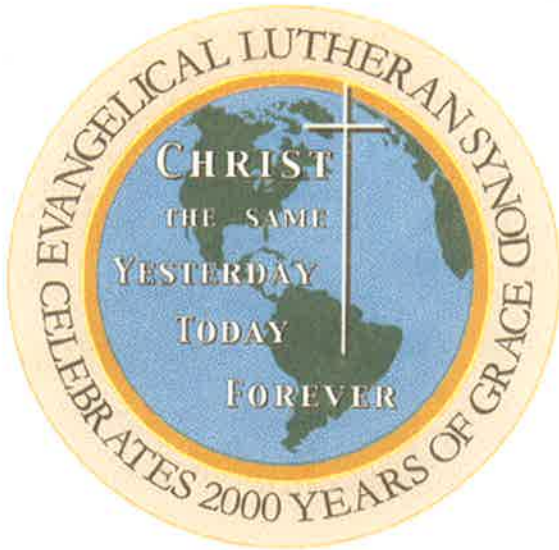


2000

*“Jesus Christ is the same yesterday,
today, and forever.” Hebrews 13:8*



83rd Annual Convention of the Evangelical Lutheran Synod

Bethany Lutheran College
Bethany Lutheran Theological Seminary

Mankato, Minnesota
June 11-15, 2000



83RD REGULAR CONVENTION

OF THE

EVANGELICAL LUTHERAN SYNOD

and the

44TH ANNUAL MEETING

OF THE

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:

“Christ the Same Yesterday, Today, and Forever”

Essayist:

Rev. Gaylin Schmeling

Compiled by

Rev. Craig A. Ferkenstad, Secretary

Held at

BETHANY LUTHERAN COLLEGE

and

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

June 11-15, 2000

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THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 11, 2000

The 83rd Regular Convention of the Evangelical Lutheran Synod and the 44th Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Synod Sunday Service on Pentecost Sunday in Trinity Chapel beginning at 2:30 pm. The Rev. E. Ekhoﬀ (Golden Valley, Minnesota) was the speaker. Basing his sermon upon Hebrews 13:8, he said that 2,000 years of change is diﬃcult to summarize. In the last 100 years so much has changed but Jesus, who changes not remains our counsel, Helper, Lord and Savior. He won salvation for us through his innocent suﬀering and death. His glorious resurrection speaks peace to troubled souls. He is ever the same in all that renders him the object of our trust. Our leaders preached this Christ and so we are to imitate them and remember them. We are not to be carried away with false teaching, but preach Christ who changes not. The Rev. D. Basel (Mankato, Minnesota) served as liturgist.



At 7:00 pm the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Five students were graduated. President Schmeling based his sermon on Deuteronomy 32:39 under the theme: "The Divine Physician who Gives Life, Sends Men as Physicians of Souls." Jesus, the Divine Physician, provides the healing balm of the Gospel for all. This Gospel medicine He prepared through His holy life for us and His holy death on the cross. Today the healing balm is brought to us through the Word and Sacraments, and is received by faith alone in the Savior which is worked through these Means of Grace. Now the Divine Physician sends our seminary graduates and all pastors as physicians of the soul to distribute this healing balm of the Gospel.

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

MONDAY, June 12, 2000

The first working day of the 83rd Regular Convention of the Evangelical Lutheran Synod and the 44th Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion based on Ephesians 1:3-6 conducted in Trinity Chapel by the Chaplain, the Rev. Michael K. Smith (Holland, Michigan) under the theme "Christ Yesterday-In His Grace God Calls Me." The first devotion reminded us that anyone who believes in Jesus Christ as Savior is special. This is true because God has called all believers in His love, making them His own children through faith. Because believers are special, chosen people of God, God's grace can be seen in their lives. Our celebration of God's grace is not only for the grace shown these past 2000 years, but for God's eternal grace. The hymns "Lord, 'Tis Not that I Did Choose Thee" and "Draw Us to Thee" were sung.

President Orvick welcomed the delegates, pastors and visitors to the 83rd Convention of the Evangelical Lutheran Synod.

Secretary Ferkenstad called the roll. Seventy-five permanent voting members and Forty-five permanent advisory members either responded to the roll call or were present at the end of the first working day (attached).

The Credentials Committee reported and recommended the seating of 123 men who had been certified by their congregations as representatives to this convention.

President Orvick declared the 83rd Annual Convention of the Evangelical Lutheran Synod and the 44th Annual Meeting of the Bethany Lutheran College Corporation to be "in session in the Name of the Father and of the Son and of the Holy Spirit. Amen."

President Orvick read his message reminding us of Hebrews 13:8. We first speak of Jesus Christ Yesterday, that is before His incarnation (before Bethlehem). Jesus Christ is yet the same today. Finally we rejoice in this: that He is the same forever. In a new millennium this love of Jesus for souls ought motivate us to launch out into the deep to

rescue dying sinners. We are to go forward with courage and enthusiasm to proclaim "Jesus Christ The Same, Yesterday, Today and Forever."

A late memorial concerning Higher Education was received by the convention.

Written greetings were read from: Auxiliary Bishop of the Ukrainian Lutheran Church, Czech Republic (Thoughts of Faith), WELS mission in Japan, and Evangelical Lutheran Free Church (Germany)

Welcomes were extended to various visitors in attendance; and greeting were also read by Seminarian Tor Jakob Welde on behalf of Pastor Egil Edvardson and the Lutheran Confessional Church (Norway and Sweden); Pastor Mark Tuffin (Australia); Missionary Timothy Erickson (Peru); and Missionary Karl Kunzel (Chile).

The afternoon devotion was conducted by the Rev. G. Sahlstrom (South Jordan, Utah). The assembly sang the hymn "All Glory be to God Alone" which was followed by the reading of Romans 8:28-29, comments, prayer, and blessing.

The convention elected its working committees, committee work was assigned, and the convention recessed so that the convention committees could meet to prepare resolutions for consideration.

TUESDAY, June 13, 2000

The Tuesday morning devotion was conducted by the Rev. E. Bryant (Mankato, MN) under the theme: "Christ Today-In His Grace God Enlightens Me." The assembly sang the hymn "Not What these Hands Have Done" and Rev. Bryant based his sermon upon Ephesians 2:8-9 which words are the most perfect expression of the doctrine of justification by grace through faith. By reminding us that salvation is all by grace, St. Paul warns us not to boast of anything before God. But also because salvation is by grace, we are comforted to know that we are acceptable to God in Christ, bearing His righteousness by faith. St. Paul also is inspired to write: "By grace you have been saved..." and so comforts us with the knowledge that salvation is made ours personally and certainly through faith.

Following the normal preliminaries, a letter of greeting was read from the Lutheran Evangelical Christian Church (Japan) and welcomes were extended to various guests.

The convention received the report of the Synodical Membership Committee. Eight pastors, two teachers and one congregation were received into membership. New members were welcomed on the stage by President Orvick.

Greetings were brought by President Gurgel from the Wisconsin Evangelical Lutheran Synod and also Mr. J. Kieselhorst (Minnesota Valley Lutheran High School-New Ulm, MN)

The convention then proceeded with the election of a secretary and treasurer. The Rev. C.Ferkenstad was elected to a four-year term as secretary and Mr. L.Meyer was elected to a four-year term as the treasurer of the Evangelical Lutheran Synod During the nominating process, an explanation of the work by Four Corners Mission Society was made by J.Krikava.

The report of the Higher Education Committee was read; after which the chaplain closed the session with prayer.

The Tuesday afternoon devotion was conducted by the Rev. B.Schwark (Bishop, California). The devotion consisted of the reading of 1 John 3:1-11, the singing of the hymn "We Are Called by One Vocation," comments, prayer and blessing.

A presentation was made by Mr. H.Berg concerning the "2000 Years of Grace Thank Offering." This included the necessary information for conducting the offering in all the congregations of the synod. It included the showing of a "Video Link," explanation of the congregational Bible study, the offering brochure, and suggestions to implement the offering in the congregations. Pastors and delegates had the opportunity to make a Statement of Intent for the two-year offering; it was later announced that the Statement of Intent totaled \$118,000.

A Higher Education presentation was made with President G.Schmeling reporting on behalf of Bethany Lutheran Theological Seminary; he especially urged the recruitment of future pastors for work in the Lord's Church. President M.Meyer also made a report on behalf of Bethany Lutheran College speaking about the continued growth and development of the college; special thanks was extended to Mr. Paul Tweit for his many years of service to the college. The Rev. J.Moldstad Sr. spoke from the floor saying that

many people ask if our college will continue as it has in the past. The administration, faculty, and Board of Regents are committed to the old paths, "but every year we have to be vigilant."

The convention then considered the report of the Higher Education Committee and the Chaplain closed the session with prayer.

A special service was held at 7:30 pm in Trinity Chapel. It was written and led by the Rev. H.Huhnerkoch (Lake Havasu City, Arizona) and was entitled "A Service of Music and History from the Centuries." Through Scripture and song, the Service directed the assembly into twenty centuries of God's Grace. The President's Reception followed in the Great Hall.

WEDNESDAY, June 14, 2000

The Wednesday morning devotion was conducted by the Rev. D.Meyer (Madison, Wisconsin) based upon Matthew 24:9-13 under the theme: "Christ Forever-In His Grace God Keeps Me." The devotion began with the singing of the hymn "Rise, Ye Children of Salvation." The text give a glimpse into the future to encourage us to be prepared and to give comfort and hope. We can expect persecution from this sinful world. We also can expect to face difficulties from within the church. In both instances, we have been warned and we should be prepared. It is important to be prepared for there is an end in sight-eternity in heaven. "He who stands firm to the end will be saved." We stand firm by studying God's Word, worshiping together, receiving the Lord's Supper and walking together as a synod. For 2000 years, Christ has kept His Church standing firm through His Word and Sacrament and we can be confident that He will continue to use the Means of Grace to keep us standing firm as well.

After the necessary preliminaries, President Orvick introduced the essayist, the Rev. Gaylin Schmeling (Mankato, Minnesota) who began to read the essay.

Following recess, the Home Mission Presentation was made by the Rev. N.Krause featuring Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin.

The reports of the Home Missions Committee and the Evangelism Committee were then considered by the convention. After which A presentation was made by M.Grubbs concerning the work of Thoughts of Faith in Plzen, Czech Republic.

The Wednesday afternoon session began with the singing of the hymn: "Lord Jesus, Thou the Church's Head," after which a letter of greeting was read from the Rev. A.Panning (WELS)

The convention then began its deliberation of the report of the Doctrine Committee. The first resolution declared fellowship with the Confessional Lutheran Church of Latvia. At this time representatives of the Confessional Lutheran Church of Latvia were asked to come forward to the stage as an expression of this declaration of fellowship with another church body. The Rev. Gundars Bakulis, president of the Confessional Lutheran Church of Latvia then addressed the body. He gave a summary of duty of the church-not to please the world but to speak the word; the responsibility of the church-to feed the flock; to remind them of the law and to feed them with the Gospel and with Christ's body and blood; and therefore the responsibility of the church is to see that the word is preached and Sacraments administered. He expressed joy and gratitude for assistance of Thoughts of Faith and our synod saying that without this assistance few of the things which are being done today would be possible; yet this small independent body, living in a post-communist society, does not yet have equal rights under Latvian law. Expression of thanks was expressed that the ELS considered the Confessional Lutheran Church of Latvia so important as to express fellowship. Thanks was extended to all who have labored to make this possible-especially to Prof. E.Teigen and Prof. M.Harstad who have traveled to teach in Latvia for several years. Rev.Bakulis concluded by saying: "God bless your work for the sake of Christ's kingdom."

The Anniversary Service was conducted by the Rev. J.Petersen (Vero Beach, Florida). The assembly sang the hymn "Lord of the Church." The sermon was based on Hebrews 11:13-16 under the theme "We give thanks for faithful aliens." He noted that Christian messengers are aliens and strangers here on earth, and that they proclaim the "alien" righteousness of Jesus Christ. Faithful aliens look forward to their real and permanent homeland in heaven. The Service concluded with the singing of the hymn "Glorious Things of Thee Are Spoken."

Following recess the 2001 Nominating Committee was elected and the convention considered the report of the Finance Committee.

The Communion Service was conducted in Trinity Chapel at 7:30 pm with the Rev. Donald Moldstad (Mankato, Minnesota) serving as Liturgist and the Rev. P.Zager (Lombard, Illinois), delivering the Sermon in which he said that heavenly deliverance is something we can count on, because we can trust in God. With a 2000 year history of fulfilled promises just in the New Testament era, we have reason to trust God. Where there had been hostility, and certainty for nothing but doom, God has provided a way of safety and salvation. In conjunction with that, the Lord can be trusted for resurrected life. When our bodies are raised and glorified, it won't be only for another limited period of time. It will be for eternal life, just as His body was raised to life again on the third day to live forever. Even if our expectations for the future aren't as positive as what we've seen in the past, God, Himself, still says: "Do not let your hearts be troubled."

THURSDAY, June 15, 2000

The Thursday morning devotion was led by the Rev. J.Gernander (Thornton, Iowa). The hymn "On Galilee's high mountain" was sung and the sermon was based upon 2 Peter 3:8-9 under the theme "Christ Forever-In His Grace God Sends Me."

Following the normal preliminaries, the Rev. Y.Kim was asked to say a few words about mission work among the Koreans; after which the reading of the essay was continued by the Rev. G.Schmeling.

Following recess, the Doctrine Committee continued its report. Following discussion, it was resolved that the Doctrine Committee study the matter of "lay ministry

A foreign mission presentation was introduced by D.Lillegard. Missionary T.Erickson (Peru), Missionary K.Kuenzel (Chile) addressed the assembly; and Missions Counselor, S.Petersen, showed slides about the Amazona area in Peru. The morning session was concluding with the consideration of the Foreign Mission report; and the chaplain closed the session with prayer.

The Thursday afternoon session began with the singing of the hymn "Spread, O Spread, Thou Mighty Word."

Reports were considered from the following committees: Miscellaneous, Elementary Education, Youth & Parish Education, Christian Service, and Publications.

The Memorial Service was then held, in memory of Prof. Edna Busekist, the Rev. Prof. Martin Galstad, the Rev. Carl Rusch, Mrs. Clara Werling, and Mrs. Idella Weyland, was conducted by Prof. E.Teigen (Mankato, Minnesota). The service opened with the Hymn, "O Son of God, We Wait for Thee." Using the words of Joshua 23:14, the preacher noted that the nine decades lived by all of the departed brothers and sisters was a lot of time to know suffering, disappointment, grief, and weakness. But it was also a lot of time to know the grace of God. They were upheld by many of God's promises, but especially by his promise made in baptism, in which God made them his children. Through that promise, their sin was made to be Christ's own sin, and his righteousness was made to be their own. The speaker noted that of those present at the convention, some would next year not be here, but rejoicing with our brothers and sisters before the throne of the lamb. The departed brothers and sisters were faithful to their confession, but the object of our thanksgiving is that God is the one who has been faithful to them and to us.

After hearing reports from the committees on Worship, Pastoral Conference Records, President's Message and Report, Resolutions, and Credentials, the convention was adjourned at 4:20 pm and closed with the singing of the hymn: "Ye Lands, to the Lord."

ROLL CALL

PERMANENT MEMBERS

(Pastors serving member congregations, eligible to vote):

Present: H.Abrahamson, K.Anderson, W.Anderson, M.Bartels, T.Bartels, D.Basel, R.Benson, J.Braun, K.Brumble, L.Buelow, R.Dale, J.Balke, K.Dethlefsen, M.Doepel, E.Ekhoff, D.Faugstad, C.Ferkenstad, F.Fiedler, T.Fox, R.Fyffe, E.Geistfeld, E.Gernander, J.Gernander, H.Gieschen, T.Bullixson, W.Halvorson, G.Haugen, K.Heck, M.Hoesch, R.Holtz, B.Homan, H.Huhnerkoch, J.Jacobson, C.Keeler, M.Krentz, F.Lams, D.Larson, R.Lawson, R.Lehmann, G.Lilienthal, D.Lillegard, W.Mack, R.MacKain, J.N.Madson, N.Madson, M.Marozick, K.Mellon, D.Moldstad, G.Obenberger, R.Pederson, J.Petersen, R.Preus, T.Rank, A.Ring, M.Rogers, J.Ruppel, G.Sahlstrom, D.Schmidt, K.Schmidt, S.Schmidt, P.Schneider, B.Schwark, V.Settje, T.Skaaland, J.E.Smith, J.K.Smith, K.Smith, M.Snith, T.Smuda, S.Sparley, W.Stehr, P.Sullivan, F.Theiste, M.Thompson, H.Vetter, J.Willitz, M.Wold, C.Wosje, P.Zager, T.Zenda.

Absent: D.Bakke, W.Frick, D.Hoyord, M.Langlais, B.Leonetti, A.Merseth, H.Mosley, A.Pittenger, J.Schmidt, F.Stubenvoll, L.Vinton, R.Waters.

PERMANENT MEMBERS ACCEPTED AT THIS CONVENTION:

Present: B.Tweit, A.Dethlefsen, P.Fries, C.Hahnke, R.Hartig, P.Lepak, J.Longren.

PERMANENT ADVISORY MEMBERS

(Not eligible to vote):

1. PASTORS SERVING NON-MEMBER CONGREGATIONS OR GROUPS:

Present: T.Erickson, M.Ernst, R.Flohr, M.Grubbs, A.Hamilton, Y.Kim, N.Krause, J.Krikava, K.Kuenzel, D.Meyer, R.Otto, M.Tuffin.

Absent: D.Hauser, M.Luttman, R.Martens, N.Merseth, J.Rakos, O.Rodriguez, T.Schultz, J.Shep, S.Urberg.

2. PASTORS SERVING THE SYNOD IN FULL-TIME CAPACITY:

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

3. PASTORS NOT SERVING CONGREGATIONS AT THIS TIME:

Present:

Absent: T.Aaberg, R.Carter, J.Krueger, J.Larson, D.Nelson, W.Neumann, D.Schlict, C.Sieloff.

4. PASTORS AND PROFESSORS EMERITII:

Present: P.Anderson, R.Branstad, W.Gullixson, N.Holte, A.Kuster, S.Lee, J.B.Madson, P.Madson, W.McMurdie, J.Moldstad Sr., R.Newgard, P.Petersen, F.Schmugge, O.Trebelhorn, M.Tweit

Absent: B.Anderson, H.Bartels, H.Behrens, E.Buhr, H.Larson, P.Lehenbauer, D.McElwain, A.Schmitt, E.Stubenvoll.

5. PROFESSORS:

Present: J.Abrahamson, S.Born, M.DeGarmeaux, A.Harstad, R.Kovaciny, T.Kuster, D.Marzolf, D.Metger, M.Meyer, J.Moldstad Jr., W.Petersen, S.Reagles, G.Schmeling, E.Teigen, D.Thompson, D.Webber.

Absent: J.Bruss, M.Harstad.

6. TEACHERS:

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

Absent: S.Beilke, D.Doelger, L.Engel, D.Hahnke, D.Madson, T.Pietsch, M.Ross.

**PERMANENT ADVISORY MEMBERS ACCEPTED AT
THIS CONVENTION:**

1. PASTOR SERVING NON-MEMBER CONGREGATION OR GROUP:

Present: S.Brockdorf.

2. TEACHERS:

Present: R.Brei, F.Pahmeier.

**2000 REPRESENTATIVES
ELIGIBLE TO VOTE**

Pastor	Address	Congregation	Delegate
H. Abrahamson	Calmar, IA New Hampton, IA	Trinity Redeemer	
K. Anderson	Windsor, CA	Christ	Herb Fischer
W. Anderson	Hillsboro, OR	Reformation	LaVern Martin Dean Matson
M. Bartels	Madison, WI	Holy Cross	Graham Armson Norman Marozick
T. Bartels	Gresham, OR	Saved By Grace	Al Hinz Sam Liebelt
R. Benson	Mayville, ND	First American	David D. Flitter
J. Braun	Klamath Falls, OR	Christ	Donald E. Campbell Dale Hauck
K. Brumble	Scottsdale, AZ	Redeemer	Harmon Anderson Benjamin Ruppel
L. Buelow	Green Bay, WI	Christ the King	Michael Ruge Daniel Lauth
R. Dale	Naples, FL	Our Savior	Pat Leon Jack McNiel
J. Dalke	Mount Vernon, WA	St. Luke	Gary Meyer
A. Dethlefsen	Hillman, MI	Faith	Marlin Goebel
K. Dethlefsen	Lawler, IA	Jerico Saude	James D. Costello Godfrey Natvig Stanley Holt
M. Doepel	Portage, WI Wisconsin Dells, WI	St. Paul's Newport	
E. Ekhoﬀ	Golden Valley, MN	King of Grace	Norman Werner Channing Handberg, Sr.
D. Faugstad	Belview, MN Belview, MN	Our Savior's Rock Dell	
C. Ferkenstad	Gaylord, MN St. Peter, MN	Norwegian Grove Norseland	James Flantz Richard Eischen Darwin Gunderson Lydell Struck
F. Fiedler III	Myrtle Creek, OR Sutherlin, OR	St. Matthew Christ	George Wyckhuysen Frank Fiedler IV Dale Pospisil Jake Young
T. Fox	Burlington, MA	Pinehurst	
W. Frick	Litchfield, IL	Faith	Richard Wallner
P. Fries	Jasper, MN	Rose Dell Trinity	Otto Houg

R. Fyffe E. Geistfeld	Sebring, FL Audubon, MN	New Life Immanuel	Les Just Paul Miller
E. Gernander	Ulen, MN Richardson, TX	Calvary Good Shepherd	Lyle Manthe Charles A. Fiedler Phil Langhoff
J. Gernander H. Gieschen T. Gullixson C. Hahnke	Thornton, IA Cape Girardeau, MO Escondido, CA Hood River, OR The Dalles, OR	Richland Scriptural St. Paul Concordia Bethany	
W. Halvorson	Albert Lea, MN	Our Savior's	Richard Bjelland Ben Anderson
R. Hartig	Indianola, IA	Good Shepherd	Tom Oswald Robert Goodrich
G. Haugen K. Heck	Waterloo, IA Williamsburg, IA	Pilgrim St. Timothy	Howard Hanson Robert Schlesselman Gerald Radunzel Robb McMullen
M. Hoesch	Ames, IA Hampton, IA Newton, IA	Bethany Bethany Grace	
R. Holtz	Clintonville, WI	St. Paul	Harold Routhieaux Fred Laack Col. Donald Heiliger
B. Homan	Madison, WI	Our Saviour's	Robert Smith William Overn
D. Hoyord	Apple Valley, MN	Heritage	Gordon Dally James Schneck
H. Huhnerkoch	Lake Havasu City, AZ	Our Saviour	Stanley Reinholtz Edward Schneider
J. Jacobsen	Madison, WI	Grace	Curtis J. Mantey David Schottey Timothy Hansen
C. Keeler M. Krentz	Port Orchard, WA Holton, MI	Bethany Holton	Lloyd Ahlbrand John Ballantine Paul Chamberlin Robert Schmidt Wayne Wollerman (alt.)
F. Lams	Hobart, IN	Grace	Dick Vogts Glen Hansen Dennis Behr
M. Langlais	Brewster, MA	Trinity	Keith Duin William Sigurdson
D. Larson R. Lawson	Parkersburg, IA Princeton, MN	Faith Bethany	
R. Lehmann J. Londgren B. Leonetti P. Lepak	Oregon, WI East Jordan, MI North Huntington, PA Port St. Lucie, FL	Faith Faith Zion Christ	
G. Lilienthal D. Lillegard W. Mack	Brownsville, IN Sebastian, FL Amherst Jct., WI Omro, WI	Good Shepherd Trinity Our Savior's Messiah	

R. MacKain J. Madson	Shawano, WI Kissimmee, FL	St. Martin Peace	Todd Teske William Griese Dan Barger
N. Madson	Tracy, MN	Zion	Bryan Hayes Merlyn Hayes
M. Marozick	Cottage Grove, WI	Western Koshkonong	Al Wollenzien Jeff Knickmeier
K. Mellon	Bowling Green, OH	Abiding Word	Joe Kidwell William Blumenschein
A. Merseth	Lake Mills, IA Lake Mills, IA Northwood, IA Northwood, IA	Lake Mills Lime Creek First Shell Rock Somber	Robert Okland Leighton Humphrey Paul Dahle Harold Halvorson Albin Levorson
D. Moldstad	Riceville, IA Mankato, MN	Immanuel Mt. Olive	Jay Roth Sigurd Lee
H. Mosley G. Obenberger	Lakewood, WA Tacoma, WA	Lakewood Parkland	Clifford G. Hecksel Jim Hubbard Larry Rude
R. Pederson J. Petersen	Suttons Bay, MI Vero Beach, FL	First Grace	Norbert Stege Robert Yencho
R. Preus	East Grand Forks, MN	River Heights	Albert Holman Mel Moulds
T. Rank	Scarville, IA	Scarville Synod	Art Pederson Norman Faugstad
M. Rogers	Eau Claire, WI	Pinehurst	Rev. Paul Anderson
J. Ruppel G. Sahlstrom	Grants Pass, OR West Jordan, VT	Our Savior Hope	Rudi Kraemer Frank Kohagen
D. Schmidt	Hartland, MN	Hartland	Don Jordahl Daryl Bendewald Leslie Nelson (alt.) Ed Hendrickson (alt.)
J. Schmidt K. Schmidt	Fillmore, CA West Bend, WI	Wayfarer's Trinity	Ellsworth Butt Ralph Seidensticker
S. Schmidt	Chicago, IL Chicago, IL	Emmaus St. Mark's	
P. Schneider B. Schwark V. Settje	Midland, MI Bishop, CA Yelm, WA	Holy Scripture Our Saviour Our Redeemer	Robert G. Rurup Nate Radichel John Anderson
T. Skaaland J. Smith K. Smith	Elderon, WI Cottonwood, MN Okanchee, WI	Our Savior's English Holy Trinity	Dwayne Boerner Fred W. Pahmeier Robert W. Brown

M. Smith	Holland, MI	Lord of Life	
T. Smuda	Rogers City, MI	Trinity	
S. Sparley	Oklee, MN	Oak Park	
	Trail, MN	Mt. Olive	
	Trail, MN	Nazareth	
W.Stehr	Irvine, CA	Faith	William McMurdie Bob Schneider
E. Stubenvoll, Jr.	Marinette, WI	First Trinity	
P. Sullivan	Eau Claire, WI	Ascension	Leo Sommer Chris Telles
F. Theiste	Eau Claire, WI	Concordia	Gary Kochan Cliff Raether
M. Thompson	Cold Spring, MN	Gloria Dei	Arnie Hamann Maynard Pick
H. Vetter	Iola, WI	Redeemer	Robert C. Noffke
L. Vinton	Detroit, MI	St. Matthew	Leo Ward
R. Waters	Carthage, MO	Faith	Dale Hasselbring Matthew Jacob
J. Willitz	Lakeland, FL	Peace	Dennis Korth William Dumke
M. Wold	Winter Haven, FL	Resurrection	Milton E. Wonoski
C. Wosje	Clara City, MN	Faith	Stanley Sell Jeffrey Lopez Wayne Spieker (alt.) JohnL. Freese (alt.)
P. Zager	Lombard, IL	St. Timothy	Gerhard Edenhauser Leroy Meyer
T. Zenda	Princeton, MN	Our Savior's	Lambert Beckers Robert Soule
Vacancies:	Fort Mojave, AZ	Family of God	
	Bell Gardens, CA	Christ the King	
	Kennesaw, GA	Resurrection	
	Forest City, IA	Forest	
	Thompson, IA	Zion	
	Waterville, IA	East Paint Creek	
	Waukon, IA	West Paint Creek	
	Saginaw, MI	Gloria Dei	
	Bagley, MN	Our Savior's	
	Crookston, MN	Grace	
	Fertile, MN	First Evanger	
	Hawley, MN	Our Savior's	
	Lengby, MN	St. Paul's	
	Ulen, MN	Calvary	
	Piedmont, MO	Grace	Andrew Palmquist
	Weston, OH	Grace	
	San Antonio, TX	Faith	
	Port Hadlock, WA	Hope	
	Bloomer, WI	Good Shepherd	Eugene Lueck Gary Bergstrom

CONVENTION COMMITTEES

1. President's Message and Report:

Rev. E. Bryant
Rev. J. Willitz
S. Reinholtz
R. Rurup

2. Committee on Nominations: (elected at the 1999 convention)

Rev. G. Obenberger
Rev. T. Rank
Rev. P. Schneider
Rev. P. Zager
H. Anderson
W. Overn
P. Neilson

3. Credentials:

Rev. D. Hoyard
Rev. D. Moldstad
Gary Bergstrom

4. Program:

Rev. M. Bartels
Rev. D. Basel

5. Public Press and Convention Sentinel:

Rev. D. Bakke
Rev. P. Fries
Rev. K. Smith
Rev. T. Zenda

6. Doctrine:

Rev. K. Anderson
Rev. M. Grubs
Rev. R. Lams
Rev. N. Madson
Rev. D. Meyer
Rev. R. Pederson
Rev. S. Pederson
Rev. G. Sahlstrom
Rev. K. Schmidt
Rev. B. Schwark
Rev. K. Smith
Rev. J. Willitz
Ben Anderson
Graham Armson
B. Brown
R. Brown

Norman Faugstad
Stanley Holt
S. Liebelt
Eugene Mann
Tom Oswald
Dale Pospisil
James Schneck
Bob Schneider
George Wyckhuys

7. Finances:

Rev. K. Brumble
Rev. R. Dale
Rev. R. Flohr
Rev. R. Fyffe
Rev. E. Geistfeldt
Rev. W. Halvorson
Rev. R. Harting
Rev. J. Moldstad Sr.
Rev. R. Newgard
Rev. G. Schmeling
Rev. B. Tweit
Keith Dun
Harold Halvorson
Arnie Hamann
Dale Hasselbring
M.D. Hayes
Daniel Lauth
Clifford Raether
Gerry Rodunzel
Victor Settje
Dick Vagts

8. Higher Education:

Rev. P. Anderson
Rev. R. Bensen
Rev. J. Gernander
Rev. A. Hamilton
Rev. G. Obenberger
Rev. J. Petersen
Rev. R. Preus
Rev. F. Theiste
John Ballantine
Ellsworth Butt
Don Campbell
Charles Fiedler
Chan Handberg Sr.
Bryan Hayes
Melvin Moulds
Nate Radichel
Larry Rude
David Schottey
Jacob Young

9. Home Missions:

Rev. W. Anderson
Rev. J. Braun
Rev. J. Bruss
Rev. E. Bryant
Rev. L. Buelow
Rev. J. Dalke
Rev. M. Ernst
Rev. P. Fries
Rev. C. Hahnke
Rev. C. Keeler
Rev. D. Lillegard
Rev. D. Moldstad
Rev. S. Schmidt
Rev. P. Schneider
John Anderson
Dan Barger
William Bauer
Gary Berstrom
Gene Erickson
Frank Fieder IV
Robert Goodrich
Carl Gloede
Glen Hansen
Allen Hinz
Albert Holman
Eldon Indvik
Frank Kohagen
Lyle Manthe
Bill Overn
Maynard Pick

10. Foreign Missions:

Rev. M. Doepel
Rev. E. Ekhoft
Rev. D. Faugstad
Rev. E. Gernander
Rev. T. Gullixson
Rev. N. Krause
Rev. A. Kuster
Rev. K. Mellon
Rev. M. Rogers
Rev. J. Ruppel
R. Bjelland
Bill Dumke
Herb Fischer
Lawrence Haubein
Rudi Kraemer
Robert Larson
Pat Leon
Jeffrey Lopez
Curtis Mantey

V. Martin
R. Okland
F. Pahmeier
Michael Ruge
Chris Telles
Leo Ward
Al Wollenzien

11. Evangelism:

Rev. F. Fiedler
Rev. K. Heck
Rev. M. Krentz
Rev. K. Kuenzel
Rev. T. Kuster
Rev. D. Larson
Rev. W. Mack
Rev. R. McKain
Rev. K. Smith
David Flitter
Marlin Goebel
Bill Griese
Howard Hanson
Lowell Indvik
Jeff Knickmeier
Dennis Korth
Fred Laack
Dean Matson
Robert Noffke
Maynard Pick
Jay Roth
Don Wienke

12. Elementary

Education:

Rev. G. Haugen
Rev. M. Hoesch
Rev. W. Lehmann
Rev. P. Lepak
Rev. M. Marozick
Rev. D. Metzger
Rev. R. Otto
Gerhard Edenhauer
Richard Eischen
Tim Hansen
Cliff Hecksel
James Hubbard
Matthew Jacob
Leslie Just
Joe Kidwell
Gary Kochan
Leroy Meyer
Stanley Reinholtz
Stanley Sell
William Sigurdson
Robert Yenko

**13. Youth & Parish
Education:**

Rev. T. Bartels
Rev. S. Brockdorf
Rev. K. Dethlefsen
Rev. B. Homan
Rev. J. Jacobsen
Rev. J. Londgren
Rev. J. Smith
Rev. T. Smuda
Rev. S. Sparley
Rev. W. Stehr
Rev. B. Twiet
Rev. H. Vetter
Rev. R. Waters
Rev. C. Wosje
Rev. T. Zenda
Lloyd Ahlbrand
Lambert Beckers
Phil Langholff
Robert Schlesselman
Robert Schmidt
Edward Schneider
Bob Smith
Lydell Struck
Todd Teske
Milt Wonoski

14. Publications:

Rev. D. Basel
Rev. C. Wosje
Daryl Benewald
B. Blumenscein
Jim Flantz
LaVern Kafka
Sigurd Lee
A. Levorson
Paul Miller
R. Seidensticker
Leo Sommer

**15. Christian
Service:**

Rev. H. Abrahamson
Rev. P. Sullivan
Rev. D. Thompson
Rev. O. Trebelhorn
Rev. M. Tuffin
Rev. M. Twiet
Rev. P. Zager
Eugene Lueck
Donald Jordahl
Robb McMullen
Robert Rurup
Norbert Stege
Norman Werner

16. Worship:

Rev. R. Lawson
Rev. J. Madson
Rev. P. Madson
Rev. T. Pittenger
Rev. T. Rank
Paul Chamberlin
J. McNeil
John Mikkels
Benjamin Ruppel
W. Spieker
W. Wollerman

**17. Synodical
Membership:**

Rev. R. Holtz
Rev. P. Petersen
Rev. W. Petersen
Rev. A. Ring
Rev. T. Skaaland
Dwayne Boerner
Paul Dahle
Godfrey Natvig
Norman Skogen

18. Miscellaneous:

Rev. G. Lillienthal
Rev. J. Madson
Rev. J. Moldstad Jr.
Rev. R. Newgard
Rev. D. Schmidt
Rev. V. Settje
Rev. E. Teigen
Gordon Dally
Darwin Gunderson
D. Hauck
Norman Marozick
Art Pederson
Harold Routhieaux
R. Wallner

19. Minutes:

Rev. T. Bartels
Rev. C. Hahnke
J. Costello
C. Mantey

**20. Pastoral
Conference Records:**

Rev. A. Dethlefsen
Rev. K. Dethlefsen
Rev. S. Brockdorf

21. Resolutions:

Rev. P. Petersen
Rev. W. Petersen

22. Tellers:

Candidate M. Brooks
Candidate M. Crick
Candidate C. Howley
Candidate B. Kerkow
Candidate S. Stafford

23. Chaplain:

Rev. M. Smith

24. Head Ushers:

Rev. R. Holtz
Rev. M. Ernst

25. Parliamentarian:

Rev. J.B. Madson
Rev. M. Twist

26. Organists:

Rev. M. DeGarmeaux
Rev. D. Marzolf
Rev. P. Zager
Mr. Silas Born
Mr. Mark Davidson

PRESIDENT'S MESSAGE

To the 83rd Annual Convention of the
Evangelical Lutheran Synod

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

Having just celebrated the festival of Pentecost we call upon the Holy Spirit of God so to enlighten us by His holy Word that we may properly celebrate the 2000th anniversary of the birth of our Savior Jesus Christ. What a celebration this should be! Never again in our lives will we be around to observe the beginning of a new millennium. Oh how we should praise and thank the Lord today for giving us 2000 years of grace! What a great number of souls have been rescued from eternal death during this time period by the saving Gospel of our Lord Jesus Christ! How blessed we are that we have been privileged to live in this time in history. The Gospel was brought to us through the means of grace. We were baptized, instructed, kept in the faith thus far on our earthly journey and we are persuaded that he will keep us in the faith until we reach our home above.

In order to have a proper celebration during our convention week let us take a brief look at our theme and be reminded of our Savior's eternal presence. It is His wondrous nature, His coming into the world, His saving work for us, and His abiding presence which is set before us. The theme of our convention is this: **JESUS CHRIST THE SAME YESTERDAY, TODAY AND FOREVER.**

It is none other than Dr. Martin Luther who has told us how to interpret this text. He writes, "Yesterday is the time before His incarnation, today is the time of His revelation in the flesh. Thus it is now and in eternity the same Christ, through whom, and through whom alone, all believers in the past, in the present and in the future time are delivered from the Law, justified, and saved."

I. We speak of **JESUS CHRIST YESTERDAY**, that is before His incarnation, before Bethlehem. Was He there before Bethlehem? Was He there before He was born of the Virgin Mary? Absolutely! He existed from all eternity. We confess it in the Nicene Creed. "He is the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, by whom all things were made." There were those who said "no." They said, "There was a time when he was not." But this would have meant that he was not equal to the Father, not true God, and therefore unable to save us. But the heretic Arius did not win the battle. God raised up a champion by the name of Athanasius. He stedfastly maintained, and the church agreed, He is not simply like God, but he is God, very God of very God, Being of one substance with the Father. And there is more. The Holy Scriptures are full of testimony about his pre-existence. In John's Gospel we read, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1,1. And again Jesus says, "Before Abraham was, I Am." John 8,58. Even before the foundation of the world God loved us in Christ and chose us to be His own. We read in the first chapter of Ephesians that "He hath chosen us in Him before the foundation of the world." Eph.1,4. So in that eternal yesterday Jesus Christ was there. And God the Father elected us, predestined us to be His own in Christ. God loved us in Christ from all eternity.

And in Old Testament time the Lord Jesus appears. We read in Exodus that the angel of the Lord went before the children of Israel. He led them in a pillar of fire by night and in a cloud by day. That angel of the Lord is Christ. Leading His people in the Old Testament times.

What conclusion shall we draw then, when we read the words, "Jesus Christ yesterday?" Jesus was there from all eternity. He loved us, chose us, and led His people then also. He is the same Lord, the same Savior as we have today. He is true God together with the Father and the Holy Spirit.

II. BUT NOW, TODAY, JESUS CHRIST IS THE SAME TODAY. The most terrible tragedy in all the history of the world struck mankind. No, it wasn't atomic warfare. It wasn't even the great flood which destroyed the earth. It was the FALL INTO SIN. Adam and Eve, and thus the whole human race, fell away from God. This brought death and destruction upon all mankind. "By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. 5,12.

There was only one answer to this terrible condition. And two thousand years ago God provided that answer. He sent His only begotten Son to be our Savior.

We read in Paul's letter to the Galatians, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Gal. 4, 4-5. By His perfect life, by His innocent suffering and death, and by His glorious resurrection He paid the penalty for our sins and redeemed us from sin, death and everlasting condemnation.

This same Jesus is with us today. He tells us, "Lo, I am with you always, even unto the end of the world." Matt. 28,20. He speaks to us today through His holy Word in the scriptures and through His chosen representatives. He joins himself to us today through holy baptism. And through the sacrament of the altar we partake of His very body and blood in a most intimate manner. Yes, He is with us today. He never changes. The love that He has for us has not changed or diminished. The forgiveness is still the same, full and free. His promises are the same now and forever. He says to us today, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt 11,28. What a rich comfort it is, when we see how familiar friends, parents, and loved ones pass away, that there is still One who never changes, who is always with us.

III. FINALLY, WE REJOICE IN THIS THAT HE IS THE SAME FOREVER. What is our goal in life? Surely the Christian wants to serve the Lord here in time and then finally to be with Him in heaven. When we think about death the age old question still confronts us, "If a man die, shall he live again?" Man is forever seeking the answer to that question. Is there life after death? When I close my eyes and draw my last breath what will happen to me? We sing in one of our hymns:

Who knows how near my life's expended?
Time flies, and death is hastening on,
How soon, my term of trial ended,
Death may be here and life be gone.
My God, for Jesus sake, I pray
Thy peace may bless my dying day.

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The uncertainty of life was forcibly impressed upon me when my telephone rang one day in my office. The voice on the other end of the line informed me, "You have cancer." A year and half later the phone rang again and the same thing happened. "You have cancer again," the voice said. That was really a wake up call! I thank my Lord that He has so far spared me from the disease and right now I am free and clear from its clutches. But when our final hour does come and life is coming to an end, thanks be to God the Lord Jesus will be there. He is the same in the future, yea, in all eternity, and will never leave us nor forsake us. As Lazarus was taken on wings of angels to Abraham's bosom, so we will enter into paradise to live forever with our Lord and all the saints. Jesus said to the thief on the cross, "Today you will be with me in paradise." Luke 23,43. These same words are intended for us. And what a glorious future we shall have with Him. The Apostle John writes about it in the Revelation. He describes the great multitude of every nation and kindred and tongue which are gathered about the throne. They have come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb. Gone are their trials and tribulations. John writes, "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: And God shall wipe away all tears from their eyes." Rev. 7,16-17.

In view of the great truths which are encompassed in our convention theme what then shall be our response as a synod? First of all, when we see the great goodness and mercy of the Lord through all of these centuries it strikes me that we ought to live and work as those who are really fired up about the spreading of the good news. Pastors need to have as their top priority to preach the beautiful Gospel message to lift up the hearts of their hearers. Members should show by their church and communion attendance, their financial support, and their willingness to work that they love to help spread the Gospel. They should show loving concern for their pastor so that he and his family may not have to live in poverty. I am sure that all of us, both pastors and lay people, would heartily confess that we fall far short of what the Lord expects of us. In view of our confession what shall we therefore do? First of all, as individuals, let us repent of our sins and then apply the rich comfort of the Gospel to ourselves. Jesus speaks to you as he did to the paralytic, "Son, be of good cheer, thy sins be forgiven thee". Matt. 9,2. Are there cares in your life as you seek to carry out your responsibilities as a father, husband, wife, mother, son or daughter? Do you have concerns about your children and grandchildren as they grow up in an increasingly godless society? Are you troubled about conditions in the church, or in your congregation? Turn to Him who is ever present to hear our soul's complaints? He answers every prayer according to what is best for us. He reminds us, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Is. 41,10. Are you concerned about your health? Have recent developments in your visits to the doctor forcibly reminded you of your mortality? Flee to Jesus. He says to you, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." John 11, 25-26. Are you a pastor who feels inadequate for the gigantic responsibility that is laid upon you? Are you a missionary who is wondering why many more souls are not converted? Remember that if you preach the Word faithfully the Lord promises, "My Word, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55,11. Yes, whatever your station in life may be, take the theme of our convention with you and let it reassure and comfort you: **JESUS CHRIST IS THE SAME YESTERDAY, TODAY AND FOREVER.**

As we go into this new century and this new millennium ought not the love of Jesus for our souls motivate us to launch out into the deep to rescue dying sinners. In the jungle along the Amazon River in Peru one of our missionaries is visiting tribes, teaching them about Christ, and baptizing their children. In water infested with snakes and piranhas recently converted members of our mission are wading waist deep to cross over to other settlements because they cannot help but want to share the good news that our missionaries have brought to them. Other missionaries are patiently teaching classes, sitting in thatched hovels, walking dusty streets all to bring souls to Christ. Others are laboring day after day to prepare national pastors for their future service to the Lord. May the Lord uphold and protect them! And may the Lord inspire our mission boards and our members to go forward with the work.

The work on the home mission front does not involve avoiding boa constrictors or jungle rivers, but the dangers to the soul of people are just as great. Materialism, agnosticism, and indifferentism are a more deadly poison to the life of faith than are the poisonous creatures lurking in the murky depths of the Amazon. Our home missionaries and pastors are rescuing people, and gathering people, from Satan's domain as well as those on the foreign field. New mission starts are beginning each year in various areas of the country. We are now at work among the Koreans in California. The shortage of money and manpower limits our work among the Hispanics. But we pray for laborers and we pray for willing supporters who will use their earthly wealth to send out others who are saying "Here am I, send me."

At this point in time as we begin the new millennium we have a wonderful opportunity to increase our service to the Lord. This opportunity is to take part in our special 2000 year offering so that more work can be done for the Lord. At this convention pastors and delegates will lead the way in making gifts and commitments for a two-year

endeavor to raise one million dollars for a tremendous purpose. This fall the offering will begin in each congregation. To build for the future in Peru we need to concentrate upon the education of the children. Right now they are so heavily influenced by the Roman theology they learn in the public schools that the church is not being strengthened for the future. We aim to begin to correct this situation by establishing two Christian Day Schools in the Lima area. Here the children will learn from childhood the true teachings of God's Word. Here a foundation will be laid for the long-term future of our mission. Another goal of the offering is to help our established congregations here in the USA to carry out a more effective outreach program. Our Board for Evangelism will offer real concrete help to those congregations which apply. And finally we will open more home missions. We still have many areas which need confessional churches. Our home mission program needs to move forward to save souls from eternal separation from God. Let us all, therefore, when we return to our home congregations do everything possible to inspire the entire congregation to take part in this 2000 YEARS OF GRACE OFFERING.

We are pleased that one of our pastors is serving in Norway. He is the Rev. Søren Urberg. He and his wife, Pat, live in Kopervik on the Island of Karmøy. Here Pastor Urberg serves the Lutheran Congregation at Avaldsness and provides much help to Rev. Egil Edvardsen, the LBK pastor in Stavanger. Our synod has a "Scandinavia Fund" which helps to support the work in the LBK. Contributions for this fund may be sent to Treasurer Leroy Meyer.

On the educational front Christian Day Schools, high schools of our fellowship, and our Bethany Lutheran College are teaching the ONE THING NEEDFUL to combat a worldview which regards all truth as relative and makes it illegal to mention that we have a Creator. Our schools must stand fast. They must continue. They are essential to the advancement and continuation of the Christian worldview in an increasingly godless society. Where would our synod be if it were not for Bethany Lutheran College? Are we educating students at Bethany that are not of our fellowship? Of course we are. As long as they will accept our instruction we desire to share the One Thing Needful with everyone that we can reach. And what a blessing to have a seminary staffed with professors that are totally committed to the pure Word and the Lutheran Confessions. Our seminary faculty is solidly united in the confession of orthodox Lutheranism. Each year we graduate and send out workers who are thoroughly trained to be faithful Lutheran pastors. They are committed to the preaching of the pure Word, the care of souls and they have a missionary perspective. May God continue to bless the hard work of our college and seminary professors. May He bless our administrators so that they may continue to plan and lead our institutions of higher learning with dedication, commitment and scholarship. We are pleased that our seminary had an international flavor this year as we had students from Norway, Germany, Latvia and Australia all diligently studying for the ministry. In the college also we had students from Norway and Sweden and a number of other countries.

There is an area of great need which I must call to your attention and that is our critical shortage of teachers for our Christian Day Schools. It is so serious that two new schools which had planned on opening this fall will not be able to do so.

Right now there has been a real increase in interest in private education. More and more congregations are planning to open schools. But what shall we do if we cannot supply teachers? We therefore urge young men and women to consider this as a career. Parents should encourage young people to enter the teaching ministry and to follow Christ's command, "Feed my lambs." Jn. 21,15.

In the above description we have not mentioned everything that our synod is doing to promote the Gospel, but all are included in our prayers and in our encouragement. We pray for our dedicated Christian Day School teachers, our youth workers, the editor of the Lutheran Sentinel and the Board for Publications, those who are concerned about the financial management of the synod, and those who promote stewardship and planning. Our Board for Evangelism can be of great help to our congregations. We pray for our Doctrine Committee that it may ever set forth and uphold the pure teachings of God's verbally inspired and inerrant Word. Not only does the committee set forth the

truth but they seek to bring about unity in our midst. Unity in doctrine is essential in this day when so many are openly rejoicing in their diversity. We have the obligation to work for unity. St. Paul writes that we should endeavour to keep the unity of the spirit in the bond of peace. Eph. 4,3 This is difficult. . But we must work at it! Personal pride must never be a stumbling block to our unity. And when the synod in convention assembled has taken a scriptural position then let us defend it, speak well of it and avoid unnecessary criticism. Every pastor in our synod declares that he subscribes unconditionally to the Synod's confessions and teachings, and to its Constitution and By-laws. Each pastor is therefore bound to uphold and defend our teachings and not seek to undermine our doctrine from within. Just look at the doctrinal turmoil in many other church bodies. Many have no unity at all but are made up of warring factions each seeking the upper hand. May our beloved ELS never degenerate into such endless squabbling. Martin Chemnitz writes in his "Ministry, Word and Sacraments" that a minister "is not to stir up all kinds of unnecessary disputes and strifes about words instead of a discourse and arouse his hearers with untimely clamoring, but only fight against adversaries in necessary conflicts." P. 47. We are one of the few synods left in this world which still confesses the pure doctrines of God's Word. Let us beware lest we destroy ourselves as so many other small church bodies have done. Rather let us thank and praise the Lord for preserving our ELS and helping us to move forward in carrying out His work.

We then say to this 83rd convention of our beloved Evangelical Lutheran Synod let us go forward into the new millennium with courage and enthusiasm to proclaim JESUS CHRIST THE SAME, YESTERDAY, TODAY AND FOREVER. We do so with the conviction that:

God's Word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way;
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure,
Throughout all generations

In Jesus Name, Amen.
Soli Deo Gloria

George M. Orvick, president

PRESIDENT'S REPORT

INSTALLATIONS AND ORDINATIONS

Candidate of Theology Bernt Tweit was ordained and installed as assistant pastor of the Evangelical Lutheran Church of the Holy Cross, Madison, Wisconsin, on June 27, 1999. Pastor Mark Bartels preached the sermon, the Rev. Nathan Krause was liturgist and the Rev. M. E. Tweit, grandfather of the ordinand, performed the rites of ordination and installation. Others participating in the service were the Reverends Paul Petersen, and David Meyer.

The Rev. Charles Keeler was installed as associate pastor of Bethany Lutheran Church, Port Orchard, Washington, on Wednesday, July 7, 1999. The Rev. Jerrold Dalke preached the sermon; Circuit Visitor, the Rev. Glenn Obenberger, conducted the rite of installation; and associate pastor, the Rev. Anthony Pittenger, conducted the liturgy.

Candidate of Theology Cory Hahnke was installed as pastor of Concordia, Hood River and Bethany, The Dalles, Oregon, on Thursday, July 8, 1999. The Reverend Aaron Hamilton was the preacher; Circuit Visitor, the Reverend Glenn Obenberger, performed the rites of ordination and installation. Other area pastors who participated in the service were the Reverends Homer Mosley, James Larson, James Braun, Victor Settje and Anthony Pittenger.

Candidate of Theology Paul Fries was ordained and installed as pastor of Forest Evangelical Lutheran Church, Forest City, Iowa, and Zion Evangelical Lutheran Church, Thompson, Iowa, on July 11, 1999. Seminary President, the Rev. Gaylin Schmeling, preached the sermon; Circuit Visitor, the Rev. Wayne Halvorson, performed the rites of ordination and installation; the Rev. Walter Moll (WELS), uncle of the ordinand, was lector; and the Rev. Richard Newgard served as liturgist. Other circuit pastors participating were: the Reverends Thomas Rank, Alf Merseth, Martin Hoesch, Paul Madson, Gregory Haugen; and Dennis Schmidt. The Rev. Donald Moldstad who served as his supervising pastor during his vicarage year also participated in the service.

Candidate of Theology Phillip Lepak was ordained and installed as pastor of Christ Evangelical Lutheran Church, Port St. Lucie, Florida, on July 11, 1999. The Rev. Jonathan Madson preached the sermon; Alternate Visitor, the Rev. David Lillegard, conducted the rites of ordination and installation and also served as liturgist. The Rev. Roger Dale served as lector. Other area pastors participating in the service were the Reverends Joel Willitz, Matthew Thompson, Richard Fyffe, Lewis Gerbhardt, David Raetz, and John Petersen.

Candidate of Theology Arlen E. Dethlefsen was ordained and installed as pastor of Faith Lutheran Church, Hillman, Michigan; and Faith Lutheran Church, Alpena, Michigan, on August 8, 1999. The Rev. Kent Dethlefsen, son of the ordinand, preached the sermon and Circuit Visitor, the Rev. Paul Schneider, performed the rites of ordination and installation.

The Rev. Matthew Thompson was installed as pastor of Gloria Dei Lutheran Church, Cold Spring, Minnesota, on August 22, 1999. Prof. John Moldstad, Jr. preached the sermon and Circuit Visitor, the Rev. Erwin Ekhoft, performed the rite of installation. Visiting pastors from Circuit #8 served as liturgist and lectors.

Miss Evelyn Daley was installed as principal/kindergarten/preschool teacher and Mrs. Camille Bovee was installed as upper-grades 4-8 teacher at Western Koshkonong Lutheran School, Cottage Grove, Wisconsin, on August 22, 1999. The

Rev. Mark Marozick preached the sermon and performed the rite of installation.

Miss Julia Tweit was installed as primary grades teacher of Holton Evangelical Lutheran School, Holton, Michigan, on August 22, 1999. Pastor Michael Krentz preached the sermon and performed the rite of installation.

The Rev. Dr. Robert Lee Benson was installed as pastor of First American Lutheran Church, Mayville, North Dakota, on September 12, 1999. Synod President, the Rev. George Orvick, preached the sermon and performed the rite of installation. Circuit Visitor, the Rev. Mark Wold, was the liturgist. Other area pastors participating in the service were the Reverends Steven Sparley, Rolf Preus, and Ernest Geistfeld.

The Rev. Daniel Basel was installed as second pastor of Mount Olive Lutheran Church, Mankato, Minnesota, on September 12, 1999. Pastor Donald Moldstad preached the sermon and the Rev. Juul Madson was liturgist. Synod Vice President, the Rev. John Moldstad, Jr., performed the rite of installation. Others participating in the service were the Reverends Mark Harstad, Edward Bryant, and David Thompson.

Paula Mueller was installed as teacher in Our Savior Preschool, Naples, Florida, on September 12, 1999. Pastor Rodger Dale performed the rite of installation.

The Rev. Erik Gernander was installed as pastor of Good Shepherd Lutheran Church, Richardson, Texas, on October 10, 1999. Circuit Visitor, the Rev. Micah Ernst, preached the sermon and also performed the rite of installation. The Rev. John A. Vieths (WELS) was the liturgist. Other area pastors also participated.

The Rev. Mark Wold was installed as pastor of Resurrection Lutheran Church, Winter Haven, Florida, on November 7, 1999. Pastor David Lillegard preached the sermon and Circuit Visitor, the Rev. Rodger Dale, performed the rite of installation.

The Rev. Ernest Geistfeld was installed as pastor of First Immanuel Lutheran Church, Audubon, Minnesota, on November 7, 1999. Synod President George Orvick preached the sermon and performed the rite of installation. The Rev. Rolf Preus was the liturgist. Other pastors who participated were the Reverends Steven Sparley and Robert Benson.

Candidate of Theology Steven Brockdorf was ordained and commissioned as Exploratory Missionary in the area of Southeast Naples, Florida, on November 14, 1999. The service took place at Our Savior Lutheran Church in Naples. Synod President George M. Orvick preached the sermon and officiated the rites of ordination and installation. Circuit Visitor, the Rev. Rodger Dale, was the liturgist. Other area pastors also participated in the service.

The Rev. Micah Ernst was installed as pastor of Peace Evangelical Lutheran Church, Deshler, Ohio, on November 21, 1999. Circuit Visitor, the Rev. Paul Schneider, preached the sermon and Alternate Circuit Visitor, the Rev. J. Kincaid Smith, performed the rite of installation. The Rev. Paul Lehenbauer was liturgist and the Reverends Kenneth Mellon, Philipp Lehmann and Larry Vinton were lectors.

The Rev. Richard MacKain was installed as pastor of St. Martin Lutheran Church, rural Shawano, Wisconsin, on November 28, 1999. The Rev. Harold Vetter preached the sermon, Circuit Visitor, the Rev. Frederick Theiste, conducted the rite of installation, and the Rev. Richard Russow, vacancy pastor (WELS), served as liturgist. Other area pastors participating in the service were the Reverends James Naumann (WELS) Leonard Buelow, Tosten Skaaland, and Fred Stubenvoll.

The Rev. Young Ha Kim was commissioned on December 5, 1999, as missionary of the Evangelical Lutheran Synod to the Asian community in Irvine, California, and surrounding communities. ELS Missions Counselor, the Rev. Steven Petersen, preached the sermon and conducted the rite of commissioning. The Rev. William Stehr was liturgist and Vicar Matthew Brooks was the lector.

The Rev. Roger Holtz was installed as pastor of St. Paul Evangelical Lutheran Church, Clintonville, Wisconsin, on December 12, 1999. The Rev. Martin Doepel preached the sermon and the Rev. Harold Vetter was the liturgist. Circuit Visitor, the Rev. Frederick Theiste, performed the rite of installation.

The Rev. Søren S. Urberg was installed as pastor of Den Lutherske Forsamling (The Lutheran Congregation), Avaldsness, Rogaland, Norway, on December 19, 1999. The congregation holds membership in Den Lutherske Bekjennelseskirke (the Lutheran Confessional Church) of Sweden and Norway, with which the ELS is in fellowship. Conducting the installation service was the Rev. Egil Edvardsen, pastor of St. Lukas Evangelisk-Lutherske Forsamling in Stavanger. Greetings from the Evangelical Lutheran Synod, as well as personal greetings from Pres. and Mrs. George Orvick were read at a reception following the service.

The Rev. Gene Lilienthal was installed as pastor of Good Shepherd Lutheran Church, Brownsburg, Indiana, on January 9, 2000. The Rev. Paul Schneider delivered the message, the Rev. J. Kincaid Smith administered the rite of installation, and the Rev. Harry Bartels (vacancy pastor) served as the liturgist.

Erin Anna Enter was installed as teacher in Our Savior Preschool, Naples, Florida, on January 16, 2000. Pastor Rodger Dale performed the rite of installation.

The Rev. Norman Pomeranz (WELS) was installed as pastor of Our Savior Lutheran Church, Lakeland, Florida, on January 23, 2000. Missions Counselor, the Rev. Steven Petersen, preached the sermon and performed the rite of installation.

The Rev. Carl Wosje was installed as pastor of Faith Evangelical Lutheran Church, Clara City, Minnesota, on March 5, 2000. The Rev. Daniel Faugstad was the preacher and Circuit Visitor; the Rev. Erwin Ekhoﬀ, was liturgist and performed the rite of installation. Other area pastors also participated in the service.

Mrs. Marcy Lowry was installed as preschool director and teacher of Christ Lutheran Church, Port St. Lucie, Florida, on April 9, 2000. Pastor Phillip Lepak performed the rite of installation.

The Rev. Robert A. Harting was installed as pastor of Good Shepherd Lutheran Church, Indianola, Iowa, on April 16, 2000. Our ELS Missions Counselor, the Rev. Steven Petersen, preached the sermon, Circuit Visitor, the Rev. Wayne Halvorson, performed the rite of installation, and the Rev. Karl Heck was the liturgist. Other area ELS and WELS pastors also participated in the service.

The Rev. Paul Fries was installed as pastor of Bethany Lutheran Church, Luverne, Minnesota, and Rose Dell Trinity Lutheran Church, Jasper, Minnesota, on June 4, 2000. Circuit Visitor, the Rev. Erwin Ekhoﬀ, preached the sermon and performed the rite of installation. The Rev. Norman Madson was liturgist. Other pastors in attendance were the Reverends Wilhelm Petersen, Carl Wosje, and John Smith.

DEDICATIONS

The new men's residence, Gullixson Hall, was dedicated following the Synod Sunday service on June 20, 1999. The Rev. Dr. J. Kincaid Smith and Bethany Lutheran College President, Marvin Meyer, led the assembly in the dedication of the new building in honor of the late Rev. George A. Gullixson. The Rev. Gullixson promoted the synod's purchase of Bethany College in 1926.

Scarville Evangelical Lutheran Church, Scarville, Iowa, dedicated its new school addition at an afternoon service on July 4, 1999. Pastor Rank conducted the service and performed the rite of dedication. They also held an all-school reunion of former students, teachers, as well as former pastors and their wives who were able to attend.

Good Shepherd Evangelical Lutheran Church, Indianola, Iowa, held a Dedication Worship Service on Saturday, August 14, 1999, for the building and property they had recently purchased. Good Shepherd is an independent congregation affiliated with the Evangelical Lutheran Synod, and was served by Pastor Karl Heck until Pastor Robert Harting was installed.

Parkland Evangelical Lutheran Church, Tacoma, Washington, dedicated a new building (Gym/Social Hall/Four Classrooms) on February 20, 2000. The Rev. Charles Keeler, Chairman of the ELS Board for Education and Youth, was the guest preacher. Pastor Glenn Obenberger performed the rite of dedication. Pastor Alexander Ring was the liturgist and Vicar Matthew Crick was the lector.

Grace Evangelical Lutheran Church, Hobart, Indiana, dedicated its new church building on February 20, 2000. The Rev. Erwin Ekhoﬀ was guest preacher and Pastor Frederic Lams served as liturgist and performed the rite of dedication. Pres. George Orvick served as lector and spoke on behalf of the synod.

A new organ was dedicated at Norwegian Grove Lutheran Church, Gaylord, Minnesota, on Sunday, March 5, 2000. The rite of dedication was performed by the Rev. Craig A. Ferkenstad, pastor of the congregation.



ANNIVERSARIES

First Lutheran Church, Suttons Bay, Michigan, celebrated its 125th anniversary on August 22, 1999. Former pastors, the Rev. Harold Vetter and the Rev. Harvey Abrahamson took part in the morning service. Synod President George M. Orvick was guest speaker for the afternoon service.

Pinehurst Lutheran Church celebrated its 60th anniversary on September 19, 1999. The Rev. Timothy Bartels, former pastor of the congregation, preached for the morning service, and Prof. Wilhelm Petersen, professor at Bethany Lutheran Theological Seminary, spoke at the afternoon service. The Reverends Frederick Theiste, Roger Holtz, and Paul Sullivan read the Scriptures.

First American Lutheran Church, Mayville, North Dakota, celebrated its 75th anniversary on Sunday, October 3, 1999. The Rev. Erling Teigen, professor at Bethany Lutheran College and former pastor of the congregation, was guest preacher for the festive occasion.

Gloria Dei Lutheran Church, Cold Spring, Minnesota, celebrated its 35th anniversary and the retirement of its church mortgage on October 24, 1999. Synod President George M. Orvick was guest preacher.

Family of God Lutheran Church, Fort Mojave, Arizona, celebrated its 10th anniversary on November 21, 1999. The Rev. Herbert Huhnerkoch was guest preacher for the occasion.

Our Saviour's Lutheran Church, Madison, Wisconsin, celebrated the 25th anniversary of its move to its present location on November 28, 1999. President George Orvick was guest preacher for this occasion.

Bethany Lutheran Church, The Dalles, Oregon, celebrated its 15th anniversary on February 13, 2000. Pres. George Orvick was guest speaker for the festive occasion.

St. Paul Lutheran Church, Escondido, California, celebrated its 30th anniversary on February 13, 2000. Pastor Theodore Gullixson delivered the sermon.

Faith Evangelical Lutheran Church, Oregon, Wisconsin, celebrated its 20th anniversary on April 16, 2000. Prof. John Moldstad, Jr., former pastor, was guest speaker for the occasion. Pastor Richard Lehmann was liturgist and Synod President, the Rev. George Orvick, served as lector and spoke on behalf of the synod. The Rev. Paul Petersen also brought greetings.

Lord of Life Lutheran Church, Holland, Michigan, celebrated its 5th anniversary on May 21, 2000. The Rev. Rodney Flohr was guest speaker for the occasion.

ANNIVERSARIES OF ORDINATION

The Rev. Walther Gullixson, 60 years; the Rev. James Larson, 40 years; the Rev. Søren S. Urberg, 40 years; and the Rev. James Ruppel, 25 years.

50TH ANNIVERSARY CELEBRATION

The Rev. Wilfrid Frick, pastor of Faith Lutheran Church, Litchfield, Illinois, was honored on the occasion of his 50th anniversary of ordination on September 26, 1999.

CORNERSTONE LAYING

Parkland Evangelical Lutheran Church, Tacoma, Washington, conducted a Cornerstone Laying ceremony in connection with its Thanksgiving Day Service on Nov. 25, 1999, for its new building (Gym/Social Hall/Four Classrooms). Pastor Glenn Obenberger preached and performed the rite of cornerstone laying. The Rev. Alexander Ring served as liturgist. A tour of the incomplete facility followed and the contents of a time capsule buried in 1976 by students of Parkland Lutheran School, which had been unearthed in construction, was on display.

NEW MISSION

Abiding Shepherd Evangelical Lutheran Church is the name of our synod's new mission in Cottage Grove, Wisconsin. The first service was held October 17, 1999, with Pastor Nathan Krause conducting the service. President George Orvick was in attendance and brought greetings on behalf of the synod.

