



IT IS WRITTEN: "You have multiplied, O Lord my God, Your wondrous deeds..." Psalm 40:5

LUTHERAN SENTINEL

A PUBLICATION OF THE EVANGELICAL LUTHERAN SYNOD



THE 100TH SYNOD SUNDAY

CONVENTION PHOTO COLLAGE, p. 10



JULY-AUGUST 2018

Reading the Signs

by REV. JOHN A. MOLDSTAD, President
EVANGELICAL LUTHERAN SYNOD, Mankato, Minn.

Dear Members and Friends of our ELS:

Drivers are seldom fooled when it comes to construction zones. Signs show up ahead of time. The chain of orange barrels alerts everyone to adjust to the posted speed. But sometimes you wrongly assume you already are out of the zone. In actuality, you are not. You can see the last of the barrels in the rearview mirror. No extra sign pops up for miles. You increase speed. Then, cruising for a couple of miles down the road, comes the “end construction” notice. Suddenly it hits you – you could have received a double fine!

Noticeable moments appear in life’s journey indicating our need to assess how we are “constructing” or “building” spiritually. Listening to a riveting sermon at church, experiencing a jarring loss or life-changing event, or observing how another Christian copes or makes plans – any such thing readily reminds us we are taking our own souls through a “construction zone.” But when those moments subside and we start cruising along with the world’s pace, we can quickly lose sight of the fact that we are in a crucial zone. There is a time-limited period of grace for each of us in this present life.

How are **we** constructing our time, abilities, and treasures? Jesus contrasted a man who built his house on a rock foundation with a man who constructed his house on sand. For the one erecting his life on sand, far worse than a double monetary fine would strike. Tumultuous destruction of eternal proportion awaits every person who is not prepared – by faith in the Savior – for the world to come. “*The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash*” (Matthew 7:27). But for the one who builds on the solid foundation, who anchors his soul through repentance over sin and finds complete solace and strength in the forgiveness of sins won by the Lord Jesus, there is sure confidence for whatever calamity lies ahead in this present earthly life. In fact, our Rock of Ages, our Savior-God, provides this unbreakable promise: “*I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life*” (John 5:24).

Checking the highway signs is a priority for any driver. Getting lulled to sleep in the midst of the dangers ahead results in disaster. How much more should all of us observe the signs that God sets before us to keep our souls, hearts, and minds on the road to eternal life! Remember the fig tree (Luke 21:29-30). Remember the house on the Rock.

*My hope is built on nothing less
Than Jesus’ blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus’ name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand. ELH 197:1*



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Evangelical Lutheran Synod

THE LUTHERAN SENTINEL / JULY-AUGUST 2018 / VOLUME 101 / NUMBER 4 / ISSN 0024-7510

PUBLISHED BY:

The Evangelical Lutheran Synod
6 Browns Court
Mankato, MN 56001

ADDRESS EDITORIAL CORRESPONDENCE TO:

Rev. Paul Fries
6 Browns Court
Mankato, MN 56001

ADDRESS CIRCULATION CORRESPONDENCE

and **ADDRESS CORRECTIONS TO:**
Lutheran Sentinel
6 Browns Court
Mankato, MN 56001

PERIODICAL POSTPAID AT MANKATO, MN 56001

and **ADDITIONAL OFFICES. POSTMASTER:**
Send changes (Form 3579) to
Lutheran Sentinel
6 Browns Court
Mankato, MN 56001

The *Lutheran Sentinel* is the official publication of the **Evangelical Lutheran Synod** and is published six times per year. The subscription price is \$12.00 per year with reduced rates available for blanket subscriptions at \$10.00 through a member congregation.

STAFF:

Rev. Kyle Madson	.....	Editor
Rev. Paul Fries	.....	ELS Communication Director
Rev. Charles Keeler	.....	Contributing Editor
Denise Luehmann	.....	Subscription Manager
Jessie Fries	.....	Proofreader
Ryan Madson	.....	Layout & Design

Pastor, I have a question: My Bible is old and wearing out. What should I do with it? Would it be a sin to throw it away?

by **REV. PIET VAN KAMPEN**, Contributing Editor
CHRIST THE KING LUTHERAN CHURCH, Green Bay, Wisc.

Answer:

One time a young confirmand was showing off his new leather-bound Bible to a fellow church member. He said, “I hope the Bible stays like new for a long time.”

The other, more mature church member answered, “I hope your Bible wears out. That would mean you’ve actually been using it all this time.”

Christians use their Bibles well. Pages grow dog-eared, coffee-stained, and crinkled. Book bindings break. Ink fades. Occasionally, some believers have used their Bibles so well and so often that pages start to fall out of them! Over time, with consistent use, Bibles wear out.

This sometimes presents a problem because Christians understand that the Bible is the divinely inspired and inerrant Word of God, living and powerful, sharper than a double-edged sword (Hebrews 4:12), able to make a person wise for salvation through faith in Christ Jesus (2 Timothy 3:15). The words of Scripture declare the full and free forgiveness of sins through the perfect life, innocent death, and resurrection of our Lord Jesus Christ. They are “the words of eternal life” (John 6:68). So it is only natural that Christians would want to give honor to the pages on which the Word of God is printed. It does not seem honorable to just throw God’s Word into a trash can.

An important distinction needs to be made, however. While it’s true that the Word of God is divinely inspired, the pages, the ink, the binding and leather—these things are not. Even though believers show reverence to Bibles both publicly and privately, what they revere is not the Book itself, but what the Book says.

Scripture itself does not provide us with a direct answer as to how to dispose of a well-used copy of a Bible. There is no command; neither is any action that could be taken forbid-

den. Christians are free to choose how and where to dispose of their old Bibles according to their own conscience. Provided that no one is left with the impression that God’s Word is being despised, there is no sin in throwing an old, unusable Bible away. With that in mind, here are some other options one might consider.

