

CHURCH OF THE LUTHERAN CONFESSION

PROSPECTUS

of the

Thirty-third Convention



“BEHOLD YOUR GOD!”

Isaiah 40:9-11

THE LORD GOD CAME WITH A STRONG HAND!
THE LORD GOD COMES WITH A GENTLE EMBRACE!

Immanuel Lutheran College
Eau Claire, Wisconsin

June 21 – 24, 2018

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Convention Schedule

THURSDAY	8:00 a	Registration at ILC Commons/Field House
	10:00 a	1st Session: Supplementary Reports, Pres Message, Roll Call, Organize
	12:00 p	Lunch break
	1:00 p	Floor Committee Work
	5:30 p	Supper break
	6:30 p	Convention Choir Practice - Fieldhouse
	7:00 p	1st Essay “The Lord GOD Came with a Strong Hand!” Professor John Ude
	8:00 p	Floor Committee Work
FRIDAY	9:00 a	2nd Session: Minutes, Elections, Floor Committee #6, #5, #1, #2
	12:00 p	Lunch break
	1:00 p	2nd Essay “The Lord GOD Comes with a Gentle Embrace!” Pastor David Ude
	2:15 p	Elections, Floor Committee #2, #3
	4:30 p	President’s Invitational 5K Race
	5:30 p	Supper break
	6:30 p	Convention Choir Practice - Fieldhouse
	7:00 p	Missions Presentation
	8:30 p	Floor Committee Work (if necessary)
SATURDAY	9:00 a	3rd Session: Minutes, Elections, Floor Committee #4
	12:00 p	Lunch break
	1:00 p	Elections, Floor Committee #4
	5:00 p	Supper break
	6:15 p	Convention Choir Practice – Messiah Lutheran Church
	6:30 p	Convention Communion Service/Reformation Celebration – Messiah Lutheran Liturgist – Pastor Mark Tiefel; Speaker – Pastor David Naumann
SUNDAY	9:00 a	4th Session Minutes, Floor Committee #6, #5
	1:00 p	Memorial Service Floor Committee #6 Unfinished Business, Minutes, Installation of Officers
	3:00 p	Adjourn

REPORT: BOARD OF DOCTRINE

Board Activity 2016 – 2018

“Let Your work appear to Your servants, and Your glory to their children. And let the beauty of the LORD our God be upon us. And establish the work of our hands for us.” (Psalm 90:16-17)

A. Since the 2016 Convention, the bulk of the Board's work has involved addressing matters related to the joint committee meetings of the CLC with the Wisconsin Evangelical Synod (WELS) and the Evangelical Lutheran Synod (ELS).

B. In a specially called Board of Doctrine Meeting, on February 21-22, 2017, all members were present. Relative to the on-going meetings with the WELS/ELS, the Board had done considerable work by e-mail, and some by phone. To prepare a final presentation for the 2017 pastoral conference it was considered essential to meet face to face. Revision was made of 1) A cover letter to the CLC pastors; 2) A summary Evaluation of the “Joint Statement”; 3) A list of substantive questions to consider as we address the “Joint Statement.” These materials will be available for Floor Committee members and convention delegates, if desired.

The Board presentation with its conclusions on the on-going inter-synodical committee meetings, as well as appendices, are attached.

C. Time was spent in discussion of the Constitution of Grace Evangelistic Lutheran Church in the Bernard Farm FDA Community as well as other communities in Montserrado County and the Republic of Liberia.

Pastor Joseph Kwiwalazu and the congregation of Grace Evangelistic Lutheran Church has made a request for fellowship with the CLC. Upon review of the correspondence from Missionary Dave Koenig and Pastor John Hein and a review of doctrinal statements as well as the revised constitution of the congregation a motion was made and seconded to recommend to Pres. Eichstadt to declare fellowship with Grace Evangelistic Lutheran Church in Liberia and that this declaration of fellowship be ratified at the 2018 CLC Convention.

The congregation accepted correction relative to communion practice. They now understand and practice close communion; upon discussion and study of the role of women in the congregation, they accept and practice according to Scripture. They have expressed excitement over fellowship with the CLC and eagerly await ratification of the Board's recommendation at our 2018 convention.

D. The Board produced a revision of the of 1990 *“CLC Theses and Antitheses on the Role of Admonition in the Termination of Fellowship with Church Bodies.”* The 2017 revision is available through the CLC Bookhouse.

Respectfully submitted,

Daniel Fleischer, Chairman
Mark Bernthal, Secretary
Peter Krafft
David Lau
David Reim
David Schierenbeck
Thomas Schuetze

Board of Doctrine Recommendations and Conclusions **with Respect to the Joint Statement of 2015**

Since the CLC Convention of 2016 your Board of Doctrine has spent considerable time studying the various reports and statements that have been submitted to us by the three CLC men on the nine-man committee meeting with representatives from the Evangelical Lutheran Synod (ELS) and the Wisconsin Evangelical Lutheran Synod (WELS). We have also studied the report of the 2017 CLC General Pastoral Conference and the memorial from the South Eastern Delegate Conference of the CLC.

The 2018 CLC Convention is faced with the task of taking up the 2015 Joint Statement once more and making a judgment concerning it. It is the conviction of your Board of Doctrine that it is necessary for us at this time to reject the 2015 Joint Statement as a settlement of the differences between the CLC on the one hand, and the ELS and WELS, on the other hand. In this conviction we are in agreement with the opinion of the 2017 General Pastoral Conference (see p. 47) and the memorial from the South Eastern Delegate Conference of the CLC (see p. 52). In the following report we hope to provide sufficient evidence and reasoning to convince the 2018 CLC Convention to join us in this conviction.

Joint Statement of 9-man committee—CLC/WELS/ELS

Introduction to the JOINT STATEMENT

Since the establishment of the CLC in 1960, there has been much discussion about the history behind the formation of the CLC and the precise nature of the differences that have separated the CLC from the ELS and WELS. God desires that we agree on the doctrinal principles of God's Word and commit ourselves to implementing those principles in our church life. Then we will react to circumstances in the future with a unified understanding of Bible doctrine. To that end, the "Joint Statement," drafted in 1990 and revised in 2015 by representatives of the CLC, ELS, and WELS, is offered as a scripturally sound presentation on the matters of church fellowship that have separated us for many years. Agreement on this doctrine would be a necessary first step toward the restoration of God-pleasing fellowship relations.

It is understood that this "Joint Statement," if and when it is adopted by the three synods, will supersede all previous statements or interpretations of previous statements that are in conflict with it. All conflicting or possibly conflicting statements from any of the three synods are herewith rejected.

- I. On the basis of Holy Scripture and in a spirit of Christian unity and love we believe and affirm that it is God's gracious will and purpose:
 - A. That His church on earth be one flock under one Shepherd, the Lord Jesus Christ. Jesus' sheep listen to His voice (Jn. 10:16, 27). They gladly hear His Word and follow Him because He is "the way and the truth and the life." No one comes to the Father except through Him (Jn. 14:6). The words that Jesus speaks are precious to His followers because they "are spirit and they are life" (Jn. 6:63). Jesus alone has the words of eternal life because He is the Holy One of God (Jn. 6:68, 69). His church lives by His Word and gladly shares it with others.
 - B. That all who believe in Jesus as their Savior and Lord agree with one another so that there may be no divisions among them and they may be perfectly united in mind and thought (1 Cor. 1:10). He urges them "to make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3). Dissensions and divisions arise when Jesus' disciples do not carefully listen to His voice as He speaks to them in the Holy Scriptures, God's inspired, inerrant, and authoritative Word. Jesus assures them that if they remain in His Word and hold firmly to it, they are really His disciples. He promises, "Then you will know the truth, and the truth will set you free" (Jn. 8:31, 32). For this reason

Scripture admonishes us to watch our life and doctrine closely and to persevere in them so as to save both ourselves and our hearers (1 Tm. 4:16), to keep as the pattern of sound teaching what we have heard from God's spokesmen (2 Tm. 1:13), and to do our best to be workers who do not need to be ashamed and who correctly handle the word of truth (2 Tm. 2:15).

- C. That Christians as individuals and as church bodies be on constant guard against falsehood and error. False doctrines and unscriptural teachings are sown by Satan, "the father of lies." "He was a murderer from the beginning, not holding to the truth" (Jn. 8:44). His aim is to separate Jesus' sheep from their Good Shepherd and to take them with him to eternal destruction. With fatherly love God therefore warns us to beware of false prophets (Mt. 7:15), to watch out for those who cause divisions and put obstacles in our way by going contrary to the teaching we have learned and to "keep away from them" (Ro. 16:17). Out of loving concern He commands us not to "be yoked together with unbelievers," but rather to "come out from them and be separate" (2 Cor. 6:14, 17). Earnestly He admonishes us not to assist or encourage those who do not continue in Christ's teaching (2 Jn. 10, 11).
- D. That Christian brothers, motivated by Christian love and concern, exercise their fellowship by admonishing one another whenever it is called for, and particularly also when they notice that their brothers have strayed into error (Eze. 33:1-9; Ro. 15:1-14; Ga. 6:1-5; Eph. 4:1-6; Col. 3:12-17; 2 Tm. 4:2). Failure to admonish would be disobedience to God and evidence of an unloving heart. Those giving the admonition will not do this in a self-righteous, haughty spirit or in a loveless, mechanical way, but humbly and patiently, in the spirit of Christ, the Good Shepherd, who lovingly seeks every lost and straying sheep and strives to rescue it (Lk. 15:3-7). The response to such fraternal admonition given to an erring individual or group within the fellowship will help to determine whether the error is a matter of weakness or whether the erring individual or group is causing divisions and offenses by teaching contrary to God's Word (Ro. 14:1; 16:17). If the erring individual or group is willing to be instructed from the Word of God while also refraining from promoting the error and at the same time making efforts to address it, the error will be treated as a matter of weakness. If, however, the erring individual or group rejects the admonition from Scripture and holds to the error, they are causing divisions and offenses, and our Lord instructs us to avoid them (Ro. 16:17).

[Note: Those who adhere to false teaching in spite of admonition are regularly referred to as "persistent errorists" in the ELS and WELS, while in the CLC they are referred to simply as "errorists." This document uses the phrase "those who adhere to error" because it communicates the truth adequately and it has been used in the same manner in all three synods (see III, G. H).]

- II. With respect to Romans 16:17, 18, on the basis of Holy Scripture and in a spirit of Christian unity and love, we believe and affirm:
- A. The present active infinitive *skopein*, meaning "to keep on watching out for," refers to Christians' ongoing activity of being constantly alert and on the lookout for those who are causing divisions and offenses by teaching contrary to God's Word (see III, A, B).
- B. While the word *skopein* does not in itself specifically and directly enjoin admonition, this does not deny that admonition as enjoined in other passages of Scripture will normally take place concurrently with the watchfulness of which *skopein* speaks whenever error appears within the circle of fellowship.
- C. The primary purpose of such admonition is in love to show the erring individual or group that they have left the truth of God's Holy Word, and then also by the power of the Holy Spirit to bring them back, if possible, to the "pure, clear fountain of Israel" (Formula of Concord, S.D., Comprehensive Summary, 3; *Concordia Triglotta*, 851). (see III, C).