CONGREGATION DISSOLVED

The congregation at Good Shepherd Evangelical Lutheran Church, Hartland, Michigan, voted to dissolve on September 26, 1999..

RESURRECTION LUTHERAN CHURCH

Resurrection Lutheran Church, Kennesaw, Georgia, was forced to sell its property but is retaining its Corporate Charter, its status as a congregation, and affiliation with the ELS.

MEMBERSHIP REQUESTS

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



*Rev. Bernt
Tweit*



*Rev. Arlen
Dethlefsen*



*Rev. Phillip
Lepak*



*Rev. Cory
Hahnke*

The Rev. Bernt Tweit, pastor of The Evangelical Lutheran Church of the Holy Cross, Madison, Wisconsin.

The Rev. Arlen Dethlefsen, pastor of Faith Evangelical Lutheran Church, Hillman, Michigan, and Faith Evangelical Lutheran Church, Alpena, Michigan.

The Rev. Phillip Lepak, pastor of Christ Evangelical Lutheran Church, Port St. Lucie, Florida.

The Rev. Cory Hahnke, pastor of Bethany Evangelical Lutheran Church, The Dalles, Oregon, and Concordia Evangelical Lutheran Church, Hood River, Oregon.



*Rev. Paul
Fries*



*Rev. Jeff
Londgren*



*Rev. Robert
Harting*



*Rev. Steven
Brockdorf*

The Rev. Paul Fries, pastor of Forest Evangelical Lutheran Church, Forest City, Iowa, and Zion Evangelical Lutheran Church, Thompson, Iowa.

The Rev. Jeff Londgren, pastor of Faith Evangelical Lutheran Church, East Jordan, Michigan.

The Rev. Robert Harting, pastor of Good Shepherd Evangelical Lutheran Church, Indianola, Iowa.

The Rev. Steven Brockdorf, exploratory missionary in the area of Southeast Naples, Florida.

The following congregation has applied for membership in the Evangelical Lutheran Synod. The proper document has been submitted.

Good Shepherd Evangelical Lutheran Church, Indianola, Iowa.



RESIGNATIONS, TRANSFERS, AND APPOINTMENTS

The following were appointed to the newly-formed Catechism Review Committee: Prof. John Moldstad, Jr., chairman; Pres. Gaylin Schmeling, Prof. Juul Madson, the Rev. Craig Ferkenstad and the Rev. Matthew Thompson.

The Rev. Charles Keeler has resigned as Visitor of Circuit #1 because of his acceptance of a call into another circuit. The Rev. Rodger Dale was appointed fill the position.

The Rev. David Raetz has resigned as pastor of Our Savior Lutheran Church, Lakeland, Florida, and from the Evangelical Lutheran Synod, July 25, 1999.

The Rev. Søren Urberg resigned as pastor of the Hawley/Ulen Parish on July 31, 1999, upon his acceptance of a call to serve as pastor in Avaldsnes, Norway.

Mr. Curtis Mantey was appointed to the Board for Education and Youth to replace Mr. Tim Vogt who accepted a call into the WELS.

The Rev. Mark Wold has resigned as visitor of Circuit #7 because of his acceptance of a call into another circuit. The Rev. Ernest Geistfeld has been appointed to take his place.

The Rev. Rolf Preus has been appointed as Alternate Visitor of Circuit #7.

The Rev. Robert Becker resigned from the ELS clergy roster on October 24, 1999.

The Rev. Frederic Lams resigned from the Board for Education and Youth because of time constraints effective October 31, 1999. The Rev. Alex Ring has been appointed to fill the vacancy.

The Rev. Micah Ernst has resigned as Visitor of Circuit #9 because of his acceptance of a call into another circuit.

The Rev. Bruce Leonatti resigned from the Board for Stewardship effective November 1, 1999, due to outside work responsibilities. The Rev. Frederick Theiste has been appointed to fill the vacancy.

The Rev. Matthew Thompson was appointed to the Catechism Review Committee as a representative of the Board for Education and Youth and also as an advisory member to the Board for Evangelism.

The Rev. Mark Raitz resigned from the ELS clergy roster effective November 24, 1999.

Mr. Larry Otto resigned from the Board for Foreign Missions, December 31, 1999, due to his heavy workload. Mr. William Anderson has been appointed to fill the vacancy.

Mrs. Camille Bovee resigned as the upper grades teacher at Western Koshkonong Lutheran School, Cottage Grove, Wisconsin, effective the end of February, 2000.

The Rev. James Olsen has been granted a transfer from the ELS to the WELS because of his acceptance of a call into that synod.

Teacher Richard Brei has been transferred to the ELS from the WELS because of his acceptance of a call to teach at Trinity Lutheran School, West Bend, Wisconsin.

The Rev. Philipp Lehmann has been transferred from the ELS to the WELS because of his acceptance of a call into that synod.

Teacher Fred Pahmeier has been transferred to the ELS from the WELS because of his acceptance of a call to teach at Holy Trinity Lutheran School, Okauchee, Wisconsin.

RETIREMENT

The Rev. John Moldstad, Sr. retired from the active ministry on October 31, 1999.

The Rev. Harry Bartels retired from the active ministry on December 12, 1999. The members of Good Shepherd Lutheran church honored him and his wife Ardyce with a grand retirement party on that date. In addition to a wonderful meal and afternoon of fun they are also sending Pastor and Mrs. Bartels on a trip to the Holy Land.

The Rev. Paul Madson retired from the active ministry on June 1, 2000.

DEATHS

The Rev. Martin Galstad passed away at his home in Haines City, Florida, on June 1, 1999, at 89 years of age. Christian burial services were held on June 5th at Resurrection Lutheran Church, in Winter Haven, with the Rev. Matthew Thompson conducting the service.

Mr. Harvey Bell, former member of the Doctrine Committee of the ELS, passed away on June 11, 1999. Funeral services were held at Hartland Evangelical Lutheran Church, Hartland, Minnesota, on June 14th with Pastor Dennis Schmidt conducting the service. Interment was in the Hartland Cemetery.

Mr. Holger Ausen, former member of the Board of Regents of Bethany College and Seminary, passed away on June 12, 1999. Funeral services were held at Rose Dell Trinity Lutheran Church, Jasper, Minnesota, on June 16th with Pastor Gene Lilienthal officiating.

Miss Edna Busekist passed away on July 4, 1999. She came to Bethany Lutheran College in 1953 where she was employed as a teacher in the subjects of English, Home Economics, Nutrition and Art. Burial services were held at Mt. Olive Lutheran Church on July 7, 1999, with Pastor Donald Moldstad preaching the sermon and Pastor Juul Madson was the liturgist. Interment was at Woodland Hills Memorial Park in Mankato.

Mrs. Idella Weyland, wife of the sainted Rev. F. R. Weyland, passed away on September 15, 1999, at the age of 91 years. Christian burial services were held at King of Grace, Golden Valley, Minnesota, on Monday, September 20. Pastor Erwin Ekhooff conducted the service and Pres. George Orvick spoke on behalf of the synod. Interment was at the Crystal Lake Cemetery.

Mrs. Clara Werling, wife of the sainted Rev. Wilbert Werling, passed away on October 20, 1999, at 92 years of age. A memorial service was held at Faith Lutheran Church (ELS) in San Antonio, Texas, on October 22, at which the Rev. Tim Spaude (WELS) preached. Her earthly remains were interred, alongside those of her husband, the Rev. Wilbert Werling, in a Christian burial service April 29, 2000, at Zion Lutheran Cemetery in Ridgeville Corners, Ohio. The Rev. Erik Gernander and the Rev. Jerome Gernander, her grandsons and ELS pastors, conducted the service.

The Rev. Carl Rusch of Piedmont, Missouri, passed away on January 26, 2000. Christian burial service was held on January 30th at Scriptural Lutheran Church, Cape Girardeau, Missouri, with the Rev. Henry Gieschen conducting the service. Interment was in the Scriptural Evangelical Lutheran Church cemetery.

INTER-CHURCH RELATIONS

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

This year is a year of celebration for our sister synod, the Wisconsin Evangelical Lutheran Synod. It will be celebrating the 150th anniversary of its founding which took place at Salem Evangelical Lutheran Church, Granville, Wisconsin, on May 26, 1850. The first president of the church body was John Muehlhaeuser. At first the synod was influenced by members who were not entirely Lutheran but had been Reformed. This affected the doctrinal stand of the Lutherans as far as its confessionalism was concerned. In a few years, however, there was a gradual turn to a more clear-cut Lutheran practice. The synod assembled for its 10th annual convention in Fond du Lac in 1860. The list of names included 21 pastors. Because of advancing age Muehlhaeuser resigned as president and John Bading became his successor. During that same year Rev. Bading accepted the call of the congregation in Watertown, Wisconsin. Thus Watertown became the center of the synod for most of the next decade. Pastor Bading served as president from 1860 to 1889 and under his leadership the synod formed a definite confessional position. The chief theological leader of the synod was Prof. Adolph Hoenecke who was in charge of their seminary. In October 1868 a meeting was held between representatives of the Wisconsin and Missouri Synods at Milwaukee in which

both bodies recognized each other as orthodox, established altar and pulpit fellowship, and agreed to recognize each other's church discipline. They also agreed to cooperate in the use of synodical institutions of both synods. In October of 1892 three synods, the Wisconsin Synod, the Minnesota Synod, and the Michigan Synod, joined together to form the Evangelical Lutheran Joint Synod of Wisconsin and Other States. It had 257 pastors and 502 congregations at that time. The District Synod of Nebraska entered the Joint Synod as a fourth district in 1904. The seminary of the Joint Synod was located in Wauwatosa, Wisconsin, and was later moved to Mequon, Wisconsin..

The Wisconsin Evangelical Lutheran Synod has been greatly blessed by the Lord in that it has remained faithful to God's pure Word. It has been able to grow extensively over the past 100 years so that it now numbers over 1200 congregations in the United States and has many foreign mission fields. Many of our ELS pastors received at least some of their theological training in Northwestern College at Watertown, Wisconsin, and at Wisconsin Lutheran Seminary at Mequon, Wisconsin. The Wisconsin Synod together with the Missouri Synod, the Norwegian Synod and the Slovak Synod, united in 1872 to form the Evangelical Lutheran Synodical Conference of North America. Our ELS has walked together with our brethren of the WELS ever since that time and we have been greatly blessed by our fellowship. A history of the WELS has been produced in the form of a series of videotapes entitled "Harvest of Joy." This is both a historical overview and a celebration of the first 150 years of the Wisconsin Evangelical Lutheran Synod. The video may be ordered from Northwestern Publishing House, Milwaukee, Wisconsin.

THE EVANGELICAL LUTHERAN CONFSSIONAL FORUM

In the course of walking together in church fellowship with our sister synod over the years it was found helpful to organize the Evangelical Lutheran Confessional Forum. This organization consists of 12 representatives from each synod and meets every other year. This fall our ELS will be the host to the meeting which will take place on October 9-10 at the Marvin M. Schwan Retreat and Conference Center. It is also a real blessing that the Confessional Evangelical Lutheran Conference was organized in 1993 at Oberwesel, Germany. It consists of 15 church bodies from around the world which are in doctrinal agreement. Both the ELS and the WELS were together in the founding of this worldwide organization. Prof. John Moldstad, Jr. of our seminary is the secretary of our organization. A Planning Committee which prepares for each triennial convention meets frequently to lay out the program for the coming convention. Also, in order that the two synods may walk hand in hand in doctrinal matters there is a joint meeting of the Doctrine Committee of the ELS and the Commission on Inter-Church Relations of the WELS every other year. This year the meeting was held in Milwaukee on January 28. At that meeting a sub-committee was formed with representatives from both committees to assist our brethren in Australia with a dispute that has erupted there.

We thank our Lord for the fellowship that we have with our sister synod and we ask His continued blessing upon our relationship.

THE LUTHERAN CONFSSIONAL CHURCH (SWEDEN, NORWAY AND FINLAND)

Confessional Lutheranism continues to let its light shine in Scandinavia. The Lutheran Confessional Church of Sweden and Norway and Finland continues to hold biennial meetings. On July 15-18, 1999, the 25th anniversary of the church body was held. It met at a camp in Laxsjon, Sweden. This was an informal convention of celebration and fellowship. Your president and vice-president attended this gathering and took part in the services. This summer the regular convention will be held at Umeå in Sweden. Our synod has been invited to send representatives and your president has been asked to preach. We have also drawn closer to this church body by the fact that one of our pastors, the Rev. Søren S. Urberg, accepted a call to serve as pastor in the Lutheran congregation at Avaldsnes, Norway. He was installed there at a special service on December 19, 1999. This is a temporary help to the congregation there and

Pastor Urberg will serve for at least a year. We are also very pleased to have two very fine young ladies at our Bethany Lutheran College from the LBK. They are Aud Christine Welde from Håvik, Norway; and Ingrid Elisabeth Andersson from Vennes, Sweden. Both girls have enjoyed their year at Bethany. We also are pleased to have a seminary student from the Avaldsnes congregation. He is Mr. Tor Jakob Welde who is a brother to Aud Christine. He has now completed one year of our seminary and intends to return for further study. He and his wife Reiko and daughter Miriam have lived this year in the house next to the seminary on Browns Court. Our synod is assisting the LBK in the support of Pastor Urberg. At our convention in 1998 we established a Scandinavia Fund to help our brethren in the LBK. This fund which now totals somewhat over \$15,000 is under the supervision of our synod's Board for Foreign Missions. The Board makes contributions to the congregation at Avaldsnes for the support of Pastor Urberg. Members of our synod are hereby urged to make special gifts to the Scandinavia Fund by sending such contributions to Leroy Meyer. The help that Pastor Urberg is able to render to our sister synod is much appreciated. Our synod was established by immigrants from Norway in 1853. We now have the opportunity to return a favor by helping to support the establishment of confessional Lutheranism in that land.

THE EVANGELICAL LUTHERAN FREE CHURCH (GERMANY)

We are very pleased to have a seminary student from the ELFK in Germany. He is Mr. Andreas Drechsler who has been at our Bethany Lutheran Theological Seminary this past year. He will return home this summer and continue his studies in their seminary in Leipzig. Your president corresponds with Pastor Gerhard Wilde and information about our two synods is shared through such correspondence.

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

It was reported last year that a division has arisen between the congregations in Australia. Our Redeemer Lutheran Church of Kallangur now exists as an independent congregation in fellowship with our synod. Its pastor, the Rev. Mark Tuffin, will be in attendance at our convention this year. An Australian Review Committee consisting of three men from WELS and three from the ELS has been established to try to be of assistance to the congregations in Australia. Let us pray for our brethren "down under" that unity may be restored.

THE CONFSSIONAL EVANGELICAL LUTHERAN CONFERENCE

The fourth triennial meeting of the Confessional Evangelical Lutheran Conference (CELC) will convene in April 2002. The site of the meeting has not been officially established as yet. The Planning Committee consisting of Prof. Armin Panning, chairman; Prof. John Moldstad, Jr., secretary; Mr. Eugene G. Schulz, treasurer; Prof. Adolph Harstad, ELS; Rev. Daniel H. Koelpin; and Rev. Walter W. Westphal, WELS, meets regularly to plan the details and the program of the forthcoming meeting.

The Theological Commission of the CELC met in Stavanger, Norway, in March and worked on its second doctrinal statement summarizing the presentations at the last meeting on the Doctrine of Justification. Prof. Wilhelm Petersen is the chairman of the Theological Commission. The first production of the Commission was a document entitled, "The Eternal Word: A Lutheran Confession for the Twenty-First Century." We look forward with joy to these triennial gatherings of the 15 church bodies from around the world.

SYNODICAL AFFAIRS

CIRCUIT VISITORS' WORKSHOP

The 1999 Circuit Visitors' Conference was held September 23-24 at the Thunderbird Motel in Bloomington, Minnesota. All eleven Visitors of our synod circuits were present. A presentation and discussion on the question "How Can Visitors Promote Doctrinal Unity in the Synod?" was presented by the Rev. Erwin Ekhooff. Pres. Gaylin Schmeling of our seminary distributed a document on behalf of the Doctrine Committee

entitled "The Office of the Public Ministry." He made a presentation and led a discussion on this doctrine. Pres. Meyer of Bethany Lutheran College made a presentation concerning the college and Pres. Schmeling reported on seminary matters. Each Visitor reported on conditions in his circuit. Your synodical president made a presentation on current affairs throughout the synod. The Visitors are urged to spend time with each pastor and family in the circuit, having a personal discussion with the pastor to encourage everyone in his work. A discussion was also held concerning the proper preaching of the Law and the Gospel in the congregations of our synod. The synod's missions counselor, the Rev. Steven Petersen, spoke on how to help congregations make plans for the future. It was entitled, "Mission: Statement, Structure, Strategy for Congregations." A long list of casuistry questions was also presented and was discussed by the Visitors.

PASTORAL CONFERENCES

The General Pastoral Conference did not meet in the past year since it was decided to change the dates from January to the fall. The next meeting of the General Pastoral Conference will be October 23-25 at the Marvin M. Schwan Retreat and Conference Center. One of the topics for discussion will be the Doctrine of the Public Ministry. The Great Lakes Pastoral Conference was held in Holland, Michigan, April 25-26. It was hosted by Lord of Life Congregation, the Rev. Michael Smith, pastor, in Holland Michigan. The Circuit #8 Conference met at King of Grace Lutheran Church, Golden Valley, Minnesota, in May. Pastoral Conferences were regularly held in all the circuits of the synod. Congregations ought to urge their pastors to attend such conferences and should pay their expenses. It is a great blessing to the pastors, to the congregations, and to the synod for these leaders to be able to get together to grow in their knowledge of God's Word, in Lutheran doctrine and practice, and in their zeal for serving the Lord.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

The greatest influence for the future of any church body is the theological seminary. What the future pastors learn in the seminary will determine what kind of servants of the Lord they will be in years to come. We are thankful to the Lord that we have a seminary faculty that is firmly and totally committed to confessional Lutheran teaching. Each one of our professors is completely steadfast in his adherence to the Holy Scriptures as the verbally inspired and inerrant Word of God and to the Lutheran Confessions as the reliable interpretation of the doctrines of Holy Scripture. This year the Assignment Committee was able to place five new graduates into the field:

Matthew Brooks	Jefferson City, Missouri (ELS) & Columbia, Missouri (WELS)
Matthew Crick	Missionary-Pastor, Faith Lutheran, San Antonio, Texas
Charles Howley	The Ulen/Hawley, Minnesota, Parish
Bradley Kerkow	Exploratory Missionary, Home Mission Board
Shawn Stafford	The Bagley/Lengby, Minnesota, Parish

The following vicars were assigned:

William Grimm	Green Bay, Wisconsin
Timothy Hartwig	Fort Mojave and Lake Havasu City, Arizona
Karl Hermanson	Golden Valley, Minnesota
Lawrence Wentzlaff	The Fertile/Crookston, Minnesota, Parish

What joy it is to be able to send out new laborers into the Lord's Vineyard. We have about nine or ten vacancies in our synod and so not every congregation will have its own pastor for awhile. This is a very small number of vacancies in comparison to larger synods which may have from 100 to 400 vacancies. If congregations are in a calling process they may have to wait for a long time before a pastor accepts a call. We urge all to be patient, realizing that there are not enough workers to go around. We ought also to be seriously engaged in recruiting young men for the work of the pastoral ministry. Not only do we have the present vacancies but we are also faced with the fact that 15 of our pastors are between the ages of 65 and 75. Therefore we can expect several retirements each year. Pastors, parents and teachers are urged to encourage qualified young men to consider the holy ministry for their life's calling. Young men and women should also

be encouraged to pursue the calling of becoming a Christian day school teacher. We also have a shortage of such workers in our synod's schools.

BETHANY LUTHERAN COLLEGE

Last fall our college began the first step in becoming a four-year baccalaureate-granting institution. About 45 students enrolled in the junior year. They are now able to continue at Bethany and to complete their four-year program. Majors are offered in the fields of liberal arts and communication. It was also recently decided to offer a major in the field of business. It has been a huge undertaking for our faculty and administration to make this transition to a four-year institution. We commend our workers at the college for their dedicated efforts in making a well-planned transition in becoming a full four-year institution.

The faculty and the Board of Regents have a tremendous responsibility in being vigilant so that the college will continue to set forth the conservative, orthodox position of confessional Lutheranism. With practically every college across the nation allowing for the naturalistic view of the universe which includes the teaching of evolution it is vitally important that our Bethany hold fast to the pure teachings of the Word of God. It is well known that it is usually in the colleges and seminaries of church bodies throughout Christianity today that the denial of the clear teachings of Holy Scriptures has been tolerated and has gone on to permeate the entire church body. Even as eternal vigilance is the price of liberty so such vigilance is also the price of retaining doctrinal purity. We thank God for our leadership at the college, for Pres. Meyer, and for the Board of Regents for their vigilance thus far and we pray for them that they may continue to have the strength and conviction to hold fast to what our synod stands for.

DEFERRED GIVING COUNSELOR

Pastor Richard Wiechmann has been employed for the past two and a half years as the Giving Counselor for the ELS. His office is located in the seminary building and he has done much development work for the seminary itself. Six new scholarship funds have been established for future seminary students in the past two years. Pastor Wiechmann also helped raise funds to enable our Latvian student, Egons Mudulis, attend Bethany Seminary.

We encourage you to phone Pastor Wiechmann and to set up an Estate Planning Seminar in your parish. Typically he can arrange his travels so that he preaches for an ELS congregation at no cost to the local church. He urges donors to put their home congregation into their estate plans. Pastor Wiechmann has a network of accountants and lawyers across the USA and can recommend a Christian lawyer or CPA to the members of your church. Recently he was influential in directing a large estate toward Bethany College. He would like to direct money to your congregation as well.

Experts state that trillions of dollars will be handed down through estate planning in the next twelve years. Much of this money will end up in the coffers of the federal and state government unless our members are taught how they can remember their favorite charity. Most donors prefer to help charities rather than governmental agencies, but our members must be shown how to do this. Phone Pastor Wiechmann. Put him to work in your parish. Be sure to utilize his expertise when one of your members expresses the desire to make a charitable gift.

Pastor Wiechmann has materials showing how your congregation might establish its own endowment fund. Many churches now have a committee which regularly reminds its members about the need for endowment gifts. Consider an endowment fund at your congregation, and please remember to include the Lord and His Church when you finalize your own estate plans.

OFFICE OF THE BUSINESS ADMINISTRATOR

During the past year much time has been spent learning and implementing the new Quodata Financial Reporting and payroll systems. The new financial system is running in parallel with the Treasurer's current accounting system. This enables the business administrator to learn not only the new accounting system but also the Synod's current processes and procedures and facilitates a comparison of the financial data on the two systems. The ultimate goal is to move all accounting functions to the Synod's Mankato office. The business administrator has been working with the various boards and committees of the Synod to establish an account code structure that gives both the Synod's Board of Trustees and the boards and committees the financial information needed to carry out their respective responsibilities. He has also assisted the boards and committees in the budgeting process and in reviewing reports that will be used for future financial reporting.

WOMEN'S MISSIONARY SOCIETIES

Women's Missionary Societies are active in many of the circuits of our synod. Generally the Societies gather once each year for fellowship and to provide support for our mission programs.

Cross-stitch, the network linking these various societies together, distributes information about our missions and directs financial support for special projects beyond the budgets of the Home and Foreign Mission Boards. In recent years, projects have ranged from construction of church buildings in Peru to support for center-city missions in the U.S. Future plans include support for outreach in the Upper Amazon Basin of Peru, distribution of Christian literature in Spanish, support for radio outreach at Asian Mission Church (Korean cross-cultural mission in Irvine, CA) and technological equipment for distance learning in our Peru seminary. If your circuit does not have an active mission society, we encourage you to establish one.

MISSIONS COUNSELOR

Rev. Steven Petersen serves both the Home and Foreign Mission Boards as Missions Counselor. In this position he serves as staff to the boards, offers assistance to the missionaries and provides counsel to ELS congregations as needed. During 1999 he conducted 50 "Missions at Home and Afar" seminars throughout the synod, informing congregations about our mission programs and encouraging personal and congregational evangelism.

Rev. Petersen serves as secretary for the Missions Advancement Project, through which the Schwan Charitable Foundation supports mission efforts. He also chairs the ELS Video Link Committee, which provides brief informative videos about our synod's work for use in our congregations.

HOME MISSIONS

Our Synod's Board for Home Missions continues to expand mission work in various locations across America with a goal of starting at least one new mission congregation each year. At times the Board also offers assistance to established congregations with special outreach opportunities. Funding for our home mission program is provided through the synod budget, through the Partners in the Gospel fund and through special gifts. In addition, the 2000 Offering will provide resources for new home mission work, at least some of which will be "cross-cultural". At present the Board is supporting missions in Arizona, California, Florida, Illinois, Iowa, Michigan, Minnesota, Ohio, Texas, Washington, and Wisconsin.

FOREIGN MISSIONS

God has blessed the work of ELS missionaries in South America for over 30 years! Today six missionaries serve in Peru and Chile. New opportunities lie before us in the great cities of Lima and Santiago and in the jungle villages of northern Peru and the high mountain villages of the Andes in Chile.

The seminary in Lima has produced six national Peruvian pastors; currently

approximately twenty men are in training. In Chile, plans are being laid for the establishment of a Seminary there.

Two congregations in Lima, Año Nuevo and Reynoso, will benefit from the proposed Christian Day Schools which will result from the 2000 Offering. Pray that God would bless the instruction of precious lambs through these schools.

ELS pastors are also serving overseas in Australia, Ukraine and the Czech Republic. Some serve with the church-related organization, Thoughts of Faith. Keep them in your prayers.

We must thank Helping Hands, Cross-stitch and the Faith Mission Society for support of our synod's mission program. Faith Mission Society has published "Mission News" for many years.

PRESIDENT'S ACTIVITIES

During the past year we have had the privilege of preaching or speaking at the following congregations: The Lutheran congregation at Avaldsnes, Norway; St. Luke's congregation in Stavanger, Norway; the LBK Convention in Laxsjon, Sweden; Suttons Bay, Michigan; the Bethany College Trinity Chapel; Mayville, North Dakota; Eau Claire, Wisconsin; Riga, Latvia; Cold Spring, Minnesota; Audubon, Minnesota; Naples, Florida; Madison, Wisconsin; Indianola, Iowa; Vero Beach, Florida; presentation at Napoleon, Ohio; The Dalles, Oregon; Hood River, Oregon; Hobart, Indiana; and Oregon, Wisconsin. We have also attended a number of the pastoral conferences throughout the synod. Likewise, it is our practice to attend most of the board meetings with special attendance given to the Doctrine Committee, the Board of Regents and the Mission Boards. I am thankful to the Lord that He continues to give me health and strength for each day's activities. I appreciate very much the prayers and expressions of kindness on the part of many pastors, congregations, and friends.

NEW PASTORS AND CONGREGATIONS

This year we are pleased to welcome one new pastor from the Lutheran Church-Missouri Synod. He is the Rev. Robert Harting who comes to us upon the recommendation of the Colloquy Committee. He has been installed as pastor of Good Shepherd Lutheran Church in Indianola, Iowa. This is a new mission congregation of our ELS under the sponsorship of our Board for Home Missions. We also received five new graduates of our Bethany Lutheran Theological Seminary who have completed their vicarage year.

COLLOQUY PROCEDURE

This past year only one pastor came to us by colloquy. He is the Rev. Robert Harting, now serving Good Shepherd Lutheran Church of Indianola, Iowa. In addition to the preliminary interview, required reading, and finally a thorough doctrinal discussion to ascertain whether or not we are in doctrinal agreement, we have now added a week of study at our Bethany Lutheran Theological Seminary. The colloquant attends regular seminary classes, and also special classes arranged for helping him to become better acquainted with our synod's position on doctrinal matters and the historical background of the synod. Pastor Harting reports that he enjoyed this week very much. It may be expanded in the future but this is a good beginning.

SPECIAL OFFERING - 2000 YEARS OF GRACE

A year ago the synod authorized a special thankoffering in celebration of 2000 years of grace. A committee was appointed by the president to make plans for this offering. Members of the committee are: Mr. Herb Berg, chairman; Rev. Michael Smith, secretary; Rev. Erwin Ekhoft; Prof. Silas Born; Prof. Adolph Harstad; Rev. David Lillegard and Pres. George Orvick.

The Special Offering Committee has done much work in the past year in preparation for the special offering for 2000 Years of Grace which the Lord has granted to His people. This is surely a special time in the history of the New Testament Church when God's people will want to express their thanks for His continued outpouring of grace.

THE GOAL of the offering has been set at \$1,000,000 to be gathered over a period of two years. This would be divided as follows:

\$200,000 for establishing TWO CHRISTIAN DAY SCHOOLS in Peru
\$100,000 for PARISH EVANGELISM ASSISTANCE
\$700,000 for starting HOME MISSIONS AND A CROSS-CULTURAL MISSION

CONGREGATIONS are urged to participate in the offering. This will require organization on the local level. Each congregation needs to have a chairperson, a treasurer, and a secretary. This Committee will then present the message of the offering to the congregation. This organization ought to be completed by August 1. The names of the committee members should be sent to the Circuit Visitor.

A BIBLE STUDY is to be begin in September. It is designed for seven weeks of study. It makes use of the convention essay and provides a most interesting overview of the past 2000 years.

THREE BULLETIN COVERS are to be used in September, October and November to encourage Bible class attendance.

EACH CONGREGATION needs to develop a plan as to how to reach all of the members and ask them to participate.

PUBLICIZE THE OFFERING in Sunday bulletins, newsletters, and announcements so that the congregation is thoroughly informed.

SUNDAY, OCTOBER 29TH SHOW THE SPECIAL video link

SUNDAY, NOVEMBER 5TH preach the sermon, distribute the major brochure, statement of intent cards, and envelopes.

SEND THE CONGREGATIONAL OFFERINGS monthly to Keith Wiederhoeft, 6 Browns Court, Mankato, MN 56001.

SURELY THIS will be a wonderful way for individuals, congregations and our synod to express our gratitude to the Lord for entering this lost world of ours and rescuing us from eternal death by sending His Son, 2000 years ago, to be our Savior. If each one brings a generous offering over the two-year period what a wonderful gift could be gathered for this celebration. Wonderful work will also be done in building Christ's church by gathering and instructing precious souls.

AT THIS CONVENTION WE WILL BEGIN. Pastors and delegates will be invited to place their commitment cards or gifts into the offering plates as we march around the front of the auditorium. The offering at home begins on November 5.

CONGRATULATIONS

Once again we observe the anniversaries of several dedicated workers in the Lord's kingdom. How blessed we are to have pastors who devote their whole lives to the preaching of the gospel. We express our sincere appreciation to them at our convention in a special service to be held on Wednesday.

THE COMMUNICATION AGE

We live in what has been called the "communication age." It is an absolute marvel that we are able to make use of electronic devices to share the gospel, to communicate with one another about the work of the Lord in our synod, and to bring us all together in closer unity. About 130 of our 175 pastors have email. We are thus able to send them frequent news-updates at practically no cost. Regular email newsletters are sent to the pastors. It is wonderful to type a letter, press a button and it goes out over the whole synod and also to foreign countries.

We need to establish closer communication with all of our members. It would be wonderful if we could send to each household in the synod information about our church body. When I visit congregations I have so many people come to me and say, "We don't know anything about the synod. We don't even know to which synod we belong." It would be wonderful if we could mail letters directly to each household several times each year. I think our people would deeply appreciate it. I personally get all kinds of mail, for example, from other church bodies - News about WELS organizations,

Bethesda Home, various colleges and high schools and also much from organizations such as MADD, The Salvation Army, AARP, various sects, even one gay-and lesbian society. BUT NO LETTERS FROM OUR SYNOD WHICH PROMOTE THE TRUTH OF GOD'S WORD AND OF OUR WORK TOGETHER. Why could we not develop a synodical mailing list whereby we could directly mail the great news of the Gospel, our work as a synod, etc. One of our board members works for a company that has the machinery to print, sort and stuff envelopes and get them completely ready for mailing all automatically. Don't you think our members would enjoy such mail about their own dear synod. Such mailings would be under the control of the synod office so that only authorized mailings would be sent out. I know that when I retire I would love to get newsletters about our synod. Just think of the interest that could be developed in the Lord's work! Just think of how our offerings might be enhanced if people knew more about what was going on. But don't they have the SENTINEL? Yes, but only about two-thirds of our membership receive it. But don't churches have their Sunday bulletins and newsletters? Yes, but in most cases they don't contain much synodical news. But would it not be complicated to keep the membership list up-to-date? Yes, each congregation would have to have a designated person for this task. WE ARE THEREFORE ASKING EACH CONGREGATION TO SEND ITS ADDRESS LIST TO THE SYNOD OFFICE SO THAT SUCH A MASTER LIST COULD BE DEVELOPED. Is there some danger involved in this? Do our members need to be protected against information from their own synod? Should a fence be built around each congregation to protect them from receiving mail from their own church body? They surely receive mail from all kinds of heterodox bodies. In this age of communication we need to be well informed about who we are, what we stand for, and the work we are doing together.

OUR BRETHREN IN LATVIA

We are very pleased that a new Confessional Lutheran Church body has been established in Latvia. This year the Doctrine Committee is recommending that our ELS enter into official church fellowship with the Confessional Lutheran Church of Latvia. Doctrinal agreement has been reached through numerous discussions and the publication of a doctrinal statement by the church. Your president visited Latvia October 1-6, 1999, and held doctrinal discussions, visited most of the congregations and became acquainted with their pastors and many members. WELS theologians have also visited Latvia and are well acquainted with the situation there. Both the ELS Doctrine Committee and the WELS Committee on Inter-Church Relations have discussed the matter and find the Doctrine Statement of the CLCL to be in agreement with the position of our synods. This year we have a student, Mr. Egons Mudulis, enrolled in our seminary from Latvia. The President of the church body, the Rev. Gundars Bakulis, is a graduate of our seminary. There are nine congregations that belong to the church body so far. They are located as follows: The Limbazi, Aloja and Pale congregations served by the Rev. Karlis Bush; the Kekava and Bulduri congregations served by the Rev. Ilars Plume; the Jelgava and Ozolnieki congregations served by the Rev. Uldis Fandejevs; the Cesis congregation served by the Rev. Didzis Melkis; and the Riga congregation served by the Rev. Gundars Bakulis and his assistant, the Rev. Ugis Sildegis.

We have been very impressed by the dedication to Confessional Lutheranism that is evident in this new church body. We are hopeful that it will also become a member of the CELC. The cause of the gospel is thus advancing in Eastern Europe. Much of this is due to the funding of the Schwan Foundation through our church-related organization, Thoughts of Faith.

The following is an historical summary of the development of the Confessional Lutheran Church of Latvia written by Prof. Erling Teigen.

Since 1990, Thoughts of Faith has supported work in Latvia.

The first phase of this support consisted of annual trips to Latvia by Prof. Erling Teigen of Bethany Lutheran College, and some visits by Prof. Mark Harstad. They lectured on various topics in Lutheran theology, conducted Bible studies, and spoke to individuals and groups throughout Latvia. They were especially involved with student groups connected to the University of Latvia. Another part of this phase was distribution of theological books to seminary and pre-seminary students, especially the Book of Concord.

A second phase began when a Physician/surgeon, Gundars Bakulis, came to this country to continue theological studies he had begun in Riga. After the Soviets began to ease restrictions on religion in the 1980s, there was an awakening to Christianity among many young people, most of whom had had no Christian background. Dr. Bakulis began his studies at Bethany Lutheran College and Seminary in January, 1992, graduating in May 1995.

The third phase began when Gundars returned to Latvia with wife Agija and son Ernests. With Pastor Ilars Plume who had just finished working on his Master of Theology degree at Concordia Seminary, St. Louis, and with the support of *Thoughts of Faith*, the Augsburg Institute was organized in order to promote Confessional Lutheran theology and provide studies and a library for students and others interested in confessional theology. For a couple of years, the institute provided the study of biblical languages and introduction to theology. The main work of the Institute came to be translation and publication. Much translating was carried out, and the focus of the Institute became publication of *Mantajums* (Heritage), a theological journal, and *Latvian Lutheran*, a biweekly newspaper containing theological instruction, devotional articles, and articles promoting Confessional Lutheran Theology. The work of the Augsburg Institute was regarded as somewhat threatening, however, so that the Archbishop of the Latvian Evangelical Lutheran Church forbade theological students or pastors from being involved with the institute on pain of never receiving a call in the church.

In the fall of 1996, Pastor Plume was expelled from the Latvian Evangelical Lutheran Church for practicing closed communion and for calling on other pastors and congregations to turn to a thoroughly confessional Lutheran theology and practice. His two congregations followed him in almost 100% of their membership, and soon some other groups expressed their support and doctrinal agreement. He was also joined by several theological students and candidates of theology, as well as Gundars Bakulis, and a small staff at the Augsburg Institute.

The rupture, however, resulted in having to break with the Lutheran Heritage Foundation, supported chiefly by the Lutheran Church-Missouri Synod, and the loss of some support. That made the work of the Augsburg Institute and the congregations increasingly difficult.

The fourth phase of the work in Latvia began in early 1999 when the congregations associated with the Augsburg Institute, by this time six congregations, began to work toward forming a church body. Latvian religious law requires that congregations obtain registration, which is similar to non-profit status in the U.S., but the initial registration is provisional and must be renewed each year. A second part of the law requires that there be ten congregations in order to form a confession or a church body. A further provision states that any confession (Catholic, Orthodox, Baptist, Methodist) can have only one body in the country. At the present time, a breakaway group from the Russian Orthodox church has been denied the privilege of establishing themselves as an official church body. In the case of the Lutherans, however, it has been ruled that the Lutherans have never had a centralized government, and most of the Scandinavian and northern European countries have Lutheran free churches.

In May, 1999, the congregations, pastors, and preaching stations (not yet officially recognized) met to form the Confessional Lutheran Church of Latvia, numbering around 400 souls, 6 congregations, 3 preaching stations, 5 pastors, and 2 candidates of theology. There are additional places ready to begin to organize congregations, but there is insufficient manpower. Even though this fledgling, confessional church, free of state connection lacks official legal recognition, they exist as a confessional unity and are prepared to declare their oneness with other confessional Lutheran churches around the world.

Pastor Bakulis has been named the superintendent of the Confessional Church, and already in April, attended the meeting of the Confessional Evangelical Lutheran Conference in Florida, and met with leaders of the ELS, WELS, and the other churches in fellowship with them. In June 1999, the Superintendent attended the annual ELS convention and continued meetings that it is hoped will lead toward a declaration of fellowship with the ELS and the other bodies associated with the CELC.

Beginning in September 1999, theological student Egons Mudulis begins his studies

at Bethany Lutheran Seminary. This will be a start in improving the supply of pastors to work among the Latvian people, caring for the believers in the congregations, seeking out other believers not associated with congregations, and reaching out to those who do not know or believe the gospel.

The need

Latvia has made great strides in the 1990s in overcoming their fifty year captivity under communism. But the economy of this once industrious and creative nation was ruined almost beyond belief, to say nothing of the spiritual ruin which has come to them. It is not yet possible for the congregation members to fully support their pastors and to undertake the mission work needed. Nor is it possible for the congregations to support the Augsburg Institute, which will one day serve as a seminary for pastors.

Thoughts of Faith has provided the majority of the support of the Augsburg Institute. However, resources are limited. In order to insure the survival of their mission, the Latvian Lutheran newspaper and other translation work, your help is needed. Please consider a special gift to Thoughts of Faith, designated for Latvia. Send your contribution for this work to:

Thoughts of Faith

P.O. Box 14502

Madison, WI 53714-0502

FOUR CORNERS MISSION

The Rev. James Krikava serves as a missionary at large in the Czech Republic under the direction of the Four Corners Mission Society. This society is based in Cape Cod, Massachusetts. Its officers are Mr. Paul Chamberlain and Mr. Charles Moldstad. Pastor Krikava reports that he is working with a radio ministry, preaching at several locations in Prague and Plzen. He is also working with a student of theology from Charles University, Mr. David Jurech, who is a member of the Prague congregation. Pastor Krikava hopes that he will eventually become a pastor. We still continue to urge Pastor Krikava and Four Corners Mission to seek to become a church-related organization under the umbrella of our ELS.

HISTORICAL SOCIETY

On June 10th the Fourth Annual Meeting of the ELS Historical Society will be held at Bethany Lutheran College. The program includes the following: Presentations by congregations: *How We Are Preserving our History*, a presentation by Laurann Gilbertson, Textile Curator, Vesterheim Norwegian American Museum, Decorah, Iowa, on the subject of *Dating Historical Photographs Using Women's Clothing, 1860s - 1920*; and a presentation entitled, *YO, Y1K, Y2K and the ELS*, by Dr. Peter T. Harstad, Executive Director of the Indiana Historical Society.

THOUGHTS OF FAITH

Our church-related organization, Thoughts of Faith, is doing a good job of managing work in Ukraine, the Czech Republic and in funding work in Latvia. The board meets regularly and is successful in keeping the affairs in order. At the present time there are conflicts in Thoughts of Faith which are being addressed. Your president, our missions counselor and a representative from our Board for Foreign Missions attend the meetings and take part in the discussions. Wonderful work has been done in spreading the gospel and building the church in Ukraine and in the Czech Republic. There is now a thriving and growing Ukrainian Lutheran Church which is ministering to about 2500 souls and operating a theological seminary in Ternopil. The church may soon be ready to join the CELC. Work in the Czech Republic also continues to make progress. A large school is operated in Plzen and plans are being made to establish preaching stations in nearby cities.

A WORD OF APPRECIATION

Wonderful work is being done by our boards and committees in our synod. The permanent boards are well organized with competent pastors and laymen who attend to their assignments with diligence. They are all volunteers but are committed to the furtherance of the gospel of Jesus Christ. The Self-Study Committee has worked countless hours in updating and revising our Synod's Handbook, a very necessary task as we grow larger. The Special Offering Committee, the Catechism Revision Committee, and the Committee on Archives and History are all performing their functions with competency and dedication. We express to them our sincere appreciation. Our full-time workers, the Rev. Steven Petersen, Missions Counselor; the Rev Richard Wiechmann, Deferred Giving Counselor; and Mr. Keith Wiederhoeft, our Business Administrator are causing me to say, "How did we ever get along without them?" They are extremely competent and are rendering a real service to the Lord and to our synod. Our two secretaries in the seminary-synod office are Melvina Aaberg and Mary Jane Tweit. They are indispensable and handle the work load of the synod and the seminary with great proficiency. We wish to thank our synod officers, Vice president John Moldstad Jr.; Secretary Craig Ferkenstad; and Treasurer Leroy Meyer for their total dedication to duty. We have a great appreciation for the administrators, faculty and staff of our college and our seminary. May the Lord grant them health and strength for their manifold duties. At the same time we must not forget our parish pastors. They labor unceasingly to feed and care for their flocks, often times with little recognition and appreciation. We urge congregations to examine their salaries to make certain that their called workers are adequately provided for.

CONCLUSION

We have thus given you an overview of the many challenges, opportunities, and gospel work that is being carried on by our Evangelical Lutheran Synod. We thank God for our dearly beloved church body. He has kept us faithful to His Word and preserved us in the true faith. We are nothing. He is our all in all. He must increase, we must decrease. He has opened the door of salvation for all through the life and death and resurrection of His own dear Son our Lord Jesus Christ. May He continue to strengthen us in our dedication to His service. For 2000 years we have enjoyed the blessings of His grace. Let us go forward with enthusiasm into the new millennium knowing that Jesus Christ is the same, yesterday, today and forever. To Him alone be all glory now and forever. Amen.

SOLI DEO GLORIA

George M. Orvick, President

TWO THOUSAND YEARS OF GRACE

I. THE BIRTH OF THE CHRISTIAN CHURCH

A. The Age of the Apostles

When was the birthday of the church? What is to be considered the beginning of the Christian Church? Many speak of Pentecost as the birthday of the Christian Church which is indeed proper. On that first Pentecost the Holy Spirit was poured out on the apostles and they began their Gospel ministry of salvation. Others, such as Luther, speak of the church already in the Garden of Eden in which the tree of knowledge of good and evil was Adam's church, altar, and pulpit.¹ I prefer to see the founding of the Christian Church in the crucifixion event. On the cross Christ obtained salvation for all people through His holy life and His innocent suffering and death. Just moments after His death when full redemption was accomplished we are shown how that redemption is brought to us and how the church is formed. The Savior's side was opened and from His wounded side flowed blood and water: the water of Baptism, the blood of the Supper, and the Word which is spirit and life through which the Bride of Christ, the church, is formed. (John 19:34; I John 5:6) Johann Gerhard, the great 17th century Lutheran theologian makes an interesting connection in this regard.



You have a type of how the Lord Christ was to have His side opened up by a spear in Adam, who had his side opened by God, and from the rib which was taken from him was crafted a woman. Thus, as Christ fell into death's sleep on the cross, from His opened side flowed blood and water—the two Holy Sacraments—from which the Church, Christ's Bride, was built up.²

The Palestinian Church and Paul

The early Christians knew that their faith was based on the redemptive work of Christ prophesied already in the Old Testament (Isaiah 53)³ and made present for them in the means of grace, the Word and the Sacraments. With this treasure of forgiveness they reached out to those around them. Beginning in Jerusalem with the preaching of Peter on Pentecost, the Gospel message spread throughout Judea. The Jewish leaders were not pleased with the growth of the Christian way. (Acts 9:2) They arrested the apostles to stop them from proclaiming the crucified and risen Christ. Yet the apostles and other believers kept on testifying of their faith.

Stephen, a man called into the public ministry by the church, (Acts 6:1-6) boldly confessed the Lord. He pointed out that Jesus was the fulfillment of the Old Testament. The Jewish mob refused to listen to him, dragged him out of the city, and stoned him. Thus we remember Stephen as the first Christian martyr. Philip, another man chosen as deacon with Stephen, carried the Gospel to Samaria. (Acts 8) Up to this point Christianity was mainly confined to the land of Palestine. The believers continued to observe Jewish customs and probably did not appear much different than the other sects of Judaism.

This situation was about to change for God was preparing His chosen instrument, Saul of Tarsus. Saul was an unlikely candidate for the Lord's work. He consented to the death of Stephen and he raised a great persecution against the church. Yet on the Damascus road in the year 33 the Lord literally caused Saul to see the light, and he was baptized washing away his sin. (Acts 9) God was now preparing him to be the apostle to the Gentiles or non-Jewish people.

The Pauline Missions

Saul's work began in Antioch where the believers were first called Christians. (Acts 11:26) From there Saul and Barnabas traveled west preaching the good news in Cyprus and Asia Minor, present-day Turkey. (Acts 13-14) At this point the Book of Acts begins using Saul's Greek name "Paul." They usually began their work at the local synagogue and then reached out to the Gentiles in the community. After the first missionary journey of Paul there was an important council in Jerusalem in 49. Questions arose as to

whether it was necessary for believers to be circumcised and follow the regulations of the Old Testament ceremonial law in order to be saved. (Acts 15:1) In accord with the Gospel the apostles reiterated that one is not saved by anything he does or accomplishes but alone by faith in the Savior.

In his second missionary journey, Paul, together with Silas, revisited the churches which he established in Asia Minor. The Gospel now reached the European continent, for Paul and his companions crossed to Macedonia and continued from there to Greece, centering their activities at Philippi, Thessalonica, Athens, and Corinth. (Acts 16-18) During his third journey he spent three years at Ephesus. (Acts 19-20) Paul made other missionary travels, possibly going as far west as Spain; at least that had been Paul's dream (Romans 15:28), and Clement of Rome assumed that he reached that goal.⁴ Paul's life came to an end, according to tradition, during the persecution of Nero in 67.

Traditional information has the other apostles following the Pauline missionary example: Peter in Rome, John in Ephesus, Andrew in Scythia, Philip in Phrygia, Bartholomew in Armenia, Thomas in India (Mar Thoma Church), Matthew in Mesopotamia, Simon the Zealot in Persia, James the Less in Syria, Thaddeus in Edessa, Matthias and Mark in Egypt. The Early Church was on fire with the Gospel.

B. The Great Persecutions of the Church

From the time of Nero (ca. 64) to Emperor Diocletian (ca. 303) the church numbers ten major persecutions of believers. At times the persecutions were local and sporadic, at other times systematic and general. Christians were imprisoned, enslaved, mutilated, burned at the stake, coated with pitch and burned as living torches, and thrown to the lions as afternoon entertainment at the coliseum. Yet the satanic attack could not crush the church of Christ. The courage of the Christians even in the face of suffering and death for their Savior made a deep impression upon others, and many were converted. Thus the blood of the martyrs became the seed of the church. Finally in 313 Christianity was accepted as a legal religion of the Roman State.

Christians had been open game for those who wished to attack them when Christianity was not a legal religion. To make matters worse they would not worship the emperor and the traditional Roman gods, a refusal which was viewed as treason and atheism. They were viewed as antisocial and enemies of society since they would not attend the public games and the philosophical schools, or participate in the military service, all of which activities were associated with the worship of the emperor or the gods. Because the assemblies of Christians were at times called the agape or love feast and since they received the body and blood of God's Son, the rumor arose that churches were places where Christians had sexual orgies, ate the flesh of babies, and did many other immoral things.

Outstanding among the martyrs of this period were Ignatius of Antioch (d. 110), Justin Martyr (100-165), and Polycarp of Smyrna (69-156). Early in the second century Ignatius, guarded by ten Roman soldiers was being taken through western Asia Minor to Rome, where he was to be executed. On the way Christians gathered to offer comfort and encouragement to their brother in chains. He was the bishop of Antioch in Syria. It was probably at Rome where he underwent martyrdom around 110 AD. He may have been a disciple of John. The seven letters he wrote while on his way to Rome indicate the strong stand he took in opposition to Docetism and Gnosticism, which maintained that Christ only appeared to be a man and thus questioned His humanity. In his letter to the Ephesians Ignatius confessed the scriptural doctrine that Christ is both God and man in one person: "There is one Physician: both flesh and spirit, made and unmade, in man, God, in death, true life, both from Mary and from God, first passable and then impassible, Jesus Christ our Lord."⁵ He declared that Christ was truly human since His true flesh and blood were the nourishment for the Christian's faith-life. He wrote that the breaking of bread, that is, the Lord's Supper "is the medicine of immortality [pharmakon athanasias] and an antidote, that we may not die, [antidotou tou mee apothanein] but live forever in Jesus Christ."⁶ Jesus the Divine Physician provides the medicine for humanity, giving life beyond the grave.

Justin Martyr was born in Nablus in Samaria at the beginning of the second century. He was converted to Christianity around 135. At this point he turned his skills as

a philosopher to the defense of the faith. In 150 he wrote his great *First Apology* while at Rome. Here he was martyred around 165. In reading chapters 65-67 of his *First Apology*, one can discern the basic structure of the divine liturgy as it is known today. The faithful came together in Christ's name on Sunday. They gathered on this day because this was the day God created light out of darkness, and the day the Savior arose triumphant from the grave. At the assembly there were readings from the "memoirs of the apostles" (the Gospel lesson) or from the writings of the prophets (the Old Testament lesson); the homily; the prayers of the faithful; the kiss of peace; the offering of the gifts, including the elements for the Sacrament; the thanksgiving, including prayers, the Verba and the ending Amen of the faithful; and finally the distribution and reception.

Polycarp of Smyrna, like Ignatius, was probably a disciple of John and, in turn, the teacher of Irenaeus of Lyons. He was a leader of the church in Asia Minor who clearly proclaimed the way of salvation as it is seen in his letter to the Philippians: "You know it is by grace you are saved, not of works, but by the will of God through Jesus Christ."⁷ At a great age Polycarp was arrested. The officer who arrested him asked, "What will it hurt to say 'Caesar is Lord' and burn incense to the gods?" Others encouraged him to consider his age and curse Christ. Polycarp answered, "Eighty and six years have I served Him, and He never did me any injury, how then can I blaspheme my King and my Savior?"⁸ He was burned at the stake in Smyrna in 156.

C. The Defense of the Faith

Persecution was a danger the church could easily recognize. It came from outside the church and was instigated by men who openly opposed the Gospel. A far more serious threat to the church arose in the second century in the form of teachings that perverted the Gospel. They appeared in three distinct forms or movements: Gnosticism, Marcionism, and Montanism. Gnosticism was at first entirely pagan, but in time became associated with Christian teachings. Both Marcion and Montanus were sons of the church and their doctrine developed within it.

Gnosticism

The term "gnosticism" is derived from the Greek work *gnosis* which means "knowledge." The Gnostics claimed to possess a special mystical knowledge, reserved for those with true understanding. That knowledge was the key to salvation. The Gnostics taught that the human soul was part of the divine substance and must be returned to it in order to fulfill its destiny. In this life the soul endured frightful anguish as a result of its union with matter, the principle of evil. Salvation then was the liberation of the human spirit from the bonds of matter. Christ came to the earth in order to remind us of our heavenly origin and give us the secret knowledge which is needed for our soul, the spark of the divine to return to the Great Divine. The Christ of the Gnostics such as Valentinus could not be truly human, for material was evil. Rather he was the foremost spiritual being. With its rejection of the material world, Gnosticism tended either in the direction of asceticism or libertinism.

It has become popular today to advocate the Mother God in contradistinction to God the Father and to promote female pastors in the church. It is said that both of these viewpoints were found in the Early Church. The only place these views were accepted was in the Gnostic churches and never in Orthodox Christianity.⁹ Such views are to be found in the Gnostic Gospel of Thomas which is being touted today as the fifth Gospel.

Marcion and his Theology: A Reaction to Legalism and Moralism

Around 140 a Christian named Marcion came to Rome from the north coast of Asia Minor. He was a wealthy ship builder, a deeply religious man, and theologically capable. While many of his teachings were similar to those of the Gnostics, he was not a Gnostic dreamer. In the early church there was a tendency to turn Christianity into a new moral doctrine and thus to forget the Pauline emphasis on the free gift of God. His call for a new discovery of the unmerited grace of God was necessary and relevant in the midst of the legalism that threatened to sweep the church. But his denial of the Old Testament Scripture, the God of the Old Testament, and his dualistic interpretation of

the history of salvation brought him under such attack that any positive points of his teaching were not considered.

Marcion rejected all the books of the Old Testament and much of the New. He established his own canon containing only a mutilation of Luke's Gospel and ten epistles of Paul. Even from these books he removed alleged Judaizing elements. This caused the church more carefully to enunciate the established canon of the New Testament.

The Montanist Reaction to Institutionalism

Montanism was a reaction to the institutionalization of the church which resulted from the church's reaction to Gnosticism. Montanus and his followers believed that the hierarchy, which arose in the church as a reaction to Gnosticism, squelched the Holy Spirit and the miraculous gifts given to the early church. Before his conversion Montanus belonged to a religion in which one reached a state of ecstasy and then danced, saw visions, and prophesied. These ideas continued with him after his conversion. Sometime after his baptism, he declared himself filled with the Holy Spirit and began prophesying. He was soon joined by two women, Priscilla and Maximilla, who also prophesied. Montanus believed that he was the Paraclete promised in the Gospel of John (14:16) who would begin a new dispensation—the age of the Spirit. The new revelation of the Montanists implied that the revelation in the Word made flesh manifested in the written Word, the Scripture, was not complete. Montanism was obviously similar to Pentecostalism and millennialism today.

The Canon, the Creed, and the Monarchical Bishop

The church responded to these perversions of the Gospel with the inspired, inerrant Word, the holy Scripture. From its beginning the church considered the Old Testament to be the book of Christ and was not about to give it up for Marcion. Alongside the Old Testament there came into being the "New Testament," a term probably coined by Irenaeus of Lyons. It is important to note that the canon, that is, the collection of the inspired books of the Bible, was not formed by human decision or authority. It is not the church which creates the Scripture but, on the contrary, it is the Scripture which creates the church. The books of the Bible authenticate themselves. They declare themselves to be God's Word and that claim is reinforced by their marvelous unity, inerrancy, clarity, and power. The Gospel is not believed because it is authorized by the church but because it shows itself to be God's life-giving Word, which has one focus, Christ the Redeemer. The inerrant Word is the church's defense against error and the true source of the Spirit, contrary to Montanism.¹⁹ While most of the canon was gathered very early, occasionally some collectors omitted a book or added a non-canonical book. It was Athanasius who in the year 367 first set forth the collection of the New Testament as it presently exists.

Another element in the church's response to heresies was what we now call the "Apostles' Creed." The false teachers also used the Scripture to defend their errors. Therefore the church developed creeds to express the truths of Scripture in a consistent, systematic manner. The creed pointed out what the Bible taught and what it did not teach. One of the earliest forms of what we know as the Apostles' Creed was composed in Rome around 150. It originated as a creed that one would confess at Baptism.

The third line of defense in the church's battle against error was the development of the monarchical bishop. The Gnostics claimed to have secret wisdom from Christ and the apostles. Men like Irenaeus countered that true wisdom was found in the bishops who teach the Word of God. With Ignatius of Antioch at the beginning of the second century, the power and prestige of the bishop began to rise. Formerly there had been a council of elders in each congregation who were all equally bishops, with one of them chosen to lead and conduct the liturgy. In Ignatius' time the leader received special power and prestige; thus evolved the monarchical bishopric. The bishops began to dominate the presbyters and the congregation. The bishops' power and influence increased as they stood firm against Gnosticism. Ignatius and other fathers viewed the monarchical episcopate as the safeguard of orthodoxy. Because the bishops preserved the doctrine of the apostles, they were honored and obeyed. This process of elevating the bishops resulted in a clerical hierarchy in the Middle Ages. Subordinate to the bishops were

the priests who were formerly called presbyters. Above the bishops were archbishops, culminating in the Pope of Rome, who was considered to be the visible head of the church and the vicar of Christ.

D. Daily Life in the Early Church

For Christians today the cross or the crucifix is the most predominant Christian symbol, and rightly so, for it directs us to the heart of the Gospel, Christ's sacrifice on the cross for our sins. Yet this was not usually the case in the early church. Early Christians generally avoided the cross. To use a cross in their worship service would have been much like having an electric chair standing in the center of our church. Some of the earliest evidence of this sign is really a mockery of the Christians. Second century graffiti on a Roman Palatine wall has a man with an ass's head on a cross while another man stands nearby in adoration. The words "Alexamenos adores his God" are scratched under the picture. Only gradually did Christians accept the humiliation of the cross as the true sign of the faith.¹¹

The theme of the Good Shepherd, who laid down His life for the sheep and now shepherds them all the way, was common in Christian teaching and art. However, the most unique early Christian symbol was the fish or Ichthus symbol. Frequently Christians were forced to worship secretly fearing for their lives and the lives of their families. The fish symbol served them well in these difficult times of persecution because it generally went unnoticed by the enemy when Christians used it to communicate. Placed outside of Christians' homes, this symbol silently announced that Christians would be gathering there for worship. It was a secret sign or code used by Christians to identify each other. If a Christian suspected that a stranger might be a believer, the Christian would absentmindedly sketch the fish symbol in the sand. If the stranger was not a Christian, he or she would think the other was merely doodling.

The fish symbol had a great significance for the early church because it was a powerful confession of faith. Christians attached meaning to the word "fish" itself- ἰχθός in the Greek language. The letters of Ichthus became the acronym: I(J) - Jesus, X(CH) - Christ, Θ(TH) - God's, Υ(U) - Son, Σ(S) - the Savior. In Greek, if you take the first letter of each of the words in this phrase, together they spell the Greek word for "fish" (Ichthus), much like the acronym MADD stands for Mothers Against Drunk Drivers. This symbol is a bold confession of our confident hope of salvation; Jesus Christ is God's Son and our Savior. It points out that we become His little fish, His Christians, in the fish pool of Baptism, and that we partake of the life-giving Fish in the Supper, receiving all the blessings of salvation. Finally, the symbol portrays the purpose of our lives and motivates us to be fishers of men.

Worship in the Early Church

The divine liturgy as we know it today has two definable parts: the service of the Word, and the service of the Sacrament. The service of the Word followed the order of the synagogue with its lections and preaching and may have been a separate early morning service, while the Lord's Supper was connected with an evening fellowship meal, the agape meal. Yet very early in the church's life they were wedded into one service celebrated at sunrise of the Lord's Day, as Justin Martyr relates. The service of the Word was also known as the service of the catechumens because those preparing for Baptism were allowed to attend that portion of the service but were asked to leave when the communion service began. Since there were no church buildings, the service often took place in the atrium of the house of one of the more well to do members.

The service of the catechumens consisted of various lections from the Gospels, Epistles, and the Prophets. Usually a portion of the Psalms was sung. Here also the sermon was to be found. The sermon held a very important position in the service. The second part of the service, the service of the faithful, began with the prayers of the faithful, prayers for the various needs of the church. After this the gifts to be offered were brought to the altar, possibly by the people themselves in an offertory procession. These gifts included the bread and wine for the Sacrament. The Lord's Supper was ushered in by the preface. There were prayers of thanksgiving, the words of institution, distribution, and reception.

The Sacraments

A lengthy period of catechization before the Baptism of an adult (2 years or more) was established by the beginning of the third century. Intensive preparation of the candidates began at Lent with the actual Baptism at the Easter Vigil. During Lent they were taught the baptismal creed, the Lord's Prayer, and the other treasures of the faith, which were otherwise withheld from profane ears.

Hippolytus reports in *The Apostolic Tradition* that on Easter Eve, together with their sponsors and others, those to be baptized were brought to pure flowing water. They removed their clothing to picture the putting off of the sinful flesh in Baptism (Ephesians 4:22-24). First the infants of those instructed were baptized and then the adults themselves. They were asked to renounce Satan and all his wicked works. Then each person would enter the waters, where the baptismal water was applied three times. Before each application, the person would confess that portion of the baptismal creed referring to the person of the Trinity in whose name he or she was about to be baptized. The baptismal creed, which is virtually identical to the Apostles' Creed, was intimately connected with Baptism. After the candidates were baptized, they received the laying on of hands and were anointed with oil, signifying that the gift of the Holy Spirit was received in Baptism. In the early church the laying on of hands and the anointing symbolized the receiving of the Spirit.

The climax of the catechumenate was the celebration of first communion at dawn on Easter Sunday. Baptism was placed into the context of the Easter festival to indicate that in baptism one died with Christ and arose to new life by the power of Christ's resurrection (Romans 6).¹² The early Christians confessed the regenerative power of baptism. It truly works faith and gives the forgiveness of sins. They also maintained that the Lord's Supper was the true body and blood of Christ effected by His all powerful Word which is the true nourishment of body and soul for time and eternity giving forgiveness, life, and salvation. Justin Martyr writes in his *First Apology* 66:

And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things we teach are true, and who has been washed with the washing that is for the remission of sins, and regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His Word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread and, when he had given thanks, said, "This do ye in remembrance of Me, This is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is my blood," and gave it to them.¹³

The Teachers of the Church

In this period of church history there were many great leaders and teachers. We will consider three individuals who were representative of the various parts of the empire. The first is Irenaeus of Lyons (130-200) in modern-day France. He was born around 130, probably in Smyrna in modern-day Turkey. Here he heard the city's great martyr-bishop Polycarp, a disciple of the Apostle John. Thus he had a direct link to the Apostolic Age. After he became bishop of Lyons, he wrote his great work, *Adversus Haereses* (Against Heresies) in the 180s and 190s. This work was directed against a variety of Gnostic sects and other heretical groups. Following the characteristics of the Antiochian school centered in Asia Minor he was very biblically orientated. Not until the time of Luther would one find a theologian as scripturally based and as free of philosophical presuppositions.

One of the main themes of his theology was recapitulation or restoration based on Romans 5 and Ephesians 1:10. According to Irenaeus the whole human race was condemned in Adam's fall because the whole race was in Adam. Thus, in the incarnation

of the second Adam, Jesus Christ, came the one who recapitulated or reproduced the first in Himself so that he might restore all people to the original righteousness of the creation by His holy life and death. All that the first Adam lost in the fall the second Adam restored in Himself—and more, eternal life in heaven.

Origen of Alexandria (185-254) was born in Egypt and educated in Alexandria. As a young man his mother prevented him from going out to seek martyrdom during the persecution in which his father was killed. He became head of the catechetical school, leading an extremely ascetical life; he may have even castrated himself. He was not ordained until 230. In a persecution in 250 he was imprisoned and tortured, and never really recovered. His theology was strongly influenced by neo-platonic philosophy. He was one of the most creative thinkers in the early church, but his thoughts were highly speculative. This was representative of the Alexandrian theological school that tended toward allegory and speculative thought. He produced the *Hexapla*, a work placing several versions of the Bible in parallel columns an arrangement which assisted in biblical study. His most enduring contribution to the theology of the church was the formulation of the scriptural doctrine of the eternal generation of the Son. The Second Person of the Trinity is the only begotten Son of the Father from all eternity.

Tertullian of Carthage (160-220), an African theologian, was an example of the western theological school which was known for a practical and traditional emphasis. He was brought up in Carthage in North Africa and was a lawyer before he became a Christian. He was one of the first writers to use Latin, rather than Greek, providing the basic theological terminology of the Latin West. With his sharp legal mind he provided the terms “person” and “being” so that we may speak of three persons in the one divine being or essence. The same is true of the terms “nature” and “person” in Christology. In many ways he is the father of Latin Christianity.

