(421,641)	-	(944,257)
Net Assets - Beginning	6,392,518	6,511,402	5,496,124	18,400,044
NET ASSETS - ENDING	<u>\$ 5,869,902</u>	<u>\$ 6,089,761</u>	<u>\$ 5,496,124</u>	<u>\$ 17,455,787</u>

See accompanying Notes to Consolidated financial Statements.

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATED STATEMENT OF ACTIVITIES
YEAR ENDED DECEMBER 31, 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
REVENUES, GAINS AND OTHER SUPPORT				
Contributions:				
Congregations/Organizations/Individuals	\$ 505,559	\$ 732,244	\$ 500,000	\$ 1,737,803
Estate, Trusts, and Memorials	983,079	-	-	983,079
Thrivent	55,000	-	-	55,000
Helping Hands	100,000	-	-	100,000
Mission Advancement Project	755,967	-	-	755,967
Schwan Funds	500,000	-	-	500,000
Others	62,732	-	-	62,732
Interest	3,943	140,105	-	144,048
Investment Income	115,706	190,450	-	306,156
Rent and Royalties	88	-	-	88
Publications	23,096	-	-	23,096
Registration Fees	97,656	-	-	97,656
Subscriptions	37,803	-	-	37,803
Realized and Unrealized Gains on				
Long-Term Investments	487,962	891,343	-	1,379,305
Net Assets Released from Restrictions	619,655	(369,655)	(250,000)	-
Total Revenues, Gains and Other Support	4,348,246	1,584,487	250,000	6,182,733
EXPENSES				
Bethany Lutheran College	167,489	-	-	167,489
Bethany Lutheran Theological Seminary	35,477	-	-	35,477
Lutheran Schools of America	53,077	-	-	53,077
Thoughts of Faith	995,749	-	-	995,749
Christian Services	127,666	-	-	127,666
Church Extension	15,943	-	-	15,943
Education and Youth	91,432	-	-	91,432
Evangelism	14,875	-	-	14,875
Foreign Missions	987,367	-	-	987,367
Home Missions	541,643	-	-	541,643
Publications	88,112	-	-	88,112
Synod Fund	495,029	-	-	495,029
Other Programs and Costs	297,291	-	-	297,291
Depreciation	11,259	-	-	11,259
Total Expenses	3,922,409	-	-	3,922,409
INCREASE IN NET ASSETS	425,837	1,584,487	250,000	2,260,324
Net Assets - Beginning	5,966,681	4,926,915	5,246,124	16,139,720
NET ASSETS - ENDING	<u>\$ 6,392,518</u>	<u>\$ 6,511,402</u>	<u>\$ 5,496,124</u>	<u>\$ 18,400,044</u>

See accompanying Notes to Consolidated financial Statements.

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATED STATEMENTS OF CASH FLOWS
YEARS ENDED DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	2011	2010
CASH AND CASH EQUIVALENT FLOWS FROM OPERATING ACTIVITIES		
Increase (Decrease) in Net Assets	\$ (944,257)	\$ 2,260,324
Adjustments to Reconcile Increase (Decrease) in Net Assets to Net Cash Provided by Operating Activities:		
Depreciation	11,421	11,259
Gifted Note Receivable	-	(338,000)
Reissuance (Forgiveness) of Notes Payable	100,000	(100,000)
Decrease in Liability for Charitable Gift Annuity and Trust Agreements	(75,154)	(301,447)
Realized and Unrealized (Gains) Losses on Investments	1,065,071	(1,379,305)
(Increase) Decrease in:		
Accounts Receivable	(116,614)	98,577
Interest Receivable	(55,543)	(1,582)
Inventory of Publications	4,783	6,334
Prepaid Expenses	760	20,731
Mission Deposits	6,357	(5,000)
Increase (Decrease) in:		
Accounts Payable	4,280	16,412
Interest Payable	(2,494)	(6,536)
Deferred Revenue	-	150
Other Liabilities	41,634	(5,448)
Net Cash Provided by Operating Activities	40,244	276,469
CASH AND CASH EQUIVALENT FLOWS FROM INVESTING ACTIVITIES		
Proceeds from Investments	754,782	733,351
Purchases of Investments	(720,136)	(2,206,392)
Issuance of Loans Receivable	(140,488)	(1,250)
Collections of Loans Receivable	282,583	891,667
Purchase Equipment	(10,792)	-
Net Cash Provided (Used) by Investing Activities	165,949	(582,624)
CASH AND CASH EQUIVALENT FROM FINANCING ACTIVITIES		
Payment of Notes Payable	(46,949)	(206,425)
Net Cash Used by Financing Activities	(46,949)	(206,425)
INCREASE (DECREASE) IN CASH AND CASH EQUIVALENTS	159,244	(512,580)
Cash and Cash Equivalents - Beginning	610,633	1,123,213
CASH AND CASH EQUIVALENTS - ENDING	<u>\$ 769,877</u>	<u>\$ 610,633</u>
SUPPLEMENTAL INFORMATION		
Cash Paid for Interest	<u>\$ 9,180</u>	<u>\$ 29,448</u>

See accompanying Notes to Consolidated financial Statements.

EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)

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.

Lutheran Schools of America is a non-profit organization controlled by the Synod whose mission is to support and encourage new and existing Lutheran Schools within churches of the Synod.

Thoughts of Faith, Inc. is a religious non-profit organization. The Evangelical Lutheran Synod is the sole member of Thoughts of Faith, Inc., whose primary purpose is to provide Lutheran ministry to Ukraine, Czech Republic, Latvia and Moldova through radio broadcasting, literature and missionaries. Gift of Life, Faith in Action and School of Martin Luther are all subsidiaries of Thoughts of Faith and are not included within the scope of this report. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

Bethany Lutheran College, and Bethany Lutheran Theological Seminary, are also subsidiaries of the Synod that are not included within the scope of this report. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

Principles of Consolidation

The consolidated financial statements include the accounts of Evangelical Lutheran Synod (Synod), Lutheran Schools of America and Thoughts of Faith, Inc. All significant intercompany accounts and transactions have been eliminated in the consolidation.

Basis of Accounting

The consolidated 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. The board of trustees of the Synod also has majority control over Gift of Life, Faith in Action and School of Martin Luther. Therefore, the financial statements of the three subsidiaries should be consolidated into the consolidated financial statements of the Synod. The board has elected not to present these subsidiaries.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Basis of Presentation

Net assets and revenues, gains, and losses are classified based on donor imposed restrictions. Accordingly, net assets of the Synod and changes therein are classified and reported as follows:

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 consolidated statements 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.

Due to changes related to the need of a restricted gift, permission was received from the donor in 2010 to reclassify \$250,000 of permanently restricted net assets to unrestricted net assets in the prior year.

Cash and Cash Equivalents

For purposes of the consolidated statement 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, 2011 and 2010.

Charitable Gift Annuity and Trust 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 established at the date of the gift and applicable mortality tables and amounted to \$167,561 and \$220,846 at December 31, 2011 and 2010, respectively, and is included in annuities payable on the consolidated statements of financial position. Also included in annuities payable at December 31, 2011 and 2010 is \$121,414 and \$84,501, respectively, 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.

EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Charitable Gift Annuity and Trust Agreements (Continued)

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 the consolidated statements 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 amounted to \$520,952 and \$565,814 at December 31, 2011 and 2010, respectively. 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 establish at the data of the gift and applicable mortality tables and amounted to \$265,439 and \$279,359 at December 31, 2011 and 2010, respectively.

Assets held by the Synod under Trust agreements are reported at fair value based on quoted market prices and amounted to \$809,288 and \$868,403 at December 31, 2011 and 2010, respectively, 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. Accordingly, no provision for income taxes has been recorded at December 31, 2011.

The Synod evaluated its tax positions and determined that it has no uncertain tax positions as of December 31, 2011.

With few exceptions, the Synod is no longer subject to federal, state, or local income tax examinations by tax authorities for years before 2008.

Accounts Receivable

Accounts receivables are unsecured and are shown net of an allowance for doubtful accounts. The allowance for doubtful accounts is determined based on management's judgment, considering factors such as historical bad debt experience and an evaluation of account aging. At December 31, 2011 and 2010, the allowance was \$-0- and \$-0-, respectively.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Deposits

The deposits are rental deposits for the Pastor's apartments and the Synod's church in South Korea. In South Korea it is required to put a large amount down and then the monthly payments are less based on the deposit. The Synod will get their money back either when the church pays it down to zero or the mission is pulled out of South Korea.

Inventory

Inventories consist of publications held for sale and are reported at lower of cost or market. A reserve for discontinued inventory is determined based on management's judgment. The reserve was \$-0- and \$-0- as of December 31, 2011 and 2010, respectively.

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 consolidated statements 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 which is not reflected in the financial statement.

Functional Expenses

Expenses are allocated directly whenever directly identifiable. Expenses which are not directly identifiable by program or support service are allocated based on the best estimates of management.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2011 AND 2010
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Use of Estimates

The preparation of consolidated 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.

Fair Value

The Synod categorizes its assets and liabilities measured at fair value into a three-level hierarchy based on the priority of the inputs to the valuation technique used to determine fair value. The fair value hierarchy gives the highest priority to quoted prices in active markets for identical assets or liabilities (Level 1) and the lowest priority to unobservable inputs (Level 3). If the inputs used in the determination of the fair value measurement fall within different levels of the hierarchy, the categorization is based on the lowest level input that is significant to the fair value measurement. Assets and liabilities valued at fair value are categorized based on the inputs to the valuation techniques as follows:

Level 1 – Inputs that utilize quoted prices (unadjusted) in active markets for identical assets or liabilities that the Synod has the ability to access.

Level 2 – Inputs that include quoted prices for similar assets and liabilities in active markets and inputs that are observable for the asset or liability, either directly or indirectly, for substantially the full term of the consolidated financial instrument. Fair values for these instruments are estimated using pricing models, quoted prices of securities with similar characteristics, or discounted cash flows.

Level 3 – Inputs that are unobservable inputs for the asset or liability, which are typically based on an entity's own assumptions, as there is little, if any, related market activity.

In instances where the determination of the fair value measurement is based on inputs from different levels of the fair value hierarchy, the level in the fair value hierarchy within which the entire fair value measurement falls is based on the lowest level input that is significant to the fair value measurement in its entirety.

Subsequent to initial recognition, the Synod may remeasure the carrying value of assets and liabilities measured on a nonrecurring basis to fair value. Adjustments to fair value usually result when certain assets are impaired. Such assets are written down from their carrying amounts to their fair value.

**EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
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(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 1 SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Fair Value (Continued)

Professional standards allow entities the irrevocable option to elect to measure certain financial instruments and other items at fair value for the initial and subsequent measurement on an instrument-by-instrument basis. The Synod has not elected to measure any existing financial instruments at fair value. However, it may elect to measure newly acquired financial instruments at fair value in the future.

Financial instruments carried at fair value on a recurring basis at December 31, 2011 and 2010 are as follows:

	December 31, 2011			
	Level 1	Level 2	Level 3	Total
Investments:				
Equity Mutual Funds	\$ 1,857,578	\$ 111,498	\$ -	\$ 1,969,076
Equities	8,391,041	-	-	8,391,041
Alternative Investments	1,597,164	-	-	1,597,164
Real Estate & Specialty Assets	1,546,379	-	-	1,546,379
Government Obligations	699,903	-	-	699,903
Corporate Obligations	872,533	-	-	872,533
Total	<u>\$ 14,964,598</u>	<u>\$ 111,498</u>	<u>\$ -</u>	<u>\$ 15,076,096</u>
	December 31, 2010			
	Level 1	Level 2	Level 3	Total
Investments:				
Equity Mutual Funds	\$ 2,359,806	\$ 112,051	\$ -	\$ 2,471,857
Equities	9,485,713	-	-	9,485,713
Alternative Investments	1,926,913	-	-	1,926,913
Real Estate & Specialty Assets	747,168	-	-	747,168
Government Obligations	775,181	-	-	775,181
Corporate Obligations	968,806	-	-	968,806
Total	<u>\$ 16,263,587</u>	<u>\$ 112,051</u>	<u>\$ -</u>	<u>\$ 16,375,638</u>

Subsequent Events

In preparing these consolidated financial statements, the Synod has evaluated events and transactions for potential recognition or disclosure through, June 4, 2012, the date the consolidated financial statements were available to be issued.

**EVANGELICAL LUTHERAN SYNOD
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NOTE 2 INVESTMENTS

Investments consist of the following at December 31, 2011 and 2010:

	2011	2010
Equity Mutual Funds	\$ 1,969,076	\$ 2,471,857
Equities	8,391,041	9,485,713
Alternative Investments	1,597,164	1,926,913
Real Estate & Specialty Assets	1,546,379	747,168
Government Obligations	699,903	775,181
Corporate Obligations	872,533	968,806
	<u>15,076,096</u>	<u>16,375,638</u>
 Certificates of Deposit	 715,737	 515,912
Lutheran Association for Church Extension, Inc., Certificates	<u>205,000</u>	<u>205,000</u>
 Total Investments	 <u>\$ 15,996,833</u>	 <u>\$ 17,096,550</u>

Assets held by the Synod under the charitable remainder unitrust agreements as of December 31, 2011 and 2010 totaled \$809,288 and \$868,403, respectively. They are included in the various investment categories.

	2011	2010
Investment return is summarized as follows:		
Interest Income	\$ 245,631	\$ 144,048
Investment Income	387,819	306,156
Realized and Unrealized Gains (Losses)	<u>(1,065,071)</u>	<u>1,379,305</u>
 Total	 <u>\$ (431,621)</u>	 <u>\$ 1,829,509</u>

EVANGELICAL LUTHERAN SYNOD
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NOTE 3 LOANS RECEIVABLE

Loans receivable consist of various secured and unsecured loans advanced to member congregations and others primarily for land, construction, or building purchase. The Synod subsidized 50% to 90% of the interest on loans to mission congregations for up to 10 years.

	Interest Rate	Maturity	2011	2010
Congregational Loans:				
Faith, Oregon, WI	7.00%	9/1/2019	\$ 48,203	\$ 52,349
Faith, San Antonio, TX	3.25 - 6.00%	Construction Loan	-	25,000
Hope, West Jordan, UT	6.00%	12/1/2022	152,810	152,810
Lakewood, WA	3.25%	N/A	118,068	101,250
Peace, Kissimmee, FL	6.00%	6/1/2015	-	81,581
Peace, Kissimmee, FL	3.25%	N/A	-	6,232
Peace, Lakeland, FL	3.25 - 5.00%	N/A	21,212	21,212
Redeemer, Scottsdale AZ	3.00 - 5.78%	2/1/2012	351,962	299,190
Resurrection, FL	5.78%	11/1/2020	184,903	188,056
Faith, San Antonio, TX	0.00%	Construction Loan	18,000	-
Family of God, Fort Mohave AZ	5.75%	6/15/2024	47,898	-
Other Loan:				
Christen Service Loan to Individual	0.00%	9/8/2013	1,000	-
Anna Salzwedel Estate	6.00%	5/1/2014	-	158,471
Total Loans Receivable			<u>\$ 944,056</u>	<u>\$ 1,086,151</u>

Maturities of the notes receivable for the years ending December 31, 2011 are as follows:

2012	\$ 38,992
2013	36,082
2014	31,337
2015	33,767
2016	35,316
Thereafter	768,562
	<u>\$ 944,056</u>

**EVANGELICAL LUTHERAN SYNOD
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(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 3 LOANS RECEIVABLE (CONTINUED)

The following table presents the aging of past due loans by loan segment as of March 31, 2012 and 2011:

<u>As of December 31, 2011</u>	<u>Current</u>	31 - 90 Days <u>Past Due</u>	90+ Days <u>Past Due</u>	<u>Total</u>	Nonaccruing <u>Loans</u>
Congregational Loans	\$ 66,203	\$ 337,713	\$ 539,140	\$ 943,056	\$ -
Loan to Individuals/Estates	1,000	-	-	1,000	-
	<u>\$ 67,203</u>	<u>\$ 337,713</u>	<u>\$ 539,140</u>	<u>\$ 944,056</u>	<u>\$ -</u>

<u>As of December 31, 2010</u>	<u>Current</u>	31 - 60 Days <u>Past Due</u>	90+ Days <u>Past Due</u>	<u>Total</u>	Nonaccruing <u>Loans</u>
Congregational Loans	\$ 165,162	\$ 340,866	\$ 421,652	\$ 927,680	\$ -
Loan to Individuals/Estates	158,471	-	-	158,471	-
	<u>\$ 323,633</u>	<u>\$ 340,866</u>	<u>\$ 421,652</u>	<u>\$ 1,086,151</u>	<u>\$ -</u>

The Synod evaluates each loan for credit risk which includes the ability of the congregation or other party to pay as well as the availability and value of collateral to support the loan amount. The Synod may extend payments on loans when consistent with the overall mission of the Synod. Loan credit risks are reviewed periodically but no less than annually and at any time there is a significant change, positive or negative, in the borrower's operations or valuation of collateral.

The loans are grouped as current, watch or past due. Current loans are being paid in accordance with the loan terms. Watch loans have payments being made but at amounts reduced from the original loan terms. Past due loan are loan where there is no current interest or principal payments being made and it is probable the Synod will recover from the loan collateral.

<u>As of December 31, 2011</u>	<u>Current</u>	<u>Watch</u>	<u>Past Due</u>	<u>Doubtful</u>	<u>Total</u>
Congregational Loans	\$ 66,203	\$ 337,713	\$ 491,242	\$ -	\$ 895,158
Loan to Individuals/Estates	1,000	-	-	-	1,000
	<u>\$ 67,203</u>	<u>\$ 337,713</u>	<u>\$ 491,242</u>	<u>\$ -</u>	<u>\$ 896,158</u>

<u>As of December 31, 2010</u>	<u>Current</u>	<u>Watch</u>	<u>Past Due</u>	<u>Doubtful</u>	<u>Total</u>
Congregational Loans	\$ 165,162	\$ 340,866	\$ 421,652	\$ -	\$ 927,680
Loan to Individuals/Estates	158,471	-	-	-	158,471
	<u>\$ 323,633</u>	<u>\$ 340,866</u>	<u>\$ 421,652</u>	<u>\$ -</u>	<u>\$ 1,086,151</u>

**EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
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(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

NOTE 3 LOANS RECEIVABLE (CONTINUED)

Allowance for loan losses: An allowance for loan losses (loan loss reserve) is established as losses are estimated to have occurred through a provision for loan losses charged to earnings. Loans are charged against the loan loss reserve when management confirms that the principal will not be collected. Subsequent recoveries, if any, are credited to the allowance. The allowance for loan losses 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, 2011 and 2010, there was no allowance for uncollectible accounts.