Rebind. Several companies will rebind old books, even old Bibles. This is the costliest option, but if you have notes in your Bible that you would like to keep, this is the simplest route to take.

Burial. Ancient Jews would take religious scrolls and manuscripts which were no longer usable and place them into a box called a genizah. The genizah would then be buried beneath the synagogue or even in a cemetery. If you chose to do so, you could also ceremonially bury your old copy of Scripture.

Donate. A Google search reveals several places that will take old, damaged Bibles—and in some cases even parts of Bibles—to refurbish them for distribution around the world to people who need the Word of God in their lives the most.

Recycle. If your conscience will allow it, just place your copy in the recycling bin with your other paper materials.

One more thing: remember the law of love and take care to avoid offending weak brothers and sisters in Christ (Romans 14). Whether someone recycles an old copy of the Bible or buries it ceremonially, either option can be carried out quietly without attracting unnecessary attention.

I’m glad your Bible is worn out. That’s because you’ve actually been using it!

A Trinity Devotion For Growing in Faith

by **REV. KYLE MADSON**, Editor, *The Lutheran Sentinel*
NORSELAND LUTHERAN CHURCH, St. Peter, Minn.
NORWEGIAN GROVE LUTHERAN CHURCH, Gaylord, Minn.

Can you remember a child or grandchild's favorite story? Can you recall the sound of their urgent plea that you read that oh-so-familiar book to them AGAIN? It wasn't as if they'd forgotten how it ended. They may even have had it memorized word for word... as did you! No, they simply longed for the familiar comfort of the same wonderful words "remembered to them" again... and again... and again.

This common trait of childhood is, in fact, a noteworthy characteristic of growing up in the Christian faith. The Bible is chock full of facts, figures, names, dates, and the like. We could study the Scriptures every day (a good habit, by the way) and we'd never commit to memory all the details of the Bible's text. But finally, the words of Holy Scripture are not facts for us to memorize so that we can master them and move on to something else. They are the words the Lord has given to us that they might be "remembered" in our ears over and over and over again. These Holy Words are the ones that repeat to us the wonderful news of the God who has had mercy upon His fallen creation, redeeming His offenders with the blood of His own Son, and reclaiming them in the life His Son reclaimed from the grave. It's THE STORY that our Gracious God has caused to be written down so that the Holy Spirit, through parents, pastors, and dear Christian friends, might "remember it" repeatedly for our ears to hear, for our consciences to be comforted, for our hearts to hope on and live!

"Remember the word to Your servant"
(Psalm 119:49a).

Psalm 119:49-50 (KJV)

*Remember the word to Your servant
Upon which You have caused me to hope.
This is my comfort in my affliction
For Your word has given me life.*

Hymn ELH 178 – I Pray Thee, Dear Lord Jesus

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.

Prayer

Lord God, the words you have given to us are Spirit and they are life. Remember these words to us daily that we might live and die and rise again in them. Amen.



Proclaim the Wonders God Has Done:

His Enduring Grace



Synod Convention Essay Summary

June 19-20, 2018

100th Anniversary of the Reorganization of the Norwegian Synod

165th Anniversary of the Establishment of the Norwegian Synod

by **REV. PETER FAUGSTAD**, Chairman
COMMITTEE ON WORSHIP

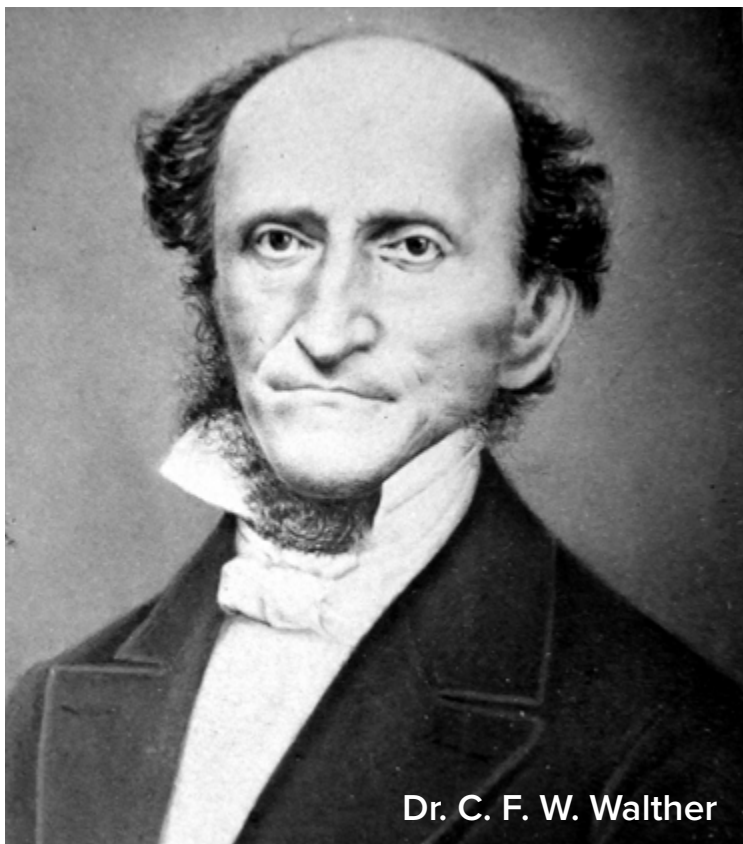
A NEW FRONTIER

Norwegian Vikings were in North America long before “Columbus sailed the ocean blue.” But the first band of Norwegians to make the trip across the Atlantic in modern times was a group that sailed from Stavanger to New York in 1825. The letters sent by these brave settlers to family members in Norway were published and widely distributed. The letters told of good land for the taking and of personal freedoms unavailable in Norway. More and more decided to chance the long trip to this promising place, and by 1850, nearly 18,000 Norwegians had arrived.