- D. Admonition continues until the erring individual or group either repents of their error and turns away from it or until they show themselves to be guilty of causing divisions and offenses by continuing in their error (see III, D).
 - E. Christians will rejoice when those who have misspoken or inadvertently strayed into error accept admonition and correction from God's Word. (see III, I).
 - F. Scripture enjoins us to "test the spirits to see whether they are from God" (1 Jn. 4:1). This testing involves making a judgment based on the principles of Scripture as to whether we are dealing with weak brothers or those who adhere to error. (see III, E).
 - G. When "testing the spirits" in regard to a church body we need to consider not only its official statements and resolutions, but also its corporate actions or inactions. We cannot assume that every expression of individual members reflects the position of the church body, or that the correctness of its official statements and resolutions automatically guarantees that there is scriptural practice within the body.
 - H. The imperative *ekklinatē* calls for a clean break of fellowship with those who adhere to error. When it has been ascertained that a person or a church body is causing divisions and offenses (*tous poiountas dichostasias kai ta skandala*) by teaching contrary to Holy Scripture, the directive to avoid is as binding as any word addressed to us by our Savior God in His holy Word (see II, D).
 - I. A break in fellowship with those who adhere to error is a forceful, loving, and ongoing admonition regarding the seriousness of their error.
 - J. The apostle's urgent command *ekklinatē* ("avoid," "keep away from") is the voice of the Good Shepherd Himself as He lovingly protects His sheep and lambs from the deception of error. Such a termination of fellowship serves the spiritual welfare of Christ's flock. Continuing in fellowship with those who are causing divisions and offenses exposes Jesus' disciples to the leaven of error, which is contrary to His saving intent (Mt. 16:5-12; Rom. 16:18).
- III. With respect to Romans 16:17, 18, on the basis of Holy Scripture and in a spirit of Christian unity and love:
- A. We reject the view that the verb *skopein* refers to labeling or branding those who have already been identified as individuals or a church body causing divisions and offenses. (The KJV translation "mark" can be misunderstood.) (see II, A).
 - B. We reject the view that *skopein* does not refer to an ongoing, durative activity. (see II, A).
 - C. We reject the view that the primary purpose of admonition is to determine whether or not people are adhering to error. (Gal. 6:1; see II, C).
 - D. We reject the view that the decision to avoid is to be made on the basis of a subjective judgment or conjecture about the possible outcome of the admonition (see II, D).
 - E. We reject the view that permits the use of subjective judgment to prolong fellowship with those who adhere to error, since such action is contrary to the principles of Scripture (see II, F).
 - F. We reject using expressions such as "debt of love" as a basis for delaying a break in fellowship with those who adhere to error.
 - G. We reject the understanding that, when a person or group has been identified as causing divisions and offenses through false teaching, persistence in the error is an *additional* criterion that must be met before breaking fellowship. We likewise reject the understanding that demanding recognition for

error or making propaganda for error are *additional criteria* that must be met. Rather, these are ways that a person can be identified as causing divisions and offenses.

- H. We reject any use of the term “persistent errorist” that would imply that there are individuals or groups who adhere to error with whom we can continue in fellowship in the hope that they may someday return to the truth.
- I. We reject the view that the *ekkline* injunction is to be applied to those within the circle of fellowship who have misspoken or inadvertently erred, or to those who are weak brothers. Christian love will lead us rather to “correct, rebuke and encourage—with great patience and careful instruction” those who have erred in this way (2 Tim. 4:2; see II, E).
- J. We reject the view that a break in fellowship with those who adhere to error is *per se* the equivalent of excommunication. A termination of fellowship is a judgment on doctrine, not on personal faith.

Revised
Pewaukee, Wisconsin
November 13, 2015

Church of the Lutheran Confession: Michael M. Eichstadt
Bruce J. Naumann
Paul D. Nolting

Evangelical Lutheran Synod: John A. Moldstad, Jr.
Gaylin R. Schmeling
Erling T. Teigen

Wisconsin Ev. Lutheran Synod: John M. Brenner
Thomas P. Nass
Mark G. Schroeder

A. Board of Doctrine Brief Evaluation of the Joint Statement of 2015

Introduction

The 2016 Convention of the Church of the Lutheran Confession (CLC) authorized its Board of Doctrine to evaluate the 2015 Joint Statement signed by the nine representatives of the three church bodies, the CLC, the Evangelical Lutheran Synod (ELS), and the Wisconsin Evangelical Lutheran Synod (WELS). Such an evaluation was drawn up and presented to the pastors of the CLC for their consideration at the various pastoral conferences. The format of this evaluation included a revised Joint Statement together with an analysis of the changes that were made. These documents will be made available to the members of the Floor Committee and convention delegates, if desired.

The brief evaluation that follows is an attempt to present the main points in the Joint Statement that the Board of Doctrine considers objectionable. In this evaluation the positive elements of the Joint Statement are presented as well as those elements that, in the viewpoint of the Board of Doctrine, must be amended before the CLC convention can accept it as a resolution of the differences between the CLC and the WELS and ELS on the Scriptural doctrine of the termination of religious fellowship between individuals and church bodies.

The Positive Elements

We believe the 2015 Joint Statement is an improvement over the 1990 Joint Statement that was also signed by nine representatives of the three church bodies. On the basis of written and oral reports we have received we believe that there has been a greater effort on the part of the WELS and ELS representatives to understand the position of the CLC in these matters and to understand the history of the separations that took place in the years from 1955 to 1963.

For example, the 2015 Joint Statement definitely excludes the concept of a “debt of love” as a basis for delaying a break in fellowship with errorists (III F). The 2015 Joint Statement grapples with the term “persistent errorist” (Note after I D and III G and III H) in an effort to clarify what is meant by this term. The 2015 Joint Statement corrects the WELS official statements that imply that additional criteria must be met before breaking fellowship with an erroristic church body, such as persistence in the error, demanding recognition for error, and making propaganda for error (III G).

The 2015 Joint Statement also makes an attempt to get at the crux of the dispute between the CLC and the WELS that came to a climax in the 1959 WELS convention with the adoption of a statement on termination of fellowship that was declared to be a false teaching by many WELS pastors that later formed the CLC. The disputed statement is this: “Termination of fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error.” The 2015 Joint Statement includes the following: “We reject the view that the decision to avoid is to be made on the basis of a subjective judgment or conjecture about the possible outcome of the admonition,” as well as the statement: “Admonition continues until the erring individual or group either repents of their error and turns away from it or until they show themselves to be guilty of causing divisions and offenses by continuing in their error.” The 2015 Joint Statement also declares: “We reject the view that permits the use of subjective judgment to prolong fellowship with those who adhere to error.” Thus the 2015 Joint Statement comes closer than any previous statement to resolving this particular difference.

The Chief Difficulties that Remain

The chief problem that the Board of Doctrine has with the 2015 Joint Statement is its failure to present in its introduction the point of controversy between the CLC, on the one hand, and the WELS and the ELS, on the other hand. The 1992 CLC Convention declared: “Since in the correspondence of the past biennium the representatives of the WELS/ELS have refused up to this point to acknowledge that this difference which separates us is a matter of doctrine, we urge the Board of Doctrine to terminate the present discussions with the representatives of the WELS/ELS, unless such discussions address this specific doctrinal difference from the outset” (*Church of the Lutheran Confession Twentieth Convention Proceedings*, p. 20).

The 2015 Joint Statement does not clearly present the difference between the church bodies as a doctrinal difference. Even before the 2015 Joint Statement was finalized, the Board of Doctrine strongly recommended that the differences between the three synods should be labeled as differences in doctrine and practice. But this recommendation was not accepted by the committee.

We need to remember that the CLC did not come into being until 1960, a year after the fateful 1959 WELS convention. We agree with the Call for Decision (presented to the 1959 WELS Convention) in its charge that the WELS statement on termination of fellowship “is false and unscriptural.” Egbert Schaller explained that it was false and unscriptural with these words: “Because in teaching us when to avoid erring church bodies, Scripture says nothing about ‘reaching the conviction that admonition is of no further avail.’ It is not our business to reach a conviction about whether more admonition would be profitable or might accomplish the purpose” (*Out of Necessity*, pp. 41-42).

The Board of Doctrine is convinced that the CLC should not yield on this point. We repeat what we said in the *Analysis*: “We still believe that, regardless of how the history has been understood and interpreted, there is a doctrinal difference between what the 1959 WELS convention declared as the criterion for termination of fellowship and the criterion for termination of fellowship adopted by the CLC in 1960 in *Concerning Church Fellowship*.”

The Board of Doctrine is also concerned about WELS and ELS practice relative to the doctrine. Perhaps the WELS has not repeated the 1959 statement in its documents, but it certainly seems to have conducted much of its practice in accordance with it. We think of its relationship with other church bodies in the many years since 1959, where fellowship has not been terminated even when divisions and offenses have continued. It is for this reason that the Board of Doctrine's *Analysis* included this statement: “Divisions and offenses contrary to scriptural doctrine may also be caused by unscriptural practice.”

Other Matters of Importance

It is also a matter of importance to us that the stated disagreement in doctrine between the CLC and the WELS that became evident in 1972 be discussed and resolved. At the conclusion of a meeting between 18 men (11 from the WELS and 7 from the CLC) the CLC Board of Doctrine reported: “It was agreed that there was no apparent difference concerning the principle when applied to the individual. However, the difference between us on the doctrine of church fellowship was pinpointed when the discussion proceeded to the application of the principle to a group (congregation or synod) that has been infected with error. In this instance the WELS Commission held that a State of Confession is frequently called for before terminating fellowship.” The WELS convention expressed “regret over the failure at that meeting to reach agreement on the doctrine under discussion.” Any joint statement between the CLC and the WELS should include a resolution of this difference which was recognized at that time as a doctrinal difference.

We are also aware of the fact that the ELS and the WELS and the CLC are not in agreement in understanding what actually took place in the intersynodical events from 1953 to 1963. We believe that the documented facts support the CLC interpretation of the history as outlined in *Out of Necessity*. We understand that later generations of WELS and perhaps also ELS pastors and members have been given a different interpretation of events. Since God's Word tells us that we all should “speak the same thing” and that there be “no divisions,” and that we “be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:10), it is troubling that we cannot agree on what actually took place in those years.

The CLC Board of Doctrine has drawn up a more detailed examination of the Joint Statement of 2015. This will be made available to the floor committee and convention delegates upon request.

B. 2017 General Pastoral Conference Recommendation to the 2018 Convention:

Please reference page 47 of the prospectus for issues cited by the 2017 CLC General Pastoral Conference in their recommendation to the 2018 Convention.

C. The Board's Reaction to the Letter from WELS President Schroeder and ELS President Moldstad:

Presidents Schroeder and Moldstad wrote a letter to President Eichstadt to allay the fears of the 2017 General Pastoral Conference of the CLC.