NOTE 4 PROPERTY, PLANT, AND EQUIPMENT

	12/31/10	Additions	Disposals	12/31/11
Land and Land Improvements	\$ 710,536	\$ -	\$ -	\$ 710,536
Buildings	197,842	-	-	197,842
Equipment	61,385	10,792	-	72,177
	969,763	10,792	-	980,555
Less: Accumulated Depreciation	90,382	11,421	-	101,803
	<u>\$ 879,381</u>	<u>\$ (629)</u>	<u>\$ -</u>	<u>\$ 878,752</u>
	12/31/09	Additions	Disposals	12/31/10
Land and Land Improvements	\$ 710,536	\$ -	\$ -	\$ 710,536
Buildings	197,842	-	-	197,842
Equipment	61,385	-	-	61,385
	969,763	-	-	969,763
Less: Accumulated Depreciation	79,123	11,259	-	90,382
	<u>\$ 890,640</u>	<u>\$ (11,259)</u>	<u>\$ -</u>	<u>\$ 879,381</u>

**EVANGELICAL LUTHERAN SYNOD
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NOTE 5 DEFERRED COMPENSATION

In January 2007, an employment agreement was entered into which provided for salary deferral each month in the amount of \$4,180 through December, 2008. This amount was deposited into a separate investment account for the key employee. The employee gets the benefit or risk of loss for any gains or losses in the fund. Upon termination of employment on or after the employee shall have reached age 65, the Organization shall pay 24 monthly installments in an amount equal to the fair value of the assets. The total amount payable to the employee shall be appropriately increased or decreased as the case may be to reflect the appreciation or depreciation in value and the net income or loss on the funds which remain invested. The Organization has accrued an accrual for this retirement benefit of \$111,498 and \$112,051 on December 31, 2011 and 2010, respectively, which is equal to the related investment account.

NOTE 6 NOTES PAYABLE

	<u>2011</u>	<u>2010</u>
Investment program notes, unsecured, amounts loaned by individuals, congregations, and organizations for periods less than one year; interest rates at 0% - 2.15% per annum	\$ 287,525	\$ 287,520
Life Loan Plan notes, unsecured, amounts loaned by individuals at interest rates from 5% to 6% per annum	7,657	7,534
Unsecured working capital demand loan from Holy Scripture; interest rate of 4% per annum	100,000	100,000
Unsecured working capital demand loan from Helping Hands; payment terms variable	100,000	-
WELS CEF Loan, monthly payments of \$1,667, including interest at 5%, unsecured, due January 2014	38,020	55,630
WELS Church Extension Fund (CEF) \$225,000 line of credit, monthly payments of \$4,271, including interest at 5.25%, unsecured, due August 2011	-	29,467
	<u>\$ 533,202</u>	<u>\$ 480,151</u>
2012	\$ 506,027	
2013	19,518	
2014	-	
2015	-	
2016	-	
Thereafter	7,657	
	<u>\$ 533,202</u>	

EVANGELICAL LUTHERAN SYNOD
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NOTE 7 CHARITABLE GIFT ANNUITY AND TRUST AGREEMENTS

Obligations under charitable gift annuity and trust agreements at December 31, 2011 and 2010 consist of the following:

	2011	2010
Charitable Gift Annuities - Due to Donors	\$ 167,561	\$ 220,846
Charitable Gift Annuities - Agency Obligations	121,414	84,501
Charitable Gift Annuities - Due to Others Upon		
Death of the Donor	265,439	279,359
Agency Obligations (Unitrusts)	520,952	565,814
Total	<u>\$ 1,075,366</u>	<u>\$ 1,150,520</u>

NOTE 8 DEFINED CONTRIBUTION PLAN

The Organization has a retirement plan qualifying under the Internal Revenue Code 403(b) for the benefit of all employees at Evangelical Lutheran Synod. The Organization's annual and maximum contribution is based on 8% for office employees and 6% for missionaries.

Organization contribution for the years ended December 31, 2011, and 2010 was approximately \$36,381 and \$35,571, respectively. The related employee contributions were \$28,214 and \$29,814 for the years ended December 31, 2011 and 2010, respectively.

NOTE 9 FUNCTIONAL EXPENSES

The Synod provides programs and support for various church for the purposes and responsibilities such as evangelism, foreign and home missions, education, Bethany Lutheran College, and Bethany Lutheran Theological Seminary.

Functional Expenses:

Program	\$ 3,272,463
General and Administrative	498,024
Total	<u>\$ 3,770,487</u>

**EVANGELICAL LUTHERAN SYNOD
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NOTE 10 RELATED ORGANIZATIONS

Related Organizations to the Synod are Bethany Lutheran College and Bethany Lutheran Theological Seminary. The Synod provided \$174,634 and \$167,489 on December 31, 2011 and 2010, respectively, to Bethany Lutheran College and \$36,991 and \$35,477 on December 31, 2011 and 2010, respectively, to Bethany Lutheran Theological Seminary.

As of December 31, 2011 and 2010, the amounts included in accounts payable for Bethany Lutheran College were \$34,139 and \$48,162, respectively, and for Bethany Lutheran Theological Seminary the amounts were \$4,692 and \$5,821, respectively.

NOTE 11 CONTINGENCIES

As of December 31, 2011 and 2010, the Synod is contingently liable to the extent of approximately \$5,264,000 and \$5,345,000, respectively, as guarantor of the indebtedness for the following congregations: Family of God - Ft. Mohave, Arizona; Peace - North Mankato, Minnesota, Redeeming Grace - Rogers, Minnesota. Abiding Shepherd - Cottage Grove, Wisconsin; Abiding Word - Bowling Green, Ohio; Faith - San Antonio, Texas; Peace - Lakeland, Florida and Peace - Kissimmee, Florida. As of December 31, 2011, congregations were current with their loan payments. The maturities on these loans mature between December 2012 and October 2014.

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NOTE 12 UNRESTRICTED DESIGNATED, TEMPORARILY RESTRICTED AND PERMANENTLY RESTRICTED NET ASSET BALANCES

Unrestricted board designated net assets consist of the following at December 31, 2011 and 2010:

	2011	2010
World Outreach	\$ 688,230	\$ 636,588
Home Missions/Evangelism	56,634	111,723
Lutheran Schools of America	113,505	170,473
Projects and Grants	91,954	52,767
Publications	79,383	66,849
Youth Outreach	88,883	80,679
World Needs	37,353	30,220
Book of Family Prayer	14,385	15,343
Christian Service	4,696	2,931
Pension Plan	735	6,823
Thoughts of Faith	9,275	-
ELS Foundation:		
Donated	636,452	682,593
Board of Trustees	884,023	883,273
World Outreach Mission Seminary	(37,398)	-
Marvin and Delores Schwan	(32,315)	-
75th Anniversary / His Truth for Our Youth	(53,872)	(27,931)
ELS School Endowment	(340)	-
Whipple-Olson-Willson Endowment	(4,986)	-
	<u>\$ 2,576,597</u>	<u>\$ 2,712,331</u>

**EVANGELICAL LUTHERAN SYNOD
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NOTE 12 UNRESTRICTED DESIGNATED, TEMPORARILY RESTRICTED AND PERMANENTLY RESTRICTED NET ASSET BALANCES (CONTINUED)

Temporarily restricted net assets consist of the following at December 31, 2011 and 2010:

	2011	2010
Home Mission Expansion/Evangelism	\$ 2,940,543	\$ 3,099,919
ELS Foundation		
General World Outreach	1,352,354	1,490,423
Church Extension	1,163,932	1,155,182
Home Mission/Evangelism Reserve	192,586	206,614
Thoughts of Faith	74,496	82,958
Robert & Madelyn Soule Endowment Fund	10,206	67,063
Partners in the Gospel	179,945	145,206
World Outreach Mission Seminary	-	32,720
President's Office	35,221	81,492
Charitable Gift Annuity	131,286	127,379
Marvin and Delores Schwan	-	9,036
St. Martin Lutheran Church - Shawano, WI	-	1,103
Whipple-Olson-Wilson Endowment	-	1,883
ELS Schools	9,192	10,424
	<u>\$ 6,089,761</u>	<u>\$ 6,511,402</u>

Temporarily restricted net assets were released during the years ended December 31, 2011 and 2010 for as qualifying expenditures were made by the Synod.

Permanently restricted net assets are restricted for the following purposes at December 31, 2011 and 2010:

	2011	2010
Partners in the Gospel	\$ 1,755,977	\$ 1,755,977
World Outreach Mission Seminary	1,000,000	1,000,000
President's Office	600,000	600,000
Marvin and Delores Schwan	600,000	600,000
75th Anniversary / His Truth for Our Youth	410,000	410,000
Whipple-Olson-Wilson Endowment	100,000	100,000
Robert & Madelyn Soule Endowment Fund	1,000,000	1,000,000
ELS Schools	10,000	10,000
St. Martin Lutheran Church - Shawano, WI	20,147	20,147
	<u>\$ 5,496,124</u>	<u>\$ 5,496,124</u>

EVANGELICAL LUTHERAN SYNOD
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NOTE 13 ENDOWMENT

The Synod's endowment consists of donor-restricted endowment funds. As required by GAAP, net assets associated with endowment funds are classified and reported based on the existence or absence of donor-imposed restrictions.

Interpretation of Relevant Law

The board of directors of the Synod has interpreted the Minnesota Uniform Prudent Management of Institutional Funds Act (UPMIFA) as requiring the preservation of the fair value of the original gift as of the gift date of the donor-restricted endowment fund absent explicit donor stipulations to the contrary. As a result of this interpretation, the Synod classifies as permanently restricted net assets the original value of the gifts to the permanent endowment and the value of subsequent gifts to the permanent endowment. The remaining portion of donor-restricted endowment funds, if any that is not classified as permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure by the Synod. In accordance with UPMIFA, the Synod considers the following factors in making a determination to appropriate or accumulate donor-restricted endowment funds:

- (1) The duration and preservation of the fund
- (2) The purposes of the local synod and the endowment fund
- (3) General economic conditions
- (4) The possible effect of inflation or deflation
- (5) The expected total return from income and the appreciation of investments
- (6) Other resources of the local synod
- (7) The investment policies of the local synod

**EVANGELICAL LUTHERAN SYNOD
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NOTE 13 ENDOWMENT (CONTINUED)

The following is a summary of endowment funds for the years ended December 31, 2011 and 2010:

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Endowment Net Assets, January 1, 2009	\$ (162,697)	\$ 232,899	\$ 5,246,124	\$ 5,316,326
Investment Return:				
Investment Income	-	193,249	-	193,249
Net Realized and Unrealized Gains	134,766	96,719	-	231,485
Total Investment Return	134,766	289,968	-	424,734
Contributions	-	-	500,000	500,000
Appropriations and Release of Endowment Assets for Expenditure	-	(173,940)	(250,000)	(423,940)
Endowment Net Assets, December 31, 2010	(27,931)	348,927	5,496,124	5,817,120
Investment Return:				
Investment Income	53,601	166,379	-	219,980
Net Realized and Unrealized Losses	(154,581)	(178,289)	-	(332,870)
Total Investment Return	(100,980)	(11,910)	-	(112,890)
Contributions	-	-	-	-
Appropriations of Endowment Assets for Expenditure	-	(102,453)	-	(102,453)
Endowment Net Assets, December 31, 2011	<u>\$ (128,911)</u>	<u>\$ 234,564</u>	<u>\$ 5,496,124</u>	<u>\$ 5,601,777</u>

Funds with Deficiencies

From time to time, the fair value of assets associated with individual donor-restricted endowment funds may fall below the level that the donor requires the Synod to retain as a fund of perpetual duration. In accordance with GAAP, deficiencies of this nature, related to temporarily restricted net assets, that are reported in unrestricted net assets were \$128,911 and \$27,931 at December 31, 2011 and 2010, respectively.

**EVANGELICAL LUTHERAN SYNOD
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NOTE 13 ENDOWMENT (CONTINUED)

Investment Objectives and Strategies

The Synod has adopted an investment policy to provide guidelines for investing endowment assets. Under this policy, as approved by the Investment Committee of the Evangelical Lutheran Synod, the endowment assets are invested in a manner that is intended to:

- Achieve a balanced return of current income and modest growth of principal.
- To minimize the probability of loss of principal over the investment horizon. Emphasis is placed on minimizing return volatility rather than maximizing return.
- To emphasize long-term growth of principal while avoiding excessive risk. Short-term volatility will be tolerated in as much as it is consistent with the volatility of a comparable market index.

Spending Policy

The Investment Committee will attempt to balance the shorter-term grant making obligations with its goal to provide grants into perpetuity, and therefore design a spending policy which is flexible. Since expected investment returns from "riskier" portfolios are not consistent and predictable, the Investment Committee feels that shorter-term spending in dollar terms must be flexible enough to endure periods of underperformance without excessive deterioration of real principal. Therefore, this endowment may tend toward a more "aggressive" investment strategy seeking higher long-term investment returns than would be the case if grant making from year to year were less flexible. The total annual distribution shall not exceed 6% nor be less than 2% of the three-year moving average market value of the fund. The target annual distribution rate shall be 5% of the three-year moving value. The target annual distribution policy shall be reviewed annually by the Foundation Investment Committee with any recommended changes submitted to the board of trustees for final action. The Investment Committee expects that annual contributions to the endowment will remain relatively consistent and will increase somewhat over time.

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATING SCHEDULE OF FINANCIAL POSITION
DECEMBER 31, 2011
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Evangelical Lutheran Synod	Lutheran Schools of America	Thoughts of Faith, Inc.	Total
ASSETS				
Cash and Cash Equivalents	\$ 769,727	\$ -	\$ -	\$ 769,727
Accounts Receivable	89,923	80	103,882	193,885
Interest Receivable	61,956	-	-	61,956
Inventory of Publications	71,680	-	-	71,680
Prepaid Expenses	14,059	-	1,879	15,938
Loans Receivable	944,056	-	-	944,056
Mission Deposits	392,500	-	-	392,500
Investments	15,373,222	172,847	450,764	15,996,833
Property, Plant, and Equipment, Net	878,752	-	-	878,752
Total Assets	<u>\$ 18,595,875</u>	<u>\$ 172,927</u>	<u>\$ 556,525</u>	<u>\$ 19,325,327</u>
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts Payable	\$ 96,440	\$ 26	\$ 107	\$ 96,573
Interest Payable	1,652	-	-	1,652
Other Liabilities	99	-	162,648	162,747
Notes Payable	295,182	-	238,020	533,202
Charitable Gift Annuity and Trust Agreements	1,075,366	-	-	1,075,366
Total Liabilities	<u>1,468,739</u>	<u>26</u>	<u>400,775</u>	<u>1,869,540</u>
NET ASSETS				
Unrestricted				
Designated	2,453,817	113,505	9,275	2,576,597
Undesignated	3,161,930	59,396	71,979	3,293,305
Total Unrestricted Net Assets	<u>5,615,747</u>	<u>172,901</u>	<u>81,254</u>	<u>5,869,902</u>
Temporarily Restricted	6,015,265	-	74,496	6,089,761
Permanently Restricted	5,496,124	-	-	5,496,124
Total Net Assets	<u>17,127,136</u>	<u>172,901</u>	<u>155,750</u>	<u>17,455,787</u>
Total Liabilities and Net Assets	<u>\$ 18,595,875</u>	<u>\$ 172,927</u>	<u>\$ 556,525</u>	<u>\$ 19,325,327</u>

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATING SCHEDULE OF ACTIVITIES
DECEMBER 31, 2011
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Evangelical Lutheran Synod	Lutheran Schools of America	Thoughts of Faith, Inc	Total
UNRESTRICTED NET ASSETS				
Revenues, Gains and Other Support:				
Congregations/Organizations/Individuals	\$ 733,931	\$ 5,501	\$ 294,924	\$ 1,034,356
Estate, Trusts, and Memorials	72,736	-	2,495	75,231
Thrivent	50,000	-	-	50,000
Helping Hands	82,981	-	-	82,981
Mission Advancement Project	190,000	-	648,086	838,086
Schwan Funds	713,848	36,151	-	749,999
Others	20,302	-	39,410	59,712
Interest	36,857	-	-	36,857
Investment Income	141,207	4,257	6,364	151,828
Rent and Royalties	103	-	-	103
Publications	20,055	-	-	20,055
Registration Fees	34,800	-	34,200	69,000
Subscriptions	58,134	-	-	58,134
Realized and Unrealized Losses on				
Long-Term Investments	(369,457)	(11,140)	(16,652)	(397,249)
Transfers	(21,564)	21,564	-	-
Net Assets Released from Restrictions	405,351	-	13,427	418,778
Total Revenues, Gains and Other Support	2,169,284	56,333	1,022,254	3,247,871
EXPENSES				
Bethany Lutheran College	174,634	-	-	174,634
Bethany Lutheran Theological Seminary	36,991	-	-	36,991
Lutheran Schools of America	-	29,931	-	29,931
Thoughts of Faith	-	-	1,116,800	1,116,800
Christian Services	107,228	-	-	107,228
Church Extension	10,508	-	-	10,508
Youth Outreach	49,295	-	-	49,295
World Outreach	850,469	-	-	850,469
Home Missions/Evangelism	575,143	-	-	575,143
Publications	92,447	-	-	92,447
Synod Fund	510,045	-	-	510,045
Other Programs and Costs	205,575	-	-	205,575
Depreciation	11,421	-	-	11,421
Total Expenses	2,623,756	29,931	1,116,800	3,770,487
CHANGE IN UNRESTRICTED NET ASSETS	(454,472)	26,402	(94,546)	(522,616)

**EVANGELICAL LUTHERAN SYNOD
CONSOLIDATING SCHEDULE OF ACTIVITIES (CONTINUED)
DECEMBER 31, 2011
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Evangelical Lutheran Synod	Lutheran Schools of America	Thoughts of Faith, Inc	Total
TEMPORARILY RESTRICTED NET ASSETS				
Support:				
Congregations, Organizations and Individuals	\$ 215,229	\$ -	\$ 4,965	\$ 220,194
Interest	208,774	-	-	208,774
Investment Income	235,991	-	-	235,991
Realized and Unrealized Losses on				
Long-Term Investments	(667,822)	-	-	(667,822)
Net Assets Released from Restrictions	(405,351)	-	(13,427)	(418,778)
CHANGE IN TEMPORARILY RESTRICTED NET ASSETS	(413,179)	-	(8,462)	(421,641)
CHANGE IN NET ASSETS (DEFICIT)	<u>\$ (867,651)</u>	<u>\$ 26,402</u>	<u>\$ (103,008)</u>	<u>\$ (944,257)</u>

**EVANGELICAL LUTHERAN SYNOD
COMBINING SCHEDULE OF FINANCIAL POSITION
DECEMBER 31, 2011
(SEE INDEPENDENT ACCOUNTANTS' REVIEW REPORT)**