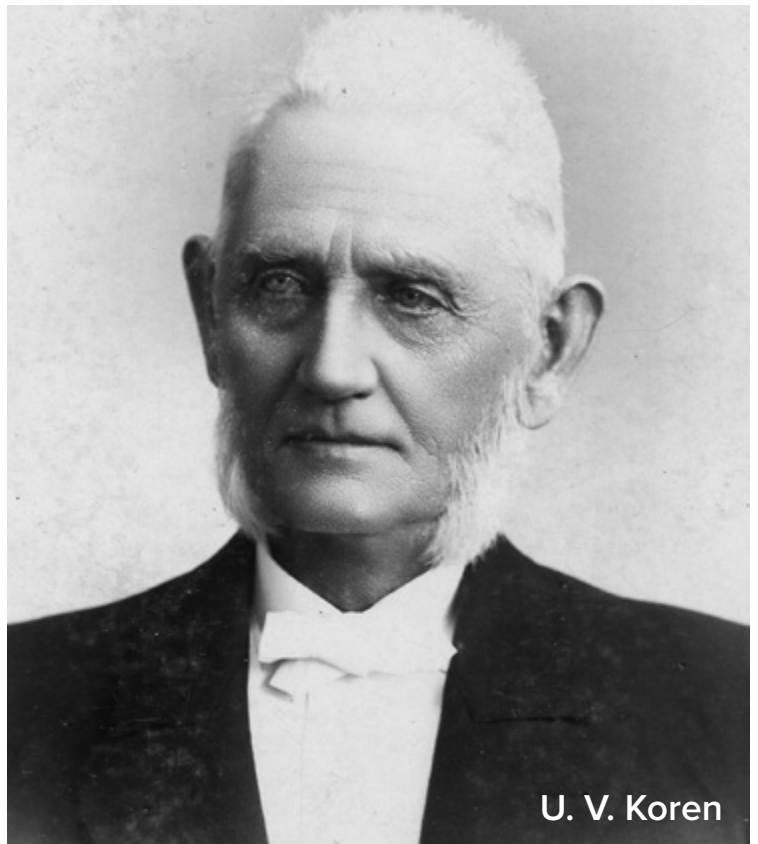
Clergymen trained for service in the State Church of Norway were slower to make the trip. This was at least partly

because the Church did not approve of those who were willing to leave behind congregation and family to seek their fortunes in a wild land. It was a valid concern that the emigrants themselves came to understand, particularly when babies were born, young adults wished to be married, and the deceased were laid to rest.

Eventually, pastors did come, but not enough of them to meet the spiritual needs of their countrymen. Those who came recognized the need to coordinate their efforts among the settlers. After receiving input from interested pastors and congregations, “The Norwegian Evangelical Lutheran Church in America” was formed in October of 1853. This church body is best known by its moniker, the “Norwegian Synod,” and October 2018 marks its 165th anniversary.



Dr. C. F. W. Walther



U. V. Koren

GROWTH AND CONTROVERSY

At the time of its formation, six pastors and thirty-eight congregations were affiliated with the new synod, an estimate of 11,400 people. Due to dedicated home mission work and the continued migration of Norwegians to America, those numbers steadily grew. In the 1860s and 1870s, the Norwegian Synod encountered various difficulties and controversies, which were provoked by opponents of the Lutheran doctrine and practice of the Synod. Doctrinal statements were adopted to answer such questions as the appropriateness of lay preaching (1862), whether Sunday in particular is the new Sabbath (1863), and whether the power of absolution is found inside or outside the sinner (1874). In each case, the right understanding depended on a proper distinction between Law and Gospel.

The most serious controversy in the old Norwegian Synod was brought about by Professor F. A. Schmidt, who had studied and served in the Missouri Synod before coming over to the Norwegian Synod. In 1878, he took issue with statements made by **Dr. C. F. W. Walther** in a paper on the doctrine of election. He was particularly offended that Walther called the *intuitu fidei* (“in view of faith”) approach to the doctrine of election unclear at best. Walther acknowledged that the great dogmatician Johann Gerhard had spoken of election “in view of faith.” But this must be explained carefully. If it is taken to mean that God elects a person to eternal salvation because he believes, this is incorrect. It gives the impression that there is something within a person that causes the Lord to choose him.

Prof. Schmidt attributed conversion in some part to a person’s own disposition, which makes salvation not entirely by God’s grace. In 1882, he declared: “When only one of two ungodly men is converted, there must have been a difference in their resistance; for, if not, they would both have been converted.” This idea fits with human reason, but not with the teaching of the Bible.