Letter from presidents of the WELS and the ELS

(Note: Used with permission of the two presidents)



Wisconsin Evangelical Lutheran Synod

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November 13, 2017

Rev. Michael Eichstadt, President
Church of the Lutheran Confession

Dear President Eichstadt,

We stand with the CLC in the conviction that agreement on biblical doctrine and practice is necessary before any restoration of fellowship between our synods would be possible and God-pleasing. We believe that such agreement in the teachings of Scripture can be determined only on the basis of a synod's public confession and doctrinal statements, as well as on the basis of whether those beliefs are currently put into practice.

We believe that it is not wise or even possible to determine unity on the basis of a historical interpretation of the events that led to the end of fellowship between our synods. This is because there were words and actions on all sides, in the heat of controversy, that were often unclear in their meaning and intent, and there were frequent misunderstandings of intent even when the words were thought to be clear and direct. In hindsight, even synodical resolutions (often crafted by a committee over the course of only days or hours) could have been written more clearly.

Even though several WELS and ELS statements have been identified by some in the CLC as needing to be specifically retracted, we would point out that, undoubtedly, there are additional statements in all three synods that would need to be reexamined and retracted because of a lack of clarity or because of potential misunderstanding. In our opinion, the *Joint Statement* already removes this problem by stating that it "will supersede all previous statements or interpretations of previous statements that are in conflict with it. All conflicting or possibly conflicting statements from any of the three synods are herewith rejected."

We might also point out that when Lutherans in the 1570s were striving to articulate the doctrinal unity among themselves, they did not "require explicit recantation from anyone who once used expressions deemed to be false doctrine" (See Harstad, "Fellowship Principles and Practices in the Reformation Era," *LSQ* 49:131). In the *Formula of Concord*, the early Lutherans presented a clear rejection of false teaching, but they did not explicitly name the false teachers. It could be argued that the current *Joint Statement* is similar in nature to the *Formula of Concord*, and therefore it should be sufficient for Lutheran agreement.

However, in the interest of showing our sincere desire to do all we can to further our fellowship discussions, we are willing to say the following about a few statements that have been especially troublesome in the CLC. One example:

The fact that an individual or a church body has fallen into an error of doctrine or practice, or even the fact that the individual or the church body still defends that error of doctrine or practice, is not yet in itself a reason for terminating church fellowship. Rather both facts may still be inducements for practicing this fellowship most vigorously in efforts to overcome the error and its defense. Termination of church fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error." (1958 WELS "A Report to the Protest Committee," p. 4).

In order to make our mutual understanding clear on the subject under discussion in the *Joint Statement*, we believe that this statement from 1958 can be misunderstood and the terminology is no longer in use among us. The meaning that has been attributed to it by the CLC does not represent our position on the termination of fellowship with those causing divisions and offenses contrary to Scripture. Therefore, this would be an example of one of the "conflicting or possibly conflicting statements" that are rejected in the introduction to the *Joint Statement*.

Two more examples:

We can no longer recognize and treat as Christian brethren those who in spite of patient admonition persistently adhere to an error in doctrine or practice, demand recognition for their error, and make propaganda for it. (1959 "Theses on Church Fellowship," *Doctrinal Statements of the WELS*, p. 33).

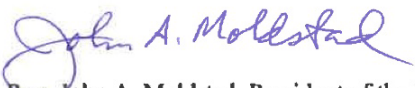
"We cannot look into the hearts of these errorists and determine their intentions. Neither need we do that. What the apostle impresses upon us is, 'Mark them and avoid them.' By their words they are judged, and by their words they are condemned (Matt. 12:37). And their words prove them to be creators of divisions, disturbers of that unity of the Spirit which characterizes the Church of Christ. Mark them, observe them, plead with them, patiently show them the error of their way. If they hear you, you have not only gained them, you have also removed the offense and restored peace and thus kept the unity of the Spirit intact. But if they continue making divisions, if they persist in teaching their error or remain in membership with a body that teaches such error and thus help to create and maintain the divisions and offenses caused by errorists, then the clear and plain injunction of the apostle is, 'Avoid them,' sever fraternal connection with them." (Quote from Dr. Theodore Laetsch, 1938 ELS "Unity, Union, and Unionism," p. 29-30).

Our intention is to see that the two statements above are annotated in order explain more fully what they are intended to say and to remove any misunderstanding or any appearance of conflict with the *Joint Statement*. Both statements could be annotated by noting: ***For a more detailed explanation of the application of Romans 16:17-18 please refer to the "Joint Statement on the Termination of Fellowship" which was adopted by the ELS in June of 2016 and by WELS in July of 2017.**

In the words of the *Joint Statement*: "We believe and affirm that it is God's gracious will and purpose...that all who believe in Jesus as their Savior and Lord agree with one another so that there may be no divisions among them and they may be perfectly united in mind and thought (1 Cor. 1:10)." It also states that it is God's gracious will that "Christians as individuals and as church bodies be on constant guard against falsehood and error." It is our earnest desire that the Lord would lead us all by his true Word alone. We pray that where agreement on all the Bible's teachings exists, the exercise of blessed, God-pleasing fellowship will follow.

For any in the CLC questioning the earnestness of the ELS and WELS in properly interpreting and applying the fellowship doctrine of Romans 16:17-18, we would like to draw attention to two significant resolutions. In June of 2016 the ELS in convention fully approved the Joint Statement, while in August of 2017 the WELS in convention fully approved the Joint Statement. These actions occurred in our respective synods without any dissenting votes. Regardless of whether the Joint Statement is adopted by the CLC, which is our remaining hope, the principles set forth in the Joint Statement are to be viewed as governing the ELS and WELS.

Sincerely contending for the truth of God's holy Word,



Rev. John A. Moldstad, President of the Evangelical Lutheran Synod



Rev. Mark G. Schroeder, President of the Wisconsin Evangelical Lutheran Synod

Your Board of Doctrine sees nothing in this letter that allays the concerns expressed by the 2017 General Pastoral Conference of the CLC.

From the third paragraph of the presidents' letter: "Even though several WELS and ELS statements have been identified by some in the CLC as needing to be specifically retracted, we would point out that, undoubtedly, there are additional statements in all three synods that would need to be reexamined and retracted because of a lack of clarity or because of potential misunderstanding. In our opinion, the Joint Statement already removes this problem by stating that it 'will supersede all previous statements or interpretations of previous statements that are in conflict with it. All conflicting or possibly conflicting statements from any of the three synods are herewith rejected.'

Your Board of Doctrine's response: While we do not disagree that statements from all three synods could perhaps be subject to reexamination and retraction, the fact is that the CLC has pointed to *specific* statements and actions in the WELS and ELS that call for retraction because of doctrinal error that was promoted. Such retractions, for which there is historic confessional Lutheran precedent, have not occurred in this case. What specific doctrinal error in the CLC have the WELS/ELS pointed to that calls for a retraction?

From the fourth paragraph of the presidents' letter: "We might also point out that when Lutherans in the 1570s were striving to articulate the doctrinal unity among themselves, they did not "require explicit recantation from anyone who once used expressions deemed to be false doctrine" (See Harstad, 'Fellowship Principles and Practices in the Reformation Era,' LSQ 49: 131). In the *Formula of Concord*, the early Lutherans presented a clear rejection of false teaching, but they did not explicitly name the false teachers. It could be argued that the current Joint Statement is similar in nature to the *Formula of Concord*, and therefore it should be sufficient for Lutheran agreement."

Your Board of Doctrine's response: The *Formula of Concord* was written specifically to distinguish the true, genuine Lutheran confession from the false positions held by some who identified as Lutherans. If the intention of the committee was to follow the example of the *Formula of Concord*, the status of the controversy should have been stated first and then the Scriptural decision that resolved the controversy. This procedure was not followed in the Joint Statement of 2015. It is to be noted also that even though the *Formula of Concord* did not mention names, it did refer to specific statements of the past that needed to be corrected.

From the first paragraph on the second page of the presidents' letter: "In order to make our mutual understanding clear on the subject under discussion in the Joint Statement, we believe that this statement from 1958 can be misunderstood and the terminology is no longer in use among us. The meaning that has been attributed to it by the CLC does not represent our position on the termination of fellowship with those causing divisions and offenses contrary to Scripture. Therefore, this would be an example of one of the 'conflicting or possibly conflicting statements' that are rejected in the introduction to the Joint Statement."

Your Board of Doctrine's Response: If the 1958 (this should be 1959) WELS statement "Termination of fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error" is no longer used by the WELS, we assume it is no longer used because it is wrong. It therefore should be clearly rejected. It has not. The WELS rejected the same "no longer in use" argument when the LC-MS did not retract the *Common Confession* of 1950, but simply laid it aside.

From the second paragraph on the second page of the presidents' letter: "Our intention is to see that the two statements above are annotated in order to explain more fully what they are intended to say and to remove any misunderstanding or any appearance of conflict with the Joint Statement. Both statements could be annotated by noting: 'For a more detailed explanation of the application of Romans 16:17- 18 please refer to the "Joint Statement on the Termination of Fellowship" which was adopted by the ELS in June of 2016 and by WELS in July of 2017.'"

Your Board of Doctrine's Response: A clear *confession* needs no annotation to explain what is meant. The words of the WELS were clear, and the action/inaction was clear. Their explanation of what they meant with their inaction and why, was rejected by the signers of the *Call for Decision*. What is needed is a recognition of the doctrinal error that was advanced to explain their refusal to avoid the LC-MS as causer of divisions and offenses contrary to Scriptural doctrine, even though such a judgment had been repeatedly made in the years from 1955 to 1959.

Other Concerns of the Board of Doctrine: In a letter (September 1, 2017) President Eichstadt quoted "printed meeting notes from the August 17 meeting." One entry reads: "With the adoption of the Joint Statement, it seems to WELS people that the supposed doctrinal errors that the CLC has always imagined that the WELS teaches have now been officially rejected by the WELS synodical resolution."

Your Board of Doctrine's Response: The doctrinal errors that led to the formation of the CLC were neither "supposed" doctrinal errors, nor imaginary. That is WELS terminology. The words "supposed" and "imagine" fit the WELS/ELS mantra that there was never a doctrinal difference that separated us and that the difference was in the minds of the people who formed the CLC. While the WELS/ELS declare that they believe members of the CLC followed their conscience, the suggestion is that the conscience of those who left was either misinformed or misguided.

D. Board of Doctrine Conclusion and Recommendation

This CLC Convention is facing an important crossroad as it considers its response to the Joint Statement, the Board of Doctrine report, the 2017 Pastoral Conference response, and the South Eastern Delegate Conference Memorial. Your Board supports both the Pastoral Conference report and the Memorial. We repeat: It is the conviction of your Board of Doctrine that it is necessary for us at this time to reject the 2015 Joint Statement as a settlement of differences between the CLC on the one hand, and the ELS and WELS on the other hand.

E: Regarding the Joint Committee General Study of Organizations

The Joint Committee has also undertaken a general study of organizations as a prelude to discussion of the nature and concerns over Thrivent as a fraternal insurance company.