	Evangelical Lutheran Synod 12/31/11	Bethany Lutheran College 6/30/2011	Bethany Lutheran Theological Seminary 6/30/2011	Total
ASSETS				
Cash and Cash Equivalents	\$ 769,727	\$ 611,238	\$ 133,959	\$ 1,514,924
Inter-Company Receivable (Payable)	-	86,068	(86,068)	-
Accounts Receivable	193,885	-	-	193,885
Student Accounts Receivable, Net of Allowance for Doubtful Accounts of \$65,000	-	114,281	-	114,281
Contributions Receivable	-	521,061	-	521,061
Interest Receivable	61,956	-	-	61,956
Other Receivables, Net of Allowance for Doubtful Accounts of \$2,000	-	115,016	9,944	124,960
Inventory	71,680	241,485	-	313,165
Prepaid Expenses and Other Assets	408,438	2,664	9,775	420,877
Student Notes Receivable, Net of Allowance for Doubtful Notes of \$40,000	-	460,846	-	460,846
Loans Receivable	944,056	-	-	944,056
Investments	15,996,833	23,965,675	7,721,676	47,684,184
Deferred Debt Acquisition Costs	-	40,643	-	40,643
Beneficial Interest in Funds Held in Trust	-	130,927	92,672	223,599
Beneficial Interest in Perpetual Trust	-	355,687	355,687	711,374
Property, Plant, and Equipment, Net	878,752	54,800,378	1,619,358	57,298,488
Total Assets	<u>\$ 19,325,327</u>	<u>\$ 81,445,969</u>	<u>\$ 9,857,003</u>	<u>\$ 110,628,299</u>
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts Payable	\$ 96,573	\$ 384,061	\$ 976	\$ 481,610
Interest Payable	1,652	-	-	1,652
Other Liabilities	162,747	-	-	162,747
Accrued Liabilities	-	610,379	2,667	613,046
Deposit Accounts	-	57,412	-	57,412
Long-Term Debt and Notes Payable	533,202	6,250,000	-	6,783,202
Charitable Gift Annuity and Trust Agreements	1,075,366	821,716	668,650	2,565,732
Deposits Held in Custody for Others	-	513,835	540	514,375
U.S. Government Grants Refundable	-	465,638	-	465,638
Total Liabilities	<u>1,869,540</u>	<u>9,103,041</u>	<u>672,833</u>	<u>11,645,414</u>
NET ASSETS				
Unrestricted:				
Designated	2,576,597	-	-	2,576,597
Undesignated	3,293,305	12,988,469	1,971,610	18,253,384
Total Unrestricted Net Assets	5,869,902	12,988,469	1,971,610	20,829,981
Temporarily Restricted	6,089,761	31,420,553	414,967	37,925,281
Permanently Restricted	5,496,124	27,933,906	6,797,593	40,227,623
Total Net Assets	<u>17,455,787</u>	<u>72,342,928</u>	<u>9,184,170</u>	<u>98,982,885</u>
Total Liabilities and Net Assets	<u>\$ 19,325,327</u>	<u>\$ 81,445,969</u>	<u>\$ 9,857,003</u>	<u>\$ 110,628,299</u>

TREASURER'S
FINANCIAL STATEMENTS & SUPPLEMENTAL INFORMATION
FOR YEAR ENDED DECEMBER 31, 2011

**EVANGELICAL LUTHERAN SYNOD
MANKATO, MINNESOTA**

C O N T E N T S

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BALANCE SHEET

Evangelical Lutheran Synod - Markato, Minnesota
December 31, 2011

EXHIBIT I**ASSETS**

GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	RESIDENCES AND REAL ESTATE FUND 5	HOME MISSIONS/ EVANGELISM FUND 6	WORLD OUTREACH FUND 7	LUTHERAN SCHOOLS OF AMERICA	THOUGHTS OF FAITH	EVANGELICAL LUTHERAN FOUNDATION	TOTAL ALL FUNDS
\$132,628.06	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$132,628.06
Cash - checking account								
Accounts receivable - contributions and other income	800.00	0.00	2,669.00	6,423.66	80.00	103,882.32	\$0.00	183,884.38
Inventory of publications	71,679.54	0.00	0.00	0.00	0.00	0.00	0.00	71,679.54
Prepaid expenses/deposits	14,059.27	0.00	0.00	0.00	0.00	1,979.42	392,600.00	408,438.69
Investments:								
Investment management accounts	\$1,169,111.12	\$879,747.34	\$0.00	\$1,049,147.78	\$1,139,030.26	\$450,763.38	\$11,774,285.96	\$16,633,932.42
Loans receivable (Schedule B)	1,000.00	551,881.18	0.00	18,000.00	0.00	0.00	373,173.98	944,055.16
Allowance for doubtful accounts	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Interest receivable	0.00	20,681.02	0.00	0.00	0.00	0.00	41,274.58	61,955.60
Real estate/buildings/Equipment (Note B)	17,493.78	0.00	480,206.83	0.00	0.00	0.00	482,914.47	990,555.08
Accumulated Depreciation	0.00	0.00	(101,803.92)	0.00	0.00	0.00	0.00	(101,803.92)
TOTAL	\$1,485,941.17	\$1,453,109.54	\$376,403.21	\$1,068,816.78	\$1,145,453.92	\$556,525.12	\$13,064,148.99	\$19,325,325.31
Due from (to) other funds	\$249,763.62	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(\$249,763.62)	\$0.00
TOTAL ASSETS	\$1,735,704.79	\$1,453,109.54	\$376,403.21	\$1,068,816.78	\$1,145,453.92	\$556,525.12	\$12,814,385.37	\$19,325,325.31

LIABILITIES AND FUND BALANCES**Liabilities:**

Notes payable (Note C & Schedule C)

Working capital	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$200,000.00	\$0.00	\$200,000.00
Investment program	0.00	287,592.18	0.00	0.00	0.00	0.00	0.00	287,592.18
Life insurance demand notes	0.00	0.00	0.00	0.00	0.00	38,019.81	0.00	38,019.81
Life insurance	7,656.56	0.00	0.00	0.00	0.00	0.00	0.00	7,656.56
Accounts payable	55,482.85	0.00	0.00	40,339.43	25.90	106.73	0.00	95,964.91
Accrued interest payable	0.00	1,652.03	0.00	0.00	0.00	0.00	0.00	1,652.03
Deferred revenue	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuities payable	0.00	0.00	0.00	0.00	0.00	0.00	1,075,365.82	1,075,365.82
Other liabilities	706.48	0.00	0.00	0.00	0.00	162,647.95	0.00	163,354.43
TOTAL LIABILITIES	\$63,855.89	\$288,177.21	\$0.00	\$40,339.43	\$25.90	\$400,774.49	\$1,075,365.82	\$1,869,638.74

Fund Balances:

Unrestricted - designated (Note D)	\$317,389.86	\$0.00	\$0.00	\$56,634.42	\$988,229.20	\$113,505.59	\$9,275.00	\$1,381,562.30
Unrestricted (Note E)	1,354,459.04	0.00	378,403.21	1,012,182.36	418,885.28	59,395.09	71,979.44	3,293,304.43
Permanently restricted (Note F)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	5,486,123.95
Temporarily restricted (Note G)	0.00	1,163,932.33	0.00	0.00	0.00	0.00	74,486.19	4,861,333.30
TOTAL FUND BALANCES	\$1,671,848.90	\$1,163,932.33	\$378,403.21	\$1,068,816.78	\$1,105,114.49	\$155,750.63	\$11,739,019.55	\$17,455,786.57

TOTAL LIABILITIES & FUND BALANCES

TOTAL LIABILITIES & FUND BALANCES	\$1,735,704.79	\$1,453,109.54	\$378,403.21	\$1,068,816.78	\$1,145,453.92	\$556,525.12	\$12,814,385.37	\$19,325,325.31
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STATEMENT OF CHANGES IN FUND BALANCES
Evangelical Lutheran Synod - Markato, Minnesota
December 31, 2011

EXHIBIT II

	GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	RESIDENCES AND REAL ESTATE FUND 5	HOME MISSIONS/ EVANGELISM FUND 6	WORLD OUTREACH FUND 7	LUTHERAN SCHOOLS OF AMERICA	THOUGHTS OF FAITH	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL ALL FUNDS
Balance 12/31/2010 Per Prior Year Exhibit II									
Temporarily Restricted	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$5,496,123.95	\$5,496,123.95
Temporarily Restricted	0.00	1,155,182.31	0.00	0.00	0.00	0.00	\$82,958.14	5,273,261.52	6,511,401.87
Unrestricted	\$1,487,453.40	\$0.00	\$379,031.14	\$956,008.95	\$627,265.11	\$42,626.62	\$175,801.73	0.00	\$3,680,166.95
Unrestricted - Designated	\$322,212.60	\$0.00	\$0.00	\$111,722.77	\$536,568.24	\$103,871.82	\$0.00	\$1,537,895.44	\$2,712,330.87
TOTAL FUND BALANCES 12/31/2010	\$1,819,666.00	\$1,155,182.31	\$379,031.14	\$1,069,731.72	\$1,263,833.35	\$146,498.44	\$259,759.87	\$12,307,320.91	\$18,400,043.74
ADD:									
Investment Portfolio Income	\$43,477.68	\$22,140.04	\$0.00	\$26,967.24	\$32,233.32	\$4,257.83	\$6,364.51	\$252,329.48	\$387,770.10
Investment Services	(13,431.96)	(6,839.94)	0.00	(8,331.25)	(9,656.15)	(1,315.42)	(\$1,986.25)	(89,214.15)	(131,057.14)
Prior Years Adjustment	979.83	0.00	0.00	500.00	388.09	0.00	\$0.00	0.00	1,867.92
Annuity/Trust Authorization	0.00	0.00	0.00	0.00	0.00	0.00	\$0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	0.00	0.00	\$0.00	(170,898.16)	(170,898.16)
Market Value Gains (Losses)	(113,756.09)	(57,927.77)	0.00	(70,557.60)	(84,336.10)	(11,140.29)	(\$16,652.27)	(710,700.60)	(1,065,070.92)
Excess of Income Over Expenditures	(65,088.54)	\$1,377.69	(627.93)	\$0,506.87	(97,056.02)	\$4,000.12	(\$0,755.23)	150,182.07	33,351.03
and Appropriations for the Period	(\$147,817.10)	\$5,750.02	(\$627.93)	(\$314.84)	(\$156,736.86)	\$26,402.24	(\$103,009.24)	(\$560,301.35)	(\$844,257.17)
TOTAL ADDITIONS	(\$147,817.10)	\$5,750.02	(\$627.93)	(\$314.84)	(\$156,736.86)	\$26,402.24	(\$103,009.24)	(\$560,301.35)	(\$844,257.17)
SUBTOTAL	\$1,671,848.90	\$1,163,932.33	\$378,403.21	\$1,068,816.78	\$1,105,114.49	\$172,800.68	\$155,750.63	\$11,739,019.55	\$17,455,786.57
Balance 12/31/2011									
Unrestricted - Designated (Note D)	\$317,389.86	\$0.00	\$0.00	\$56,634.42	\$588,229.20	\$113,505.59	\$9,275.00	\$1,381,562.30	\$2,576,596.37
Unrestricted (Note E)	\$1,354,459.04	\$0.00	\$378,403.21	\$1,012,182.35	\$418,885.29	\$59,395.09	\$71,979.44	0.00	\$3,293,304.43
Temporarily Restricted (Note F)	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$5,496,123.95	\$5,496,123.95
Temporarily Restricted (Note G)	\$0.00	\$1,163,932.33	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$4,851,333.30	\$6,089,761.82
TOTAL FUND BALANCES 12/31/2011	\$1,671,848.90	\$1,163,932.33	\$378,403.21	\$1,068,816.78	\$1,105,114.49	\$172,800.68	\$155,750.63	\$11,739,019.55	\$17,455,786.57

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011

EXHIBIT III

Page 1 of 2

INCOME

40010	Congregational Contributions	781,980.47
40510	Organization Contributions	157,108.50
40511	Thoughts of Faith Balance Adjustments	45,012.54
40900	Investment Portfolio Income	387,818.48
40920	Interest	245,631.38
40930	Rent	1.00
40950	Individual Gifts and Bequests	270,444.94
40990	Miscellaneous	302.22
42000	Schwan Program	438,750.00
42010	Schwan Program Budget Supplement	236,250.00
42020	Schwan Project Grants	75,000.00
43010	Thrivent	50,000.00
45000	Estates/Trusts	69,684.63
46000	Memorials	5,546.07
47000	Helping Hands	82,980.50
47010	Mission Advancement Project	838,086.40
49200	Registration/Fees/Dues	69,000.00
49210	Subscriptions	58,134.00
49220	Sale of Publications	20,055.46
49270	Royalties	102.09
49300	Salary Reimbursement	59,409.91
49990	Unrealized Loss	(1,065,070.92)

Total Income

2,826,227.67 *

EXPENSES

51100	Salaries/Admin/Sup	(526,995.19)
51110	Salaries/Administrative Assistant	(38,046.25)
51200	Salaries/Clerical	(23,623.57)
52050	Moving Expenses	(8,219.30)
52100	Housing & Furnishing Allow.	(132,200.00)
52110	Furlough Expense	(11,633.72)
52150	School Tuition	(9,067.30)
52160	Language/Culture Study	(2,720.00)
52200	FICA/Medicare	(15,558.69)
52250	Health/Disability Insurance	(89,885.64)
52270	Emergency Evacuation Insurance	(700.00)
52300	Life Insurance	(1,562.46)
52400	Tax Sheltered Annuities	(31,925.53)
52450	Workers Compensation	(4,209.00)
52500	Other Employee Benefits	(3,095.00)
53050	Investment Services	(131,057.14)
53100	Auditor Services	(15,800.00)
53150	Legal Services	(4,285.00)
53170	Other Professional Services	(31,364.34)
53200	Printing & Publishing	(85,676.02)
53250	Data Processing Services	(7,810.00)
53300	Communication Services	(6,292.60)
53350	Postage & Parcel Services	(30,893.57)
53460	Commercial Multi-Peril	(4,985.17)
53470	Umbrella Liability	(1,189.00)

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011

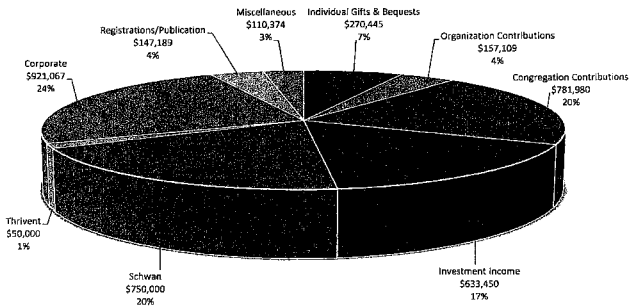
EXHIBIT III
Page 2 of 2

EXPENSES (cont.)

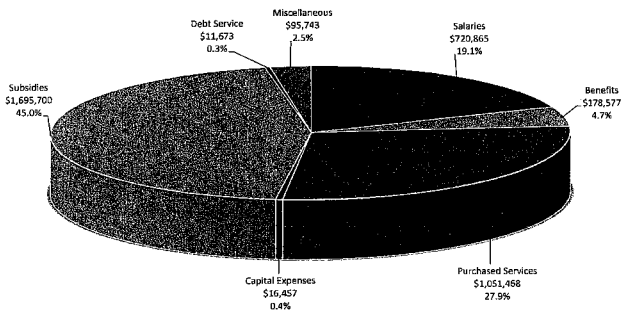
53500 Repairs & Maintenance	(8,713.84)	
53550 Travel/Meals/Lodging	(202,315.86)	
53570 Auto Expenses	(1,662.74)	
53600 Registration Fees	(12,573.63)	
53650 Leases or Rentals	(19,307.54)	
53800 Stipend	(76,499.72)	
53900 Payment to Others	(383,863.98)	
53410 Heat	(3,150.50)	
53420 Light	(2,952.69)	
53440 Water/Sewer/Garbage	(1,487.42)	
45050 Supplies & Materials	(13,972.64)	
54600 Publications/Subscriptions	(746.50)	
54700 Books	(1,868.43)	
55300 Equipment/Furniture	(16,306.76)	
55400 Software/Upgrade Purchases	(150.00)	
56050 Advertising Support	(2,666.00)	
56100 Operating Support	(1,345,403.77)	
56110 Rent Support	(2,200.00)	
56200 Interest Support	(184,554.77)	
56300 Maintenance Support	(55,250.02)	
56400 Parish Support	(3,000.00)	
56600 LYA Travel Support	(8,000.00)	
56610 Youth Retreat Grant	(400.00)	
56620 Continuing Education Grant	(2,345.00)	
56630 School Subsidy Grant	(20,000.00)	
56640 Camp Grants	(1,000.00)	
56700 Widow Support	(28,800.00)	
56710 Retirement Support	(43,212.50)	
56720 Group Term Insurance Support	(1,868.35)	
57400 Interest	(11,673.33)	
58200 Dues & Membership	(80.00)	
58300 Property Taxes/Assessments	(2,318.64)	
58890 Depreciation	(11,421.13)	
58990 Miscellaneous	(5,780.67)	
59991 Helping Hands	(100,000.00)	
59990 Change in Charitable Gift Annuity	<u>23,857.10</u>	
Total Expenses		<u>(3,770,483.82) *</u>
Net (Loss)/Gain		<u>(944,256.15)</u>

* Excludes Permanent Transfers

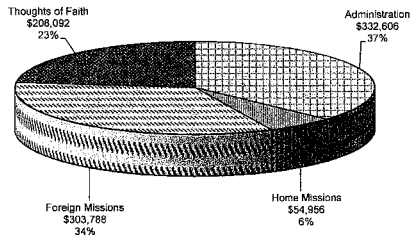
**Income Excluding Estates & Unrealized Loss
\$3,821,614**



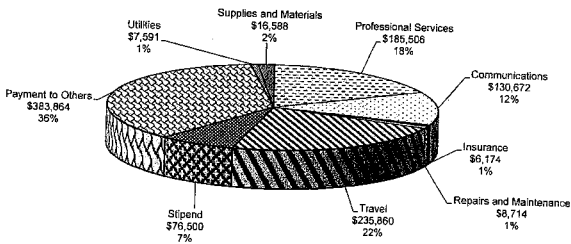
**Expenses
\$3,770,483**



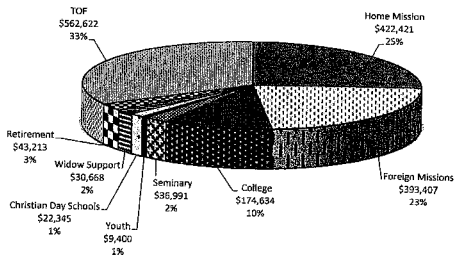
SALARIES AND BENEFITS
\$899,442



PURCHASED SERVICES
\$1,051,469



SYNOD SUBSIDIES
\$1,695,701



SUMMARY OF FINANCIAL ACTIVITIES BY FUND
Evangelical Lutheran Synod - Minnesota, Minnesota
December 31, 2011