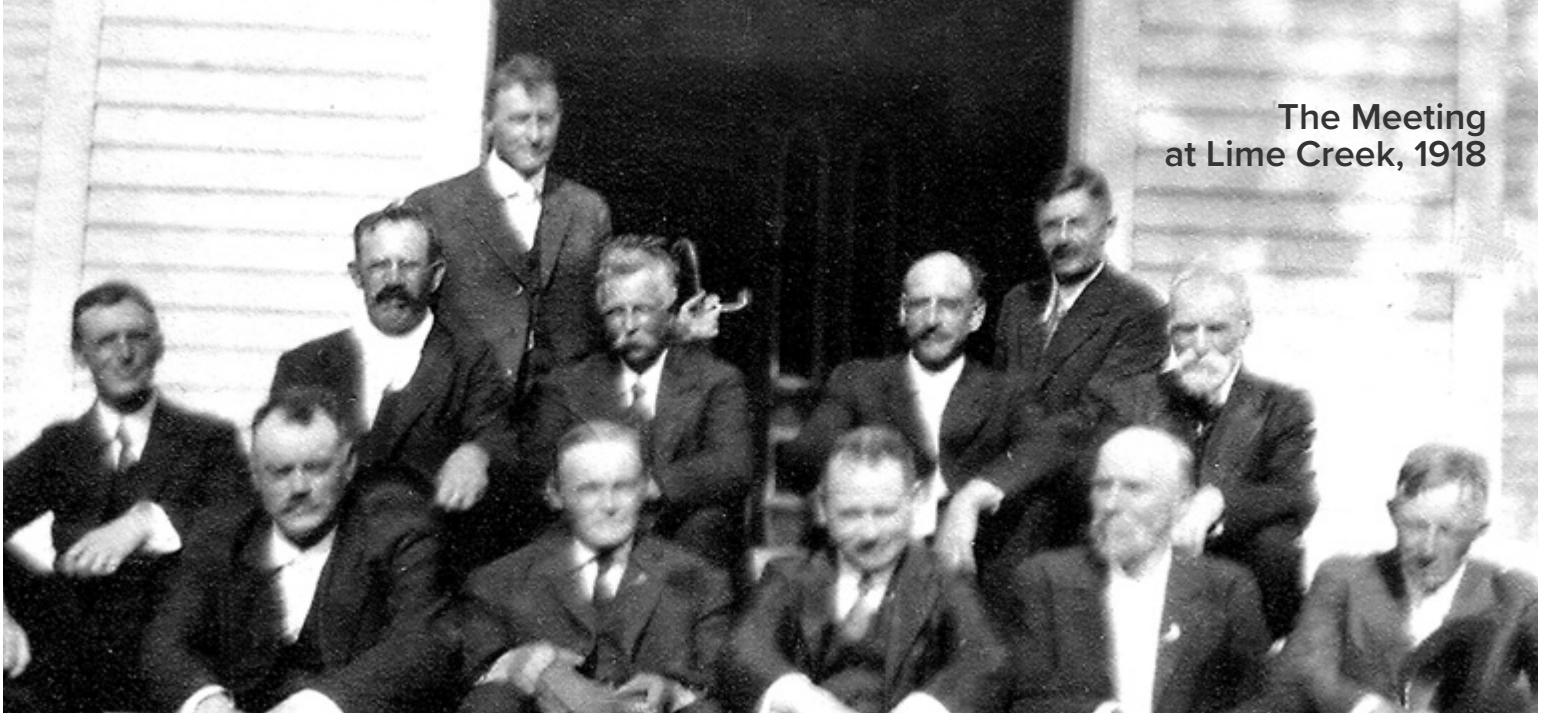
AN ACCOUNTING

In 1884, Pastor **U. V. Koren** of the Norwegian Synod prepared a statement on the doctrine of election called “En Regjørelse” (“An Accounting”). When it was presented in the fall of that year, eighty-seven pastors and professors signed on to it, and twenty more added their signatures soon after. The line between the official teaching of the Norwegian Synod and the false teaching of Schmidt and his adherents had been clearly drawn.

The controversy picked up steam with each passing year of the 1880s. By the mid-1880s, the Norwegian Synod had reached its breaking point. In 1887, those in agreement with Schmidt’s position withdrew from the Norwegian Synod and officially formed the “Anti-Missourian Brotherhood,” later called the “United Church.” Before this division, there were 193 pastors and 143,885 members in 723 Norwegian Synod congregations. After the break, 138 pastors remained along with 93,891 members in 512 congregations. In just three years’ time, 50,000 people had left the Norwegian Synod.

continued on next page →

The Meeting at Lime Creek, 1918



A NEW DIRECTION

Throughout the 1880s and 1890s, the Norwegian population in America continued to grow through immigration. The original Norwegian settlers also began to see the fruits of their hard labor. They and their children were becoming more comfortable with their place in American society. The need to develop worship resources in English was now evident. The Norwegian Synod and United Church started working together to prepare these resources and also engaged in doctrinal discussions to see if their past differences could be worked through. Throughout the first decade of the twentieth century, these discussions bore little fruit. Up to his death in 1910, Pastor Koren's belief was that the Norwegian Lutheran church bodies still remained far apart. But after new union committees were elected in each church body, they worked out a joint statement on the doctrine of election in 1912 called the "Madison Opgjør," the Norwegian word for "Agreement" or "Settlement." This document did not adequately deal with the doctrinal differences of the past and included some unclear if not false statements. The Synod's leaders now pushed strongly for a union of the Norwegian Lutheran church bodies in America. Their cause was helped by the publication of *The Lutheran Hymnary* in 1913, a joint hymnbook project of the three main Norwegian Lutheran synods. A group of pastors and laymen in the Norwegian Synod pushed for more clarity in the doctrinal statement, and they were aided for a time by the efforts of Pastor Theodore Graebner, editor of the Norwegian Synod's *Lutheran Herald* from 1909-1913.