Your Board of Doctrine's Response: The issue is not whether we can reach agreement on a general approach to organizations or on a pastoral approach to instruct the constituency. The issue is this: Do the WELS and ELS acknowledge that Thrivent is a unionistic fraternal organization? The Thrivent Articles of Incorporation reiterate strongly that Thrivent is a unionistic organization. The position of the CLC has been public for many years. Our CLC representatives on the committee acknowledge: "Today's Thrivent Fraternal requirements and corporate philosophy are, if anything, more objectionable than Lutheran Brotherhood's were in 1978." It is your Board's opinion that, unless the WELS and ELS recognize Thrivent as a unionistic organization, there is no point in continuing discussions.

Respectfully presented by unanimous consent of the Board of Doctrine

Daniel Fleischer, Chairman
Mark Bernthal, Secretary
Peter Krafft
David Lau
David Reim
David Schierenbeck
Thomas Schuetze

REPORT: BOARD OF EDUCATION AND PUBLICATIONS

***"The fear of the LORD is the beginning of wisdom,
And the knowledge of the Holy One is understanding."***

Proverbs 9:10

Prayer: We thank You, heavenly Father, that You so graciously supply us with the wisdom unto salvation which You have given us through Word and Sacraments beginning in our youth and even unto this day. We also thank You for the opportunity of the Christian education of our youth. Through the years You have blessed the CLC with many Christian Day Schools, two High Schools, a College and a Seminary. Enable us to keep our risen Savior at the heart of every classroom. By the Spirit working through Your Word, strengthen and guide our young people with the one thing needful. We ask that You would continue to empower and encourage all CLC called workers and staff. Abide with them, and through the Spirit's grace increase their faith, enlarge their knowledge of Your Word, and renew their zeal to teach. Keep all Your lambs who attend school safe from the dangers of the world and give them an extra measure of your Spirit through the Word taught at home by faithful parents. Through the Holy Spirit maintain a good attitude in all the students that they may desire to learn your Word and live their faith by good behavior throughout the school year. Give safe travel to students and families. Finally, cause the Word to shine forth in their lives, all to the glory of our risen and ascended Lord Jesus Christ. Amen.

Publications

- The BOEP was directed by the 2016 CLC Convention: "to expedite exploration of an online school, as well as individual online classes, and develop a plan for their completion, and report to the 2018 Convention." Our Plan:
 1. Explore – Survey Form
 - a. Feasibility – finishing and distributing a synod-wide survey
 - b. Perhaps pursue religion courses for three or four levels (k-1, 2-4, 5-6, 7-8)
 2. Develop – a plan for completion
 3. Report – to the 2018 Convention

The Board's report to the Convention: A full online school is currently beyond our capabilities. What separates the CLC from other denominations and Lutheran synods is our sound Bible teaching. Therefore, our recommended goal is to take the first step toward providing sound Bible doctrine in an online, graphically intuitive teaching setting. The Board is working on a presentation to Convention.

- The Board was asked by Wayne Eichstadt and Tim Daub to consider a regular publication of CLC Daily Devotions. The Board is in agreement that the project has merit and that it would provide great spiritual benefit to the constituency of the CLC. The Board recommends that this become an official effort of the church body, managed by the BOEP. It will be an official publication of the CLC with an editor and staff appointed by the President and ratified by the church body at Convention.
- Randi Pomeranz asked the Board to consider publishing her work entitled "Stepping Stones Through the Old Testament," an illustrated summary of the OT. It was submitted to the Board of Doctrine. Although wonderfully illustrated, the written portions of the project need to be balanced in Law and Gospel content. The BOEP is currently considering an edit of that work.
- Pastor Wayne Eichstadt asked and received permission from the Board to produce an ESV based version of the Sydow version of Luther's Small Catechism (enchiridion) for local use in the congregation he serves.

The Lutheran Spokesman

- Spokesman business manager Benno Sydow has announced his retirement effective June 30, 2018. We thank him for his 45 years of faithful service to His Lord.
- Current and archived Spokesman articles are available on the website www.LutheranSpokesman.org. In addition, subscriptions to an audio edition of the Lutheran Spokesman are available. The Bread of Life devotions are also available on the Spokesman website.
- We thank Editor Paul Naumann, Assistant Editor Craig Owings, and the Spokesman staff for their continued service to the LORD.

The Journal of Theology

- All issues of the Journal of Theology are now digitized and available on the website journaloftheology.org
- We thank Editor Wayne Eichstadt, assistant Editor Norman Greve, as well as the Journal staff for their continued service to the LORD.

Ministry by Mail Subscriptions

The Board thanks Editor/Pastor Nathan Pfeiffer and staff for their ongoing work in providing printed sermons to those who benefit from this service. The Editor reports that the weekly sermons are emailed to 29 individuals which include pastors and church secretaries who distribute them to members, as well as 14 paid subscriptions from other individuals who receive the sermons for personal use and distribution to others. The sermons are also posted on the Ministry by Mail website (lutheransermons.org) and the Ministry by Mail Facebook page which has 113 followers and reaches 225 people.

Archive Webmaster, Alan Olmanson (Immanuel-Mankato), has archived the digital sermons from April of 1967 to date. He plans to move forward with scanning and archiving the Ministry by Mail sermons since its inception in 1959.

The Book House

- A reprint of the Sydow catechism workbook is planned.
- The Book House website is working smoothly, it has been beneficial that Matt Ude is able to help with technical support.
- The Women's Retreat has been a nice avenue to showcase some of the Book House items, and the women have been very supportive.
- The online CLC directory has been improved by the addition of a map locator, and people have done a good job of letting us know when they have updated directory information. Listings are current.
- The Board thanks manager Jessica Lau as well as all the Book House staff for their ongoing faithful service.

CLC Websites

- Clclutheran.org
- Clclutheran.net
- LutheranSpokesman.org
- JournalofTheology.org
- Lutheransermons.org
- Glenn Oster is the CLC Webmaster.
- Frank Radichel maintains the clclutheran.org website.
- Mac McCabe maintains the clclutheran.net website.
- Matt Schaser and Matt Ude continue to labor in the background optimizing our websites.

BOEP Budget The following is a brief financial report.

	Balance	YTD Receipts	YTD Payments	Balance	FY 2018	FY18
Fiscal Year 2018	7/1/2017	3/31/2018	3/31/2018	3/31/2018	Budget	Budget Bal
Board of Ed & Pub	0	5000	5441	-441	10,000	4,559
Book House	20,636	18,052	18,672	20,016	45,000	26,328
Journal of Theology	1,360	1,963	1,776	1,547	2,200	424
Lutheran Spokesman	20,579	9,655	19,102	11,132	24,200	5,098
Ministry by Mail	6,068	290	356	6,002	600	244
Total	\$48,643	\$34,960	\$45,347	\$38,256	\$82,000	\$36,653
	Actual	Actual	Actual	Actual	Actual	FY 2019
Expenditures	FY13	FY14	FY15	FY16	FY17	Proposal
Board of Ed & Pub	9,210	7,044	7,170	7733	7041	15,000
Book House	33,948	44,130	37,648	33,809	31,139	35,000
Journal of Theology	2,357	2,223	2,397	1,472	1,906	2,500
Lutheran Spokesman	19,942	23,913	24,207	26,786	19,094	24,200
Ministry by Mail	0	0	0	0	196	300
Total	\$65,457	\$77,310	\$71,422	\$69,800	\$59,376	\$77,000

Respectfully submitted,

Pastor Dave Naumann, Chairman; Teacher Dave Bernthal; Mr. Rick Nelson; Prof. Ross Roehl

REPORT: WEBMASTER

I would like to thank the many people who are involved in maintaining the various CLC websites and online services:

- Frank Radichel maintains our “public face” to the world with the **CLClutheran.org** website. He also maintains the **JournalofTheology.org** website and assists several congregations with their websites.
- Mac McCabe is in charge of the **CLClutheran.net** website, ensuring that documents and links of interest to CLC members are kept updated.
- Pastor Matt Ude continues managing our international outreach through the **LutheranMissions.org** website. He also assists several congregations with their websites and has assisted greatly in managing the CLC server.
- Matt Schaser maintains the **LutheranSpokesman.org** website. He also provides the artwork and graphic design for many of our print and online documents.
- Pastor Nathan Pfeiffer and Alan Olmanson maintain the Ministry by Mail website (**LutheranSermons.org**).
- Jessica Lau maintains the **CLCBookhouse.org** website.
- Professor Ross Roehl maintains the **ILC.edu**, **LutheranSundaySchool.org** and **CLCtvbs.org** websites.
- I would also like to thank the dozens of others who assist and contribute to these websites and services.
- I remain the point of contact for questions regarding our online services, maintain the server and various domain names, and assist where needed with our various online services and individual congregation websites. I occasionally visit sites such as Wikipedia to review/update any CLC information which may be found therein. I also manage our “CLC” Trademark at the United States Patent and Trademark Office (to keep other church organizations from using the “CLC” name and, perhaps more importantly, so that another organization is not able to forbid our use of that name). It should be noted that there are several non-CLC congregations which use the abbreviation “CLC” (e.g. “Christ Lutheran Church” or “Christian Love Church”, but I have not seen the need to nor been directed to contact these individual congregations concerning their use of “CLC”).
- It is exciting to see many individuals/groups within the CLC doing what they can to touch the hearts of fellow sinners with God’s Word via online/email/Facebook devotional material (e.g. The Witness, The Branches, What Does God Say, Daily Devotions, etc.). Although their efforts are not part of the CLC’s official outreach or oversight, they are appreciated. We wish God’s guidance and blessing upon their faithful and effective use of these mediums. We also recognize the many dedicated people who maintain their congregational websites.

The CLC Server: For many years we have leased a dedicated server from the GoDaddy company. In mid 2017 this server reached its end-of-life, and needed to be replaced. The new server was set up and files transferred (with a few unnerving hiccups) from the old server in September 2017. Although the new server is an upgrade from what we had previously – 2 TB of storage, compared to the previous 1 TB, the cost has dropped from \$248/mo to \$193/mo. Getting the additional storage is timely, since we were at 70% with the old server. It is a Linux CentOS server with 16 GB of RAM, using cPanel for managing the backend access to the server and individual websites. Backups are done weekly (Tuesdays). We provide free space on the server for CLC congregations and affiliated foreign organizations.

Domain Names: We own the following domain names as part of our online outreach. The majority of these are currently being used, the others are reserved for possible future use. Although we primarily use the **dot.org** names for our online services, we also own the **dot.coms** for several domains to keep other organizations from purchasing these names and putting up potentially confusing / conflicting websites.