EXHIBIT IV
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Account Number	INCOME/EXPENSES	General 1	Church Extension 2	Remainder Trust 4	Residence & Real Estate 5	Home Missions/ Evangelism 6	World Outreach 7	Lutheran Schools of America	Thoughts of Faith	President's Office 19	Schwan Foreign 20	Partners in the Gospel 21
	INCOME	Total										
40010	Congregational Contributions	83,422.51	31,703.62			7,560.64	23,881.21	2,804.53	17,238.51			
41000	Congregational Fundraising	696,957.95	435,238.96			131,360.50	113,447.68	17,912.81				
42000	Schwan Program	438,759.00	81,000.00			202,500.00	135,000.00	20,250.00				
40010	Organizational Contributions	157,085.90	20,960.89			5,247.00	70,180.21	236.00	53,475.44			
40020	Thoughts of Faith	397,116.44	43,477.66						4,616.61			
40030	Organizational Profitable Income	245,631.38	13,073.31			26,967.24	32,233.32	4,257.83	8,364.51	17,021.88	15,212.12	23,765.89
40500	Interest	1.00	1.00									58,238.93
40500	Rent	270,444.94	31,881.67			11,555.70	40,539.74	2,457.00	184,160.83			
40500	Individual Gifts & Bequests	236,265.00	149,703.88			43,273.05	37,372.18	5,900.88				
42010	Schwan Program Budget Supplement	75,000.00	45,000.00			20,000.00		10,000.00				
42000	Schwan - Project Grants	50,000.00	17,500.00			32,500.00						
43010	Thrift	65,894.63	38,661.95			10.00			2,485.00			
45000	Estate/Trusts	82,389.50	2,901.07				140.00					
47000	Health/Ends	838,086.40	89,200.00				82,869.50		648,086.40			
47010	Mission Advancement Project	89,200.00					130,000.00		34,200.00			
48200	Registration/Fees/Dues	58,134.00	58,134.00									
48210	Subscriptions	20,000.00	20,000.00									
48220	Gifts of Publications	20,000.00	20,000.00									
48230	Publications	18,134.00	18,134.00									
49300	Salary Reimbursement	59,409.91	20,000.00						39,409.91			
49400	Permanent Transfers Unrestricted	235,649.87	43,141.60			144,508.76	44,168.36	3,651.12	-19,652.27	(44,535.49)	(39,951.40)	(62,234.02)
49990	Unrealized Gain	(1,085,070.97)	(113,756.09)			(70,557.80)	(84,335.10)	(11,440.29)				
	Total Income	3,042,077.54	974,291.88	0.00	0.00	556,356.13	692,369.63	56,332.88	1,013,750.87	(27,514.61)	(24,589.28)	59,788.80
	EXPENSES											
51100	Sales/Adm/Sup	(626,895.19)	(160,260.00)			(8,746.81)	(236,403.62)		(11,554.78)			
51200	Office/Administrative Assistant	(23,623.67)	(23,623.67)						(22,021.16)			
51200	Sales/Adm/Sup	(32,633.67)	(32,633.67)									
52000	Moving Expenses	(8,219.30)				(8,219.30)						
52100	Housing & Furnishing Allow.	(32,200.00)				(25,000.00)	(14,000.00)					
52140	Student Travel	(11,433.72)				(2,970.00)						
52160	School Tuition	(12,720.00)					(2,720.00)		(2,067.30)			
52160	Life Insurance	(15,558.69)										
52200	FICA/Medicare	(89,853.64)	(6,925.30)			(8,610.26)	(32,684.38)		(8,633.39)			
52250	Health/Disability Insurance	(7,000.00)	(29,610.00)									
52270	Emergency Evacuation Insurance	(1,522.80)										
52400	Life Insurance	(441.94)				(73.50)						
52400	Ten Shelled Annuities	(21,555.93)	(20,735.82)			(1,322.37)	(7,133.20)		(700.00)			
52450	Workers Compensation	(4,209.09)	(1,510.88)			(203.72)	(3,055.00)		(1,449.72)			
52500	Office Employee Benefits	(3,265.09)				(8,331.25)						
53000	Investment Services	(1,217,057.14)	(13,431.98)					(1,316.42)	(1,966.28)	(5,258.73)	(4,699.63)	(7,346.41)
53000	Investment Services	(1,217,057.14)	(13,431.98)									
53160	Legal Services	(4,265.09)	(2,220.00)									
53170	Other Professional Services	(31,364.34)	(65,789.54)			(290.00)	(439.34)					
53200	Printing & Publishing	(85,676.02)	(25,776.39)			(256.12)	(10,321.86)		(1,311.65)			
53290	Data Processing Services	(7,810.09)	(7,810.00)									
53300	Communication Services	(16,252.69)	(24,141.41)			(210.35)	(1,897.69)					
53360	Postage & Parcel Services	(50,593.07)	(24,444.37)			(19.86)	(160.03)		(77.49)			

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Markketo, Minnesota
 December 31, 2011

EXHIBIT IV
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Account Number	INCOME/EXPENSES	General	Church Extension	Remainder Trust	Residence & Real Estate	Horse Medical	World Outreach	Lutheran Schools of America	Thoughts of Faith	President's Office	Schools Foreign	Referrals in the Report
		1	2	4	6	6	7			19	20	21
	Total											
53460	EXPENSES (cont.)	(3,954.00)				(135.17)			(592.00)			
53470	Conversion Fund-Rent	(1,195.00)							(350.00)			
53500	Umbrella Liability	(635.00)										
53500	Repairs & Maintenance	(9,713.84)				(21,334.47)	(1,055.00)	(4,732.42)	(51,193.99)			
53550	Travel/Meal/Lodging	(202,315.86)					(39,175.09)					
53570	Air Expenses	(1,652.74)					(1,952.74)					
53570	Auto Expenses	(1,154.00)					(1,154.00)					
53550	Leases or Rentals	(19,307.54)				(1,142.95)	(5,200.00)	(280.94)	(1,780.81)			
53500	Stipend	(76,495.72)					(1,750.00)		(43,200.00)			
53500	Payment to Others	(383,863.98)				(39,681.94)	(71,627.32)		(105,347.11)			
53410	Heat	(3,150.50)					(857.50)					
53410	Water/Sewer/Garbage	(1,452.00)										
53440	Supplies & Materials	(1,487.42)					(748.84)					
54030	Publications/Subscriptions	(73,972.64)				(395.94)	(934.18)	(200.06)	(5,598.49)			
54000	Books	(7,868.43)					(88.23)		(208.89)			
54700	Software/Printing	(1,141.00)				(99.59)			(4,235.36)			
55000	Software/Upgrade Purchases	(150.00)				(3,308.61)	(6,160.00)					
56050	Advertising Support	(2,668.00)				(2,568.00)						
56100	Operating Support	(7,345,403.77)				(177,750.04)	(398,407.31)		(562,522.30)			
56110	Rent Support	(22,000.00)				(2,200.00)						
56110	Utilities Support	(7,555.00)				(165,250.12)						
56200	Maintenance Support	(55,356.02)										
55400	Parish Support	(3,000.00)										
55570	Cross-Cultural Ministry Support	(8,000.00)										
56000	LVA Travel Support	(8,000.00)										
55500	Travel Support	(400.00)										
55920	Continuing Education Grant	(2,345.00)						(2,345.00)				
55930	School Subsidy Grant	(23,000.00)						(20,000.00)				
56540	Camp Grants	(1,000.00)										
56700	Widow Support	(28,500.00)										
56700	Widow Support	(28,500.00)										
56720	Group Term Insurance Support	(1,868.35)										
57400	Interest	(11,673.33)	(3,687.99)						(7,517.89)			
58200	Dues & Membership	(80.00)										
58300	Priority Taxes/Assessments	(2,318.49)			(11,421.13)							(2,318.64)
58300	Priority Taxes/Assessments	(1,744.00)										
58580	Miscellaneous	(5,760.67)				(4,050.00)	(944.95)		(255.50)			
58580	Miscellaneous	(100,000.00)							(100,000.00)			
58591	Helping Hands	(235,946.87)										
59100	Transfers	(89,428.11)										
59590	Changes in Checkable Gift Annuity	23,857.15										
	Total Expenses	(4,008,333.69)	(1,111,315.20)	0.00	(11,421.13)	(557,271.07)	(851,108.49)	(29,830.94)	(1,116,500.11)	(13,497.36)	(16,762.27)	(25,049.85)
	Net Profit (Loss)	(944,256.15)	(137,023.32)	6,750.02	0.00	(11,421.13)	(914.94)	(198,738.99)	26,402.24	(103,009.24)	(46,270.70)	(41,351.55)
												34,738.95

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
Evangelical Lutheran Synod - Markato, Minnesota
December 31, 2011

EXHIBIT IV
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Account Number	INCOME/EXPENSES	Whipple Olson 22	World Outreach 23	Gen World Outreach 24	Charitable Gift & Trust 25	HMEVang Reserve 26	Scout Endowment 27	HMEVang Expansion 28	SL Martins 29	75th Anniversary 30	ELS Schools 31	Donated 40	Trustees Designated 45
	INCOME												
40010	Congregational Contributions												
41000	Congregational Funding												
42000	Schwen Program												
45010	Organizational Contributions												
45010	Thought of Pain Balance Transfer												
46000	Interfaith Periodic Income												
40920	Interest	2,519.53	26,794.62	26,462.59	41,667.67	5,160.68	26,822.47	60,485.57	530.77	8,543.07	512.16	17,031.59	21,495.90
40930	Rent							13,824.26				(49.39)	23,197.39
40950	Individual Gifts & Bequests												
40950	Secular/Religious												
40950	Schwen - Project Grants												
40220	Schwen - Project Grants												
43010	Thrifts												
45000	Endowed/Trusts												
46000	Memorials												31,123.07
47000	Gifts												
47010	Mission Advancement Project												
48200	Registration/Fees/Dues												
48210	Subscriptions												
48220	Publications												
48220	Sale of Publications												
49300	Salary Reimbursement												
49480	Permanent Transfers Unrestricted												
49980	Unrealized Gain	(6,592.15)	(67,489.73)	(89,237.43)	(90,372.50)	(13,502.55)	(70,179.01)	(158,259.81)	(1,388.73)	(24,998.74)	(1,340.06)	(44,561.89)	(65,245.06)
	Total Income	(4,072.62)	(41,695.11)	(42,774.84)	(8,704.83)	(8,341.87)	(43,356.54)	(85,942.96)	(857.96)	(16,425.87)	(827.91)	(27,578.68)	19,672.30
	EXPENSES												
51100	Salaries/Admin/Sup												
51110	Salaries/Administrative Assistant												
51110	Salaries/Church												
52050	Moving Expenses												
52100	Housing & Furnishing Allow.												
52140	Student Travel												
52140	School Tuition			(4,000.00)									
52150	Travel Expenses												
52200	FICA/Medicare												
52250	Health/Disability Insurance												
52270	Emergency Evacuation Insurance												
52270	Life Insurance												
52270	Travel Insurance												
52400	Workers Compensation												
52450	Other Employee Benefits												
53050	Investment Services												
53100	Public Services												
53150	Legal Services												
53170	Other Professional Services												
53200	Printing & Publishing												
53290	Data Processing Services												
53300	Communication Services												
53350	Postage & Parcel Services												

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
Evangelical Lutheran Synod - Menasha, Wisconsin
December 31, 2011

EXHIBIT IV
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Account Number	INCOME/EXPENSES	Whipple Olson 22	World Outreach 23	Gen World Outreach 24	Charitable Gift & Trust 25	HMEWang Reserve 26	Soule Endowment 27	HMEWang Expansion 28	St. Martins 29	75th Anniversary 30	ELS Schools 31	Donated 40	Trustees Designated 45
	EXPENSES (cont.)												
53400	Commercial Multi-Peril												
53410	Umbrella Liability												
53500	Repairs & Maintenance												
53520	Insurance												
53570	Travel/Outlodging			(10,688.48)									
53600	Auto Expense												
53620	Registration Fees												
53650	Leases or Rentals												
53600	Spend												
53610	Supplies												
53620	Payment to Others			(64,737.29)			(3,475.90)						
53410	Light												
53420	Light												
53440	Water/Sewer/Garbage												
54050	Supplies & Materials												
54050	Publications/Subscriptions												
55000	Equipment/Furniture												
55300	Software/Upgrade Purchases												
55050	Advertising Support												
55100	Operating Support												
55150	Interest Support												
55300	Maintenance Support												
55400	Parish Support												
55670	Cross-Cultural Ministry Support												
55670	Religious Education Support												
55810	Youth Retreat Grant												
55820	Continuing Education Grant												
55630	Chistian Day School												
55640	Camp Grants												
55640	Religious Support												
55670	Parish Insurance Support												
56720	Group Term Insurance Support												
57400	Interest												
58200	Data & Membership												
58200	Depreciation/Amortization												
58890	Miscellaneous												
58890	Miscellaneous												
58891	Helping Hands												
59100	Transfers												
59900	Change in Charitable Gift Annuity												
	Total Expenses	(2,017.92)	(90,464.00)	(7,713.24)	23,857.10	(4,091.16)	(1,737.95)	(56,748.00)	(421.32)	(7,557.32)	(245.89)	(13,300.80)	(12,181.50)
		(2,796.30)	(28,422.96)	(95,294.30)	12,612.50	(6,685.50)	(13,500.45)	(75,433.78)	(885.30)	(10,515.56)	(404.11)	(19,562.53)	(19,822.05)
	Net Profit (Loss)	(6,888.92)	(70,116.09)	(130,096.14)	3,907.67	(14,077.37)	(56,658.99)	(159,376.76)	(1,443.26)	(25,941.22)	(1,292.02)	(46,141.21)	749.25

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011

EXHIBIT V

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(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 Missions/Evangelism Fund, World Outreach Fund, Lutheran School of America Fund and Thoughts of Faith 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 fund established by the Synod's Board of Trustees to invest gifts and bequests for the exclusive benefit of the Evangelical Lutheran Synod. In addition to donations specified for the Foundation, two-thirds of undesignated trust and estate income is appropriated to the Foundation each year. The fund includes both strict endowment funds and funds acting as an endowments.

(B) Residences and real estate have been stated at cost or acquisition.

(C) Notes Payable:

The working capital notes are zero to 4% demand loans from a congregation and an organization.

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 2.15%.

Mortgage notes payable are mortgage notes loaned by LACE at interest rates from 5%, maturing November 2013.

Life Loan Plan notes are amounts loaned by individuals at interest rates from 5.0% to 6%.

NOTES TO FINANCIAL STATEMENTS (cont.)

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 2011

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(D) Unrestricted - Designated:**General Fund**

Christian Service	\$4,695.54	
Pension Plan	735.08	
World Needs	37,353.42	
Publications	79,383.49	
Youth Outreach	88,883.48	
Book of Family Prayer	<u>14,384.92</u>	
		\$225,435.93
Project/Grants		
Cross-Stitch	\$3,622.44	
Stewardship	7,847.49	
Kessel Book	12,318.65	
Administration Communication	4,684.73	
Large Print Sentinel	8,473.20	
CFIT	45,976.20	
PEA	3,730.81	
Festival Writing	1,375.87	
Spanish Language Training	<u>3,924.54</u>	
		<u>\$91,953.93</u>

Total General Fund Unrestricted - Designated

\$317,389.86

Home Missions/Evangelism

Project/Grants	
Conference	\$2,745.68
Preschool	19,000.00
Mentoring	14,500.00
Cross-stitch Home Mission Promotion	5,000.00
Vicar Support	<u>15,388.74</u>

Total Home Mission Fund Unrestricted - Designated

\$56,634.42

World Outreach

Chile - General	57,600.22
Chile - ESL	26,399.81
Chile - Seminary Startup	155,200.00
Korea Exploratory	74,223.25
India-General	47,594.21
India-College Fund Orphans	16,163.00
Peru-General	16,088.76

NOTES TO FINANCIAL STATEMENTS (cont.)Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011**EXHIBIT V**

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World Outreach Unrestricted - Designated (cont.)

Peru-Jungle School	59,127.88	
Peru-Christian Day School	37,127.51	
Peru-Seminay	29,432.08	
South America Contingencies	51,864.57	
Amazon	<u>33,680.60</u>	
		\$604,501.89
Project/Grants		
Field Visit Conference	\$37,325.10	
Jungle School	40,500.00	
Peru Transition	<u>5,902.21</u>	
		<u>\$83,727.31</u>
Total World Outreach Fund Unrestricted - Designated		\$688,229.20

Thoughts of Faith

Bi-Vocational Training	<u>9,275.00</u>	
		\$9,275.00

Lutheran Schools of America (LSA)

Lutheran Elementary Schools	<u>35,417.30</u>	
		\$35,417.30
Project/Grants		
Teacher Conference	\$12,567.77	
BOT Grant	23,564.87	
School Visit	<u>41,955.65</u>	
		<u>\$78,088.29</u>
Total LSA Fund Unrestricted - Designated		\$113,505.59

Evangelical Lutheran Synod Foundation

Trustees	\$884,022.64	
Donated	636,452.16	
Marvin & Delores Schwan World Outreach Trust Fund	(32,315.34)	
Whipple-Olson-Wilson Endowment	(4,986.33)	
World Outreach Seminary Endowment	(37,398.46)	
St. Martin Lutheran Church	(339.83)	
75th Anniversary - Truth for our Youth	<u>(53,872.54)</u>	
Total Evangelical Lutheran Synod Foundation		<u>\$1,391,562.30</u>
Total Unrestricted - Designated		<u><u>\$2,576,596.37</u></u>

NOTES TO FINANCIAL STATEMENTS (cont.)