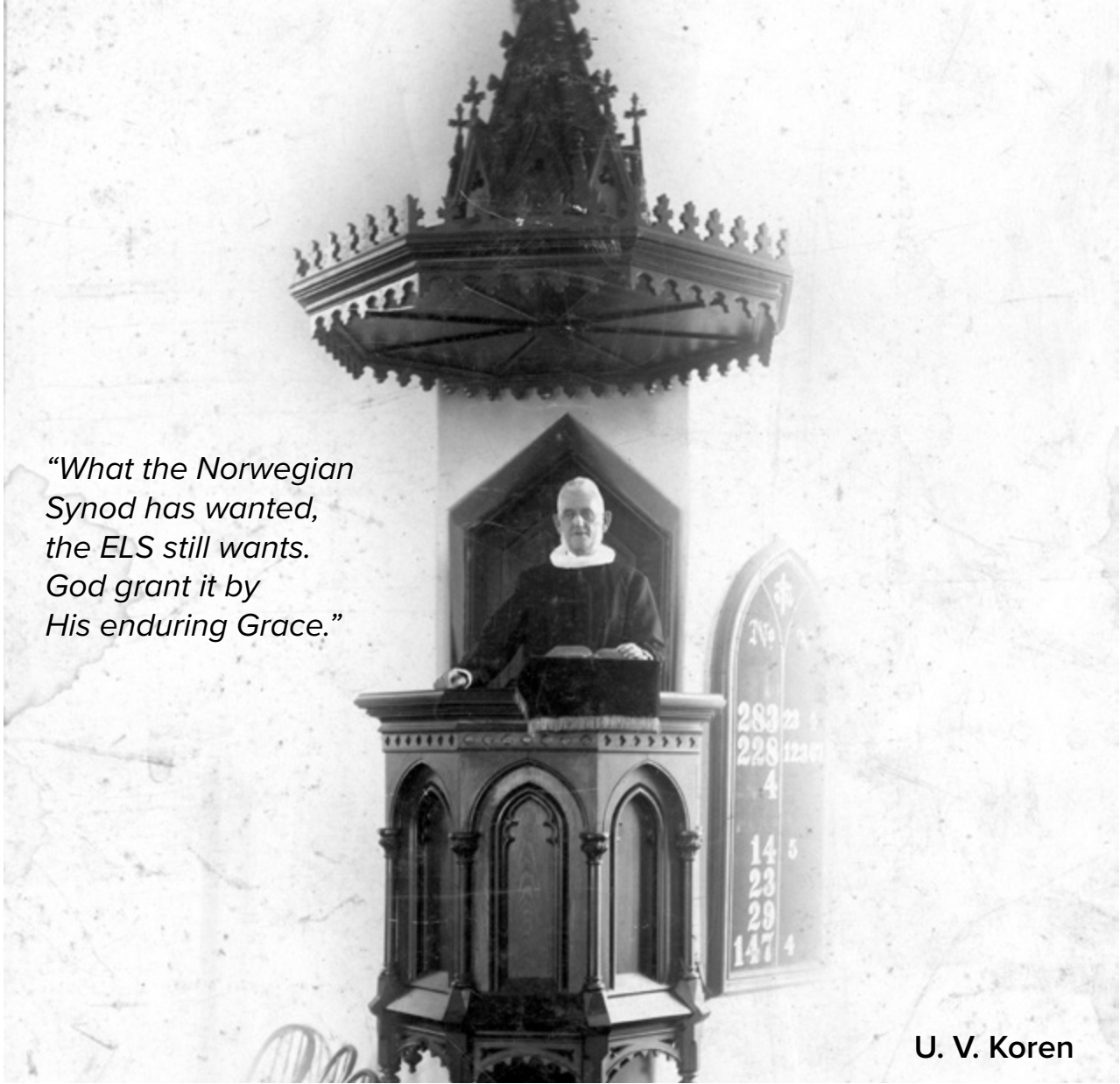
But the push for union would not be stopped. A special synodical meeting was convened in May 1916 to determine whether or not to proceed with the merger. The motion for union was carried by a vote of 522 to 202. Many who questioned the Madison Agreement decided to go along with the merger. Others let it be known that they could not in good conscience do this. They made plans to continue on

"the old paths" of the Norwegian Synod. On June 9, 1917, the Norwegian Lutheran Church of America was officially formed numbering more than 495,000 people belonging to 3,000 congregations. F. A. Schmidt was among those who entered the new church body.

COMMITTED TO THE OLD PATHS

The Norwegian Synod pastors and laymen who resisted the union movement were not blind to the times. They understood the good that could be accomplished by a united Norwegian Lutheran church. They were not against such a union, but only on the right basis. A union with an unclear biblical and confessional foundation was no real spiritual union. A little over a month after the Norwegian merger was carried out, this small Norwegian Synod group started a church paper called *Luthersk Tidende* (*Lutheran Times*). In the April 1, 1918 issue, this invitation was published: "Pastors and members of congregations who desire to continue in the old doctrine and practice of the Norwegian Synod will, God willing, hold their annual meeting in the Lime Creek congregation, Pastor H. Ingebritson's charge, June 14 and following days."

Between thirteen and sixteen Norwegian Synod pastors attended **the meeting at Lime Creek**, along with four Missouri Synod pastors and at least 175 laypeople. Following several days of study and discussion, the pastors and congregational representatives in attendance unanimously adopted this resolution: "We, members present of the Synod for the Norwegian Evangelical Lutheran Church of America, ministers, delegates of congregations and members of congregations, join together for the purpose of continuing the work of the Synod on the old basis and according to the old principles."



“What the Norwegian Synod has wanted, the ELS still wants. God grant it by His enduring Grace.”

U. V. Koren

FORWARD ON THE OLD PATHS

The official seal of the Norwegian Synod contained the Greek word “GEGRAPTAI,” which means, “It is written.” This phrase has been retained as the motto of the *Lutheran Sentinel* and is also reflected in the “One Thing Needful” motto of Bethany Lutheran College. Any teaching formulated by human reason is not a Bible teaching and therefore is not Lutheran. Lutheran teaching is Bible teaching. A church body does not deserve the name “Lutheran” if it does not teach the Bible as the inspired, inerrant, infallible, clear, sufficient, and powerful Word of God. By God’s power, we will continue to believe, teach, and confess His truth. To give in to the pressures of the world and to give up what we have inherited from faithful confessors before us is to give up the eternal blessings Jesus won for us, which He wants us to have.

In short, we look back along “the old paths” where we came from, and at the same time we look ahead to where those blessed paths lead by the power and promise of God. This

is exactly the purpose and plan Pastor Koren outlined in his 1890 article, “What the Norwegian Synod Has Wanted and Still Wants.” In conclusion he said,

Our heart’s desire is to preserve the old doctrine in which our fathers found their peace, for we have learned to see that this doctrine and this alone is founded on God’s Word... If we are to be enabled to retain [the Biblical truths], we must in the first place let it become a matter of holy earnestness to preserve God’s Word pure and unadulterated as the only clear light in this world’s darkness, and we must be willing to endure being scoffed at and mocked because of this firm adherence to the Word. Furthermore, we must let it become a matter of just as great concern to lead holy lives according to God’s Word. If we fail to do this, then God Himself has said, *‘The kingdom of God will be taken from you and given to a nation bearing the fruits of it’* (Matt. 21:43). This we will try to remember every time we pray the Lord’s Prayer.