II. THE IMPERIAL CHURCH

A. Constantine - First Christian Emperor

By far the worst persecution to befall the church began in 303 during the reign of Emperor Diocletian. In 312 a young man named Constantine, who was proclaimed emperor by his troops, marched on Rome. The two armies faced each other a few miles outside the city. The day before the battle Constantine saw the sign of a cross in the sky and above it the words *In hoc signo vinces* (in this sign conquer). Constantine pledged that if he won the battle he would become a Christian. The next day, October 28, his army won a complete victory. In 313 The Edict of Milan was published, which gave the church freedom of worship. The joyful praises of the Lord who sent such a deliverer were heard throughout the empire.

It is difficult for us fully to comprehend the impact that Constantine had on the church. Just a few years before, Christians had been hunted like animals and now they were given freedom of religion and soon would have most favored status in the empire. It was no wonder that Christians were filled with appreciation for Constantine and his mother Helena who had long been a Christian and strongly influenced her son. Sunday became an official day of rest for all. Beautiful churches were built at government expense by Constantine and his mother. Among these were churches on the site of holy places in Palestine, such as the Church of the Nativity in Bethlehem. The basilica form of architecture originating from public Roman buildings was used in many of these churches. Christian clergy were shown great respect. They did not have to pay taxes and could travel at government expense. Constantine even built a whole new capital, a Christian capital, Constantinople, which is modern-day Istanbul.

Before the time of Constantine Christian worship had been fairly simple. Christians met in private homes and slowly developed house churches like the one found at Dura-Europos dating from around 250. But after Constantine's conversion, Christian worship began to be influenced by imperial protocol. Incense, which was used as a sign of respect for the emperor, began appearing in Christian churches. Officiating ministers, who until then had worn everyday clothes, began dressing in more formal garments. A number of gestures indicating respect, which were normally made before the emperor,

now became part of Christian worship. For example, the processional from the imperial court now began the worship service. Choirs took a much greater part in the service and the congregation came to have a less active role in the liturgy.¹⁴

Instead of being tried by fire the church was now tried by the favor of the emperor. The favor of the emperor made it socially acceptable to be a Christian. Thousands flocked to the church to curry the emperor's favor. If you wanted a good job or the right position you had to be a Christian. Thus the church was filled with many that had little interest or concern for the Christian faith or morals.

Many were enamored with Constantine but none more than Eusebius of Caesarea (260-339) in Palestine. He wrote the *Life of Constantine*, a work which is filled with exaggerated flattery for Constantine. If that were his only work he probably wouldn't be remembered. But he wrote another vitally important work; his *Ecclesiastical History* is the main source of the history of the church from the Acts of the apostles to the defeat of Licinius in 324. Without this book we would have little information about the early years of the church. He is known as the father of church history.

B. The Trinitarian Controversies or the Battle over the "T"

Constantine had hoped that Christianity would be a unifying factor for an empire that was coming apart at the seams. Yet this was not to be the case. A great controversy broke out concerning the doctrine of the Trinity. This was not the first struggle that developed concerning this doctrine but it was by far the most devastating.¹⁵

An elder at Alexandria in Egypt, Arius by name, taught that the Son was less than God the Father. He was like God but not God as the Father is God. The Father was without beginning while the Son had a beginning, the first and highest of created beings. With an excellent gift for propaganda, Arius composed hymns which were chanted in the streets of Alexandria and throughout the East re-enforcing his major premise, "There was when the Son was not." Thus he rejected the true divinity of the Second Person.

The Council of Nicaea

When Constantine realized a new controversy was brewing, he called a universal church council, hoping to save the unity of the church which was to be the cement of the empire. The council met at Nicaea near Constantinople in 325. More than 300 bishops were in attendance. It was a sight to behold. Men who had been mutilated and who bore the marks of persecution in their flesh were now being brought together and housed in deluxe accommodations at government expense.

At the council Constantine introduced the term *homoousios*, which he probably received from his spiritual advisor Hosius of Cordova. It meant that the Son was of the same substance as the Father or that He was God as the Father was God. The council expressed belief in one Lord, Jesus Christ . . . very God of very God, begotten, not made, being of one substance (*homoousios*) with the Father, by whom all things were made. The council also rejected those who teach that "there was when he was not," or that the Son of God was created, or changeable, or of another substance than the Father. Anyone who believed these errors was anathematized (i.e., declared accursed). This is the origin of the Nicene Creed which is used in our communion liturgy.

Athanasius Against the World

Humanly speaking, the biblical doctrine of Nicaea would never have won the day had it not been for a young man who was also from Alexandria, Athanasius by name (c. 296-377). He seems to have been a native Egyptian and not a Greek. This means he would have been dark complected and small framed. This would explain why this theological giant was mocked as the "black dwarf" by his opponents. He made a powerful defense of the *homoousios* at Nicaea. He knew that only a divine Christ could be Savior, therefore the Son had to be of one substance with the Father. Only the one who created all could restore humanity and overcome the sharpness of death. God became man so that we might become as God sharing in His divine glory.¹⁶ In his important treatise *On The Incarnation*, he wrote: "He, the Mighty . . . prepared . . . this body in the virgin . . . that He might turn again to incorruption men who had turned back to corruption,

and make them alive through death by the appropriation of His body and by the grace of His resurrection. Thus He would make death to disappear from them as utterly as straw from fire.¹⁷

When the bishops returned home from Nicaea there was a concerted effort by the Arian party to overthrow the doctrine of Nicaea. They maintained that the Son was not *homoousios* or of one substance with the Father. Rather they said the Son was *homoiousios* or of like substance as the Father. Because there was merely a letter difference between the two Greek terms, scoffers mocked saying that the whole controversy was over one “i.” Athanasius knew better. The *homoiousios* doctrine spoke of the Son as like but not of equal substance with the Father and therefore there was no divine Savior who could accomplish the redemption of men. The struggle continued on, and often it appeared that the whole world stood against Athanasius, and Athanasius against the world. Slowly, however, the Nicene doctrine prevailed.

The Cappadocians and the Council of Constantinople in 381

Three younger and influential theologians helped make Athanasius’ victory complete. They were Basil of Caesarea (in Cappadocia [300-379]), his friend Gregory of Nazianzus (329-389), and his younger brother Gregory of Nyssa (330-395). Since all were from Cappadocia, in modern day Turkey, they came to be known as the three great Cappadocians.

Many in the East feared that the “same substance” terminology of Athanasius was destroying the distinction between the persons of the Godhead. The Cappadocians clearly defined the terms “person” and “essence” confirming that there was no confusion of the persons. There were three distinct persons in the one divine being or essence. Gregory of Nazianzus properly explained the distinction between the persons: the Father is unbegotten, the Son begotten, and the Holy Spirit processing from the Father and the Son.

At the Council of Constantinople the doctrine of Nicaea was reaffirmed. The battle of Athanasius, who had died in the meantime after enduring five exiles, had not been in vain. This council condemned a heresy which rejected the deity of the Holy Spirit and added much of what our present Nicene Creed states concerning the Spirit.

C. The Christological Controversy or Who Then is Christ?

If the Son is God of the same substance as the Father as confessed at Nicaea, how do the human and divine relate to each other in the person of Christ? How can one speak of Christ as both fully divine and fully human as the Scripture teaches? The Alexandrian school emphasized the deity of Christ and the unity of His person. The Antiochian school tended to highlight the humanity and the distinction between the two natures in Christ.

Nestorius, an Antiochian, was elected patriarch of Constantinople in 428. When he reached the city he was particularly offended by the title *Theotokos* or Mother of God which was being used for the Virgin Mary. He so separated the human and divine in Christ that he was not willing to speak either of the child born of Mary as God or of His mother as the Mother of God. By this separation of the natures Christ was virtually two persons. This teaching tore Christ apart and made His redemptive work of no effect since Christ had to be both God and man in one person to be the Savior.

Nestorius was condemned at the Council of Ephesus in 431 and banished to Syria and later Egypt. The bishops who supported him formed the Nestorian church, the historic Church of Persia which exists to the present, named The Church of the East and of the Assyrians.

Cyril’s Zeal for Orthodoxy

The man most responsible for the fall of Nestorius was Cyril of Alexandria (375-444). He became bishop of the city in 412. He was a ruthless defender of the truth, and to be his enemy was not pleasant. When Cyril heard of the Nestorian sermons which forbid that the virgin be called the *Theotokos*, he flew into a rage. How dare they suggest that the infant Jesus was not divine! At the Council of Nicaea Christ’s divinity had been determined to be timeless. As far as Cyril was concerned, Nestorius had proved himself

a heretic and he spent his time seeing that he was condemned. While his main purpose was theological, it also raised the prestige of Alexandria to have the patriarch of Constantinople accused of heresy.

Cyril's doctrine of Christ's person was sound and biblical. As was true of Athanasius before him, his Christological argument was fundamentally about salvation. In order to be the Savior, Christ had to be divine. Therefore he emphasized the divine in Christ. Cyril's great contribution was that he maintained a true personal union in Christ, with a real communication of attributes. Thus there is a divine Savior and not merely a good man in whom God dwelled—only in a greater degree than the prophets. The latter was the direction followed by the Antiochians.

The Council of Chalcedon in 451

The one weakness in Cyril's writing was that he did not carefully distinguish between the terms "nature" and "person" when he wrote about Christ. Christ had two natures, the human and the divine, but He was still one person. Cyril was improperly read by some of his followers to be teaching only one nature in Christ, in which the divine had swallowed up the human. Those who held to this view were eventually referred to as Monophysites from the Greek meaning "one nature." This view also endangered salvation, for Christ had to be fully divine and human to be the Savior.

The decisions of the Council of Chalcedon in 451, known as the Fourth Ecumenical or Universal Council, clarified the imprecise terminology of Cyril. The terms "nature" and "person" should not be used synonymously. The fathers at Chalcedon made use of a statement on the person of Christ known as Leo's Tome, because it was written by Leo the bishop of Rome, the same Leo who in 452 single-handedly persuaded Attila the Hun not to sack Rome. They declared, "We confess one and the same Jesus Christ, the Son and Lord only-begotten, in two natures without mixture without change (against the one-nature doctrine), without division without separation (against Nestorius)."¹⁸

Monophysitism, like Nestorianism, did not die out when it was condemned. A large section of the native church in Syria and almost the whole native church in Egypt, known as the Coptic Church, used Monophysitism as a means of expressing their nationalistic revolt against the Empire. The Coptic and Ethiopian churches are still Monophysite today.

III. THE EASTERN CHURCH

A. Non-Chalcedonian Churches

The term "Non-Chalcedonian" is used to distinguish those churches which did not accept Chalcedon as opposed to the Orthodox which did. The first of these was the historic church of Persia. Christianity came early to Persia, or Parthia, because Christians had freedom of religion here while they were still persecuted in the Roman Empire. After this church was influenced by Nestorianism its bishop, the Catholicos of the East, sent missionaries to India, Ceylon, and eastern Asia. By the seventh century they reached northwest China. Before the Mongolian invasions of the fourteenth century this church had spread throughout Asia with thousands of converts in China and India. Today it is only a remnant of its former size with members in Iraq, Iran, India, and the United States.¹⁹

The Roman Empire was not the first state to become Christian. Christianity may have penetrated Armenia, a country east of the Black Sea, as early as the first century. Its real apostle, however, was Gregory the Illuminator. By 305 Christianity was the official religion of Armenia. Caught between Byzantine and Persian Empires, Armenia preferred a form of Christianity unacceptable to both and became Monophysite. This church has continued to the present with congregations in many of the larger cities of this country.

The Monophysite doctrine spread through Syria but it gained its greatest number of adherents in Egypt and Ethiopia. There are at least three million Coptic Christians (10% of the Egyptian population) in Egypt today and about 100,000 in the USA. Their Pope Shenouda III lives in Cairo. They have recently been oppressed by the govern-

ment.²⁰ Christianity was brought to Ethiopia very early. (Acts 8:27) The church survived and grew in spite of Islam. The leader of the church was always consecrated by the Coptic pope of Egypt until the reign of Emperor Haile Selassie I (1922-1966) when the Ethiopian patriarchate in Addis Ababa was established.

B. The Orthodox Church

The best of the Christian emperors was Justinian I, who came to the throne in 527. He set out to restore the glory of the Empire and recaptured Italy and North Africa from the barbarians. Justinian made an enormous contribution to architecture, building churches all over the empire, the most famous of which is St. Sophia in Constantinople (Hagia Sophia). At the Fifth Ecumenical Council in 553, called by Justinian, the Cyrillian Christology of Chalcedon was again reaffirmed.

After Justinian, the parts of the Roman Empire recovered in the West were lost again, and much of the East was lost, too, because of another inroad which came from Arabia. The sign of the new invaders was the crescent moon, and their cry was, "There is no god but Allah, and Mohammed is his prophet." These Moslem conquerors wiped away Christianity in most of Syria, Egypt, Iraq, and Iran by 700. John of Damascus (675-749), one of the most gifted systematic theologians that the East produced, lived under Islam. His grandfather and father were officials of the caliph in Damascus. His most important work, *The Fount of Knowledge*, is a summary of the teaching of the Eastern Church.

C. The Great Schism in 1054

The relationship between the Latin church in the West and the Greek church in the East grew more tense as time went on. There were the obvious language differences which brought confusion. Then there was the *Filioque* conflict. In the West the *Filioque* (and the Son) clause was used in the third article of the Nicene Creed which reads, "the Holy Ghost . . . proceeds from the Father *and the Son*." The East objected to the use of the *Filioque* in the Creed. In addition to this, there were minor differences in customs such as the use of leavened or unleavened bread in the Lord's Supper. Yet the major cause for conflict was the ever-increasing pretensions of the bishop, or pope, at Rome. He was demanding more and more power and authority over the entire church, and the Greeks could remember when the pope made no such claims.

The antagonism continued and emotions flared. The Westerners dared to use unleavened bread in Constantinople! "Dry mud" the Easterners called it, and so the conflict wore on. Finally in 1054 the papal legates headed by Cardinal Humbert placed an excommunication of the Patriarch on the altar of St. Sophia. This breach has proved to be final and is known as the Great Schism. The last serious attempt to close the breach was the Council of Ferrara and Florence in 1439; but this was promptly repudiated in the East, and in 1453 Constantinople fell at last to the Turks, its inhabitants still cursing Reunion and all who upheld it.

D. Orthodox Mission Expansion

After much of the Orthodox Church was lost to the Moslems, doors were opened in the north. As early as the fourth century missionaries from Constantinople were penetrating the Balkans and working among the Slavic peoples. Great missionaries in the Balkans were Cyril (827-869) and Methodius (826-885). They translated the Gospels and service books into Slavonic, inventing an alphabet for the purpose. Their mission began in 863 and met with great success. In the East they began the pattern of worship in the native language in contradistinction to the West, where Latin was the liturgical language.

The greatest Orthodox mission expansion took place in Ukraine and Russia. This is the origin of the Ukrainian and Russian Orthodox Churches. We do not know when Christianity first penetrated Russia, but the first important step in establishing the church there was the Baptism of the Empress Olga during a visit to Constantinople in 956. Her son remained a pagan, but his son, Vladimir of Kiev (956-1015), was baptized in 988 and forced his people to accept Christianity. According to legend Vladimir sent envoys to various cultural centers to find the religion best suited to his infant nation.

Vladimir's delegates were duly impressed with Islam and with Rome, but it was Constantinople that won their hearts. Such was the solemn splendor of the divine liturgy there that the visiting Russians found themselves wondering whether they were in heaven or on earth!

After the Mongolian invasions and the fall of Constantinople in 1453, when the center of power moved from Kiev to Moscow, the czar married the daughter of the last Byzantine emperor and believed that Russia was now the spiritual descendent of the Byzantine Empire. It was said that Moscow was the third Rome which would stand forever. This myth inspired the Russian Empire. The Orthodox Church endured the persecution of Moslem, Turk, Czarist, and Stalinist, and yet it has survived to the present and continues to thrive.

IV. THE WESTERN CHURCH

A. Augustine - Father of the Latin Church

At the Easter Vigil in 387 Augustine was baptized by Ambrose of Milan. He did not come to that moment easily. Most of his years to that point had been a struggle between belief and unbelief. But, finally he was graciously gripped by the arms of the crucified and risen Christ. Of this struggle he wrote, "You stimulate him (man) to take pleasure in praising you, because you have made us for yourself, and our hearts are restless until they can find peace in you."²¹ His whole life from then on - as well as the life of the whole Western church - was influenced by the splashing baptismal water of that moment.

Augustine was born to a Christian mother Monica and a pagan father in 354 at Tagaste, a small town in modern day Algeria, while the conflict over the Trinity was raging in the East. The main source for our knowledge of his youth and his conversion is his *Confessions*, a spiritual autobiography in which he shows how God guided his life in spite of his rebellion and unbelief. Influenced by his Christian mother, young Augustine was enrolled as a candidate for baptism, but he went no further. His spiritual journey through immorality, philosophy, and heresy finally led to the font in 387. His soul was never at rest until he rested in the Lord. He was ordained in 391 and became bishop of Hippo shortly thereafter. He faced a struggle with a puritan sect in Africa, the Donatists, who denied the validity of the Sacraments in the official church because they believed this church was impure. In reaction Augustine emphasized that the validity of the Sacraments does not depend on the character or faith of the individual performing the Sacrament. If the proper form is used in accord with Christ's Word and institution, the Sacraments are valid even when administered by immoral priests and heretics. He explained that it is the Word of God that makes a Sacrament, a point vitally important to a biblical understanding of the Sacraments.

Today Augustine is perhaps best remembered for his part in the controversy with a Celtic ascetic by the name of Pelagius. Jerome described Pelagius as a Scotsman dulled by eating too much Scottish porridge. In 405 while at Rome Pelagius first came into contact with Augustine's theology and reacted violently against it. He could not accept the teaching that the salvation of man was dependent entirely on the grace of God - a view which left no room for human efforts and participation. For Augustine the teaching of Pelagius contradicted both Scripture and his own religious experience. He knew that by nature he was totally dead in original sin and that he could do nothing to save himself. Salvation was by the grace of God. This bright light of grace which Augustine defended would be darkened during the Middle Ages. But it would again be ignited in even greater brilliance in the Lutheran Reformation.

In 396 Augustine became the Bishop of Hippo. For the rest of his life he served as a faithful shepherd to his flock, writing a voluminous amount of material on virtually every theological topic. He died on August 28, 430, at the age of 76 as the city of Hippo was being seized by the Vandals. Within a few short years it seemed that all Augustine's efforts had come to nothing. The barbarian tribes swept across North Africa leaving a path of destruction. Islam followed shortly thereafter, making Augustine's homeland Muslim as it remains to this day. Pelagianism arose in a new form, Semi-Pelagianism. Yet, Augustine's great writings have remained a powerful lasting influence in the church.

B. The Barbarian Invasions

Soon after 400, tribes of barbarians began to invade the western part of the Roman Empire. They spread over Gaul, Spain, Italy, and North Africa destroying everything in their path. By 476 the last of the western emperors was dethroned. In the western half of the Empire barbarian kingdoms were established which slowly assimilated the remaining classical culture of the Romans.

As the Western Empire was falling apart people naturally looked to the church at Rome and its bishops for support because it was the strongest institution in the West. Men such as Leo the Great, who prevented the destruction of Rome by the Huns in 452, certainly added to the prestige of the papacy.

The Rise of the Papacy

The pope at Rome began to grow in power and prestige for a variety of different reasons, not the least of which was the barbarian invasions referred to above. The general outline of the papacy is to be seen in Gregory the Great (590-604). Gregory was an excellent administrator and worked hard to improve a ravaged Italy. By sending Augustine of Canterbury he helped in the re-conversion of England. As a result of his interest in liturgical music, the Gregorian chant was named after him.

Gregory was a voluminous writer. His thought was Augustinian, but crudely so, and he was the filter through which the Latin Church read Augustine. What a pity that he did not better understand Augustine's doctrine of grace. In his writing we see a development of the doctrine of purgatory, the sacrifice of the mass, the veneration of Mary and the saints, and other work-righteous teachings which plagued the church until the Reformation. Here we see the formulation of the basic errors of the papacy. He is in many ways the first pope of Rome.

The Rise of Monasticism

Gregory the Great encouraged monasticism. But he was not the founder of monasticism and not the first to encourage it. Tradition says that one of the earliest monks was Anthony from the desert in Egypt (250-356) who was a supporter of Athanasius. Benedict was the father of monasticism in the West with his main monastery at Monte Cassino in Italy established in 520. Monasticism was certainly a benefit in Western Europe. It was in the monasteries that classical knowledge and learning was saved during the barbarian invasions. Also from the monasteries the Gospel was brought to Northern Europe and to Slavic Eastern Europe. Yet the monastery was also fraught with danger. The idea could and did arise that one could help in his own salvation by enduring the rigors of monastic life.

C. Christian Missions in the West

Ever since Pentecost Christians had been spreading the good news of forgiveness and salvation, sometimes slowly, sometimes more rapidly. By the fourth century Christianity had reached the northern frontiers of the Empire. There were Christian communities all along the southern shore of the Rhine and the Danube Rivers. In 304 a young woman named Afra was martyred in Augusta Vindelicorum, known today as Augsburg, Germany; this incident indicates that there was an organized Christian community there. Ulfilas (310-383) was an early missionary to the barbarian West Goths. He provided them a written language and a translation of the Scripture, but he was infected by the Arian heresy. Before the time of Constantine there were already many Christians in Britain. An early martyr was Alban, who exchanged clothing with a pastor to hide him from his persecutors, and as a result Alban died in his place. It seems that bishops came all the way from Britain to the Council of Nicaea.

Martin of Tours and Celtic Christianity

Christian congregations were first formed among the Greek- and Latin-speaking city dwellers in the West. Only gradually did the Gospel reach the native population. Martin of Tours (316-397) is remembered for his efforts in reaching the rural pagan countryside of Gaul or France. He evangelized the rural Celts, the predominant ethnic group in Western Europe before the barbarian invasions, and thus he is the father

of Celtic Christianity. In 336 he met Athanasius when he was exiled in Trier and was strongly influenced by him. Innumerable churches were named after Martin, and he was a favorite subject with artists. They usually represented him on horseback, dividing his cloak to give half to a beggar who, according to the legend, was afterwards revealed to him in a vision as no other than Christ Himself.

A young man raised in the tradition of Martin of Tours in a Celtic church on the west coast of Britain continued the cause of Celtic missions. His name was Patrick (389-461). After the Romans withdrew from Britain, Irish pirates on one of their raids took sixteen-year-old Patrick as a slave. During this time he became a sincere Christian. When he escaped he went to France where he was again influenced by Martinian spirituality and was determined to preach the Gospel in the land of his former captors. He spent the rest of his life preaching to the Irish and by the time of his death much of Ireland was Christian.

According to legend Patrick used the three-leaved clover to illustrate the doctrine of the Trinity in the following manner. As he preached throughout the Emerald Isle, he incurred the wrath of one heathen Irish chieftain by declaring the great truth of Scripture that the true God was three and yet one. The chieftain took his war club and rushed at the witness of Christ. When Patrick stooped to avoid the blow, he spied a cloverleaf in the grass beneath him. Quickly he plucked the leaf and held it before the eyes of the angry Irish man. The chief saw the force of the silent argument and the missionary was saved. The three-leaved clover—three lobes and still one leaf—carried the conviction to his heart that there were indeed three persons in the Godhead and yet only one God.

The Re-Christianization of Britain and Western Europe

The barbarian invasion brought destruction to much of Christianity and civilization in Western Europe. One of the places that was spared was Patrick's Ireland. Ireland soon became a center for learning and Christian missions. In Britain Christianity remained only in the western-most reaches of the land and here in a greatly weakened state. Irish monks helped to revitalize this church. Columba (521-597) set out for Scotland in 563 with twelve companions. They landed on the island of Iona, off the west coast. Here they established a monastery which was to be the cradle of Scottish Christianity. From here Christianity spread throughout Scotland and northern England. Aidan, a monk from Iona, established a monastery and mission house which became known as the Holy Isle of Lindisfarne on the northeast coast of Britain near the Scotland border. It became the source of missionaries to northern England and Europe. This great Celtic Church was virtually independent and fairly biblical in orientation until it succumbed to Roman custom and papal authority at the Council of Whitby in 664. Here the Celts accepted the headship of the Roman mission founded by Augustine of Canterbury in 597.

The Celtic monks did not stop in Britain. Land that had once been Christian under the Roman Empire but was now in the hands of pagan barbarians was ripe unto the harvest. From the sixth to the ninth centuries, Celtic-inspired missions stretched throughout Europe from Paris, Deventer, Bobbio, to Salzburg and Erfurt. Europe awoke to the Irish men aflame with the Gospel of God's grace in Christ. The forces of paganism wilted before the power of God's life-giving Word. The greatest of these Irish missionaries on the continent was Columbanus (543-615). He and his student companions spent many years as missionaries to Burgundy, Switzerland, and northern Italy. In 610 he founded a strong mission center at Bobbio in northern Italy which cast its shadow on Rome itself. Notice it was Celtic, not Roman, missionaries who brought Christianity back to Western Europe. What an example these Irish missionaries are to our congregations who stand as Christian outposts in a world gone pagan! Yet slowly these Celtic missionaries came under the sway of papal supremacy.

Christian Missions in the North

After the English were converted, an Englishman named Winfrid (675-755), better known as Boniface, was sent as a missionary to the Germans. In the area of Geismar of Hesse one German tribe had a great oak tree which was sacred to their god Thor.

They believed Thor would strike anyone dead who touched the tree. Boniface took an ax and cut it down. He was not struck dead. The missionary then split the tree into planks and built a church for the Lord. In 744 he founded the famous monastery at Fulda which was for centuries the principal school of the Benedictine Order. In his old age instead of seeking rest, Boniface turned his face toward another mission field, to Friesland, where in his seventy-fifth year he met the death of a martyr at the hands of the heathen.

In 1124 Bishop Otto von Bamberg, the Apostle of Pomerania, traveled to Stettin on the Baltic Sea to convert the obstinate Pomeranians to Christianity. However, the heathen faith in "Swantewit" and other idols kept flickering up, and many a converted Christian had to pay for his faithfulness to Christianity with his life. The Prussians were finally converted in 1228 with the establishment of the Teutonic Knights in Prussia. From there Christianity was brought to the Baltic States.

Ansgar (801-865), the Apostle of the North, was born at Corbie in Picardy. After having been trained as a monk, he was called to bring the Gospel to the Danes in 826, but had little success. Later, when the emperor Louis the Pious of France sent an embassy to Sweden, Ansgar was one of those who went for the purpose of doing mission work. He was well received by the Swedish king Björn and received permission to proceed with his efforts. His mission had great success. Even one of the king's chiefs, Herigar, received Baptism and built in Birka the first Christian church in the North. After 848 he had greater success in Denmark than earlier. He was made archbishop of Hamburg and given charge of the church's work in all of Scandinavia. From Sweden the Gospel slowly penetrated Finland.

The first knowledge of Christianity in Norway came from Christian slaves brought back on Viking raiding expeditions. A young Norwegian man by the name of Olaf Trygvesson (969-1000) was the heir to the throne of Norway. He spent his youth in Viking raids and expeditions abroad. On one of these raids in England he was confirmed and baptized by the bishop of Winchester. When he returned home to the Trondheim area and became king in 995 he tried to convert the land at times by force. The actual conversion of the Norwegians to the faith of Christianity was accomplished by another man, Olaf Haroldson. This man is remembered as St. Olaf because during his reign as king, from 1015-1030, priests were brought from England to teach the people. He also saw to it that Christian churches were built throughout his realm. Many of the "stave" churches date from this time. In 1397 the Union of Kalmar united the Christian lands of Norway, Sweden, and Denmark under one king. Norway remained united with Denmark until 1814, while Sweden won its independence by 1523.

Norse migration to Iceland began around 860. Celtic monks probably reached the island before this. When King Olaf Trygvason of Norway became a Christian he also brought Christianity to Iceland which was virtually a colony of Norway at this time. In Greenland there were Christians from the time of Leif Erikson in 984. The population varied from 3,000-10,000. In 1124 a bishop was appointed and a cathedral built. When trade with Scandinavia declined in the high Middle Ages these people vanished.

D. Popes and Emperors

An important event occurred on Christmas Day in 800. Charlemagne, the grandson of Charles the Hammer who stopped the advancing Moslems at the Battle of Tours in 732, was worshipping at St. Peter's Church in Rome. As he was kneeling in prayer, Pope Leo III crept up from behind and placed a crown on his head, hailing him the emperor in the West equal to the Eastern emperor. If any deserved the title it was Charlemagne for he amassed a great kingdom covering much of Germany, France, the Lowlands, and Spain. This crowning established the Holy Roman Empire which was to dominate European policies throughout the Middle Ages and survived until Napoleon discontinued it a thousand years later in 1814. From the time of Charlemagne to Charles V, before whom Luther stood at Worms, a period of 700 years, the political story of Europe was a continual duel between pope and emperor, both of whom claimed supremacy. There were continual ups and downs in this struggle for domination. A high point for the state occurred in 962 when Otto the Great was given the right to approve the election of popes.

In 1076 the controversy between pope and emperor came to a head. Hildebrand, who

took the name Gregory VII when he became pope, was part of the Cluny reform movement. This movement sought to develop piety among the lay people and raised the standard of the parish clergy. As part of the reform program Gregory VII worked to enforce clerical celibacy, which at that time was by no means universally observed in the Western Church, and above all to be rid of secular interference in the election of bishops and other church leaders. This immediately involved him in the perennial strife between pope and emperor. He excommunicated Emperor Henry IV and placed the land under interdict. Henry IV was ultimately forced to do penance before Gregory at Canossa. Barefoot in the snow at the gate of the pope's mansion, he begged for forgiveness for three days. Later Henry retaliated by setting up an anti-pope.

The claims of the papacy reached their high point in the person of Boniface VIII (1294-1303), who declared in the bull *Unam Sanctam* "that it is absolutely necessary for salvation that all human creatures be under the Roman pontiff."²² From these heights there was a great fall. Seven years after the *Unam Sanctam* the reigning pope was forced to flee to France, where for 69 years at Avignon the papacy was really an appendage to the French monarchy. This is sometimes referred to as the Babylonian Captivity of the papacy. When the pope returned to Rome, there were more troubles. For a while there were two popes, with Christendom divided. The Council of Pisa (1409) vainly tried to displace the two popes by a third, but the result was three popes. Not until the Council of Constance (1414-1418) was the breach healed and there was again one Roman pope.

A notable event in the history of the empire was the issuing of the Gold Bull in 1356. It established the practice of seven electors choosing the emperor: the archbishops of Mainz, Cologne, and Trier; the king of Bohemia; the count of the Palatinate on the Rhine; the duke of Saxony; and the margrave of Brandenburg. From 1437 the emperors were continually from the Habsburg line. As a result it was a Habsburg chosen by the seven electors before whom Luther stood at Worms.

While the emperor and pope were struggling for the domination of the West, new developments occurred in the land of Christianity's birth. When Jerusalem was captured by the Moslems in 638, Christians were still allowed to make pilgrimages to the holy places in Palestine. However, with the conquest of Palestine by the Turks in 1071, the pilgrimages were forbidden and the holy places desecrated. Those who did try to visit the sacred places were subject to torture and death. In order to regain the holy places for Christianity the church preached the crusades. Thousands from every class in society went to fight in the East. They were able to regain parts of Palestine for a time. But after seven crusades and thousands lost to war, the holy places remained in the hands of the infidels.

The greatest churchman of the time was not a pope but one who was called the "pope maker" because at least five occupants of the papal throne received their position because of his influence. This man was Bernard of Clairvaux (1090-1153). He was a great preacher and became known as "Doctor Mellifluus," for words flowed from his mouth like honey. He was the motivation behind the Second Crusade. Many hymns were written by him, among them "O Sacred Head, Now Wounded."²³ His theology centered on Christ's passion and death for our salvation. Christ crucified was the sum of his philosophy.²⁴ This emphasis on the cross of Christ for our salvation caused Luther to write concerning him, "I regard Bernard as the most pious of all monks and prefer him to all the others. . . He is the only one worthy of the name 'Father,' and of being studied diligently."²⁵ At the same time his devotion to Mary gave impetus to the cult of the blessed virgin which was to plague the age.

E. Cries for Reform

Throughout the Middle Ages one can observe a "monastic cycle." The spiritual life of the church was at a low ebb, the priests drunken and illiterate, the people wanton and lecherous. A monastic order was founded to reform faith and morals and there was a spiritual revival for a time. But then the order lost its fervor and there was a general decline until the next monastic renewal. This cycle is to be seen throughout the age. The Cluny reform movement had long since arisen and fallen when a new type of order was established.

The Franciscans and the Dominicans

These new orders were called the mendicant or begging orders from the Latin, *mendicus*, meaning "beggar." They were also known as friars or brothers. They differed from the older religious orders chiefly in the fact that their particular work took precedence over their liturgical duties. Whereas the earlier monastic orders existed chiefly for the worship of God, the friars' principal duty was to the church. The two great orders of friars were the Dominicans and the Franciscans, and each had its special work. In both cases this work was the propagation of the Catholic faith; but the Dominicans were to specialize in theological study and formal preaching, while the Franciscans, living in extreme poverty, were to devote themselves to the evangelization of the poor and ignorant. The Franciscans preached through their life-style.

The founder of the Franciscan Order was Francis of Assisi (1182-1226.) The son of a wealthy cloth merchant, he was converted after a wild youth and embraced a life of total poverty. As an itinerant preacher he attracted followers and in 1209 formed the order centered at Assisi. His simple faith, humility, and love of nature made him a popular figure. The first Christmas tableau is ascribed to him. He is often pictured today preaching in a forested area surrounded by birds and animals. The real organizer of the order was its second leader Bonaventura. The Franciscans generally followed the Augustinian tradition. Other outstanding thinkers in this order were Duns Scotus and William of Ockham (1280-1349). Ockham through the writing of Gabriel Biel greatly influenced Martin Luther. Ockham asserted that (1) the pope is not infallible; (2) that the general council and not the pope is the highest authority in the church; (3) that Holy Scripture is the only infallible source in matters of faith and conduct; (4) that in all secular matters the church and the pope are subordinate to the state.

The founder of the Dominican Order was Domingo or Dominic de Guzmán (1170-1221) of a respected family in Castile. This preaching order was established in 1214. The teachers of this order became supporters of Aristotelian philosophy in contrast to the Franciscans who held to Augustinian Neo-Platonism. Among the great scholars of this order were Albert the Great and his student Thomas Aquinas (1225-1274) whom Albert referred to as the bellowing shy one. As a student Thomas was mocked because of his size and quiet nature. "You call him a dumb ox," said Albert the Great, "I tell you that the dumb ox will bellow so loud that his bellowing will fill the world." And so it was. Thomas is the climax of scholasticism and the greatest medieval theologian. His first great work was the *Summa contra Gentiles*, intended as a textbook for missionaries and defending natural theology. His *magnum opus* is the *Summa Theologica*, the supreme medieval theological system. In Thomas many of the false teachings of Rome were presented. Yet in 1656 John Dorsch, a Lutheran dogmatician, wrote a book in which he tried to show that Thomas Aquinas could be made to support Lutheran doctrine more than Roman Catholic.²⁶ His *Summa* was the model for all future dogmatics. For example, there is a close connection between the structure and form of his *Summa* and Gerhard's *Loci Theologici*.

The Decay of the Church

The papacy emerged from the period of the councils with all its claims intact. Rather than seizing the opportunity for spiritual reform in the church, the popes were determined to strengthen their political position in Italy. These papal activities demanded money. Money was obtained in any way possible: simony-this was the sale of church offices, the selling of pardons and dispensations, and the sale of indulgences. The sale of masses and other sacraments was encouraged. With such leadership in Rome, clerical life sunk to a new ebb. The higher clergy were for the most part unscrupulous adventurers interested only in political power and luxurious living. The parish priests were buried in ignorance. Many were flagrantly unfaithful to their vows of celibacy, openly living with their mistresses and children.

In this period the veneration of the saints became increasing popular. Jesus was viewed more as a righteous judge than as the loving Savior. Thus people looked to the saints and especially to His mother as a way to warm His heart. They began to pray to Mary and the other saints, asking them to speak to Jesus in their behalf. This is clearly contrary to the Word which indicates that "there is one mediator between God and

man, the man Christ Jesus." (I Timothy 2:5) All worship and prayer is to be directed to the deity. (Matthew 4:10)

The entire sacramental system of the church was turned upside down. According to Scripture the Word and the Sacraments are the means through which Christ's full and complete forgiveness is brought to the individual. But the Medieval Church turned the Sacraments into a vehicle by which the individual is infused with grace and power so that he can help in his own salvation. In penance an individual made confession of his sins to the priest. If he were truly sorry, he could receive absolution or forgiveness. As evidence of his repentance, certain penalties or penances were imposed: a pilgrimage, fasting, or some other service. Long before the Reformation a system of substituting money for these penalties had developed. These pardons were called indulgences and were to lessen the church's punishment for sin in this life and in purgatory. Most people, however, felt that they were actually purchasing God's forgiveness as well.

The greatest problem in the church was the question of salvation. While Semi-Pelagianism was condemned at the Synod of Orange in 529, in the medieval church there was a steady inclination in that direction. Thus later scholastics such as Biel were plainly Semi-Pelagianists and thus work righteous. With this view one was not saved by grace alone but rather had to help in his own salvation.

The Forerunners of the Reformation

There were many attempts at Reformation. Each monastic revival was aimed at reform of the church. There was Peter Waldo, a prosperous merchant of Lyons in France (d. 1177), who taught that the church must return to the simple teaching of Scripture. His followers, the Waldensians were persecuted but survived in the remote valley of the Alps. Later there was Savonarola in Italy. Probably the most important of these pre-reformers were John Wyclif and John Hus. However, they thought mainly in terms of moral reformation and not theological changes. This would be the problem with most of the pre-reformation movements.

John Wyclif (1320-1384) was an Englishman who studied at Oxford and was influenced by the writings of Augustine. He led a reform movement which spread throughout England and to the continent. He believed that Scripture was the only source of doctrine. His teaching was violently anti-papal and he spoke of the pope as the Antichrist. He founded a society of "poor preachers" who traveled the countryside denouncing the abuses of the church and preaching against the sale of indulgences and the doctrine of Transubstantiation. His many followers were known as the Lollards, who after his death were subjected to heavy persecution. The first statute, which ordered burning as the secular punishment for heresy in England, was aimed especially at the Lollards. Wyclif's teaching was the fiery false dawn of the Reformation. The same may be said of John Hus (1369-1415), a professor at the university of Prague, who was a follower of Wyclif. He became the head of a reform movement in Bohemia. He was a powerful preacher occupying the most influential pulpit in Prague where he expounded the teachings of Wyclif and began preaching reform. The pope condemned him and the emperor persuaded him to attend the Council of Constance under promise that he could return to Prague in safety. But he was condemned as a heretic at the Council of Constance and was burned at the stake in 1415. It is said Hus wrote from his prison cell, "Today, you are burning a goose (for Hus in Czech means goose); however, a hundred years from now, you will be able to hear a swan sing, he will not burn, you will have to listen to him." The swan was Luther.

V. THE CHURCH IN THE REFORMATION ERA

A. The Lutheran Reformation

The year 1521 was momentous. The Conquistador Hernando Cortez was subduing the Aztec Empire of Mexico and making it part of the Spanish domain. He was followed by Spanish missionaries who brought the Indians into the arms of the mother church. The countries of Europe were beginning an age of expansion that would bring the entire world under Western domination. Yet in the spiritual realm a far greater event was occurring at Worms south of Frankfurt in Germany. On April 18, 1521, an Augustinian

monk stood before the church leaders and the Habsburg Charles V who was ruler of much of Western Europe and the Americas. When he was asked to take back or recant everything that he had written, he boldly responded with his "Here I stand" confession which changed the course of Western civilization far more than the discovery of the Americas.

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. Here I stand. I cannot do otherwise. God help me! Amen.²⁷

Martin Luther the Instrument of God

Martin Luther was born in the town of Eisleben, Germany, on November 10, 1483, nine years before Columbus discovered America. The next day, the Feast of Martin of Tours, he was baptized. His parents, Hans and Margarethe, were devout German peasants. It soon became apparent that young Martin had exceptional gifts. After his elementary training, he entered the University of Erfurt, Germany, where he excelled in studies of classical literature and philosophy planning for a career in law. But his plans ended abruptly. When he reached the age of 22, a thunderstorm and the death of a friend led Luther to make a vow to enter the quiet life of the monastery. Luther entered the Augustinian Monastery in Erfurt in 1505. There he engaged in further studies and was ordained a priest in 1507. The religion lessons learned at home and in the church led Luther to believe that he had to do certain things in order to pacify an angry God and help in his own salvation. This dread of an angry God drove him in the monastery. He prayed, fasted, and studied until he wasted away to little more than skin and bones, and yet he felt no peace with God. The more he did the more he knew it would not be enough to make God love him.

After Luther accepted a call to Wittenberg as a professor of Sacred Scripture at the university, the whole question concerning how one is to be saved came to a head. As a reaction to the sale of indulgences, Luther placed the 95 theses on the Castle Church in Wittenberg on October 31, 1517, which is considered by many the birthday of the Lutheran Church. As Luther taught and studied he became more and more uneasy with the Medieval Church's answer to the question of how one is saved. Probably in 1518 his Gospel breakthrough, sometimes described as the "tower experience,"²⁸ occurred. As he studied Romans 1:16-17, 3:19-28 and other sections of Scripture, Luther came to understand that we are justified or declared righteous before God not by any good within us but alone on the basis of Christ's redemptive work which is ours by trusting in the Savior. We are not saved by anything we do or accomplish as the Medieval Church taught but by faith alone in the Savior. When Luther understood this central article of the faith that we are justified by faith alone without the deeds of the law, he felt himself reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas the "justice of God" had previously filled him with fear, now it became to him inexpressibly sweet. This passage of Paul (Romans 1:16-17) became for him a gate to heaven.²⁹ It was this central article of the faith that Luther boldly defended at Worms. This is the clear teaching of Scripture and the whole Ancient Church.

After Worms and his subsequent seclusion in the Wartburg he continued the work of the Reformation. By 1522 his New Testament translation of the Bible was completed and the Old Testament in 1534. Luther wanted the Word to be the daily nourishment for the people and therefore produced a translation readable for the common people. His *Small* and *Large Catechisms* were completed in 1529. One of Luther's most profound books, *On the Bondage of the Will* had been written already in 1525 in reaction to the writings of Erasmus of Rotterdam (1469-1536). Here Luther pointed out that sinful man had no free will in spiritual things. He was spiritually dead in transgression and sin.

Emperor Charles V had not been in his German lands since 1521 because of political difficulties elsewhere. Now he needed the support of all the German princes, includ-

ing the Lutherans, to drive back the Turks who were at the gate of Vienna. In 1530 he called the Diet of Augsburg, hoping to bring unity between Lutherans and Catholics so that they would be ready to meet the Turks. Because Luther had been outlawed he could not attend the diet. He had to remain at Feste Coburg where he was safe in the Saxon lands of Elector Frederick the Wise. In his place was his young and brilliant co-worker, Philip Melancthon (1497-1560). He was small of stature but great in knowledge. He probably helped Luther in the work of the Reformation more than any other individual. Yet after Luther's death he did irreparable damage to the Lutheran cause by his vacillation in doctrine. At Augsburg we see Melancthon at his finest. Using several other Lutheran statements and with considerable input from Luther, he summarized the faith of Luther and his followers in a statement which has become known as the *Augsburg Confession*, the basic confession of the Lutheran Church. It was read for the diet at 3:00 p.m., Saturday, June 25, 1530. Shortly thereafter he wrote the *Apology of the Augsburg Confession*.

Luther was also concerned about the worship life of God's people. His reform of the liturgy was conservative in nature. He disregarded only those things which were contrary to God's Word. He absolutely rejected the idea that the mass was a propitiatory sacrifice for the sins of the living and the dead and he restored preaching to a central position in the service. The liturgy was first and foremost God's service to us in Word and Sacrament and secondarily our service of praise and thanksgiving to Him. Luther's first liturgical revision was the *Formula Missae*, his Latin mass, which is similar to Rite Two in the *Evangelical Lutheran Hymnary*. Luther's second liturgical revision was the *Deutsche Messe*, the German mass. This is similar to Rite One in the *Hymnary*.

Luther continued to be very busy. He had the responsibility of father and husband. In 1525 he had married Katherine von Bora and their marriage was blessed with six children. Luther and Katie's family life was a wonderful example of the Christian home and parsonage. In 1537 Luther wrote the *Smalcald Articles* in preparation for a church council which did not occur, but the articles are counted among the confessional writings of the Lutheran Church. Luther continued to lead the Reformation. He taught classes at the university; he preached regularly; he produced hymns, articles, letters and books—so many that his writings fill more than fifty volumes in English. He died on February 18, 1546, at the age of 62, in Eisleben, where he had been born—one of the greatest teachers of the church.

The Growth of Lutheranism

Luther's Reformation was born in the province of Saxony and Luther himself rarely traveled outside the confines of the former East Germany. Yet the Word he proclaimed spread in every direction. Albert Hohenzollern, the grand master of the Teutonic Knights, received the Lutheran faith in 1522 and with him all of East Prussia. German was used in worship in Königsberg before it was introduced in Wittenberg. Visitation took place as early as 1525. In fact East Prussia was the first evangelical province of Germany. Hannover joined the Lutheran cause in 1533 and Schleswig in 1534. An important addition to Lutheranism came in 1534 when the province of Württemberg was won. Luther's great co-worker Johann Brenz helped organize the church in the southwestern German province.

Another of Luther's close associates, Johann Bugenhagen (1485-1558), organized Lutheranism in most of northern Germany. He was the pastor of the city church in Wittenberg and Luther's spiritual advisor. He translated the Bible into Low German (*Plattdeutsch*) the language of most northern Germans. In 1525 Bugenhagen was asked to come to Danzig and help reform the church there. From that time on he was considered the foremost organizer of the Lutheran Church. He established the church polity of the Lutheran Church in Hamburg, Lubeck, Braunschweig, Lower Saxony, and Pomerania. When Christian III desired to reform the churches of Denmark and Norway, he too called on Bugenhagen. Bugenhagen was absent from Wittenberg for nearly two years, during which time he reorganized the University of Copenhagen, crowned Christian III in the first Lutheran coronation, consecrated the bishops of Denmark and Norway, and established a new church order for the Scandinavian churches. This is the reason that the Norwegian-Danish Order of the Evangelical Lutheran Synod is often called the "Bugenhagen Order."

Lutheranism in Scandinavia and the Baltic States

In 1536, Christian III called a diet in Copenhagen which formally adopted the Evangelical Lutheran faith as the official religion of Denmark. The spiritual leader of the Danish Reformation was Hans Tausen (1494-1561). He was preaching the Lutheran doctrine in Viborg by 1525. In 1530 under the leadership of Tausen the Lutherans presented a statement of their faith at the Diet of Copenhagen in 43 articles known as the Copenhagen Confession, which coincided in time with the Augsburg Confession. This work of Tausen prepared the way for Bugenhagen.

Lutheranism came to Norway through Denmark, with which it was united since the Union of Kalmar in 1397. King Christian III, who was won for the Reformation while attending the Diet of Worms, established the Reformation officially at the Diet of Copenhagen in 1536. The full effects of the Reformation reached Norway the following year. Catholic bishops were deposed and Lutheran bishops gradually took their place. The first Lutheran bishop appointed to Norway was Geble Pedersson, who was ordained by Bugenhagen. Still the laity didn't really understand the Reformation. The pastors were poorly trained and both they and the laity suffered under the handicap of having only the Danish Bible, hymnbook, and liturgy. Norwegian translations were slow in coming. It was not until the reign of Christian IV (1577-1648) that the Lutheran church became the church of all parts of Norway. At this time Lutheranism took root in Norway through the work of Jørgen Eriksen, Bishop of Stavanger. Known as "Norway's Luther," he had great influence on the spiritual life of clergy and laity. He published excellent sermons, in particular a series of sermons on the book of Jonah which were used in the instruction of pastors. By the end of the century the Reformation was established and organized in Norway. Through Iceland's close connection with Norway Lutheranism reached also that land.

Olavus and Laurentius Petri were the church reformers in Sweden. Olavus (1493-1522) did more than any other teacher to establish Lutheran theology in Sweden. In his doctrinal, liturgical, polemical, and homiletical writings he gave Sweden a statement of faith which established the Swedish church as Lutheran for centuries. His brother Laurentius (1499-1573) preserved the episcopal form of church government and an order of worship which saved the best elements of the past for the new liturgy. The accomplishments of the Petri brothers were evident in the ability of the evangelical church in Sweden to defend itself against the Romanizing tendencies of John III and against the Counter Reformation during the reign of Sigismund, so that at Uppsala in 1593 the church declared itself Lutheran. From Sweden Lutheranism came to Finland, much of which was controlled by Sweden.

Lutheranism came to the Baltic States first in Riga. The city clerk Briesmann was an early reformer here. The Briesmann liturgy was translated into Lettish for the use of the pastors. The Livonia to which Luther wrote included Reval, the capital of Estonia, and Dorpat (Tartu). There was evangelical preaching in Reval very early, and in 1524 the city council named John Lange as evangelical pastor. The Reformation began among the German-speaking people and then reached the native populations. The Baltic Sea was gradually becoming a Lutheran lake.

B. The Swiss Reformation and the Reformed

Luther's motivating principle was the Bible principle—all church teachings were to agree with Scripture. As a result his Reformation was moderate. Only those things were changed in the Medieval Church which disagreed with Bible teaching. With the help of the Spirit he returned the church to the biblical basis of the Ancient Church. Those in favor of reform were called Protestants. All these were influenced by Luther to a greater or lesser degree, but some of them had very definite ideas of their own.

Zwingli and the Swiss

The Reformation in Switzerland occurred about the same time as it did in Germany. Zwingli's (1484-1531) Reformation centered in the city of Zurich. He felt that Luther's Reformation was fine but it did not go far enough. His followers destroyed all statues and crucifixes of Christ in their churches because they thought that such things were idolatry. They threw out the organs because they were not commanded in Scripture.

The vital difference between Zurich and Wittenberg centered in the means of grace. Zwingli believed that the Holy Spirit worked directly, that He didn't use means. He sarcastically said that the Spirit does not need a wagon to come to us. Therefore he did not believe that the Word and Baptism give us the treasure of forgiveness and work faith in the heart to receive it. The Lord's Supper was not Christ's body and blood for the forgiveness of sins but a mere memorial meal with bread and wine. These differences came to a head at the Marburg Colloquy in 1529, which was called to bring Luther and Zwingli closer together. On the table before him Luther wrote in bold print "This is My Body" to remind himself he could never give up this clear Word of God for a statement like "this represents my body" or "this is my spiritual body." Because Zwingli and the Reformed would not accept these words, the Marburg Colloquy was doomed to failure and Protestantism suffered division.

Calvin and Geneva

Martin Bucer of Strassburg and Calvin of Geneva (1509-1564) prided themselves in being the middle way between Zwingli and Luther, but their theology was basically Zwinglian in a more refined form. After Zwingli was killed in battle in 1531 while fighting for Protestantism in Switzerland, Calvin became the leader of the Reformed Protestants. Calvin was born in Noyon, France. In 1532 or 1533 he had a conversion experience and began to advocate reform. Soon forced to flee France, he moved to Basel. There in 1536 he published his Institutes. This was his most important work, which he continually revised throughout his life. When he was invited to Geneva his purpose was to make it a theocracy, that is, a community ruled by God. He set out to establish a city where people believed and acted as Christians. He laid down strict rules for all to follow. Dancing, playing cards, and theaters were forbidden. The people were required to attend church twice each Sunday, and those who failed to do so without good reason were disciplined. For Calvin the Bible was primarily a book of rules and regulations for the Christian life, while for Luther it was the power of God unto salvation. For Luther the center of theology was Christ and His cross for our salvation, while for Calvin it was the glory and majesty of God.

From disciplined and organized Geneva, Calvinism spread mainly westward.³⁰ Calvinism began to infiltrate Lutheran lands, especially in western Germany. The Palatinate opted for Calvinism, and from here came the famous handbook of Reformed doctrine, the *Heidelberg Catechism*, in 1563. Nowhere was Calvin's influence felt more strongly than in his native France. Hundreds of missionaries were sent there from Geneva. The Huguenots, as Calvin's French followers were named, were persecuted mercilessly. The slaughter reached its high point in the St. Bartholomew's Day Massacre, August 24, 1572. It is believed that as many as thirty thousand Protestants were slain by order of the French king and his mother Catherine de Medici. In Rome a *Te Deum* was sung. Peace came for the remaining Protestants in France with the Edict of Nantes in 1598. One of Calvin's faithful disciples, John Knox (1505-1572), was the great reformer of Scotland. Here the church was organized under the administration of elders or "presbyters," which Calvinists believed was the God-ordained form of church government. This Presbyterian Church in Scotland became the best expression of Calvin's ideas outside of Geneva.

In the Netherlands many were influenced by Luther's writings. In fact, the first two Lutheran martyrs went to the stake here in 1523. By 1550 the Lutherans were a minority in comparison to the Calvinists. The persecution that Protestants endured here under the rule of Philip II of Spain (1555-1598) was even more terrible than that in France. In 1581 the northern provinces broke away from Spanish rule and proclaimed Calvinism as the state religion in this Dutch republic. In Holland a division arose among the Reformed. Jacob Arminius (1560-1609) rejected Calvin's view of double predestination, viz., that God chose some to be saved and some to be damned, together with a number of other Calvinistic teachings. The Synod of Dort (1618-1619) upheld strict Calvinism and condemned Arminianism.³¹ It should be noted that most Reformed churches today are Arminian Reformed.

Out of the Swiss Reformation grew an even more radical movement, that of the Anabaptists. They were given this name because they rejected infant Baptism and

demanded the rebaptism of those baptized as children. There were many variations among them, but they all would have nothing to do with the state church, which they said contained hypocrites. They taught that the church should be an association of true believers. In addition they subordinated the outward Word and Sacrament to the subjective experience of the inner light of the Spirit. One of the most important leaders from the Anabaptist movement was Menno Simons (1492-1559) after whom the Mennonites are named.

England and the Elizabethan Settlement

The Anglican Reformation had many peculiarities. It was influenced by the Wyclif reform movement that remained alive in certain parts of England, by members of the English humanist circle such as Thomas More (1478-1535), and by the continental Reformation. All these influences would have probably come to naught had not Henry VIII been compelled to break with Rome in order to obtain a divorce which he felt was necessary in order to obtain a male heir to the English throne. During Henry's reign the service was conducted in English, and an English translation of the Bible was placed in the churches. Yet there was no substantive reform in doctrine.

When Henry's son Edward VI came to the throne in 1547 the Reformation began in earnest. The Archbishop of Canterbury and head of the church was Thomas Cranmer (1489-1556). He had Lutheran leanings early in his career and was married to a German Lutheran, the niece of Osiander, the reformer in Nürnberg. However, he gradually espoused a mild form of Calvinism. After Edward's death in 1553 the English church officially reverted again to Catholicism under Queen Mary, known as "Bloody Mary" because of her bloody persecutions of the Protestants. Under the rule of "good Queen Bess" (1558-1603) the Elizabethan settlement took shape. Its church government was to be episcopal; and in liturgy, vestments, and other outward forms it remained medieval, but in doctrine it was mildly Calvinistic. The settlement is seen in the *Thirty-nine Articles* and in the *Book of Common Prayer*. This rhyme concerning the Lord's Supper, supposedly from Elizabeth, epitomizes an Anglican attitude toward doctrinal controversy:

It was the Lord that spake it;
He took the bread and brake it;
And what the Word did make it,
That I believe and take it.

Not all in England were content with the Elizabethan settlement. There were those who wanted the church purified of its popish practices, and thus they were called Puritans. Others wanted the congregational form of church government and were nicknamed Congregationalists. They were instrumental in establishing the New England colonies in America. Also from the English dissenters came the Baptists, one of the famous of whom was John Bunyan who wrote *Pilgrim's Progress*.

C. The Catholic Reformation

The Reformation swept like a tidal wave over the greater part of Europe, reaching its high-water mark around 1572. But by 1575 this tidal wave began slowly to subside. Roman Catholicism was at last able to check the progress of Protestantism and to win back parts of Europe which it had lost. This Catholic reaction is also known as the Counter Reformation. The purpose of this Catholic Reformation was to bring a renewal in life and discipline, to arrange the church's teaching into an authoritative system over against Protestantism, and to regain the land lost to the Protestants.

Loyola and the Jesuits

Ignatius Loyola was the son of a Spanish nobleman and a soldier in the army of Charles V (1491-1556). Defending a fortress during the war between Spain and France in 1521, he was wounded in the leg. His recovery was slow and painful. To pass the time he read the only books available, which were of the life of Christ and the lives of the saints. These inspired in him the desire to imitate the latter and to become a knight of Christ. Loyola persuaded the pope to allow him to found an order which would serve the pope and the church. This new order came to be known as the Society of Jesus, and

its members were called Jesuits. The order sent missionaries to America and the Far East. Wherever they went they established schools and colleges to educate the people and renew the life of the church. In Europe the untiring labors of the Jesuits succeeded in regaining Poland, Hungary, Austria, and southern Germany for the pope.

The Council of Trent (1545-1563)

The Society of Jesus made considerable progress in the program of reform. Roman Catholic leaders wanted to extend the reform program throughout their church. In 1545 Pope Paul III invited all Catholic bishops to the city of Trent for a general council. The Council of Trent met on and off for 18 years, making many important decisions. This council defined the basic doctrine of the Roman Catholic Church. Teachings deviating from Scripture slowly developed during the Middle Ages and here were formally recognized as dogma of the Roman Church. Thus it is appropriate to speak of the Council of Trent as the origin of the Roman Church as we know it today.

The Council of Trent coordinated Scripture and tradition as joint rules of faith. Tradition was as inspired as the Scriptures, and should therefore enjoy equal authority. The church alone had the right to interpret Scripture. The apocryphal books of the Old Testament were acknowledged as equal to the canonical books of the Bible. The celibacy of the clergy continued, and the mass remained Latin, a sacrifice, and in one kind. However the greatest tragedy of the Council was its condemnation of the central article of Christian doctrine, that we are justified by faith alone without the deeds of the Law.³²

D. Lutheranism and the Book of Concord

After Luther's death Charles V had sufficient forces to declare war on the Lutheran princes. Because there was dissension in their ranks Charles was able to defeat the Lutherans at the Battle of Mühlberg on April 24, 1547. After the battle Charles entered Wittenberg, where it is said that he was asked if he desired the bones of Luther to be exhumed and burned. He is said to have replied, "I make war with the living, not the dead." Now in control of much of Germany he imposed the Augsburg Interim on the Lutherans. The Interim conceded the communion cup and the marriage of priests to the Lutherans, but most of the church ceremonies and dogmas remained Roman. With the Leipzig Interim Melancthon attempted a compromise which caused him to lose the respect of many Lutherans. Harsh treatment of Protestant prisoners finally provoked the Lutherans to throw off the Spanish yoke. When he was defeated in Saxony, Charles was forced to grant Protestantism tentative recognition through the Peace of Passau in 1552 and legal recognition via the Peace of Augsburg in 1555.

Controversies Among the Lutherans

When Luther died there was a leadership vacuum among his followers. Luther's mantle logically fell to Melancthon but he vacillated in times of crises and did not have leadership abilities. As a result, conflicting parties arose among Lutherans. The two main groups were the Gnesio-Lutherans, or Genuine Lutherans, who believed they were giving an authentic presentation of Luther's teachings, and the Philippists who believed that Philip Melancthon's insights were important in Lutheranism. By the grace of God a number of great churchmen arose, including Martin Chemnitz, Nikolaus Selnecker, Jakob Andreae, and David Chytraeus, who through their writings and teachings brought peace to the Lutheran church. The controversies of the time were settled in a joint writing by these men in 1577 known as the Formula of Concord. These men were generally from the Gnesio-Lutheran camp but they saw the extremes of both sides and avoided them as true concordists.

We generally speak of six controversies which precipitated the *Formula of Concord*. The Adiaphoristic (*adiaphoron*: matters of indifference) Controversy was caused by the attitude of Melancthon and the Philippists toward ceremonies in the Leipzig Interim. Melancthon allowed many of the Roman ceremonies for the sake of compromise under the pretext that these rites were neither commanded nor forbidden in Scripture, and thus were *adiaphora* or matters of indifference. Flacius and other Gnesio-Lutherans held that the use of the Roman vestments and ceremonies were not *adiaphora* but

implied a compromise in doctrine. Melancthon also compromised with Rome on the doctrine of justification and the seven Sacraments. The Peace of Augsburg in 1555 removed the cause for this controversy, but no agreement on the principles was reached. The *Formula* upheld the stand of Matthias Flacius (1520-1575) the leader of the Gnesio-Lutherans: "Nothing is an adiaphoran when confession and offense are involved."

The Majoristic Controversy began when George Major, a disciple of Melancthon, stated that good works were necessary to salvation. Forgiveness of sins was obtained by faith alone, but no one would be saved without good works. The Gnesio-Lutherans were totally opposed to this teaching because it was a return to the Roman doctrine of salvation by faith and good works. Old Nicholas Amsdorf, a faithful co-worker of Luther, went to the other extreme saying that good works were injurious to salvation. What he meant was that reliance on good works for salvation was injurious. Here the concordists rejected both extremes. In Article 4 of the *Formula* they stated that good works are not necessary for salvation; neither are they injurious to salvation. However, good works are necessary in our life because faith will always show itself in a Christ-like life.

The Flacian and the Synergistic (*syn*: together + *ergon*: work) Controversies centered in whether or not the human will or effort cooperated in conversion and salvation. Gnesio-Lutherans contended that man is totally dead in sins and hostile to God. Man could contribute nothing whatever toward his conversion. Melancthon and his followers maintained that the human will was a co-agent with the Word and the Spirit of God in man's conversion and salvation. Sinful nature had the freedom either to resist or to accept the grace of God. Thus man was responsible either for his own salvation or damnation. Flacius over-reacted to Melancthon's synergism by saying that original sin is of the very substance of fallen man. This made evil part of the essence of man. The *Formula* rejected any cooperation on the part of man in conversion and salvation. It also explained that original sin is a true corruption of the human nature but is not part of the substance of fallen man as Flacius maintained.

The Osiandrian Controversy centered around the doctrine of justification taught by Andreas Osiander of Nürnberg. Reacting against what he regarded as overemphasis on forensic justification, he taught that God does not declare the sinner just, but makes him just. God does not impute Christ's obedience and righteousness to the sinner, but Christ's divine nature dwells within him making him righteous. In many ways Osiander was reverting to a Roman view of justification. The authors of the *Formula* categorically confessed the biblical doctrine of forensic justification, that we are declared righteous on the basis of obedience and righteousness gained for us by another, namely, Christ. Christ is our righteousness, not according to the divine nature alone or according to the human nature alone, but according to both natures. The whole Christ accomplished the perfect obedience and righteousness which is counted as ours by faith in the Savior.

The Antinomian (*anti*: against + *nomos*: law) Controversy concerned the place of the Law in the plan of salvation. Luther had maintained that both the Law and the Gospel should be preached because "through the law comes the knowledge of sin." It is not possible to preach forgiveness effectively where the knowledge of sin is absent. John Agricola and others held that the Decalogue belonged to the hall of justice, and not in the pulpit. Only the Gospel should be preached because this alone was capable of producing a real change of heart and life. There were also some who spoke against the third use of the Law. The concordists maintained that this was a proper use of the Law in the church. The Law has a proper three-fold use (curb, mirror, guide).

Crypto-Calvinistic Controversy concerned the doctrine of the Lord's Supper. The Philippists were moving toward views similar to that of Calvin. Melancthon in the *Variata* (altered) form of the *Augsburg Confession* had so watered down the statement on the Supper that Calvin was able to sign it. This controversy carried over into the doctrine of Christology. The Calvinists believed that after the ascension Christ's body is in one location in heaven and therefore He is with us only as God and not as man. He is not with us as our loving brother who knows our weaknesses but only in the blazing divinity before which none may dare to stand. Following this kind of logic the Calvinists readily rejected Christ's bodily presence in the Supper. The *Formula* upheld the clear teaching of Scripture that Christ's body and blood are truly present in the Supper under

the form of bread and wine and are there distributed and received. Also Christ is with us at all times and places not only in the fiery deity but also as true man our brother, for we want to know no God except God in the flesh.

The Book of Concord

While Selnecker, Chemnitz, Andreae, Chytraeus, Koerner, and Musculus were instrumental in writing the *Formula*, the uncontested leader among them was Martin Chemnitz (1522-1586). In fact he was the leading light in Lutheranism after Luther—so much so that there was the saying, “If the second Martin (Chemnitz) had not come, the first Martin (Luther) would scarcely have stood.” (*Si Martinus non fuisset, Martinus vix stetisset.*) In his early years he attained the position of librarian at the ducal library of Königsberg. His study there prepared him for his future as one of the greatest theologians of the age. In 1554 he was ordained into the public ministry in Braunschweig, and in 1567 he was appointed superintendent of Braunschweig. He continued in this position until the final two years of his life. His three major writings are the *Examen*, a critique of the Council of Trent; *De Duabus Naturis*, a study of the two natures in Christ; and his *Loci Theologici*.