CLCBookhouse.org/com	ILCactivities.org	LutheranMissions.org/com	LutheranSundaySchool.org
CLClutheran.org/net/com	ILCpublicity.org	LutheranRadio.com	LutheranSundaySchool.com
CLCserver.org/com	JournalOfTheology.org	LutheranSchool.info	LutheranVBS.com
CLC-Server.org	LutheranDevotions.org/com	LutheranSermons.org/com	OnlineTheologicalStudies.org
CLCtvbs.org	LutheranEspanol.com	LutheranSpokesman.org	
IglesiaEspanola.com	LutheranLessons.org/com	LutheranSpokesman.com	

During last year’s 500th Anniversary of the Lutheran Reformation, many of us reflected on how God used the invention of the printing press to allow Martin Luther to effectively get the true message of God’s Word out to the world. Today we give thanks to our omniscient God for the wide reach of the Internet, and ask His guidance to faithfully and effectively make use of this opportunity and blessing that has been given to us! In Christ, Glenn Oster, CLC Webmaster goster@CLClutheran.com 803-361-2739

REPORT: BOARD OF REGENTS

Introduction

“He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Eph. 4:11-12 NKJ).



The Church of Christ certainly benefits from its public ministers, whom He provides in the aftermath of His ascension to glory. So writes Paul in Ephesians 4. In our church body we experience those benefits as our pastors provide the Law and Gospel of God's Word every week. They serve us in dispensing the sacraments, instructing members in the truth of Scripture, counseling the spiritually distressed, admonishing the spiritually erring, comforting the sick and dying, and leading the flock of Christ as the extension of the Good Shepherd Himself. Likewise, the teachers of our churches' schools are at work instructing the lambs of God's fold. Through their service as well the Lord provides a valuable Christian education to the children enrolled, helping them to grow in the knowledge of His saving truth in the Bible.

We give thanks to God for the pastors and teachers He has placed among us, while noting a common point of origin. Where did many of them learn the skills to carry out their work? Where did they get their education? In most cases the pastors and teachers of our synod have received their ministry training at Immanuel Lutheran College and Seminary. At Immanuel in all of its departments, Christ is at work “equipping the saints for the work of the ministry.” At Immanuel the Lord is preparing public ministers, both pastors and teachers, to serve His church with the light of His Word. At ILC He also prepares lay people as workers and witnesses in His kingdom. It's a Trinitarian endeavor in that by the Spirit's work through the Word about Christ, God is bringing up His children in the knowledge of the truth whereby He is strengthening their faith in His Son. We thank God for these benefits at Immanuel and also for His gift of Immanuel as a well-spring of Christian education and ministry training for the CLC for over fifty years.

Thus Immanuel is a gift that belongs to all of us. It is the institution God has used to provide called workers to the CLC. It is the institution God has used to instruct the minds and strengthen the faith of many of the members within our fellowship. It is a place where Christ is glorified in the proclamation, instruction, and counsel of the Gospel. Immanuel is a wonderful blessing for CLC members to claim as their own in specific ways. Sending students and helping students to attend ILC will stand out as one of those ways. Supporting the school in prayer is tremendously helpful as well. Asking God to provide Immanuel with the students and resources that it needs and to provide the faculty and staff with wisdom and strength—such prayers can be made in the confidence that God will answer with what is needed. One of the needs met will come in the support of offerings. As a gift given first to God Himself, CLC offerings help ILC to continue the work that the church body has given the school to do on its behalf and in the name of Him who is our Creator, Redeemer, and Sanctifier.

We have much for which to thank God, ranging from the daily earthly blessings to the greater gifts that relate directly to our spiritual and eternal welfare. Yes, the greatest thing for which to thank God is His loving act of giving His only Son to live, die, and rise for us so that we are no longer doomed to eternal punishment but instead have the forgiveness of sins and eternal life in heaven. Thanks be to God for those He has sent to provide us with His message of our salvation, made certain in the life, death, and resurrection of Christ. Thanks be to God for the school that instructs the church's pastors, teachers, and many of its lay people. May He continue to bless Immanuel Lutheran High School, College, and Seminary not only for the students who go there, but also for the congregations and parochial schools, which have also come to be by the God who washed us clean in the blood of the Lamb, the One who is our chief cornerstone, our Immanuel—God with us.

Prof. Steve Sippert, ILC president

I. ENROLLMENT

High School			College									Seminary		
Class	2017-18	2018-19	Class	2017-18	2018-19	AA 2017-18	AA 2018-19	BS 2017-18	BS 2018-19	BA 2017-18	BA 2018-19	Class	2017-18	2018-19
Fresh.	32	33	Fresh.	4	6	1	3	3	2	0	1			
Soph.	28	33	Soph.	3	4	0	1	2	2	1	1	Junior	2	1
Junior	23	28	Junior	2	3			1	2	1	1	Middler	1	2
Senior	24	23	Senior	2	2			1	1	1	1	Senior	0	1
Part-Time	0		Special	4	2			2	1		1			
			Online	3										
TOTAL	107	117		15	17	1	4	9	8	3	5		3	4
TOTAL FULL-TIME	107	117		11	15								3	4

Notes: AA – Associate of Arts / BS – Bachelor of Science in Education / BA – Bachelor of Arts in Pre-Theological Studies
There is also a program called Bachelor of Arts in Religious Studies, with no students currently enrolled.

TOTAL STUDENTS:

→ 2017-18: **125** (121 full-time, 4 part-time/special)

→ 2018-19: **138** (136 full-time, 2 part-time/special)

64 residents in the dormitories for 2017-18: (60 billed for room and board)

→ North Hall (Boys' Dorm) has 31 (29 + 2 RAs)

→ South Hall (Girls' Dorm) has 29 (27 + 2 RAs)

→ West Hall has 4 (college/seminary males)

We anticipate **64 residents** in the dormitories for 2018-19.

II. PERSONNEL

A. Outgoing Staff

The Lord has led the boys' dorm supervisor, Brian Fox, to serve as principal and teacher at the CLC day school in Clarkston, WA. We look thankfully to the Lord to bless his new work. The process of finding his replacement has already begun.

B. Faculty Changes

Prof. Paul Schaller has announced his intention to retire at the conclusion of the 2018-19 school year. The nomination process for his replacement has begun. The position would require the ability to teach in a variety of areas, including courses in English and history. This individual would provide spiritual counsel and encouragement to students in God's Word and may potentially serve as the Dean of Students.

C. Part-time Instructors

During the biennium Prof. John Pfeiffer has served as a part-time instructor in the seminary, teaching Symbolics in the current school year and, God willing, in the next school year.

D. ILC Business Manager

Upon the retirement of Dr. James Sydow, Rev. James Sandeen has been faithfully serving in the position of ILC Business Manager since the summer of 2016.

E. Counseling/Mentoring

Due to mounting challenges for today's young people, the Board is exploring the possibility of additional on-campus counseling and mentoring for students. This added benefit is not intended to circumvent the spiritual guidance provided by the faculty (including the Dean of Students) and the individual's pastor.

F. Calls, Appointments, and Ratifications

In 2018 Prof. Steven Sippert was called to a fourth term as ILC President (through June of 2020).

During the biennium the Board of Regents made the following appointments:

- High School Principal – Prof. Joel Gullerud (through May of 2019)
- Dean of Students – Prof. Paul Sullivan (through May of 2019)
- Assistant to the Dean of Students – Prof. Joseph Lau (through May of 2019)
- Academic Dean – Prof. John Ude (through May of 2020)
- Seminary Dean – Prof. Steven Sippert (through May of 2020)

The Regents also ratified the following appointments by the ILC President:

- Registrar – Prof. Em. Ronald Roehl (through May of 2019)
- Athletic Director – Prof. Mark Kranz (through May of 2020)

Due to an increase in administrative duties for both the ILC President and the Principal, the Regents granted the request from the ILC President to implement the position of an Assistant to the President on the ILC faculty, whose duties will be determined by the ILC President on a year-by-year basis.

III. **ACADEMICS**

A. Graduates (College and Seminary)

In 2017 Thomas Naumann, Samuel Rodebaugh, and Stefan Sonnenfeld graduated from the Seminary and currently are serving in the pastoral ministry of the CLC.

In 2018 Michaela Winters is graduating from the Education (BS) program of ILC.

During the biennium two graduates were from the Pre-Theological (BA) program and one from the Associate of Arts (AA) program.

B. Personal Finance Course for High School:

Following the recommendation of the 2016 Convention “to continue considering ways that financial education can be incorporated in the high school and the college” (*Proceedings*, pg. 69), the high school will now require a personal finance course. The course content would be offered annually as an online, self-paced course. This content would be supplemented with biblical principles from a course supervisor.

C. Transfer and Articulation Agreements:

In addition to the University of Wisconsin-Eau Claire, ILC now has an articulation agreement in place with the University of Wisconsin-Stout. ILC was not able to reach agreements with Minnesota State University-Mankato or the University of Wisconsin-River Falls. Our Academic Dean has also contacted the University of Wisconsin-Milwaukee about a potential transfer and articulation agreement.

D. Student Exit Evaluation

To help gather information on reasons for students leaving Immanuel prematurely, Prof. Joel Gullerud interviews high school students and their parents and Prof. John Ude interviews college students. It is hoped that over time we can use this information to increase the student retention rate at Immanuel.

E. Online Courses

In the past biennium the college department has offered online courses in Religion 203/204: New Testament Survey; Education 204: History of Philosophy and Education; and History 251: Church History. Online college courses are available for credit when any are currently being taught. They may be audited when they are not currently taught. 10 out of the 12 required courses for CLC Teacher Certification are now available online. The only two courses which would remain are Methods 326: Religion Methods and Education 305: Practical Theology for Teachers. In addition, a Student Teaching experience would still be expected in order to be certified.

F. Website

Over the past year a significant upgrade to the Immanuel website has been in the works. The following individuals were involved as the website team: Frank Radichel (website programming), Timothy Schaser (graphical production and layout), Prof. Paul Naumann (campus liaison and photography), and Pastor John Hein (content and organization). In addition, aerial video was collected via a drone by Pastor Joel Fleischer. Many others were involved in contributing content. The website is designed to be used by personal computer and especially by mobile devices as use of these is becoming more common. One may also subscribe to receive daily emails of content that changes, e.g., Immanuel's daily bulletin and chapels. Streaming and archived videos of campus events are also available. This upgrade is intended to be public by early summer of 2018. See ilc.edu.

IV. BUILDINGS AND GROUNDS

A. North Hall (Boys' Dormitory) Upgrades:

After being directed to proceed with the project at the 2016 Convention, the North Hall upgrades were completed shortly before the start of the 2017-18 school year. Total expenditures for the project were \$255,764. The new natural gas boiler heating system and water heaters have created significant energy cost savings compared to previous years, already demonstrating reductions of approximately 50%. This has created potential savings ranging from \$8,000 to \$10,000 per year.

B. Ingram Drive Paving:

For a number of years planning has been made to repave the road and driveways leading to the ten professorages on Ingram Drive known as "Prof. Row." The blacktop needs attention as it has received significant wear and tear. Some additional lighting will also be installed. This will also include pavement of the road heading in a northerly direction from Ingram Hall to an additional professorage (Sullivan). This project is now the top priority on the ILC Improvement Fund (IIF) List, and there is sufficient balance in the IIF to begin work during the summer of 2018.