What the Norwegian Synod has wanted, the ELS still wants. God grant it by His enduring grace.

PHOTOS FROM Synod Convention 2018



IF YE CONTINUE IN MY WORD,
THEN ARE YE MY DISCIPLES INDEED
...JOHN 8:31
HERE IN JUNE 1918 A NUMBER OF PASTORS AND
LAYMEN OF THE NORWEGIAN SYNOD, WHO FOR SCRIPTURAL
REASONS COULD NOT IN GOOD CONSCIENCE CONSENT
TO THEIR SYNOD'S MERGER WITH TWO OTHER LUTHERAN
BODIES, MET TO REORGANIZE THE NORWEGIAN SYNOD
OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH
(EVANGELICAL LUTHERAN SYNOD SINCE 1867).





Proclaim the Wonders God Has Done: Hope Lutheran Church

Leander, Texas

Dedication Day



by **REV. BRAD KERKOW**, Contributing Writer
HOPE LUTHERAN CHURCH, Leander, Texas

To the northwest of one of the fastest growing cities in the USA – Austin, Texas – lay the communities of Cedar Park and Leander, Texas. Based on growth projections, the 75,000 people living in these communities in 2010 will likely double to 150,000 by 2020. This is phenomenal growth!

Planting a church in the midst of a fast-growing region like the Leander/Cedar Park area near Austin, Texas, is a real challenge. Yet it is in the middle of such growth that the best opportunities to reach families and individuals for Christ exist. That is why we give thanks to our Lord for enabling us to locate a church in this prime location.

What a blessing to actually have bought property as we began. Buying property early in the life of a mission affords two things. One, it provides some protection from growing costs of land in the target area. Second, it affirms a permanent presence in the community and eventually, as the mission builds a church, increases its community profile significantly.





The location of the property upon which Hope Lutheran Church has been built is especially a blessing. Growth in the area has exceeded expectations. Traffic that travels near or past the property is often heavy and decidedly family-oriented with a regional sports park located just on the other side of the road from the church.

While planning and constructing a church building in such a fast-growing area proved challenging and costly, despite all the barriers and purely by God's grace, it was done! What a joy it was for this mission church to celebrate God's grace that enabled the Board for Home Outreach, our missionaries (Rev. Bradley Kerkow and Rev. Daniel Ruiz), and the members of Hope to complete this task. After many months of planning and facing multiple challenges to the project, all the work was completed.

The joy of having been blessed so far was very apparent as the people gathered to dedicate this beautiful church on April 22, 2018, to the glory of God. Over 170 souls gathered to enter the new church building to dedicate this facility and its altar, baptismal font, and pulpit, where the blessed means of grace are distributed.

Thanks to generous support from you, members of our synod, our Anniversary Offering donors, and gifts from various other sources, Hope already has a great online presence as they enter their new facility. Services will be streamed live weekly. The beautiful sanctuary has great acoustical qualities designed into the structure that enables worshipers and online listeners to hear and enjoy the musical heritage of the Lutheran Church.

Potential members are regularly present. A recent canvass of one area near the church produced a list of prospects and helped alert the community to the presence of a new church.

We should recognize that they will continue to need our prayerful support. At the same time, our brethren at Hope Lutheran have expressed their heartfelt thankfulness for the support they have received from you, the members of the ELS. To show this, the dedication offering was designated, in thanksgiving, to the Anniversary Offering. In addition, and as our Lord enables them, they are looking forward to supporting the start of new missions in other communities as they join with their fellow members in the ELS in supporting missions.



Please continue to prayerfully and generously support missions in one of several possible ways:

- 1. Send your gift to:**
Anniversary Offering
6 Browns Ct.
Mankato, MN 56001,
- or -
- 2. Text your gift to:**
507-607-7085 (e.g. 100 AO), or
go online to els.org/donate.

Be sure to visit our offering page... to view the latest offering video (els.org/offering). Call or text **Rev. Dan Basel** at **507-469-9656** if you would like assistance in planning your gift or would like help in planning, in bold ways, to support missions and other ministries (local as well as synodical).

The Trinity Chapel Altar Triptych

The Chapel altarpiece was designed and painted by Bethany professor **William Bukowski**, chairman of the Art Department, who has taught at the college since 1980.

The Chapel building committee approached Bukowski in March of 1993 with a request for an altarpiece with two side panels – a triptych – so it would be possible to easily change the scenes. The paintings were in progress for 18 months.



FIRST PANEL: "FLIGHT INTO EGYPT"



CENTRAL PANEL: "THE CRUCIFIXION"

With the triptych open, the **first panel**, titled "*Flight into Egypt*," depicts the birth of Jesus and the beginning of His persecution. Elements with the still life portion of the "*Flight into Egypt*" are meant to symbolize the life of Christ and His preaching.

The **central panel**, entitled "*The Crucifixion*," emphasizes Christ's sacrifice for our sins. The black background depicts the moment the sky went dark when Jesus died. John, Mary, and Mary Magdalene are present in the painting and are meant to show the reality of the sorrow.



THIRD PANEL: "RESURRECTION"

The **third panel**, titled "*Resurrection*," shows Christ's triumph over death, the countryside of Jerusalem in the background. The slight glow around Jesus is meant to show the glorified body of God's Son.



CLOSED TRIPTYCH: "ONE THING NEEDFUL"

The **closed triptych** portrays Jesus with Mary and Martha at Bethany from which comes the motto of Bethany Lutheran College – "*One Thing Needful*".

OUTREACH & THE YOUTH OF THE ELS



by **REV. JEFFREY HENDRIX**, Contributing Writer
FAITH LUTHERAN CHURCH, Oregon, Wisc.

In this anniversary year, we continue looking back at our history to see how it applies to us today.

When I was in high school, I always felt I wanted to do more in the way of outreach, but to do so seemed to mean traveling to a foreign country sometime after college. The history of outreach in our Synod, however, shows the opportunities were not only there, but that youth have served and continue to serve an important role in the work of the church.