The *Formula of Concord* written in 1577 together with three *Ecumenical Creeds*, the *Augsburg Confession* (1530), the *Apology of the Augsburg Confession* (1531), the *Smalcald Articles* (1537), the *Treatise on the Power and Primacy of the Pope* (1537), the *Small Catechism* (1529), and the *Large Catechism* (1529) forms the *Book of Concord*. On June 25, 1580, exactly fifty years after the Augsburg Confession had been presented to Emperor Charles V, the *Book of Concord* was published in Dresden, Germany. These documents gathered in the *Book of Concord* are the confessional writings of the Evangelical Lutheran Church. They presented a clear exposition of the teaching of sacred Scripture.

VI. THE AGE OF ORTHODOXY AND PIETISM

A. The Period of Lutheran Orthodoxy 1580-1675

The *Book of Concord* brought spiritual peace within the Lutheran Church but it did not end the political hostilities that grew from the conflicting religious confessions in Europe. In 1619 the Peace of Augsburg unraveled and war broke out. The Thirty Years' War which resulted can be divided into four main phrases: Bohemian (1618-1625), Danish (1625-1629), Swedish (1630-1635), and French (1635-1648). For a while it seemed as if the Lutheran princes and their armies were going to be destroyed, and that Lutheranism in Germany would be pushed into the Baltic Sea. But God aroused the great Lion of the North who was filled with compassion for the suffering German Lutherans. In 1630 Gustavus Adolphus, King of Sweden, brought his army to Germany to assist the Lutherans. His well-organized army went from victory to victory. Before the battle of Lützen, the entire army sang, “A Mighty Fortress is Our God” and “O Little Flock.” His army defeated the Catholic army but Gustavus died in battle. The war continued for thirteen more years. After thirty years of most savage warfare, the war ended with the Peace of Westphalia in 1648. This peace provided equal rights for Lutherans, Calvinists, and Catholics; but the prince had the right to decide the religion of his realm. The war left Germany so exhausted that the recovery took almost a century.

The Seventeenth Century Dogmaticians

As the Thirty Years' War raged, Lutheranism, as well as the Reformed tradition and the Roman Catholic Church, went through a process of systematization and clarification of the doctrinal positions that each of these bodies had taken during the previous century. Therefore the seventeenth century is known as a period of confessional orthodoxy. Lutheran orthodoxy did not intend to add anything to the doctrine of Luther and the Confessions. Its purpose was to put the teaching of the Reformation into a logical, concise form. In this systematization of doctrine the dogmaticians were indebted to the *Loci* of Melancthon and the *Loci Theologici* of Martin Chemnitz. The format and organization of these documents became the model of the massive dogmatics of the sev-

enteenth century dogmaticians. In their work they used Aristotelian philosophy, as did the scholastics of the Middle Ages, to bring order to their great doctrinal system.

The earliest period of Lutheran orthodoxy is called the golden age (1580-1610), and many of the representatives of this period were either formulators or signers of the *Formula*. The greatest theologian of the time was Chemnitz. The second era was designated high orthodoxy (1610-1648) which included men of the caliber of Aegidius Hunnius and Leonard Hutter. Yet its chief representative was the greatest of the dogmaticians, Johann Gerhard (1582-1637). It is said that Gerhard was third (Luther, Chemnitz, and Gerhard) in the series of Lutheran theologians and after him there was no fourth. Gerhard came from Quedlinburg and in his younger days he had Johann Arndt as his pastor, who exerted a deep and lasting influence on him. He studied at Wittenberg and Jena, spent a number of years in administrative ecclesiastical work, and finally returned to Jena as a professor in 1616. His main work is his *Loci Theologici*, whose vast nine volumes—a later edition published it in twenty-three—became the great systematic theology of Lutheran orthodoxy.

The period after Gerhard is referred to as the silver age of orthodoxy (1648-1675). The most brilliant and influential theologian of this period was Abraham Calov (1612-1686). He was born in East Prussia and spent much of his life teaching at Königberg and Wittenberg. His style was highly polemical in comparison to the other great theologian of the time, Johann Quenstedt (1617-1688) who was known for his irenic style. Quenstedt's family ties reveal the close family relationships between Lutheran theologians during the age of orthodoxy, for he was Gerhard's nephew, one of Calov's numerous fathers-in-law, and the son-in-law of another theologian—Johann Scharf. It is usually assumed that Francis Pieper favored the use of Quenstedt while Adolph Hoenecke preferred Calov.³³

Hans Poulsen Resen (1561-1638) was largely responsible for the final victory of Lutheran orthodoxy over the Crypto-Calvinism of Hemmingsen in Denmark and Norway. Jesper Rasmus Brochmand (1585-1652) was the giant among the Scandinavian theologians during the period of Lutheran orthodoxy. He was a professor at Copenhagen and bishop of Zealand. The only Norwegian of note among the dogmaticians was Cort Aslakssen (1564-1624). He was born at Bergen and studied at Copenhagen. His most important literary contribution discussed Christology in a very evangelical manner.

Strengths and Weaknesses of Orthodoxy

The dogmaticians were not creative thinkers nor did they intend to be. Their purpose was to preserve the teachings of the Reformation in a systematic form. This was their great strength. They clearly enunciated the great Reformation doctrine of justification by faith together with the doctrines of the means of grace and verbal inspiration for future generations. The dogmaticians are sometimes accused of treating the Gospel as doctrine rather than as the power of God unto salvation. Yet when one reads the devotional writings of Gerhard, Arndt, and others, one finds a warm piety and the power of God unto salvation which touches the heart. The great hymns of Paul Gerhardt and Thomas Kingo, and the music of J. S. Bach certainly are a living expression of the Christian faith.

Some maintain that Lutherans of this era were more concerned about doctrinal debate and dispute than about missions and the religious life of the common people. The Lutheran lands, however, were not involved in exploration and colonization, and thus did not have the opportunity for mission work as did the Spanish and Portuguese. The Swedish pastor John Companius did work among the native Americans in the Delaware colony with the result that the *Small Catechism* was the first book translated into an Indian language. While there was a general decline in the spiritual life of the people in central Europe due in part to the Thirty Years' War, in places such as Leipzig orthodox Lutheran religious life remained alive and vibrant.³⁴

B. The Period of Pietism (1675-1750)

Pietism was a reaction to the decline in religious life. Preaching, at times, was rigid-

ly correct in doctrinal content, but devoid of Gospel warmth. The Law was overemphasized in many quarters, Christianity was intellectualized, and Christian life was cold and sterile. The founder of Lutheran Pietism, Philipp Jakob Spener (1635-1705) responded to this weakness of the church in his *Pia Desideria* (*Pious Desires*). He encouraged more Bible study among the lay people in small groups or house meetings (*collegia pietatis*). Attention was given to Luther's doctrine of the priesthood of all believers. Christian faith was to be put into action with a greater emphasis on the Christian life and sanctification. Sermons were to be more devotional with less doctrinal dispute.

Spener's program was put into practice at Halle in Germany by his friend and follower, August Hermann Francke (163-1727). At Halle he established his famous "Institutions," an orphanage and high school, which became models for charitable and educational institutions throughout Europe. In 1710 he started a Bible institute for the publication of inexpensive Bibles. Francke and the other pietists were also interested in mission work. They inspired a missionary zeal among their followers. When the king of Denmark needed missionaries to send to India, he enlisted two of Francke's men in Halle. Bartholomew Ziegenbalg and Heinrich Pluetschau became the first Lutheran missionaries to India. From 1700 to 1800 over sixty men from Halle served as foreign missionaries. In 1742 Henry Muhlenberg was sent from here to serve in Pennsylvania. He was the first great leader of Lutherans in America.

From Germany the movement spread to the Scandinavian countries, where King Christian VI favored the introduction of Pietism into Denmark and Norway. Prominent among the Danish pietists were Hans Adolph Brorson (d. 1764), one of Denmark's great hymn writers, and Erik Pontoppidan (d. 1755) who wrote an explanation to Luther's *Catechism* which was still used in the Norwegian Synod in America. In Norway the movement produced such men as Hans Egede (d. 1758), the great missionary to Greenland, and Thomas von Westen, who was active in education and home mission work. Probably the most famous influential leader in Norwegian Pietism was Hans Nielsen Hauge (1771-1824), a powerful lay preacher. On April 5, 1786, he had a personal religious experience. From then on Hauge preached a message of repentance and regeneration throughout Norway, reviving the backsliders and strengthening and encouraging the faithful. He was imprisoned from 1804 to 1811 not only for his criticisms of church and clergy, but also for his violation of the anticonventicle act of 1741. He gained many followers and was a Norwegian folk hero. Many Norwegian immigrants in America were influenced by the Haugean movement.

German Pietism had a significant influence on Count Zinzendorf and his nurturing of the Moravian Church on his Herrenhut estate in Saxony. The Moravian Church became the great missionary church of the era. In England John Wesley was influenced by Pietism. He had the same concern about the spiritual indifference in the Anglican Church as the Pietists on the continent. His doctrine was Arminian Reformed but in addition he stressed sanctification and perfection of the believers. His followers adhered to strict methods in their devotion and life and thus they were nicknamed "Methodists." In America the Methodist Church spawned the Holiness churches and the Pentecostal movement.

The Pietistic movement had definite, positive characteristics. It encouraged Bible study among the laity and put the Bible into the hands of the people. It was the motivation for a great mission enterprise and many charitable organizations. Nevertheless its emphasis on sanctification and holiness downplayed justification by faith alone and caused people to look for the assurance of salvation in their religious experience and good life rather than in Christ's forgiveness conveyed in the means of grace. It took them on a path back to work righteousness. Pietists de-emphasized the means of grace and believed that they experienced the Holy Spirit and all His gifts without outward means. As a result of this, solidly orthodox Lutheran men of the stripe of Valentin Loescher (1673-1749), the last great representative of Lutheran orthodoxy in Europe, were bitterly opposed to Pietism. With its accentuation of personal experience and the subjective aspects of faith, Pietism undermined the objective truths of Scripture and left the church vulnerable to rationalism, which placed human reason above God's Word. After 1758 the floodgates were open to rationalism in Europe.

VII. THE CHURCH IN RECENT TIMES

A. The Confessional Awakening

Rationalism brought great darkness to a world that thought it was enlightened. Everywhere the church was laid waste and the remaining faithful groped in darkness. Rationalist preachers filled the pulpits, starving the people to death with moralism. The truths of salvation were pushed aside as contrary to reason and the pulpit offered a purely "practical" choice of subjects: "The value of early rising," "the value of feeding cows in the stable during the winter, (this on Christmas Day)" "the value of vaccination against smallpox," etc.

For many years the Prussian kings had been striving to effect a union between the Reformed minority and the Lutheran majority in their lands. At last Friedrich Wilhelm III, ruler of Prussia, demanded in 1817 that the Lutheran and Reformed churches in his lands be united into one church so that he, a Calvinist, could receive the Holy Supper with his Lutheran Queen Louise of Mecklenberg. This was a shameful union based on compromise. Only in back-wood villages were the mysteries of God treasured, the Word taught in its truth and purity, and the Sacraments rightly administered.

At last a confessional awakening broke through the darkness of unionism and rationalism. In the year 1817, on the 300th anniversary commemoration of Luther's Ninety-five Theses, Claus Harms started his confessional Lutheran movement among the farmers of the Lueneburger Heide. There were Scheibel at Breslau in Silesia; Grabau in Prussia and Pomerania; and Rudelbach, a Dane, in Saxony who influenced the founders of the Missouri Synod. Soon Wilhelm Loehe spread his far-flung Lutheran net of missions from Neuendettelsau. Also at the universities (Erlangen, Leipzig, etc.) outstanding work was done in exegesis by Harless, von Hofmann, Franz Delitzsch (converted Jew and student friend of C.F.W. Walther); and in dogmatics by Thomasius and Philippi.

In Scandinavia the Lutheran awakening was first felt in the Grundtvigian movement. Nikolai Grundtvig (1793-1872) was a Danish clergyman who advocated renewal in the church. He highlighted the Sacraments in his *bath* and *board* theology. Still his theology was defective, for when he wrote his famous hymn, "God's Word is our Great Heritage," the Word was not the "dead letter" of the Scripture but the "living word" embodied in the Apostles' Creed, an error which infected the first constitution of the Norwegian Synod.

The Lutheran renewal blossomed in Norway with the Johnsonian Awakening. Gisle Johnson (1822-1894) and Paul Caspari (1814-1892) were professors at the University of Christiania. Johnson studied at Leipzig and Erlangen. Thus he was influenced by the renewal in Germany. Johnson sought to imbue his students with a spirit of orthodoxy which blended the passion and fervor of a revival preacher with the intellect of an orthodox dogmatician. The wholesome effect of the Johnsonian Awakening was the return of historic Lutheranism in many parts of the Norwegian Lutheran Church. The State Church of Norway had been influenced by modern critical theology emanating from Germany. When the Norwegian immigration began, the two streams of religious thought which dominated Norway colored Norwegian Lutheranism in America. There was the Haugean spirit of personal piety and lay activity on the one hand, and sound scriptural theology on the other hand, which the students of Caspari and Johnson brought to the New World.

B. Lutheranism Crosses the Atlantic

When the Norwegian Lutherans came to America they did not arrive in a land with a scarcity of churches. Many of the denominations which had developed in Britain and on the continent were already represented on this side of the Atlantic. The Congregationalists, which in this century became a part of the United Church of Christ, settled in New England, the Anglicans centered in Virginia and the South, and the Baptists, who grew to be the largest Protestant denomination in America, under the leadership of Roger William formed the Rhode Island colony. The Reformed Church developed among the Dutch in New York and Presbyterianism among the Scotch-Irish. The Methodists prospered on the early frontier. The Campbellite Revival in the early

nineteenth century produced the Christian Church, Church of Christ, and Disciples of Christ. The Roman Catholic Church was established in Maryland, but it remained a small church body until later immigrations.

Lutherans in America

The Norwegian Lutherans who came to America also met other Lutherans. Lutheran churches were first organized in this country among the Swedes and the Dutch in New York and Delaware; in fact, Delaware began as the Swedish Lutheran colony. Large numbers of Germans came to Pennsylvania. Their great leader and organizer was Henry Muhlenberg who was influenced by Franke and the Halle movement. These Lutherans were imbibed with Pietism and rationalism and influenced by American Protestantism. Therefore fellowship with them was not possible for the Norwegian Synod. These Lutherans were successively a part of the United Lutheran Church of 1918 (ULC), the Lutheran Church in America of 1962 (LCA), and the Evangelical Lutheran Church in America (ELCA) of 1988. Also the Swedes of the Augustana Synod would find their way into the LCA and then into the ELCA.

Better prospects of a kindred spirit and fellowship were to be found among the "Old Lutherans." They were German Lutherans influenced by the confessional awakening in Europe. Facing religious persecution in Germany some fled to Australia, South Africa, and South America, but the greatest number came to the United States. In 1839 Grabau brought Prussians to New York and founded the Buffalo Synod. But Grabau's Romanizing doctrine of ministry made fellowship impossible. Pomeranians from this migration under Captain von Rohr came to Wisconsin and later affiliated with the Missouri or the Wisconsin Synod. In fact, von Rohr's son Philip would eventually become the president of the Wisconsin Synod. The Wisconsin Synod was organized in 1850 by three pastors in the Milwaukee area. Its first leader was John Muehlhaeuser. The synod began as a unionistic body similar to the Prussian Union in Germany. Yet under the faithful leadership of John Bading as president and Adolf Hoenecke as chief theologian the synod reached confessional purity. The Wisconsin Synod would become a faithful ally of the Norwegian Synod.

In 1847 the Missouri Synod was formed in Chicago. It was made up of Loehe men in Michigan and Indiana, Wendish Lutherans in Texas, Prussians and Pomeranians who were disenchanted with Grabau, and the Saxons from Missouri. The Saxons, 700 in number, came as a religious colony fleeing discrimination in Saxony. After their leader Stephan was found unfit because of illicit behavior, C.F.W. Walther emerged as their leader. He was the first president of the Missouri Synod and the undisputed leader of confessional Lutherans in America. Through his magazine *Der Lutheraner* and other writings he furthered the cause of confessionalism on both sides of the Atlantic. He had a salutary influence on the Norwegian fathers. Beyond a doubt he was the American Luther and the principal founder of confessional Lutheranism in America.

Norwegian Lutherans

In 1825 the first of a large number of people from Norway came to our country. It took three months for these fifty-four Norwegians to cross the Atlantic in their Norwegian Mayflower, the *Restauration*. They settled in New York, but it wasn't long before the cheap land of the west appealed to them. In 1834 a Norwegian settlement referred to as the Fox River Settlement was established about seventy miles southwest of Chicago, and by 1839 there was a settlement at Muskego, Wisconsin. The people brought their Bibles, Catechisms, and hymnbooks but they were without the care of pastors. Elling Eielsen (1804-1883), a lay preacher, worked among these immigrants. In 1842 he walked all the way to New York City and back to get the Pontoppidan Catechism printed. This was the first Norwegian book printed in America. He was a part of the Haugean movement which advocated personal experience and lay preaching and had a strong tinge of anti-clericalism. Another early leader was Claus Clausen, a Danish school teacher who was ordained to serve among the Norwegians by Krause, the Buffalo Synod pastor at Freistadt north of Milwaukee.

The first Norwegian state church pastor to come to America was J.W.C. Dietrichson.

On September 2, 1844, he preached his famous sermon under the oaks of Koshkonong, east of Madison, Wisconsin, and administered the Lord's Supper to sixty people. His preparatory address was from Psalm 78:19: "Can God furnish a table in the wilderness?" The text of the sermon was Matthew 11:28: "Come to Me all you who labor and are heavy laden, and I will give you rest." God indeed did furnish a table in the wilderness. God established a Norwegian Lutheran church body that was ready to feed the 900,000 or so immigrants from Norway with the life-giving Word and the holy Sacraments.

C. The Norwegian Synod

In 1853 the Norwegian pastors gathered to organize a synod. They had met previously (1851) and established a synod, but its constitution contained the Grundtvigian error. Therefore the first organization was dissolved. The Norwegian Evangelical Lutheran Church in America was organized at the Luther Valley Church north of Beloit, Wisconsin, on October 5, 1853. It consisted of 38 congregations in three states, with seven pastors, and an estimated membership of 12,000 baptized souls and 6,000 communicants. Those seven pastors were H.A. Preus, G.F. Dietrichson, N.O. Brandt, H.A. Stub, A.C. Preus, C.L. Clausen, and J.A. Ottesen. Pastor A.C. Preus was elected its first president. Pastor U.V. Koren arrived in this country a few weeks later.³⁵ This church body carried on the tradition of the confessional awakening in Europe and considered itself to be the spiritual daughter of the Norwegian state church, its *Vivacious Daughter*, if you will.

The Triumvirate

Three men stand out in the early history of the synod: Herman Amberg Preus (1825-1894), Jakob Aal Ottesen (1825-1904), and Ulrik Vilhelm Koren (1826-1910). All three of these men studied at the University of Christiania under Johnson and Caspari. Preus was the organizer. He was born in Christiansand, Norway, and in 1851 he arrived at Spring Prairie, a little north of Madison, Wisconsin, where he spent his entire ministry. He was president of the synod for thirty-two years (1862-1894). At his funeral Koren preached, calling him a *skrift teolog*, that is, a scriptural theologian.

Ottesen was the model pastor laboring tirelessly in feeding and gathering the scattered sheep in the Midwest. His birthplace was Fet, in the area known as Romerike, close to Oslo. He served as pastor first in the Manitowoc (1852-1860) and then in the Koshkonong area of Wisconsin (1860-1891). At the same time he was co-editor of the church paper. Ottesen traveled an average of 30-50 miles a day on horseback in summer heat and winter storm. As a result of these difficult journeys, Ottesen contracted chronic rheumatism which worked havoc with the nerves of his legs. It was difficult for him to walk or stand long. Because of this, Ottesen was often forced to sit in the pulpit when delivering his sermons.³⁶ In 1891 he moved to Decorah, Iowa, where he died in 1904.

One of the vivid scenes from the life of Ulrik and Elizabeth Koren was their first crossing of the Mississippi in December of 1853. A man who said he was a doctor went ahead with a long stake to test the ice on the frozen river. Koren followed pulling a light buggy in which sat Elizabeth wrapped in buffalo robes with all their earthly possessions. In the rear walked a little Norwegian boy who helped by pushing the buggy. It was quite an ordeal for a couple from the gentry tradition in Norway. The Korens were more than willing to make those sacrifices for the kingdom of God. Koren served in Washington Prairie, east of Decorah, Iowa. Through his tireless efforts about twenty parishes were formed from this, his original congregation among them, East and West Paint Creek of the present Evangelical Lutheran Synod. He was beyond a doubt the leading theologian in the synod. At times he is referred to as the Norwegian Walther. Many of his theological writings were published in a four-volume set of books under the title *Samlede Skrifter* (Collected Writings). His warm relationship with Walther and other leaders of the Missouri Synod drew the two church bodies ever closer together.

Growth and Fellowship

During its infant years the Norwegian Synod used the Missouri Synod's seminary in

St. Louis, Missouri to train its pastors. But in 1876 it established Luther Seminary in Madison, Wisconsin which in 1888 was moved to the Twin Cities area in Minnesota. The college of the synod was in Decorah, Iowa. The synod organized a number of academies which were basically equivalent to today's high schools. There was also an interest in Christian day schools among the leaders of the Norwegian Synod.

The nineteenth century was a time of Protestant mission expansion. Missionaries were sent to Africa, the Far East, and Polynesia-to the far corners of the earth. The Norwegian Synod was not sitting idle. The home mission program of the synod followed the Norwegian immigration from western Minnesota and Iowa to the Dakotas and the Pacific Northwest. Mission work was carried out among the Winnebago Indians in Wisconsin, and in 1892 work was begun among the Eskimos in Alaska. Later Rev. H.M. Tjernagel would serve them. A mission to China was begun in 1912 centering in the city of Kwangchow in the Honan Province of central China. The Rev. George Oliver Lillegard was a synod missionary in this mission.

The Norwegian fathers yearned for fellowship on the empty plains of the Midwest. This longing would not be satisfied by those of their own nationalistic ties. They sought long and hard to be joined with other Norwegians in this country, but their former countrymen had embraced Haugeanism. Rather, they found a kindred spirit in the Missouri Synod, and formal fellowship was declared in 1857. This fellowship with like-minded Lutherans would lead to the formation of the Evangelical Lutheran Synodical Conference. In July of 1872 the constituting convention of the Synodical Conference was held at St. John's (Bading's church) in Milwaukee, Wisconsin. The Norwegian Synod was represented by the following: Pres. H.A. Preus, Rev. U.V. Koren, Rev. P.A. Rasmussen, Rev. A. Mikkelsen, and Rev. F.A. Schmidt. The following church bodies were represented: The Ohio Synod, the Missouri Synod, the Wisconsin Synod, the Norwegian Synod, the Illinois Synod, and the Minnesota Synod. The Synodical Conference soon began work among the freed slaves in the South. In the twentieth century the Synodical Conference would carry out extensive mission work in Nigeria in which Rev. Paul Anderson of our synod would participate. The Synodical Conference possessed the Gospel, pure and unadulterated, and it made every effort to share that saving message of Christ crucified.

Conflict and Controversies

The church here on earth is never at peace. It will always be engaged in constant warfare. The Norwegian Synod faced controversies concerning lay preaching, the doctrine of Sunday, slavery, and absolution.³⁷ However, the most devastating conflict was the Election Controversy. Prof. F.A. Schmidt of the Norwegian Synod accused Walther and his synod of teaching John Calvin's doctrine on conversion and election. Walther maintained the scriptural doctrine that we are elected unto salvation not on the basis of anything in us, our works, deeds, faith, or non-resistance of the Spirit, but alone by God's grace. Schmidt said among other things, "We believe and teach now . . . that salvation in a certain sense does not depend on God alone."³⁸ Schmidt and his followers held that God elected and converted some in view of the faith (*intuitu fidei*) that they would some day possess. This implied that faith was a work of man on the basis of which God elected us. Some said that God elected some because they didn't resist the Spirit as much as others. In all this something in man helps in our salvation and with such an understanding one is again on a work righteous path. This was a sly but vicious attack on the central articles of the faith.

Koren and the leaders of the synod stood with Walther and the doctrine of Scripture but at a terrible price. The strife ripped families apart, brother against brother. In the 1880s about one-third of the congregations and pastors left the synod. The synod maintained its doctrinal integrity, but after the turn of the century there was strong sentiment for one Norwegian church body in America. Union fever got the better of them. In 1917 on the basis of two compromise documents, the Madison Settlement and the Austin Agreement, a majority of the Norwegian Synod decided to merge with various other Norwegian Lutheran synods in America to form a new church body. This Norwegian merger was named the Norwegian Lutheran Church in America (NLCA). It was later changed to the Evangelical Lutheran Church which became a part of The American Lutheran Church of 1960 (TALC) and then the ELCA in 1988.

D. The Reorganized Synod

The Lord's grace and mercy had not come to an end for Norwegian Lutheranism. The same Lord who had been with Augustine and Luther in difficult times was with the small remnant that knew it was contrary to the Scriptures to enter the merger of 1917. In June of 1917 a small group of pastors met at the Aberdeen Hotel in St. Paul to evaluate the situation. They issued an invitation to whoever was still interested in the pure doctrine of the Norwegian Synod to meet at the Lime Creek Lutheran Church north of Lake Mills, Iowa, in 1918.

June 14-19 in 1918, thirteen pastors met at Lime Creek to reorganize the synod. The first officers of the reorganized synod were Pastor Bjug Harstad, president; Pastor John A. Moldstad, vice-president; Pastor C.N. Peterson, secretary; and Pastor A.J. Torgerson, treasurer. The official name of the reorganized synod was The Norwegian Synod of the American Evangelical Lutheran Church. In 1958 it was changed to the Evangelical Lutheran Synod. These men, assembled at Lime Creek, faced much harassment and derision for not entering the merger. Rev. Harstad encouraged them with the words of Jeremiah: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls." (6:16) The little synod would remain on the old path where alone one could find rest for the soul. An interesting aside to this meeting was the fact that it was illegal to use a foreign language at public gatherings in Iowa (World War I was in progress). The assembly had to travel about a mile north of the church to conduct some of its Norwegian services and sessions in a tent just across the Minnesota border.

In 1920 the reorganized synod was accepted into the membership of the Synodical Conference. Were it not for the safe haven and nurturing of the Synodical Conference brethren, the little group might not have survived. The initial thought of the remnant had been to become a Norwegian District of the Missouri Synod. This was discouraged by Pieper, who was now the leading light in Missouri, and by others. It was hoped that the reorganized synod would serve as an island of refuge to other Norwegians who might abandon the ship of the merger, and indeed it did.

Forward in the Lord

At the time of the Lime Creek meeting it was sarcastically said on the streets of one of the towns in northern Iowa, "That little synod is nothing but a plucked chicken." The man who said it was obviously in favor of the merger. But a sensible down-to-earth Norwegian farmer is reported to have responded, "Yes, but if the chicken is healthy the feathers will grow back." (*Den Norske Synode er bare en ribbet høne. -Ja, men naar høne blir frisk og bra igjen så skal fjærene vokse tilbake.*)³⁹ With the Lord's help the feathers did start to grow. The synod became a haven for many who knew that the merger was wrong. Small groups in the Midwest and other parts of the land called for help and the synod answered the call. After the break in fellowship with the Missouri Synod, the synod became a refuge for many in Missouri who wanted to remain faithful to the truths of Scripture. By 1967 the synod had grown to 83 congregations with 15,000 members. Today the ELS has 139 congregations with 22,264 members and an active home missions program of beginning one or two new missions a year. Outside the Midwest the greatest geographical expansion has been in Florida and along the West Coast.

The ELS supported world missions in Nigeria through the Synodical Conference. Also it worked in Cornwall, England for a time. In 1968 the synod entered foreign missions in earnest when it established its own world mission field in Lima, Peru. Today a national church named The Evangelical Lutheran Synod of Peru has been organized. National workers are being trained to continue spreading the Gospel as pastors and teachers. The seminary in Lima is an important part of the work in Peru. Here, the future leaders of the church receive their theological training. Mission work was carried out in Nicaragua and Costa Rica but the synod withdrew from the field in 1979 because of the difficulty in maintaining two mission fields. Neither the money nor the manpower were available for doing the work properly. In 1993 the synod began mission work in Chile. New local congregations continue to be established as the missionaries spread the Good News of salvation in Christ in these South American countries. The ELS has assisted its sister synod the Evangelical Lutheran Synod of Australia with advice, encouragement, and financial support.

The Evangelical Lutheran Synod works with Thoughts of Faith, a church-related organization with missions in Czech Republic and Ukraine. A Lutheran congregation and Christian day school have been established in Plzen, Czech Republic. In Ukraine a new church body, the Ukrainian Lutheran Church, has been formed. A seminary has been established and many congregations and preaching stations are served by the missionaries.⁴⁰

Education was an important concern of the reorganized synod as it had been for the "Old" Norwegian synod. No church body can exist a long period of time without its own educational institution. Bethany opened its doors as a coeducational high school and liberal arts junior college of the Evangelical Lutheran Synod in 1927. A small group of pastors and laymen in 1926 purchased the former Lutheran Academy of Women and presented it to the synod for the education of young people. There were fears that the fledgling synod could not financially manage the responsibilities of a college. But at the Lime Creek synod convention in 1927, Rev. G. A. Gullixson, an ardent advocate of the college, moved that the synod take over the school, and Bethany has been a great part of the synod ever since. Sigurd Christian Ylvisaker became president of the institution in 1930. Under his leadership the school prospered and drew students from the other synods in the Synodical Conference. To be sure, there were financial difficulties during the Depression years, but the synod always managed. It is interesting to note that Bethany's purpose was different from the schools of Missouri (LCMS) and Wisconsin (WELS). Bethany's purpose was not only to train pastors and teachers but to provide a Christian education for all walks of life.⁴¹

From its reorganization in 1918 the ELS was without its own theological seminary for twenty-eight years. It depended on its sister synods for the seminary training of its pastors. But during these early years the hope of establishing its own seminary had been kept alive. Finally in 1946 the synodical delegates, assembled in convention, resolved in the name of the Triune God to adopt fourteen resolutions relating to a new seminary, the first of which was: "To establish a full theological seminary course at Bethany Lutheran College, this course to begin in the fall of 1946." On September 24, 1946, a dedicatory service officially opened Bethany Lutheran Theological Seminary. The first dean of the seminary was Rev. Norman A. Madson. Originally the president of the college was also the president of the seminary but the two positions were separated in 1976, when Rev. Theodore Aaberg was called as the first president of the institution.⁴²

"The Christian Day School, as an institution, represented the largest item salvaged by the ELS from the storm of 1917." This is the conclusion of Rev. Theodore Aaberg in his 1968 history of the Norwegian Synod.⁴³ The leaders of the old Norwegian Synod were interested in Christian day schools, but few were organized. Only fourteen parishes had schools at the time of the merger. Of these fourteen, three were soon found within the reorganized synod, namely Parkland, Washington, and Somber and Lime Creek, Iowa. While the schools in the merger slowly dwindled into nothing, the ELS added more schools so that today there are fifteen in number. The synod operated a high school in conjunction with Bethany College until 1969. Today several congregations of the ELS are members of area high school associations together with congregations of the WELS.

Originally the synod had no fulltime positions. But as the administrative duties increased, the synod called a fulltime president. Rev. George M. Orvick was called to that position in 1986. He had become president of the synod already in 1970, but until 1986 he also served as a parish pastor. The only other president of the synod in the past thirty years was Dr. Wilhelm Petersen who held the office from 1976-1980. Rev. Orvick has faithfully served the ELS as its president for 26 years.

Faithful to the Confessions

One of the saddest chapters in the history of Lutheranism in America was the demise of the Synodical Conference. The LCMS had been the bulwark of orthodoxy throughout the world. Yet in the 1930s this mighty defense began to crumble. In 1935 the Missouri Synod accepted separate invitations from the American Lutheran Church⁴⁴ and from the United Lutheran Church to negotiate for the purpose of establishing pul-

pit and altar fellowship. The ELS and WELS rejected those invitations because they felt that the ALC and ULC merely wanted union without real doctrinal agreement, which conjecture soon became evident. In the negotiations between the ALC and LCMS, the ALC drew up a document called the Declaration, which was ambiguous on many important doctrines (Scripture, salvation, church and ministry, Sunday, and the last things). Missouri's adoption of it in 1938 alongside its own Brief Statement began its slow but steady decline. Discussion between the two churches continued. In 1950 the LCMS and the ALC produced a new union document called the *Common Confession*. Still, it too was an ambiguous and compromising statement.

The rift between Missouri on the one hand and the ELS and WELS on the other continued to widen. Missouri began to make a distinction between prayer fellowship and joint-prayer so that they could pray at meetings with church bodies with whom they were not in fellowship.⁴⁵ In 1945, forty-four of their pastors drew up a statement known as the *Statement of the Forty-Four* in which they openly rejected the old Missouri stand on church unity and related doctrines. There were even questions concerning inerrancy at the St. Louis seminary.⁴⁶ As the hope of settling these differences gradually faded, the ELS with deep regret declared at its convention in 1955 that its fellowship relations with the LCMS were suspended. Still, this suspension was not without the loss of some members to both the Missouri Synod and the Church of the Lutheran Confession formed in 1960. The WELS broke fellowship with Missouri in 1961. At its 1963 convention the synod withdrew from the Synodical Conference. This ended the synod's association with the LCMS and the Synodical Conference, which had been such a blessing through the years. In 1967 the two remaining synods in the Synodical Conference, the LCMS and the Synod of Evangelical Lutheran Churches (SELC-Slovak), dissolved the organization. The SELC then merged with the LCMS.

A New Alliance

The ELS and the WELS continued to work together in the Evangelical Lutheran Confessional Forum which meets biennially to discuss mutual concerns. Yet there was a desire to have an organization more international in scope, an international synodical conference. The 1986 convention of the ELS officially resolved that the synod support the creation of a new confessional Lutheran conference.⁴⁷ A committee began planning for the new conference and its work came to fruition in the constituting convention of the Confessional Evangelical Lutheran Conference (CELC).

This historic event took place April 27-29, 1993, at Oberwesel, Germany. It was in this beautiful place overlooking the Rhine River that the new Confessional Evangelical Lutheran Conference was officially established. Delegates from eleven church bodies gathered there on the Rhine to take part in the constituting convention. The conference is the spiritual heir of the Synodical Conference. It was certainly a joyous and strengthening experience. Those who attended the meeting expressed the same sentiments as Dr. Walther at the constituting convention of the Synodical Conference, "O blessed and blissful day!" Here delegates from throughout the world confessed their adherence to the pure marks of the church, the Word and the Sacraments. The CELC has continued strengthening each of the member churches through mutual encouragement and consultation. The following are the member churches of the CELC.

- Bulgarian Lutheran Church
- Christ the King Lutheran Church of Nigeria
- Confessional Evangelical Lutheran Church (Mexico)
- Confessional Evangelical Lutheran Church (Russia)
- Evangelical Lutheran Confessional Church (Finland)
- Evangelical Lutheran Confessional Church (Puerto Rico)
- Evangelical Lutheran Free Church (Germany)
- Evangelical Lutheran Synod of Australia
- Evangelical Lutheran Synod (Peru)
- Evangelical Lutheran Synod (USA)
- Lutheran Church of Central Africa (Malawi Conference)
- Lutheran Church of Central Africa (Zambia Conference)
- Lutheran Confessional Church (Scandinavia)

Lutheran Evangelical Christian Church (Japan)
The Lutheran Church of Cameroon
Wisconsin Evangelical Lutheran Synod (USA)

A Look to the Future

We are at the dawning of a new millennium and the 2000th anniversary of the dear Savior's birth for our salvation. He is the Christ, the same yesterday, today, and forever. (Heb. 13:8) He took upon Himself our flesh made from dust so that through union with His divinity He might conquer sin, death, and all our foes in the flesh and raise us to His divine glory, eternal life in heaven. We have seen His love, grace, and compassion throughout 2000 years of church history and He continues to care for His bride, the church, all the way through this earthly journey. It is indeed a time to celebrate 2000 years of grace.

As we face the new millennium the prospects of the church are, humanly speaking, not that promising. Our situation is much like that of the Irish missionaries in the sixth century. Their missionary houses were Christian outposts in a continent that had lapsed into paganism. In much the same way our ELS and the other members of the CELC are outposts in a world gone pagan. Still those ancient missionaries did not say woe is me and hide in their monasteries. They did two things, they *preserved* and they *spread*. They preserved the Christian literature of the ancient world and they spread the Gospel. Likewise 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 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 enter the new millennium may our prayer be that of the great twentieth century hymn writer Martin Franzman:

O Spirit, who didst once restore
Thy Church that it may be again
The bringer of good news to men,
Breathe on thy cloven Church once more,
That in these gray and latter days
There may be men whose life is praise,
Each life a high doxology
Unto the Blessed Trinity. Amen.⁴⁸

End Notes

¹LW 1:95.

²Johann Gerhard, *An Explanation of the History of the Suffering and Death of our Lord Jesus Christ* (Malone, TX: Repristination Press, 1999), p. 30.

³The Old Testament is filled with prophesy concerning Christ and His work. Beginning with Genesis 3:15, where the seed of the virgin who would crush the head of Satan is predicted, nearly every aspect of our Lord's life is foretold. The risen Lord Himself said that He was the fulfillment of Moses, the Prophets, and the Psalms, the entire Old Testament Scripture. (Luke 24:44) This biblical truth Augustine formulated in the well-known axiom: "In the Old Testament the New is concealed, in the New the Old is revealed. (*Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet*)" Luther makes this same point in his introduction to *The Last Words of David*. (LW 15: 267-270)

⁴I Clement 5:5-7

⁵Ignatius, Ephesians 7:2

⁶Ignatius, Ephesians 20

⁷Polycarp, Philippians 1:3

⁸*The Martyrdom of Polycarp*, The Ante-Nicene Fathers, Vol. I, Alexander Roberts and James Donaldson, editors (Grand Rapids: William B. Eerdmans Publishing Company, 1985), p. 41.

⁹Elaine Pagels, *The Gnostic Gospel* (New York: Vintage Books, 1981), pp. 70-83.

¹⁰The early church confessed verbal inspiration. The writers did not speak by them-

selves, but by the Divine Word who moved them. (Just. *First Apol.* 36) The soul of the inspired writer is compared to a musical instrument which the Holy Spirit uses, as the flute-player breathes into the flute (Athenag. *Apol.* 9); or a harp or lyre, and the Holy Spirit the plectrum. (Just. *Cohort.* 8)

¹¹*New Catholic Encyclopedia*, Vol. IV, pp. 473-474.

¹²Hippolytus, *The Apostolic Tradition*, Sections 16-23, Burton S. Easton, *The Apostolic Tradition of Hippolytus* (Cambridge: Cambridge University Press, 1934), pp. 41-49.

¹³Justin Martyr, *The First Apology* 66, *The Ante-Nicene Fathers*, Vol. I, p. 185.

¹⁴J. González, *The Story of Christianity*, Vol. I, (Harper San Francisco, 1984), p. 125.

¹⁵In the Western Church there was a tendency to emphasize the oneness of the divine essence in the Trinity while in the East there was a greater emphasis on the threeness of the persons and at times an improper subordination of the Son and the Holy Spirit. The two main early heresies were dynamic and modalistic monarchianism. Dynamic monarchianism refers to an attempt to defend the "monarchy" or unity of God by claiming that the divinity that was in Christ was an impersonal power proceeding from God but was not God Himself. It is called "dynamic" by reason of the Greek term *dynamis*, which means, "power." God was in Jesus as He was in Moses but only in a greater degree. Modalist monarchianism did not deny the full divinity of Christ, but simply identified it with the Father. Because of that identification, which implied that the Father had suffered in Christ, this doctrine is sometimes called "Patripassianism." This form of the heresy assumed that Father, Son, and Spirit merely represented three different forms or modes of appearance of the one God; or to put it more bluntly, God, like an actor, would wear different masks. Early in the third century it found its greatest exponent in Sabellius from whom it also has taken the name Sabellianism.

¹⁶*De Incarnatione Verbi Dei* 54; A Religious of CSMV translator and editor (London: A.R. Mowbray and Co Ltd, 1975), p. 93.

¹⁷*De Incarnatione Verbi Dei* 8; A Religious of CSMV translator and editor (London: A.R. Mowbray and Co Ltd, 1975), p. 34.

¹⁸The Creed of Chalcedon (451): Following, then, the holy fathers, we all with one voice teach that it should be confessed that our Lord Jesus Christ is one and the same Son, the same perfect in Godhead, the same perfect in manhood, truly God and truly man, the same consisting of a rational soul and body; consubstantial [*homoousios*] with the Father as to his Godhead, and the same consubstantial [*homoousios*] with us as to his manhood; in all things like unto us, sin only excepted; begotten of the Father before the ages as to his Godhead, and in the last days, the same [born], for us and for our salvation, of the Virgin Mary, Mother of God [*Theotokos*], as to his manhood. One and the same Christ, Son, Lord, only-begotten, made known in two natures which exist without confusion, without change, without division, without separation; the difference of the natures having been in no wise taken away by reason of the union, but rather the properties of each being preserved, and both concurring into one Person [prosopon] and one Hypostasis-not parted or divided into two Persons [*prosopa*], but one and the same Son, only-begotten, the divine Word, the Lord Jesus Christ; even as the prophets from of old have spoken concerning him, and as the Lord Jesus Christ himself has taught us and the Creed of our Fathers has handed down.

¹⁹A.C. Piepkorn, *Profiles in Belief*, Vol. I, (New York: Harper & Row, 1977), pp. 4-10.

²⁰A.C. Piepkorn, *Profiles in Belief*, Vol. I, pp. 13-25.

²¹Augustine, *Confessions* I, 1, trans., Tex Warner, *The Confessions of St. Augustine* (New York, 1963), p. 17.

²²González, *The Story of Christianity*, Vol. I, p. 311.

²³ELH, #334

²⁴*Haec mea philosophia scire Jesum Christum et hunc crucifixum. Serm., XLIII.4;* Migne, p. 995

²⁵LW 22:38

²⁶Robert Preus, *The Theology of Post-Reformation Lutheranism*, Vol. I (St. Louis: Concordia Publishing House, 1970), p. 36.

²⁷Walther von Loewenich, *Martin Luther: The Man and His Work* (Minneapolis: Augsburg Publishing House, 1986), p. 195.

²⁸LW 54:193

²⁹LW 34:337

³⁰This is not to say that there weren't large enclaves of Calvinists in Eastern Europe.

³¹The doctrine which Dort maintained in contradistinction to Arminianism may be summed up with the acronym TULIP: "T" for total depravity, "U" for unconditional election, "L" for limited atonement, "I" for irresistible grace, and "P" for perseverance of the saints.

³²The Decrees of the Council of Trent of 1545-1563 remain the official dogma of Rome and reject the scriptural doctrine of justification in no uncertain terms: "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not necessary that he be prepared and disposed by the action of his own will, let him be anathema. . . . If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema. . . . If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies, let him be anathema." (Trent, Ses. VI, Canons 9, 11, 12)

³³For an in-depth study of the age see Robert Preus, *The Theology of Post-Reformation Lutheranism*.

³⁴See Günther Stiller, *Johann Sebastian Bach and Liturgical Life in Leipzig* (St. Louis: Concordia Publishing House, 1984).

³⁵H. Larson and J.B. Madson, *Built on the Rock* (Mankato: Lutheran Synod Book Company, 1992), p. 8.

³⁶*Our Great Heritage* (a popular history of the Evangelical Lutheran Synod), p. 17.

³⁷H. Larson and J.B. Madson, *Built on the Rock*, pp. 27-32.

³⁸Paul Ylvisaker, *A Blessing in the Midst of the Land*, p. 20.

³⁹The writer received this anecdote from President George M. Orvick.

⁴⁰The present ELS missionaries:

Peru- Timothy Erickson, David Haeuser, and Terry Schultz

Chile- Karl Kuenzel, Ralph Martens, and Oto Rodriguez

Czech Republic- Mark Grubbs and Matthew Luttman

Ukraine- John Shep, Roger Kovaciny, Jay Webber, and Joel Rakos

⁴¹Since 1927 the college has had seven presidents or acting presidents: Rev. Holden Olsen, 1927-1929; Rev. W.E. Buszin, 1929-1930; Dr. S.C. Ylvisaker, 1930-1950; Rev. B.W. Teigen, 1950-1970; Rev. R.M. Branstad, 1970-1977; Rev. T.A. Aaberg (acting), 1977-1978; Prof. N.S. Holte, 1978-1982; Prof. M.G. Meyer, 1982-present.

⁴²Deans of the Seminary: Norman Madson, Milton Otto
Presidents of the Seminary: T.A. Aaberg, 1976-1979; G. Reichwald, 1979-1980; W. Petersen, 1980-1997; G. Schmeling, 1997-present.

⁴³T.A. Aaberg, *A City Set on a Hill* (Mankato: Evangelical Lutheran Synod, 1968), p. 92.

⁴⁴This is the American Lutheran Church of 1930 made up of the Ohio, Iowa, and Buffalo Synods.

⁴⁵This occurred at the 1943 LCMS convention at Saginaw which also opened the doors to scouting.

⁴⁶*Our Great Heritage* (a popular history of the ELS), pp. 42-44; T.A. Aaberg, *A City Set on a Hill*, pp. 135-242.

⁴⁷1986 Synod Report, p. 62.

⁴⁸*The Worship Supplement*, hymn 758.

For Further Reading

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SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

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:

1. *The Reverend Bernt Tweit, associate pastor of Holy Cross Lutheran Church, Madison, Wisconsin.*
2. *The Reverend Arlen Dethlefsen, pastor of Faith Evangelical Lutheran Church, Alpena, Michigan, and Faith Evangelical Lutheran Church, Hillman, Michigan.*
3. *The Reverend Phillip Lepak, pastor of Christ Evangelical Lutheran Church, Port St. Lucie, Florida.*
4. *The Reverend Cory Hahnke, pastor of Bethany Evangelical Lutheran Church, The Dalles, Oregon, and Concordia Lutheran Church, Hood River, Oregon.*
5. *The Reverend Paul Fries, pastor of Bethany Lutheran Church, Luverne, Minnesota, and Rose Dell Trinity Lutheran Church, Jasper, Minnesota*
6. *The Reverend Steven Brockdorf, pastor of Our Redeemer Lutheran Church, Naples, Florida*

Resolution 2: Membership Application of Pastors

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Reverend Robert Harting for synodical membership in the Evangelical Lutheran Synod, and,

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Reverend Jeff Londgren for membership in the Evangelical Lutheran Synod, therefore,

A. BE IT RESOLVED, That the Reverend Robert Harting, pastor of Good Shepherd Evangelical Lutheran Church, Indianola, Iowa, be received into permanent membership in the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That the Reverend Jeff Londgren, pastor of Faith Lutheran Church, East Jordan, Michigan, be received into permanent membership in the Evangelical Lutheran Synod.

Resolution 3: Membership Application of Christian Day School Teachers

WHEREAS, Fred Pahmeier has transferred from the Wisconsin Evangelical Lutheran Synod, and is now teacher and principal of Holy Trinity Lutheran School of Okauchee, Wisconsin, and,

WHEREAS, Richard Brei has transferred from the Wisconsin Evangelical Lutheran Synod, and is now teacher and principal of Trinity Lutheran School of West Bend, Wisconsin, therefore,

A. BE IT RESOLVED, That, Mr. Fred Pahmeier be accepted as a permanent advisory member of the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That, Mr. Richard Brei be accepted as a permanent advisory member of the Evangelical Lutheran Synod.

Resolution 4: Membership Application of Congregation

WHEREAS, It has been established that Good Shepherd Evangelical Lutheran Church, Indianola, Iowa, in its application for synodical membership has met the requirements for synodical membership, therefore,

BE IT RESOLVED, That Good Shepherd Evangelical Lutheran Church, Indianola, Iowa, be received into membership in the Evangelical Lutheran Synod.

Resolution 5: Constitution Review

WHEREAS, Grace Evangelical Lutheran Church of Northwest Indiana, Hobart, Indiana, has submitted its revised constitution for review and it has been found to be in agreement with the constitution of the Evangelical Lutheran Synod, and,

WHEREAS, Christ Evangelical Lutheran Church of Port St. Lucie, FL, has submitted its revised constitution for review and it has been found to be in agreement with the constitution of the Evangelical Lutheran Synod, therefore,

A. BE IT RESOLVED, That the synod approve the revised constitution of Grace Evangelical Lutheran Church of Northwest Indiana, Hobart, Indiana, and,

B. BE IT RESOLVED, That the synod approve the revised constitution of Christ Evangelical Lutheran Church of Port St. Lucie, Florida.

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution 1: President's Activities

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

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

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

Resolution 2

BE IT RESOLVED, That the President's Message and Report be accepted and printed in the 2000 Synod Report.

CREDENTIALS ACTION OF THE SYNOD

Resolution 1: Excuses of Congregations-No Delegates

WHEREAS, An excuse for absence from the 2000 Synod Convention has been received from Our Savior Lutheran Church (Grants Pass, OR); Emmaus Lutheran Church (Chicago, IL); St. Marks Lutheran Church (Chicago, IL), therefore,

BE IT RESOLVED, That they be excused.

Resolution 2: Excuses of Lay Delegates-Early Departure

WHEREAS, The following lay delegates have requested that they be excused for early departure from the 2000 Synod Convention: Pat Leon, Daryl Bendewald, Robert Noffke, John Freese, Paul Chamberlin, H. Fischer, Robert Rurup, Bill Blummenschein, Joe Kidwell, John Ballantyne, Lloyd Ahlbrand, Milton Wonoske, Al Wollenzien, therefore,

BE IT RESOLVED, That they be excused

Resolution 3: Excuses of Pastors-Non-attendance

WHEREAS, Excuses for absence from the 2000 Synod Convention have been received from pastors: Donald McElwain, David Hoyord, Harry Bartels, Herb Larson, Wilfrid Frick, Tony Pittenger, William McMurdie, El Roy Buhr, Homer Mosley, Michael Langlais, Ralph Martens, Paul Lehenbauer; therefore,

BE IT RESOLVED, That they be excused.

Resolution 4: Excuses of Pastors-Late Arrival

WHEREAS, Excuses for late arrival at the 2000 Synod Convention have been received from pastors: Herb Huhnerkoch, Henry Gieschen, Dennis Schmidt, Mark Wold, Kenneth Schmidt; therefore,

BE IT RESOLVED, That they be excused.

Resolution 5: Excuses of Pastors-Early Departure

WHEREAS, Excuses from the 2000 Synod Convention have been received from pastors: Richard Lehmann, Ken Mellon, Henry Gieschen, Klebe Brumble, Kenneth Schmidt, Timothy Bartels, Tosten Skaaland, Wayne Halvorsen, Young Ha Kim, Bruce Schwark, Donald Moldstad; therefore,

BE IT RESOLVED, That they be excused

**REPORT OF THE
DOCTRINE COMMITTEE**

In the past year the Doctrine Committee of the Evangelical Lutheran Synod has sought to carry out its assigned duties. Its four regular meetings per year are devoted to consideration of matters referred to it by the convention, the synodical president, the chairman of the committee, and groups or other individuals within the synod.

THE MINISTRY

The predominant subject of discussion within the committee during the year has been the doctrine of the ministry, in which the focus of attention has been the preparation of a study document of seven theses setting forth this doctrine. In this process the chairman, along with some other members of the committee, has appeared before several circuit pastoral conferences to discuss the proposed theses with fellow clergymen of the synod.

In addition, the committee has received communications from individual pastors, as well as groups of pastors, who have posed questions about, suggestions for, and objections to the theses. In the light of these and other suggestions the Doctrine Committee continues to revise the document in an effort to make it a strong and acceptable statement and presentation of the Scriptural truth of this doctrine for our time and circumstance.

The theses in their current form are herewith presented to the 2000 convention of the ELS as a study document, with the recommendation that public synodical discussion of it begin at the general pastoral conference scheduled for next October. The committee expresses appreciation for the interest in this matter shown by many within and outside the synod, and for their contributions to the discussion. It is acknowledged that changes already made in the theses have resulted in large part from such contributions. The statement follows:

THE OFFICE OF THE PUBLIC MINISTRY

The office of the public ministry* is a divine institution of God (Ephesians 4:11-12; Titus 1:5-9) for the public administration of the office of the keys (preaching the Gospel, administering the Sacraments, and forgiving or not forgiving sin) in the name of Christ and His body, the church. There is only one office of the public ministry, but the office may assume various forms as the need arises in the life of the church. (I Corinthians 12:4-11, 27-31) The purpose of the office is to nourish and build up the church of God through the means of grace. (Acts

20:28; I Corinthians 4:1; Ephesians 4:11-12) When we here speak of "ministry" or "minister" we are referring to the public ministry of one called by God through the church and not to the personal service of the individual. Not every Christian is a public minister of the Gospel.

- Thesis 1 - The office of the keys has been committed to the entire Holy Christian Church and therefore to each Christian. Believers have the authority to exercise the keys individually and collectively—the universal priesthood of believers. (I Peter 2:9; Matthew 16:19; Matthew 18:15-20; Matthew 28:18-20; John 20:20-23; Revelation 1:6; AC XXVIII 5-6, p. 81-82; SA Part III VII 1, p. 311; *Treatise* 22-24, pp. 323-324; *Treatise* 65-70, p. 331-332)
- Thesis 2 - It is God's will and command that the office of the keys be administered publicly, and therefore He has instituted the office of the public ministry. The authority to administer the keys publicly is conferred by God on those who are called into the public ministry through His church. Those in the public ministry use the keys on behalf of the church and in the name and in the stead of Christ. Whoever hears Christ's servants, therefore, hears Christ speaking to them. (Luke 10:16; Titus 1:5-9; Acts 1:23-26; Acts 20:28; Acts 14:23; I Timothy 3:1-7; Romans 10:14-17; Matthew 28:18-20; John 20:20-23; I Thessalonians 5:12-13; II Corinthians 3:4-6; II Corinthians 4:5; II Corinthians 5:18-20; Ephesians 4:11-12) The public ministry is a divine institution of God and does not exist because of historical development, nor is it merely a beneficial arrangement devised by the church. (AC V, p. 31; AC XXVIII 5-6, pp. 81-82; AC XXV III 21-22, p. 84; Ap XII 39-40, p. 187; Ap XIII 12, p. 212; *Treatise* 10, Triglotta, p. 507)
- Thesis 3 - The public ministry is to be exercised only by those who have been properly called by the Holy Spirit either immediately, as in the case of the apostles and prophets, or mediately through His church. To preach or teach the Word of God or to administer the Sacraments publicly without a proper call is not only disorderly, but contrary to the will of God. The duties and responsibilities of each called worker are determined by the scope of the respective call as issued by the calling body. (Romans 10:14-17; Acts 1:23-26; Acts 6:1-6, 8:4-8; Acts 20:28; I Corinthians 1:17; Galatians 2:8; AC XIV, p. 36; Ap XIV 1, p. 214)
- Thesis 4 - Ordination is not a divine institution, but is an excellent church custom which originated in apostolic times (I Timothy 4:14; I Timothy 5:22; II Timothy 1:6) and should be continued in the church. The rite of ordination usually is reserved for those who are called as pastors in the office of the public ministry. (Ap XIII 11, p. 212; *Treatise* 69-70, pp. 331-332)
- Thesis 5 - Christ has instituted one public office in His church, the office of the public ministry. This office is not limited to any divinely fixed form as such. The form of the public ministry may vary as the need arises, yet there is only one public ministry in the church. (I Corinthians 12:4-11, 27-31; Ephesians 4:11-12; I Timothy 3:1, 8; I Timothy 5:17; AC XXIII 16, p. 54; SA II III 1, pp. 297-298; *Treatise* 63-66, p. 331; *Treatise* 72, p. 332; *Treatise* 26, p. 324)
- Thesis 6 - The term "minister" is most commonly used in our synod to designate the pastor. For the sake of good order, we prefer to limit this term to refer only to the pastoral office. The pastoral office

(*Pfarramt*) is the most comprehensive form of the public ministry. This office includes the full public use of the office of the keys as exercised through confession and absolution, the preaching of the Word, the administering of the Sacraments, the use of proper church discipline and the taking oversight of doctrine. (I Peter 5:2-3; AC XXVIII, 21, p. 84) The purpose of the pastoral office is the full spiritual oversight of Christ's flock. In congregations where there exist both the office of pastor and the office of teacher, the pastor is, by virtue of his call, the one who is ultimately responsible for making sure that Law and Gospel are properly taught and applied among the members of his flock. For this reason, a form like the pastoral office is indispensable to the church. (Ap XIV, 1, 5, pp. 214-215) In the pastoral ministry only qualified males may be called to serve. (I Timothy 3:1-7, I Corinthians 14:34; I Timothy 2:12)

Thesis 7 - The purpose of the office of the public ministry is to nourish and build up the church of God through the means of grace. The focus of this ministry is the public administration of Word and Sacraments. (Acts 20:28; I Thessalonians 1:6; I Peter 5:1-4; I Corinthians 4:1; Ephesians 4:11-12; I Timothy 4:13; Titus 1:9; AC XXVIII 5, p. 81; AC V, p. 31; Ap XXIV 80, p. 264) It is not the prerogative of those in the public ministry to assume authority over the church outside that bestowed by the Word of God (I Corinthians 3:4-9; I Peter 5:3; Treatise 11, p. 321), nor to exercise the civil authority which God has granted to the state. (John 18:36; Luke 12:14; Matthew 22:21; AC XXVIII 8-17, pp. 82-83) Nevertheless, highest respect is to be accorded those who serve in this holy office. (Romans 10:15; I Timothy 3:1; Hebrews 13:7; I Timothy 5:17)

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

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

THOMAS RANK MEMORIAL

The committee also herewith offers its response to the 1999 convention's referral of the Thomas Rank memorial to the Doctrine Committee (Cf. 1999 SR, pp. 131-132):

WHEREAS, the seven theses on lay preaching speak to a specific situation in the history of the Norwegian Synod where individuals despised the regular call (*rite vocatus*) of Augustana XIV and encouraged preaching by laymen who simply felt they were "moved by the Holy Ghost" (*Grace for Grace*, p. 138), and

WHEREAS, the type of lay preaching promoted by Hauge and Eielsen is no longer a point of controversy in our midst but is categorically rejected, and

WHEREAS, the seven theses on lay preaching do not forbid occasional lay-led services arising from necessity, and

WHEREAS, congregations of our synod in times of such need have held lay-led services under the supervision of an ordained pastor; and
WHEREAS, these theses also use terminology, such as the expression "one public ministerial office," which may be subject to various interpretations, and
WHEREAS, it is important that we employ precise terminology in our present study of the office of the public ministry; and
WHEREAS, the Evangelical Lutheran Synod through its history has always affirmed and still affirms the specific intent of these theses, therefore
BE IT RESOLVED, that we not consider these theses a direct and complete answer to the specific questions concerning the office of the public ministry that are presently under discussion in our midst.

LATVIA

Of great interest to our synod has been the emergence of a group of confessional and evangelical Lutherans in Latvia who have formed the Confessional Lutheran Church in Latvia. In their desire to establish fellowship with the ELS and also the CELC, the leaders of this group have drawn up a confessional document which the ELS Doctrine Committee recognizes as establishing its orthodoxy as it seeks fellowship with the aforementioned synod and federation.

This Latvian church of several congregations lives and labors under great stress, not only because of lack of financial support, but also because of the opposition it faces from the government and from the less confessionally oriented other Lutheran elements in Latvia. Following up the early work of individuals such as Prof. Erling Teigen of Bethany Lutheran College, who has devoted much time and effort, through lectures and correspondence, to assist these Latvians in walking the path of orthodoxy and faithfulness to the Holy Scriptures, the Doctrine Committee has also sought to be of help to this emerging church body in establishing its place in the camp of confessional Lutheranism.

In the light of this development, the Doctrine Committee herewith presents its recommendation to the 2000 convention of the ELS:

WHEREAS, by God's grace there has emerged in the country of Latvia a band of faithful confessors of the doctrines of the Holy Scriptures and of the time honored confessions of the Lutheran Church, and
WHEREAS, the Confessional Lutheran Church in Latvia seeks to establish fellowship with the Evangelical Lutheran Synod of the U.S.A., and
WHEREAS, in its desire for such fellowship it has produced "A Brief Statement of the Confessional Lutheran Church in Latvia," and
WHEREAS, this confession rings true to the sound of pure doctrine necessary for true fellowship, and
WHEREAS, this new church is making application to the Evangelical Lutheran Synod for a declaration of fellowship with it, therefore
A. BE IT RESOLVED, that the Doctrine Committee recommend to the Evangelical Lutheran Synod that, with the approval of its present confessional brethren, it declare fellowship with the Confessional Lutheran Church of Latvia, and
B. BE IT RESOLVED, that an expression of thanks to the Lord of the Church be offered by the members of the Evangelical Lutheran Synod for His gift of providing additional brothers and sisters as family confessors of the one true faith.

UKRAINE

Discussion is also under way with representatives of the Lutheran Church of Ukraine preparatory to its application for membership in the CELC. This church body has become a beacon of confessional Lutheran light in a land that once lived under the blanket of communism which had greatly smothered the beams of the true and saving Gospel.

The Lutheran Church of Ukraine, though it acknowledges and accepts the entire Book of Concord, does not in its liturgical use of the Nicene Creed employ

the filioque ("and the Son"), the term that declares that the Holy Spirit proceeds not only from the Father, but also from the Son. In this it follows the more ancient tradition of the Eastern Church. It is the Doctrine Committee's understanding that a new hymnal is in the process of being produced which will also include the form of the Nicene Creed with the filioque. With this addition the Doctrine Committee looks forward to the admission of the Ukraine Lutheran Church to the CELC.

CATECHISM REVIEW PROJECT

The Doctrine Committee has also taken considerable interest in the work of the Catechism Review Committee. At the request of the Board for Publications a Review Committee was appointed for the task. The committee is reviewing the 1981 ELS Explanation of Luther's Small Catechism for possible desirable changes before the reprinting of this important book of instruction becomes necessary. The choice of Bible version to be employed in this volume is perhaps the most pressing question facing the committee. At this point the committee reports that its decision is to use the NIV as its basic translation, with the possibility of turning to other versions in a very few instances in which these would be seen as presenting a considerably more faithful rendering of the original text. The committee is grateful to the many individuals who have offered constructive help in this undertaking. The committee envisions that its work should be completed in time for a full report to the 2001 convention.

AUSTRALIA

President George Orvick is reporting the case of the serious rupture in fellowship that has taken place in the small Evangelical Lutheran Synod of Australia affiliated with the ELS, as well as with the CELC. We remain in fellowship with both groups while representatives of the ELS and the WELS seek solution to this problem. Let us also continue to pray that the Lord of the Church would through His powerful and gracious Word heal the rift that has developed.

COLLOQUY

Since the Doctrine Committee has been closely involved with the Colloquy Committee in the practice of colloquizing pastors of other synods who seek to join the ELS, it has also, in conjunction with the Self Study Committee, set about the task of revising guidelines for this procedure. Such colloquies constitute mutual discussions between a clergy applicant and appointed members of the church body to determine whether the applicant is in full doctrinal agreement with the new body and at what point he will be prepared to serve in it.

CONCLUSION

In the past year we have had to endure the announcement of a "disputed" agreement between the Roman Catholic Church and the ELCA on the doctrine of justification. For our continued instruction in this doctrine it behooves us to return to the Lutheran Confessions for a refresher course concerning the teaching on which the church stands or falls. We briefly cite from the Apology of the Augsburg Confession:

"To be justified" here does not mean that a wicked man is made righteous but that he is pronounced righteous in a forensic way, just as in the passage (Rom. 2:13), "the doers of the law will be justified." As these words, "the doers of the law will be justified," contain nothing contrary to our position, so we maintain the same about James's words, "A man is justified by works and not by faith alone," for men who have faith and good works are certainly pronounced righteous. As we have said, the good works of the saints are righteous and please God because of faith. James preaches only the works that faith produces, as he shows when he says of Abraham, "Faith was active along with his works" (2:22). In this sense it is said, "The doers of the law will be justified"; that is, God pronounces righteous those who believe him from their heart and then have good

fruits, which please him because of faith and therefore are a keeping of the law. (Apology IV, 252—Tappert ed.)

The Lutheran and Scriptural position is that good works are surely not excluded from the life of a Christian; they are excluded only from his justification. In this truth preserve us, heavenly Father, as we celebrate two thousand years of grace in the New Testament church.

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

DOCTRINE ACTION OF THE SYNOD

Resolution 1: Latvia

WHEREAS, By God's grace there has emerged in the country of Latvia a band of faithful confessors of the doctrines of the Holy Scriptures and of the time honored confessions of the Lutheran Church, and,

WHEREAS, The Confessional Lutheran Church in Latvia seeks to establish fellowship with the Evangelical Lutheran Synod of the U.S.A., and,

WHEREAS, This confession rings true to the sound of pure doctrine necessary for true fellowship, and,

WHEREAS, This new church is making application to the Evangelical Lutheran Synod for a declaration of fellowship with it, therefore,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod, with the approval of its present confessional brethren, declare fellowship with the Confessional Lutheran Church of Latvia, and,

B. BE IT RESOLVED, That an expression of thanks to the Lord of the Church be offered by the members of the Evangelical Lutheran Synod for His gift of providing additional brothers and sisters as family confessors of the one true faith.