C. Athletic Fields

Planned upgrades to the athletic fields include building double bullpens with pitching mounds, creating a second-level tier of seating behind the backstop, rolling and levelling the outfield, and building a shed for the storage of the mower and other equipment.

D. ILC Improvement Fund (IIF)

IIF Prioritized Project List		Budget	Spent
1	Ingram Drive Paving ("prof. row" road & driveways)	\$90,000	
2	513 Ingram (Sippert) Bathrooms (IPC)	\$10,000	
3	Commons West Rooftop Unit	\$16,000	
4	Athletic Field Storage Building	\$20,000	
5	Radiant Heating Upgrade in Gymnasium	\$40,000	
6	Fieldhouse Exterior Wainscoting and Painting	\$25,000	
7	Tractor with Attachments	\$45,000	
8	Pickup Truck with Dump Box	\$30,000	
9	Administrative Discretionary	\$10,000	

IIF Completed Projects		Budget	Spent
	Professorage Upgrade – 3732 Claymore (Naumann) (IPC)	\$25,000	\$27,455
	North Hall HVAC Upgrades	\$300,000	\$255,764
	Professorage Windows/Siding – 503 Ingram (Roehl) (IPC)	\$5,000	\$4,394
	Tractor for Athletic Field (Administrative Discretionary)	\$10,000	\$3,800

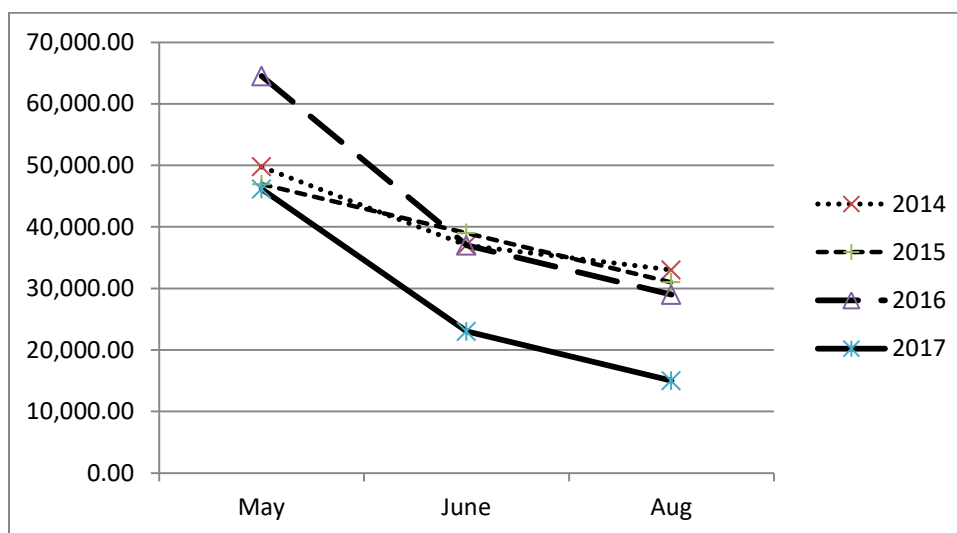
V. FINANCES

A. Partners in Ministry Program Update:

The 2016 CLC Convention approved the Partners in Ministry Program (cf., Proceedings, p. 44) which is designed to link active CLC called servants who have obligations to repay Student Aid Fund (SAF) loans with sponsors who agree to provide matching funds for payments on those loans. The donor and recipient remain anonymous to each other. This program began implementation during the biennium. Out of the 12 eligible accounts, 10 applied as recipients and a total of six individuals within the CLC have currently applied as donors. Currently there is over \$31,500 received from donors to match up with recipients who have over \$85,000 in SAF loan balances. As recipients make their loan payments, the money from the donors will be allocated by the Business Manager on a quarterly basis. In anyone would like to consider being a donor, please contact Business Manager Jim Sandeen (715-836-6622/jimsandeen@gmail.com).

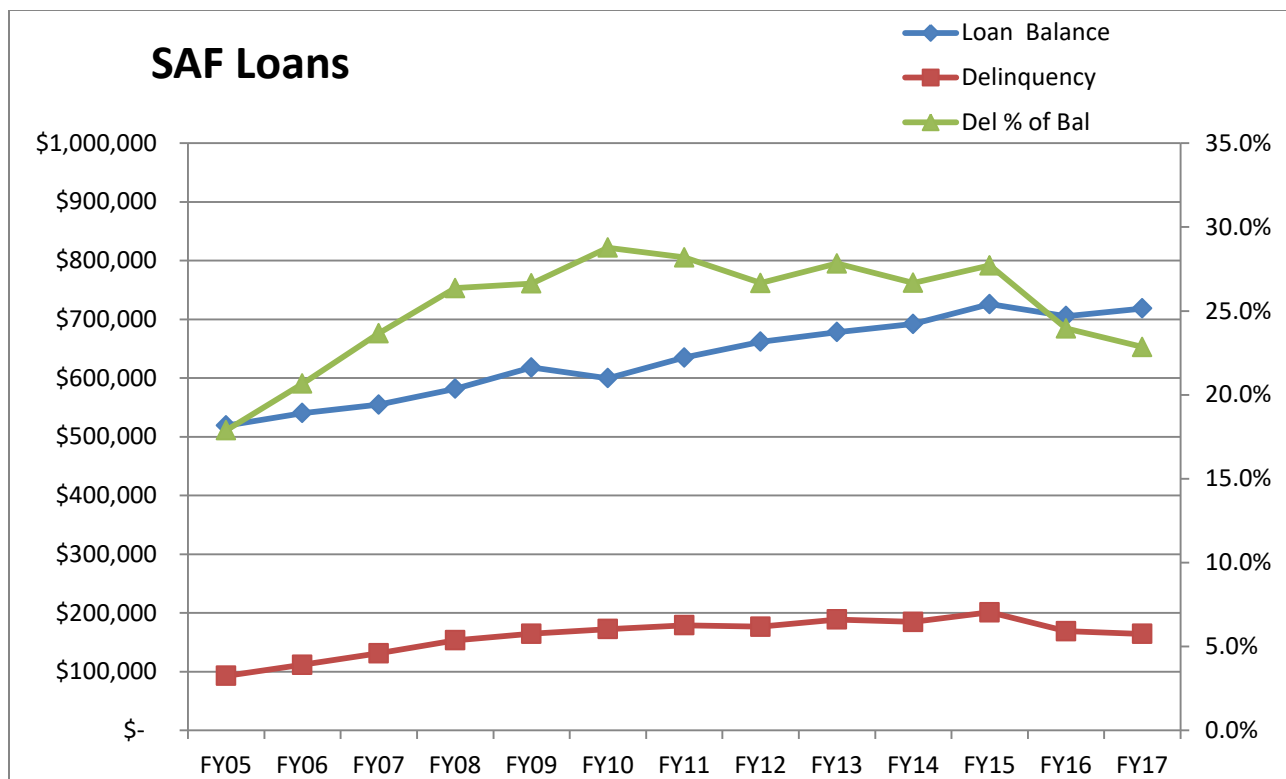
B. Current Student Billing:

When a student attends Immanuel, an account is used to monitor billings and payments. While most institutions require up-front payment of a semester's billings in order for attendance to be possible, Immanuel allows the responsible parties to have monthly payments which are to be paid-in-full by the end of each semester. There are various policies in place to address past due issues. The Regents have been attempting to follow these policies in order to encourage timely payments while at the same time being understanding of unique personal situations that may arise which make regular payments too difficult. As an illustration, here is a graph of how past-due issues have improved over the past four summers:



C. SAF Loans:

The Student Aid Fund (SAF) provides loans, scholarships, and grants to assist students in their attendance at Immanuel. When a loan is made, there is an agreement in which the recipient promises to repay the loan which has been granted. Unfortunately the SAF reflects trends in the federal student loan program where the default rate is around 11.5%, those loans, which after nine months, do not receive any repayment. In recent years the Regents have been making a considerable effort to address this loan delinquency problem. When a responsible party fails to make regular loan payments, such delinquency places significant pressure on the health of the SAF which thereby restricts the kind of assistance that could be provided to current students. Through much communication, there has been some response from account holders recognizing their obligations to repay. Some pastors have been quite helpful in assisting with these efforts since the loan agreement is signed to allow pastors to be informed. However, there is still substantial work to be done. The numbers demonstrate what the Regents have observed in recent years. By addressing the payment behavior with current student accounts while students are currently enrolled, this can greatly reduce future student debt that has a higher chance of becoming delinquent. The reality is that when loan payments are made as promised, this in turn helps many more students with financial assistance from the SAF in the future.



D. Public Ministry Preparation Endowment (PMPE):

The PMPE has been a continued blessing through its providing financial assistance to students studying for the public ministry (education, pre-theology, and seminary). While investment earnings available for students from this endowment previously had more fluctuation, recent changes have made the growth from these funds more steady and predictable. Because of these adjustments, the grants awarded from this endowment have increased in the last five years from \$1,300/student/year to \$2,200/student/year. This is a significant help to those students preparing for the public ministry, now providing 40% of college tuition (25% five years ago) and 60% of seminary tuition (37% five years ago).

E. Student Aid Fund (SAF) Budget

Fiscal Year	FY 2018 Projected EOY	FY 2018 Budget	FY 2019 Budget
Balance BOY	69,000	20,000	68,450
Revenue:			
Contributions	43,000	40,000	40,000
Endowment/interest	38,250	50,000	40,000
Loan Repayments	<u>80,000</u>	<u>70,000</u>	<u>75,000</u>
TOTAL:	161,250	160,000	155,000
Expenditure:			
Family Multi-Student Grants	33,100	35,000	38,000
Scholarships	21,300	17,000	27,000
AA Grants	1,500	2,000	4,000
Loans	85,800	80,000	85,000
Student past due	8,500	6,000	6,000
RA Room and Board			14,000
Other/GBO	<u>11,600</u>	<u>12,000</u>	<u>12,500</u>
TOTAL:	161,800	152,000	186,500
Balance EOY	68,450	28,000	36,950

F. Budget Assumptions for 2018-19:

- Enrollment: High school – 117, college – 15, seminary – 4, dormitory – 64
- Student Cost Increases:
 - High school tuition remains same at \$3,700 per year (same for three years in row)
 - College tuition increase of \$100, from \$5,300 to \$5,400 per year
 - Seminary tuition remains same at \$3,700 per year (same for three years in row)
 - Room and board remains same at \$3,500 per year (same for three years in row)
 - High school activity fee remains \$550 and college at \$200
 - Athletic participation fee at \$20 per sport
 - Graduation fee remains \$40
- Salaries: The key increase to the Immanuel budget includes an increase in the wages of the faculty and staff (cf., Board of Trustees report).