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011

EXHIBIT V

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(E) Unrestricted

General Fund	\$1,354,459.04
Residences & Real Estate	378,403.21
Home Missions/Evangelism	1,012,182.36
World Outreach	416,885.29
Lutheran Schools of America	59,395.09
Thoughts of Faith	<u>71,979.44</u>

Total Unrestricted

\$3,293,304.43

(F) Permanently Restricted - Evangelical Lutheran Synod Foundation

President's Office Endowment	\$600,000.00
Marvin & Delores Schwan World Outreach Trust Fund	600,000.00
Partners in the Gospel Home Missions/Evangelism Fund	1,755,977.00
Whipple-Olson-Wilson Endowment	100,000.00
World Outreach Seminary Endowment	1,000,000.00
Robert & Madelyn Soule Endowment	1,000,000.00
St. Martin Lutheran Church	20,146.95
75th Anniversary - Truth for our Youth	410,000.00
ELS School Endowment Fund	<u>10,000.00</u>

Total Permanently Restricted

\$5,496,123.95

(G) Temporarily Restricted

Church Extension & Loan Fund	\$1,013,932.33	
Herbert and Cathy Schulz	150,000.00	
Thoughts of Faith	<u>74,496.19</u>	
		\$1,238,428.52
Evangelical Lutheran Synod Foundation		
President's Office Endowment	\$35,221.17	
Partners in the Gospel Home Missions/Evangelism Fund	179,944.80	
Robert & Madelyn Soule Endowment	10,206.30	
General World Outreach Fund	1,352,354.25	
Charitable Gift & Trust Agreements	131,285.99	
Home Missions/Evangelism Reserve Fund	192,586.49	
Home Missions/Evangelism Expansion Fund	2,940,542.60	
ELS School Endowment Fund	<u>9,191.70</u>	

Total Evangelical Lutheran Synod Foundation

\$4,851,333.30

Total Temporarily Restricted

\$6,089,761.82

Descriptions of ELS Foundation Funds

Fund Number	Title	Description
19	Pres. Office Endowment \$600,000 Permanently Restricted	Principal donated by Dorothy Arbury. Income only available. To be used to support full-time president's office.
20	M & D Schwan World Outreach Trust \$600,000 Permanently Restricted	First funds received by Synod from Marvin Schwan. Income only Available. To be used to support the Helping Hand's Programs – Income limited to the amount of contributions to Helping Hands
21	Partners in the Gospel \$1,755,977 Permanently Restricted	Principal derived from special synod wide offering. Income only available. To be used as endowment for Home Missions/Evangelism.
22	Whipple – Eleanor Wilson \$100,000 Permanently Restricted	Principal donated as endowment for World Outreach. Income only available.
23	World Outreach Seminary Endowment \$1,000,000 Permanently Restricted	Principal donated by Marvin Schwan as endowment to support seminary in South America. Income only available.
24	General World Outreach Unrestricted	From estates designated for World Outreach. "Fund functioning as endowment". Income for World Outreach.
25	Charitable Gift & Trust Agreements Temporarily Restricted	Fund established to account for Charitable Gift & Trust Agreements of which the beneficiaries are Synod programs when the donor dies.
26	Home Missions/Evangelism Reserve \$100,000 Temporarily Restricted	Original principle from Marvin Schwan to serve as contingency for use by Home Missions/Evangelism if deficits occur. Principal can be used but never has been. Deficits have been funded from estates and other available sources.
27	Soule Endowment Permanently Restricted	Principal donated from Bob & Madelyn Soule as endowment. Income only available. Income to be divided equally between Bob & Madelyn Soule Scholarship Fund (BLC), Foreign Student Support (BLTS), and World Outreach (ELS).
28	Home Mission/Evangelism Expansion Temporarily Restricted	Original principal from Marvin Schwan To be used for expansion program. Principal not restricted. Income and principal used to absorb annual deficits in Home Missions/Evangelism program. Also used for capital purposes in form of loans.
29	St. Martin Lutheran Church, Shawano Endowment \$20,146.95 Permanently Restricted	Principal donated from St. Martin Lutheran Church, Shawano, WI. Income only available. Income to be divided between Home Missions/Evangelism and World Outreach for work in the USA and abroad.

Fund Description for ELS Foundation (cont.)

30	Truth for Youth \$410,000 Permanently Restricted	Principal derived from special synod wide offering. Income only available. To be used for youth programs.
31	ELS School Endowment \$20,000 Permanently Restricted	Principal donated by John Arends, Income only available. Income to be used for schools of the ELS nationwide.
40	Donated Temporarily Restricted	Principal from estates designated for ELS without program identification. Income used for general synod purposes.
45	Trustee Unrestricted Designated	"Fund functioning as endowment". Board of Trustees established a policy of applying 2/3 of non-designated estates to this fund. Income goes to general synod purposes with principal available for use at discretion of Board of Trustees.

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
December 31 2011

Schedule A
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	PRESIDENTS' OFFICE ENDOWMENT FUND 19	MARVIN AND DELORES SCHWAN WORLD OUTREACH MISSION TRUST FUND 20	PARTNERS IN HOME MISSIONS/ EVANGELISM FUND 21	WHIPPLE - OLSON - WILSON ENDOWMENT FUND 22	WORLD OUTREACH SEMINARY ENDOWMENT FUND 23	GENERAL OUTREACH FUND 24	CHARITABLE GIFT & TRUST AGREEMENTS FUND 25	HOME MISSIONS/ EVANGELISM RESERVE FUND 26
ASSETS								
Cash in Bank	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Investment management accounts	835,221.17	567,684.66	1,087,241.31	95,013.67	962,601.54	959,854.25	1,465,545.40	192,586.49
Loans receivable from congregations (Schedule B)	0.00	0.00	373,173.58	0.00	0.00	0.00	0.00	0.00
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Prepaid Expenses/Deposits	0.00	0.00	0.00	0.00	0.00	392,500.00	0.00	0.00
Interest receivable	0.00	0.00	41,274.58	0.00	0.00	0.00	0.00	0.00
Land	0.00	0.00	425,101.96	0.00	0.00	0.00	0.00	0.00
	\$635,221.17	\$567,684.66	\$1,935,761.83	\$95,013.67	\$962,601.54	\$1,352,354.25	\$1,465,545.40	\$192,586.49
Due from (to) other funds	\$0.00	\$0.00	(\$870.03)	\$0.00	\$0.00	\$0.00	(\$248,893.59)	\$0.00
TOTAL ASSETS	\$635,221.17	\$567,684.66	\$1,935,921.80	\$95,013.67	\$962,601.54	\$1,352,354.25	\$1,206,651.81	\$192,586.49
LIABILITIES								
Accounts Payable	\$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	167,581.26	0.00
Agency Obligations	0.00	0.00	0.00	0.00	0.00	0.00	907,504.56	0.00
TOTAL LIABILITIES	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,075,085.82	\$0.00
FUND BALANCES								
Balance 12/31/2010	\$600,000.00	\$600,000.00	\$1,755,977.00	\$100,000.00	\$1,000,000.00	\$0.00	\$0.00	\$0.00
Permanently Restricted	81,461.57	9,036.21	145,203.85	1,862.59	32,719.63	1,490,423.39	127,376.32	206,613.86
Temporarily Restricted	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Unrestricted - Designated	\$681,491.87	\$609,036.21	\$1,901,162.95	\$101,862.99	\$1,002,719.63	\$1,490,423.36	\$127,376.32	\$206,613.86
TOTAL								
Add:	\$0.00	\$0.00	\$65,916.29	\$0.00	\$0.00	(\$79,405.71)	\$41,667.67	\$0.00
Income - Net	17,021.88	15,212.12	23,785.69	2,519.53	25,764.62	26,462.69	0.00	5,160.88
Investment Portfolio Income	(5,258.73)	(4,699.63)	(7,348.41)	(7,783.38)	(7,968.98)	(8,175.35)	(11,244.60)	(1,594.34)
Investment Services	0.00	0.00	0.00	0.00	0.00	0.00	23,857.10	0.00
Change in Split Interest Agreements	(13,497.36)	(12,062.64)	(15,382.80)	(2,017.82)	(20,454.00)	(7,713.24)	0.00	(4,091.16)
Distributions	(44,536.45)	(39,801.40)	(62,234.02)	(6,592.15)	(67,437.93)	(69,237.43)	(50,372.50)	(12,502.55)
Market value gains (losses)								
TOTAL	-\$46,270.70	-\$41,351.95	\$34,738.95	-\$6,868.92	-\$70,118.09	-\$139,069.14	\$3,907.67	(\$14,027.37)
Balance 12/31/2011	\$600,000.00	\$600,000.00	\$1,755,977.00	\$100,000.00	\$1,000,000.00	\$0.00	\$0.00	\$0.00
Permanently Restricted (Note E)	35,221.17	0.00	179,944.63	0.00	0.00	1,352,354.25	131,245.86	192,586.49
Temporarily Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Unrestricted - Designated (Note D)	\$664,778.83	\$600,000.00	\$1,935,921.80	\$95,013.67	\$962,601.54	\$1,352,354.25	\$131,285.99	\$192,586.49
TOTAL	\$635,221.17	\$567,684.66	\$1,935,921.80	\$95,013.67	\$962,601.54	\$1,352,354.25	\$1,206,651.81	\$192,586.49
TOTAL LIABILITIES & FUND BALANCES	\$635,221.17	\$567,684.66	\$1,935,921.80	\$95,013.67	\$962,601.54	\$1,352,354.25	\$1,206,651.81	\$192,586.49

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ANGES IN FUND BALANCES (cont.)
Evangelical Lutheran Synod Foundation
December 31 2011

Sched:
Page .

	ROBERT & MADELYN SOULE FUND	HOME MISSIONS/ EVANGELISM FUND 28	ST. MARTIN SHAWANO FUND 29	75TH ANNIVERSARY TRUTH FOR OUR YOUTH FUND 30	ELS - SCHOOL ENDOWMENT FUND 31	DONATED FUND 40	TRUSTEES FUND 45	TOTAL FOUNDATION FUNDS
	FUND 27	FUND 28	FUND 29	FUND 30	FUND 31	FUND 40	FUND 45	
Cash in Bank	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Investment management accounts	1,010,206.30	2,882,720.09	19,807.12	356,127.46	19,191.70	638,452.16	884,022.64	11,774,265.96
Loans receivable from congregations (Schedule B)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	373,173.98
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Prepaid Expenses/Deposits	0.00	0.00	0.00	0.00	0.00	0.00	0.00	382,500.00
Interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	41,274.58
Land	0.00	57,812.51	0.00	0.00	0.00	0.00	0.00	482,914.47
	\$1,010,206.30	\$2,940,542.60	\$19,807.12	\$356,127.46	\$19,191.70	\$638,452.16	\$884,022.64	\$13,064,148.99
Due from (to) other funds	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(\$249,783.62)
TOTAL ASSETS	\$1,010,206.30	\$2,940,542.60	\$19,807.12	\$356,127.46	\$19,191.70	\$638,452.16	\$884,022.64	\$12,814,365.37

LIABILITIES

Accounts Payable	\$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	\$167,561.26
Agency Obligations	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$807,604.56
TOTAL LIABILITIES	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$1,075,365.82

FUND BALANCES

Balance 12/31/2010	\$1,000,000.00	\$0.00	\$20,146.95	\$410,000.00	\$10,000.00	\$0.00	\$0.00	\$5,496,123.95
Permanently Restricted	67,053.29	3,098,919.36	1,103.43	0.00	10,423.72	0.00	0.00	5,273,251.52
Temporarily Restricted	0.00	0.00	0.00	627,951.32	0.00	692,593.37	863,273.39	1,557,955.44
Unrestricted	\$1,067,053.29	\$3,099,919.36	\$21,250.38	\$382,068.68	\$20,423.72	\$692,593.37	\$863,273.38	\$12,507,320.91
TOTAL	\$1,067,053.29	\$3,099,919.36	\$21,250.38	\$382,068.68	\$20,423.72	\$692,593.37	\$863,273.38	\$12,507,320.91
Add:								
Income - Net	\$0.00	\$13,824.26	\$0.00	\$0.00	\$0.00	\$0.00	\$54,320.46	\$126,304.97
Investment Portfolio Income	26,822.47	60,483.57	530.77	9,543.07	512.18	16,863.21	21,486.90	252,329.48
Investment Services	(8,266.63)	(18,685.78)	(163.98)	(2,944.23)	(166.23)	(5,261.73)	(6,641.25)	(69,214.15)
Change in Split Interest Agreements	0.00	0.00	0.00	0.00	0.00	0.00	0.00	23,357.10
Distributions	(5,213.92)	(56,746.00)	(421.32)	(7,567.32)	(245.88)	(13,300.80)	(12,181.80)	(170,898.16)
Market value gains (losses)	(70,179.01)	(115,250.81)	(1,368.73)	(24,968.74)	(1,340.09)	(44,561.89)	(56,245.06)	(710,700.80)
	(\$56,556.99)	(\$156,376.76)	(\$1,443.26)	(\$25,941.22)	(\$1,232.02)	(\$46,141.21)	\$749.25	(\$568,301.36)
TOTAL	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Balance 12/31/2011	\$1,000,000.00	\$0.00	\$20,146.95	\$410,000.00	\$10,000.00	\$0.00	\$0.00	\$5,496,123.95
Permanently Restricted (Note G)	10,253.01	2,940,542.60	1,103.43	0.00	8,191.70	0.00	0.00	4,851,133.30
Temporarily Restricted (Note H)	0.00	0.00	0.00	638,452.16	0.00	638,452.16	884,022.64	1,391,562.30
Unrestricted (Note D)	\$1,010,206.30	\$2,940,542.60	\$19,807.12	\$356,127.46	\$19,191.70	\$638,452.16	\$884,022.64	\$11,739,019.56
TOTAL	\$1,010,206.30	\$2,940,542.60	\$19,807.12	\$356,127.46	\$19,191.70	\$638,452.16	\$884,022.64	\$12,814,365.37

TOTAL LIABILITIES & FUND BALANCES

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2011

SCHEDULE B**Church Extension Loan (Fund 02)**

Faith - Oregon, Wisconsin:		ORIGINAL LOAN BALANCE	REMAINING LOAN BALANCE 12/31/2010	RECLASS./ NEW LOANS 2011	PAID 2011	TOTAL PAID	REMAINING LOAN BALANCE 12/31/2011
Church		\$155,500.62	\$52,348.56	\$0.00	\$4,145.76	\$107,297.82	\$48,202.80
Faith - San Antonio, TX (Construction)		836,808.00	25,000.00	0.00	25,000.00	836,808.00	0.00
Hope - West Jordan, Utah		186,203.42	152,809.71	0.00	0.00	33,393.71	152,809.71
Peace - Kissimmee, Florida		414,408.72	81,581.11	0.00	81,581.11	414,408.72	0.00
Resurrection - Winter Haven, Florida		480,610.83	188,055.89	0.00	3,153.02	305,708.16	184,902.67
Lakewood - Lakewood, Washington		101,250.00	101,250.00	16,818.34	0.00	0.00	118,068.34
Family of God, Fort Mohave, AZ		0.00	0.00	47,897.68	0.00	0.00	47,897.68
		\$2,184,781.59	\$601,045.07	\$64,716.02	\$113,879.89	\$1,697,616.41	\$551,881.20

Home Mission Loan (Fund 06)

Faith - San Antonio, TX (Construction)

0.00	0.00	22,000.00	4,000.00	4,000.00	18,000.00
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Evangelical Lutheran Synod Foundation**Partners in the Gospel (Fund 21)**

Peace - Kissimmee, FL (Scholarship)		10,000.00	6,232.32	0.00	6,232.32	10,000.00	0.00
Peace - Lakeland, Florida		39,333.03	21,211.76	0.00	0.00	18,121.25	21,211.76
Redeemer - Scottsdale, Arizona		355,007.44	296,190.17	52,772.03	0.00	55,817.27	351,962.20
		\$404,340.47	\$326,634.27	\$52,772.03	\$6,232.32	\$83,938.52	\$373,173.98

Evangelical Lutheran Synod (Funds 01 and 45)

Christian Service Loan

\$0.00		\$0.00	\$1,000.00	0.00	0.00	0.00	1,000.00
\$209,453.31		158,470.89	0.00	458,470.89	209,453.31	0.00	0.00
\$209,453.31		\$158,470.89	\$0.00	\$158,470.89	\$209,453.31	\$1,000.00	\$1,000.00

Total Loans Receivable

\$2,798,575.37	\$1,086,150.23	\$139,486.05	\$282,563.10	\$1,995,006.24	\$944,055.18
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WORKING CAPITAL NOTES PAYABLE

<u>Payee</u>	<u>Secured</u>	<u>Total</u>
Holy Scripture - Midland, MI	No	\$100,000.00
Helping Hands	No	<u>\$100,000.00</u>
Total		<u>\$200,000.00</u>

INVESTMENT PROGRAM

<u>Payee</u>	<u>Secured</u>	<u>Total</u>
Bethesda Lutheran Home Foundation	No	\$250,000.00
Ingebretson, Lucille	No	10,000.00
Price, George W., Jr.	No	141.42
Rock Dell Cemetery Fd	No	5,500.00
Saude Cemetery Fd	No	8,562.00
Tjemagel, Bertha C.	No	1,000.00
Western Koshkonong CF	No	<u>12,321.76</u>
Total		<u>\$287,525.18</u>

DEMAND NOTES

<u>Payee</u>	<u>Secured</u>	<u>Total</u>
WELS Church Extension Fund	No	<u>\$38,019.81</u>
Total		<u>\$38,019.81</u>

LIFE LOANS

<u>Payee</u>	<u>Secured</u>	<u>Total</u>
Marvin Guderian	No	\$1,000.00
Lois Petersen	No	500.00
Mildred Johnson	No	2,500.00
Margaret L. Overson	No	500.00
Eldo & Margaret Overson	No	2,000.00
Janet Schinker	No	<u>1,156.56</u>
Total		<u>\$7,656.56</u>