Resolution 2: Ministry Theses and Memorials

WHEREAS, The Doctrine Committee has spent much time in a thorough study of the doctrine of the ministry, and has drawn up a study document of seven theses setting forth this doctrine, and,

WHEREAS, Representatives of the Doctrine Committee have appeared before several circuit pastoral conferences to discuss these theses with brother pastors, and,

WHEREAS, The Doctrine Committee has asked for, and received, many suggestions for improvements in these theses, and have incorporated many of these suggestions in their revision of the theses, and,

WHEREAS, The Doctrine Committee now presents to this 2000 convention these seven theses in their current form as a study document, with the recommendation that public synodical discussion of this document begin at the general pastoral conference scheduled for this coming October, therefore,

BE IT RESOLVED, That the above recommendation be approved by the convention.

Resolution 3: Memorial-Office of the Ministry

WHEREAS, There is confusion as to how the Doctrine Committee's study document on the ministry has been presented in colloquies and in the seminary, and,

WHEREAS, Representatives of the standing Doctrine Committee have assured the floor committee that the Theses on the Ministry, whenever presented either to seminary students or to those being colloquized, are not being presented as the official position of the synod, and,

WHEREAS, The doctrinal concerns expressed in the Obenberger memorial may be addressed at the General Pastoral Conference, therefore,

A. BE IT RESOLVED, That we accept their assurance in that regard, and,

B. BE IT RESOLVED, That the author of the memorial and the Doctrine Committee may meet to discuss this matter.

Resolution 4: Memorial-The Ministry

WHEREAS, The 1999 convention referred the Thomas Rank memorial to the synod's Doctrine Committee, and,

WHEREAS, The Doctrine Committee has given their answer to this memorial, therefore,

A. BE IT RESOLVED, That the Doctrine Committee's answer to the memorial be approved by this convention, and

B. BE IT RESOLVED, To ask the Doctrine Committee to study the matter of "lay ministry."

Resolution 5: Ukraine

WHEREAS, Discussions are presently taking place in the Ukrainian Lutheran Church, preparatory to its application to membership in the CELC, and,

WHEREAS, It appears that they are in full doctrinal agreement with us, therefore,

BE IT RESOLVED, That we look forward with thanksgiving to the time when the Ukrainian Lutheran Church may be received into the CELC.

Resolution 6: Catechism Review Project

BE IT RESOLVED, That we commend the Catechism Review Committee for their study, urge them to continue their study, keep the synod informed of their progress, and assure them our prayers are with them.

Resolution 7: Australia

BE IT RESOLVED, That we encourage our Australian brothers and sisters in Christ to work toward a speedy and God-pleasing resolution of their differences and assure them that our prayers are with them.

Resolution 8: Colloquy

BE IT RESOLVED, That we commend our synod for its care in receiving only thoroughly examined and entirely confessional pastors into our synod through its colloquy process.

Resolution 9: ELCA and Roman Catholic Statement on Justification

BE IT RESOLVED, That we thank the Doctrine Committee for keeping before us the doctrine of justification, and for expressing concerns about the recent Joint Declaration on justification between the Roman Catholics and ELCA.

Resolution 10: Lutheran Heritage Foundation

BE IT RESOLVED, That we refer the memorial on the Lutheran Heritage Foundation to the Doctrine Committee.

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

BOARD OF REGENTS

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

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

THE FACULTY AND STAFF

The following persons have served on the faculty and administrative professional staff during the 1999-00 school year.

FULL-TIME FACULTY AND STAFF

Joseph Abrahamson, Associate Director of Library Media Services
Peter Bloedel, Theater
Silas Born, Director of Christian Education, Education
John Boubel, History
Norma Brown, Director of Library Media Services
Kenneth Brueske, Deferred Giving Counselor
Jon Bruss, Greek, World Literature
Edward Bryant, Director of Development
Ronald Buelow, Mathematics
William Bukowski, Art
Aaron Burmeister, Music
Andrew Burmeister, Information Technology Services
Gregory Costello, Director of Finance and Business Affairs
Ramona Czer, Communication, English
Mark DeGarmeaux, Chaplain, Religious Studies
Julie Ewert, Library
Britt Fleming, Information Technology Services
Kathy Forsberg, Cataloging Librarian and Head of Technical Services
Mark Harstad, Hebrew, History
Lois Jaeger, Fine Arts Director
Steve Jaeger, Vice President for Student Advancement
Michael Jindra, Anthropology, Geography, Sociology, Political Science,
Director of Paul Ylvisaker Center
Calvin Johnson, Financial Aid Director
Lars Johnson, Communication, Literature
Lyle Jones, Physical Education, Health, Women's Basketball Coach
Lynette Jones, Physical Education, Health, Volleyball and Softball Coach
Jana Kom, Communication, Literature
Matthew Kuster, Biology
Thomas Kuster, The Eleanor Wilson Chair of English/Speech Communication
Adrian Lo, Director of Instrumental Music
Linda Loge, Admissions Counselor
Patty Lussky, Health, Biology, Counseling
Theodore Manthe, Executive Director of the Marvin M. Schwan Retreat and
Conference Center
Todd Marzinske, Mathematics, Physics
Dennis Marzolf, Music, Choral Groups, Voice
Daniel Metzger, German, Religious Studies
Marvin Meyer, President
Ralph Miller, Deputy Controller
Daniel Mundahl, Controller
Jonas Nissen, Communication, Theatre
Andrew Overn, Art, Graphic Design
Robert Pipal, Retreat Center Coordinator, Soccer, Physical Education
Amy Rank, Admissions Counselor
Steve Reagles, Communication, Religious Studies
Matthew Riehl, Chemistry
Jay Roth, Associate Director of Admissions
Lance Schwartz, Director of Alumni Affairs

John Sehloff, Computer Science, Information Technology Director
Dean Shoop, Accounting, Business, Economics
Lisa Shubert, Information Technology Services
Erling Teigen, Religious Studies, Philosophy
David Thompson, Dean of Student Services, Religious Studies
Art Westphal, Athletic Director, Men's Basketball coach
Don Westphal, Admissions Counselor, Public Relations Director
Jean Wiechmann, Registrar, Learning Specialist, Sociology
Mark Wiechmann, Psychology, Career Counseling
Nancy Wiechmann, Business, Computer Science
Paul Wold, Bookstore Manager
Derek Woodley, Student Activities Director, Physical Education, Baseball Coach
Jeffrey Younge, Associate Director of Financial Aid
Ronald Younge, Vice President for Academic Affairs, Biology

PART-TIME

Paula Baumberger, Library
Mary Born, Library
Cynthia Broderick, Computer Science
Tarisa Brown, Tutor
Kristine Bruss, Communication
Tatjana Durand, Spanish
Gary Erickson, Music
Ann Fredrickson, Voice
Carlienne Frisch, Communication
Ruth Giles, Music Lessons
Tom Giles, Music Lessons
Adolph Harstad, Religious Studies
Susan Harstad, Theater, Art
Esther Iverson, Costume Director
Ines Jindra, Sociology
Julie Kjeer, Mathematics
Claire Kolbinger, Library
David Kruse, Computer Science
Sig Lee, Communication
Constance Liljengren, Music Lessons
Perry Madden, Library
Jon Marozick, Computer Science
Laura Matzke, Music Lessons
Diana Moxness, Music Lessons
Paul Moxness, Music Lessons
Angie Nissen, Communication
Tanya Norris, Mathematics
Tom Nuessmeier, Music Lessons
Wilhelm Petersen, Religious Studies
Allen Quist, Political Science
Martin Sponholz, Science
Barbara Strassberg, Art
Paul Tweit, The Marvin M. Schwan Retreat and Conference — Mentoring and Marketing
Paulette Tonn-Booker, Business
Charles Waters, Mathematics
Richard Wiechmann, Religious Studies
Kathryn Wurster, Music
Randy York, Theater

EMERITI

Louella Balcziaak
Arlene Hilding
Norman S. Holte

Rudolph Honsey
 Sigurd Lee
 Bjarne Teigen
 Cynthia Weberg

STAFF

As a very active and engaged community in education the Bethany faculty and staff place a high priority on professional development. Beyond the ongoing development we have five faculty members working on their doctoral degrees of which four should complete their programs within the next year.

During a special service on January 18th the college observed the following anniversaries:

Prof. Kristine S. Bruss, Communication	10 years
Prof. William S. Bukowski, Art	20 years
Prof. Mark O. Harstad, Religious Studies, History, and Hebrew	20 years
Mr. Steven C. Jaeger, Vice President for Student Advancement	15 years
Prof. Lyle D. Jones, Physical Education	10 years
Dr. Marvin G. Meyer, President	40 years
Ms. Lois M. Otto, Housekeeping	15 years
Mr. Lance W. Schwartz, Director of Alumni Relations	10 years

This past academic year we had several new faculty and professional personnel join our staff — Dr. John Boubel, History; Andrew Burmeister, Computer Support Services; Lois Jaeger, Fine Arts Director; Lars Johnson, Communication and Literature; Jana Kom, Communication and Literature; Dr. Matthew Kuster, Biology; Adrian Lo, Music; Dr. Jonas Nissen, Communication and Theater; Dr. Matthew Riehl, Chemistry; Lisa Shubert, Administrative Computer Coordinator; Derek Woodley, Director of Student Services; and Jeffrey Young, Associate Director of Financial Aid.

As we prepare for another academic year our plans include adding faculty in Communication, Business, and the Social Sciences. To enhance the operation we recently hired Mr. Daniel Mundahl as Controller and Britt Fleming to support our administrative computing needs. We plan to fill the following positions prior to the beginning of the next academic year: Dean of Admissions, Director of Marketing and Public Relations, Academic Computer Support, and two Admissions Counselors.

ENROLLMENT

The 1999-00 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	212	183
Sophomores	134	139
Juniors	44	47
Part-Time	16	27
	406	396
FTE	401	380
PSEOP Students	26	24

At the time of this report it appears that our fall freshmen enrollment will be much like the fall of 1999. The overall enrollment should be up significantly due to the addition of a senior class. The 2000-2001 academic year will be our first year with seniors and looking to graduate the first BA class in the spring of 2001.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The faculty continues to study the curriculum to assure our students the best possible educational experience. In carrying out the directives of the Board of Regents, the faculty has made recommendations and the Board has approved majors in Music and Church Music for the coming year. In addition the faculty

has recommended to the Board a major in Business Administration. The final decision on this recommendation will be made during the spring.

The staff has just completed a three-year strategic plan which will be sent to the faculty and then on to the Board. The developing of a strategic plan was one of the recommendations of our recent NCA evaluation.

PHYSICAL PLANT

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

During the summer of 1999 the Viking Village was renovated and includes a grill area that gives our students an alternative place to eat lunch or dinner. It seems to have met the need that we all hoped for.

The Communication major has created the need for additional space and technology. In order to support those needs, an addition is underway on the "old seminary" building to meet space and technology demands. The project should be complete by August 1, 2000.

As mentioned a year ago programming and planning was underway for a science/math building. The staff continues with the design phase with hopes that construction will begin by late fall. To make this possible, the City of Mankato has completed all the engineering for the relocation of Marsh Street. The construction of Marsh Street should be underway early this spring with a completion date of August 1, 2000.

We are in the finishing stages of the development of The Marvin M. Schwan Retreat and Conference Center. It is our hope to have everything finished by late summer. The whole development is a special opportunity for BLC and the synod.

BOARD OF REGENTS

In 1999 the convention ratified three "type B" appointments to the ordinary conditions only one position would be up for ratification by the Synod each year. The Rev. Klebe Brumble of Scottsdale was approved at the 1999 convention for a one-year term. The Board approved Rev. Brumble for a three-year term beginning in June at their recent meeting. The synod needs to ratify that appointment at the upcoming convention.

GRANTS

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

The Seibert Foundation from Milwaukee continues to be supportive. Their primary focus is Wisconsin but in recent years have been a willing supporter of BLC.

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

The Bethany Lutheran College Women's Auxiliary is committed to the welfare of Bethany through its support and prayers. They have taken on new projects this year that total approximately \$13,000. Many, many thanks to these wonderful ladies.

The Marvin M. Schwan Foundation supports the college in a significant way. Grants from the Foundation have supported a number of programs and projects this year.

FINANCES AND AUXILIARY SERVICES

The 1998-99 academic year ended with a deficit of \$86,891 which gives an accumulated deficit balance of \$118,582 in our current operation. As we look to the end of the present school year by making some discretionary funds available there will be no deficit associated with the year's budget. We, however, carry the \$118,582 deficit forward. The difficulty in balancing budgets the last few years is due to the cost of moving forward with the resolve of 1996. That is, to become a fully baccalaureate-granting institution by the year 2016.

Gifts continue to assist Bethany in her effort to deliver to the students a quality, Christian education. The president and the Board of Regents are grateful to the members of our synod, individuals, corporations, and foundations that are so willing to support the programs at Bethany.

At the 81st Convention of our Synod, it was resolved to approve a \$100 million capital campaign — "The Five Talents." We are thrilled to report that as of March 1st, we have assurance of \$88.5 million. What a blessing for Bethany Lutheran College and our church.

The following is a summary of revenues and expenditures for the fiscal year ending June 30, 1999:

REVENUES

Tuition and Fees	\$3,131,386
Government Grants	91,895
Synod Subsidy	176,000
Housing Assistance	84,000
Maintenance Assistance	21,500
Capital Improvements	22,221
Private Gifts and Grants	1,620,375
Endowment Income	367,668
Sales and Services of Student Activities	120,651
Other Sources	201,722
Auxiliary Enterprises	<u>1,578,977</u>
	\$7,416,395

EXPENDITURES

Educational and General	\$4,666,578
Maintenance of Buildings and Grounds	797,315
Scholarships and Grants	884,593
Auxiliary Enterprises	<u>1,154,800</u>
Fund Balance	(\$86,891)
Prior Year's Fund Balance	<u>(31,691)</u>
Current Fund Balance (Deficit)	(\$118,582)

CONCLUSION

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

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

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

We have now entered a new millennium and are celebrating the 2000th anniversary of the dear Savior's birth for our salvation. He is the Christ the same yesterday, today, and forever. (Heb. 13:8) He took upon Himself our flesh made from dust so that through unity with His divinity He might conquer sin, death, and all our foes in the flesh and raise us to His divine glory eternal life in heaven. This wonderful treasure of full forgiveness is offered to us in the means of grace, the Word and the Sacraments, and is received by faith alone in Him as the Savior which faith is worked, strengthened, and preserved through these same means of grace. It is indeed a time to celebrate 2000 years of grace. It is this wonderful joy in Christ that we have experienced in our seminary and synod.

Our Bethany Lutheran Theological Seminary continues to play a vital role in preparing men to go forth to proclaim the sweet message of the Gospel, which alone can bring true peace and joy to soothe the troubled souls. Each year we continue to send forth more workers who have been trained to proclaim the life-giving Word in its truth and purity and to administer the Sacraments in accord with Christ's command. The Lord has permitted us to complete another school year where men were trained for this blessed ministry. May our gracious Lord continue to bless our seminary to the glory of His name and the welfare of precious blood-bought souls.

BOARD OF REGENTS

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

FACULTY

The following professors taught in the seminary during the 1999-00 school year: Adolph Harstad, John Moldstad, Jr., Thomas Kuster, Sigurd Lee, Wilhelm Petersen, and Gaylin Schmeling. Professor Harstad led a work-study program in Israel this past summer. During the first semester he was granted a one-semester sabbatical to work on a Joshua commentary for a series sponsored by Concordia Publishing House. Professor Moldstad is fulfilling the requirements of his STM degree during the summer months. President Emeritus Wilhelm Petersen continues to teach homiletics. Professor Kuster was on sabbatical for the second semester during which time Professor Sigurd Lee taught the communication course at the seminary.

ENROLLMENT

There were twenty students enrolled at the seminary in the 1999-00 academic year. It breaks down as follows: 7 juniors, 4 middlers, 4 seniors, and 5 vicars.

There were four international students attending the seminary this school year: Andreas Drechsler, Leipzig, Germany; Timothy Hartwig, Gympie, Queensland, Australia; Egons Mudulis, Jurmala, Latvia; and Tor Jakob Welde, Laksevåg, Norway. Those who served their vicarages were: Matthew Brooks, Christ the King Lutheran Church, Bell Gardens, California; Matthew Crick, Hope Lutheran Church, Port Hadlock, Washington; Charles Howley, Christ the King Lutheran Church, Green Bay, Wisconsin; Bradley Kerkow, King of Grace Lutheran Church, Golden Valley, Minnesota; and Shawn Stafford, Reformation Lutheran Church, Hillsboro, Oregon.

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

GRANTS

Aid Association for Lutherans now has a gift-matching program available to all AAL members in which gifts are matched dollar-for-dollar. They also provide the seminary with student scholarships. Lutheran Brotherhood is committed to its gift-matching program which directs funds into our endowments for operation. These dollars assist in planning for the seminary's future. They also provide the seminary with student scholarships.

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

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

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

ACTIVITIES

The annual senior recognition dinner was held on the evening of April 29, 1999. This is always a pleasant and relaxing evening for the students and staff, and we are grateful to Aid Association for Lutherans for sponsoring this event.

Our annual vicar workshop was held on Thursday, May 13, 1999. The returning vicars reported on certain phases of their vicarage. President George Orvick delivered a paper concerning the pastor and the synod. Brief presentations were also given on our synod's pension fund, insurance plan, and deferred giving.

A summer institute was held in Midland, Michigan, June 7 and 8, 1999. Professor Moldstad led an exegetical study of I Timothy with the theme: *Unchanging Pastoral Advice for an Ever Changing World*. President Schmeling gave a presentation on the doctrine of the public ministry discussing the questions that have arisen concerning this teaching of Scripture.

The thirty-second annual Reformation Lectures were held at the Ylvisaker Fine Arts Center, Mankato, Minnesota, on October 28-29, 1999. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This year there were three presenters: Dr. Charles Arand of St. Louis, Missouri; Dr. Stephen Minnema of Mankato, Minnesota; and Professor John Brenner of Mequon, Wisconsin. The topic of the lectures was "Eschatology: The End Times." The first lecture presented by Dr. Charles Arand was entitled "Luther and the Confessors on Eschatology." The eschatological thinking of the Lutheran confessors was discussed. The second presenter, Dr. Stephen Minnema, explained "Calvin's Views on Eschatology." This presentation

pointed to Calvin's eschatology and its meaning for Christians in evil times. The final lecture, "American Lutheran Views on Eschatology," was presented by Prof. John Brenner. This lecturer gave a summary of American Lutheran views on eschatology and how they relate to American Protestantism.

An invitation from Wisconsin Lutheran Seminary was again extended to our seminary students and staff to attend the annual mission seminar February 1-3, 2000, at Mequon, Wisconsin. The invitation was gratefully accepted and appreciated by the attendees. The theme of the seminar was: *Mission and Ministry 2000*. It emphasized the Christian's role in mission work and evangelism both at home and abroad.

President and Mrs. Schmeling conducted a seminar on the parsonage, February 18-19, 2000. The purpose of this seminar was to prepare the students and their families for life in the parsonage and in the congregation. Presentations were given by President Schmeling and President Orvick.

LUTHERAN SYNOD QUARTERLY

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

SCHOLARSHIP FUNDS

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

STUDENT HOUSING ASSISTANCE

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

SEMINARY ENDOWMENT FUND

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

FINANCES

For Fiscal Year July 1, 1998 - June 30, 1999

REVENUES

Tuition and Fees	\$ 62,560.00
Synod: Subsidy	\$ 65,250.00
Synod: Special Grant	\$ 24,880.00

Legacies	\$ -
Endowment Income	\$ 23,346.07
Gifts and Grants	\$ 213,109.00
Other Sources	\$ 20,905.57
TOTAL	\$ 410,050.64

EXPENDITURES

Education & General	\$ 377,108.25
Maintenance & Utilities	\$ 17,838.46
Video Production	\$ 15,343.45
TOTAL	\$ 410,290.16
Increase (Decrease) in Fund Balance	\$ (239.52)

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

**HIGHER EDUCATION
ACTION OF THE SYNOD**

Resolution 1: Anniversaries of Bethany Lutheran College Staff Members

WHEREAS, the following anniversaries of Bethany Lutheran College Staff members have been observed:

<i>40 yrs.</i>	<i>Dr. Marvin G. Meyer</i>	<i>President</i>
<i>20 yrs.</i>	<i>Prof. William S. Bukowski</i>	<i>Art</i>
<i>20 yrs.</i>	<i>Prof. Mark O. Harstad</i>	<i>Religious Studies, History, and Hebrew</i>
<i>15 yrs.</i>	<i>Mr. Steven C. Jaeger</i>	<i>Vice President of Student Advancement</i>
<i>15 yrs.</i>	<i>Ms. Lois M. Otto</i>	<i>Housekeeping</i>
<i>10 yrs.</i>	<i>Prof. Kristine S. Bruss</i>	<i>Communication</i>
<i>10 yrs.</i>	<i>Prof. Lyle D. Jones</i>	<i>Physical Education</i>
<i>10 yrs.</i>	<i>Mr. Lance W. Schwartz</i>	<i>Director, Alumni Relations,</i>

and,

WHEREAS, The Lord has continued to provide faithful and dedicated workers, therefore,

BE IT RESOLVED, That the synod thank the Lord for the many blessings He has bestowed upon Bethany Lutheran College through these faithful servants.

Resolution 2: Grants

WHEREAS, Aid Association for Lutherans and Lutheran Brotherhood have made significant financial grants toward the mission goals of Bethany Lutheran College and Bethany Lutheran Theological Seminary, and,

WHEREAS, The Seibert Foundation, the Marvin M. Schwan Charitable Foundation and many corporations generously have supported the college and seminary, and,

WHEREAS, The Bethany Lutheran College Women's Auxiliary continues faithfully to serve the college in many significant ways, therefore,

BE IT RESOLVED, That the synod express its heartfelt thanks to Aid Association for Lutherans, Lutheran Brotherhood, the Bethany Lutheran College Women's Auxiliary, the Seibert Foundation, the Marvin M. Schwan Charitable Foundation and the many corporations for their continuing support of both institutions.

Resolution 3: Ratification of Type B Appointment

WHEREAS, The Board of Regents of Bethany Lutheran College has appointed the Rev. Brumble to a three-year type B term beginning in June, 2000, therefore,

BE IT RESOLVED, That the synod ratify the appointment.

Resolution 4: Seminary Endowment Fund

WHEREAS, A Seminary Endowment Fund has been established to be used for seminary needs, and,

WHEREAS, It is appropriate that synod members be encouraged to remember this fund that it might grow, therefore,

BE IT RESOLVED, That the seminary take steps to remind synod members of the existence of this fund and encourage bequests to perpetuate the work of the seminary as it carries out its task of training pastors to proclaim the saving Gospel of Jesus Christ.

Resolution 5: Need for Parochial School Teachers

WHEREAS, The plan for making Bethany Lutheran College a four-year institution included the future preparation of teachers for our synod, and,

WHEREAS, Teachers for our synod's parochial schools are in limited supply, and,

WHEREAS, Some of our synod schools face possible closure in the near future for lack of teachers, and,

WHEREAS, The WELS is currently unable to fill even its own teacher vacancies, let alone help our synod with teacher vacancies, therefore,

A. BE IT RESOLVED, That Bethany Lutheran College take note of this pressing need and investigate the possibility of establishing a teacher training program as soon as possible, and,

B. BE IT RESOLVED, That in the interim the Board for Education and Youth sub-committee on Christian Day Schools be encouraged to investigate the possibility of a contractual subsidy program for the education of potential teachers to address the immediate need, and,

C. BE IT RESOLVED, That the Board for Education and Youth sub-committee in cooperation with the Director of Christian Education report to the synod on the progress of this matter at the 2001 convention of the ELS, and,

D. BE IT RESOLVED, That this be the synod's response to the memorial submitted by St. Timothy Lutheran Church, Lombard, IL.

REPORT OF THE BOARD FOR HOME MISSIONS

Jesus once asked his disciples, "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God." What a clear and wonderful confession of faith! Jesus said of that solid confession, "on this rock I will build my church" (Matthew 16).

Preaching and teaching that Jesus is the Christ is what Mission work is all about. Lost souls learn of the Promised One whom God sent to be Savior of all and they are brought to faith. This is how the Holy Spirit builds the Christian Church. Our home missions are reaching out with that Gospel, and God is blessing the effort. In 1999 seventy-five new members were added to the numbers of our synod through our Home Missions. Christ is building his Church, and we are privileged to be part of the glorious effort.

ORGANIZATION OF THE BOARD

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

GENERAL 1999 WORK HIGHLIGHTS

In addition to regular quarterly board meetings, special meetings at Synod Convention and Pastoral Conference, conference phone calls, visitations by board members at mission congregations for consultation, exploration of potential sites for evaluation, ongoing supervision of home mission work through monthly pastoral and financial reports, etc., the following are highlights of work and blessings in 1999:

February. The February board meeting was held in conjunction with the 1999 Winter Home Missions Seminar, to which all home missionaries and board members were invited. At the meeting, the board resolved to support a vicarage at Port Hadlock, WA, approved building plans at Grace, Hobart, IN, planned a New Year's Eve outreach campaign entitled "Jesus Christ... the Same Yesterday, Today and Forever", encouraged exploration of joint property use between Mt. Olive, Mankato and Peace, North Mankato and encouraged expansion of fellowship facilities at Redeemer, Scottsdale. It was also resolved to start work at Naples, FL.

May. At the May meeting It was resolved to search for a site to do cross-cultural mission work among Koreans. The Mission at Cottage Grove was formally encouraged to finish worship space in a professional-business mall.

August. A Call was extended to Rev. Young Ha Kim to work among Koreans in conjunction with Faith Lutheran Church, Irvine, CA. Also, financial arrangements were made to allow Christ, Windsor, CA to build a parsonage on its property. The Missions Counselor was encourage to continue development of "MISSION: Statement, Structure and Strategy" material for use among Home Missions and possibly established congregations.

November. The board resolved to begin work in north San Antonio, TX with the members of Faith Lutheran Church. The board also developed policy in support of Christian Day School and High School tuition for Home Mission members in nearby fellowship schools. (The resolution regarding High School subsidy was later rescinded.) It was resolved to provide a limited-term subsidy for Our Savior, Lakeland, FL and to continue assessment of the exploratory missions in North Mankato, MN and Gig Harbor, WA.

In 1999, the board supervised these five "exploratory missions":

Abiding Shepherd, Cottage Grove, WI - Rev. Nathan Krause
Asian Missions Church, Irvine, CA - Rev. Young Ha Kim
Harbor Trinity, Gig Harbor, WA - Rev. Aaron Hamilton
Our Redeemer, Naples, FL - Rev. Steven Brockdorf
Peace, North Mankato, MN - Rev. Robert Otto

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

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

Four congregations received subsidy:

Christ, Windsor, CA - Rev. Karl Anderson
Emmaus, Chicago, IL - Rev. Stephen Schmidt
Hope, Port Hadlock, WA - Rev. Glenn Obenberger
Our Savior, Lakeland, FL - Rev. Norman Pommeranz

1999 RESOLUTION REGARDING USE OF RETIRED PASTORS

It was resolved that "Richard Wiechmann meet with members of the WELS involved with the 'Soul Conservation' program in order to get ideas and then to make some recommendations a the next board meeting."

MISSIONS COUNSELOR

Throughout the year, Missions Counselor Steven Petersen conducted forty-nine "Missions at Home and Afar" seminars, attended by approximately 1600 ELS members. Approximately 1500 "You Shall Be My Witnesses" Bible studies were distributed. The Missions Counselor also worked with Cross-stitch, the network of ELS Womens' Missionary Societies, which raised funds in support of capital projects in Chile, travel expenses for new work in the Amazonas region of Peru, the New Year's Eve radio campaign and the central-city VBS project. The 1999 ELS Video-links featured Home and Foreign Missions, the Confessional Evangelical Lutheran Conference and Bethany Seminary. The Missions Advancement Project was established to receive and disburse funds from the Marvin Schwan Charitable Foundation on behalf of its ELS-related supported organizations.

FUTURE PLANS

Plans include one new mission start in 2001 and at least one per year thereafter, depending on the proceeds available from the special offering. It is hoped that the offering may enable more cross-cultural work. The board continues to work with a ten-year plan of funding missions which includes scheduled new starts, present and projected mission subsidies, capital interest subsidies, board expenses and sources of income. Much of the financial planning for the board is being provided by the synod's Business Administrator, Mr. Keith Wiederhoft.

SALARY SCALE FOR 2001

In addition to the following scale, housing and utilities allowance for Home Missionaries is determined using the (board adjusted) fair market rental value survey of the U.S. Department of Housing and Urban Development. Increment for years of service and education allowance are provided within the salary scale.

Car allowance is paid per mile for actual miles driven based on the synod's reimbursement rate for mileage.

Health insurance is provided at the lowest deductible.

Pension is 6% of salary.

Vacation time allotted:

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

<u>Years of Service</u>	<u>2001 Salary</u>	<u>Years of Service</u>	<u>2001 Salary</u>
0	23,700		
1	23,950	16	29,050
2	24,200	17	29,525
3	24,450	18	30,000
4	24,700	19	30,475
5	24,950	20	30,950
6	25,275	21	31,500
7	25,600	22	32,050
8	25,925	23	32,600
9	26,250	24	33,150
10	26,575	25	33,700
11	26,975	26	34,325
12	27,375	27	34,950
13	27,775	28	35,575
14	28,175	29	36,200
15	28,575	30	36,825

THANK YOU

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

appreciate Lutheran Brotherhood's Program Subsidy Grant of \$40,000 which funded special outreach projects among our synod. We thank Aid Association for Lutherans for funding the Home Missions Seminar and the Missions At Home and Afar seminars. We are especially grateful to the Marvin M. Schwan Charitable Foundation for continued support of ELS Home Mission Projects.

OPERATING BUDGET

	1999	2000	2001
	<u>Budget</u>	<u>Budget</u>	<u>Proposed Budget</u>
HOME MISSIONS:			
Abiding Word, Bowling Green	29,000	26,500	19,500
Redeemer, Scottsdale	26,500	19,500	12,000
Resurrection, Winter Haven	20,500	12,000	6,000
Lord of Life, Holland	20,500	19,000	14,000
Peace, Lakeland	20,000	12,000	6,000
CONGREGATIONS RECEIVING SUPPORT:			
Emmaus, Chicago	9,000	4,000	
Christ, Windsor	12,500	17,500	12,500
Faith , San Antonio		44,000	39,000
Good Shepherd, Indianola		30,000	25,000
Our Savior, Lakeland		12,000	8,000
Hope, Port Hadlock	15,000		
EXPLORATORY MISSIONS:			
Abiding Shepherd, Cottage Grove	45,000	75,000	76,500
Asian Mission, Irvine	50,000	92,000	94,000
Harbor Trinity, Gig Harbor	45,000	71,000	72,500
Our Redeemer, Naples	50,000	64,000	65,500
Peace, North Mankato	45,000	67,000	68,500
New start 2000 (cf Faith, Good Shepherd, Our Savior, above)			
New start 2001			50,000
BOARD EXPENSES:			
Board expenses	12,000	12,000	12,000
Missions Counselor	35,000	38,000	40,000
Moving expense	12,000	12,000	12,000
CAPITAL INTEREST SUBSIDY:			
Abiding Word, Bowling Green	6,684	4,663	7,422
Christ, Port St. Lucie	3,959	3,260	925
Christ the King, Green Bay	13,065	12,413	9,929
Family of God, Ft. Mojave	3,492	3,183	2,849
Grace, Hobart		17,198	16,483
Lord of Life, Holland	12,404	11,595	11,016
New Life, Sebring	5,041	4,348	3,606
Peace, Kissimmee	19,352	15,254	12,411
Peace, Lakeland	25,618	26,062	24,799
Our Savior, Lakeland	1,426	92	
Redeemer, Scottsdale	19,907	16,342	14,954
Resurrection, Winter Haven	24,894	20,384	19,170
Saved By Grace, Gresham	12,500	12,500	12,500

In 1999, the synod allotted \$203,000 for the Home Mission program. The remainder of the money needed to fund the program came from special gifts, Aid Association for Lutherans, Lutheran Brotherhood, the Marvin M. Schwan Charitable Foundation, estates and earned and accumulated interest.

The Rev. S.P.Petersen, Missions Counselor

ADDENDUM TO THE REPORT OF THE BOARD FOR HOME MISSIONS

WHEREAS, Reformation Lutheran Church of Hillsboro, Oregon has presented a 1999 memorial asking the ELS to gather names and addresses of displaced ELS and WELS members throughout the USA so that retired pastors might find and serve these people with Word and Sacraments (1999 Synod Report, p. 131 and 137), and,

WHEREAS, The WELS Member Conservation Staff has already been assembled and gathers the names of displaced ELS/WELS members on a daily basis, and,

WHEREAS, WELS has again invited the clergy of the ELS to actively participate in this conservation effort, therefore,

A. BE IT RESOLVED, That we thank the WELS for their willingness to include us in this work, and,

B. BE IT RESOLVED, That our Board for Home Missions see to it that the appropriate cards and materials are again distributed on an annual basis to the ELS clergy, and,

C. BE IT RESOLVED, That we encourage our Board for Home Missions to make use of this compilation of displaced members so that new missions might possibly be started in the needed areas, and,

D. BE IT RESOLVED, That we urge all congregations and pastors of the ELS to participate in this program of "Soul Conservation."

HOME MISSIONS ACTION OF THE SYNOD

Resolution 1: Growth in Home Missions

WHEREAS, *The 2000 Report of the Board for Home Missions stated that in "1999 seventy-five new members were added to the numbers of our synod through our Home Missions. Christ is building His Church, and we are privileged to be part of the glorious effort," and,*

WHEREAS, *This represents an exceptional gift of God's mercy in these last times when so many hearts have been hardened to the proclamation of God's holy Word, therefore,*

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

B. BE IT RESOLVED, *That the members of the Evangelical Lutheran Synod give thanks to the Board for Home Missions, the Mission Counselor, the home missionaries and their missions for their tireless work of proclaiming the Gospel of the Crucified Christ to a world in need of salvation.*

Resolution 2: Future Plans

WHEREAS, *The 2000 Report of the Board for Home Missions indicated that the Board plans "one new mission start in 2001 and at least one per year thereafter, depending on the proceeds available from the special offering," and,*

WHEREAS, *"The laborers are few" even though "the harvest truly is plentiful," (Matthew 9:37), and,*

WHEREAS, *This situation has hindered the ability of the Board for Home Missions to take advantage of the many opportunities which have presented themselves to the board, therefore,*

A. BE IT RESOLVED, *That the Board for Home Missions be encouraged to make every effort to seek out qualified men to become home missionaries, and,*

B. BE IT RESOLVED, *That the congregations and pastors of the Evangelical Lutheran Synod continue to pray to the Lord of the harvest that He provide laborers to work in His vineyard, and that they also encourage men of many ages and professions to consider undertaking this important work.*

Resolution 3: Salary Scale

WHEREAS, *The 2000 report of the Board for Home Missions recommends an ade-*

quate compensation package with the "housing and utilities allowance" and the Salary Scale for Home Missionaries, therefore,

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

Resolution 4: Member Conservation

WHEREAS, Reformation Lutheran Church of Hillsboro, Oregon, presented a memorial to the 1999 convention of the Evangelical Lutheran Synod asking that the Evangelical Lutheran Synod gather names and addresses of displaced ELS and Wisconsin Evangelical Lutheran Synod members throughout the United States so that retired pastors might find and serve these people with the Word and Sacraments (1999 Synod Report, p. 131 and 137), and,

WHEREAS, The WELS Member Conservation Staff already gathers the names of displaced ELS/WELS members on a daily basis, and,

WHEREAS, The WELS has again invited the clergy of the ELS actively to participate in this conservation effort, therefore,

A. **BE IT RESOLVED**, That we thank the WELS for their willingness to include us in this work, and,

B. **BE IT RESOLVED**, That our Board for Home Missions see to it that the appropriate cards and materials are again distributed on an annual basis to the clergy of the ELS, and,

C. **BE IT RESOLVED**, That we encourage the Board for Home Missions to make use of this compilation of displaced members so that new missions might possibly be started in the needed areas, and that other ways of contacting and serving them be sought out and - if feasible - implemented (e.g. retired pastors, internet, tapes, radio, and the like), and,

D. **BE IT RESOLVED**, That we urge all congregations and pastors of the ELS to participate in this program of "Soul Member Conservation."

REPORT OF THE BOARD FOR FOREIGN MISSIONS

BOARD PERSONNEL

The Board for Foreign Missions is composed of four pastors and three laymen. They are the Rev. Paul Anderson, chairman; Mr. Marlin Goebel, vice chairman; the Rev. Wayne Halvorson, recording secretary; Mr. Robert Soule, treasurer; the Rev. David Lillegard, field secretary; the Rev. Kurt Smith, information officer; and Mr. William Anderson, financial consultant and coordinator. Mr. Anderson is new to our board, having been appointed by our president to replace Larry Otto. Our thanks to Mr. Otto for his excellent work with the finances of the board, organizing our budget and financial reporting. The board holds two-day meetings in January, April, July, and October. We now meet at the synod building in Mankato. The president of synod and the missions counselor attend our meetings regularly.

FIELD PERSONNEL

There are three missionaries serving in Peru. They are the Rev. Timothy Erickson, the Rev. David Haeuser, and the Rev. Terry Schultz. Missionary Erickson has been on sabbatical since last summer, and returns to Peru this August. He has used this time for study of language in Mankato, for visits to congregations of our synod, and for some time in Europe to visit and study. Missionary Erickson has served for 17 years in our foreign field. David Haeuser received a call from the WELS to serve as translator in their Latin American Missions program. He returned the call.

There are also three missionaries serving in Chile. They are the Rev. Oto Rodriguez, the Rev. Karl Kuenzel, and the Rev. Ralph Martens. Missionary

Martens was also called by the WELS to serve as translator, but returned the call. We are thankful we have been able to keep our field staff intact. In Peru we have an experienced staff, with two of the men there serving for many years. In Chile, Missionary Rodriguez has served for several years, and Missionaries Kuznel and Martens are getting well acquainted with the work.

VISITS TO THE MISSION FIELD

Missions Counselor Steve Petersen made about a two-week trip to Chile and Peru at the end of February this year, meeting with the missionaries and their families. He made a trip into the jungle of Peru, to the towns of Pelejo and Tarapoto, where new mission work has begun. Field Secretary David Lillegard, along with his wife, and board member Kurt Smith, plan to make a trip to Chile and Peru in September this year. They also will meet with missionaries and visit the places where work is being done, following up on the earlier visit by the mission counselor.

PERU

There are six full-time national pastors working in Lima and other areas of the country. Several vicars should be completing their work this year, with ordination following. About nine students are studying in the seminary in Lima, with several others studying in extension seminary in various outlying areas. The seminary program in Peru is comparable to what is required of seminary students in the States.

New work was begun last year in the Amazon jungle, in the area of Tarapoto. The work is being led by Missionary Terry Schultz. A seminary student and other members of the national church are assisting in the work. Attendance at worship services and Bible studies in the jungle have indicated a very strong interest in the gospel, with average attendance in some places of over 60. Plans are being made at present to expand the work in the jungle. Funds are being sought to help with this work, partly through Cross Stitch, and partly through corporation and synodical gifts.

Over 30 groups meet in the Lima area and other places in Peru, with attendance in general increasing during the year. Some of the national pastors serve several groups. The Lord continues to bless the work in Peru with both spiritual and numerical growth.

CHILE

The work continues the same as in the previous year in Chile, with the three missionaries hard at work serving four established groups. The Bible Institute continues to train a couple men for preparation for entering into seminary studies. The need at present is to continue seeking out prospects through contacts with families and friends, and to do evangelism in the communities where services are being held. The missionaries meet regularly to discuss and plan for this and for other matters involving organization, finances, and work assignments.

AUSTRALIA

We are saddened to report that there has been conflict in the Evangelical Lutheran Synod of Australia. At present the synodical body is not receiving support from our board. It appears that there is little hope the conflicts will be resolved. We continue to pray that the entire matter will be settled in such a way that the gospel message can continue to be spread in the land of Australia.

MISSIONS COUNSELOR

The Rev. Steve Petersen, Missions Counselor, attended board meetings and several sub-committee meetings. He traveled the synod with the *Missions At Home And Afar* seminar showing slides of the work in Chile and Peru. Through Cross-stitch funds were raised in support of the new work in Amazona, Peru, and for capital improvements in Chile.

VOLUNTEERS

The board is corresponding with several individuals who wish to volunteer to work in Peru and or Chile for a greater or lesser time. There is some interest in doing some sort of medical mission work in Peru. No plans have been made as of the writing of this report.

SCANDINAVIA

The board has sent a portion of the \$15,000 it previously designated for helping the church in Norway. The gift is helping support the congregation being served in Avaldsness by the Rev. Søren S. Urberg. Pastor Urberg is a member of our synod's clergy. He accepted the call to serve in Norway last fall, and moved there during the winter. The congregation and church body in Norway is very grateful for this help. The synod is reminded that a "Scandinavian Fund" has been established for supporting the work in Norway, to which we are encouraged to contribute.

FAITH MISSION SOCIETY

Our thanks, as always, to Marlin and Jean Goebel, who faithfully publish *Mission News* regularly during the year, and receive special contributions for our mission fields. This last year receipts totaled over \$93,500, a record amount. Over \$32,500 was given to Peru, and over \$26,500 to Chile. About \$17,400 was given for home missions. About \$6,200 went to Thoughts of Faith, and the remainder for incidental items. Total receipts through Faith Mission Society since its inception in June 1972 are now over \$755,000. We also thank all those who have generously contributed to our missions through the society.

HELPING HANDS

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

BUDGET FOR 2000

The following has been budgeted by the Board for Foreign Missions for 2000, listing here according to general categories:

Peru budget

(includes \$18,000 for congregations,
\$90,000 for seminary/pastors) \$364,494

Chile budget

(includes \$12,000 for congregations/
seminary & \$35,000 for new vehicle) 296,288

Mission Board expenses (including overseas travel) 28,054

Mission Counselor. 37,827

Australia 25,000

TOTAL ANTICIPATED EXPENDITURES \$751,663

EXPECTED REVENUE

Synod budget \$198,000

Mission Counselor 37,827

Schwan matching 200,000

Income from various endowments/funds 200,000

Corporation grant 200,000

TOTAL FUNDS AVAILABLE \$835,827

THOUGHTS OF FAITH

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

The Lord has continued to bless the efforts of Thoughts of Faith, Inc. as we continue in our mission to share the Gospel message with the people of Eastern Europe, specifically the countries of Ukraine, Czech Republic and Latvia.

UKRAINE:

The work in Ukraine is conducted through the Ukrainian Lutheran Church (ULC), which receives much of its financial support through Thoughts of Faith, Inc. The ULC is divided into three Eparchates, which are somewhat similar to the circuits of the ELS. There are currently 13 congregations, 2 mission stations and a prison ministry in the ULC. There are plans to open two additional mission stations in 2000. The active clergy of the ULC consists of 9 National Ukrainian Pastors, 4 American missionaries, and 7 deacons. (After their first year of Seminary training the students are commissioned as deacons. During their next two years of Seminary they work closely with ULC pastors and congregations in gaining practical parish experience. This is in addition to attending their regular classes. In essence, the deacon program functions as a two-year part-time vicarage.) ELS Pastor John Shep serves as the Bishop (President) of the ULC. The church body also operates St. Sophia Lutheran Theological Seminary for the purpose of training men to become pastors in the ULC. The Rector (President) of the Seminary is ELS Pastor David Jay Webber, while ELS Pastor Roger Kovaciny serves as the Director of the Pre-Seminary Program. Additional work of the ULC includes a radio program The Lutheran Moment, a church magazine Styag (Banner), a Ukrainian translation of the Good News Journal, a Ukrainian hymnal and other translation projects. Funds are currently being raised for the construction or renovation of several church buildings. The congregations in Kyiv (Central), Ternopil (Central), Sevastopol and Kremenetz are all in various stages in the building process. The congregations in Lazarivka, Ivanivka and Vorobiyivka have buildings that are in need of renovation before they can be of use. The operating budget for the Ukraine division of Thoughts of Faith, Inc., for 2000 is approximately \$1,150,000.

The Gift of Life Fund encompasses the humanitarian work of Thoughts of Faith, Inc. in Ukraine. It consists of the Medical Clinics on Wheels and Ukrainian Lutherans for Life. This work is managed for Thoughts of Faith, Inc., by Life Resources International, a division of Christian Life Resources, Inc., formerly WELS Lutherans for Life. This management arrangement has been in place since 1996 and has been a blessing to this part of our ministry. It is a truly cooperative effort between Thoughts of Faith, Inc., Christian Life Resources, Inc., and the ULC, and has served as a bridge ministry into the ULC.

The Medical Clinics on Wheels continue to operate out of Ternopil, traveling to towns and villages of the Ternopil region providing free pediatric and dental care to the children of Ukraine. Ukrainian Lutherans for Life operates four Life Centers in Kyiv, Ternopil, Sevastopol and Kremenetz. The staff of these centers provides pro-life Christian counseling, pro-life presentations and humanitarian assistance. There are plans to open two additional Life Centers during 2000.

The operating budget for the Gift of Life division of Thoughts of Faith, Inc., for 2000 is approximately \$674,000.

CZECH REPUBLIC:

St. Paul Lutheran Church of Plzen The Lord is continuing to bless the work of this congregation, just as He blesses all work done in His Name. St. Paul Lutheran Church experienced its highest average attendance during 1999, with baptisms and confirmations nearly every single month. A weekly English Conversation Club, which the congregation sponsors, continues to generate interest in the church. The congregation publishes a monthly publication for its

members, *The Sign of Faith* and a quarterly publication for its U.S. supporters, *Czech Mates*. It has also completed the translation of the Augsburg Confession into the Czech language.

Enrollment at Martin Luther School for the 1999-2000 school year is 142 in Grades K-9. Here the children are taught the traditional secular subjects but most importantly, they are taught God's Word. Our American and Czech staff work closely together to ensure that our children are receiving a quality Christ-centered education.

Mulac Hospital of Plzen was the first private hospital in the Czech Republic following the fall of Communism. Unfortunately, most of its revenue comes from government reimbursement for services, which is woefully inadequate. In an effort to demonstrate our Christian love and compassion, we have chosen to help support the work of Mulac Hospital. Donations have been solicited in the U.S. In one U.S. congregation, a concert was held with the proceeds going to Mulac Hospital. We also have a volunteer who contacts people in the medical community in an effort to find equipment for the hospital. This effort was particularly successful as we received a large donation from Resurrection Health Systems of Chicago. As a result, we were able to send to Plzen an entire container shipment of various medical equipment, hospital beds and supplies. It is our hope that through this display of Christian charity the Holy Spirit will work to open the hearts of many people to the Gospel message.

During the year, meetings were held with all of the members and friends of the St. Paul congregation asking for their input and suggestions. One of the suggestions that resulted from these meetings was that the mission consider reaching out to the communities in the Plzen area. One of the communities suggested was Horni Briza.

Horni Briza is a village of about 5,000 located approximately 10 miles (15 kilometers) from Plzen. There are no churches in this town. The last church was destroyed in 1948 during the communist takeover. This fall, several meetings were held between the mission staff and the officials of Horni Briza regarding the possibility of beginning mission work there. The officials were helpful and the postmistress even offered to distribute printed information to all the houses of the village, at no cost to us. Our first services in Horni Briza took place in December. They included three Christmas services by the children of Martin Luther School, which were attended by more than 600 school children and the residents of the local nursing home, Christmas caroling at the nursing home, and our first worship service held on December 26, also at the nursing home. We are very encouraged by these new opportunities and pray that the Lord will continue to bless them in the future.

The operating budget for the Czech division of Thoughts of Faith, Inc., for 2000 is approximately \$741,000.

LATVIA:

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

During 1999, several of the pastors and congregations who have separated from the LELC joined to form the Confessional Lutheran Church of Latvia (CLCL). Pastor Gundars Bakulis, Superintendent (President) of the CLCL, attended the 1999 ELS Convention last June. This church body has approached the ELS and the WELS concerning a declaration of church fellowship. These discussions have been fruitful and it is expected that such a declaration will be made at the 2000 ELS Convention.

In an attempt to further support the work in Latvia the Board of Directors of Thoughts of Faith, Inc. has pledged to support the theological education of a member of the CLCL, Egons Mudulis. Egons began his studies at Bethany Lutheran Theological Seminary in the Fall of 1999. This support is over and above the support Thoughts of Faith, Inc. provides for the Augsburg Institute and represents a serious commitment of the resources of Thoughts of Faith, Inc. We greatly appreciate the overwhelmingly positive response that we have thus far received for this undertaking. The operating budget for the Latvia division of Thoughts of Faith, Inc., for 2000 is \$130,000.

The Lord has truly blessed the efforts of Thoughts of Faith, Inc. Without His help and guidance, our efforts would be useless. Yet we move forward into the new millennium confident that He will continue to work through us so that more and more souls may be brought to faith in Jesus. We greatly appreciate the encouragement and support we receive from President Orvick, the Board for Foreign Missions, Mission Counselor Steven Petersen and the entire Evangelical Lutheran Synod. To God Alone Be The Glory.

*The Rev. David Lillegard Field Secretary
ELS Board for Foreign Mission*

FOREIGN MISSIONS ACTION OF THE SYNOD

Resolution 1: Work in Peru and Chile

WHEREAS, The work of spreading the Gospel in Peru and Chile continues to flourish, and,

WHEREAS, The Lord continues to open new doors to the "fields white unto harvest" in these South American countries, therefore,

A. BE IT RESOLVED, That we encourage our missionaries, and the national pastors to continue "to work while it is day, for the night cometh when no man can work," and,

B. BE IT RESOLVED, That we rejoice over the mission opportunities presented to our workers in these countries and wish them God's blessing.

Resolution 2: Contributors to Foreign Mission Work

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

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

WHEREAS, The "Scandinavian Fund" continues to support the work in Norway, and,

WHEREAS, The "Cross Stitch" organization supports our ELS mission program, and,

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

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

A. BE IT RESOLVED, That we express our appreciation for their wise stewardship and wise generosity, and,

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

Resolution 3: Mission News

WHEREAS, Marlin and Jean Goebel work to faithfully produce the Mission News to help educate and inform our synod of the blessings God is providing in the mission field, and,

WHEREAS, Mission News serves as an invaluable tool to tell our members of opportunities to contribute resources and volunteer their talents for the Lord's work, therefore,

A. BE IT RESOLVED, That we thank Marlin and Jean Goebel for continuing to provide this service to the synod, and,

B. BE IT RESOLVED, That we encourage our pastors and congregations to make full use of the Mission News publication.

REPORT OF THE BOARD FOR EVANGELISM

"Thy Kingdom come." What does this mean? "The kingdom of God certainly comes of itself without our prayer, but we pray in this petition that it may come to us also." How does God's kingdom come? "The kingdom of God comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and live godly lives here in time and hereafter in eternity." (The Second Petition, Luther's Small Catechism, ELS)

BOARD MEETINGS AND MEMBERSHIP

The board met three times since last synod convention (September, 1999; January, 2000; and May, 2000). The board has five elected members: Pastors - Michael Smith (chairman), Kenneth Mellon, and Nathan Krause; Laymen - Lloyd Ahlbrand and Odell Iverson; and an advisory member - Rev. Matthew Thompson.

SYNOD EVANGELISM WORKSHOPS

The board is preparing for its second synod-wide evangelism workshop. We plan to travel to various circuits starting this fall to make presentations to pastors and lay people. The workshop will include a mixture of biblical instruction regarding evangelism and role-play situations where people are able to participate. People who were unable to attend the first workshop may view a video tape of it. Each circuit visitor has a copy of the video. Also, there are booklets that accompany the tape. Contact the board secretary for copies.

TRACTS

There are now 17 tracts in the, "We're Glad You Asked About..." series. They remain in high demand among our churches. Tracts are available by contacting the board secretary or by picking them up during the summer convention. There will be a new tract available by June entitled "God's Message to You." It is an adaptation of a brief law-gospel presentation by the Rev. Steven Petersen.

EVANGELISM SUNDAY RESOURCE BOOKS

Most pastors in the ELS have received this compilation of evangelism Bible studies and sermons. If any new pastors have not received a copy, please contact the board secretary. The studies are also on computer disk. These sermons have a wealth of mission and evangelism encouragement from various ELS pastors and can be a good resource in studying special texts.

"EVANGELISM NOTES"

The board has published a newsletter called Evangelism Notes. Through it the board seeks to offer suggestions for evangelism in ELS congregations. Theological studies in evangelism and ideas from congregations are welcomed for future issues. Please send them to the editor, the Rev. Nathan Krause. Past copies are available from the board secretary.

BETHANY LUTHERAN COLLEGE WORKSHOP

The board plans to hold its second workshop for students and staff at Bethany Lutheran College in early 2001. This workshop will provide encouragement and practical ideas for students to witness about Christ to students and other people.

BETHANY LUTHERAN THEOLOGICAL SEMINARY WORKSHOP

A third workshop was presented to the seminary students in March. The focus of the workshop was to prepare the students so that once they are pastors they can involve their congregation's lay people in evangelism. They were encouraged to keep preaching the Gospel so that the people will be motivated for evangelism.

There are many ways to participate in local evangelism. A few ideas include welcoming guests at worship, writing notes to visitors or invitations for people to visit the service, and calling on people to present the Gospel.

PARISH EVANGELISM ASSISTANCE

Parish Evangelism Assistance is for ELS congregations who want help with special evangelism outreach. Once contacted by a congregation, the board will provide a person to consult with the members before the project begins. It will provide half the funds as a grant to match the congregation's funds for the special evangelism outreach. It will also provide follow-up evaluation and offer further ideas for evangelism for the congregation. This assistance will begin as soon as funds are available from the year 2000 special offering.

FUTURE PLANNING

- Website: The board is considering constructing its own website to help share more information about evangelism in congregations and so that evangelism material can be ordered on line.

- Youth service and witness: The board is planning to gather and promote material for youth to encourage outreach through service and witnessing. This action plan is in the early stages of development.

- Luther's Table of Duties: The board wants to promote evangelism in the Christian family. Luther's Table of Duties from the Small Catechism will help serve as a guide for this plan when it is completed.

- Evangelism institutes for ELS pastors: Although this is in its long range planning, the board will hold institutes for ELS pastors to encourage evangelism in their congregations, to help them train members for evangelism, and to help them "set a positive tone" for members regarding their church's worship and outreach.

God's Word is our great heritage, And shall be ours forever;
To spread its light from age to age Shall be our chief endeavor.
Through life it guides our way; In death it is our stay.
Lord, grant, while worlds endure, We keep its teachings pure,
Throughout all generations. (ELH #583)

The Rev. Kenneth E. Mellon, secretary

EVANGELISM ACTION OF THE SYNOD

Resolution 1: Synod Evangelism Workshops

WHEREAS, The Board for Evangelism is preparing a new evangelism workshop for presentation to the circuits of the synod for pastors and lay people alike in the spring of 2001, and,

WHEREAS, Their previous workshop, presented throughout the synod, was successful, well attended, and well received, and,

WHEREAS, This program can only help congregations and members grow in their ability to "make disciples of all nations", therefore,

BE IT RESOLVED, That pastors and delegates encourage their congregations to participate in these workshops and promote the same.

Resolution 2: Materials and Helps

WHEREAS, The Board for Evangelism has produced and continues to produce a wide variety of useful, helpful, creative and doctrinally sound evangelism materials including the eighteen tracts in the "We're Glad You Asked About" series, Evangelism Sunday Resource Books, and the quarterly "Evangelism Notes", therefore,

BE IT RESOLVED, That members of the synod, pastors and lay alike, avail themselves of these materials and make use of them.

Resolution 3: Parish Evangelism Assistance

WHEREAS, The 2000 Years of Grace Thank Offering will provide funding for parish evangelism assistance, and,

WHEREAS, This program will go far to help the congregations of the synod reach out to their communities with the Word of Life, the Gospel of our Lord Jesus Christ, therefore,

BE IT RESOLVED, That the congregations of our synod plan now to make use of this potential blessing.

Resolution 4: Website

WHEREAS, The Board for Evangelism now has its own website at www.learnaboutJesus.com and,

WHEREAS, This site has outreach information and resources for congregations and individuals, therefore,

A. BE IT RESOLVED, That the pastors of the synod encourage use of this site, and,

B. BE IT RESOLVED, That pastors be encouraged to publish the address of this site in their bulletins and newsletters, and,

C. BE IT RESOLVED, That the board be commended for utilizing this technology for the work of the Gospel.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

Since the last synod convention of 1999, the Board for Education and Youth met once in October of 1999 and a second time in January of 2000. The three subcommittees of the board – Christian Day School, Parish Education and Youth – continue to carry out the duties of their work in serving all ages of our ELS. We wish to encourage our congregations in the areas of day schools, Sunday schools, Bible classes and youth work. The financial benefits of *His Truth for Our Youth* thankoffering continue to help us in the work to be done. Thanks be to God for the generosity of the members of the Evangelical Lutheran Synod.

The officers of the board are as follows: Pastor Charles Keeler – Chairman; Mr. Rob Pipal – Treasurer; Pastor Jonathan Madson – Secretary. We wish to thank Pastor Fred Lams for his service on the board. In addition, we thank Mr. James Schneck from Lake Havasu City, Arizona for the ten years in which he served on the BEY. During a portion of his service on the board he was the secretary of schools overseeing the work of the Christian Day Schools in the ELS. May the Lord bless Mr. Schneck's work at Our Savior's Lutheran School in Lake Havasu City.

Welcomed to the board are new members Pastor Jerry Germander and Pastor Alex Ring. We are grateful to have them serving on the BEY.

May the Lord continue to grant us his mercies and strength as we work together to proclaim the Word of Him who takes away the sin of the world.

SUBCOMMITTEE ON YOUTH WORK

Members of this subcommittee are Pastor Donald Moldstad – chairman; Mr. Troy Grooms; Mr. Rob Pipal; Pastor Matthew Thompson; and Pastor Jonathan Madson – secretary. The youth subcommittee deals with the training of young people in our churches via camps, retreats, conventions, etc.

Bethany Lutheran College was the venue for the 1999 ELS Youth Convention. It was held July 29 – August 1, 1999 under the theme *Lift Up Your Heads*, which centered on the end times. Approximately 180 young people and counselors attended the convention. Our thanks again to the many dedicated youth leaders, both pastors and lay people, who assist in the conventions each summer. The 2000 youth convention will be held at the Marvin M. Schwan Retreat Center in Wisconsin on July 27 – 30. The theme will be *For The Bible Tells Me So*. The Bible studies and devotions will center around how we know

the Bible is the Word of God, why we should believe it and how we can understand it. The 2001 youth convention is scheduled to be held in Klamath Falls, Oregon and the 2002 convention in the Black Hills of South Dakota.

The youth subcommittee continues to help fund about 8-10 area circuit retreats throughout the year. \$250 is available for these retreats that include more than one of our ELS churches. We thank Professor Dennis Marzolf and Mr. Steven Jaeger for conducting another successful Youth Honor Choir during the week of the synod convention.

Six camps for our youth were held in various parts of the country in the summer of 1999 - Florida, Michigan, Wisconsin, Minnesota and two in Washington. The Minnesota camp was held for the first time at the new Marvin M. Schwan Retreat Center near Spooner, Wisconsin.

Pastor Donald Moldstad continues to publish the youth magazine *Young Branches*, which includes articles from pastors, youth leaders and youth. *Young Branches* is produced about 5-6 times per year and is available to all the youth of the ELS.

SUBCOMMITTEE ON PARISH EDUCATION

The subcommittee on Parish Education assists educational agencies in our synod's congregations. The board consists of Pastor Jerry Gernander, Mr. Glen Hansen serves as chairman, and Pastor Mark Wold is secretary of the subcommittee and secretary for Sunday schools.

The 1999 Advent devotions and 2000 Lenten devotions were reproductions from previous years. The subcommittee seeks pastors interested in producing future Advent and Lenten devotions. VBS materials from CPH, NPH and Kremer publications were reviewed and information was sent to pastors serving congregations. A review of the Christ Light materials has also been sent to pastors serving congregations. No pastors requested certificates during 1999 to honor Sunday school teachers for years of service. Certificates will be made available at the convention. A Sunday School teacher's retreat was held at the Schwan Retreat and Conference center on Labor Day weekend in 1999. Another one will be held this October.

The new translation of N.J.Laache's "Book of Family Prayer" is in the final stages of proof reading. We are investigating a pre-publication sale. A new devotion book for seniors similar to "Cling To The Cross" for youth is also in production. We plan to publish Pastor Karl Heck's crossword puzzles on Galatians and Ephesians.

The Bible study "The End" by Pastor Alex Ring is available at no charge from the Bethany Lutheran College bookstore for congregations and members of the synod. A book of object lessons by Joslyn Moldstad entitled "Don't Forget The Happy Ending" is also available at the bookstore.

The following materials are available for new pastors and congregations of the synod:

VBS materials on the Ten Commandments

VBS materials on the Apostle's Creed

Reproducible cross word puzzles on the Book of Romans by Pastor Karl Heck.

Catechism inserts produced by Pastor Ted Gullixson

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The Subcommittee on Christian Day Schools assists congregations which endeavor to train their children through a Christian Day School. Members of the subcommittee are: Pastor Alex Ring, Mr. Curt Mantey, Mr. James Schneck, and Professor Mark Wiechmann.

All teachers' were encouraged in their calling at several local teachers' conferences. The Midwest ELS Teachers' Conference met at King of Grace Lutheran School, Golden Valley, Minnesota, on October 21st and 22nd. The teachers in the Pacific Northwest Conference met jointly with WELS at Cannon Beach, Oregon from September 29 to October 1, and at Holy Trinity, Des Moines

on March 20 and 21. They also met alone at Our Redeemer, Yelm, Washington on January 14. Our Arizona and Florida schools attended their local WELS conventions. Our teachers continue to be edified through their attendance at these conferences and we, as a board, encourage all teachers to actively participate in their local conferences.

During 1999, 9 teachers took advantage of the financial assistance offered, receiving \$1,869 in aid for continued education. We, as a board, encourage teachers to continue to make use of these funds. These funds are especially important in view of increasing state regulations imposed on the staffs of Christian day schools, and in the encouragement and support of all our teachers becoming synodically certified.

The board encourages the establishment of Christian educational agencies within all the churches of the synod. Subsidy grants reflect our encouragement for the growth of day schools and starter programs, including preschools. Using funds made available through the *His Truth for Our Youth* offering and synodical matching funds, \$53,000 was distributed between 6 congregations to assist in the purchase of facilities and equipment. We thank you for having made these funds available to help our ELS schools grow and improve their programs.

We would like to thank the Marvin M. Schwan Charitable Foundation and the synod for their generous support in providing 3% yearly from the Schwan funds for the work of promoting Christian day schools. We have already reached many congregations with the funding available from the *His Truth for Our Youth* fund and the 3% match, providing funds for building projects, starter schools, and technology. We eagerly anticipate being able to share the blessings of Christian education with an increasing number of congregations, and a growing number of Christ's lambs as these funds continue to be a blessing to our schools.

In conjunction with these grants, we are currently working on a program whereby congregations seeking to begin new schools could be helped through counsel and initial starting costs. It was resolved by the subcommittee to designate \$50,000 as the amount of help that could be given to a congregation that meets criteria set by the board for viability and congregational support of such a venture. As we continue to seek ways to provide greater assistance to congregations trying to begin a Christian Day School, the board will be available for resource material, planning assistance, practical advice and financial aid. Those wishing information or a congregational visit should contact the Secretary of Schools, Curt Mantey. He can schedule someone to visit with your congregation and share with you the benefits and practical requirements for a Christian Day School.

In answer to the resolution concerning salary, Rev. Keeler has consulted with the Home Mission Board on our behalf, and based on his report we respond with the following:

The Board for Education and Youth, together with the Board for Home Missions, studied the matter of unintended inequalities of compensation between pastors and teachers and determined the following:

- A. The Board of Education and Youth, Christian Day School Subcommittee, uses a different standard for comparison in recommending teacher and principal salary schedules. Because many of our Christian day school teachers are called from lists provided by our sister synod, the WELS, the Subcommittee hopes to keep the salary scale of the ELS comparable to the recommended salary scale of WELS teachers.
- B. At certain levels of experience there may be inequalities between pastors and principals.
- C. These are the exceptions. The likelihood of such inequalities occurring in reality is remote.
- D. Both boards will continue studying the matter to try and eliminate such inequalities in the future while at the same time providing salary scales comparable to those of our sister synod.

We were also asked by the convention to evaluate Goals 2000 and the School to

Work program. In answer to this resolution, we asked Mr. Allen Quist to speak to the issue. After reviewing his materials and consulting with Mr. Quist, Pastor Alex Ring has written a brief critique and evaluation, which is available from the CDS subcommittee through him.

RECOMMENDED SALARY SCALE

In response to the request that we make available an extended salary schedule for budgeting purposes, the CDS subcommittee has developed a salary schedule for a three year period. It is hoped that congregations will make use of this schedule. We realize that there might be local exceptions to this standard. However, we also desire to impress upon each of the congregations the importance of paying their teacher a living wage that is also reflective of the value of having a person trained in education and doctrine to instruct the Lord's youngest lambs in His church.