G. Proposed FY 2019 ILC Operations Budget:

Description	Budget FY 2018	Budget FY 2019
Revenues:		
Other Revenue	31,000	23,000
Student Revenue	804,000	838,000
CLC Subsidy	530,000	530,000
TOTAL REVENUE	1,365,000	1,391,000
Expenditures:		
Allocation GBO	68,500	72,800
Building & Grounds	81,500	80,500
Housing	5,000	3,000
Administration	9,000	9,000
Education	30,500	33,700
Human Resources	816,000	836,700
Instructional Expense	12,000	12,300
Kitchen	134,000	134,000
Student Activities	70,500	71,500
Transportation	18,000	18,000
Utilities	120,000	119,500
TOTAL EXPENDITURES	1,365,000	1,391,000

For a wealth of information regarding the Immanuel program, please go to the website at ilc.edu.

Respectfully submitted,
The Board of Regents for Immanuel

Pastor John Hein, Chairman
Dr. Daniel Schierenbeck, Secretary
Mr. Craig Ryan, Coordinating Council Representative
Pastor Matthew Hanel
Prof. Steven Sippert, Advisory

Attendance at Immanuel Lutheran High School: Is it declining?

Regents' response to the 2016 Convention request for a study of the declining enrollment, Proceedings p. 62

There is an alarming trend in Protestantism within Western culture where there are noticeable declines in those that profess to be Christian. Pew Research, in a 2015 study titled "America's Changing Landscape" regarding American Christianity, states:

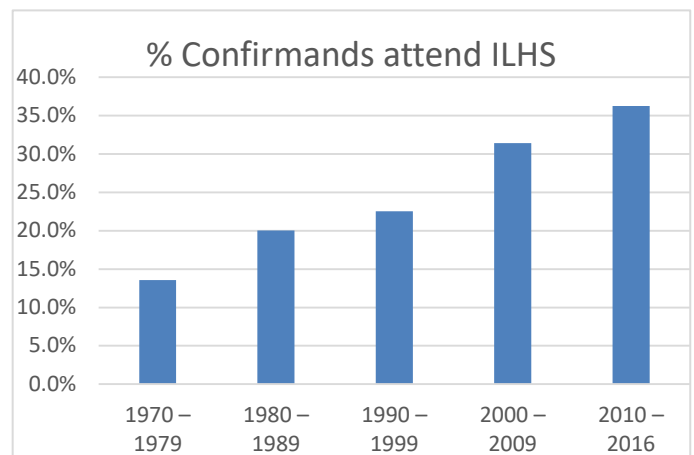
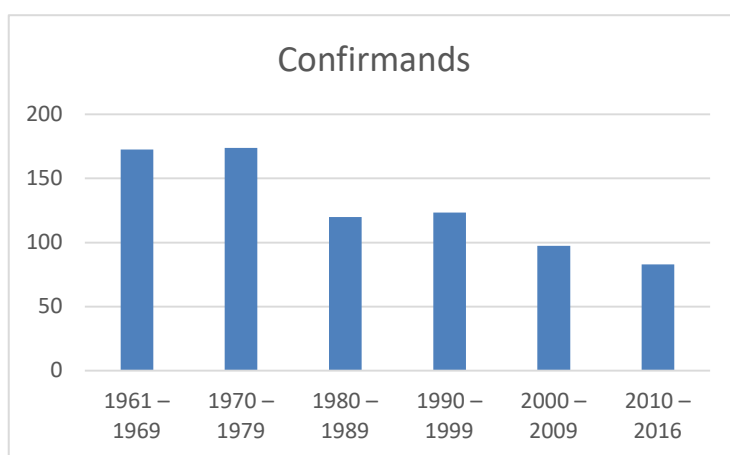
"To be sure, the United States remains home to more Christians than any other country in the world, and a large majority of Americans – roughly seven-in-ten – continue to identify with some branch of the Christian faith. But the major new survey of more than 35,000 Americans by the Pew Research Center finds that the percentage of adults (ages 18 and older) who describe themselves as Christians has dropped by nearly eight percentage points in just seven years, from 78.4% in an equally massive Pew Research survey in 2007 to 70.6% in 2014. Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or "nothing in particular" – has jumped more than six points, from 16.1% to 22.8%."

With information like that, one may assume that Immanuel Lutheran High School attendance is on the decline as well. That may be the situation with the entire school when considering all departments, including the college and seminary. However, at this point the main focus of this inquiry is the High School department and in particular the Freshmen class enrollment in view of the number of children "Confirmed" within the congregations of the Church of the Lutheran Confession.

The purpose of this study was in response to questions posed at the 2016 Convention. These questions included "is there a decline in the enrollment at ILC? If so, why is there a decline and what can be done to encourage parents and students to attend ILC and thus put an end to the decline?"

Taking a multi-layered approach, the first of these questions was approached statistically. Is Immanuel Lutheran High School experiencing a decrease in enrollment? The answer, based on the present statistical information, is "no." In fact, in view of the number of children confirmed in each year the percentage of those confirmed attending ILHS is higher now than it was over 20 years ago.

As exciting as that is, more concerning is the trend that is brought to light within the very same statistical information. One may notice the rise in percentage of Confirmands attending High School at ILHS, but there is also a large decrease in the size of the Confirmation classes themselves. In fact it seems to be that the CLC itself is slowly shrinking in numbers and getting older at the same time. That would sadly fit very well with the trends noted by Pew Research.



In conclusion, there is an increase in ILHS freshman attendance, although the number of high school age children in the CLC are decreasing. The next phase of the study will be to examine the reasons that people send or do not send their children to high school at ILHS.

REPORT: BOARD OF MISSIONS

Jonah 3:1-5, 10 - Now the word of the LORD came to Jonah the second time, saying, "Arise, go to Nineveh, that great city, and preach to it the message that I tell you." So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey in extent. And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!" So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them... Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

Think about this situation. You walk into a building and start shouting to people that the building is going to collapse at any moment. What would people think about you? They would probably think you were crazy. Now, let's say you really, honestly knew that the building was going to collapse and you didn't tell anybody about it. Then after all those people died, other people found out that you didn't bother warning anyone. What would they think about you then? Again, they would think there is something wrong with you because who in his right mind wouldn't warn people of something like that?

Everyone who doesn't know what Jesus has done for him is in a collapsing building. We realize this when we think about two truths the Bible tells us - that ***"all have sinned and fallen short of the glory of God,"*** and ***"the wages of sin is death."*** These are not merely possible situations, they are facts that people need to be told about, because they don't think of them naturally.

Look at the people of Nineveh. They were in a collapsing building. The city itself was a sprawling metropolis. Between Nineveh proper and the suburbs around it, we're told it would take three whole days to walk around in it. Yet, what happened after just one day of Jonah talking about God's judgment and how, ***"forty days, and Nineveh shall be overthrown"***? The whole city repented. Even the king himself repented and put on sackcloth. And the Word spread because they knew it was something they needed to hear.

It was something God wanted them to hear. Nineveh was called a "great" city. What is it that made it great? It was "great" because it had people. We've been reminded already of a couple of inescapable truths about sin. Here's another truth from 1 Timothy 2:4 which tells us how God feels about sinful people, ***"[God] desires all men to be saved and to come to the knowledge of the truth."*** Part of the truth for Nineveh was their sin. But the other part of the truth they needed to hear was what happened after Nineveh saw that sin: ***"Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it."*** That was God's great message to Nineveh: the message of their sin and His compassion.

These truths about the consequence of sin and God's desire to save all people transcend any obstacles that we might perceive exist between us and the people God puts in our lives - any obstacles of social class or race or awkward situations. Who are the people around us? They are people for whom God sent His only-begotten Son to live, die, and rise again. They are people to whom God wants to show His compassion and see with Him in heaven.

People today need to have the same opportunity as Nineveh did to hear about their sins and about what Jesus did to pay for their sins. And it can be our joy to be the ones bringing this message to them. And we don't have to look any farther than our own great city to find opportunities to share God's message. Remember what was great about Jonah's opportunity? It was the fact that he was preaching to people. For us, whether or not we're talking to someone we just met or close family members those are great opportunities the Lord has given us to share the Gospel.

As we go to our own Nineveh, we don't have to see it as an intimidating challenge. Instead, we can see it as our privilege to be part of God's loving plan as we share the Gospel message that brings salvation and everlasting life.

Domestic Missions

The CLC supports five CLC congregations through monthly subsidies of varying amounts through the Board of Missions General Budget. The subsidies of these congregations are reduced each year with the intention of becoming self-supporting. In December 2017 St. Paul's in Vernon received their final subsidy payment and are now a self-supporting congregation! We pray that the Lord will continue to bless them as they begin this new chapter in their history.

Subsidized Domestic Mission Congregations

We currently support the following five subsidized domestic mission congregations:

Domestic Subsidized CLC Congregations			
Congregation	Called Servant	Membership	Avg. Sunday Att.
Living Hope – Appleton, WI	Pastor David Ude	50	32
Zion – Loganville, GA	Pastor Frank Gantt	29	15
Mt. Zion – Madison Heights, MI	Pastor Thomas Naumann	29	19
Gift of God – Mapleton, ND	Pastor Del Maas	61	29
Ascension – Tacoma, WA	Pastor Ben Libby	35	20

Appleton, Wisconsin

Looking Back - Living Hope has had its hands full with a monthly FBS (Friday Night Bible School) project. They have been blessed with an attendance of about 20 children (usually about fifteen non-members) each time. The students learn Bible stories and hymns, do crafts and more.

Looking Ahead - The congregation has elected a "School Exploration Committee" to look into what options might be available and possible to assist the parents of the congregation in training up their children in Christ Jesus.

Atlanta (Loganville), Georgia

Looking Back – After looking for many years, Zion purchased property and has moved to a new location in the Atlanta area. The congregation has been focusing on getting the new property in good repair and dealing with zoning issues for a church. They are renovating a smaller building on the property to be a short-term sanctuary until the larger building can be remodeled.

Looking Ahead – The congregation looks forward to the opportunities God has laid before them in this new location. They thank God and their CLC family for the support and prayers that have been offered on their behalf.

Detroit (Madison Heights), Michigan

Looking Back - Pastor Tom Naumann was installed as pastor of Mt. Zion in July 2017. In that time there have been three baptisms and two adult confirmations. The average attendance has been increasing slowly, and several new adult instruction classes have recently begun. Services with a group of members in Cleveland take place monthly.

Looking Ahead – Mt. Zion is planning to establish a board of education to help facilitate the start of a Sunday School / Bible Daycare during the Bible Class hour on Sundays. We thank God for these new opportunities for the members of the congregation to work in fellowship together for the edifying of God's Kingdom! Overall, there is a lot of excitement and positive energy in the congregation.

Fargo (Mapleton), North Dakota

Looking Back - Gift of God continues to meet once a month with college students from the North Dakota State University campus. The group is called Young Disciples and includes students from Minnesota State University - Moorhead. Matt Gurath leads a service each Wednesday at a senior living facility.

Looking Ahead - As the city steadily grows the congregation continues to reach out to new residents who move into the community.

Tacoma, Washington

Looking Back - Pastor Ben Libby accepted the divine call to Ascension since the last Convention. The congregation has struggled with the loss of a number of members from transfers and some resulting financial strains, but the group remains dedicated to the Lord's work in the Tacoma area.

Looking Ahead – The members are currently looking for ways to address the challenges they are facing.