In 1974, the ELS Youth Board called upon youth groups (Lutheran Youth Societies, as they were called) throughout the Synod to adopt a foreign mission as their own personal mission field. Youth were to apply to serve as short-term missionaries in a youth volunteer program. The Youth Board of the Synod supported fundraising, candidate application, and other administrative details of the program. It was called "Project '74." They focused on Nicaragua, sending three ELS youth and a Bethany seminarian there in 1975, but already in 1974, sponsored by her home congregation, a young lady went to work in Peru.

Project 74 was a major undertaking and social and financial concerns all work against such major projects, but that doesn't mean outreach is impossible for youth. In fact, most outreach isn't foreign. Outreach, most importantly, is to our neighbors - not necessarily physical neighbors, but anyone God has placed in our path.

In the 1950s, the Youth Board of the Synod began publishing the precursor to Young Branches, the YPA Quarterly (Young People's Association was the former name of LYA). Back then, YPA was more than just a national convention. It included even college and sem-

inary students and functioned more like a "mini synod." Each church of the Synod had their own youth society, which elected individuals to go to the convention. There, these individuals elected their own officials and conducted their own business as well as participating in standard youth convention events.

Through YPA and the YPA Quarterly, the youth of the Synod actively reached out to their neighbors, to the people God placed in their path. Seminarians promoted the pastoral vocation to college-aged men. College students promoted Bethany Lutheran College as the best way to minister to high school students looking to go to college. High school students promoted ELS summer camps to younger youth. Some students wrote devotions for the fellow students in the YPA Quarterly. It was outreach centered around vocation. Each Christian youth, in their current vocations: - as friend, as sister, as student - was able to reach out. This is the exact same type of outreach that any older Christian is given as well.

Youth are vital to reaching out to the people God has placed in their path. Hear now from two mission pastors in our Synod as they answer why youth are important to outreach in our Synod today:



Pastor Matt Behmer

**CRISTO REY LUTHERAN CHURCH
BELL GARDENS, CALIFORNIA**
Member of the World Outreach
Committee of the ELS



Pastor Daniel Ruiz

**HOPE LUTHERAN CHURCH
LEANDER, TEXAS**

Were you involved with outreach as a youth? How did that impact you?

MB: I was blessed with many opportunities to be involved in outreach as a youth. Specifically, I was able to serve on short-term mission trips to northern Mexico through an organization called Mission to the Children. The truth is, short-term mission trips may not always have a large impact on the field. Teams come into a new setting for a short period of time, which does not provide the opportunity for relationships to be formed. There can be language barriers. There are other limiting factors. It's often the participants that benefit as they get to see the gospel message at work in other parts of the world. This was certainly true for me. It was inspiring to see people from a different culture with a different language in a different country hearing the best news in the world.

DR: I was involved with outreach as a youth. It left an impression on me how much the church strives to reach people of different backgrounds, experiences, cultures, to be united in the Word of God. It even led me to ask who outreached to my family.

How are youth vital to our mission work as a Synod and your particular mission field?

MB: In our mission setting, we haven't had direct involvement of youth. However, we look forward to a variety of outreach projects that will involve youth in the future. A way that youth have been indirectly involved is through financial support. We have received mission offerings from several grade schools that have allowed us to conduct outreach initiatives. In general, youth are crucial to mission work. One of the best ways they can get involved is by bringing their friends to church. Almost all visitors in our mission setting attended because they were personally invited by a member. Youth can participate in the great commission by doing the same at their congregations.

DR: Youth are vital in that they are able to reach certain people who many adults would not, people of their grade and ages, relating with them in personal and real conversations. Youth impress on adults a faith that is childlike, clinging to every word of the Lord, reinforcing Jesus' encouragement to have a faith that is trusting in Him. The youth of Hope have expressed these exact things, telling me how they have been able to redirect friends back to scripture or work through questions of morality. They especially help the new youth in the church feel like they are with a family. And they have helped with various outreach projects.

What are some ways youth can get involved today in the work of Foreign Outreach?

MB: There certainly may be opportunities for mission trips. Youth can also consider studying to be a pastor or teacher. Youth could consider pursuing another career that may somehow be connected to world outreach. But one of the best ways youth can get involved is through prayer. Pray that our national pastors in South America, Asia, and India are encouraged in their work. Pray that the members and leaders of churches in other parts of the world are continually nourished through Word and Sacrament. Pray that the Lord would open new doors for mission work in new places. Prayer is a way to have an influence around the world while never leaving home.

DR: For Home Outreach, youth are able to be involved with finding people who are near home. Many are gifted in interaction and creating bonds. They are able to use these gifts with those near their church home. Youth could write for local articles with the guidance of a Pastor. Most these days are able to post in the quickest manner through media, any type of church event being hosted.

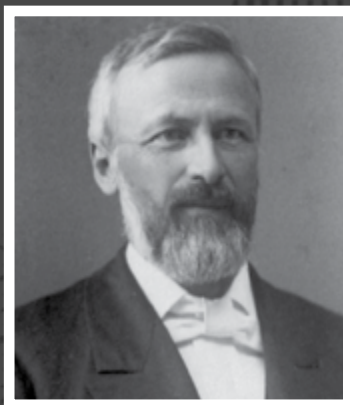
In Your blest body let me be / Even as the branch is to the tree / Thy life my life supplying
P. NICOLAI

Founder's Day

OCTOBER 14

by **REV. CRAIG A. FERKENSTAD**, Chairman
ELS CENTENNIAL COMMITTEE

The grand culmination of the synod's centennial will take place on Sunday, October 14. On that day, congregations throughout the Evangelical Lutheran Synod will have the opportunity to thank and praise God for one hundred years of His wonders and blessings.