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

	<u>Bachelor's Degree</u>	<u>Master's Degree</u>
<u>2000/2001</u>		
Base Salary	\$20,580	\$22,020
Yearly Increment	\$230	\$260
<u>2001/2002</u>		
Base Salary	\$21,300	\$22,790
Yearly Increment	\$230	\$260
<u>2002/2003</u>		
Base Salary	\$21,300	\$22,790
Yearly Increment (1-10 yrs)	\$300	\$300
Yearly Increment (over 10 yrs)	\$400	\$400

*Continued yearly salary increments may be made contingent upon the teacher obtaining additional credit hours of graduate or undergraduate work. Congregations may wish to establish a maximum range or salary cap for automatic increments, such as 25 years, etc.

To both of the above add the following:

Pension to be figured at 6% of the above.

Paid health insurance, synod plan or the equivalent.

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

Additional Recommendations:

1. Duties as principal are to be remunerated at 10% of base salary. Other duties assigned to a teacher, but not those expected because of regular congregational membership, should be adequately remunerated.
2. Congregations are encouraged to provide financial support for the teacher's continuing education, and teachers should be encouraged to take a minimum of three credit hours of graduate or undergraduate work during each three year period. Congregations may also wish to establish a salary incentive program to encourage teachers to take additional course work by providing incremental increases based on additional credits, such as after 12, 24, etc.
3. The congregation should insist that the teachers attend the annual teacher's conference, and should provide ways and means to do so.
4. The congregation should encourage all male teachers to attend the synod convention and become permanent advisory members to the synod.

Congregations should assist these teachers by providing ways and means to attend.

5. A sick leave of five days shall be granted each year. These shall be accumulated to a maximum of fifty days. For any sick leave beyond the accumulated amount, the cost of substitute teaching may be deducted from the salary of the teacher who is absent.
6. Personal leaves are not to exceed five days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over five days. In the event of a death or serious illness in the immediate family, an additional leave shall be considered. The extent of this leave is to be determined by the congregational Board of Christian Education based on distance and circumstances.
7. Each substitute teacher shall be paid a minimum of \$65 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1999-2000

Total Teachers : 78
 Pupil /Teacher Ratio: 17.05 to 1 (17.5 to 1 in 1999)
 Schools (does not include those with Pre-school/Nursery only):
 Total Number: 14
 Preschools Only: 5

Enrollment by Grade:

Pre-S	K	1	2	3	4	5	6	7	8
296	130	121	138	125	115	99	115	99	92

Total Enrollment: 1,330 Pre-K through 8
 (1,284 in 1999)
 (1,243 in 1998)
 (1,147 in 1997)

1,034 K through 8
 (1,039 in 1999)
 (1,006 in 1998)
 (956 in 1997)

*I pray Thee, dear Lord Jesus,
 My heart to keep and train
 That I Thy holy temple
 From youth to age remain.
 Turn Thou my thoughts forever
 From worldly wisdom's lore;
 If I but learn to know Thee,
 I shall not want for more.*

ELH #178

The Rev. Jonathan N. Madson, secretary

**ELEMENTARY EDUCATION
 ACTION OF THE SYNOD**

Resolution 1: Continuing education for teachers

*WHEREAS, During 1999 nine teachers took advantage of the financial assistance offered through our synod, receiving \$1,869 in aid for continuing education, and,
 WHEREAS, The board encourages teachers who are not synodically certified to make use of these funds in order to become synodically certified, and,
 WHEREAS, About thirty percent of ELS teachers still remain uncertified, and,*

WHEREAS, The board also encourages synodically certified teachers to continue their education, therefore,

A. BE IT RESOLVED, That the synod congregations encourage their Christian Day School teachers to become synodically certified and to make use of the available funds to assist in the synodical certification process, and,

B. BE IT RESOLVED, That synodically certified teachers be encouraged to apply for funds to continue their education.

Resolution 2: Congregational use of the His Truth for Our Youth fund

WHEREAS, Many congregations have already benefited from the His Truth for Our Youth fund, which provides funds for building projects, starter schools, and technology, and,

WHEREAS, \$53,000 was distributed in the previous year among six congregations to assist in the purchase of facilities and equipment, and,

WHEREAS, In conjunction with the His Truth for Our Youth grants, a great opportunity still exists for congregations to receive a synodical grant up to \$50,000 for the initial costs of starting a Christian Day School, and,

WHEREAS, The Secretary of Schools, currently Curtis Mantey, is available to guide those congregations seeking information, a congregational visit, resource materials, planning assistance, practical advice, and/or financial aid, therefore,

A. BE IT RESOLVED, That those congregations of the synod with a Christian Day School be encouraged to strengthen their program of Christian elementary education by requesting synodical funds to expand their facilities and equipment, and,

B. BE IT RESOLVED, That those congregations of the synod without a Christian Day School be strongly encouraged to investigate beginning a school, and make use of the resources available through the Board for Education and Youth.

Resolution 3: Coordination of salary compensation

WHEREAS, The Board for Education and Youth and the Board for Home Missions have studied the matter of unintended inequalities of compensation between pastors and teachers, and,

WHEREAS, That report has been made, and,

WHEREAS, Both boards will continue to study the matter to try to eliminate such inequalities in the future, therefore,

BE IT RESOLVED, That we thank them for their efforts and encourage them to continue to provide salary scales comparable to those of our sister synod.

Resolution 4: Evaluation of Goals 2000 and the School to Work program

WHEREAS, The 1999 Synod Convention asked the Board to evaluate the Goals 2000 and School to Work program, and,

WHEREAS, The board asked Mr. Allen Quist to speak to the issue, and,

WHEREAS, The Rev. Alex Ring has written a brief critique and evaluation, and,

WHEREAS, This evaluation is available from the CDS subcommittee through him, therefore,

A. BE IT RESOLVED, That we thank Mr. Quist and the Rev. Alex Ring for their work, and,

B. BE IT RESOLVED, That we encourage the members of the synod to read the critique and evaluation.

Resolution 5: Adoption of recommended salary scale

WHEREAS, The Board for Education and Youth recommended the teacher salary scales for the three school years from 2000 to 2003, and,

WHEREAS, The Board desires to impress upon each of the congregations the importance of paying their teachers a living wage that is also reflective of the value of having a person trained in education and doctrine to instruct the Lord's youngest lambs in His church, therefore,

BE IT RESOLVED, That the synod adopt the salary scale for teachers recommended by the Board for Education and Youth.

YOUTH AND PARISH EDUCATION ACTION OF THE SYNOD

Resolution 1: Study and Devotional Resources

WHEREAS, we commend the Board for Education and Youth for the devotional and educational materials produced thus far and,

WHEREAS, we should not expect the Board for Education and Youth to produce all the materials for our use and,

WHEREAS, we depend regularly on other publications for Bible studies and devotions, therefore,

BE IT RESOLVED, That the synod encourage our pastors to make themselves available to write seasonal and ongoing resources for use in our congregations and families in cooperation with the Board for Education and Youth.

REPORT OF THE BOARD FOR PUBLICATIONS

This board consists of three pastors, Rev. Walther Gullixson, Rev. Brad Homan, and Rev. Roger Holtz (chairman), and three lay persons, Mr. Robert Deering, Mr. Paul Wold and Mr. Howard Siewert.

The *Lutheran Sentinel* is published at the direction of the board. This publication, full of good Gospel messages and synod news, has grown steadily with subscriptions totaling just short of 7,000. We are deeply grateful to editor Rev. Theodore Gullixson and his able assistants, managing editor Rev. Wayne Halvorson, business manager Leighton Humphrey, assistant editor Rev. Michael Smith and designer Sean Popke.

Thanks to the help of Rev. Karl Heck and several volunteers at St. Timothy Lutheran Church in Williamsburg, Iowa, "large print" copies of the *Lutheran Sentinel* are available.

Other periodical publications produced at the direction of the board include the *Lutheran Synod Quarterly*, edited by seminary president Rev. Gaylin Schmeling, the *Convention Echo*, the *Synod Report* compiled by Rev. Craig Ferkenstad, and a series of bulletin inserts.

A mission 30th anniversary book is in the final stage of preparation by Rev. Wayne Halvorson and will soon be in print.

A new *Handbook of Ministerial Acts* compiled by Rev. Walther Gullixson is now available through the Lutheran Synod Book Company.

Bids are being prepared for the printing of the new catechism now being prepared by the synod's Catechism Review Committee.

All of the many titles published by the ELS over the years are available through the Lutheran Synod Book Company, located at Bethany Lutheran College.

Mr. Howard Siewert, secretary

PUBLICATIONS ACTION OF THE SYNOD

Resolution No. 1: Lutheran Sentinel-Large Print Edition

WHEREAS, The Lutheran Sentinel-Large Print Edition was introduced to the Evangelical Lutheran Synod in the June 1999 Synod Convention, and,

WHEREAS, The articles in this publication are very informative, relative and timely

for those who are visually impaired and unable to read regular text size print, therefore,

A. **BE IT RESOLVED**, That we thank God for this opportunity to reach out in this way to another segment of our ELS membership, and,

B. **BE IT RESOLVED**, That we thank the Board for Publications for supporting this bold new venture, and,

C. **BE IT RESOLVED**, That we encourage each congregation and pastor to identify those within the individual flock who would be appreciative recipients of this publication, sign them up, and submit their names for subscription, and,

D. **BE IT RESOLVED**, That we encourage the Board for Publications to continue the funding of the large edition of this publication as long as the need is evident.

Resolution No. 2: Mission Book

WHEREAS, A book commemorating the 30th anniversary of foreign mission work in the ELS is in its final stage of preparation, therefore,

A. **BE IT RESOLVED**, That the synod thank Rev. Wayne Halvorson for his work in the preparation of this book, and,

B. **BE IT RESOLVED**, That the synod, pastors and congregations promote the use of this book when it is published.

Resolution No. 3: Periodicals

WHEREAS, The Lutheran Sentinel, the Lutheran Synod Quarterly, the Convention Echo, and the Synod Report faithfully report synodical activities and proclaim God's Word, and,

WHEREAS, These publications are produced by dedicated individuals, selflessly donating time, skill, and energy, therefore,

A. **BE IT RESOLVED**, That the synod express its appreciation to all those who contribute to the publication of this high quality Christian literature, and,

B. **BE IT RESOLVED**, That the pastors and all synodical members be encouraged to make use of these publications, introduce others to them, and make them available to visitors, and,

C. **BE IT RESOLVED**, That the synod express its thanks to the Rev. Karl Heck and the several volunteers at St. Timothy Lutheran Church of Williamsburg, Iowa, for this work of printing and making available the "large print" copies of the Lutheran Sentinel.

Resolution No. 4: Meditations For College Students

WHEREAS, Wisconsin Evangelical Lutheran Synod Campus ministries provides a free subscription of "Meditations" to each college student whose name is submitted so that students will continue their devotional life with the Lord while away from home and attending school, therefore,

A. **BE IT RESOLVED**, That the ELS officially thank WELS Campus Ministries for their kind spiritual concern and offer to send a free subscription to each college student in the ELS, and,

B. **BE IT RESOLVED**, That we encourage all of our congregations and pastors to submit the names of all of our college students to WELS Campus Ministries, and,

C. **BE IT RESOLVED**, That we encourage our college students to take advantage of this brief devotional each day as they continue walking as Christ's blood-bought sheep.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

One regular meeting in Mankato and two conference call meetings have been held since our last report to the synod.

The Board for Christian Service was organized by re-electing Mr. Don Heiliger as chairman. Rev. Mark Marozick was elected secretary. Mr. Stanley Reinholtz was re-elected Retired Benefit Coordinator. Rev. David Hoyord was re-elected Term Insurance Coordinator.

TERM LIFE INSURANCE

We are happy to report that all but five of the synod's congregations paid the premium for their called workers this past year. This is commendable. We hope that such participation will continue.

WORLD NEEDS FUND

The Board for Christian Service would like to thank everyone who contributed to the World Needs Fund. This year \$10,000 was distributed to overseas earthquake victims and Eastern seaboard hurricane victims. Also, \$2,000 was designated to help a small Midwestern congregation to move a pastor from the coast.

TAX SHELTER ANNUITY CONTRIBUTION PLAN

A letter was sent to all new pastors and teachers concerning their participation in the synod's retirement program. A new brochure is being prepared for distribution to new pastors and teachers in the synod to explain the synod's retirement program.

WELS CARE-LINE

The Wisconsin Lutheran Child and Family Service (WELS) maintains a Care-Line for all members of their synod and our synod. They will refer the caller to a Christian counselor in their area. The toll-free number is 1-800-422-7341. We thank the WELS for this service and encourage our synod members to use it.

WIDOW'S SUBSIDIES

The widow's subsidies were raised \$20 a month as of January, 2000.

PROPOSED EXPENDITURES FOR 2001

Widow's Subsidy Payments	\$19,599.60
Pastor Retirement Fund	4,146.36
Group Life Insurance	4,000.00
Board Expenses	<u>1,500.00</u>
	\$29,245.96

The Rev. Mark E. Marozick, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution 1: Term life insurance

WHEREAS, It is reported that all but five congregations have participated in the term life insurance program, therefore,

BE IT RESOLVED, That the synod encourage all congregations to participate in this program

Resolution 2: World Needs Fund

WHEREAS, The Board for Christian Service has distributed \$10,000 to overseas earthquake victims and Eastern seaboard hurricane victims; and \$2000 to a small Midwestern congregation to help it move a pastor from the coast, therefore,

BE IT RESOLVED, That the synod give thanks and praise to the Lord of the church for moving His people to respond to these needs.

Resolution 3: Tax Sheltered Annuity

WHEREAS, The synod continues to provide a plan for the retirement of our called workers, and,

WHEREAS, The synod contributes to this plan for pastors' and teachers' retirement, therefore,

A. BE IT RESOLVED, That we thank the synod for providing and for contributing to this plan, and,

B. BE IT RESOLVED, That we urge the Board for Christian Service to encourage not only new pastors and teachers, but also congregations to make use of this plan.

Resolution 4: WELS Care Line

WHEREAS, The WELS Care-Line has been and continues to be available to ELS members to use for Christian counseling in conjunction with the pastoral care provided by the caller's own pastor, therefore,

A. BE IT RESOLVED, That we thank the WELS for providing this service, and,

B. BE IT RESOLVED, That we encourage our ELS members to make use of this service as a supplement to their pastor's work with them.

Resolution 5: Widow's Subsidies

WHEREAS, The Board for Christian Service has been diligent and faithful in showing concern for the widows of ELS pastors, and,

WHEREAS, The payment has been increased by \$20 per month, therefore,

A. BE IT RESOLVED, That the synod commend the board for the concern shown for ELS pastors' widows, and,

B. BE IT RESOLVED, That we encourage the board, whenever possible, to increase this amount when a need arises. "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." James 1:27a

REPORT OF THE COMMITTEE ON WORSHIP

The committee remains interested in the worship practices of the parishes of the synod, and continues to answer questions from pastors and laity relevant to the way of worship, especially as they pertain to the introduction and continued use of the *Evangelical Lutheran Hymnary*.

Members of the committee have been invited to serve as clinicians for pastors, organists and choir directors, and while this has not been limited to those congregations using ELH, it is clear that the introduction of the new hymnal has sparked a renewed interest in Lutheran worship practices in our midst. Mark DeGarmeaux attended the national WELS conference on worship and music as a representative of the committee in July.

The committee is pleased to report that the initial printing run of the hymnal is nearly depleted (less than 500 copies remain). New costs for a second printing of the hymnal would involve correction of the typographical errors as well as copyright requests and renewals. Based on preliminary quotes from the publisher and printer it seems that the reprinting effort would be relatively inexpensive. The committee urges the synod to consider a second printing, since additional books will be needed to replenish supplies for congregations already using it, and to supply additional congregations with copies of the book. We also note that the book is gaining acceptance in congregations not affiliated with the ELS.

An edition of melodic settings for the singing of the collects has been sent to every pastor in the synod who responded to an e-mail survey of the clergy. Additional copies are available from Mark DeGarmeaux. Many thanks to Pastor Alex Ring for his work in the preparation of the preliminary draft of this resource. Settings of the proper prefaces for ELH: Rite One and ELH: Rite Two are in preparation.

A recording of selected hymns in the ELH by the BLC choirs should be completed in May and should be ready for purchase by the time of the Reformation Lectures in Fall of 2000.

The committee is involved in several ongoing projects at this time:

A *Handbook* to the hymns of ELH;

A suggested curriculum for schools and Sunday Schools to teach hymns and the liturgy;

A proposal for an *Agenda and Hymnal Supplement* to accompany ELH; and

Review of Rev. Mark DeGarmeaux's translation of the daily family devotional of Bishop Laache.

*Rev. Dennis Marzolf, Chair
Rev. Harry Bartels, Secretary
Rev. Mark DeGarmeaux*

WORSHIP ACTION OF THE SYNOD

Resolution 1: Lay members on the Committee on Worship

WHEREAS, A memorial regarding lay members on the Committee on Worship has been submitted by said committee, and,

WHEREAS, It would seem preferable to the convention Committee on Worship, as well as to the standing Committee on Worship, to have this synodical committee consist of three clergymen and two laymen, and,

WHEREAS, The Self Study Committee is engaged in reworking the guidelines for the boards and committees of the ELS, therefore,

BE IT RESOLVED, That this proposal be referred to the Self Study Committee for its consideration and recommendation.

Resolution 2: Second Printing of the Evangelical Lutheran Hymnary

WHEREAS, The initial printing run of the Evangelical Lutheran Hymnary is soon depleted, and,

WHEREAS, This hymnbook is finding wider acceptance throughout the ELS and even among congregations not affiliated with the ELS, and,

WHEREAS, A cost study by the Committee on Worship has revealed that such a reprinting would not be cost prohibitive, therefore,

BE IT RESOLVED, That the synod authorize a second printing of 5,000 copies whenever the Committee on Worship deems it necessary.

Resolution 3: Melodic settings for the singing of the collects

WHEREAS, An edition of melodic settings for the collects of the church year has been prepared, and

WHEREAS, Settings of the proper prefaces are currently being prepared, therefore,

A. BE IT RESOLVED, That the synod thank the Committee on Worship and Pastor Alexander Ring for their work in this endeavor, and,

B. BE IT RESOLVED, That the Committee on Worship be encouraged to continue its work on this project.

Resolution 4: Recording of selected hymns by the BLC choirs

WHEREAS, The Committee on Worship was directed by the 1999 convention to produce a choral recording of melodies in the Evangelical Lutheran Hymnary unfamiliar to the rank and file of the ELS, and,

WHEREAS, The Bethany choirs have completed a recording of selected hymns in the Evangelical Lutheran Hymnary which should be ready for sale by the fall of 2000, therefore,

A. BE IT RESOLVED, That the Synod thank the choirs and their directors for this contribution to the improvement of congregation singing, and,

B. BE IT RESOLVED, That the Synod encourage the members of the ELS to obtain and play these CDs to increase their appreciation and use of the treasures of the Evangelical Lutheran Hymnary.

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings: October 14, 1999 & February 21, 2000. All other goals were achieved by individual members through personal assignment and telephone conversation. The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, vice chairman; Mr. Timothy Peterson, secretary; the Rev. Fred Theiste; Mr. Allen Wollenzien. The Rev. M.E. Tweit continues to serve the board as a resource-consultant. The Rev. Bruce Leonatti is no longer serving on the board and deserves special thanks for his years of service.

In an attempt to carry out the *Synod Handbook* guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod, and especially in an attempt to carry out the Lord's will to extend His Kingdom, the following has been done by the board since the last convention:

(1) Letters were sent occasionally to all pastors, board members and Synod convention delegates providing a monthly listing of synodical contributions from all the congregations. A listing of congregational contributions to the synodical budget for the past eleven years (1989-1999) has also been provided, as well as parochial statistics from 1970 until 1998.

(2) Future planning continues on how to promote biblical stewardship within the congregations throughout the synod.

(3) Bulletin inserts were published in cooperation with the Board for Publications. *Lutheran Sentinel* articles have also been written.

(4) No special offering was conducted in December. A letter was sent out stating that fact. We will depend upon all members' generosity throughout the entire year to support the needs of the synodical budget. The 1999 December gifts amounted to \$137,770.67, which was \$5,472.90 more than what was received in December of 1998. 1999 was a record year for the budget, receiving a total of \$804,239.65, leaving a deficit of only \$5,760.35. For the year we ended \$18,144.83 ahead of 1998. Praise God from Whom all blessings flow!

(5) Because the board, together with the Trustees, was very concerned about why the synodical giving to the budget has remained so "flat" over the past years, Chairman Schneider presented stewardship seminars to the pastors in Midland, MI (3/19/99); Okauchee, WI (4/16/99); Winter Haven, FL (4/21/99); Mankato, MN (4/26/99); Wausau, WI (5/17/99); Charles City, IA (10/4/99); Portage, IN (10/8/99); Albert Lea, MN (11/8/99). Total expenses amounted to \$7,551.90. A special non-budget gift of \$5,000 was received from a generous member of the ELS to help cover these costs.

(6) The board continues to be concerned about all members of the synod keeping informed on the work of the synod as well as on the message of stewardship. Church councils & voter's assemblies should keep the work of our synod on their agenda.

(7) The board continues to oversee synodical fund drive appeals, as directed by the *Handbook*.

(8) Advent & Lenten offering envelopes are available for all congregations to be used to gather an extra offering for the synod during those special seasons. Because of a surplus of these envelopes in many congregations, there seems to be sufficient quantity for the next several years. This surplus will first be used up before more are ordered.

(9) The board continues to work with the Planning & Coordinating Committee outlining the various challenges and opportunities for doing the Lord's work within the Evangelical Lutheran Synod.

(10) A new stewardship program "Stewardship" will be made available for all pastors to use in teaching God's principles of stewardship. This material will be introduced personally by the chairman to all the pastors and delegates attending the 2000 convention.

(11) What blessings continue to be received by our Evangelical Lutheran Synod, especially with the added income from the Marvin M. Schwan Charitable Foundation. In 1999 a total of \$1,240,006.21 was received.

(12) The board has worked with the Rev. Paul Fries to produce a synod video on stewardship.

(13) The board is working with the seminary to sponsor a stewardship training workshop with the students.

Thanks and praise go to almighty God for blessing the work of the Evangelical Lutheran Synod. May the gracious Lord continue to bless this board with faithfulness to His holy and inspired Word. The board continues to study Biblical stewardship and how it might assist the pastors and congregations of the ELS in teaching these principles. Only the Holy Spirit working through the Means of Grace creates and strengthens the faith which moves cheerful givers to be generous with offerings for the Lord's Work. May His will always be done! Praise God from Whom all blessings flow!

The Rev. Paul Schneider, Chairman

CONTRIBUTIONS TO THE SYNOD – 1999

	1999 <u>Budget</u>	1999 <u>Non-Budget</u>	1999 <u>Total</u>
Abiding Shepherd, Cottage Grove, WI	463.18	0.00	463.18
Abiding Word, Bowling Green, OH	4,203.00	225.00	4,428.00
Ascension, Eau Claire, WI	2,473.00	0.00	2,473.00
Bethany, Ames, IA	1,200.00	0.00	1,200.00
Bethany, The Dalles, OR	1,500.00	0.00	1,500.00
Bethany, Hampton, IA	1,741.71	0.00	1,741.71
Bethany, Luverne, MN	8,909.50	73.61	8,983.11
Bethany, Port Orchard, WA	850.00	705.00	1,555.00
Bethany, Princeton, MN	9,284.50	245.00	9,529.50
Calvary, Ulen, MN	4,210.30	0.00	4,210.30
Center, Scarville, IA	4,306.00	50.00	4,356.00
Christ, Klamath Falls, OR	1,647.00	131.00	1,778.00
Christ, Port St. Lucie, FL	7,365.96	2,010.07	9,376.03
Christ, Sutherlin, OR	1,978.48	0.00	1,978.48
Christ, Windsor, CA	5,348.00	170.00	5,518.00
Christ the King, Bell Gardens, CA	600.00	28.00	628.00
Christ the King, Green Bay, WI	7,500.00	0.00	7,500.00
Concordia, Eau Claire, WI	2,583.00	446.16	3,029.16
Concordia, Hood River, OR	638.75	0.00	638.75
East Paint Creek, Waterville, IA	4,673.50	225.00	4,898.50
Emmaus, Chicago, IL	1,000.00	0.00	1,000.00
English, Cottonwood, MN	13,179.57	180.00	13,359.57
Faith, Alpena, MI	0.00	0.00	0.00
Faith, Clara City, MN	4,592.55	1,055.00	5,647.55
Faith, East Jordan, MI	1,359.00	120.00	1,479.00
Faith, Hillman, MI	290.00	0.00	290.00
Faith, Litchfield, IL	5,195.58	25.00	5,220.58
Faith, Orange County, CA	2,750.00	50.00	2,800.00
Faith, Oregon, WI	5,075.00	0.00	5,075.00
Faith, Parkersburg, IA	500.00	0.00	500.00
Faith, San Antonio, TX	2,293.54	290.00	2,583.54
Family of God, Riviera, AZ	0.00	70.00	70.00
First, Suttons Bay, MI	2,205.00	0.00	2,205.00
First American, Mayville, ND	406.00	0.00	406.00
First Evangeler, Fertile, MN	1,389.00	415.00	1,804.00
First Shell Rock, Northwood, IA	4,480.00	0.00	4,480.00
First Trinity, Marinette, WI	7,390.80	93.00	7,483.80

Forest, Forest City, IA	131.00	157.50	288.50
Gloria Dei, Cold Spring, MN	8,069.53	0.00	8,069.53
Gloria Dei, Saginaw, MI	14,111.20	0.00	14,111.20
Good Shepherd, Bloomer, WI	2,390.00	198.00	2,588.00
Good Shepherd, Brownsburg, IN	4,919.48	2,523.83	7,443.31
Good Shepherd, Richardson, TX	1,020.00	323.66	1,343.66
Grace, Crookston, MN	100.00	0.00	100.00
Grace, Hobart, IN	3,779.00	150.00	3,929.00
Grace, Madison, WI	6,000.00	602.00	6,602.00
Grace, Newton, IA	649.00	0.00	649.00
Grace, Piedmont, MO	0.00	0.00	0.00
Grace, Vero Beach, FL	33,555.75	500.00	34,055.75
Grace, Weston, OH	3,850.00	217.00	4,067.00
Harbor Trinity, Gig Harbor, WA	2,704.07	0.00	2,704.07
Hartland, Hartland, MN	2,749.16	10.00	2,759.16
Heritage, Apple Valley, MN	11,540.91	50.00	11,590.91
Holton, Holton, MI	2,141.25	0.00	2,141.25
Holy Cross, Madison, WI	40,726.62	3,511.57	44,238.19
Holy Scripture, Midland, MI	25,716.45	2,856.20	28,572.65
Holy Trinity, Okauchee, WI	38,000.00	212.00	38,212.00
Hope, Port Hadlock, WA	0.00	0.00	0.00
Hope, West Jordan, UT	0.00	649.00	649.00
Immanuel, Audubon, MN	10,495.00	1,971.00	12,466.00
Immanuel, Riceville, IA	812.75	0.00	812.75
Jerico, New Hampton, IA	12,756.55	22.25	12,778.80
King of Grace, Golden Valley, MN	48,146.25	1,861.05	50,007.30
Lake Mills, Lake Mills, IA	541.25	0.00	541.25
Lakewood, Tacoma, WA	510.00	0.00	510.00
Lamb of God, Cartersville, GA	0.00	3,000.00	3,000.00
Lime Creek, Lake Mills, IA	2,306.00	325.00	2,631.00
Lord of Life, Holland, MI	3,661.56	145.57	3,807.13
Manchester, Manchester, MN	1,350.00	255.00	1,605.00
Messiah, Omro, WI	4,774.00	0.00	4,774.00
Mt. Olive, Mankato, MN	41,248.70	2,368.00	43,616.70
Mt. Olive, Trail, MN	99.00	0.00	99.00
Nazareth, Trail, MN	512.00	0.00	512.00
New Life, Sebring, FL	3,640.00	0.00	3,640.00
Newport, Wisconsin Dells, WI	2,760.00	80.00	2,840.00
Norseland, St. Peter, MN	10,886.52	770.00	11,656.52
Norwegian Grove, Gaylord, MN	5,626.25	612.00	6,238.25
Oak Park, Oklee, MN	6,380.00	20.00	6,400.00
Our Redeemer, Yelm, WA	285.00	30.00	315.00
Our Saviors, Albert Lea, MN	10,607.50	0.00	10,607.50
Our Savior, Amherst Junction, WI	671.00	0.00	671.00
Our Saviors, Bagley, MN	2,300.00	52.00	2,352.00
Our Savior, Belview, MN	1,559.50	70.00	1,629.50
Our Savior, Bishop, CA	482.25	360.00	842.25
Our Saviors, Elderon, WI	2,000.00	0.00	2,000.00
Our Savior, Grants Pass, OR	1,800.00	0.00	1,800.00
Our Saviors, Hawley, MN	575.00	0.00	575.00
Our Saviours, Lake Havasu City, AZ	14,085.00	634.00	14,719.00
Our Savior, Lakeland, FL	4,593.00	181.10	4,774.10
Our Saviours, Madison, WI	3,080.00	51.00	3,131.00
Our Savior, Naples, FL	9,861.90	84.00	9,945.90
Our Saviors, Princeton, MN	20,313.55	0.00	20,313.55
Parkland, Tacoma, WA	7,554.00	565.00	8,119.00
Peace, Deshler, OH	3,187.00	949.40	4,136.40
Peace, Jefferson City, MO	1,781.98	1,181.32	2,963.30

Peace, Kissimmee, FL	8,429.01	157.00	8,586.01
Peace, Lakeland, FL	6,778.14	0.00	6,778.14
Peace, North Mankato, MN	5,480.00	0.00	5,480.00
Pilgrim, Waterloo, IA	1,415.50	40.00	1,455.50
Pinehurst, Eau Claire, WI	2,366.56	423.00	2,789.56
Pinewood, Burlington, MA	6,500.00	330.00	6,830.00
Redeemer, Iola, WI	850.00	72.00	922.00
Redeemer, New Hampton, IA	407.02	0.00	407.02
Redeemer, Scottsdale, AZ	9,610.91	0.00	9,610.91
Reformation, Hillsboro, OR	13,800.00	0.00	13,800.00
Resurrection, Marietta, GA	0.00	75.00	75.00
Resurrection, Winter Haven, FL	5,739.00	0.00	5,739.00
Richland, Thornton, IA	5,957.34	0.00	5,957.34
River Heights, East Grand Forks, MN	7,095.00	0.00	7,095.00
Rock Dell, Belview, MN	4,038.50	565.00	4,603.50
Rose Dell Trinity, Jasper, MN	276.00	0.00	276.00
Saude, Lawler, IA	7,945.75	61.22	8,006.97
Saved by Grace, Gresham, OR	3,125.00	92.00	3,217.00
Scriptural, Cape Girardeau, MO	520.00	0.00	520.00
Shepherd of the Hills, Grass Valley, CA	3,230.00	0.00	3,230.00
Somber, Northwood, IA	2,510.58	0.00	2,510.58
St. Luke, Mount Vernon, WA	87.00	0.00	87.00
St. Marks, Chicago, IL	2,469.00	0.00	2,469.00
St. Martin, Shawano, WI	17,313.32	557.00	17,870.32
St. Matthew, Detroit, MI	102.68	20.00	122.68
St. Matthew, Myrtle Creek, OR	2,595.00	0.00	2,595.00
St. Paul, Clintonville, WI	17,142.95	68.00	17,210.95
St. Paul, Escondido, CA	3,496.78	805.80	4,302.58
St. Paul, Lengby, MN	2,916.55	40.00	2,956.55
St. Pauls, Portage, WI	665.00	90.00	755.00
St. Petri, Grygla, MN	0.00	0.00	0.00
St. Timothy, Lombard, IL	14,769.00	2,546.00	17,315.00
St. Timothy, Williamsburg, IA	3,122.12	0.00	3,122.12
Synod, Scarville, IA	6,739.10	165.00	6,904.10
Trinity, Brewster, MA	2,054.00	105.00	2,159.00
Trinity, Calmar, IA	499.00	0.00	499.00
Trinity, Rogers City, MI	554.25	0.00	554.25
Trinity, Sebastian, FL	4,888.00	46.00	4,934.00
Trinity, West Bend, WI	21,824.11	862.77	22,686.88
Wayfarers' Chapel, Ventura, CA	825.00	0.00	825.00
Western Koshkonong, Cottage Grove, WI	5,775.00	200.00	5,975.00
West Paint Creek, Waukon, IA	2,031.00	35.00	2,066.00
Zion, North Huntingdon, PA	770.00	58.00	828.00
Zion, Thompson, IA	2,316.03	218.50	2,534.53
Zion, Tracy, MN	7,205.50	352.00	7,557.50
Other sources:			
Aid Association for Lutherans	0.00	31,629.81	31,629.81
Messengers of Peace Offering	0.00	0.00	0.00
Helping Hands	0.00	22,438.00	22,438.00
Lutheran Brotherhood	0.00	52,500.00	52,500.00
Matching funds	0.00	1,269,934.00	1,269,934.00
Other	21,026.88	558,743.29	579,770.17
	804,239.65	1,977,384.68	2,781,624.33

BUDGET CONTRIBUTIONS TO THE SYNOD

Totals for Years Indicated

	1993	1994	1995	1996	1997	1998	1999
Abiding Savior, Cottage Grove, WI						46	
Abiding Word, Bowling Green, OH			1,833	4,628	6,039	9,012	4,203
Ascension, Eau Claire, WI	397	1,557	2,689	2,341	2,223	1,907	2,473
Bethany, Ames, IA	365	700	840	800	500	300	1,200
Bethany, The Dalles, OR	293	0	1,600	1,000	1,400	1,200	1,500
Bethany, Hampton, IA				680	1,940	1,697	1,742
Bethany, Luverne, MN	10,638	14,978	10,848	6,125	11,763	11,274	8,910
Bethany, Port Orchard, WA	10,000	17,917	23,114	7,000	1,167	5,000	850
Bethany, Princeton, MN	10,971	11,020	9,626	9,785	10,789	9,360	9,285
Calvary, Ulen, MN	3,231	3,854	1,801	2,246	2,808	3,088	4,210
Center, Scarville, IA	1,649	2,392	2,342	1,996	0	2,445	4,306
Christ, Klamath Falls, OR	2,766	2,819	3,405	3,536	2,272	2,478	1,647
Christ, Port St. Lucie, FL	1,210	2,173	2,653	2,290	2,258	5,548	7,366
Christ, Sutherlin, OR	1,191	1,540	2,203	1,722	1,970	2,136	1,978
Christ, Windsor, CA	8,000	9,720	4,948	10,608	4,490	3,701	5,348
Christ the King, Bell Gardens, CA	0	0	0	0	0	300	600
Christ the King, Green Bay, WI			2,700	3,015	2,700	6,150	7,500
Concordia, Eau Claire, WI	2,035	2,037	2,285	2,006	2,222	3,008	2,583
Concordia, Hood River, OR	0	0	422	424	575	0	639
East Paint Creek, Waterville, IA	4,309	4,774	6,239	3,447	5,537	2,248	4,674
Emmaus, Chicago, IL	1,257	738	1,080	333	0	0	1,000
English, Cottonwood, MN	11,161	12,187	13,302	12,385	12,956	13,847	13,180
Faith, Alpena, MI	820	200	0	0	0	0	0
Faith, Clara City, MN			3,511	2,825	3,995	6,227	4,593
Faith, East Jordan, MI	850	0	1,168	750	815	891	1,359
Faith, Hillman, MI	523	0	91	254	290	237	290
Faith, Litchfield, IL	2,477	3,821	5,131	4,514	4,581	4,671	5,196
Faith, Orange Co., CA	1,355	1,200	1,705	1,800	3,200	2,200	2,750
Faith, Oregon, WI	4,105	3,889	5,868	4,104	4,200	5,036	5,075
Faith, Parkersburg, IA	1,197	800	1,000	1,000	265	0	500
Faith, San Antonio, TX	4,391	4,425	6,093	3,344	3,066	2,587	2,294
Family of God, Riviera, AZ	3,431	2,666	330	2,214	2,850	220	0
First, Suttons Bay, MI	1,981	2,771	830	501	820	1,220	2,205

First American, Mayville, ND	1,565	1,200	303	377	225	185	406
First Evanger, Fertile, MN	1,373	1,801	2,265	1,826	1,845	1,913	1,389
First Shell Rock, Northwood, IA	6,422	7,730	5,807	4,577	7,891	6,740	4,480
First Trinity, Marinette, WI	0	0	5,968	6,972	6,610	6,594	7,391
Forest, Forest City, IA	549	1,407	161	744	285	340	131
Gloria Dei, Cold Spring, MN					1,765	10,353	8,070
Gloria Dei, Saginaw, MI	5,367	5,935	3,764	16,626	15,668	15,210	14,111
Good Shepherd, Bloomer, WI	1,860	2,950	2,775	2,389	2,656	2,742	2,390
Good Shepherd, Brownsburg, IN	6,703	5,607	6,647	7,074	6,184	4,445	4,919
Good Shepherd, Richardson, TX	312	510	206	1,360	163	1,200	1.20
Grace, Crookston, MN	200	201	591	0	0	400	100
Grace, Hobart, IN		2,129	1,216	3,398	3,054	3,822	3,779
Grace, Madison, WI	6,665	6,600	7,100	5,088	7,412	5,530	6,000
Grace, Newton, IA							649
Grace, Piedmont, MO	0	142	0	120	639	70	0
Grace, Vero Beach, FL	34,962	31,543	36,330	32,249	28,304	29,916	33,556
Grace, Weston, OH	3,239	3,946	4,188	3,104	3,502	4,039	3,850
Harbor Trinity, Gig Harbor, WA						1,009	2,704
Hartland, Hartland, MN	2,960	3,153	3,027	3,775	2,893	2,580	2,749
Heritage, Apple Valley, MN	6,949	11,073	8,285	9,376	9,820	9,873	11,541
Holton, Holton, MI	3,635	5,002	3,822	2,770	4,032	4,355	2,141
Holy Cross, Madison, WI	42,652	46,887	41,392	41,567	42,577	43,547	40,726
Holy Scripture, Midland, MI	23,523	34,073	21,684	23,851	24,016	30,760	25,716
Holy Trinity, Okauchee, WI	26,565	29,541	45,984	39,000	37,200	38,000	38,000
Hope, Port Hadlock, WA						50	0
Hope, West Jordan, UT						0	0
Immanuel, Audubon, MN	8,076	8,409	9,760	9,756	9,519	13,002	10,495
Immanuel, Riceville, IA	1,097	2,961	687	1,215	195	1,490	813
Jerico, New Hampton, IA	17,435	14,318	15,369	15,492	13,973	14,908	12,757
King of Grace, Golden Va., MN	55,520	53,260	51,003	50,920	47,497	48,770	48,146
Lake Mills, Lake Mills, IA	2,329	1,735	1,322	762	1,236	617	541
Lakewood, Tacoma, WA	973	771	763	700	300	389	510
Lamb of God, Cartersville, GA				1,427	87	0	0
Lime Creek, Lake Mills, IA	2,262	2,884	2,389	2,924	2,199	2,254	2,306
Lord of Life, Holland, MI		2,002	2,869	1,899	2,460	4,292	3,662
Manchester, Manchester, MN	146	421	2,334	1,000	843	1,025	1,350
Messiah, Omro, WI				4,000	9,691	5,581	4,774

Mt. Olive, Mankato, MN	30,683	30,829	34,011	34,423	37,148	39,149	41,249
Mt. Olive, Trail, MN	1,032	1,008	1,002	575	134	108	99
Nazareth, Trail, MN	955	1,402	1,334	932	1,269	432	512
New Life, Sebring, FL	2,275	4,217	4,020	2,835	2,275	1,699	3,640
Newport, Wis. Dells, WI	1,503	1,535	1,477	1,672	1,666	2,632	2,760
Norseland, St. Peter, MN	21,828	20,859	10,868	14,791	16,267	19,855	10,887
Norwegian Grove, Gaylord, MN	6,172	8,491	8,258	5,474	9,565	4,793	5,626
Oak Park, Oklee, MN	3,150	2,750	449	1,286	2,477	3,200	6,380
Our Redeemer, Yelm, WA	375	535	385	45	740	275	285
Our Savior's, Albert Lea, MN	15,233	19,590	15,620	19,305	12,711	8,560	10,608
Our Savior's, Amherst Jct., WI	1,234	839	1,654	1,491	853	626	671
Our Savior's, Bagley, MN	2,000	5,169	3,193	3,891	2,730	2,997	2,300
Our Savior's, Belview, MN	2,205	3,860	2,787	3,472	2,178	1,414	1,560
Our Savior, Bishop, CA	0	0	0	0	0	212	482
Our Savior's, Elderon, WI	1,700	1,800	1,775	1,900	1,600	1,800	2,000
Our Savior, Grants Pass, OR	550	575	310	600	600	20	1,800
Our Savior's, Hawley, MN	500	260	52	0	436	200	575
Our Saviour, Lake Havasu, AZ	11,914	12,750	10,371	13,389	14,413	12,981	14,085
Our Savior, Lakeland, FL	6,415	7,260	4,866	6,575	6,842	5,735	4,593
Our Saviour's, Madison, WI	1,565	2,305	2,840	3,280	2,400	2,400	3,080
Our Savior, Naples, FL	6,000	14,332	13,694	8,561	20,354	21,012	9,862
Our Savior's, Princeton, MN	13,474	16,218	17,570	12,399	14,426	4,460	20,314
Parkland, Tacoma, WA	3,247	5,103	7,958	6,445	7,463	6,950	7,554
Peace, Deshler, OH	1,433	5,180	3,910	925	3,589	3,940	3,187
Peace, Jefferson City, MO	410	513	683	449	176	1,347	1,782
Peace, Kissimmee, FL	6,847	9,480	8,576	11,420	13,903	11,211	8,429
Peace, Lakeland, FL	2,439	2,776	2,886	3,563	4,763	5,496	6,778
Peace, North Mankato, MN							5,480
Pilgrim, Waterloo, IA	2,149	1,994	2,100	2,950	1,478	273	1,416
Pinehurst, Eau Claire, WI	3,044	2,543	4,703	2,831	2,925	2,351	2,367
Pinewood, Burlington, MA	5,100	5,888	5,696	6,200	6,000	4,725	6,500
Redeemer, Iola, WI	440	1,208	1,013	854	861	939	850
Redeemer, New Hampton, IA	2,650	1,480	1,088	1,093	626	720	407
Redeemer, Scottsdale, AZ					4,048	7,869	9,611
Reformation, Hillsboro, OR					12,000	12,010	13,800
Resurrection, Marietta, GA	0	0	0	0	0	0	0
Resurrection, WinterHaven, FL		893	3,685	4,120	10,607	6,681	5,739

Richland, Thornton, IA	8,620	7,652	5,433	6,403	8,944	5,242	5,957
River Heights, E.Grand Forks, MN	12,083	10,755	9,389	8,432	9,773	6,644	7,095
Rock Dell, Belview, MN	3,765	6,742	5,538	4,448	4,123	4,019	4,039
Rose Dell Trinity, Jasper, MN	1,418	1,113	693	928	826	786	276
Saude, Lawler, IA	12,116	18,420	14,597	14,689	12,380	15,086	7,946
Saved by Grace, Gresham, OR	6,169	6,500	7,500	7,500	5,000	4,375	3,125
Scriptural, Cape Girardeau, MO	265	49	0	130	520	0	520
Shep. of the Hills, Grass Valley, CA	1,516	1,238	1,448	1,494	1,666	1,738	3,230
Somber, Northwood, IA	2,059	2,293	2,029	1,653	641	3,352	2,511
St. Luke, Mt. Vernon, WA	0	0	0	0	0	175	87
St. Mark's, Chicago, IL	2,061	1,324	1,163	1,874	1,967	2,205	2,469
St. Martin, Shawano, WI	13,696	15,463	15,702	16,550	22,403	15,454	17,313
St. Matthew, Detroit, MI	303	379	500	1,330	422	730	103
St. Matthew, Myrtle Creek, OR	2,675	2,400	2,820	3,047	3,330	3,505	2,595
St. Paul, Clintonville, WI	6,424	8,080	12,354	9,636	6,953	12,413	17,143
St. Paul Escondido, CA	120	7,418	2,129	4,933	5,441	3,123	3,497
St. Paul's, Lengby, MN	2,405	2,444	2,817	3,538	2,816	1,075	2,917
St. Paul's, Portage, WI	0	137	100	200	500	825	665
St. Petri, Grygla, MN	385	215	176	285	125	0	0
St. Timothy, Lombard, IL	17,056	16,640	18,706	16,423	15,445	15,885	14,769
St. Timothy, Williamsburg, IA						654	3,122
Synod, Scarville, IA	9,641	8,355	7,709	6,649	7,672	5,086	6,739
Trinity, Brewster, MA	2,985	2,677	3,072	2,183	2,375	1,491	2,054
Trinity, Calmar, IA	630	1,289	1,147	956	973	995	499
Trinity, Rogers City, MI			81	223	437	373	554
Trinity, Sebastian, FL	5,657	6,372	5,201	4,137	4,762	4,902	4,888
Trinity, West Bend, WI	17,329	32,215	27,468	19,773	20,537	15,035	21,824
Wafarer's Chapel, Ventura, CA	1,200	923	150	100	0	685	825
West. Koshkonong, Cot. Gr., WI	3,290	6,775	5,172	5,361	0	6,843	5,775
West Paint Creek, Waukon, IA	783	1,604	810	3,777	1,613	1,966	2,031
Zion, North Huntingdon, PA			490	840	840	840	770
Zion, Thompson, IA	1,443	1,449	1,196	2,412	1,423	1,225	2,316
Zion, Tracy, MN	<u>5,728</u>	<u>8,868</u>	<u>4,746</u>	<u>7,035</u>	<u>7,309</u>	<u>6,618</u>	<u>7,206</u>
Budget Totals for Year	\$672,319	\$795,441	\$791,325	\$749,500	\$790,234	\$786,095	\$804,240

PAROCHIAL STATISTICS - ELS HISTORY

	<u>1985</u>	<u>1986</u>	<u>1987</u>	<u>1988</u>	<u>1989</u>	<u>1990</u>	<u>1991</u>
Congregations	116	120	123	123	125	128	126
Pastors	127	130	130	139	140	149	154
Baptized	19,850	19,942	21,454	21,378	21,544	21,630	21,347
Confirmed	15,012	15,083	15,892	15,518	15,740	16,181	16,004
Average .Sunday attend.	8,769	9,220	9,341	10,348	9,042	9,042	9,340
Bible class	1,949	1,914	1,874	1,875	1,908	2,001	1,935
Sunday school	2,916	2,932	3,098	3,290	3,191	3,233	3,168
Day school	752	882	930	1,060	977	1,010	1,047
Home contributions	4,725,783	4,996,111	5,298,882	5,713,773	6,186,648	6,527,076	6,657,338
All other	791,586	1,050,715	1,082,198	1,043,612	1,324,321	1,193,789	1,030,445
Synod budget	719,357	722,656	725,861	740,809	741,918	721,535	762,962
Total synod	1,233,445	1,167,666	1,355,481	2,488,825	1,791,897	1,751,037	2,936,977
	1992	1993	1994	1995	1996	1997	1998
Congregations	126	125	128	135	134	138	141
Pastors	151	156	159	162	166	171	178
Baptized	21,535	21,493	25,379	22,371	22,046	22,098	22,264
Confirmed	15,929	15,780	15,960	16,543	16,511	16,444	16,829
Average .Sunday attend.	9,575	9,063	9,595	10,049	9,602	9,754	9,992
Bible class	1,909	1,913	2,059	2,156	2,365	2,653	2,564
Sunday school	3,210	2,967	3,055	3,248	2,993	2,988	3,015
Day school	1,173	1,090	1,175	1,203	1,137	1,250	1,272
Home contributions	6,944,522	6,759,222	7,288,521	7,712,358	8,136,195	8,937,103	9,363,126
All other	1,271,058	1,100,660	1,195,698	1,084,136	1,104,996	1,150,419	1,120,386
Synod budget	712,868	672,394	795,441	791,325	749,500	790,234	786,095
Total synod	2,801,268	1,925,541	2,813,480	3,119,511	3,300,398	4,406,403	4,138,514

Note: "Total synod" includes investment income.

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

As acting chairman of the Laymen's Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our Synod for funds to carry on the work of this committee for the annual convention of the Synod. The convention will be held at Mankato, MN in June. It is a must that your congregation respond with a check to the fund so that our committee may render the best possible service to the laymen delegates. The purpose of the fund is to defray transportation costs of the delegates.

We are submitting a statement of cash receipts and disbursements for the 1999 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/1/1999		\$ 5,449.71
Receipts:		
Church Assessments	\$ 23,697.00	
Interest Income	<u>\$ 135.54</u>	
Total Receipts		\$ 23,832.54
Total		<u>\$ 29,146.71</u>
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 21,620.67	
Printing , Postage, checks, etc.	<u>\$ 160.97</u>	
Total Disbursements		\$ 21,781.64
Balance on Hand 2/29/2000		\$ 7,500.61

1. Mileage payments will be at the rate of \$.20 per mile (round trip) to a laymen delegate who drives his own car (Home to convention site) and \$.25 per mile if accompanied by a second delegate or a pastor.
2. Air travel and bus fares are also accepted. These will be reimbursed in full if funds permit. Otherwise a pro ration of available funds will be made. Only mileage to or from an airport will be reimbursed. Car rental costs will not be reimbursed.
3. Only those delegates whose congregations remit to this fund will receive equalization from it.
4. Delegates must register at the convention showing name, congregation, round trip mileage, and/or travel expenses in order to receive reimbursement.
5. Delegates are encouraged to ride together, whenever possible. This stewardship of money will enable the Equalization Fund to cover more of the Expenses.
6. The chairman will receive \$.20 per mile or actual expenses, whichever is less, out of the fund to cover his costs of attending the convention. (Note: if chairman is delegate he shall be reimbursed according to rules for delegates set forth.)

Mr. Ralph Miller; Chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met on October 25, 1999 and February 7, 2000.

The committee is composed of the officers of the synod and the chairman (or their representative) of the following boards: Board of Regents, Board for Home Missions, Board for Foreign Missions, Board for Evangelism, Board for Education and Youth, Board for Publications, Board for Christian Service, Board for Stewardship, and Board of Trustees. There also are three laymen elected to serve on the board.

2001 BUDGET

At both meetings, the committee heard reports from the representatives of each board explaining their work along with budget requests. A synod-funded budget of \$815,000 for the fiscal year 2001, allocated as follows, is recommended:

	Program Needs	Special Funding	Synod Funding
Bethany Lutheran College (subsidy):			
operations	176,000		
maintenance on college	21,000		
interest	4,000		
maintenance on residences	4,000		
faculty housing allowance	84,000		
less interest applied		<u>-16,000</u>	
total			273,000
Bethany Lutheran Seminary (subsidy):			
operations	65,000		
maintenance on residences	<u>2,000</u>		
total			67,000
Home Missions:			
total program needs	735,000		
less special funds		<u>-532,000</u>	
synod funding			203,000
Foreign Missions:			
total program needs	830,265		
less special funds		<u>-626,265</u>	
synod funding			204,000
Evangelism:			
total program needs	34,500		
less special funds		<u>-10,000</u>	
synod funding			24,500
Education and Youth:			
total program needs	87,000		
less special funds		<u>-46,000</u>	
synod funding			41,000
Publications:			
total program needs	85,000		
less special funds		<u>-50,000</u>	
synod funding			35,000
Christian Service:			
total program needs	79,500		
less special funds		<u>-50,000</u>	
synod funding			29,500
Synod Fund:			
administration	240,000		

boards, committees, etc.	92,000	
house expenses	17,000	
interest	8,000	
less special funds		-49,000
synod funding		308,000
Total expenditures	<u>2,564,265</u>	
Less special funds		<u>-1,379,265</u>
Total to be funded by the synod		1,185,000
Less Program/Project funds		<u>-370,000</u>
TOTAL SYNOD BUDGET NEED (from congregations)		815,000

GOALS AND OBJECTIVES

The committee regularly receives reports and plans from each of the boards and has identified long-range projects or programs planned for specific years:

2000

Board for Evangelism:

Faith in Action
 Seminary workshop
 Web site
 Youth service and witness

Board for Publications:

Web page
 Large print ~Sentinel~

Board for Home Missions:

New mission

Board of Trustees:

Year 2000 Special Offering

Self Study Committee (guidelines to be recommended for adoption):

Articles of Incorporation of the Evangelical Lutheran Synod
 Guidelines for the Office of Missions Counselor
 Guidelines for the Board for Home Missions (Closing of a Mission)
 Guidelines for Clergy Roster and Emeritus Award
 General Synodical Rules and Regulations
 Rules for Equalization for Conventions and Pastoral Conferences
 Guidelines When There Is a Pastor or Teacher Vacancy in a
 Congregation
 Guidelines for Church Related Organizations

2001

Board for Evangelism:

Faith in Action
 Seminary workshop
 Parish assistance
 Youth service and witness
 Caring and sharing
 Bethany Lutheran College workshops

Board for Publications:

Web page

Board for Foreign Missions:

Missionary conference

Board for Home Missions:

New mission

Board of Trustees:

Year 2000 Special Offering

Self Study Committee (guidelines to be recommended for adoption):

Board for Publications
 Article of Incorporation of Bethany Lutheran College
 Bylaws for Bethany Lutheran College Inc.

Guidelines for Bethany Lutheran College
Guidelines for Bethany Lutheran Theological Seminary
Guidelines for the Board for Christian Service
Potential guidelines for a board for media and technology

2002

Board for Evangelism:

Seminary workshop
Parish assistance
Youth service and witness
Caring and sharing
Table of Duties

Board for Publications:

Electronic media

Board for Foreign Missions:

Additional missionary to Chile
Christian Day Schools in Peru and Chile

Board for Home Missions:

New mission

Board of Trustees:

Year 2000 Special Offering

Self Study Committee:

Publication of the revised *Evangelical Lutheran Synod Handbook*

2003

Board for Evangelism:

Seminary workshop
Parish assistance
Youth service and
Caring and sharing
Table of Duties
Pastor's institute

Board for Publications:

Electronic media

Board for Home Missions:

New mission

2004

Board for Evangelism:

Seminary workshop
Parish assistance
Youth service and witness
Caring and sharing
Table of Duties
Pastor's institute

Board for Publications:

Electronic media

Board for Home Missions:

Two new missions

2005

Board for Evangelism:

Seminary workshop
Parish assistance
Caring and sharing
Pastor's institute

Board for Publications:

Electronic media

Board for Home Missions:

New mission

ADDITIONAL PROJECTS AND PROGRAMS: 2000 TO 2005

Board of Trustees:

The use of the house at 4 Browns Court for possible expanded office and/or museum space.

Discuss the need for a full-time Publications Editor, Home Missions Counselor and Foreign Missions Counselor.

Board for Foreign Missions:

Strengthen the seminary program in Lima for training national pastors.

Establish a seminary training program in Chile

Encourage the national church in Peru to assume a greater role in leadership and financial management.

Make more use of part time professors teaching in Peru and Chile seminaries.

Establish other mission sites in Chile and Peru (eg. Amazona)

Continue Synod-wide workshops on foreign missions.

Utilize vicars in Peru and Chile, if feasible.

Reach out to other nations

Explore the possibility of the national church of Peru and Chile taking over full management of funds and the training of pastors.

Work toward enabling the South American church to become self-supporting.

Explore the possibility of purchasing more missionary residences with capital funds given for that purpose

Board for Home Missions:

New policies or procedures:

1. Provide support for missions started during the 1990s which face difficulty after becoming self-supporting
2. Be ready to adopt established but struggling congregations in strategic areas
3. Pursue grant funding from outside sources, including the Missions Advancement Project.
4. Consider expansion of staff (or sharing of staff) as needs arise and funding and office space become available.

Changes in status of existing missions:

1. Administer Christian Education Subsidy program among the missions starting near Christian day schools.
2. Increased medical insurance premiums, mission salary scale and housing allowance formula may require altered subsidy schedule.

New mission starts:

1. Assess success of cross-cultural work in Irvine. Hispanic ministry is possible at Bell Gardens. The board is currently funding outreach in Provo, Utah.
2. Plan one mission start per year with two starts every third or fourth year.
3. Consider if it can maximize stewardship by funding daughter congregations and other independent groups.
4. Prepared to start extra missions with 2000 offering funds.

Census implications:

Though population trends indicate growth in the south and west sections of the US the board should still plan mission starts near the synod's base as it has with North Mankato, Cottage Grove, Holland and Bowling Green.

Board for Publications:

Future Plans:

Development of a K-4 and a 5-8 Bible history series

Dogmatics text

Church history text - possible author, Pres. Gaylin Schneling

Possible development of an ELS Sunday School curriculum

Republishing the ELS Pictorial Church and Pastor Directory

Create a clearing facility for ~share ware~ Bible studies of our pastors

A handbook to the Evangelical Lutheran Hymnary
Translation of the Laache devotionals from the Norwegian

The Rev. Craig Ferkenstad, secretary

REPORT OF THE SELF STUDY COMMITTEE

The members of the Self Study Committee are: Robert Brown; J. B. Madson, chairman; Alf Merseeth, secretary; Milton Tweit and Norman Werner. President George Orvick is an advisory member of the committee.

The committee has met twelve times since it last reported to the synod. April 30, May 11, May 21, July 9, August 6, September 3, October 3, November 8, December 2, January 3, February 14 and February 24.

EVANGELICAL LUTHERAN SYNOD HANDBOOK

The committee submitted to the 1999 convention of the synod the portion of the Handbook which it had completed. The synod adopted that portion of the handbook.

The committee has continued its work on the Handbook and presents, as an attached document, an additional section of the same for the synod's consideration and adoption.

SYNODICAL TREASURER

The recommendation of the Board of Trustees to the 1997 synod convention, that the "office of Synod Treasurer become a position appointed by the Board of Trustees," was referred to the Self Study Committee for "further study and clarification regarding the implementation and guidelines for such an appointment." (cf. Synod Report, 1997, Res. 2. p. 144)

In its study the committee has found that in order to implement such a change, amendments need to be made in the synod's organizational documents, namely, The Articles of Incorporation, the Constitution, The Bylaws and the Rules and Regulations for the Board of Trustees.

The Self Study Committee, therefore, proposes the following amendments to the synod's organizational documents for the synod's consideration and action.

Because it was found necessary to propose amendments in several of the Articles, to propose a new Article and, therefore, to renumber most of the Articles, the committee submits the complete Articles of Incorporation to the synod for its consideration and action.

If the synod adopts these amended Articles they will be submitted to our attorney for his review and approval before they are submitted to the Secretary of State for recording.

ARTICLES OF INCORPORATION OF THE EVANGELICAL LUTHERAN SYNOD

ARTICLE I

That a corporation is hereby formed and incorporated under the laws of the State of Minnesota, and more particularly Sections 6612 and 6613 General Statutes of Minnesota, 1913, being Sections 3152 and 3153 Revised Laws, 1905.

ARTICLE II

The name of this corporation shall be the Evangelical Lutheran Synod.

1. (Notation: New, all succeeding Articles are renumbered.)

ARTICLE III

This corporation is organized on a membership basis and shall have no capital stock, nor the authority to issue such stock. The membership of this corporation shall consist of those congregations and individuals who subscribe to the Constitution of the Evangelical Lutheran Synod and have been accepted into membership. (cf The Constitution of the Evangelical Lutheran Synod, Chapter II) The government of this corporation shall be vested in its membership and exercised by its delegate conventions.

2. (Notation: Slight rewording in Articles IV and V.)

ARTICLE IV

The synod accepts as its only source and rule of faith and doctrine God's Holy Word revealed in the canonical books in the Old and New Testament; and all the Confessions of the Lutheran Church contained in the Book of Concord, as a true exposition of the canonical books in the Old and New Testament. These books are: The Apostles' Creed; The Nicene Creed; The Athanasian Creed; The Unaltered Augsburg Confession; The Apology of the Augsburg Confession; The Smalcald Articles; Luther's Small Catechism; Luther's Large Catechism; The Formula of Concord (Epitome); The Formula of Concord (Solid Declaration).

ARTICLE V

The purpose of this corporation shall be to foster, maintain and establish the interests of the Evangelical Lutheran Church, and to that end establish missions, call and send missionaries, establish and maintain schools, colleges, seminaries, orphans' homes and charitable institutions; educate ministers of the gospel, teachers for Christian instruction of children and youths, and missionaries for mission work; encourage discussion of moral and theological themes, maintain the preaching of the Word of God and use proper means to develop true faith and Christian lives among its members; encourage the reading and use of the Holy Scripture, Lutheran school books, hymn books and other devotional books, periodicals and papers, by dealing therein and printing and publishing the same.

To carry its purpose into effect, this corporation may exercise all the power conferred by the laws of this state, and may adopt a corporate seal, make contracts, establish bylaws, rules and regulations of the management of its business, sue and be sued by its corporate name, and may acquire real and personal property by purchase, gift, grant, devise or bequest, and hold and employ the same for religious, charitable or educational purposes, and may sell, invest, transfer or mortgage the same, and transact all secular business and manage the temporal affairs of said corporation, and may exercise such other power as its constitution and bylaws may prescribe, not inconsistent with the laws of this state and the Lutheran Confessions.

3. (Notation: Establish the current address.)

ARTICLE VI

The registered address of this corporation shall be 6 Browns Court, City of Mankato, Blue Earth County, State of Minnesota 56001.

4. (Notation: This Article includes the third paragraph of current Article VI and adds a provision for a written notice of the meetings of the conventions.)

ARTICLE VII

The corporation shall meet annually for the purpose of conducting the affairs of the corporation. At such meetings, the lay delegates of the congregations of this synod and every pastor of such congregations and such other persons as the corporation's constitution and bylaws may determine shall be entitled to vote. These members shall have the power to transact all business pertaining to the affairs of the corporation. The secretary shall give written notice of meetings to

each congregation from which the membership of this corporation is drawn stating the time and place of the meeting, which notice may either be addressed according to the last available corporate records and mailed, not less than ten (10) or more than thirty (30) days before the date of said meeting, or published in an official publication of the synod which is regularly circulated to all such congregations within sixty (60) days of the date of the meeting.

5. (Notation: *The first two paragraphs of the current Article VI with the provision for removing the treasurer as an officer and adding one non-officer to the Board of Trustees.*)

ARTICLE VIII

Between meetings of the corporate membership, the general management and control of this corporation shall be vested in a board of nine (9) trustees, two (2) of whom shall be the president and secretary elected at the corporation's annual meeting. The president and secretary shall be elected for a term of four (4) years. The remaining seven (7) trustees shall each be elected for three (3) year terms, two (2) shall be elected at the corporation's annual meeting in the year 2000, three (3) shall be elected in the year 2001 and two (2) shall be elected in the year 2002. Thereafter officers and trustees shall be elected as their terms expire. At the same time the president is elected, a vice president shall be elected for a four (4) year term.

There shall not at any time be more than five (5) or less than three (3) pastors on the Board of Trustees. (SR 1962, p.85)

6. (Notation: *Current Article VII*)

ARTICLE IX

The trustees shall have the general management and control of all the secular business and temporal affairs of said corporation. All such business and affairs they shall conduct in accordance with the constitution, bylaws, rules and resolutions of the synod. The secretary shall keep a record of all transactions of the board and have custody of the corporate seal.

7. (Notation: *Replaces current Article VIII; authorizes the Board of Trustees to appoint a treasurer; grants the convention the authority to change the fiscal year.*)

ARTICLE X

The Board of Trustees shall appoint a treasurer of the corporation who shall serve at the pleasure of the board and who shall receive and disburse the funds of the corporation under the direction of the synod and the Board of Trustees, and shall keep true account of all funds received and disbursed and make full report to the Board of Trustees at such times as the board by resolution may request. He shall give such bond for the faithful performance of his duties as the board may direct. Any change in the fiscal year of the Evangelical Lutheran Synod shall be proposed by the Board of Trustees and approved by a convention.

ARTICLE XI

The names and addresses of those elected as the first officers of the corporation are as follows:

Trustees for one year:	B. Harstad, Parkland, Washington P. Tjernagel, Story City, Iowa
Trustees for two years:	L. E. Ludvig, Lake Mills, Iowa Nels Spangelo, Albert Lea, Minnesota
Trustees for three years:	Alvin Drotning, Deerfield, Wisconsin G. A. Gullixson, Chicago, Illinois

8. (Notation: *Replaced "except" with the words "but may inure to the benefit of"*)

ARTICLE XII

This corporation does not afford pecuniary gain, incidentally or otherwise, to its members. The property of the corporation is irrevocably dedicated to religious, charitable, or hospital purposes and upon the liquidation, dissolution, or abandonment of the owner will not inure to the benefit of any private person, but may inure to the benefit of a fund, foundation or corporation organized and operated for religious, hospital or charitable purposes.

ARTICLE XIII

The duration of this corporation shall be perpetual.

9. (Notation: *The history of amendments to the Articles is updated to include the proposed changes and a title is provided for the paragraph.*)

HISTORY OF THE AMENDMENTS TO THE ARTICLES OF INCORPORATION

Articles of Incorporation originally adopted June 10, 1920, amended as to Article X in 1956; amended as to name in 1957-1958; amended as to Article VI in 1962; and amended as to Articles V and VI in 1985, with Article XI added in 1985. In 2000 a new Article III was added; previous Article III amended and renumbered as Article IV; previous Article IV renumbered as Article V; previous Article V renumbered as Article VI and also amended as to address; previous Article VI divided into Articles VII and VIII and amended; previous Articles VII through XI renumbered as Articles IX through XIII, respectively; Article X (previously VIII) amended.