STATISTICS

Evangelical Lutheran Synod: Parochial Report for the year 2011

	CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES	
	State	Location	Congregation	Baptized	Communicant	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
1	AZ	Fort Mohave	Family of God	65	60	18	2				344	1		52	37
2	AZ	Lake Havasu City	Our Saviour	212	151	61	4	2	1		2,117		7	104	126
3	AZ	Scottsdale	Redeemer	90	55	21	2				1,532	1		52	49
4	CA	Bell Gardens	Christ the King	43	27	8		6	1	1	331			52	22
5	CA	Bishop	Our Savior	23	18	4							1	52	13
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	36	36	12		1			345			52	30
10	FL	Kissimmee	Peace	129	109	44	3			3	1,642	2	1	52	84
11	FL	Lakeland	Our Savior	46	37	14					701		1	52	35
12	FL	Lakeland	Peace	88	71	23	3			4	720	2		52	54
13	FL	Naples	Our Savior*	195	160	60	3	1	2	3		2	2	67	153
14	FL	Port St. Lucie	Christ	91	75	22	1		3		1,362		4	52	66
15	FL	Sebastian	Trinity	107	88	22	3	2	1	2	1,169	1	5	52	60
16	FL	Sebring	New Life	35	35			2		7	1,218		2	52	45
17	FL	Vero Beach	Grace	234	203	36	2	1			2,053		7	100	115
18	FL	Winter Haven	Resurrection	100	86	14			2		1,323		2	52	58
19	IL	Lombard	St. Timothy	119	99	19	1		2		1,200	1	1	52	64
20	IN	Avon	Good Shepherd	27	21	10					290			52	20
21	IN	Hobart	Grace	217	174	20	4	1	1	6	2,986	2	6	52	136
22	IN	Portage	Hope	73	62	17			1		785		1	52	44
23	IA	Ames	Bethany	47	37	12				1	811	1	1	52	43
24	IA	Calmar	Trinity	24	21	6					190			50	13
25	IA	Forest City	Forest	49	40	16					182			43	26
26	IA	Indianola	Good Shepherd	51	44	10	1	1	2	1	553			48	34
27	IA	Lake Mills	Lake Mills*	49	41		1				210	1	4	17	46
28	IA	Lake Mills	Lime Creek*	26	26						142		1	17	46
29	IA	Lawler	Saude	167	126	52	5		1	5	450	2	3	50	51
30	IA	New Hampton	Jerico	136	118	49	2		1	1	551		5	50	44
31	IA	New Hampton	Redeemer	84	74	31	1		1		493		1	50	36
32	IA	Northwood	First Shell Rock*	72	66		1				240		1	50	33
33	IA	Northwood	Somber*	30	30						210		2	17	46
34	IA	Parkersburg	Faith*	70	60	12	2				325	1	5	51	27
35	IA	Riceville	Immanuel*	14	14						100			39	10
36	IA	Scarville	Center*	82	66	24		1		1	24		2	49	
37	IA	Scarville	Scarville Synod*	116	82	28	1		1		1,103	3	2	49	
38	IA	Thompson	Zion	29	29	10					204		1	40	18
39	IA	Thornton	Richland	52	43	21					454		3	51	30

	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	16	19		9	2	6	1	8				1	126,928	980	311,747	428,000	
2	20	63		9	1	12	4	39	40			4	275,647				
3	15	28				9	4	45		1	3	2	102,075	702	750,000	385,930	
4	14	9				7	2	12	5				34,927	625	200,000		
5	12	10															
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	10	22						16					62,368	13,323	525,000	54,000	
10	12	51		46	3	9	3	22	48	1		2	143,637	4,124	1,000,000	662,000	
11	22	19				11	3	16	20	2		1	88,225	4,315	700,000		
12	15	43				11	3	17	10	5	1	7	53,501	4,629	350,000	27,327	
13	12	87				27	7	40	100	5	1		207,947	1,200	1,961,104	165,385	
14	13	35				18	4	12	70	3		3	90,586	9,721	650,000		
15	14	35				16	2	30				8	92,256	2,490	830,430	140,554	
16	11	33						19					83,507	6,728	412,619		85,995
17	19	38				12	4	35	116				178,017	22,523	1,206,816		
18	13	28						40				2	101,865	1,098	350,000	196,000	
19	14	33		1		18	5	60	23	1	2	6	157,929	14,135	2,000,000	64,489	
20	16	12				5	2	12	5		3	4	53,000	20,000			
21	13	107				59	8	77	54		4	26	131,351	22,400	800,000		286,319
22	9	31				11	3	10		2		4	75,000	1,830	2,000,000		
23	17	32				8	3	23	5			1	66,748		315,400		
24	7	8						5				1	32,288	472	300,000		20,000
25	5	22				9	2	6									
26	14	21				5	3	20	40	4	2	2	81,076	3,807	100,000	20,000	
27	2	22				8	1		8		1	2					
28	2	22															
29	9	43				15	5	10	30		1	6	65,123	5,850			
30	9	38				13	4	12	30			5	56,759	12,000			68,000
31	12	35				6	1	5	13			2	48,140	1,020	300,000		22,525
32	6	17				6	3		8			3					
33	2	22															
34	10	23				2	1					2	49,172	1,200			180,000
35																	
36	5							16				2	26,370	1,925			
37	8			10	1	16	4	30	12	2	5	6	37,450	50,000			
38	6	21						12									
39	10	27				2	1	16				1					

	CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES	
	State	Location	Congregation	Baptized	Communicant	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
40	IA	Waterloo	Pilgrim*	135	93	25	4	1	3		670	1	1	51	50
41	IA	Waukon	King of Grace	47	42	19					506		1	51	27
42	MA	Brewster	Trinity*	88	78	27	4				1,830	4	2	52	42
43	MA	Burlington	Pinewood	144	92	31	4			2	827	1		49	62
44	MI	East Jordan	Faith	50	42	18			2		205			52	17
45	MI	Frankenmuth	St. John's	515	431	107	1	1	3	2	3,762	3	13	101	172
46	MI	Hillman	Faith	67	49	17	1		3		625		1	52	35
47	MI	Holland	Lord of Life	73	25	31	3			2	482		1	52	26
48	MI	Holton	Holton	324	241	21	5		1	1	1,426	3	6	52	79
49	MI	Midland	Holy Scripture	141	129	27	3				1,519	1	3	52	86
50	MI	Rogers City	Trinity	40	33	15	1			2	250			52	18
51	MI	Saginaw	Gloria Dei	242	215	82	5	1	2		2,340	1	3	69	98
52	MI	Suttons Bay	First*	88	70	21					457			52	20
53	MN	Albert Lea	Our Savior's	510	353	154	16				1,574	1	4	52	99
54	MN	Apple Valley	Heritage	247	172	64	4		1	6	1,711			137	166
55	MN	Audubon	Immanuel	136	111	44			1	4	1,150		2	52	77
56	MN	Bagley	Our Savior's	138	122	14	3		2	2	508		1	51	34
57	MN	Belview	Our Savior's	116	80	12	1		3		796	1	2	52	37
58	MN	Belview	Rock Dell	111	88	17			2		748		1	48	30
59	MN	Clara City	Faith	60	55	25	1		3		413	1	1	55	31
60	MN	Cold Spring	Gloria Dei	202	170	50	3		2		170	2	5	52	82
61	MN	Cottonwood	English	183	154	20	1				569		1	52	43
62	MN	East Grand Forks	River Heights	104	87	21	1		3		877			51	64
63	MN	Farmington	Hope	65	40	22	3	1		2	130			52	40
64	MN	Gaylord	Norwegian Grove	103	92	43	1				330		1	49	33
65	MN	Golden Valley	King of Grace	743	555	210	14		11	10	6,522	5	4	104	404
66	MN	Grygla	St. Petri* #	58	33	9			2		403			50	29
67	MN	Hartland	Hartland	217	166	73			2	1	679			52	61
68	MN	Lengby	St. Paul	128	106	14			1	1	380	1	5	51	40
69	MN	Luverne	Bethany	185	169	50				2	830	2	2	51	68
70	MN	Manchester	Manchester	52	37	15			2		139		1	51	17
71	MN	Mankato	Mt. Olive	948	594	277	13	1	14				4	104	455
72	MN	North Mankato	Peace	333	240	110	9	1	5	8	3,400	2	1	88	200
73	MN	Oklee	Oak Park*	147	105	25	4				1,401	2	1	45	70
74	MN	Princeton	Bethany	209	157				3		2,408		2	52	75
75	MN	Princeton	Our Savior's*	204	156	70	4		1		453		1	52	73
76	MN	Rogers	Redeeming Grace	168	131	56	6	1	1	7	997	2	4	52	90
77	MN	Roseau	Our Savior's*	12	9	5									9
78	MN	St. Peter	Norseland	236	189	93	4		1	1	769		3	51	95
79	MN	Tracy	Zion	171	149	19	3		2	5	568			50	59
80	MN	Trail	Mt. Olive*	17	11	5							3	51	12
81	MN	Trail	Nazareth*	87	52	14			2		451	1	2	46	22
82	MN	Ulen	Calvary	85	75	25								51	26
83	MO	Cape Girardeau	Scriptural	96	76	7				1	236		3	52	29

	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
40	8	22				16	5		20	3							
41	11	24				6	3	12	8		1	4	49,219	3,978	100,000	33,712	
42	23	40				5	1	15	8				81,137		500,000		
43	10	24				24	4	20	20			5	107,500	8,400	2,000,000		
44	3	12				8	1		10			6	27,290	400	14,000		
45	15	125	9			22	4	29	48		2	20	314,506	35,970	3,000,000		321,917
46	5	22				12	3	13	20			7	45,953	1,125	260,000		
47	15	17				6	2	9	16			7	66,001	4,899			
48	15	42				41	5	25	51			12	111,800	640	1,000,000	215,300	
49	14	68				12	5	54	2			3	134,184	33,430	280,000		
50	3	11						6					30,100	1,200	150,000		
51	16	66	2			25	3	30	65	4		4	161,235	14,000	1,500,000	600,000	35,000
52	11	9				3	1					3	43,600		400,000		
53	11	41				30	4	35	20		2	9	100,968	9,311	402,000		
54	12	89	10	1		59	11	56	69		8	11	279,322	57,378	3,664,462	1,333,318	
55	14	50				24	4	18	25	9	3	2	87,145	6,091	1,131,000		
56	18	39				9	2	4	6			2	33,644	2,117	379,773		
57	10	43				8	6	7	7			7	42,321	2,200	160,000		
58	5	37				13	6	7	13			10	48,980	1,820	150,000		
59	16	34				4	1	12	29			8	69,108	9,085	233,000	7,000	
60	16	23	8	1		29	6	28	17				100,033	11,074	1,029,000	729,000	20,000
61	12	37	3			16	2	11	14			11	64,166	10,678	1,000,000		
62	14	33				13	4	20	16			16	83,609	4,427	1,300,000		
63	1	48				12	8	16	30			5	26,622				
64	9	32	1			4	2	5	2	4	1	1	31,567	10,461	962,000		
65	17	221	161	11		67	7	125	112		39		619,798	80,500	2,250,000		
66	9	20	10	2		10	3	14		3		4	12,560	259	60,000		
67	10	61				24	4	6	35		1	14	74,197	3,100	400,000		15,000
68	18	33				14	4	7	14	2		12	32,114	1,284	194,000		
69	11	40	1			13	3	22			1	3	101,712	12,135	375,000		16,940
70	9	32				4	2	2	4		2	4	17,314	335	125,000		13,011
71	18	347	138	10		145	22		124	19	24		1,074,930	85,486	3,635,116	1,264,876	
72	14	132				50	5	70					305,137	25,679	1,264,328	81,885	
73	7	59	5	2		15	4	25	34	3	2	14	40,190	2,200	240,000	45,500	
74	11	65	9			25	6	27	32	3		5	83,269	16,740			
75	15	43	27	3		19	4	10	20	2	3	5	65,321	11,644	400,000		
76	14	58				20	4	37	55		2	6	147,533	12,249	975,000	1,410,363	
77																	
78	9	80	6			22	3	11	16	2	5	1	87,154	28,633	2,700,000		
79	11	47				33	8	7			1	5	73,597	3,901	250,000		23,226
80	12	17				4	1		4								
81	6	41										9	18,372	730	100,000		5000
82	5					6	2	3					39,587	1,060			
83	14	21				8	2	5	9			3	40,121	583	350,000		8,750

	CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES		
	State	Location	Congregation	Baptized	Communicant	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	
84	MO	Carthage	Faith*	98	85	26	3	1		2	1,311		1	52	60	
85	MO	Jefferson City	Peace*	89	71	22	2	3	1	3	564	2		52	54	
86	MO	Osage Beach	Beautiful Savior of the Lake* #	14	11	4		1			120			51	11	
87	MO	Piedmont	Grace*	16	11	2			1		12			53	7	
88	OH	Bowling Green	Abiding Word	159	128	41	3	1		4	1,324	1	3	52	94	
89	OH	Deshler	Peace #	400	306	64	5		3		1,080	1	6	52	101	
90	OH	Weston	Grace*	175	90	15			2			1	1	51	45	
91	OR	Grants Pass	Our Savior*	70	63	16				2	1,271		2	52	41	
92	OR	Gresham	Saved by Grace	135	105	17	1		3		1,027		5	52	49	
93	OR	Hood River	Concordia*	31	25	6	2	1	3	1	248		1	52	18	
94	OR	Klamath Falls	Christ	63	48	17	2	1		4	641	2	3	136	35	
95	OR	Medford	Faith*	70	50	18	1		1	5	648	1		51	39	
96	OR	Myrtle Creek	St. Matthew*	48	44	12	2			2		1		52	25	
97	OR	North Bend	Resurrection	17	17	5						1	1	51	11	
98	OR	St. Helens	Ascension	43	29	13	1				416	1	2	48	15	
99	OR	Sutherlin	Christ*	60	51	15	2					1		52	30	
100	OR	The Dalles	Bethany	98	65	24	2		2	1	452			52	34	
101	PA	Irwin	Zion	22	14	4								52	21	
102	TX	Austin	Hope* #													
103	TX	San Antonio	Faith	73	47	9				6	631			52	47	
104	UT	West Jordan	Hope	151	89	7	1	1	1		818		1	52	41	
105	WA	Lakewood	Lakewood	99	71	11					342		1	51	28	
106	WA	Mt. Vernon	St. Luke	77	53	17	3		1		750	3		51	32	
107	WA	Port Orchard	Bethany	592	400	59	13	2	7	8	3,552	3	4	156	222	
108	WA	Tacoma	Parkland	567	410	51	14	3	4	8	3,459	2	3	104	181	
109	WA	Yelm	Our Redeemer*	69	55	19	1		2		837		2	52	45	
110	WI	Amherst Jct.	Our Savior's	28	24	6					193			52	12	
111	WI	Bloomer	Good Shepherd*	82	73	26	1				882		1	51	46	
112	WI	Cottage Grove	Abiding Shepherd	400	298		12	4	4	8	3,760	5	1	151	218	
113	WI	Cottage Grove	Western Koshkonong*	95	81	25	3			2	472		4	51	54	
114	WI	Eau Claire	Ascension	147	130	53	4				1,149	2	3	52	51	
115	WI	Eau Claire	Concordia	429	349	126	4		5		2,993	2	4	104	147	
116	WI	Eau Claire	Pinehurst*	147	122	44	2		3	3	1,154	1	4	103	63	
117	WI	Elderon	Our Savior's	60	52	22			3		445			50	27	
118	WI	Green Bay	Christ the King	206	166	34	6		3		2,005	1	2	104	115	
119	WI	Iola	Redeemer	38	36	12					589		1	52	29	
120	WI	Madison	Grace*	67	60	11					526		3	51	30	
121	WI	Madison	Holy Cross	1,172	1,014	446	12		8	9	5,749	6	16	148	393	
122	WI	Madison	Our Saviour's*	288	208	56	6		4	2	1,617	2	4	52	74	
123	WI	Marinette	First Trinity	156	137	47	4	1	4				2	5	97	96

	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
84		38			11	5	40	12	2	4	2	55,000	7,000	1,000,000		150,000
85	13	32			11	4	14	20	2		4					
86	1	33					6		2	1	2	7,440				
87					1	1					1	11,100	2,440	252,000		
88	16	30			13	3	30	30			8	185,927	3,725	360,000	237,470	
89	13	60			12	5	27	15			24	109,543	27,213			
90	18	18			10	4	23	203			6					
91	14	26			5	2	40			1	3	53,821	1,750	235,000		
92	13	32			8	2	20	15			3			1,000,000	175,000	
93	6	28			12	3	2				6					
94	17	23			3	1	32		2	1	3	71,025	3,965	750,000		
95	15	26			7	3	15	37			3	65,020	6,589	400,000		
96	11	15														
97	14	6			6	1	5			1		24,145				
98	4	7					10						30,000	200,000	200,000	
99	11	15														
100	5	29			10	3	15	40			5	78,000	2,000	200,000		
101	4	6			18	4	6					63,000	1,500	350,000		
102																
103					13	4	19					136,000	6,022	1,000,000	817,000	
104					16	6	20	16		1	4	76,000		750,000	150,000	
105	10	37	32	2			6	22		1	7	192,826	912	2,121,000	217,210	5,101
106	10	29			8	4	6	13			2					
107	11	155	62	5	95	11	53	113	115	6	34	561,099	53,488	2,198,047	427,506	
108	23	69	83	7	5	2	25	14	15	15	35	720,552	11,397	5,148,189	894,349	
109	18	20	13	2	6	2	10		7	2	7	89,885	286	2,000,000	300,962	
110	4	11					12				3	23,886	187	350,000		
111	12	34			6	4	31	21	2		1	56,800	1,900	175,000	9,325	10,000
112	7				35	6	90			5	24	327,590	23,816	1,349,000	933,000	
113	12	33			10	4	15				10	77,415	3,373	1,620,000		15,084
114	14	21			12	4	7	10			4	63,374	4,441	700,000		
115	12	82	2		41	12	54			1	23	215,311	9,911	3,300,000	120,900	
116	16	34			20	5	12	34	2		7	900,050	2,809	836,500		
117	5	20			8	2	7	9	3		6	27,089	2,261	494,000		21,795
118	14	62			27	6	46	38			14	174,009	23,000	1,570,000		
119	12	12					14				9	47,224	2,428	150,000		98,000
120	32	17			5	2	12	15	1	1	1	79,281	3,960	500,000		6,220
121	14	207	84	8	75	12	95	78	23	22	76	538,012	71,515	3,500,000	164,217	155,345
122	21	38			12	2	14	12		2	28	90,015		1,245,000	198,000	45,000
123	9	72			23	4	25	6			17	85,000	15,000			

	CONGREGATION			MEMBERS			MINISTRATIONS							SERVICES	
	State	Location	Congregation	Baptized	Communicant	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance
124	WI	Menomenie	St. Katherine's	108	87	22	1	2	2	546	1	4		61	38
125	WI	Okauchee	Holy Trinity	471	370	128	7	8	3	5133	5	5		124	253
126	WI	Omro	Messiah	43	39	14		2	3	635	1			53	21
127	WI	Oregon	Faith	151	123	52	4	3					1	52	68
128	WI	Portage	St. Paul's	58	56	17				354		2		51	18
129	WI	Shawano	St. Martin	205	166	73	8	3	2	1,773	6	3		51	95
130	WI	West Bend	Trinity	420	345	148	7	5	2	1,871	3	8		149	204
131	WI	Wisconsin Dells	Newport	60	53	17			1	469				50	24
	TOTALS (December 31, 2011)			19,262	15,041	4,628	309	54	203	185	122,496	119	267	7,715	8,506

	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	
124	7	17			8	2	6	8	8			22,633					
125	16	150	54	5	40	6	95	40		19	27	580,000	82,000	1,650,000	580,000		
126	13	17			3	2	19				4	55,687	5,586	125,000	53,523		
127	13				17	2						100,351	8,393	425,000	48,182	11,172	
128	11	16					2					23,000	500				
129	13	47			15	4	12	15	1	1	12	94,000	15,700	500,000			
130	15	143	51	5	22	3	45	60		29	26	395,466	34,198	2,000,000	323,254	5,000	
131	9	29			9	3	5	7			4	30,100	3,100				
	1,447	5,247	848	71	1,885	422	2,549	2,550	273	236	815	14,200,085	1,199,216	86,480,531	13,717,585	1,644,400	