LAUR. LARSEN

faculty member and called the **Rev. Laur Larsen**, whose position officially began on October 14, 1859. This date became known as "Founders' Day" throughout the Norwegian Synod. Four years later, it was on the same date that the Norwegian Synod dedicated its first building at Luther College in Decorah, Iowa. October 14 was the official opening date for the synod's Luther Seminary in 1876 and for the eventual dedication of the seminary building in St. Paul, Minnesota. This date became so important to the spirit of the members of the Norwegian Synod that it became the dedication date of subsequent buildings at Luther College, Pacific Lutheran University, and many church buildings.

The date of October 14 is important to the history of our church body. The Norwegian Synod was organized in 1853. Soon thereafter, the synod's first joint undertaking was to establish a professorship for the training of pastors at Concordia Seminary in St. Louis, Missouri. The synod funded the position of one

The Norwegian Synod held to the two fundamental principles of the Reformation: that the Bible is the inspired Word of God and the only source and rule of Christian faith and life, and that we are saved by grace alone. The synod also was careful to avoid unionism and emphasized the cause of Christian education.

In 1918, the announcement was made, "Pastors and members of congregations who desire to continue in the old doctrine and practice of the Norwegian Synod will, God willing, hold their annual meeting in the Lime Creek congregation, Pastor H. Ingebritson's charge, June 14 and following days." Since then, the ELS has observed the dual anniversaries of the organization of the Norwegian Synod in 1853 and its reorganization as the Evangelical Lutheran Synod in 1918. For many years after the synod's reorganization, the October 14 date continued to be observed as a public declaration that the Evangelical Lutheran Synod is the rightful successor to the teachings of the old Norwegian Synod.

This October, the ELS will follow this tradition by observing October 14, 2018, as a special opportunity to thank and praise God for one hundred years of His wonders and blessings. He has richly and daily provided for us. He has purchased and won us from all sin through His Son. He has sanctified and kept us in the one truth faith. May grateful hearts overflow with thanks and praise.

**From U.V. Koren ... to Bjug Harstad ... to today,
we continue to Proclaim the Wonders God Has Done.**

2018

Seminary Commencement



(back L to R) Sean Scheele, John Spivey, David Choi, Jonah Menough, Ethan Urtel
(front L to R) Patrick Ernst, Roger Emmons, Jacob Kempfert, Noah Thompson, Christian Walz,
Karim Yaghleji, Samuel Johnson, Adam Brasich

The Commencement Service for Bethany Lutheran Theological Seminary, which included both the assignment of calls and graduation of students, occurred on Wednesday, **May 9, 2018, at 3:00 p.m. in Trinity Chapel**. The **Rev. David Thompson** served as preacher, **Pres. Gaylin Schmeling** served as liturgist, the **Rev. Herbert Huhnerkoch** represented the Board of Regents, and **Mr. John Baumann** was the organist. The sermon was based on Hebrews 12:1–3 with the theme “*The Joy and Cross of Christ*.” In the sermon, Pastor Thompson spoke of the crosses through which the called servant is driven to the means of grace, Word and Sacrament. These means of grace strengthen one to carry out the Lord’s ministry. Then Pastor Thompson pointed out the wonderful joy of the ministry, offering comfort for this life and hope for the life to come.

At the seminary commencement service, **Dr. Michael Smith** was honored for his sixteen years of service at the seminary. He has accepted a call to teach at Asia Lutheran Seminary, Hong Kong. Dr. Smith has distinguished himself as a New Testament professor and has received his Ph.D. in biblical studies. He has taught the Greek New Testament classes at Bethany Lutheran College, the New Testament courses at the seminary, and has served as guest lecturer in international seminaries of our fellowship. We thank the Lord for the wonderful blessings He has bestowed upon our seminary through Dr. Smith.

Graduates from the seminary with a Master of Divinity degree were **Noah Thompson** and **Christian Walz**. Noah Thompson was assigned as pastor of River Heights Lutheran Church (East Grand Forks, Minnesota), and Christian Walz was assigned as pastor of Good Shepherd Lutheran Church (Indianola, Iowa).

BIOGRAPHY BRIEFS:

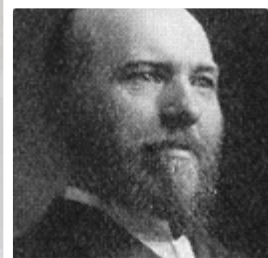
The ELS of 1918

We continue with a series of biographies of the pastors who attended the reorganization convention of the Evangelical Lutheran Synod in 1918. There is evidence for the presence of at least thirteen pastors along with two hundred guests at this convention.



In 1918, **C. N. Peterson** took a firm stand with like-minded pastors to establish the Evangelical Lutheran Synod. At that time he was a member of Fairview Lutheran Church in Minneapolis and was the solicitor for Norwegian Synod's Board for Pensions. During his ministry, he

served congregations in Iowa, South Dakota and Minnesota. Among these were congregations in the area of Forest City, Iowa. He made the important arrangements for the minority pastors to meet at the Aberdeen Hotel in June 1917. He was the first secretary of the ELS, 1917–19 and at the same time was the first editor of the synod's Norwegian language newspaper. From 1923 until his death, he lived at Fertile, Minnesota and served several congregations. He married Anna Sander and following her death, Jeannette Thoreson. He died in 1959.



In 1918, **L. P. Jensen** was no longer serving a congregation. Earlier he served congregations at Hartland, Minnesota and Thornton, Iowa among others. He also served as the secretary of the Iowa District of the Norwegian Synod, 1907–14. In 1912, the

“Madison Settlement” (Opgjør) was written, and by 1914 a minority of approximately one-third of the Norwegian Synod expressed their disagreement with the document. Among them was L.P. Jensen. Opgjør so distressed him that he resigned his call in 1914 and moved to Mankato, Minnesota where he was employed as the field secretary for Bethany Ladies' College. He was an essayist at the 1918 ELS convention. After the reorganization of the ELS, he served the congregation at Marshfield, Oregon. He also was the synod's secretary, 1919–29. He married Anna Wilson and following her death, Marie Thompson. He died in 1933.