I, B. Harstad, do hereby certify that I was the presiding officer (and I, L. P. Jenson, certify that I was secretary) of a meeting at the City of Minneapolis, in the State of Minnesota, on the 10th day of June, 1920, held by the representatives, delegates and others entitled to vote at the annual meeting for 1920, of the Norwegian Synod of the American Evangelical Lutheran Church (now known as the Evangelical Lutheran Synod), which is a synod for religious purposes, composed of and representing several congregations in the State of Minnesota and elsewhere; that at said meeting a resolution to form a corporation was duly adopted by said representatives, delegates and others so entitled to vote; that the foregoing is a true copy of said resolutions and of the whole thereof.

Dated at Minneapolis, Minnesota, June 10th, 1920.

L. P. Jenson, Secretary

Bjug Harstad, Presiding Officer

Subscribed and sworn to before me this 10th day of June, 1920

K. T. Dahlen,

Notary Public, Hennepin County, Minn.

My commission expires February 2, 1921

THE CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER V - Governance between Conventions

RESOLVED, That Paragraph 2 be amended to read as follows:

The board shall consist of nine (9) trustees, two (2) of whom shall be the president and the secretary of the synod. There shall not at any one time be more than five (5) or less than three (3) pastors on the board. The president and the secretary of the synod shall also be the president and the secretary of the Board of Trustees. The vice president of the synod shall be an advisory member of the Board of Trustees.

RESOLVED, that CHAPTER VI - Officers (cf. Bylaws Chapter VI and VII) be amended to read as follows:

The officers of the synod are its president, vice president and secretary.

BYLAWS OF THE EVANGELICAL LUTHERAN SYNOD

RESOLVED, That CHAPTER VI - Election of Officers and Trustees be amended to read as follows:

Paragraph 1

The president, vice president and secretary of the synod shall be nominated and elected by ballot for a term of four (4) years and shall enter upon the duties of their respective offices on the first day of the second month following the conclusion of the convention at which they are elected. At the regular convention at which these Bylaws are ratified the president and the vice president shall be elected for terms of four (4) years and the secretary for a term of (2) years. Thereafter all officers shall be elected for four (4) year terms as their terms expire. The treasurer shall be appointed by, and serve at the pleasure of, the Board of Trustees. To the office of president and vice president only such men who are ordained members of the clergy of the Evangelical Lutheran Synod and who have served in the parish ministry of the synod may be elected and may serve. To the office of secretary only such men may be elected and may serve as are members of a congregation holding membership in the synod.

Paragraph 2

In electing the other trustees, the normal procedure for nominations shall be followed and the vote shall be by ballot. These shall be elected for a term of three (3) years: two (2) being elected at each annual convention of the synod and a third one in the year the constitution is ratified and each third year thereafter.

Paragraph 3

For the election of officers and trustees a majority of votes cast shall be required.

Paragraph 4

In the event of the president's death or resignation, or his inability to fulfill the duties of his office when certified by resolution of two-thirds of the Board of Trustees, the vice president shall succeed to the office of president.

Other vacancies on the Board of Trustees, including those of the synodical vice president and secretary, shall be filled by appointment of the Board of Trustees, and those appointed shall serve until the synod's next regular convention, when successors shall be elected for any unexpired portion of the term. The president and secretary thus appointed shall be president and secretary of the Board of Trustees also.

RESOLVED, That ARTICLE VII - Jurisdiction and Duties of the officers: Paragraph 4 - Treasurer, be deleted.

RULES AND REGULATIONS FOR THE BOARD OF TRUSTEES

RESOLVED, That ARTICLE I - Membership and election of Officers and Trustees be amended to read as follows:

A. Membership: The government of this corporation shall be vested in a board of nine (9) trustees, two (2) of whom shall be the president and the secretary, elected at the corporation's annual meeting as hereinafter provided.

B. Election of Officers: The president and the secretary shall be elected for a term of four (4) years. The remaining trustees shall be elected for three (3) year terms. Officers and trustees shall be elected as their terms expire. At the same time the president is elected, a vice president who shall be an advisory member of board, unless he succeeds to the office of president, shall be elected

for a four (4) year term. (cf. Articles of Incorporation of the Evangelical Lutheran Synod, Article VIII).

The convention is reminded that it takes the action of two successive conventions to amend The Constitution of the Evangelical Lutheran Synod. CHAPTER VII - Amendments: With the exception of Chapter 1, paragraphs 2 and 3 (the contents of which must not be changed), amendments to this constitution may be made in the following manner:

Resolutions for amendments are to be presented to a regular convention, and if adopted by a two-thirds majority vote, be published, so that congregations may review such amendments and respond to the president of the synod prior to the next regular synodical convention, which convention shall consider the proposed amendment(s) again, and if ratified by a two-thirds majority vote, shall become amendments to the constitution.

When these necessary amendments to the organizational documents of the synod have been adopted, the Self Study Committee recommends the following for the synod's consideration and adoption:

RESOLVED, That the position of synodical treasurer become a position appointed by the Board of Trustees as of August 1 in the year in which these amendments to the constitution are ratified.

RESOLVED, That the synodical treasurer be an advisory member of the Board of Trustees.

RESOLVED, That the following guidelines apply to the office of Synodical Treasurer

A. Appointment and Duties:

(cf. Articles of Incorporation of the Evangelical Lutheran synod, Article X).

B. Salary:

The Board of Trustees of the Evangelical Lutheran Synod shall establish the salary of the treasurer and shall review his performance and his salary on an annual basis.

The Rev. Alf Merseth, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 10, November 9, and February 8. The board also met via conference telephone calls on January 20 and January 3. A joint meeting, together with the Board of Regents, was held on February 7. The board also will meet in May 1999.

ORGANIZATION OF THE BOARD

The president of the synod, the Rev. George Orvick, and the secretary of the synod, the Rev. Craig Ferkenstad, also serve as the chairman and secretary of the Board of Trustees

The following subcommittees also have been appointed:

Trustees-Regents subcommittee: A.Levorson, W.Lieske, A.Merseth.

Trustees-Home Missions subcommittee: M.Doepel, C.Ferkenstad, J.Moldstad.Jr.

Trustees-Foreign Missions subcommittee: A.Borlaug, G.Griffin, L.Meyer.

Trustees-Publications subcommittee: C.Ferkenstad, L.Meyer, G.Orvick.

STAFF

The Deferred Giving Counselor, the Rev. Richard Wiechmann, and the Business Administrator, Mr. Keith Wiederhoeft, report regularly to the board.

BETHANY LUTHERAN COLLEGE

The board continues to work with the Board in Regents in the physical expansion of the college campus.

ARCHIVES

The Committee of Archives and History met only once in 1999 on October 21. The members of the Committee during the past year were Prof. Sigurd Lee, Chairman; Prof. Juul Madson, Secretary; Mr. Norman Holte, Archivist, the Rev. W. C. Gullixson; Mr. Gerhard Lee; Mr. Gerhard Solli and Mr. Norman Werner. The members of the committee are elected by the Board of Trustees of the synod. Mr. Solli submitted his resignation as a member of the committee at its meeting on February 22, 2000. The committee expressed its thanks for his many years of faithful service. They will miss his input and his positive outlook.

The Rev. W. C. Gullixson and Mr. Norman Holte work at accessioning material, aiding in research and in general working to preserve the synod's archival collection.

The Archives hold membership in the following organizations: The Norwegian American Historical Association, The WELS Historical Institute, The Concordia Historical Institute, Evangelical Lutheran Church In America Archives, and The Midwest Archives Conference. We receive their publications such as books, journals, and newsletters as well as the Oak Leaves of the ELS Historical Society.

The Archives continues to receive materials from our synod's pastors and congregations and from the synod's boards and committees. They appreciate receiving any material that is of historical significance to the synod or its congregations. They encourage all synod boards to send us material—minutes and official correspondence and other relevant material on an annual basis. The Archives also welcomes visitors and encourages members to use the facilities for research. They thank you for your support.

SYNOD PROPERTIES

The board receives reports for its regular quarterly meetings from the twenty-five congregations where it has any financial responsibility. These reports are reviewed by the board and any required action is taken. The board keeps in contact with these congregations through correspondence by the business administrator.

In addition, a loan for construction financing of \$70,000 was granted to Christ Lutheran Church, Windsor, California.

Repairs were completed at the synod-owned home at 114 Echo Street at a total cost of \$40,814.63.

GENERAL

The synod received grants in 1999 from:

AAL	\$20,000
Lutheran Brotherhood	\$40,000 (evangelism grants)

WILLS AND ESTATES

The synod gratefully acknowledges the following estates:

Edna Busekist estate	\$1,147.47
Juel Natvig estate	\$180,000.00
Esther Ordahl estate	\$25,064.00
Henry Tregner estate	\$14,805.10

MISSIONS ADVANCEMENT PROJECT

Last year's convention approved the formation of an organization to serve as a conduit to receive funds from the Marvin M. Schwan Charitable Foundation Lutheran (1999 *Synod Report*, page 134, resolution 8). The Missions Advancement Project (MAP) is the name selected for the organization. This organization has its own Board of Directors while operating under the supervisory control of the Board of Trustees. As directed, Articles of Incorporation have been filed. By-laws have been adopted following their review by the Self-Study Committee. The following serve as members of the Board of Directors: Mr. Greg Griffin (chairman), Mr. Allen Borlaug, Mr. David Meyer, the Rev. Steven Petersen (secretary), Mr. Keith Wiederhoeft (treasurer). \$3,325,000 was distributed in 1999 to various ELS entities.

SPECIAL FUNDING

The synod is grateful for the special funding which comes from the Marvin M. Schwan Charitable Foundation. In the year 2000 there will be \$1,281,226.74 available to the synod.

This year marks a change in the method of funding provided by the foundation. The foundation provides a \$1 million grant to be used by the synod as *Program and Project Funds*. The additional funding (which represents the total of the public support of the synod) is available for special projects. Such special projects must receive the approval of the foundation upon the recommendation of the synod's Board for Trustees (1999 *Synod Report*, page 126). Such requests can be made at any time to the Board of Trustees, however, the following dates have been set by the board:

Requests for special funds, through the Schwan Foundation for 2000, must be made to the Board of Trustees by no later than August 1, 2000;

Requests for such special funds, for 2001, must be received by the Board of Trustees by November 1, 2000, and

Requests for such special funds, for following years, must be received by the Board of Trustees by August 1 of the previous calendar year.

PROGRAM AND PROJECT FUNDS

It is the duty of the Board of Trustees, according to synodical guidelines, to make recommendation concerning the Program and Project. The board recommends the following Program and Project Funds for the year 2001 which includes the first part of the synod's \$1 million commitment to the *Five Talents Campaign* of Bethany Lutheran (1999 *Synod Report*, page 133, resolution 7).

<i>Five Talents Campaign</i>	\$250,000
Home Missions	150,000
Foreign Missions	150,000
TSA contributions	30,000
CDS match (3%)	30,000
Budget supplement	370,000
Board of Trustees	<u>20,000</u>
Total	\$1,000,000

A special grant of \$10,000 was granted by the Board of Trustees, from the 2000 *Program and Projects Funds*, to the Board for Evangelism to fund the development phase, training, and production of materials for the parish evangelism assistance plan.

The Rev. Craig Ferkenstad, secretary

TREASURER'S REPORT

Summary of Income and Expenditures
and Changes in General Fund Balance

Year ended December 31, 1999

Budget contributions		\$804,239.65
Operating expenditures		\$2,690,268.76
Less:		
Income from publications	\$59,114.70	
Foreign missions Helping Hands funds for operating expenditures	91,893.30	
Foreign missions Seminary funds for operating expenditures	83,919.60	
Foreign missions excess expenditures funded from reserves	392,681.43	
"Truth for Youth" income used for expenditures	44,225.00	
Other grants and special funds	147,483.36	
Home missions special contributions for operating expenditures	0.00	
Home missions excess expenditures funded from reserves	522,799.40	1,342,116.79
Net expenditures before interest income		1,348,151.97
Interest income		391,950.00
Net expenditures		<u>956,201.97</u>
Net operating income (deficit)		(151,962.32)
Other changes in General Fund Balance:		
Increases:		
Estates appropriated for debt reduction	77,829.33	
Special contribution for debt reduction	847.42	
Market value gains	228,164.37	
Matching funds for debt reduction	204,477.00	
Decreases:		
Payments on mortgages and loans	(287,526.69)	
Net increase - other changes		223,791.43
Net increase for year		71,829.11
General Fund Balance - December 31, 1998		<u>423,760.13</u>
General Fund Balance - December 31, 1999		<u>\$495,589.24</u>

REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

At its annual meeting on August 10, 1999, the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Craig Ferkenstad, secretary; Mr. Leroy Meyer, treasurer. These officers serve one-year terms.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two-year terms. Mr. Robert Brown and Mr. Wilbur Lieske were elected in 1999. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 1998. The committee meets on the day before each quarterly meeting of the Board of Trustees and considers and makes recommendations to the Foundation regarding the investment of its assets and the use of the income from those investments.

An accounting is found in the "Financial Statements and Accountant's Review Report."

Mr. Robert Brown, chairman

REPORT OF THE YEAR 2000 SPECIAL OFFERING COMMITTEE

**"Christ the Same Yesterday, Today, and Forever - Celebrating
2000 Years of Grace"**

The Year 2000 Special Offering Committee met twice during the year: in January 2000 in Kissimmee, FL; and in June 2000 in Mankato, MN. The members of the committee are: Mr. Herb Berg (Chairman), Pres. George Orvick, Prof. Silas Born, Rev. Erwin Ekhoﬀ, Prof. Adolph Harstad, Rev. David Lillegard, and Rev. Michael K. Smith (Secretary).

The committee continued to make plans for the beginning of the two-year offering in 2000. At the 2000 synod convention an extensive presentation concerning the offering will be made to the attendees emphasizing the key goals and features of the offering through various media. Delegates and pastors will be invited to complete statements of intent for the offering. Guidelines for congregational organization of their own offering committees will be explained.

It is planned that November 5, 2000, will be observed as the synod-wide kickoff date of the offering. Leading up to that date, a seven-part Bible study series will be available for use in congregations from September through November. The Bible studies will focus on the main portions of Pres. Gaylin Schmeling's convention essay, which will examine the history of the New Testament Church. Also during that period, three bulletin covers featuring three periods of church history will be available for congregational use. It will be recommended that on

Sunday, October 29, the Video Link featuring the offering be shown in congregations.

The committee also acknowledges the support of Aid Association for Lutherans and Lutheran Brotherhood in meeting the administrative expenses of the offering.

The committee looks forward to beginning this special celebration of God's

grace, especially as our synod responds through this offering with heartfelt thanks to expand our worldwide Gospel outreach.

The Rev. Michael K. Smith, secretary

MEMORIALS

Subject: Lutheran Sentinel – Large Print Edition

WHEREAS, The Lutheran Sentinel - Large Print Edition was introduced to the Evangelical Lutheran Synod in the June 1999 synod convention, and,

WHEREAS, It contains relevant and timely articles for our day and age in large print so that the visually impaired can still read and stay abreast of the work in our beloved synod, and,

WHEREAS, This publication is very informative and catechetical in nature for those who are visually impaired and unable to read regular text size print, therefore be it

- A. BE IT RESOLVED, That we thank God for this opportunity to reach out in this way to another segment of our ELS membership, and,
- B. BE IT RESOLVED, That we thank the Board for Publications for supporting this bold new venture, and,
- C. BE IT RESOLVED, That we encourage each congregation and pastor to identify those within the individual flock who would be appreciative recipients of this publication, sign them up, and submit their names for subscription, and,
- D. BE IT RESOLVED, That we encourage the Board for Publications to continue funding of the Large Print Edition of this publication as long as the need is evident and the costs conducive.

submitted by:

Saint Timothy Evangelical Lutheran Church, Williamsburg, Iowa

Subject: Meditations For College Students

WHEREAS, Northwestern Publishing House (NPH) sends a free one year subscription of "Meditations" to each college student whose name is submitted to them so that the student will continue in a devotional life with the Lord while away from home and attending school, and,

WHEREAS, This devotional contains relevant and timely material for our day and age, including the college students, and,

WHEREAS, Many college students have a difficult time establishing a personal devotional life because of other pressures exerted upon them, therefore,

- A. BE IT RESOLVED, That the ELS officially thank NPH for their kind spiritual concern and offer to send a free one year subscription to each college student in the ELS, and,
- B. BE IT RESOLVED, That we encourage all of our pastors to enter the names of all of our college students with NPH for this nurturing devotional throughout the year, and,
- C. BE IT RESOLVED, That we encourage our young men and women in undergraduate education to take advantage of this brief devotional daily as they continue walking as His blood-bought sheep.

submitted by:

Saint Timothy Evangelical Lutheran Church, Williamsburg, Iowa

Subject: Lutheran Heritage Foundation

- WHEREAS, The Evangelical Lutheran Synod has a "working relationship" with the Lutheran Heritage Foundation in some of the mission fields wherein we are currently working, and,
- WHEREAS, The Lutheran Heritage Foundation, while claiming to be confessional Lutheran and not denominationally affiliated, is officially a "Recognized Service Organization" of the Lutheran Church-Missouri Synod (LC-MS), and,
- WHEREAS, The Executive Director of the Lutheran Heritage Foundation is a rostered clergy member of the LC-MS and thereby in full fellowship with said church body, and,
- WHEREAS, The ELS is not in Altar, Pulpit, and Prayer Fellowship with the LC-MS nor with the Lutheran Heritage Foundation, and,
- WHEREAS, The Lutheran Heritage Foundation Board of Directors is made up of Lutherans of various church bodies with which the ELS is not in Altar, Pulpit, and Prayer Fellowship, and,
- WHEREAS, It only takes a little leaven to leaven the whole lump of dough and thus bring destruction through ecumenism or unionism by fellowshipping with those who are not likeminded in the faith with us and have no desire nor intention to be of the same theological framework and foundation, therefore,
- A. BE IT RESOLVED, That our continuing "working" relationship with the Lutheran Heritage Foundation be temporally restrained and halted, and,
- B. BE IT RESOLVED, That our Doctrine Committee convene and study the issue of working with this organization as well as to how far our boundaries of fellowship and working with such organizations should proceed, and,
- C. BE IT RESOLVED, That our Doctrine Committee converse regarding this concern about the Lutheran Heritage Foundation with our sister Synod, the Wisconsin Evangelical Lutheran Synod (WELS), to see if they also have concerns and how they are dealing with the situation, and,
- D. BE IT RESOLVED, That a printed report then be prepared for the 2001 synod convention with ample time for study and discussion by all those assembled, and,
- E. BE IT RESOLVED, That the June 2001 Convention of the ELS sincerely attempt to make a determination regarding its future relationship and possible working parameters or boundaries specifically with the Lutheran Heritage Foundation and generally with other such organizations.

submitted by:
Saint Timothy Evangelical Lutheran Church, Williamsburg, Iowa

Subject: Lay Members On The Committee On Worship

- WHEREAS, The Bylaws of the Evangelical Lutheran Synod call for a clergy/lay position on the Committee on Worship, and
- WHEREAS, Qualified laymen are available to serve, and
- WHEREAS, Present board members are all clergy, and
- WHEREAS, the Nominating Committee finds it difficult to nominate a layman to run against clergy, therefore,
- BE IT RESOLVED, That two lay-only positions be established on the Committee on Worship.

submitted by:
2000 ELS Nominating Committee

Subject: Office of the ministry

WHEREAS, the majority of the Evangelical Lutheran Synod members today who received their Catechism instruction from the 1940s to the 1960s used the "Synodical Conference Catechism" published by Concordia Publishing House in 1943, in which on pages 184-186 under the heading "The Office of the Ministry" the following two questions and answers explain what Scripture teaches concerning the Office of the Ministry:

#275 How does the local congregation publicly administer the Office of the Keys? According to God's will the Christian congregation chooses and calls men as ministers who in the name of Christ and in the name of the congregation publicly perform the functions of the Office of the Keys. (The pastoral office a divine institution, Acts 20:28; Eph. 4:10-12). Proof Texts: 1 Cor. 4:1; Acts 20:28; 2 Cor. 2:10; 1Tim. 2:11, 12.

#276 How do the called ministers of Christ deal with us by His divine command? The called ministers of Christ preach the Word of God, administer the Sacraments, and through these means of grace offer and convey the forgiveness of sins. This is as valid, in heaven also, as if Christ, our dear Lord, dealt with us Himself, and

WHEREAS, the subsequent ELS Catechisms printed in 1966 and 1981 retain the substance of the Synodical Conference edition in the following manner:

ELS - 1966 #353 How does the Christian congregation publicly administer the Office of the Keys? According to God's will the Christian congregation chooses and calls men as ministers who in the name of Christ and on behalf of the congregation administer the Office of the Keys. Proof Texts: 1 Cor. 4:1; Acts 20:28; 1Tim. 2:11, 12; Lk. 10:16.

ELS - 1981 #297 How do Christians publicly administer the Office of the Keys? Christians publicly administer the Office of the Keys by calling qualified men to forgive and to retain sins on their behalf (office of the public ministry). Proof Texts: Titus 1:5; 1 Cor. 4:1; Acts 20:28; 1Tim. 2:11, 12; Lk. 10:16. NOTE: In conclusion of the Chapter 34 this is stated: "The layman announces such forgiveness on the basis of the office of the keys, which God has given to every Christian. The pastor announces such forgiveness on behalf of fellow Christians who have called him to be their shepherd," and

WHEREAS, the document entitled "The Office of the Public Ministry" prepared by the ELS Doctrine Committee especially in Theses 5 & 6 seems to contradict the understanding of the Office of the Ministry put forth in our Catechisms for at least the past 55 years, so that in supporting quotations used by the Doctrine Committee it is allowable to say "Lutheran schoolteachers are members of the clergy" (p. 4 of the Doctrine Committee's "Quotations Concerning the Public Ministry") which by logical extension would include saying that Sunday School and Vacation Bible School teachers, both male and female, are clergy, and

WHEREAS, the Doctrine Committee in theses 5 & 6 introduces for the first time in the ELS the notion that the office of pastor is only one form among many in the public ministry and that our Lord speaking in Eph. 4:10-12 was only making suggestions to the Church what forms of ministry she might establish for herself, so that at the very worst this signals a departure from truths handed down to us by our synodical fathers and at the very least introduces new vocabulary which may cause confusion among our membership, and

WHEREAS, it has been reported that colloquents meeting before the ELS Colloquy Committee in recent years have been shown the Doctrine committee Theses on The Office of the Public Ministry seeking their response, and

WHEREAS, it has been reported that students of our Bethany Lutheran Theological Seminary in recent years have been shown these Theses in class under a favorable presentation, and

WHEREAS, a committee is currently working on revising the 1981 ELS Catechism, therefore,

- A. BE IT RESOLVED, that the Doctrine Committee's document entitled "The Office of the Public Ministry" not be used in colloquy sessions with prospective pastors seeking entrance into the ELS but that the Colloquy Committee continues to use our common Catechism understanding and terms of expression in regard to the Office of the Public Ministry, and
- B. BE IT RESOLVED that the Doctrine Committee's Theses and study document on The Office of the Public Ministry not be taught in the Bethany Lutheran Theological Seminary but that the faculty continues to use our common Catechism understanding and terms of expression in regard to the Office of the Public Ministry as reflected in F. Pieper's *Christian Dogmatics*, and
- C. BE IT RESOLVED that any new edition of the ELS Catechism that is prepared does not reflect the new understanding and terms presented in the Doctrine Committee's document entitled "The Office of the Public Ministry" but that it retain what is currently included in the 1981 edition.

submitted by the Rev. Glenn R. Obenberger

Subject: Higher Education

WHEREAS, Whereas the initial plan for making Bethany a four year institution included reference to the future preparation of called workers for our synod, and,

WHEREAS, Teachers for our synod's parochial school are in limited supply, and,

WHEREAS, At least two of our synod schools face closure in the near future for lack of teachers, and

WHEREAS, The WELS is currently unable to fill even its own teacher vacancies, let alone help our synod with our teacher vacancies, therefore,

A. BE IT RESOLVED, That Bethany College take note of this pressing need within the synod, and,

B. BE IT RESOLVED, That the college administration determine expeditiously the feasibility of implementing a teacher training department within the college, and,

C. BE IT RESOLVED, That such preliminary planning and research include the necessary course work to prepare future teachers not only for the teaching of the academic subjects, but also the course work necessary to provide a thorough preparation to equip these teachers to teach the necessary religious course in catechesis, hymnology and Bible history

submitted by:

St. Timothy Lutheran Church, Lombard, Illinois

FINANCES

ACTION OF THE SYNOD

Resolution 1: Encouraging Awareness of Synodical Work

WHEREAS, There is continuing concern to keep all members of the synod informed regarding our mutual work, and,

WHEREAS, There is need to keep the stewardship message before the synod, therefore,

BE IT RESOLVED, That the church councils and voters assemblies of the congregations be encouraged to keep the work of the synod on their agendas.

Resolution 2: Report of the Board for Stewardship

BE IT RESOLVED, That the synod accept the report of the Board for Stewardship

Resolution 3: Report of the Laymen Delegates Equalization Fund Committee
BE IT RESOLVED, That the synod accept the report of the Laymen Delegates Equalization Fund Committee.

Resolution 4: 2001 Budget
BE IT RESOLVED, That the synod adopt the 2001 Budget.

Resolution 5: Planning and Coordinating Committee
BE IT RESOLVED, That the synod accept the report of the Planning and Coordinating Committee.

Resolution 6: General Grants, Wills and Estates
WHEREAS, In 1999 the synod received generous grants from AAL and Lutheran Brotherhood, and,
WHEREAS, In 1999 the synod received substantial donations from the Edna Busekist estate, the Juel Natvig estate, the Esther Ordahl estate, and the Henry Tregner estate, therefore,
A. BE IT RESOLVED, That the synod thank our God for the additional gifts of grace, and,
B. BE IT RESOLVED, That the synod extend thanks to AAL, Lutheran Brotherhood and the various estates for their charitable contributions to the work of the Lord through the synod.

Resolution 7: Allocation of 2001 Program and Project Funds
BE IT RESOLVED, That the synod adopt the recommended allocations of program and project funds.

Resolution 8: Report of the Board of Trustees
BE IT RESOLVED, That the synod accept the report of the Board of Trustees

Resolution 9: Report of the Evangelical Lutheran Synod Foundation
BE IT RESOLVED, That the Synod accept the report of the Evangelical Lutheran Synod Foundation

Resolution 10: Special Offering
WHEREAS, The Finance Floor Committee has reviewed the 2000 Years of Grace Thank Offering Committee report, therefore,
A. BE IT RESOLVED, To encourage the synod's members to use the Bible study and other materials prepared for this special offering, and,
B. BE IT RESOLVED, The synod's members be encouraged to observe November 5, 2000 as the kick-off date for the special offering, and,
C. BE IT RESOLVED, The synod accept the report of the 2000 Years of Grace Thank Offering Committee.

Resolution 11: Treasurer's Report,
WHEREAS, The Finance floor committee has reviewed the Treasurer's report and the Financial Statement and Accountants Review Report for the year ending Dec. 31, 1999 by Wolf & Company, LLP, Certified Public Accountants, therefore,
BE IT RESOLVED, That the synod accept the treasurer's Report,

MISCELLANEOUS ACTION OF THE SYNOD

Resolution 1: Report of the Self Study Committee
BE IT RESOLVED, That we adopt the proposed changes to the ELS Articles of Incorporation as recommended by the Self Study Committee, but with the following emendations to be noted: Under the Articles of Incorporation of the Evangelical Lutheran Synod, Article III, after "Constitution," add the words "and the Bylaws." In Article IV, following "The Smalcald Articles," insert "Treatise on the Power and Primacy of the Pope."

Resolution 2: Report of the Self Study Committee

BE IT RESOLVED, That we adopt the proposed changes to the Constitution and the Bylaws of the Evangelical Lutheran Synod.

Resolution 3: Report of the Self Study Committee

WHEREAS, The Self Study Committee recommends the following for the synod's consideration and adoption, therefore,

A. BE IT RESOLVED, That the position of synodical treasurer become a position appointed by the Board of Trustees as of August 1 in the year in which these amendments to the constitution are ratified.

B. BE IT RESOLVED, That the synodical treasurer be an advisory member of the Board of Trustees.

C. BE IT RESOLVED, That the following guidelines apply to the office of synodical Treasurer

A. Appointment and Duties:

(cf. Articles of Incorporation of the Evangelical Lutheran Synod , Article X).

B. Salary:

The Board of Trustees of the Evangelical Lutheran Synod shall establish the salary of the treasurer and shall review his performance and his salary on an annual basis.

Resolution 5: Name Change

WHEREAS, The name of the "Self Study Committee" could better reflect the ongoing purpose and duties of the committee, therefore,

BE IT RESOLVED, That the name of the Self Study Committee be referred to the Self Study Committee.

Resolution 6: Goals and Objectives: 2000-2005

WHEREAS, The goals and objectives, the projects and programs for 2000-2005, as set forth by the Planning and Coordinating Committee, have been pursued,

BE IT RESOLVED, That we encourage all of the boards and committees to continue identifying specific long-range projects and programs.

Resolution 7: 2001 Evangelical Lutheran Synod Convention

BE IT RESOLVED, That the date of next year's convention be June 10-14, 2001.

Secretary's Note:

Synodical Guidelines, proposed by the Self-Study Committee, were adopted for: the Office of Missions Counselor; Board for Home Missions, Board for Foreign Missions, Clergy Roster; General Rules and Regulations, when there is a pastor or teacher vacancy in a congregation, and for church related organizations. They will be published as a separate document when the revised ELS Handbook is completed (1999 Synod Report, page 138, Resolution 7).

**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 11, 2000, as well as, the Monday (June 12, 2000) morning and afternoon business sessions, and found them to be correct.

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, (June 13, 2000) morning and afternoon business sessions, and found them to be correct.

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, (June 14, 2000) morning and afternoon business sessions, and found them to be correct.

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 15, 2000 morning and afternoon sessions.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

WHEREAS, Seven sets of conference minutes from around the synod were reviewed, and,

WHEREAS, These records reveal comprehensive and well planned agendas involving worship, valuable theological presentations and discussions, questions of casuistry and synodical matters, demonstrating a strong focus on the Word of God, and,

WHEREAS, Pastoral Conferences promote pastoral fellowship, encouragement and growth and thus benefit the congregations of the synod, therefore,

A. BE IT RESOLVED, That all pastoral conferences submit their records for review at each synodical convention, and,

B. BE IT RESOLVED, That the Pastoral Conferences submitting records this year be commended for their efforts in planning and implementing their agendas, and,

C. BE IT RESOLVED, That the congregations of the synod take an ongoing interest in, and support of, their pastors' attendance at the pastoral conferences.

RESOLUTIONS ACTION OF THE SYNOD

BE IT RESOLVED, That the following letters be approved.

Letters of greeting have been sent to the following:

*Lutheran Evangelical Christian Church, Japan Mission
Lutheran Evangelical Christian Church Seminary, Japan
Ukrainian Lutheran Church
Evangelisch-Lutherische Freikirche in Germany
The Lutheran Confessional Church of Norway and Sweden
Matthew Luttman, Plzen Mission
Roger Falk*

Letters of condolence have been sent to the following:

*Family of Martin Galstad
Family of Harvey Bell
Family of Holger Ausen
Family of Idella Weyland
Family of Carl Rusch
Family of Jerome Gernander*

Letters of thanks, recognizing years of service, have been sent to the following:

*Dr. B.W. Teigen
Rev. Walther Gullixson
Rev. James Larson
Rev. Søren S. Urberg
Rev. James Ruppel*

EVANGELICAL LUTHERAN SYNOD

**FINANCIAL STATEMENTS
AND
ACCOUNTANTS' REVIEW REPORT
FOR THE YEAR ENDED
DECEMBER 31, 1999**

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Wolf & Company LLP
Certified Public Accountants

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ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying statement of financial position of the EVANGELICAL LUTHERAN SYNOD (a nonprofit corporation) as of December 31, 1999 and 1998, and the related statements of changes in net assets, activities and cash flows for the years then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the management of the Evangelical Lutheran Synod.

A review consists principally of inquiries of organization personnel and analytical procedures applied to financial data. It is substantially less in scope than an audit in accordance with generally accepted auditing standards, the objective of which is the expression of an opinion regarding the financial statements taken as a whole. Accordingly, we do not express such an opinion.

Based on our reviews, we are not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with generally accepted accounting principles.

Oak Brook, Illinois
May 26, 2000

Wolf & Company LLP

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF FINANCIAL POSITION

ASSETS

	December 31,	
	1999	1998
Cash:		
Checking	\$ 293,209	\$ 183,182
Savings	1,978	1,929
Accounts receivable	101,563	546,278
Inventory of publications	47,974	61,287
Prepaid expenses	4,210	9,767
Loans receivable (Notes 3 and 7)	3,605,577	2,803,891
Investment management funds (Note 4)	11,323,825	10,036,759
Notes receivable	262,650	268,162
Real estate and buildings (Note 5)	36,105,353	26,819,061
Total assets	\$ 51,746,339	\$ 40,730,316

LIABILITIES AND NET ASSETS

Liabilities:		
Accounts payable	\$ 149,012	\$ 43,228
Accrued interest	5,092	5,069
Notes payable (Note 6):		
Working capital	100,000	100,000
Investment program	516,373	519,994
Life Loan Plan	47,059	47,029
Mortgages payable (Note 7)	1,095,268	959,608
Total liabilities	1,912,804	1,674,928
Net assets:		
Unrestricted	957,161	686,077
Temporarily restricted (Note 8)	7,950,171	6,948,113
Permanently restricted (Note 8)	40,926,203	31,421,198
Total net assets	49,833,535	39,055,388
Total liabilities and net assets	\$ 51,746,339	\$ 40,730,316

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF CHANGES IN NET ASSETS
For the Years Ended December 31, 1999 and 1998

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Balances, December 31, 1997	\$ 363,941	\$ 6,096,391	\$ 28,310,034	\$ 34,770,366
Increase in net assets for 1998	322,136	851,722	52,188	1,226,046
Additions and improvements to real estate at Bethany Lutheran College, funded by gifts and grants to College, net of depreciation and disposals (Note 5)	<u>-</u>	<u>-</u>	<u>3,058,976</u>	<u>3,058,976</u>
Balances, December 31, 1998	686,077	6,948,113	31,421,198	39,055,388
Increase in net assets for 1999	271,084	1,002,058	507,400	1,780,542
Additions and improvements to real estate at Bethany Lutheran College, funded by gifts and grants to College, net of depreciation and disposals (Note 5)	<u>-</u>	<u>-</u>	<u>8,997,605</u>	<u>8,997,605</u>
Balances, December 31, 1999	<u>\$ 957,161</u>	<u>\$ 7,950,171</u>	<u>\$ 40,926,203</u>	<u>\$ 49,833,535</u>

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF ACTIVITIES

	For the Year Ended December 31,				1998	
	1999			Total		Total
	Unrestricted	Temporarily Restricted	Permanently Restricted			
Revenues, gains and other support:						
Contributions:						
Budgetary	\$ 780,299	\$ 23,940	\$ -	\$ 804,239	\$ 786,095	
Estate and trust	233,488	-	-	233,488	551,577	
Special purpose:						
Bethany Lutheran College	-	5	-	5	1,955	
Bethany Lutheran Seminary	-	3,601	-	3,601	47,604	
Evangelical Lutheran Synod Foundation	-	-	745	745	968	
Foreign missions	-	345,023	-	345,023	374,015	
Aid Association for Lutherans	-	31,630	-	31,630	28,500	
Lutheran Brotherhood	-	52,500	-	52,500	40,000	
Helping Hands	-	22,544	-	22,544	58,961	
Matching funds	204,477	598,129	-	802,606	1,306,698	
Others	847	148,916	50	149,813	103,183	
Investment income	336,180	513,005	-	849,185	785,422	
Investment income - President's Office						
Endowment	55,770	-	-	55,770	55,829	
Publications income	59,115	5,656	-	64,771	60,518	
Realized and unrealized gains on investments	271,761	451,495	494,805	1,218,061	16,157	
Net assets released from restrictions:						
Satisfaction of program restrictions	1,470,113	(1,462,587)	(7,526)	-	-	
	<u>3,412,050</u>	<u>733,857</u>	<u>488,074</u>	<u>4,633,981</u>	<u>4,217,482</u>	
Expenses:						
Bethany Lutheran College	180,745	-	-	180,745	273,862	
Bethany Lutheran Seminary	206,937	-	-	206,937	94,833	
Home missions	725,699	-	-	725,699	591,441	
Foreign missions	734,494	-	-	734,494	1,083,590	
Publications	85,628	-	-	85,628	101,961	
Evangelism	24,237	-	-	24,237	60,657	
Christian service	92,886	-	-	92,886	75,062	
Education and youth	93,344	-	-	93,344	82,254	
Synod Fund	672,999	-	-	672,999	602,230	
Other programs and costs	36,470	-	-	36,470	25,546	
House improvements and acquisitions	268,201	(268,201)	-	-	-	
Debt paid from unrestricted funds	19,326	-	(19,326)	-	-	
	<u>3,140,966</u>	<u>(268,201)</u>	<u>(19,326)</u>	<u>2,853,439</u>	<u>2,991,436</u>	
Increase in net assets	<u>\$ 271,084</u>	<u>\$ 1,002,058</u>	<u>\$ 507,400</u>	<u>\$ 1,780,542</u>	<u>\$ 1,226,046</u>	

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF CASH FLOWS

	For the Year Ended December 31,	
	1999	1998
Cash flows from operating activities:		
Increase in net assets	\$ 1,780,542	\$ 1,226,046
Adjustments to reconcile increase in net assets to net cash provided by operating activities:		
Market value gains	(1,218,061)	(16,157)
Decrease in accounts receivable	444,715	354,969
Decrease in inventory of publications	13,313	22,662
(Increase) decrease in prepaid expenses	5,557	(3,744)
Increase in accounts payable	105,784	21,707
Increase (decrease) in accrued liabilities	23	(41)
Net cash provided by operating activities	1,131,873	1,605,442
Cash flows from investing activities:		
Purchase of investments	(69,005)	(1,542,918)
Loans to congregations	(935,000)	(56,021)
Repayment of loans	133,314	164,695
Land improvements	(1,160)	(5,766)
House renovation and acquisition	(268,201)	-
Seminary additions	-	(4,801)
Reduction of notes receivable	5,512	4,990
Net cash used by investing activities	(1,134,540)	(1,439,821)
Cash flows from financing activities:		
Proceeds from mortgages	180,000	-
Repayment of investment plan notes - net of additions	(3,591)	4,565
Debt paid	(63,666)	(176,647)
Net cash provided (used) by financing activities	112,743	(172,082)
Net increase (decrease) in cash and cash equivalents	110,076	(6,461)
Cash and cash equivalents at beginning of year	185,111	191,572
Cash and cash equivalents at end of year	\$ 295,187	\$ 185,111
Consisting of the following:		
Checking	\$ 293,209	\$ 183,182
Savings	1,978	1,929
	\$ 295,187	\$ 185,111
<u>Supplemental cash flow information:</u>		
Cash paid for interest	\$ 128,045	\$ 135,082

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
(See Accountants' Review Report)

1. Organization and Operations

The Evangelical Lutheran Synod (the "Synod") is a national organization of Lutheran congregations. The Synod's purpose is to provide programs and support for various church purposes such as evangelism, missions, education, Bethany Lutheran College, and Bethany Lutheran Seminary. The Synod holds title to the property used by both Bethany Lutheran College and Seminary, for which nominal rent is received.

The Synod is a not-for-profit organization and is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code.

2. Summary of Significant Accounting Policies

Financial Statement Presentation

The Synod reports information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets.

Contributions

Contributions received are recorded as unrestricted, temporarily restricted, or permanently restricted support depending on the existence and/or nature of any donor restrictions. Support that is restricted by the donor is reported as an increase in unrestricted net assets if the restriction expires in the reporting period in which the support is recognized. The Board also may contribute to restricted net assets, in the form of additions or improvements to assets restricted to specific purposes. All other donor-restricted support is reported as an increase in temporarily or permanently restricted net assets, depending on the nature of the restriction. When a restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets.

Accounting Estimates

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

Cash and Cash Equivalents

For purposes of the statements of cash flows, the Synod considers all unrestricted highly liquid investments with an initial maturity of three months or less, excluding investment management accounts, to be cash equivalents.

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

2. Summary of Significant Accounting Policies (Cont.)

Inventory

Inventory consists of publications held for sale and are reported at lower of cost or market.

Investments

Investments in managed accounts are reported at current market value.

3. Loans Receivable

Loans receivable consist of various secured and unsecured loans to member congregations. Interest is at various rates. The loans are primarily made to finance construction or similar projects. Activity during 1999 and 1998 was as follows:

	1999	1998
Outstanding loans, beginning	\$ 2,803,891	\$ 2,912,565
Loans made	935,000	56,021
Loans collected	(133,314)	(164,695)
Outstanding loans, ending	\$ 3,605,577	\$ 2,803,891

4. Investments

Investments consist of various investment management accounts. The accounts include securities and various funds, including U.S. Treasuries, corporate bonds, domestic and foreign equities, cash funds, and futures contracts.

Investments at December 31 are comprised of the following:

	1999	1998
U.S. Treasury instruments and Treasury funds	\$ 49,704	\$ 49,266
Corporate bonds and bond funds	2,908,686	3,311,146
Domestic equities and equity funds	6,240,730	4,012,317
Foreign equity funds	-	55,190
Real estate funds	792,000	792,000
Short-term money funds and other	1,332,705	1,816,840
	\$ 11,323,825	\$ 10,036,759

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

4. Investments (Cont.)

As of December 31 investments were allocated as follows:

	1999	1998
Unrestricted	\$ 2,648,135	\$ 1,999,795
Temporarily restricted	4,766,390	3,724,797
Permanently restricted (endowments)	3,909,300	4,312,167
	\$ 11,323,825	\$ 10,036,759

5. Real Estate and Buildings

The Synod owns real estate, equipment and buildings leased to Bethany Lutheran College and Bethany Lutheran Seminary, related tax exempt organizations. Amounts shown for the College are from its audited balance sheets at June 30, 1999 and 1998. Additions and improvements to College facilities totaled \$10,177,043 and \$3,954,817 during the College's 1999 and 1998 fiscal years, and were primarily paid from private gifts and grants received by the College. The Synod also owns six residences occupied by Synod, College and Seminary officials. A summary of real estate included in the balance sheet at December 31, 1999 and 1998 is as follows:

	1999	1998
College property, plant and equipment, at cost	\$ 41,385,098	\$ 31,208,055
Less accumulated depreciation	(8,404,811)	(7,209,327)
Less obligations of the College, secured by real estate	(43,105)	(78,477)
	32,937,182	23,920,251
Seminary real estate, at cost	2,395,086	2,395,086
Residence, primarily at cost	580,045	311,844
	35,912,313	26,627,181
Land for missions	193,040	191,880
	\$ 36,105,353	\$ 26,819,061

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

Notes Payable

The working capital note is a 6% unsecured demand loan from a congregation.

Investment program notes are unsecured amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 6%.

Life Loan Plan notes are unsecured amounts loaned by individuals at interest rates from zero to 6%.

Mortgages Payable

Mortgages payable at December 31 consist of the following:

	1999	1998
Payable to Aid Association for Lutherans, due in monthly payments of \$2,723 including interest at 8%. Secured by loan to congregation.	\$ 270,015	\$ 280,294
Payable to Marvin M. Schwan Charitable Foundation, dated May 1997, in the amount of \$400,000, due in monthly installments of \$3,823, including interest at 8%. Secured by loan to congregation.	360,340	376,668
Payable to Aid Association for Lutherans, dated May 1995 in the amount of \$285,000. Due in monthly payments of \$2,384 including interest at 8%. Secured by loan to congregation.	229,680	239,484
Mortgage payable, secured by residence, payable in monthly installments of \$965 including interest at 10%.	57,650	63,162
Payable to Marvin M. Schwan Charitable Foundation, dated October 1999, in the amount of \$180,000, due in monthly installments of \$1,851, including interest at 7%. Secured by loan to congregation.	177,583	-
	\$ 1,095,268	\$ 959,608

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

7. Mortgages Payable (Cont.)

Future maturities of mortgages payable at December 31, 1999 are as follows:

2000	\$	55,638
2001		60,295
2002		65,346
2003		70,824
2004		76,767
Thereafter		<u>766,398</u>
		<u>\$ 1,095,268</u>

8. Nature of Fund Restrictions

Temporarily restricted funds at December 31 consist of the following programs:

	1999	1998
Partners in the Gospel unexpended income	\$ -	\$ 32,788
Other Home Missions unexpended income	90,006	352,708
Matching funds for Seminary construction	80,304	196,673
General Foreign Mission Fund	93,971	83,294
Other Foreign Mission unexpended funds	1,097,467	929,724
Charitable Gift Annuity Fund	236,688	153,689
Home Mission Reserve Fund	214,500	185,292
Home Mission Expansion Fund	3,773,164	3,086,439
Challenge Fund	-	6,653
Foreign Mission Seminary Endowment Fund	1,352,508	1,198,851
His Truth for Our Youth unexpended income	56,511	69,689
Others	101,305	100,138
Residences	522,395	248,682
Matching funds	<u>331,352</u>	<u>303,493</u>
	<u>\$ 7,950,171</u>	<u>\$ 6,948,113</u>

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

8. Nature of Fund Restrictions (Cont.)

Permanently restricted funds at December 31 consist of the following programs:

	1999	1998
Church Extension and Loan Fund	\$ 438,595	\$ 393,287
Marvin and Delores Schwan Foreign Mission Trust Fund	796,664	706,156
Partners in the Gospel Home Missions Fund	1,964,856	1,869,486
His Truth for Our Youth	500,379	443,531
Merle R. Aasen Estate - Missions	13,280	11,771
Merle R. Aasen Seminary Scholarship Fund	-	7,073
President's Office Endowment Fund	861,433	770,429
Whipple-Olson-Wilson Endowment Fund	133,432	118,273
Board of Trustees - Donated Funds	885,296	785,855
Bethany College property	32,937,182	23,920,251
Bethany Seminary property	2,395,086	2,395,086
	\$ 40,926,203	\$ 31,421,198

9. Contingencies

The Synod is contingently liable as a guarantor on mortgage loans for Bethany (Port Orchard, Washington), Bethany (Ames, Iowa), Our Savior (Lakeland, Florida), Christ (Windsor, California) and New Life (Sebring, Florida) congregations.

10. Concentrations of Credit Risk

Financial instruments that potentially subject the Synod to concentrations of credit risk consist principally of cash, mutual funds, bonds and marketable securities. The Synod places substantially all of its cash and liquid investments with high-quality financial institutions and limits the amount of credit exposure to any one financial institution; however, cash balances may periodically exceed federally insured limits. There were no uninsured cash balances at December 31, 1999 and 1998. Marketable securities and other investments, consisting of both debt and equity instruments, are placed in a variety of managed funds administered by different investment managers in order to limit credit risk. As of December 31, 1999 and 1998, management considers the Synod to have no significant concentration of credit risk.

TREASURER'S REPORT

Financial Statements

Evangelical Lutheran Synod

Year ended December 31, 1999

BALANCE SHEETEvangelical Lutheran Synod - Mankato, Minnesota
December 31, 1999**EXHIBIT I**

<u>ASSETS</u>	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Cash - checking account	\$293,209.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$293,209.00
Accounts receivable - contributions and other income	101,563.33	0.00	0.00	0.00	0.00	0.00	101,563.33
Inventory of publications	47,974.47	0.00	0.00	0.00	0.00	0.00	47,974.47
Prepaid expenses	4,209.85	0.00	0.00	0.00	0.00	0.00	4,209.85
Investments:							
Investment management accounts	2,186,562.57	408,961.61	0.00	0.00	0.00	8,728,300.98	11,323,825.16
Savings accounts and CD's	1,977.66	0.00	0.00	0.00	0.00	0.00	1,977.66
Money market funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	1,406,041.88	0.00	0.00	0.00	2,199,535.35	3,605,577.23
Notes receivable	0.00	0.00	0.00	0.00	0.00	262,649.62	262,649.62
Real estate and buildings (Notes B and C)	0.00	0.00	32,937,182.00	2,395,086.53	580,044.26	193,039.92	36,105,362.71
	2,635,496.88	1,815,003.49	32,937,182.00	2,395,086.53	580,044.26	11,383,525.87	51,746,339.03
Due from (to) other funds	85,143.16	0.00	0.00	0.00	0.00	(85,143.16)	0.00
Total assets	\$2,720,640.04	\$1,815,003.49	\$32,937,182.00	\$2,395,086.53	\$580,044.26	\$11,298,382.71	\$51,746,339.03
<u>LIABILITIES AND FUND BALANCES</u>							
Liabilities:							
Notes payable: (Note D)							
Working capital	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$100,000.00
Investment program	0.00	516,373.17	0.00	0.00	0.00	0.00	516,373.17
Life Loan Plan	47,059.15	0.00	0.00	0.00	0.00	0.00	47,059.15
Accounts payable	149,012.24	0.00	0.00	0.00	0.00	0.00	149,012.24
Accrued interest payable	5,091.80	0.00	0.00	0.00	0.00	0.00	5,091.80
Unexpended restricted income (Note E)	1,746,304.92	0.00	0.00	0.00	0.00	0.00	1,746,304.92
Mortgages payable	177,582.69	860,035.48	0.00	0.00	57,649.62	0.00	1,095,267.79
Total liabilities	2,225,050.80	1,376,408.65	0.00	0.00	57,649.62	0.00	3,659,109.07
Fund balances:							
Unrestricted:							
Designated for investment	0.00	438,594.84	0.00	0.00	0.00	1,346,868.32	1,785,463.16
Undesignated	495,589.24	0.00	0.00	0.00	0.00	0.00	495,589.24
	495,589.24	438,594.84	0.00	0.00	0.00	1,346,868.32	2,281,052.40
Restricted (Note F)	0.00	0.00	0.00	0.00	0.00	9,951,514.39	9,951,514.39
Net investment in real estate and buildings	0.00	0.00	32,937,182.00	2,395,086.53	522,394.64	0.00	35,854,663.17
Total fund balances	495,589.24	438,594.84	32,937,182.00	2,395,086.53	522,394.64	11,298,382.71	48,087,229.96
Total liabilities and fund balances	\$2,720,640.04	\$1,815,003.49	\$32,937,182.00	\$2,395,086.53	\$580,044.26	\$11,298,382.71	\$51,746,339.03

STATEMENT OF CHANGES IN FUND BALANCES
 Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1999

EXHIBIT II

	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
BALANCES - December 31, 1998	\$423,760.13	\$393,266.80	\$23,920,251.00	\$2,395,066.53	\$248,651.93	\$9,689,108.75	\$37,070,175.14
ADD:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions received - net	847.42	50.00	0.00	0.00	0.00	400,279.48	401,176.90
Matching funds for debt reduction	204,477.00	0.00	0.00	0.00	0.00	204,477.00	204,477.00
Income	0.00	0.00	0.00	0.00	0.00	652,824.44	652,824.44
less income distributed	0.00	0.00	0.00	0.00	0.00	(425,784.88)	(425,784.88)
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	77,829.33	0.00	0.00	0.00	0.00	155,668.71	233,498.04
Market value gains	228,164.37	45,268.04	0.00	0.00	0.00	944,638.59	1,218,081.00
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	5,512.16	0.00	5,512.16
Payments on liabilities by General Fund	(287,529.69)	0.00	19,326.14	0.00	268,200.55	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 1999 (Note E)	0.00	0.00	8,997,604.86	0.00	0.00	0.00	8,997,604.86
Excess of income over expenditures and appropriations for the period	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	228,791.43	45,308.04	9,016,931.00	0.00	273,712.71	1,727,616.34	11,287,359.52
	647,551.56	438,594.84	32,937,182.00	2,395,066.53	522,364.64	11,416,725.09	48,357,634.66
DEDUCT:							
Excess of expenditures and appropriations over income for the period	151,962.32	0.00	0.00	0.00	0.00	0.00	151,962.32
Annuity amortization	0.00	0.00	0.00	0.00	0.00	6,536.37	6,536.37
Distributions	0.00	0.00	0.00	0.00	0.00	111,906.01	111,906.01
	151,962.32	0.00	0.00	0.00	0.00	118,342.38	270,304.70
BALANCES - December 31, 1999	\$495,589.24	\$438,594.84	\$32,937,182.00	\$2,395,066.53	\$522,364.64	\$11,298,382.71	\$48,087,229.96

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1999

EXHIBIT III
(Page 1 of 3)

INCOME

Contributions:

Budgetary:

Restricted	\$23,940.47	
Unrestricted	780,299.18	\$804,239.65

Estate and trust income:

Restricted		0.00
Unrestricted		233,488.04

For special purposes:

Bethany Lutheran College special	5.00	
Bethany Lutheran Seminary special	2,785.07	
Bethesda Lutheran Home	75.00	
Evangelical Lutheran Synod Foundation	100,279.48	
Faith Mission Society	300.00	
Foreign missions special	345,022.72	
Home missions special	16,244.54	
Lutheran Brotherhood:		
Evangelism	40,000.00	
Year 2000 offering	12,500.00	
Aid Association for Lutherans:		
Celebrate 2000	12,500.00	
Video Link	10,000.00	
Visitor workshop	7,500.00	
Pastoral conference	1,629.81	
"World Needs"	17,811.72	
"Helping Hands"	22,544.40	
"Thoughts of Faith"	4,977.89	
"Messengers of Peace"	815.66	
Matching funds	802,606.00	
Miscellaneous	1,046.00	
WELS Lutherans for Life	176.00	

1,398,819.29

Total contributions - carried forward

2,436,546.98

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1999

EXHIBIT III

(Page 2 of 3)

Total contributions - brought forward		\$2,436,546.98
Investment income:		
Restricted:		
Merle R. Aasen Estate	\$823.95	
Merle R. Aasen Seminary Scholarship Fund	247.56	
President's Office Endowment Fund	55,769.70	
"Helping Hands"	49,430.90	
"Partners in the Gospel"	111,966.23	
W-O-W Fund	8,279.11	
Foreign Mission Seminary Fund	83,919.60	
General Foreign Mission Fund	5,830.60	
Home missions reserves	227,039.56	
Home Missions SS Endowment Fund	153.65	
Pre-School Endowment Fund	350.00	
"Truth for Our Youth"	31,047.16	
Unrestricted:		
Loans receivable	94,151.93	
NOW checking account	5,068.06	
Unrestricted endowment	77,966.42	
Other	158,993.89	
Total investment income		<u>911,038.32</u>
Total income from all sources		<u>3,347,585.30</u>
Less income for special purposes		<u>1,917,907.61</u>
Total income available for current purposes - carried forward		<u>1,429,677.69</u>
EXPENDITURES		
Bethany Lutheran College	176,000.04	
Bethany Lutheran Seminary	62,499.96	
Home missions	693,799.40	
Foreign missions	734,494.33	
Education and youth	93,343.71	
Evangelism	24,236.59	
Christian service	25,636.12	
Publications	85,628.47	
Synod fund	630,665.67	
Capital	22,481.11	
"World Needs"	19,500.00	
Evangelism grant	31,900.00	
Pension plan	47,750.00	
Visitor workshop	5,752.54	
Missiology seminars	26,580.82	
Video link	10,000.00	
Total expenditures - carried forward	2,690,268.76	

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1999

EXHIBIT III

(Page 3 of 3)

Total income available for current purposes - brought forward	\$1,429,677.69
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Total expenditures - brought forward	\$2,690,268.76
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Less expenditures financed by special funds:

Home missions grants and reserves	\$522,799.40
Foreign missions reserves	392,681.43
"Helping Hands" Fund	91,893.30
Foreign Mission Seminary	
Endowment Fund income	83,919.60
"World Needs" Fund	19,500.00
Missiology seminars	26,580.82
Video link	10,000.00
"Truth for Our Youth" income	44,225.00
Pension plan	47,750.00
Youth work grant	6,000.00
Evangelism grant	31,900.00
Visitor workshop	5,752.54
Christian service grant	0.00
	1,283,002.09

Publications income	59,114.70	1,342,116.79
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Expenditures financed by income available for current purposes	1,348,151.97
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Excess of expenditures over income	81,525.72
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APPROPRIATED BY BOARD OF TRUSTEES

Portion of unrestricted estates:

For General Fund debt reduction	77,829.33	
To Evangelical Lutheran Synod Foundation	155,658.71	233,488.04

Excess of expenditures and appropriations over income - (decrease) in General Fund balance	(\$151,962.32)
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NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1999

EXHIBIT IV
(Page 1 of 3)

(A) Summary of significant accounting policies:

The financial statements have been prepared on the accrual basis. The significant accounting policies followed are described below to improve the usefulness of the financial statements.

These financial statements are presented in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds according to their nature and purpose.

The General Fund represents resources available for current operating purposes.

The Church Extension and Loan Fund represents resources used for loans to congregations for building and improvement programs.

The Bethany Lutheran Theological Seminary and Residences and Real Estate funds represent the investment of the Synod in these physical properties. The Bethany Lutheran College fund is explained further in Note (B).

The Evangelical Lutheran Synod Foundation is an "endowment" fund established by the Synod's Board of Trustees. In addition to donations specified for the Foundation, one-third of undesignated trust and estate income is appropriated to the Foundation each year.

No provision is made for depreciation of equipment and furniture. The cost of such items is charged to operations in the year incurred.

(B) The value shown for Bethany Lutheran College is based on the net investment in plant as shown for the plant fund in the College's audit report as of June 30, 1999. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$32,937,182.00 was determined as follows:

Per audit report of the College as of June 30, 1999:	
Total invested in plant	\$32,980,287.00
Less obligations of the plant fund	<u>43,105.00</u>
Total net investment in plant - June 30, 1999	<u>\$32,937,182.00</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1999

EXHIBIT IV
(Page 2 of 3)

- (C) Residences and real estate have been stated at cost or acquisition in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	5	\$550,744.26
Appraisal - internal	1	29,300.00
Totals	6	\$580,044.26

- (D) Notes Payable:

The working capital note is an 6% demand loan from a congregation.

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 6%.

Life Loan Plan notes are amounts loaned by individuals at interest rates from zero to 6%.

(E) Unexpended Restricted Income:

Estates for home missions programs	\$86,295.11
Other home missions unexpended restricted income	2,805.16
Estates for foreign missions programs	467,008.81
Other foreign missions unexpended restricted income	629,578.14
Grants	43,931.92
Truth for Youth Fund income	56,510.93
"Messengers of Peace" funds	80,304.24
Matching funds	305,763.22
Other	74,107.39
	<u>\$1,746,304.92</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1999

EXHIBIT IV
(Page 3 of 3)

(F) Fund Balances - Restricted - Evangelical Lutheran Synod Foundation:

Merle R. Aasen Estate (to be invested permanently with income used for missions)	\$13,280.13
President's Office Endowment Fund	861,432.43
Marvin and Delores Schwan Foreign Mission Trust Fund	796,663.61
Partners in the Gospel Home Missions Fund	1,964,855.71
Whipple-Olson-Wilson Endowment Fund	133,431.60
Foreign Mission Seminary Endowment Fund	1,352,508.49
General Foreign Mission Fund	93,970.83
Charitable Gift Annuity Fund	236,687.94
Home Mission Reserve Fund	214,499.89
Home Mission Expansion Fund	3,773,163.84
75th Anniversary Fund - "His Truth for Our Youth"	500,379.30
Pre-school Endowment Fund	10,640.62
	<u>\$9,951,514.39</u>

- (G) The Evangelical Lutheran Synod is contingently liable as co-signor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida), Bethany (Ames, Iowa), New Life (Sebring, Florida) and Christ (Windsor, California).