DIRECTORIES

CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

www.celc.info

OFFICERS

President: The Rev. Daniel Koelpin
2929 N Mayfair Rd
Milwaukee WI 53222
414-256-3233
Dan.Koelpin@wels.net
Vice President: Prof. Michael Smith
Secretary: Prof. Thomas Nass
Treasurer: Mr. Mark Schulz
Planning Committee Members at Large:
The Rev. Michael Duncan
The Rev. Steven Petersen

MEMBER CHURCHES

All Saints Lutheran Church (Nigeria)
Bulgarian Lutheran Church
Christ the King Lutheran Church (Nigeria)
Confessional Evangelical Lutheran Church (Mexico)
Confessional Lutheran Church in Latvia
Czech Evangelical Lutheran Church
East Seoul Canaan Church (South Korea; associate)
Evangelical Lutheran Confessional Church (Finland)
Evangelical Lutheran Confessional Church (Puerto Rico)
Evangelical Lutheran Free Church (Germany)
Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Australia
Gereja Lutheran—Indonesia
Lutheran Church of Cameroon
Lutheran Church of Central Africa—Malawi
Lutheran Church of Central Africa—Zambia
Lutheran Church of Portugal (associate)
Lutheran Confessional Church (Norway)
Lutheran Confessional Church (Sweden)
Lutheran Evangelical Christian Church—Japan
Peruvian Evangelical Lutheran Confessional Church
Soglasie (Concord) Evangelical Lutheran Church (Russia)
Ukrainian Lutheran Church
Wisconsin Evangelical Lutheran Synod (USA)

EVANGELICAL LUTHERAN SYNOD

6 Browns Court
Mankato Minnesota 56001
507-344-7354
www.evangelicallutheransynod.org

OFFICERS

President The Rev. John A. Moldstad

Vice President The Rev. Glenn R. Obenberger

Secretary The Rev. Craig Ferkenstad

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2013

Mr. Donald Heiliger
Rev. Jonathan Madson
Mr. Leroy Meyer

2014

Mr. Robert Brown
Mr. David Ewert
Rev. John Moldstad

2015

Mr. Dennis Behr
Rev. Paul Schneider

2016

Rev. Craig Ferkenstad

Advisory Members: The Rev. Glenn Obenberger, vice-president
Mr. Keith Wiederhoeft, treasurer

BETHANY LUTHERAN COLLEGE, INCORPORATED

GENERAL OFFICERS

President

Rev. John Moldstad

Vice-President

Rev. Glenn Obenberger

Secretary

Rev. Craig Ferkenstad

BOARD OF REGENTS

Type A members

2013

Rev. Mark Bartels
Rev. Herbert Huhnerkoch
Rev. Kenneth Schmidt

2014

Dr. Willis Anthony
Mr. Lyle Fahning
Mr. James Minor

2015

Mr. Paul Chamberlin
Rev. Erwin Ekhoft
Rev. Joel Willitz

Type B members*

2013

Mr. Tim Thiele

2014

Mr. Harold Theiste

2015

Rev. J. Kincaid Smith

By virtue of office: The Rev. John Moldstad, president

BOARDS AND COMMITTEES

THE SYNOD'S VISITORS

(2013)

Circuit 1.....	The Rev. Herbert Huhnerkoch Alt. The Rev. Matthew Luttman
Circuit 2.....	The Rev. Thomas Fox Alt. The Rev. James Krikava
Circuit 3.....	The Rev. Paul Schneider Alt. The Rev. Joel Willitz
Circuit 4.....	The Rev. Frederic Lams Alt. The Rev. Edward Bryant
Circuit 5.....	The Rev. Jonathan Madson Alt. The Rev. Kenneth Mellon
Circuit 6.....	The Rev. Robert Otto Alt. The Rev. Tosten Skaaland
Circuit 7.....	The Rev. Wayne Halvorson Alt. The Rev. Thomas Rank
Circuit 8.....	The Rev. David Thompson Alt. The Rev. Nile Merseeth
Circuit 9.....	The Rev. Erwin Ekhooff Alt. The Rev. Karl Anderson
Circuit 10.....	The Rev. Micah Ernst Alt. The Rev. Timothy Buelow
Circuit 11.....	The Rev. David J. Webber Alt. The Rev. Richard Fyffe
Circuit 12.....	The Rev. Steven Sparley Alt. The Rev. Alex Ring

DOCTRINE COMMITTEE

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Erling Teigen Rev. Paul Zager	Rev. Thomas Rank Mr. Paul Tweit	Mr. Allen Quist Rev. David Jay Webber

By virtue of office: President of Bethany Lutheran Theological Seminary

BOARD FOR HOME OUTREACH

Type A members

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Rodney Flohr Mr. Mark Perlwitz	Mr. Glen Hansen Rev. Larry Wentzlaff	Mr. Keith Duin Rev. Aaron Hamilton Rev. Michael Smith

Type B members*

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Robert Smith	Rev. Timothy Hartwig	--

Advisory Members: Evangelism–Missions Counselor
Treasurer of the Evangelical Lutheran Synod

BOARD FOR WORLD OUTREACH

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Dan Browning	Mr. Silas Born	Mr. Thomas Conzelmann
Rev. Wayne Halvorson	Rev. Timothy Buelow	Rev. Paul Fries
Rev. John Petersen	Mr. Marlin Goebel	Mr. Paul Nielsen

BOARD FOR YOUTH OUTREACH

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Kyle Madson	Mr. Benjamin Faugstad	Mr. Peter Bloedel
Dr. Joshua Mears	Rev. Anthony Pittenger	Rev. Matthew Brooks
		Rev. Bernt Twiet

BOARD FOR CHRISTIAN SERVICE

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Joel Petersen	Rev. Erich Hoeft	Mr. Herb Berg
Rev. S. Piet Van Kampen	Mr. Jeff Younge	

COMMITTEE ON WORSHIP

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Dennis Marzolf	Mr. James Baxter	Rev. Matthew Crick
Mr. James Olson	Rev. Timothy Hartwig	

COMMITTEE FOR COMMUNICATION

Elected Positions	Appointed by the synod president
<u>2013</u>	<u>2013</u>
Rev. James Braun	Mr. Steven Buelow
Mr. David Gruen	Mr. Lance Schwartz

EQUALIZATION COMMITTEE

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. David Nelson	Rev. Roger Holtz	Mr. William Anderson

BOARD FOR LUTHERAN SCHOOLS OF AMERICA

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Michael Dale	Rev. Edward Bryant	Mr. Shu-Ting Lai
Mr. Oakleigh Natvig	Mr. Norman Hartigan	Mr. Ken Meyer
	vacant	Rev. Alex Ring

By virtue of office:	President of the Evangelical Lutheran Synod or designee
Advisory members:	President of Bethany Lutheran College
	President of Bethany Lutheran Theological Seminary
	Elementary Ed. Coordinator of Bethany Lutheran College
	Treasurer of the Evangelical Lutheran Synod

PLANNING AND COORDINATING COMMITTEE

The officers of the synod

The chairman (or his representative) of the following boards:

Board of Regents	Board for Youth Outreach
Doctrine Committee	Board for Christian Service
Board for Home Outreach	Board for Lutheran Schools of America
Board for World Outreach	

Three (3) laymen:

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Kermit Traska	Mr. Tom Reason	Mr. Ronald Younge

BOARD OF APPEALS*

<u>2013</u>	<u>2014</u>	<u>2015</u>
Rev. Thomas Fox	Rev. Erwin Ekhoﬀ*	Rev. Mark Bartels*
Rev. David Russow*	Rev. John Petersen*	Rev. Theodore Gullixson*
Rev. Paul Schneider*	Rev. Frederick Theiste*	Rev. Jonathan Madson*
Mr. Dan Browning*	Rev. David Thompson*	Rev. Kenneth Mellon*
Mr. Ted Manthe*	Mr. Oakleigh Natvig*	Mr. Glen Hansen*
Mr. Tim Thiele*	Mr. Kermit Traska	Dr. Ryan MacPherson

SYNOD REVIEW COMMITTEE

Elected Positions

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Robert Brown	Rev. Paul Madson	--

Appointed by the synod president

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Norman Werner	Rev. Erling Teigen	Rev. Piet Van Kampen

MISSIONS ADVANCEMENT PROJECT

Elected by the Board of Trustees

<u>2013</u>	<u>2014</u>	<u>2015</u>
Mr. Marlin Goebel	Mr. David Ewert	Rev. Richard Wiechmann
Rev. Michael Smith		Mr. Ronald Younge

By virtue of office: President of the Evangelical Lutheran Synod

COMMITTEE ON NOMINATIONS FOR THE 2013 CONVENTION

Rev. Erwin Ekhoﬀ	Mr. Keith Duin
Rev. Timothy Hartwig	Mr. Jeremy Merseth
Rev. David Russow	Mr. Norman Werner
Rev. Steven Sparley	Mr. Ronald Younge

COMMITTEE ON ARCHIVES AND HISTORY

Elected by the Board of Trustees

2013

Rev. Mark Harstad
Rev. Norman Madson

2014

Rev. John Petersen
Mr. Erik Soule

2015

Mr. Sigurd Lee
Mr. Norman Werner

Archivist (pro tem): The Rev. Paul Madson

years indicate expiration of current term
*term limit/currently serving second term

Administration

Rev. Daniel Basel.....	Giving Counselor
Rev. Paul Fries	Communication Director
Rev. Steven Petersen	World Outreach Administrator
Mr. Keith Wiederhoeft	Business Administrator/Treasurer
Elsa Ferkenstad.....	507-344-7354 / [REDACTED]
Denise Luehmann	507-344-7848 / [REDACTED]

WORLD OUTREACH

PERUVIAN EVANGELICAL LUTHERAN CONFSSIONAL CHURCH

(Peru, South America)

Seminary Building:

Enrique Barron 964
Santa Beatriz
Lima, 1, Peru, SA
Tel./Fax 011-51-14-133-126
postmas@mselp.org.pe

Mailing Address:

Skyexpress Enterprises
Name of Missionary
6410 NW 82 Ave, Box 136
Miami FL 33166

Missionary:

The Rev. David Haeuser

National Pastors:

The Rev. Elmer Carrera
The Rev. Fidel Convercio
The Rev. Jaime Cortez
The Rev. Oswaldo Fernández
The Rev. Segundo Gutierrez
The Rev. Santos Melandez
The Rev. Giovany Rivas
The Rev. Ronal Rivas
The Rev. Andres Robles
The Rev. Abraham Rosario
The Rev. Antonio Vilchez

IGLESIA CRISTIANA DE LA REFORMA LUTERANA

(Chile, South America)

Mailing Address:

Name of Missionary
Exp #1141
PO Box 025285
Miami FL 33102-5285

Missionaries:

The Rev. Timothy Erickson
The Rev. Othoniel Rodriguez

LUTHERAN MISSION OF SALVATION—INDIA

(India, Asia)

Hyderabad District:

President: Pastor Solomon Mamidi
8-3-228/678/13 Karmikanagar
Yousufuguda
Hyderabad 500 045 AP
India

Rajahmundry District:

President: Pastor G.J. Ananda Raju
101 Municipal Colony
Rajahmundry 533 105 AP
India

Jabalpur District:

President: Mr. Vijay Sidney
Plot No. 43
Ramnagar Rampur
Jabalpur M.P. 482008
North India

National Pastors:

The Rev. Kalyan Gollapalli
The Rev. Pradeep Lingala
The Rev. Solomon Mamidi
The Rev. G.J. Ananda Raju

KOREA

(Korea, Asia)

Mailing Address:

East Seoul Canaan Church
Gangdong-gu Gil-dong 368-1
Seoul 134-812
South Korea
Tel. 011-822-478-0191

Missionary:

The Rev. Young Ha Kim

CZECH REPUBLIC

Mailing address:

St. Paul's Lutheran Church and The
School of Martin Luther
Skolni Namesti 1
31805 Plzen
Czech Republic
Tel./Fax: 011-420-37-738-0754

National Pastors:

The Rev. Petr Krakora
The Rev. Martin Vrsecky

LATVIA

Mailing Address:

Confessional Lutheran Church of Latvia
Elizabetes iela 69, Apt. 2
Riga, LV 1050
Latvia

National Pastors:

The Rev. Gundars Bakulis
The Rev. Karlis Bush
The Rev. Uldis Fandjevs
The Rev. Didzia Melkis
The Rev. Egons Mudulis
The Rev. Ilars Plume
The Rev. Ivo Sildegis
The Rev. Ugis Sildegis

UKRAINE

Mailing Addresses:

Kyiv:

Ukrainian Lutheran Church
14 Velyka Vasylkivska St
Kv #15
01004 Kiev
Ukraine
Tel. 011-380-44-235-7721
Fax 011-380-44-234-0800

Ternopil:

The Rev. John Vogt
St. Sophia Seminary
Lyuterans'ka Bohoslovs'ka Seminariya
Vulytsya Peremohy 46
47724 Velyka Berezovytsya
Ukraine
Tel. 011-380-35-225-7613
Fax 011-380-35-222-8567

Gift of Life:

Nickolas & Kerry Laper
Yaremchuka St 6
46000 Ukraine
Tel./Fax 011-380-35-253-7965
giftoflife@tr.ukrtel.net

National Pastors in Ukraine:

The Rev. V'yacheslav Horpynchuk
The Rev. Roman Andruntsiv
The Rev. Taras Bosiak
The Rev. Olexander Dich
The Rev. Oleksandr Feschenko
The Rev. Yuriy Fizer
The Rev. Andriy Honcharuk
The Rev. Oleksandr Husar
The Rev. Viktor Khaustov
The Rev. Taras Kokovskiy
The Rev. Vadim Kolesnik
The Rev. Serhiy Kudrick

The Rev. Oleksandr Kulchitshi
The Rev. Mikola Lutskiy
The Rev. Oleh Okruhin
The Rev. Pavlo Oskolov
The Rev. Viktor Pashchenko
The Rev. Serhiy Romanyuk
The Rev. Olexandr Simashko
The Rev. Serhiy Somin
The Rev. Yuriy Tytsky
The Rev. Oleh Yukhymenko
The Rev. Vadim Zinchenko

OTHER ADDRESSES

Cross-stitch

Contact: The Rev. Steven Petersen

ELS Historical Society

Contact: The Rev. Mark Harstad

Evangelical Lutheran Synod Archives

Contact: The Rev. Paul Madson

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

Ottesen Museum

Contact: Rebecca DeGarmeaux 507-344-7421
museum@blc.edu

Thoughts of Faith, Inc.

Contact: The Rev. Steven Petersen

AREA HIGH SCHOOLS

Arizona Lutheran Academy

6036 S 27th Ave, Phoenix, AZ 85041-5200 602-268-8686

California Lutheran High School

31970 Central Ave, PO Box 1570, Wildomar CA 92525 951-678-7000

Evergreen Lutheran High School

2021 S 260th St, Des Moines WA 98198 253-946-4488

Kettle Moraine Lutheran High School

3399 Division Rd, Jackson WI 53037 262-677-4051

Lakeside Lutheran High School

231 Woodland Beach Rd, Lake Mills WI 53551 920-648-2321

Minnesota Valley Lutheran High School

45638 561st Ave, New Ulm MN 56073 507-354-6851

Saint Croix Lutheran High School

1200 Oakdale Ave, West St Paul MN 55118 651-455-1521

West Lutheran High School

3350 Harbor Lane N, Plymouth MN 55447 763-509-9378

BETHANY LUTHERAN COLLEGE

700 Luther Drive
Mankato Minnesota 56001
507-344-7000
800-944-3066
Fax 507-344-7376
www.blc.edu

ADMINISTRATIVE:

Ausen, Orrin H.

Director of Library Services

Bruss, Dan R.

President

Costello, Gregory W.

Controller

Fager, Karl E.

Director of Athletics

Jaeger, Steven C.

Vice President for Student Affairs

Manthe, Theodore E.

- Education

Dean of Student Services

Merseth, Juel O.

Director of Facilities

Miller, Ralph L.

Director of Accounting

Moldstad, Donald L. *

- Religious Studies

Director of Campus Spiritual Life/Chaplain

Mundahl, Daniel L.

- Political Science

Chief Financial and Administrative Officer

Schwartz, Lance W.

Director of Marketing and Public Relations

Sehloff, John M.

- Biology/Computer Science

Director of Information Technology Services

Westphal, Arthur P.

Chief Advancement Officer

Westphal, Donald, M.

Dean of Admissions

Woller, Eric K.

- Chemistry

Dean of Academic Affairs

Younge, Jeffrey W.

Director of Financial Aid

PROFESSIONAL:

Balza, David W.

Head Men's Basketball Coach, Coordinator of Athletic Community Relations

Bartscher, Ellen M.

Computer Systems Specialist

Bode, Joni K.

Advancement Data Specialist

Bolland, Amanda L.
Electronic Resources and Reference Librarian

Booker, Paulette Tonn - Business
Manager of Human Resources

Born, Silas V. - Education/Psychology
Director of Christian Education

Butzow, Michael L. - English
Assistant Director of Christian Education

Flanagan, Carrie A.
Advancement Specialist/Event Planner

Flunker, Thomas G.
Admissions Counselor, Coordinator of Intercultural Development and Resources Center

Forsberg, Kathy L.
Cataloging Librarian

Gerdts, Daniel M.
Admissions Counselor

Herd, Zachary M.
Admissions Counselor

Jaeger, Lois A.
Director of Fine Arts

Johnson, Christopher T. - Communication
Director of Studio Services

Kind, Christopher G.
Director of Development

Kovaciny, Jonathan E.
Coordinator of Web Services

Kragh, Ryan P.
Assistant Director of Athletics, Compliance and Facilities

Krier, Jacob C.
Manager of Alumni Relations

Loge, Linda S.
Associate Dean of Admissions

Marzinske, Todd R.
Manager of Network Systems

Meyer, Kirk M.
Programmer, Informational Technology Services

Meyer, Mark S. - Computer Science/Education
Manager of Academic Computing

Moldstad, Jonathan L.
Coordinator of Security Services

Nash, Brittany D.
Coordinator of Career Services and Internships

Norris, David J.
Manager of Creative Services

Osterman, Paul J.
Head Athletic Trainer

Quist, Amanda M.
Creative Services Specialist

Shubert, Lisa A.
Manager of Academic and Institutional Research

Starkson, Mary Jo H.

Registrar

Tatge, Renee M.