LOANS RECEIVABLEEvangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1999SCHEDULE AChurch Extension and Loan Fund

	TOTAL	BALANCE	RECLASSIFICATIONS/ NEW LOANS	PAID	TOTAL	BALANCE
	LOANS	12/31/98	1999	1999	PAID	12/31/99
<u>CONGREGATION</u>						
Bethany - Ames, Iowa	\$2,162.21	\$512.21	\$0.00	\$512.21	\$2,162.21	\$0.00
Faith - Oregon, Wisconsin:						
Church	155,500.62	105,368.75	0.00	1,513.42	51,645.29	103,855.33
Parsonage	65,143.02	30,062.32	0.00	3,290.63	38,371.33	26,771.69
Good Shepherd - Richardson, Texas	384,977.59	130,524.73	0.00	525.45	254,978.31	129,999.28
Grace - Crookston, Minnesota	63,946.76	36,292.25	0.00	1,406.19	29,060.70	34,886.06
Hope - West Jordan, Utah	186,203.42	179,863.33	0.00	0.00	6,340.09	179,863.33
Lakewood - Tacoma, Washington	15,500.00	201.02	0.00	201.02	15,500.00	0.00
Our Redeemer - Yelm, Washington	15,000.00	5,522.50	0.00	1,023.00	10,500.50	4,499.50
Peace - Kissimmee, Florida	41,408.72	329,256.15	0.00	9,415.89	94,568.46	319,840.26
Resurrection - Winter Haven, Florida	479,322.97	362,297.73	0.00	12,782.86	129,808.10	349,514.87
Saved by Grace - Gresham, Oregon	326,953.69	260,676.70	0.00	13,515.61	79,792.60	247,161.09
Trinity - Rogers City, Michigan	49,000.00	20,584.52	0.00	10,934.05	39,349.53	9,650.47
	<u>\$2,158,119.00</u>	<u>\$1,461,162.21</u>	<u>\$0.00</u>	<u>\$55,120.33</u>	<u>\$752,077.12</u>	<u>\$1,406,041.88</u>

Evangelical Lutheran Synod FoundationPartners in the Gospel Home Missions Fund

Christ - Windsor, California	\$70,000.00	\$0.00	\$70,000.00	\$0.00	\$0.00	\$70,000.00
Family of God - Riviera, Arizona	127,800.00	93,000.07	0.00	7,238.68	42,038.61	85,761.39
Good Shepherd - Brownsburg, Indiana	74,500.00	37,550.66	0.00	4,762.36	41,711.70	32,788.30
Grace - Hobart, Indiana	165,000.00	0.00	165,000.00	0.00	0.00	165,000.00
Parkland - Tacoma, Washington	700,000.00	0.00	700,000.00	0.00	0.00	700,000.00
Redeemer - Scottsdale, Arizona	308,062.44	282,192.07	0.00	12,618.54	38,488.91	269,573.53
	<u>\$1,445,362.44</u>	<u>\$412,742.80</u>	<u>\$935,000.00</u>	<u>\$24,619.58</u>	<u>\$122,239.22</u>	<u>\$1,323,123.22</u>

Home Mission Reserve Fund

Saved by Grace - Gresham, Oregon	\$97,500.00	\$65,994.92	\$0.00	\$3,289.93	\$34,795.01	\$62,704.99
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Home Mission Expansion Fund

Abiding Word - Bowling Green, Ohio	\$130,000.00	\$117,775.48	\$0.00	\$11,664.70	\$23,889.22	\$106,110.78
Christ the King, Green Bay, Wisconsin	200,000.00	187,440.59	0.00	9,690.22	22,249.63	177,750.37
Lord of Life, Holland, Michigan	180,000.00	171,070.34	0.00	5,922.22	14,851.88	165,148.12
Peace - Lakeand, Florida	407,131.00	387,705.15	0.00	23,007.28	42,433.13	364,697.87
	<u>\$917,131.00</u>	<u>\$863,991.56</u>	<u>\$0.00</u>	<u>\$50,284.42</u>	<u>\$103,423.86</u>	<u>\$813,707.14</u>

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1999

SCHEDULE B
Page 1 of 3

<u>ASSETS</u>	MERLE R. AASEN ESTATE(07)	MERLE R. AASEN SCHOLARSHIP FUND(08)	PRESIDENT'S OFFICE ENDOWMENT FUND(09)	MARVIN AND DELORES SCHWAN FOREIGN MISSION TRUST FUND(10)	PARTNERS IN THE GOSPEL HOME MISSIONS FUND(11)	WHIPPLE - OLSON - WILSON ENDOWMENT FUND(12)
	Investments:					
Investment management accounts	\$13,280.13	\$0.00	\$803,782.81	\$798,663.61	\$377,505.08	\$133,431.60
Loans receivable from congregations	0.00	0.00	0.00	0.00	1,323,123.22	0.00
Notes receivable	0.00	0.00	57,649.62	0.00	184,000.00	0.00
Land	0.00	0.00	0.00	0.00	80,227.41	0.00
	13,280.13	0.00	861,432.43	798,663.61	1,964,855.71	133,431.60
Due from (to) other funds	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL ASSETS	\$13,280.13	\$0.00	\$861,432.43	\$798,663.61	\$1,964,855.71	\$133,431.60
<u>LIABILITIES</u>						
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<u>FUND BALANCES</u>						
Balances - December 31, 1998	11,770.67	7,073.03	770,428.80	706,155.76	1,889,486.41	118,273.02
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	0.00	744.48	0.00
Income	823.95	247.56	55,769.70	49,430.90	111,966.23	8,279.11
less income distributed	(823.95)	(247.56)	(55,769.70)	(49,430.90)	(111,966.23)	(8,279.11)
Estates appropriated by						
Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00	0.00
Distributions	0.00	(7,526.06)	0.00	0.00	0.00	0.00
Market value gains	1,509.46	453.03	91,003.63	90,507.85	94,624.82	15,158.58
	1,509.46	(7,073.03)	91,003.63	90,507.85	95,369.30	15,158.58
Balances - December 31, 1999	13,280.13	0.00	861,432.43	798,663.61	1,964,855.71	133,431.60
TOTAL LIABILITIES & FUND BALANCES	\$13,280.13	\$0.00	\$861,432.43	\$798,663.61	\$1,964,855.71	\$133,431.60

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1999

	RESTRICTED					
	FOREIGN MISSION SEMINARY ENDOWMENT FUND(13)	GENERAL FOREIGN MISSION FUND(14)	CHARITABLE GIFT ANNUITY FUND(15)	HOME MISSION RESERVE FUND(16)	HOME MISSION EXPANSION FUND(18)	75TH ANNIVERSARY TRUTH FOR OUR YOUTH FUND(20)
ASSETS						
Investments:						
Investment management accounts	\$1,352,508.49	\$93,970.83	\$310,831.10	\$151,794.80	\$2,846,644.19	\$500,379.30
Loans receivable from congregations	0.00	0.00	0.00	62,704.99	813,707.14	0.00
Notes receivable	0.00	0.00	11,000.00	0.00	0.00	0.00
Land	0.00	0.00	0.00	0.00	112,812.51	0.00
	<u>1,352,508.49</u>	<u>93,970.83</u>	<u>321,831.10</u>	<u>214,499.89</u>	<u>3,773,163.84</u>	<u>500,379.30</u>
Due from (to) other funds	0.00	0.00	(85,143.16)	0.00	0.00	0.00
TOTAL ASSETS	\$1,352,508.49	\$93,970.83	\$236,687.94	\$214,499.89	\$3,773,163.84	\$500,379.30
LIABILITIES						
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
FUND BALANCES						
Balances - December 31, 1998	1,198,851.45	83,294.28	153,689.31	185,291.64	3,086,438.77	443,530.88
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	89,535.00	0.00	300,000.00	0.00
Income	83,919.60	5,830.60	0.00	13,707.27	213,332.29	31,047.16
less income distributed	(83,919.60)	(5,830.60)	0.00	0.00	0.00	(31,047.16)
Estates appropriated by						
Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	(6,536.37)	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	(97,626.88)	0.00
Market value gains	153,657.04	10,676.55	0.00	15,500.88	271,019.66	56,848.42
	<u>153,657.04</u>	<u>10,676.55</u>	<u>82,998.63</u>	<u>29,208.25</u>	<u>686,725.07</u>	<u>56,848.42</u>
Balances - December 31, 1999	1,352,508.49	93,970.83	236,687.94	214,499.89	3,773,163.84	500,379.30
TOTAL LIABILITIES & FUND BALANCES	\$1,352,508.49	\$93,970.83	\$236,687.94	\$214,499.89	\$3,773,163.84	\$500,379.30

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1999

SCHEDULE B
Page 3 of 3

<u>ASSETS</u>	CHALLENGE FUND(21)	PRE-SCHOOL ENDOWMENT FUND(22)	TOTAL	UNRESTRICTED		TOTAL - ALL FUNDS	
				BOARD OF TRUSTEES DONATED(30)	DESIGNATED(35)		
Investments:							
Investment management accounts	\$0.00	\$10,640.62	\$7,391,432.66	\$875,296.29	\$461,572.03	\$1,336,868.32	\$8,728,300.98
Loans receivable from congregations	0.00	0.00	2,199,535.35	0.00	0.00	0.00	2,199,535.35
Notes receivable	0.00	0.00	252,649.62	10,000.00	0.00	10,000.00	262,649.62
Land	0.00	0.00	193,039.92	0.00	0.00	0.00	193,039.92
	0.00	10,640.62	10,036,657.55	885,296.29	461,572.03	1,346,868.32	11,383,525.87
Due from (to) other funds	0.00	0.00	(85,143.15)	0.00	0.00	0.00	(85,143.15)
TOTAL ASSETS	\$0.00	\$10,640.62	\$9,951,514.39	\$885,296.29	\$461,572.03	\$1,346,868.32	\$11,298,382.71
<u>LIABILITIES</u>							
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<u>FUND BALANCES</u>							
Balances - December 31, 1998	6,653.07	0.00	8,640,937.09	785,855.28	262,316.38	1,048,171.66	9,689,108.75
Add:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	10,000.00	400,279.48	0.00	0.00	0.00	400,279.48
Income	0.00	350.00	574,704.37	54,309.87	23,810.20	78,120.07	652,824.44
less income distributed	0.00	(350.00)	(347,664.81)	(54,309.87)	(23,810.20)	(78,120.07)	(425,784.88)
Estates appropriated by							
Board of Trustees	0.00	0.00	0.00	0.00	155,658.71	155,658.71	155,658.71
Annuity amortization	0.00	0.00	(6,536.37)	0.00	0.00	0.00	(6,536.37)
Distributions	(6,653.07)	0.00	(111,806.01)	0.00	0.00	0.00	(111,806.01)
Market value gains	0.00	640.62	801,800.64	99,441.01	43,596.94	143,037.95	944,638.59
	(6,653.07)	10,640.62	1,310,577.30	99,441.01	199,255.65	298,696.66	1,809,273.96
Balances - December 31, 1999	0.00	10,640.62	9,951,514.39	885,296.29	461,572.03	1,346,868.32	11,298,382.71
TOTAL LIABILITIES & FUND BALANCES	\$0.00	\$10,640.62	\$9,951,514.39	\$885,296.29	\$461,572.03	\$1,346,868.32	\$11,298,382.71

SYNOD FUND

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1999

SCHEDULE C

Bethany College:		
Maintenance - college	\$21,000.00	
Maintenance - residences	2,024.25	
Interest	2,895.24	
Faculty housing allowance	84,000.00	\$109,919.49
		<hr/>
Bethany Seminary - maintenance - residences		802.13
Administration:		
Officers' expenses	45,705.05	
Salaries and stipends	97,811.41	
Retirement, social security & insurance benefits	17,223.29	
Housing expenses	14,681.22	
Seminary office expenses	3,314.50	178,735.47
		<hr/>
Boards, committees, etc.:		
Archives committee	5,967.13	
Colloquy committee	1,060.08	
CELC	2,015.02	
ELS convention	1,180.38	
Doctrine committee	5,719.36	
Insurance	4,603.75	
ELS/WELS Forum	238.72	
MAP	3,044.75	
Nominations committee	892.00	
Planning and coordinating committee	2,178.64	
Professional services	18,184.81	
Pastors' equalization fund	10,643.55	
Self-study committee	3,345.23	
Stewardship committee	15,358.00	
Board of Trustees	10,768.17	
Worship committee	1,435.15	
Video production	2,038.14	
Visitors' expenses	7,755.43	
Other	5,764.41	102,192.72
		<hr/>
Business administrator		61,610.16
Deferred giving counselor		72,702.01
Missions counselor		64,330.43
Interest:		
Working capital loan	6,000.00	
Life loan plan	395.40	
Investment program	30,280.20	
Church property mortgages	3,697.66	40,373.26
		<hr/>
TOTAL - Synod Fund expenses		<u>\$630,665.67</u>

Foreign Missions 1999

CONGREGATION			MEMBERS			MINISTRATIONS					SERVICES				EDUCATION						Value of Property				
No	Congregación	Pastor	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	Special Services	Average Attendance	CDS Enrollment	CDS Teachers	Sunday School	Bible Study		Teachers	VBS	Camp	Lutheran High School/College

Evangelical Lutheran Synod of Peru:

Cono Sur de Lima																											
1	San Gabriel Norte	A. Robles (p)	54	34	3	1	3	2	2	580			35	35					35	18	1						3,000
2	San Gabriel Sur	G. Ocrospoma (e)	27	18	9					162			48	15	1	14			8	11	3	32					5,000
3	Villa Solidaridad	A. Robles (p)	17	7		1				120			48	10						5					6		
4	Villa el Salvador*	S. Meléndez (e)	6	1	1								49	6						6							
	Otros*		33	16									32	6						8							
Cono Norte de Lima																											
5	Año Nuevo	A. Rosario (p)	92	54	6	12	2	6	1	336			48	32	4	168			41	24	3	64			17		25,000
6	Tahuantinsuyo	A. Rosario (p)	24	18	4			2		144			48	12	1	28			3	12	1	7			5		
	Otros*		11	8	3			2					24	8	1	32			37	38	1	48			3		
Callao																											
7	Reynoso	R. Berrospid (p)	87	46	21	1	1	1		1438	1	1	51	48	2	51					15	3	58				15,000
	Otros*		27	17																							
Lima																											
8	Santa Beatriz*	Misioneros	22	17	4					336			48	27	5	192				20					3		60,000
9	Santa Anita*	Misioneros	9	5	2								45	10													
	Otros*		25	11	2								10	6													
Panamericana Norte																											
10	Ancón-Cristo Rey	B. Capulán (v)	25	17	3	1				138			49	19					35	12	2	30			3		1,600
11	Puente Piedra	A. Rosario (p)	43	24	4			2		336			49	14	3	122			26	16	1	105			6		8,000
12	Zapallal	Jorge Estrada (e)	19	17	3	1		3	1	120			12	19					30	22	1	32			3		2,000
13	Los Cedros	G. Asto (e)	12	7		4	1		2	202			48	8	3	22			30	17	154	67			1		
Provincias de Lima																											
14	Huacho	O. Fernández (p)	25	13	3			5	9	245			48	14	1	10				8						2	
15	Cañete	A. Robles (p)	18	8	1					20			20	16						10							

5	Sevastopol		455				6	1	18	51		1	50	150	4	83			201	3			101		
6	Simferopol		42							15			12	31									5		
7	Mikoleev		63				3	4	2	15		4	52	45	5	35									
8	Ivanivka		36									1	34	30					27	1			10		
9	Kherson		20										4	15											
10	Kremenetz		157				3				1		50	95	3	50			125	4			60		
11	Iasariivka		15							10			25	12	4	15									
12	Vorobjivka		16										4	15	1	15			18	1					
13	Lviv		15										50	12	4	15									
	Total:		1242				16	10	28	174	6	11	466	688	31	363			543	22			307		

Four Corners Mission Society:

1	Pizen	J.Krikava	42	43	9	3	2	2	2	520	1		52	30	2	100	68	4				60	60	2	5
2	Prague	J.Krikava	400	380	14	6		4	1	360	1	10	52	35	6	30			8			10			20
3	Prague (English)	J.Krikava	54	44	7			3		1040	4	1	52	35	6	25								3	10
4	Prague	J.Krikava											12	8											

(e) estudiante-student

(p) pastor

(v) vicario-vicar

(l) laico-layman

* información del año anterior - information from previous year

DIRECTORIES

CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

OFFICERS

President: Prof. Armin J. Panning
11812N Seminary Drive 65W
Mequon, WI 53902-1543
(262) 242-8163, Fax: (262) 242-8 110
panninga@wis.wels.net

Vice President: Prof. Adolph L. Harstad

Secretary: Prof. John Moldstad Jr.

Treasurer: Mr. Eugene G. Schulz

Planning Committee Members at Large:
The Rev. Daniel Koelpin,
The Rev. Walter Westphal

MEMBER CHURCHES

Bulgarian Lutheran Church
Christ the King Lutheran Church (Nigeria)
Confessional Evangelical Lutheran Church (Mexico)
Confessional Evangelical Lutheran Church (Puerto Rico)
Confessional Evangelical Lutheran Church (Russia)
Evangelical Lutheran Confessional Church (Finland)
Evangelical Lutheran Free Church (Germany)
Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Australia
Evangelical Lutheran Synod in Peru
Lutheran Church of Cameroon
Lutheran Church of Central Africa–Malawi
Lutheran Church of Central Africa–Zambia
Lutheran Confessional Church (Sweden and Norway)
Lutheran Evangelical Christian Church–Japan
Wisconsin Evangelical Lutheran Synod

**WISCONSIN EVANGELICAL
LUTHERAN SYNOD**

2929 N. Mayfair Road, Milwaukee, WI 53222
(414) 256-3888

OFFICERS OF THE SYNOD

President: The Rev. Karl R. Gurgel
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3201
First Vice President: The Rev. Richard E. Lauersdorf
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3204
Second Vice President: The Rev. Jon M. Mahnke
5828 Santa Theresa Blvd., San Jose, CA 95123 (408) 225-0107
Secretary/Statistician: The Rev. Douglas L. Bode
1005 E. Broadway, Prairie du Chien, WI 53821 (608) 326-4899

CONFERENCE OF PRESIDENTS

The Rev. Karl R. Gurgel, Chairman
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3201
The Rev. Richard E. Lauersdorf, First Vice President
2929 N. Mayfair Rd., Milwaukee, WI 53222 (414) 256-3204
The Rev. Jon M. Mahnke, Second Vice President
5828 Santa Theresa Blvd., San Jose, CA 95123 (408) 225-0107
The Rev. Paul M. Janke
3461 Merle Ave., Modesto, CA 95355 Arizona-California District
The Rev. Peter J. Naumann
620 W. 9th St., Mobridge, SD 57601 Dakota-Montana District
The Rev. John C. Seifert
907 Mattes Dr, Midland, MI 48642 Michigan District
The Rev. Larry E. Cross
4520 19th Ave NW, Rochester, MN 55901 Minnesota District
The Rev. Joel G. Frank
110 Hwy. 4, Box 222, Plymouth, NE 68424 Nebraska District
The Rev. Walter F. Beckmann
7401 Masonville Dr., Annandale, VA 22003 North Atlantic District
The Rev. Douglas J. Engelbrecht
249 E. Franklin Ave., Neenah, WI 54956 Northern Wisconsin District
The Rev. Warren L. Widmann
7610 NE Fremont, Portland, OR 97213 Pacific Northwest District
The Rev. John R. Guse
3630 Heatherwood Trace, Marietta, GA 30066 South Atlantic District
The Rev. Vilas R. Glascok
4431 Hwy. FM 115, Scroggins, TX 85480 South Central District
The Rev. David N. Rutschow
527-63rd St., Downers Grove, IL 60516 Southeastern Wisconsin District
The Rev. Herbert H. Prah
S8441 Michael Dr., Eau Claire, WI 54701 Western Wisconsin District

ORGANIZATIONS AFFILIATED WITH THE EVANGELICAL LUTHERAN SYNOD

CROSS STITCH

Contact: The Rev. Steven Petersen

ELS HISTORICAL SOCIETY

Contact: The Rev. Erling Teigen

EVANGELICAL LUTHERAN SYNOD FOUNDATION

Contact: The Rev. Richard Wiechmann

FAITH MISSION SOCIETY

Contact: Mr. Marlin Goebel (517) 742-4505

24885 Morrow Rd, Hillman, MI,

Video Library: Kathy Huxford (810) 798-8684

16387 Marr Road; Allenton, MI 48002

FOUR CORNERS MISSION SOCIETY

Contact: The Rev. James Krikiva

HELPING HANDS

Contact: Mr. Robert Soule (763) 662-2147

16600 313 Ave., Princeton, MN 55371

MARVIN M. SCHWAN RETREAT & CONFERENCE CENTER

N10884 Hoinville Road, Trego, Wisconsin 54888

Contact: Mr. Theodore E. Manthe (715) 446-6300 or (800) 577-4848

fax: (715) 466-6306 www.schwancenter.org

MISSIONS ADVANCEMENT PROJECT (MAP)

Contact: Mr. Greg Griffin (608) 249-6760,

1415 Burning Wood Way, Madison, WI 53704

AREA LUTHERAN HIGH SCHOOLS affiliated with the ELS

CALIFORNIA LUTHERAN HIGH SCHOOL

31970 Central Ave Box 1570, Wildomar, CA 92525 (909)678-7000

EVERGREEN LUTHERAN HIGH SCHOOL

2021 S 260th St, Des Moines, WA 98198 (253) 946-4488

KETTLE MORAINÉ LUTHERAN HIGH SCHOOL

3399 Division Rd, Jackson, WI 53037 (262) 766-4051

MINNESOTA VALLEY LUTHERAN HIGH SCHOOL

Rt 5, Box 52A, New Ulm, Minnesota 56073 (507) 354-6851

SAINT CROIX LUTHERAN HIGH SCHOOL

1200 Oakdale Ave, West St. Paul, MN 52118 (651) 455-1521

WEST LUTHERAN HIGH SCHOOL

3350 Harbor Lane, Plymouth, MN 55447 (763) 509-9378

FOREIGN MISSIONS

MISSION OF THE EVANGELICAL LUTHERAN SYNOD IN PERU

(Peru, South America)

Seminary Building:

Enrique Barron 964
Santa Beatriz
Lima 1, Peru, SA
Tel: 011-51-14-133-126
Fax: 011-51-14-133-126
e-mail: postmas@mselp.org.pe

Mailing Address:

Skyexpress Enterprises
Name of Missionary
6410 N.W. 82 Ave. Box 136
Miami FL 33166

Missionaries:

The Rev. Timothy Erickson
The Rev. David Haeuser
The Rev. Terry Schultz

National Pastors:

The Rev. Roberto Berrospid
The Rev. Fidel Covercio
The Rev. Oswaldo Fernández
The Rev. Segundo Gutierrez
The Rev. Andres Robles
The Rev. Abraham Rosario

IGLESIA CRISTIANA DE LA REFORMA LUTHERANA

(Chile, South America)

Mailing Address:

Name of Missionary
Exp #1141
P.O. Box 025285
Miami, FL 33102-5285

Missionaries:

The Rev. Karl Kuenzel
The Rev. Ralph Martens
The Rev. Othoniel Rodriguez

THOUGHTS OF FAITH

(a church related organization of the ELS)

Mailing Address:

P.O. Box 14502
Madison, WI 53714-0502
Tel: 608-243-3227
Fax: 608-243-3284

Administrator:

The Rev. David Meyer

CZECH REPUBLIC:

Mailing Address:

St. Paul's Lutheran Church and
The School of Martin Luther
Skolni namesti 1
31805 Plzen
Czech Republic
Tel/Fax: 011-420-19-28-0754

Pastors:

The Rev. Mark Grubbs
The Rev. Matthew Luttmann

UKRAINE:

Mailing Addresses:

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c/o John Shep
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Kiev 252004
Ukraine
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Fax: 011-380-44-234-0800

Ternopil:

Russka 4/27
Ternopil 282001
Ukraine
Tel/Fax: 011-380-35-222-2534

Pastors:

The Rev. Roger Kovaciny
The Rev. Joel Rakos
The Rev. John Shep
The Rev. David Jay Webber

EVANGELICAL LUTHERAN SYNOD:

www.EvLuthSyn.org

OFFICERS

- President.....The Rev. George Orvick
Home 1117 Lori Lane, Mankato, MN 56001
Office 6 Browns Court, Mankato, MN 56001
Phones: Office 507-344-7356; Home 507-387-1498
Fax 507-344-7426, E-mail gorvick@blc.edu
- Vice President The Rev. John Moldstad, Jr.
6 Browns Court, Mankato, MN 56001
Phones: Office 507-344-7358; Home 507-386-7267
Fax 507-344-7426, E-mail jamjr@blc.edu
- Secretary The Rev. Craig Ferkenstad
RR 3, Box 40, St. Peter, MN 56082
Phones: Office 507-246-5312; Home 507-246-5140
E-mail elsec@prairie.lakes.com
- Treasurer..... Mr. Leroy Meyer
1038 South Lewis Avenue, Lombard, IL 60148
Phones: Office 630-971-0150; Home 630-620-4348
E-mail lmeyer@flexco.com or Dobybeem@aol.com

THE BOARD OF TRUSTEES

(4 years, elected 1998)

President George Orvick President

(4 years, elected 2000)

The Rev. Craig Ferkenstad Secretary

Mr. Leroy Meyer Treasurer

(3 years, elected 2000)

The Rev. Martin Doepel..... 212 Volk St., Portage, WI 53901
Phone: 608-742-4286

Mr. Albin Levorson..... 668 450th St., Northwood, IA 50459-8776
Phone: 641-324-1189

(3 years, elected 1998)

Mr. Allen Borlaug 1035 Windsor Ave., Waucoma, IA 52171
Phone: 319-569-8687

Mr. Wilbur Lieske..... 9 Skyline Dr., Mankato, MN 56001
Phone: 507-345-4784

(3 years, elected 1999)

Mr. Robert Brown W305 N5660 Stevens Rd., Hartland, WI 53029
Phone: 414-367-2212

Mr. Greg Griffin 1405 Burning Wood Way, Madison, WI 53704
Phone: 608-249-6760

Advisory Members..... The Rev. John Moldstad, Jr., Vice President
The Rev. Alf Merseth

WISCONSIN CORPORATION BOARD OF TRUSTEES:

President George Orvick
The Rev. Craig Ferkenstad
Mr. Leroy Meyer
Mr. Wilbur Lieske
Mr. Allen Borlaug
Mr. Greg Griffin
Mr. Robert Brown
Mr. Albin Levorson
The Rev. Martin Doepel

EVANGELICAL LUTHERAN SYNOD FOUNDATION:

OFFICERS

President..... President George Orvick
Secretary..... The Rev. Craig Ferkenstad
Treasurer..... Mr. Leroy Meyer

FOUNDATION COMMITTEE
(elected by the Board of Trustees)

Mr. Robert Brown W305 N5660 Stevens Rd., Hartland, WI 53029
Mr. Wilbur Lieske..... 9 Skyline Dr., Mankato, MN 56001
Mr. Leroy W. Meyer..... 1038 South Lewis Avenue, Lombard, IL 60148
The Rev. Richard Wiechmann 225 Moreland Ave., Mankato, MN 56001

BETHANY LUTHERAN COLLEGE, INCORPORATED:

GENERAL OFFICERS

President..... The Rev. George Orvick
Vice President The Rev. John Moldstad, Jr.
Secretary The Rev. Craig Ferkenstad

BOARD OF REGENTS

Type A members
(3 years, elected 2000)

Mr. Paul Chamberlin 68 Fairview, South Chatham, MA 02659
The Rev. John Moldstad, Sr..... 36141 Barbour Lane, Pine River, MN 56474
The Rev. J. Kincaid Smith 3146 Delevan Dr., Saginaw, MI 48609

(3 years, elected 1998)

Mr. William Overn 1459 Lone Oak Road, Eagan, MN 55121
The Rev. Kenneth Schmidt 1288 Pleasant Valley Road, West Bend, WI 53095

(2 years, elected 1999)

The Rev. Mark Bartels..... 3825 Highridge Rd., Madison, WI 53718

(3 years, elected 1999)

Mr. Jon Bruss N61 W29865 Stoney Hill Circle, Hartland, WI 53029
Mr. Harold Theiste 15035 18th Ave. N., Plymouth, MN 55447
Mr. Roland Reinholtz 3917 Weatherwood Trail, Verona, WI 53593-8425

Type B members
(3 year, ratified 2000)

Rev. Klebe Brumble..... 7670 E. Jomax Rd., Scottsdale, AZ 85255

(3 years, ratified 1999)

Mr. Lyle Fahning..... 14000 Frontier Lane, Burnsville, MN 55337

(2 years, ratified 1999)

Mr. Willis Anthony RR 1 Box 66, St. Peter, MN 56082

COLLOQUY COMMITTEE

The president of the synod
The vice-president of the synod
The chairman of the Doctrine Committee
One layman from the Doctrine Committee
(appointed by the president of the synod)
The president of Bethany Lutheran Theological Seminary

BOARD FOR HOME MISSIONS

(3 years, elected 2000)

Mr. Robert Smith 13151 Gamma Way, Apple Valley, MN 55124
The Rev. Richard Wiechmann 225 Moreland Ave., Mankato, MN 56001

(3 years, elected 1998)

The Rev. Daniel Basel 1138 Anderson Dr., Mankato, MN 56001
Mr. John Merseth, Sr. 1042 Marsh St., Mankato, MN 56001

(3 years, elected 1999)

The Rev. Erwin Ekhoft 6000 Duluth St., Golden Valley, MN 55422
The Rev. Rodney Flohr 6324 Portage Ave., Portage, IN 46368
Mr. Leslie Just 213 W. Frazee, Detroit Lakes, MN 56501

BOARD FOR FOREIGN MISSIONS

(3 years, elected 2000)

The Rev. Kurt Smith 20425 Taylor St., Weston, OH 43569
Mr. Harmon Anderson 8556 E. Appaloosa T., Scottsdale, AZ 85258

(3 years, elected 1998)

The Rev. Wayne Halvorson 2133 Kenneth Dr., Albert Lea, MN 56007
Mr. Robert Soule 16600 313 Ave., Princeton, MN 55371

(3 years, elected 1999)

The Rev. Paul Anderson 3459 Hillview Road, Eau Claire, WI 54703
Mr. Marlin Goebel 24885 Morrow Rd., Hillman, MI 49746
The Rev. David Lillegard 625 Atlantus Ter., Sebastian, FL 32958

BOARD FOR EVANGELISM

(3 years, elected 2000)

Mr. Lloyd Ahlbrand 235 S. Penn St., Hobart, IN 46342
The Rev. Nathan Krause 1966 Circle High, Cottage Grove, WI 53527

(3 years, elected 1998)

Mr. Odell Iverson 17103 Spanaway Loop Rd., Spanaway, WA 98387
The Rev. Michael Smith 601 Woodland Drive, Holland, MI 49424

(3 years, elected 1999)

The Rev. Kenneth Mellon 826 Jefferson Drive, Bowling Green, OH 43402
Advisory member: The Rev. Matthew Thompson

BOARD FOR EDUCATION AND YOUTH

(3 years, elected 2000)

Mr. Glen Hansen 1976 115th Ave, Princeton, MN 55371
Mr. Curtis Mantey 2985 Royalwood Place S.E., Port Orchard, WA 98367
The Rev. Alexander Ring ... 11009 Park Ave S D306, Tacoma, WA 98444-5770
The Rev. Mark Wold..... 125 Audubon Road, Winter Haven, FL 33884

(3 years, elected 1998)

Mr. Troy Grooms..... 14210 44th Place N., Plymouth, MN 55446
The Rev. Charles Keeler..... 151 Tremont W, Port Orchard, WA 98366
The Rev. Donald Moldstad..... 1123 Marsh St., Mankato, MN 56001
Mr. Mark Wiechmann 1615 Broad St. N., Mankato, MN 56001

(3 years, elected 1999)

The Rev. Jerome Gernander 304 Elm St. Box 86, Thornton, IA 50479
The Rev. Jonathan Madson 2915 Oaktree Drive, Kissimmee, FL 34744
Mr. Robert Pipal 54 Skyline Drive, Mankato, MN 56001
Mr. James Schneck 3820 Cherry Tree Blvd., Lake Havasu City, AZ 86403
The Rev. Matthew Thompson..... 400 County Rd 49, Cold Spring, MN 56320

BOARD FOR PUBLICATIONS

(3 years, elected 2000)

The Rev. Bradley Homan 1201 Droster Rd, Madison, WI 53716
Mr. Howard Siewert 13795 Diamond Path, Apple Valley, MN 55124

(3 years, elected 1998)

Mr. Robert Deering 1122 Nichols Road, Madison, WI 53716
Mr. Paul Wold..... 938 Marsh Street, Mankato, MN 56001

(3 years, elected 1999)

The Rev. Walther Gullixson... 210 N. Black Eagle Drive, Mankato, MN 56001
The Rev. Roger Holtz 85 Lincoln Ave., Clintonville, WI 54929

BOARD FOR CHRISTIAN SERVICE

(3 years, elected 2000)

Mr. Herb Berg..... 13 Cypress Run, Haines City, FL 33844

(3 years, elected 1998)

The Rev. David Hoyord . 13401 Johnny Cake Ridge Rd, Apple Valley MN 55124
Mr. Stanley Reinholtz..... 5026 Bayfield Ter., Madison, WI 53705

(3 years, elected 1999)

Mr. Don Heiliger 2433 Leslie Road, Stoughton, WI 53589
The Rev. Mark Marozick 2642 Church St., Cottage Grove, WI 53527

COMMITTEE ON WORSHIP

(3 years, elected 2000)

The Rev. Mark DeGarmeaux..... 115 Blue Earth St., Mankato, MN 56001

(3 years, elected 1998)

The Rev. Dennis Marzolf..... 114 Hannah, Mankato, MN 56001

(3 years, elected 1999)

The Rev. Harry Bartels..... 5835 Apple Blossom Dr., Brownsburg, IN 46112

BOARD FOR STEWARDSHIP

- (3 years, elected 2000)
- The Rev. Fred Theiste 3715 London Road, Eau Claire, WI 54701
- Mr. Allen Wollenzien 813 Hyland, Stoughton, WI 53589
- (3 years, elected 1998)
- Mr. Timothy Peterson..... 3235 N. Wellington Lane, Minneapolis, MN 55441
- (3 years, elected 1999)
- Mr. Howard Hougan 1915 Paulis Drive, Faribault, MN 55021
- The Rev. Paul Schneider..... 4525 West Main St, Midland, MI 48640
- Ex Officio Treasurer Leroy Meyer

EQUALIZATION COMMITTEE

- (3 years, elected 2000)
- Mr. Bryan Hayes..... 236 Craig Ave., Tracy, MN 56175
- (3 years, elected 1998)
- Mr. Ralph Miller..... 145 Atwood Drive, Mankato, MN 56001
- (3 years, elected 1999)
- The Rev. Roger Holtz..... 85 Lincoln Ave., Clintonville, WI 54929

PLANNING AND COORDINATING COMMITTEE

The officers of the synod

The chairman (or his representative) of the following boards:

- | | |
|-------------------------------|------------------------|
| Board for Christian Service | Board for Publications |
| Board for Education and Youth | Board of Regents |
| Board for Evangelism | Board for Stewardship |
| Board for Home Missions | Doctrine Committee |
| Board for Foreign Missions | Three (3) laymen: |

- (3 years, elected 2000)
- Mr. Dennis Behr..... 3025 Waubesa Ave., Madison, WI 53711
- (3 years, elected 1998)
- Mr. Norman Werner..... 9781 Bluebird St., Coon Rapids, MN 55433
- (3 years, elected 1999)
- Mr. Albert Holman 3871A S. 11th St., Grand Forks, ND 58201

NOMINATING COMMITTEE FOR THE 2001 CONVENTION

- The Rev. Erwin Ekhoﬀ..... 6000 Duluth Street, Golden Valley, MN 55422
- The Rev. Rolf Preus..... 817 18th St. NW, East Grand Forks, MN 56721
- The Rev. Alexander Ring..... 110098 Park Ave S. D306, Tacoma, WA 98444
- The Rev. J. Kincaid Smith..... 3146 Delevan Dr., Saginaw, MI 48603
- Mr. Silas Born..... 700 Luther Drive, Mankato, MN 56001
- Mr. Paul Chamberlin 68 Fairview, South Chatham, MA 002659
- Mr. Glen Hansen 1976 115th Ave., Princeton, MN 55371
- Mr. Allen Quist..... RR 3, Box 33, St. Peter, MN 56082

THE SELF STUDY COMMITTEE

Elected Positions--

- Mr. Robert Brown W305 N5660 Stevens Rd., Hartland, WI 53029
(3 years, elected 1998)
- The Rev. J. B. Madson 169 Heather Lane, Mankato, MN 56001
(3 years, elected 1999)

Presidentially Appointed Positions--

- The Rev. Milton Tweit 115 Echo St. #506, Mankato, MN 56001
(3 years, appointed 2000)
- Mr. Norman Werner..... 9781 Bluebird St., Coon Rapids, MN 55433
(3 years, appointed 1998)
- The Rev. Alf Merseth 106 13th Street South, Northwood, IA 50459
(3 years, appointed 1999)

COMMITTEE ON ARCHIVES AND HISTORY

507-344-7854

(elected by the Board of Trustees)

- The Rev. W.C. Gullixson 210 N. Black Eagle Dr., Mankato, MN 56001
- Mr. Norman Holte 422 Belmont, Mankato, MN 56001
- Dr. Gerhard Lee 2215 Waunona Way, Madison, WI 53713
- Prof. Sigurd Lee 225 Hinckley Street, Mankato, MN 56001
- The Rev. J.B. Madson..... 169 Heather Lane, Mankato, MN 56001
- Mr. Norman Werner..... 9781 Bluebird St., Coon Rapids, MN 55433

FULL-TIME WORKERS

- Rev. Steven Petersen Missions Counselor
- Rev. Richard Wiechmann..... Deferred Giving Counselor
- Mr. Keith Wiederhoeft Business Administrator
- Office: 507-344-7395; Home: 507-345-1388
- Fax 507-344-7426, E-mail keithw@blc.edu

TELEPHONE NUMBER FOR:

The WELS Committee for Counseling Called Workers (C.C.C.W.)
1-800-422-7341

CHRISTIAN DAY SCHOOLS and PRESCHOOLS

June 16, 2000

* indicates school administrator/principal/director

Secretary of Schools (Board for Education and Youth) Curtis Mantey*
2985 Royalwood Place S.E., Port Orchard, WA 98366
Tel. 360-876-0813, E-mail: cmantey@hotmail.com

Director of Christian Education (Bethany Lutheran College) Silas Born*
Bethany Lutheran College, 700 Luther Drive, Mankato, MN 56001
Home: 507-388-6963, Office: 507-344-7431, E-mail: sborn@blc.edu

Bethany Lutheran School
(Preschool through Eighth Grade)
151 Tremont West
Port Orchard, WA 98366-3737
Tel. 360-876-1300
Fax 360-876-5098
Ramona Fisher
Barb Mantey
Curtis Mantey*
Carol Olsen
Ryan Rathje
Lucy Rinehart

Christ Ev. Lutheran Preschool
(Preschool Only)
1592 S.E. Floresta Dr.
Port St. Lucie, FL 34983
Tel 561-879-1353
Marcella Lowry *

Concordia Preschool
(Preschool Only)
3715 London Road
Eau Claire, WI 54701
Tel 715-834-0921
Fax 715-834-0921
Lynda Krueger*

Heritage Lutheran Preschool
(Preschool Only)
13401 Johnny Cake Ridge Road
Apple Valley, MN 55124
Tel. 612-431-6225
Cheryl Streckert*

Holton Lutheran School
(Preschool through Eighth Grade)
6655 Marvin Road
Holton, MI 49425
Tel. 231-821-0032
Becky Martin
Kathy Pingel
Kim Riley

Holy Cross Lutheran School
(Preschool through Eighth Grade)
2670 Milwaukee Street
Madison, WI 53704
Tel. 608-249-3101
Fax 608-249-0601
Patricia Becker
Pamela Berndt
Camilla Dashcund
Ione Ibeling
Elizabeth Krause
Daniel Madson
Barbara Pape
Timothy Ristow*
Shelly Schoenherr
Sharon Treder

Holy Trinity Ev. Lutheran School
(Preschool through Eighth Grade)
PO Box 44
35181 Wisconsin Avenue
Okauchee, WI 53069
Tel. 414-567-0669
Fax 414-567-0669
Susan Callaway
Patricia Hoef
Linda Mickelson
Fred Pahmeier*
Dawn Sauer

Hope Lutheran Preschool

(Preschool Only)
2930 W. 9000 S.
West Jordan, UT 84088
Tel 801-569-1111

King of Grace Lutheran School

(Preschool through Eighth Grade)
6000 Duluth Street
Golden Valley, MN 55422
Tel. 612-546-3131
Fax 612-540-0028
Steve Balza
Polly Browne
Elisabeth Cox
Shiela Degner
Karl Hassler*
Judy Luxford
Jonathan Matzke
Cinda Meitner
Karen Merseth
Aaron Olmanson
Carol Robison
vacancy

Lakewood Lutheran School

(Preschool through Eighth Grade)
10202 112th Street SW
Tacoma, WA 98498
Tel. 253-584-6024
Fax 253-584-4615
Laura Lai
Shu-Ting Lai*
Sue Schmidt
vacancy

Mt. Olive Lutheran School

(Kindergarten through Eighth Grade)
1123 Marsh Street
Mankato, MN 56001
Tel. 507-345-7927
Marie Aaberg
Steven Beilke*
Carolyn Bernard
Sherrie Bukowski
Timothy Pietsch
Kari Sehloff
Mary Younge

Our Redeemer Lutheran School

(Preschool through Eighth Grade)
805 East Yelm Ave.
Yelm, WA 98297-9424
Tel. 360-458-7310
Nancy Loomis
Dennis Morrison*
Dolores Morrison

Our Savior Lutheran Preschool

(Preschool only)
10,000 Airport Road North
Naples, FL 34109
Tel. 941-597-6009
Fax 941-597-8846
Karilyn Nickel
vacancy

Our Savior's Lutheran School

(Preschool through Eighth Grade)
3163 Maricopa Drive
Lake Havasu City, AZ 86406
Tel. 520-855-8811
Gloria Dennis
James Schneck*
Karen Schneck

Parkland Lutheran School

(Preschool through Eighth Grade)
12309 Pacific Avenue
PO Box 44006
Tacoma, WA 98444
Tel. 253-537-1901
Fax 253-537-0172
Laurie Barnes
Connie Davis
Sue Jankens
Sharon King
Jolene McClung
Linda Perry
Nathan Radichel
Alex Ring
Chris Rogich
Larry Rude*
Mary Schwisow

Precious Lambs Preschool

(Preschool only)
143 Washington Street
Oregon, WI 53575
Tel. 608-835-3554
Kathleen Bartz*
Jackie Grundmanis

Princeton Ev. Lutheran School
(Preschool through Eighth Grade)
7401 Alpha Road
Princeton, MN 55371
Tel. 763-389-0704
Fax 763-389-0704
Linda Larson
Brenda Smith
Kathleen Stein*

Scarville Lutheran School
(Kindergarten through Eighth
Grade)
Box 20
Scarville, IA 50473
Tel. 515-568-3372
vacancy

St. Timothy Ev. Lutheran
(Preschool and Kindergarten)
547 N. Main Street
Lombard, IL 60148-1632
Tel. 630-627-6790
vacancy
Paul Zager*

Trinity Lutheran School
(Preschool through Eighth Grade)
1268 Pleasant Valley Road
West Bend, WI 53095
Tel. 414-675-6627
Diana Borman
Richard Brei*
Richard Holz
Judy Larabell
Elizabeth Ruege

Western Koshkonong Luth. School
(Preschool through Eighth Grade)
2632 Church Street
Cottage Grove, WI 53527
Tel. 608-873-6011
Evelyn Daley*
Linda Marozick
Deborah Saeger

The School of Martin Luther
(Kindergarten through Ninth
Grade)
Skolni namesti 1
31805 Plzen, Czech Republic
Tel. 011-420-19-28-1097
Kimberly Festerling
Mary Grubbs
Robert Hill*
Marlene Hill
Jennifer Kelm
Paul Kelm
Nancy Luttmann
Rachel Moldstadt
Harold Schewe
Jeanne Schewe

CHURCH LOCATIONS

CIRCUIT 1

FLORIDA

Kissimmee-Peace

10:00

J.N. Madson

3249 Windmill Point Blvd.

Mail: PO Box 451697; 34745

Lakeland-Our Savior

9:30

N.Pommeranz

6920 Socrum Loop Rd. N; 33809

Lakeland-Peace

10:30

J. Willitz

5970 Lakeland Highlands Rd.; 33813

Naples-Our Savior

9:00

R. Dale

10,000 Airport Rd. N.; 34109

Naples-Our Redeemer*

S.Brockdorf

Mail: 1382 Wildwood Lakes Blvd;

34104

Port St. Lucie-Christ

10:00

P. Lepak

1592 S.E. Floresta Dr.; 34983

Sebastian-Trinity

10:00

D. Lillegard

611 Schumann Dr.; 32958

Sebring-New Life

8:30 & 10:45 (S 8:30)

R. Fyffe

3725 Hammock Rd; 33872

Vero Beach-Grace

10:00

J. Petersen

1150 41st Ave.; 32960

Winter Haven-Resurrection

10:30

M. Wold

4620 Cypress Gardens Rd.; 33884

GEORGIA

Kennesaw-Resurrection

11:30 am or 6:30 pm (monthly)*

Vacant

2875 Stilesboro Road; 30152

CIRCUIT 2

MASSACHUSETTS

Brewster-Trinity

9:30

M. Langlais

1883 Main St.; 02631

Burlington-Pinewood

10:45 (S 10:00)

T. Fox

24 Wilmington Rd.; 01803

CIRCUIT 3

INDIANA

Brownsburg-Good Shepherd
10:15
G.Lilienthal
204 E. Main St.; 46112

Portage-Hope
10:30
R.Flohr
6322 Portage Ave. 46368

MICHIGAN

Alpena-Faith
9:00
A. Dethlefsen
233 Cavanaugh; 49707

Detroit-St. Matthew
10:30 (S 9:30)
L. Vinton
4430 St. James Street; 48210

East Jordan-Faith
10:00
J.Londgen
02148 S. Wilson Rd.; 49727

Hillman-Faith
11:00
A. Dethlefsen
24640 Veterans Memorial Hwy
Mail: Box 358; 49746

Holland-Lord of Life
9:00
M. Smith
290 E. 18th St
Mail: 601 Woodland Dr; 49424

Holton-Holton
10:00 (S 9:00)
M. Krentz
6655 Marvin Rd.; 49425

Midland-Holy Scripture
9:00
P. Schneider
4525 West Main St.; 48640

Rogers City-Trinity
10:00
T. Smuda
6134 US 23 North
Mail: 737 Patricia St.; 49779

Saginaw-Gloria Dei
8:00 & 10:45 (S 9:00)
H.Mosley Jr.
5250 Mackinaw

Suttons Bay-First
10:00
R.Pederson
321 St. Mary's Ave.
Mail: PO Box 189; 49682

OHIO

Bowling Green-Abiding Word
10:00
K. Mellon
17202 N. Mercer Rd.
Mail: 826 Jefferson Dr.; 43402

Deshler-Peace
9:30
M.Ernst
5039 County Road G; 43516

Weston-Grace
10:00
K. Smith
20425 Taylor St.
Mail: PO Box 304; 43569

PENNSYLVANIA

North Huntingdon-Zion
10:30
B. Leonatti
351 Robbins-Station Rd.; 15642

CIRCUIT 4

ILLINOIS

Chicago-Emmaus

10:45
S. Schmidt
5440 W. Gladys Ave; 60644

Chicago-St. Marks

9:30
S. Schmidt
3101 Parkside Ave.
Mail: 1928 S. 7th Ave; Maywood;
60153

Litchfield-Faith

9:00
W. Frick
718 N. State
Mail: 717 N. Monroe; 62056

Lombard-St. Timothy

10:15 (S 9:00)
P. Zager
547 N. Main St.; 60148

INDIANA

Hobart-Grace

8:00
F. Lams
6240 Grand Blvd
Mail: 1031 Hickey St., Hobart;
46342

WISCONSIN

Cottage Grove-Abiding Shepherd

9:00
N. Krause
535 Southing Grange-#300; 53527

Cottage Grove-Western Koshkonong

10:00 (S 9:30)
M. Marozick
2642 Church St; 53527

Madison-Grace

10:00 (S 9:00)
J. Jacobsen
1 South Rosa Rd.; 53705

Madison-Holy Cross

8:15 & 10:30 (S 8:15 & 10:00)
M. Bartels, B. Tweit
2670 Milwaukee St.; 53704

Madison-Our Saviour's

8:00, 10:15, Sat. 5:30
(S 9:00, Sat. 5:30)
B. Homan
1201 Droster Rd.; 53716

Okauchee-Holy Trinity

7:45 & 10:15 (S 7:45 & 9:30)
Vacant
35181 Wisconsin Ave.
Mail: PO Box 146; 53069

Oregon-Faith

9:00, Thu. 7:00
R. Lehmann
143 Washington St.; 53575

Portage-St. Paul's

9:00
M. Doepel
W11355 Hwy. 127 (6 miles NW)
Mail: 212 Volk St.; 53901

West Bend-Trinity

8:00, 10:00, Mon. 7:15
K. Schmidt
1268 Pleasant Valley Rd
Mail: 1288 Pleasant Valley Rd.;
53095

Wisconsin Dells-Newport

10:30
M. Doepel
N8794 Peterson Rd., (4 miles E)
Mail: 212 Volk, Portage; 53901

CIRCUIT 5

WISCONSIN

Amherst Junction-Our Savior's

9:30

W. Mack

Hwy. 161 & Co."T" Rd.

Mail: N6916 TU Lakes Rd.,

Scandinavia; 54977

Bloomer-Good Shepherd

10:30 (S 10:00)

Vacant

1504 Vine St.; 54724

Clintonville-St. Paul

8:00; Mon 7:00

R. Holtz

31 N. Park St

P.O. Box 115.; 54929

Eau Claire-Ascension

9:00 ; Mon. 6:30

P. Sullivan

1500 Peterson Ave.; 54703

Eau Claire-Concordia

8:00 & 10:30 (S 9:00; Mon. 7:00)

F. Theiste

3715 London Rd.; 54701

Eau Claire-Pinehurst

9:00; Mon. 6:30

M. Rogers

3304 Fern Ct.; 54703

Elderon-Our Savior's

9:00

T. Skaaland

Hwy. 49 N. 54429

Green Bay-Christ the King

9:00

L. Buelow

1700 Cardinal Lane

Mail: P.O. Box 11473; 54307

Iola-Redeemer

9:00

H. Vetter

125 North St.

Mail: 295 E. State St.; 54945

Marinette-First Trinity

8:00 & 10:00 (S 9:00)

F. Stubenvoll

920 Wells St.; 54143

Omro-Messiah

9:00

W. Mack

H.B. Patch Elem. School

607 Tyler Ave.

Mail: 1232 Snowdon Dr, Oshkosh,

54904

Shawano-St. Martin

9:00

R. MacKain

W8302 Belle Plaine Ave.; 54166

CIRCUIT 6

IOWA

Ames-Bethany

Sat. 7:30

M. Hoesch

3113 Diamond St; 50010

Calmar-Trinity

8:30 or 10:30 (S 8:00 or 10:00)*

H. Abrahamson

306 Clark St.

Mail: 611 W. Court St.,

New Hampton; 50659

Forest City-Forest

9:00

Vacant

546 West M. St.

Hampton-Bethany

10:00

M. Hoesch

Mail: 3109 Diamond St., Ames,

50010

Indianola-Good Shepherd

9:00

R. Harting

202 North Kenwood

Mail: P.O. Box 452; 50125

Lake Mills-Lake Mills

8:30

A. Merseth

1st Ave. N. & Grant St.

Mail: 106 13th St. S., Northwood; 50459

Lake Mills-Lime Creek

9:45

A. Merseth

4 miles N. 1 mile W.

Mail: 106 13th St. S., Northwood; 50459

Lawler-Saude *

K. Dethlefsen

10 miles N. 1 mile W.

Mail: 2940 Stevens Trail; 52154

New Hampton-Jerico *

K. Dethlefsen

9 miles N. 3 miles E.

Mail: 2940 Stevens Tr., Lawler;
52154**New Hampton-Redeemer**

8:30 or 10:30 (S 8:00 or 10:00)*

H. Abrahamson

West Court & North Sherman

Mail: 611 West Court St.; 50659

Newton -Grace

8:15

M.Hoesch

8141st Ave. E.Mail: 3109 Diamond St., Ames,
50010**Northwood-First Shell Rock**

10:30

A. Merseth

Central & 15th

Mail: 106 13th St. S.; 50459

Northwood -Somber

9:45

A. Merseth

10 miles W. 1 mile S.

Mail: 106 13th St. S.; 50459

Parkersburg -Faith

10:15 (S 9:30)

D. Larson

608 Sixth St.; 50665

Riceville-Immanuel

8:30

A. Merseth

Main St.

Mail: 106 13th St. S., Northwood; 50459

Scarville-Center *

T. Rank

5 miles S.

Mail: PO Box 105; 50473

Scarville-Scarville Synod *

T. Rank

411 Logan St.

Mail: PO Box 105; 50473

Thompson -Zion

10:30

Vacant

226 Monroe St.

Thornton -Richland

10:30 (S 9:30)

J. Gernander

300 Elm St.

Mail: PO Box 86; 50479

Waterloo-Pilgrim

9:00

G. Haugen

3815 Ansborough Ave.; 50701

Waterville-East Paint Creek

10:00 (S 9:30)*

Vacant

1151 Gronna Dr.

Mail: 1176 Waterville Rd.; 52170

Waukon-West Paint Creek

10:00 (S 9:30)*

Vacant

Elan Dr.

Mail: 1176 Waterville Rd.,
Waterville; 52170**Williamsburg -St. Timothy**

9:00

K.Heck

Hwy 149 North & I-80 (2141 P Ave.)

Mail: PO Box 766, Williamsburg
52361**MINNESOTA****Albert Lea-Our Savior's**

8:00 & 10:45 (S 9:00)

W. Halvorson

320 W. College St.; 56007

Hartland -Hartland

10:45 (S 9:00)

D. Schmidt

605 Lincoln

Mail: PO Box 18 8; 56042

Manchester -Manchester

9:00 (S 10:30)

D. Schmidt

Mail: PO Box 188, Hartland; 56042

CIRCUIT 7

MINNESOTA

Audubon-Immanuel

9:30

E. Geistfeld

US Hwy 10

Mail: Box 187; 56511

Bagley-Our Savior's

9:00

S. Stafford

5 miles W. on Hwy 2

Mail: PO Box 26, Lengby; 56651

Crookston-Grace

10:45

Vacant

1221 Barette St.

Mail: Box 316; 56716

East Grand Forks-River Heights

11:00 (S 9:00)

R. Preus

2214 10th Ave. NW; 56721

Fertile-First Evanger

9:00

Vacant

Washington & Elm Sts.

Mail: Box 477; 56540

Grygla-St. Petri *

S. Sparley

3 miles W, 1 mile N

Mail: Rt. 1 Box 141, Oklee 56742

Hawley-Our Savior's

9:00 or 11:00 (S 9:00 or 10:30)*

C. Howley

Sixth & Joseph

Mail: Box 248, Ulen; 56585

Lengby-St. Paul

10:30

S. Stafford

Mail: PO Box 26; 56651

Oklee-Oak Park *

S. Sparley

8 miles N. 4 miles E

Mail: Rt. 1 Box 141; 56742

Trail-Mt. Olive *

S. Sparley

Mail: Rt.1 Box 141, Oklee 56742

Trail-Nazareth *

S. Sparley

9 miles N. 2 miles E

Mail: Rt.1 Box 141, Oklee 56742

Ulen-Calvary

9:00 or 11:00 (S 9:00 or 10:30)*

C. Howley

207 First Street NW

Mail: PO Box 326; 56585

NORTH DAKOTA

Mayville-First American

11:00

R. Benson

3rd Avenue. & 2nd Street

Mail: P.O. Box 541; 58257

CIRCUIT 8

MINNESOTA

Apple Valley-Heritage

10:30 (S 9:30)

D. Hoyord

13401 Johnny Cake Ridge Rd.;
55124**Belview**-Our Savior's

8:30 or 11:00 (S 8:30 or 10:00)*

D. Faugstad

306 Main St.

Mail: P.O. Box 187; 56214

Belview-Rock Dell

8:30 or 11:00 (S 8:30 or 10:00)*

D. Faugstad

4 miles NE

Mail: P.O. Box 187; 56214

Clara City-Faith

9:00

C. Wosje

4015 SE 115th Ave.

PO Box 796; 56222

Cold Spring-Gloria Dei

10:00 (S 9:00)

M. Thompson

601 Red River Ave. S; 56320

Cottonwood-English

9:00

J. Smith

110 East Main St.

Mail: PO Box 37; 56229

Gaylord-Norwegian Grove

9:00 or 10:30*

C. Ferkenstad

6 miles South

Mail: RR 3, Box 40, St. Peter; 56082

Golden Valley-King of Grace

8:15 & 10:45 (S 8:15 & 10:00)

E. Ekhoﬀ

6000 Duluth St; 55422

Jasper-Rose Dell Trinity

8:30

P. Fries

4th & Poorbough Ave.

Mail: PO Box 506, Luverne; 56156

Luverne-Bethany

10:15

P. Fries

720 N. Kniss

Mail: PO Box 506; 56156

Mankato-Mt. Olive

8:30 & 10:45, Mon. 7:00

(S 8:30 & 10:00, Mon 7:00)

D. Basel, D. Moldstad

1123 Marsh St.; 56001

North Mankato-Peace

10:00

R. Otto

Hoover Elementary School

Mail: 1049 Oak Terrace Dr; 56003

Princeton-Bethany

8:15 & 10:45 (S 9:00)

R. Lawson

801 South Sixth St.; 55371

Princeton-Our Savior's

9:45 (S 9:15)

T. Zenda

18977 17th St.; 55371

St. Peter-Norseland

9:00 or 10:30*

C. Ferkenstad

8 miles NW

Mail: RR. 3 Box 40; 56082

Tracy-Zion

10:15

N. Madson

2nd & Emory; 56175

CIRCUIT 9

MISSOURI

Cape Girardeau-Scriptural
10:00
H. Gieschen
3587 County Rd. 635; 63701
Carthage-Faith
10:30
R. Waters
2134 South Grand; 64836

Jefferson City-Peace
8:30
M. Brooks
7808 New Church Rd.; 65101
Piedmont-Grace
10:30
Vacant
114 E. Green St.; 63957

TEXAS

Richardson-Good Shepherd
10:30
E. Gernander
650 W. Campbell Rd.; 75080

San Antonio-Faith
10:15
M. Crick
14819 Jones-Maltsberger Rd.; 78232

CIRCUIT 10

ARIZONA

Fort Mojave-Family of God
10:15
Vacant
1863 Pandaro Rd.
Mail: PO Box 10949; 86427

Lake Havasu City-Our Saviour
8:00 & 10:30 (S 9:00, Apr-Oct)
H. Huhnerkoch
3163 Maricopa Ave.; 86406
Scottsdale-Redeemer
9:00
K. Brumble
7670 E. Jomax Rd.; 85255

CALIFORNIA

Bell Gardens-Christ the King
9:00
Vacant
6541 Eastern Ave.; 90201
Bishop-Our Savior
9:30
B. Schwark
162 Sneden St.; 93514
Escondido-St. Paul
10:00
T. Gullixson
1418 Bear Valley Pkwy.; 92027

Fillmore-Wayfarers'
9:30
J. Schmidt
461 3rd St.; 93015
Irvine-Faith
9:30
W. Stehr
13955 Yale Ave.; 92620
Irvine-Asian Mission
12:00 (Korean)
Y. Kim
13955 Yale Ave.; 92620
Windsor-Christ
10:15
K. Anderson
125 Shiloh Rd.; 95492

CIRCUIT 11

OREGON

Grants Pass-Our Savior

9:30
J. Ruppel
230 Buysman Way; 97526

Gresham-Saved By Grace

9:30
T. Bartels
2010 NE Division St.; 97030

Hillsboro-Reformation

10:00
W. Anderson
4435 SE Tualatin Valley Hwy; 97123

Hood River-Concordia

9:00
C. Hahnke
1107 Pine St.; 97031

Klamath Falls-Christ

9:30
J. Braun
127 N. Spring St.; 97601

Myrtle Creek-St. Matthew

11:00
F. Fiedler III
436 Old N. Pacific Hwy.; 97457

Sutherlin-Christ

8:30
F. Fiedler III
Box R. 161 2nd St.
Mail: PO Box R; 97479

The Dalles-Bethany

11:00
C. Hahnke
2323 East 12th St.; 97058

UTAH

West Jordan-Hope

8:00 & 10:30
G.Sahlstrom
2930 W. 9000 S.; 84088

WASHINGTON

Gig Harbor-Harbor Trinity

9:00
A. Hamilton
8209 Stinson Avenue; 98335

Lakewood-Lakewood

11:00 (S 10:00)
Vacant
10202 112th St. SW; 98498

Mt. Vernon-St. Luke

10:30 (S 9:30)
J. Dalke
1524 E. Blackburn Rd.; 98274

Port Hadlock-Hope

Services suspended
for more information contact
Parkland Lutheran Church
(Tacoma)

Port Orchard-Bethany

8:15 & 11:00
C.Keeler, A. Pittenger
151 Tremont W.; 98366

Tacoma-Parkland

8:30 & 11:00
G. Obenberger, A. Ring
12309 Pacific Ave.
Mail: PO Box 44006; 98444

Yelm-Our Redeemer

10:30 (S 9:00 & Thurs. 7:00)
V. Settje
805 Yelm Ave. E; 98597

* Consult pastor for Service time

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IS GOD'S WILL INCLUDED IN YOUR WILL?

The Foundation is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY

The Evangelical Lutheran Synod Foundation is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of the church.

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The Foundation is ready to receive, administer, and distribute gifts of real estate, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the Foundation is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

C. BEQUESTS THROUGH WILLS

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. Foundation urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts, and Memorial Gifts, may be used; and the Foundation is ready to serve you or counsel with you.

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(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
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Evangelical Lutheran Synod: Parochial Report for the year 1999:

CONGREGATION				MEMBERS			MINISTRATIONS				SERVICES				EDUCATION							FINANCES											
State	Location	Circuit	Congregation	Pastor	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	Special Services	Average Attendance	CDS Enrollment	CDS Teachers	Sun Sch Enrollment	Sun Sch Teachers	Bible Class	VBS	Summer Camp	Lutheran H.S. & College	Public H.S. & College	For Home Purposes	For All Other Purposes	Value of Property	Debt on Property	Legacies	
1	AZ Fort Mojave	10	Family of God	C.Wojcie	88	47	15				1	308			52	33	6	18										36,085	12,098	150,000	85,000		
2	AZ Lake Havasu City	10	Our Saviour	H.Huhnerkoch	231	196	69	4	2	9	4	1,619	3	4	65	160	12	132	51	3	20	2	41	58	8	1	12	114,820	15,711	845,300	165,217		
3	AZ Scottsdale	10	Redeemer	K. Brumble	92	79	27	1		3	3	1,320			52	71	15	42			12	4	50					101,856	9,610	850,000	268,610		
4	CA Bell Gardens	10	Christ the King	Vacant	31	20	9	1			1	307			52	22	15	17				9	3	9	15			27,746	628	180,000			
5	CA Bishop	10	Our Savior*	B. Schwark	28	25	8			1		220	1	2	52	16	10	13				1	7	10				35,761	1,293				
6	CA Escondido	10	St. Paul	T. Gullixson	59	42	11	3		1		385		3	52	37	12	24	3		8	4	8	7	2	3		22,870	5,825	185,000			
7	CA Fillmore	10	Wayfarers' Chapel	J. Schmidt	38	31	9					260		1	52	28	3	23				6	2	14				47,263	1,300	260,000			
8	CA Irvine	10	Faith	W. Stehr	93	82	28			3	3	521	1	4	52	65	12	27				10	4	20	27	3	1	164,518	4,552	30,000			
9	CA Windsor	10	Christ	K. Anderson	57	41	10	3		1	1	331		2	51	34	13	21				4	2	18	42			48,708	170	625,000	255,000		
10	FL Kissimmee	1	Peace	J.N. Madson	122	104	29	5		3		1,470			52	78	13	47				3	3	22		1	7	67,295	8,400	465,000	313,200		
11	FL Lakeland	1	Our Savior	N. Pommeranz	66	55	17					540			52	55	15	23				3	2	15				68,435	3,200	340,000	30,885		
12	FL Lakeland	1	Peace	J. Willtz	121	80	16	7	2		6	477		1	52	61	12	67				22	4	15	28	3	6	57,437	7,677	500,000	386,000	501,000	
13	FL Naples	1	Our Savior	R. Dale	228	179	36	6	4	9	5	2,234	2	5	52	130	18	42	35	2	25	10	17					147,832	17,639	1,132,800	41,800		
14	FL Port St. Lucie	1	Christ	P. Lepak	200	171	22	4	1	10	1	1,474	1	6	52	90	20	10				16	6	20	25	4	4	109,088	8	400,000	95,426		
15	FL Sabastian	1	Trinity	D. Lillegard	104	88	19	1		1	3	1,465		4	52	73	20	44				9	3	30	21	1	1	71,406	4,854	190,000			
16	FL Sebring	1	New Life	R. Fyffe	74	70	22					1,051	1	3	69	38	19	36					2	24				83,412	6,707	350,000	137,509	15,000	
17	FL Vero Beach	1	Grace	J. Petersen	263	227	40	8		3	2	2,821	3	8	53	155	12	113				20	7	35	35	6	11	135,287	54,717	932,067		71,000	
18	FL Winter Haven	1	Resurrection	M. Wold	92	84	20	1		3	4	1,518		3	52	71	15	65				4	2	23	12		2	70,200	6,369	420,000	348,653	10,000	
19	GA Kennesaw	1	Resurrection	Vacant	24	24	10								12	16									3		4						
20	IL Chicago	4	Emmaus*	S. Schmidt	96	63	7	6				356		1	53	58	15	37				40	4	12	60		4	41,405	200			15,000	
21	IL Chicago	4	St. Mark's	S. Schmidt	19	19	6								52	16	2	17										11,620	2,560				
22	IL Chicago	4	Faith	W. Frick	132	101	20	2		4	1	1,102			52	69	15	45				35	8	25	42	2	17	103,405	7,800	85,000			
23	IL Lombard	4	St. Timothy	P. Zager	162	111	45	4	2	1		1,051	1	2	64	73	16	42	13	1	26	6	12		2	1	13	133,531	15,808	869,000	111,616	65,000	
25	IN Brownsburg	3	Good Shepherd	H. Bartels	101	82	14	1		7		1,590			52	67	14	40				14	4	38			2	18	73,269	15,136	173,000	32,788	
26	IN Hobart	4	Grace	F. Lams	115	93	20	4	1		1	1,942	1	5	51	89	13	73				33	7	59	31	17	153,436	7,408	575,000	165,000			
26	IN Portage	#	Hope	R. Flohr	244	173	142	4	1	6	5	1,070	5	9	51	75	13	43				40	9		62	4	25	57,133		1,700,000			
27	IA Ames	6	Bethany	M. Hoesch	52	44	11	3			1	383			51	29	2	20				5	2	8	5			28,956	1,200	355,000	53,143		
28	IA Calmar	6	Trinity	H. Abrahamson	43	35	8								50	23	12	22				3	1	10	5			25,703	626				
29	IA Forest City	6	Forest	P. Fries	69	67	13	1				360		3	49	27	14	32				11	1				5	21,691	131	92,000		153,059	
30	IA Hampton	6	Bethany	M. Hoesch	18	17	8								51	12	12	8					7					17,581	1,742	500			
31	IA Indianola	#	Good Shepherd	K. Heck	41	35	17	1		2					43	33	4	15				3	2	12			5	34,200	4,656	85,000	64,000		
32	IA Lake Mills	6	Lake Mills	A. Merseeth	70	64	17					302		3	49	21	12	29					12	3		13	5	12,730	650	70,000			
33	IA Lake Mills	6	Lime Creek	A. Merseeth	46	37	9					182			25	35	2	45									3	9,397	2,621	80,600			
34	IA Lawler	6	Saude	K. Dethlefsen	150				4					2										18	1								
35	IA New Hampton	6	Jerico	K. Dethlefsen	150	135			3	2	1			4	50	85	12	36				9	3		9		9	30,496	260				
36	IA New Hampton	6	Redeemer	H. Abrahamson	85	74	24	1	1	2		453		2	50	45	12	36				8	3	8	8	3	4	20,115	949	144,000			
37	IA Newton	6	Grace	M. Hoesch	53	38	6	2		1		816			51	18	14	19										17,427	5,835	110,000			
38	IA Northwood	6	First Shell Rock	A. Merseeth	80	72	18			2		299			48	22	12	29				5	3		7		2	7,100	2,511	75,000			
39	IA Northwood	6	Somber	A. Merseeth	38	31	9	3				218			23	35	2	32									1	5	2,100	2,511	75,000		
40	IA Parkersburg	6	Faith	D. Larson	133	100	35	2		4		627		3	51	62	10	44				15	5	10	20			38,990	500			242,000	
41	IA Riceville	6	Immanuel	A. Merseeth	21	21	6					132	1	3	48	13	7	11									3	7,700	735	30,000			
42	IA Scarville	6	Center	T. Rank	93	73	26	2		4		546			51	28	7	41				3	1	16			7	27,618	2,075				
43	IA Scarville	6	Scarville	T. Rank	110	79	32	1		3		962		2	51	58	10	55				17	1	15	5	18	20	5	62,443	6,632			
44	IA Thompson	6	Zion	P. Fries	50	48	19				2	370	1		49	30	14	32					4	2			8	15,967	2,541	31,000			
45	IA Thornton	6	Richland	J. Gernander	90	87		1		2		619		1	52	40	14	28				5	5	11	2	2	1	40,726	5,330	334,100			
46	IA Waterloo	6	Pilgrim	G. Haugen	107	78	28	1				484			51	52	13	31				11	4	14	10		7	42,722	650	500,000			
47	IA Waterville	6	East Paint Creek	P. Madson	50	42	18	2		1		250			25	32	5	23				6	2		7		1	21,000	5,700	130,000			
48	IA Waukon	6	West Paint Creek	P. Madson	18	18	9					250			25	32	4	23															

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Gaylin R. Schmeling, President



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