Coordinator of Student Activities and Intramurals, Head Softball Coach

Thomas, Julie N.

Assistant Director of Athletics, Sports Information

Turner, Ramsey E.

Coordinator of Circulation and Interlibrary Loan

Vlieger, Estelle B.

Admissions Counselor

Wels, Philip R.

Studio Production Specialist

Wold, Paul G.

Bookstore Manager

FACULTY

Bloedel, Peter J.

- Theatre

Boubel, John P.

- History

Bowyer, Shane D.

- Business

Browne, Polly E.

- Education

Buch, Laura A.

- Mathematics

Bukowski, William S.

- Art

Czer, Ramona M.

- Communication/English

DeGarmeaux, Mark E.*

- Religious Studies/Norwegian/Latin

Hanna, Robert C.

- English

Harstad, Mark O.*

- Hebrew /Religious Studies

Heins, Chad J.

- Biology/Science

Holbird, Doyle F.

- Biology

Inniger, Benjamin J.

- Theatre

Johnson, Lars O.

- Communication/English

Jones, Lyle D.

- Physical Education/Health

Jore, Kyle P.

- Mathematics

Kessel, William B.*

- Sociology/Religious Studies

Klockziem, Tiffany Young

- Physical Education

Kuster, Matthew D.

- Biology/Physical Education

Lepak, Phillip K.*

- Religious Studies

Lind, Patty J.

- Health/Sociology

Lo, Adrian H.

- Music

Loging, Jon L.

- Communication/Speech Team

Lyngholm, Derick M.

- Communication

MacPherson, Ryan C.

- History

Marzolf, Dennis W.*

- Music

Moldstad, Janet L.

- Business

Murilla, Angie L.

- Communication

Nissen, Jonas K.

- Communication

Ollrich, Nicklaus A.

- Physics

Ouren, Eric C.

- Art

Overn, Andrew T.

- Art

Paulsen, Kurt W.

- Communication

Pipal, Rob F.

- Physical Education

Reagles, Steven L.*
Riehl, Matthew E.
Shoop, Dean W.
Teigen, Erling T.*
Tollefson, Timothy G.
Wiechmann, Mark E.
Wosmek, Jennifer A.D.

- Communication/Religious Studies
- Chemistry
- Business/Accounting/Economics
- Philosophy/Religious Studies
- Music
- Psychology
- Psychology

*Theologically Trained

EMERITI:

Hilding, Arlene
Honsey, Rudolph
Johnson, Calvin
Lee, Sigurd
Meyer, Marvin
Petersen, Wilhelm
Weberg, Cynthia
Younge, Ronald J.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

6 Browns Court
Mankato, Minnesota 56001
507-344-7354
Fax 507-344-7426
www.blts.edu

Gaylin R. Schmeling
President
Adolph L. Harstad
Registrar
Michael K. Smith
Dean of Students

FACULTY

Flunker, Thomas*
– Hispanic Outreach
Harstad, Adolph L.
– Biblical Theology
– Historical Theology
– Practical Theology
Kuster, Thomas*
– Practical Theology
Marzolf, Dennis*
– Practical Theology

Schmeling, Gaylin R.
– Systematic Theology
– Historical Theology
– Practical Theology
Smith, Michael K.
– Biblical Theology
– Systematic Theology
– 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: \$25.00

LUTHERAN ELEMENTARY SCHOOLS AND PRESCHOOLS

June 15, 2012

Bethany Lutheran School

(Preschool through Eighth Grade)

151 Tremont West

Port Orchard, WA 98366-3737

Tel. 360-876-1300

Fax 360-876-5098

Becky Bergemann

Christopher Denney

Katie Denney

Sarah Gullixson

Barb Mantey

Janine Thies

Timothy Thies*

Christ Ev. Lutheran Preschool

(Preschool Only)

1592 S.E. Floresta Dr.

Port St. Lucie, FL 34983

Tel 772-879-1353

Marcella Lowry*

Concordia Preschool

(Preschool Only)

3715 London Road

Eau Claire, WI 54701-7813

Tel 715-834-9097

E-mail: concordi@execpc.com

Lynda Krueger*

Dei Spring Academy

(Preschool and K-3)

601 Red River Ave. S.

Cold Spring, MN 56320

Tel. 320-685-4120

E-mail: deispringacademy@clearwire.net

Mary Barczynski

Cory Hahnke*

Kasey Hoffmann

Melissa Notch

Family of God Lutheran School

(Preschool and K-4)

P.O. Box 10949

1863 Panadaro Rd,

Fort Mohave, AZ

Tel. 928-763-5303

Rachel Nemitz*

Michelle Curtis

Gracie's Preschool

(Preschool Only)

1150 41st Ave.

Vero Beach, FL 32960

Tel. 772-562-2904

E-mail: gracevbpreschool@bellsouth.net

Aliana Delcamp

Ann Holmes*

Britt Matschner

Kallie Lacklair

Noelle Weston

Heritage Lutheran School

(Preschool and Kindergarten)

13401 Johnny Cake Ridge Road

Apple Valley, MN 55124

Tel. 952-431-6225

Stacy Kiecker

Teresa Lehne

Sarah Smith

Holy Cross Lutheran School

(Preschool through Eighth Grade)

2670 Milwaukee Street

Madison, WI 53704

Tel. 608-249-3101

Fax 608-249-0601

Rebecca Clevén

Camilla Dashcund

Ione Ibeling

Eileen Karow

Elizabeth Krause

Linda Marozick

Barbara Pape (PT)

Timothy Schubkegel*

Shelly Schoenherr (PT)

Holy Trinity Ev. Lutheran School

(Preschool through Eighth Grade)

35181 Wisconsin Avenue

PO Box 146

Okauchee, WI 53069

Tel. 262-567-0669

Fax 262-567-2615

Marjorie Bentz

Shu-Ting Lai*

Dawn Sauer

Susan Schoenike

Christina Westendorf

James Young

Jesus' Lambs at Peace

(Preschool Only)

2090 Commerce Drive

North Mankato, MN 56003

Tel 507-385-1386

Joslyn Moldstad*

King of Grace Lutheran School

(Preschool through Eighth Grade)

6000 Duluth Street

Golden Valley, MN 55422

Tel. 763-546-3131

Fax 763-540-0028

Sheila Degner

Joshua Gregovich

Allen Labitzky*

William Lubansky

Judy Luxford

Karen Madson

Jonathan Matzke

Karen Merseeth

Aaron Olmanson

Carol Robison

Kay Russow

Joy Veach

Lakewood Lutheran School

(Preschool through Second Grade)

10202 112th Street SW

Tacoma, WA 98498

Tel. 253-584-6024

Fax 253-584-4615

Tina Murray*

Eva Palmer

Mt. Olive Lutheran School

(Kindergarten through Eighth Grade)

1123 Marsh Street

Mankato, MN 56001

Tel. 507-345-7927

Steven Beilke

Susan Beilke

Miranda Dittmer

Alissa Griebel

Larry Rude*

Kari Sehloff

LuAnn Sting

Craig Zibrowski

Our Savior Lutheran Preschool

(Preschool only)

1955 Curling Ave.

Naples, FL 34109

Tel. 239-597-6009

Fax 239-597-8846

Kimberley Jones*

Our Saviour's Lutheran School

(Preschool through Second Grade)

3045 Arapaho Drive

Lake Havasu City, AZ 86406

Tel. 928-680-6181

Hannah Horn

Trent Saari*

Parkland Lutheran School

(Preschool through Eighth Grade)

120 123RD St S

Tacoma, WA 98444

Tel. 253-537-1901

Fax 253-537-0172

Connie Davis

Sharon King

Jolene McClung

Linda Perry

Brent Sorn

Alex Ring

Chris Rogich

Glen Obenberger*

Peace Lutheran School

(Pre-K, Kindergarten – Gr. 3)
3249 Windmill Point Blvd.
Kissimmee, FL 34746
Tel. 407-870-5965
Jason Draeger*
Barbara Huhnerkoch
Danielle Powers

Princeton Ev. Lutheran School

(Preschool through Eighth Grade)
7401 Alpha Road
Princeton, MN 55371
Tel. 763-389-0704
Beverly Bentz
Linda Larson

Redeeming Grace Lutheran School

(Preschool)
14077 Monarch Lane
Rogers, MN 55374
Tel. 763-424-5535
Linda Hoffmann
David Russow*

Scarville Lutheran School

(Kindergarten through Eighth Grade)
Box 20
Scarville, IA 50473
Tel. 641-568-3372
Carrie Enderson

Trinity Lutheran School

(Preschool through Eighth Grade)
1268 Pleasant Valley Road
West Bend, WI 53095
Tel. 262-675-6627
E-mail: trinpvwb@nconnect.net
Dan Aswege*
Diana Bormann
Jeanine Heller
George Kellermann
Barbara Speerschneider

The School of Martin Luther

(Kindergarten through Ninth Grade)
Skolní náměstí
131805 Plzeň, Czech Republic
Tel. 011-420-377-387-009

* indicates school administrator/
principal/director

CONGREGATIONS

CIRCUIT 1

FLORIDA

Kissimmee: *Peace*

10:00; Spanish 12:00
M. Moldstad, 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)
P. Heyn
5970 Lakeland Highlands Rd; 33813

Naples: *Our Savior*

9:00 (8:30 & 11:00 Jan. – Easter)
G. Schmidt
1955 Curling Ave; 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
L. Willitz
3725 Hammock Rd; 33872

Vero Beach: *Grace*

9:00 & 10:30
M. Luttman
1150 41st Ave; 32960

Winter Haven: *Resurrection*

10:15
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*

Sun. 4:00 p.m.

J. Londgren

2148 S Wilson Rd; 49727

Frankenmuth: *St. John's*

10:00, Sat. 6:00 p.m.

J. Willitz, J. Luplow, K. Madson

1200 E Genesee St; 48734

Hillman: *Faith*

11:00

J. Londgren

24640 Veterans Memorial Hwy; 49726

Holland: *Lord of Life*

9:30

N. Proksch

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*

8:45

J. Londgren

6134 US 23 North

Mail: 6789 – 40 Mile Pointe Rd; 49779

Saginaw: *Gloria Dei*

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; 43569

Bowling Green: *Abiding Word*

10:00

L. Ulrich

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

Brownsburg: *Good Shepherd*

10:15

G. Lilienthal

901 Pine Ridge Way, Brownsburg; 46112

Portage: *Hope*

10:30

vacant

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, N. Abrahamson

406 West Cottage Grove Rd; 53527

Cottage Grove: *Western Koshkonong*

9:30

T. Heyn

2633 Church St; 53527

Madison: *Grace*

10:00

T. Gullixson

1 South Rosa Rd; 53705-4438

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 9:00, Thu. 7:00 p.m.)

J. Madson

35181 Wisconsin Ave

Mail: PO Box 146; 53069

Oregon: *Faith*

9:00

K. Hermanson

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. Mellon

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

Amherst Junction: *Our Savior's*

9:30
G. Haugen
10388 State Hwy 161
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
H. Abrahamson
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, Pastor
D. Hartwig, Assistant Pastor
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*

9:30
S. Kauffeld
E7250 N Cty Hwy E
Mail: N4931 572nd St; 54751

Omro: *Messiah*

9:00 (2nd–4th Sundays)
Sat. 4:30 p.m. (1st & 5th Saturdays)
G. Haugen
7394 Liberty School Rd
Mail: PO Box 214; 54963-0214

Shawano: *St. Martin*

9:00
K. Kluge
W8302 Belle Plaine Ave
Mail: W8079 Belle Plaine Ave; 54166

CIRCUIT 7

IOWA

Ames: *Bethany*

10:00
M. Hoesch
3113 Diamond St
Mail: 3219 Diamond Ave; 50010

Calmar: *Trinity*

10:30
G. Smith
306 W. Clark St (Box 814)
Mail: 611 W Court St, New Hampton;
50659

Forest City: *Forest*

10:30 (April – September 2012)
8:30 (September – December 2012)
vacant
546 West M St; 50436

Indianola: *Good Shepherd*

9:00
R. Harting
202 North Kenwood; 50125

Lake Mills: *Lake Mills*

9:00 (October – January)
E. Hoeft
107 N 1st Ave E
Mail: 106 13th St S, Northwood; 50459

Lake Mills: *Lime Creek*

9:00 (June – September)
E. Hoeft
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*

8:00
G. Smith
611 West Court St; 50659

Northwood: *First Shell Rock*

10:45
E. Hoeft
1406 Central
Mail: 106 13th St S; 50459

Northwood: *Somber*

9:00 (February – May)
E. Hoeft
10 miles W, 1 mile S
Mail: 106 13th St S; 50459

Parkersburg: *Faith*

11:00
D. Finn
608 Sixth St
Mail: PO Box 149; 50665

Riceville: *Immanuel*

6:00 p.m.
E. Hoeft
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*

8:30 (April – September 2012)
10:30 (September – December 2012)
vacant
226 Monroe St; 50478

Thornton: *Richland*

10:30 (S 9:30)
D. Locklair
300 Elm St
Mail: PO Box 86; 50479

Waterloo: *Pilgrim*

9:00

D. Finn

3815 Ansborough Ave; 50701

Waukon: *King of Grace*

9:00

J. Skogen

101 Second St NW; 52172

MINNESOTA**Albert Lea: *Our Savior's***

9:00

W. Halvorson, J. Kassera

320 W College St; 56007

Manchester: *Manchester*

9:00 (S 10:30)

S. Stafford

101 McKinley

Mail: PO Box 188, Hartland; 56042

Hartland: *Hartland*

10:45 (S 9:00)

S. Stafford

404 Broadway

Mail: PO Box 188; 56042

CIRCUIT 8**MINNESOTA****Audubon: *Immanuel***

10:00

D. Thompson

180 Swan St

Mail: PO Box 187; 56511

Oklee: *Oak Park*

10:00 (S 11:00)

J. Abrahamson

8 miles N, 4 miles E

Mail: 13478 330th Ave S; 56742

Bagley: *Our Savior's*

9:00

M. Faugstad

36021 County 7

Mail: PO Box 26, Lengby; 56651

Roseau: *Our Savior's*

9:00

vacant

204 4th Ave NE

East Grand Forks: *River Heights*

10:15 (S 9:00)

N. Merseth

2214 10th Ave NW; 56721

Trail: *Mt. Olive*

Sat. 8:30

J. Abrahamson

Mail: 13478 330th Ave S, Oklee; 56742

Gryla: *St. Petri*

8:00

J. Abrahamson

3 miles W, 1 mile N

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

Lengby: *St. Paul*

10:30

M. Faugstad

38978 450th St SE

Mail: PO Box 26; 56651

Ulen: *Calvary*

11:30 (S 8:30)

B. Longshore

207 1st St NW

Mail: PO Box 381; 56585

CIRCUIT 9

MINNESOTA

Apple Valley: *Heritage*

8:00 & 10:30 (S 9:00)

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

L. Wentzlaff

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 9:00, Mon. 7:00)

S.P. Van Kampen

110 East Main St

Mail: PO Box 37; 56229

Farmington: *Hope*

10:00

D. Oberer

319 Fourth St; 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. Ekhoﬀ, R. Flohr

6000 Duluth St; 55422

Luverne: *Bethany*

10:15

vacant

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)

T. Hartwig

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 (S 9:00)

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

S. Schmeling

200 Emory Street

Mail: PO Box 1172; 56175

CIRCUIT 10

Cape Girardeau: *Scriptural*

10:00

M. Rogers

3587 County Rd 635; 63701

Carthage: *Faith*

10:30

T. Buelow

2134 S Grand Ave; 64836

Jefferson City: *Peace*

8:30

J. Merseth

7808 New Church Rd; 65101

Austin: *Hope*

B. Kerkow

MISSOURI

Osage Beach: *Beautiful Savior of the Lake*

[Preaching station]

6:30 p.m.

M. Ernst

328 S. Frontage Rd; 65065

Piedmont: *Grace*

10:30

vacant

114 E Green St

Mail: PO Box 146; 63957

TEXAS

San Antonio: *Faith*

10:30

M. Crick

14819 Jones-Maltsberger Rd; 78247

CIRCUIT 11

ARIZONA

Fort Mohave: *Family of God*

10:15
R. Fyffe
1863 Panadaro Rd
Mail: PO Box 10949; 86427

Lake Havasu City: *Our Saviour*

9:00
T. Saari
3163 Maricopa Ave; 86406

Lake Havasu City: *Our Saviour's Chapel*

[Mission of Our Saviour Lutheran]
10:30
T. Saari
2150 Kiowa Blvd
Mail: 3163 Maricopa Ave; 86406

Scottsdale: *Redeemer*

9:00
D. Webber
7670 E Jomax Rd; 85266

CALIFORNIA

Bell Gardens: *Christ the King*

10:45
E. Zimdars
6541 Eastern Ave; 90201

Bishop: *Our Savior*

9:30
S. Gullixson
162 Sneden St; 93514

Irvine: *Asian Mission*

9:30 (Korean)
J. Kim
8 Hammond St. #103; 92618

Irvine: *Faith*

9:30
W. Stehr
Northwood Community Center
4531 Bryan
Mail: 349 Stanford Ct; 92612

Ukiah: *Apostles*

9:30
K. Dethlefsen
710 S State St Suite E
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 Way; 97526

Gresham: *Saved By Grace*

10:00
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

Redmond: *Grace*

R. VanMehren
Mail: 4125 SW Salmon Rd; 97756

Saint Helens: *Ascension*

9:30
J. Burkhardt
1911 Columbia Blvd; 97051

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*

10:30
A. Hamilton
2930 W 9000 S; 84088

WASHINGTON

Lakewood: *Lakewood*

11:15

vacant

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 p.m.

G. Obenberger, P. Faugstad, A. Ring

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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Our Redeemer Lutheran

10:00

A. Burmeister

Old Petrie Town Village Chapel

Dayboro Rd

Petrie QLD 4502

Australia

Mail: 24 Boardman St, Kallangur QLD 4503, Australia

Tel. 011-617-3204-6118

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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.

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The Evangelical Lutheran Synod Foundation is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor’s wishes, the principal may be used for the purpose designated, or the principle may be held intact while the income alone is used for the work of the church.

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The foundation is ready to receive, administer, and distribute gifts of real 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.

The ELS Foundation urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

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Legal Form for Gifts to the Evangelical Lutheran Synod Foundation Through Your Will

(check with your attorney)

I give, devise and bequeath to the EVANGELICAL LUTHERAN SYNOD
FOUNDATION (a Minnesota Corporation):

(insert sum of money or description of property which sum, or property, or proceeds thereof)

to be used as directed by the donor or, if no direction as to use is stated,
as its Board of Directors may determine.

Send inquiries to:

Giving Counselor
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Mankato MN 56001

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