More information about our domestic missions can be found at: www.us.lutheranmissions.org

Committee on Domestic Fields (CDF)

Pastors Tom Naumann, Neal Radichel, and Mark Tiefel, along with Dale Bernthal, Steve Kuehne and Phillip Stockman currently serve on this committee. We thank them for their service to the Lord and His Kingdom. We also thank the Lord for the service of Pastor Walt Schaller, Jeff Radichel and Marty Beekman for the time they gave to our church body through their work on this committee.

The Committee has completed a "Starting up a CLC Congregation" document which is intended to help give direction to preaching stations who are looking to form a CLC congregation. This will be available on the lutheranmissions.org website under the domestic page. They have also produced a series of bulletin inserts for congregational bulletins on congregational evangelism. The Committee will continue to add information to the domestic website with information on our past and current domestic missions. They will also be working on an evangelism program this coming year.

Report from the Traveling Vacation Bible School (TVBS) Committee

Looking back - In 2017, the LORD provided thirty-two TVBS volunteers who traveled a total of 5,575 miles. 12,800 fliers were delivered in Arizona, California, Illinois, Minnesota, North Dakota, and Washington. We are thankful for the many TVBS and church volunteers that spent almost 350 hours delivering fliers and the seventy-three non-members led by the Spirit to attend those VBS sessions.

Looking Ahead - At this point, the 2018 summer TVBS schedule is a light one with one flier trip to Gethsemane, Saginaw, MI, one teaching trip to St. Stephens, Mountain View, CA, and a possible trip to St. Luke's, Lemmon, SD with both fliers and teaching being considered. Another program has been adopted by Immanuel, Mankato, who will be working with Grace, Valentine. One reason for the light schedule may be that more congregations are adopting or sponsoring trips and handling details on their own. This approach is one recent goal of the TVBS Committee. The TVBS Committee has a standing offer to help with finances, finding volunteers, and providing materials as needed.

The TVBS Committee

Brett Bailey
Emily Tiefel

Karen Johannes
Paul Tiefel III

Lynette Roehl

Ross Roehl

Foreign Mission Fields

Training men to be faithful preachers and teachers of God's saving Word remains our priority in foreign fields.

Personnel

The needs and prayers of our church body were answered when Pastor Todd Ohlmann accepted the Board of Missions' call to be the full-time Visiting Missionary. Missionary Ohlmann resides here in the United States. From this stateside base of operations Missionary Ohlmann spends approximately six months overseas conducting a regular schedule of visitations with our sister church bodies. While the missionary is stateside during the remaining six months of the year, he makes visits to our domestic subsidized congregations as requested by the Board of Missions, corresponds with our foreign affiliates, administers and develops online theological correspondence materials, attends CLC conferences and Board of Missions meetings, guest preaches, takes vacation/furlough, and carries out any other duties or visitations that the Board of Missions deems advisable.

In 2017, the following countries were visited: Togo, Ghana, Nigeria, Haiti, and Zambia. Missionary Ohlmann's foreign visits were limited by an accident in August of 2017, in which he suffered a serious neck injury requiring three months of stateside convalescence and rehabilitation. We thank the Lord for his successful return to his duties. These North American congregations were visited in 2017: Vernon, BC; Detroit, MI; Atlanta, GA; Tacoma, WA; Seattle, WA; Spokane, WA; Clarkston, WA; and Orofino, ID.

Missionary Ohlmann also led the Mission Helper Trip to Nepal, participated in several CLC conferences and meetings, and visited and preached at several mission festivals. In 2018, he has visited our sister synods in Tanzania; India; Myanmar; and Nepal. He also visited our domestic congregations in Markesan, Appleton, Marquette, and Inver Grove Heights.

Missionary Peter Evensen's work continues in India with the leaders and pastors of the BELC and the CLCI. Missionary Evensen also suffered a health set back when an injury to his knee required surgery and rehabilitation. The Lord graciously blessed his recovery, and he continues faithfully to perform his duties spreading the gospel in a heathen land. Peter has also served by translating communications received in French and Spanish.

Retired Missionary David Koenig, who has been serving as the visiting missionary to Myanmar has submitted his decision to retire from his work there. We continue to be thankful for Missionary Koenig's many years of faithful service.

Pastor Michael Gurath continues to serve as part-time visiting Missionary to Kenya and Uganda. We thank the members of Holy Cross for allowing Pastor Gurath time to serve in this field.

Pastor John Hein accepted the part-time missionary position to Liberia. He has twice visited our brethren in Liberia in the last biennium. We thank the members of Grace, Fridley for allowing Pastor Hein to serve in Liberia.

European Outreach Opportunities

Germany and France – Since the last convention activity in Europe has slowed. The German Free Conferences held in previous years are no longer being held. Some individuals with whom we had contact have ceased communication with us. However, there are still several individuals with whom we are in fellowship and others who continue to search for the truth. Therefore, we continue to pray for future contacts in Europe while looking for God's direction and blessing in this area of the work.

Africa

Grace Evangelistic Lutheran Church (Liberia)

Looking Back – In June 2017, Pastor John Hein accepted a call to serve as part-time missionary to Liberia. In November of 2017, President Eichstadt declared fellowship with Pastor Joseph Kwiwalazu and Grace Evangelistic Lutheran Church in Paynesville, Liberia.

Looking Ahead – Pastor Joseph is working in Monrovia and has some opportunities in Bopolu and Guinea. In February we decided to provide Joseph with a \$100/month subsidy to assist him with his work, and to fund classes in Monrovia.

Mission Eglise Evangelique Lutherienne au Togo (MEEL)

Looking Back – Missionary Ohlmann spent two weeks in Togo in February/March of 2017 teaching and reviewing with four men who had been training in the newly established Mt. Horeb Lutheran Bible Institute. He then participated in the graduation service of these four men who are now serving as pastors, and one woman who is serving in women's and children's ministry.

Looking Ahead – Pastor Kossi is currently training six men for the pastoral ministry. He is also taking care of seven orphans and thirty-nine others in the Children in Need program near his congregation. He is hoping to purchase land for a Bible College.

Nigeria Church of the Lutheran Confession (NCLC)

Looking Back - It had been a few years since the CLC representative had visited our brethren in Nigeria. Missionary Ohlmann was able to visit for two weeks in March of 2017. While he was there the pastors of the NCLC met for a three-day pastoral conference. He was also on hand to attend the NCLC convention that takes place every four years. The NCLC Children's home was closed due to new and stricter regulations by the Nigerian Ministry of Women and Children. Grants from Kinship and the Mission Development Funds financed necessary improvements.

Looking Ahead - Three students continue to prepare for the ministry at the Bible Institute with the help of KINSHIP sponsorship. Plans are moving forward to improve the property and buildings on the campus of the Lutheran Bible Institute by providing electricity and a well for water. These improvements are needed for future building plans including new classrooms, offices, and a library.

Congregation Confessionnelle Lutherienne Au Congo (CCLC)

Looking back - Missionary Ohlmann was denied a visa into the Congo but was able to visit with Pastor Yumba of the CCLC in Zambia in December 2017. Yumba has started work with the newly established Holy Trinity Lutheran Bible Institute which began classes in April 2017.

Looking ahead - Pastor Yumba has purchased land for the Bible Institute. Construction of this building will be funded out of the MDF over the next two years.

Church of the Lutheran Confession of Zambia (CLCZ)

Looking back - Missionary Ohlmann made a visit to Zambia in 2017. The work in Zambia continues to thrive and expand. Pastor Ibrahim has been training men who serve congregations in several areas including Lusaka, Livingstone, and Nakonda.

Looking ahead - Due to the death of the main pastor in the Livingstone area, Pastor Ibrahim is considering relocating from Lusaka to Livingstone to help with the work there for the time being.

Church of the Lutheran Confession in Tanzania (CLCT)

Looking back - Missionary Ohlmann made a trip to Tanzania in January 2018, our first visit there in several years. The districts have finally completed the registration of the CLCTZ with the Tanzanian government which will allow them to do evangelism and other outreach more easily.

Looking ahead - The CLCTZ would like to establish again a seminary in Tanzania and have asked for assistance to help with this in the future. There are also new contacts and opportunities in Dar es Salaam, Zanzibar, and Mwanza.

Kenyan Church of the Lutheran Confession (KCLC)

Looking back - Pastor Michael Gurath continues to serve as our visiting missionary to Kenya and Uganda. Through KINSHIP we continue to support two children's schools, one in Etago and another in Moi's Bridge. Pastor Gurath made a visitation to Kenya/Uganda in April 2017.

Looking ahead - A Mission Helper team will be visiting Kenya this summer led by Pastor Paul Nolting and Teacher Ted Quade. They will be visiting the two schools and working with the pastors and leaders of the CLCK. We still are seeking to establish a more effective way to train pastors without a resident missionary and permanent seminary.

Opportunities:

Zimbabwe / Congo / Senegal

Pastor Atawa, who lives in Bulawayo, continues to receive Theological training via correspondence courses. A future visit to Zimbabwe is needed in the not-to-distant future to meet face to face again with Pastor Atawa to discuss our relationship with him and the group of pastors he represents. Missionary Ohlmann is also going through online theological courses with a new contact in Congo with whom we have been corresponding and a man in Senegal.

Asia

National Lutheran Church of Myanmar (NLC)

Looking back - Missionary Ohlmann accompanied Missionary Koenig to the NLC in February/March 2018 for theological seminars and outreach.

Looking forward - Missionary Ohlmann will be taking over the responsibilities here as Missionary Koenig has announced his plans to resign his call. Pastor Charles is pursuing outreach opportunities as he is able though his efforts are limited due to lack of finances. Missionary Ohlmann has begun Online Theological Studies with Sam Benson (Charles' son) and Ivan Edwards (Charles' brother).

Church of the Lutheran Confession of Myanmar (CLCM)

Looking back - Over the past twelve months two buildings were constructed in the CLC - Myanmar (formerly Zomi Lutheran Church). The first is a home/office for Pastor Kham and his family and an orphanage for the eleven children in the care of Pastor Kham and his wife. The other building serves as the worship facility and class room for the local congregation. This was supported with donations to the MDF and labor provided by the CLCM.

Looking ahead - Missionary Koenig is relinquishing his duties as visiting missionary to Myanmar. Missionary Ohlmann will take over this responsibility moving forward. They will also be working to establish a pastoral training program to prepare men for service in congregations in Chin State.

Himalayan Church of the Lutheran Confession of Nepal (HCLCN)

Looking back - Flooding in August 2017 affected approximately 350 families from congregations in the HCLCN. The Board of Missions authorized \$5,000 to be sent from the MDF to help with providing food and shelters for those affected. Four men have successfully completed a two-year program at the Himalayan Bible Institute. They graduated in March 2018.

Looking ahead - There has been work done in the Dang District in Nepal which is a thirty to forty hour bus ride from Kathmandu. Ten pastors in that area have requested training and would like to join the HCLCN. Pastor Raju Bhitrokoti is currently working out the logistics of this training considering the amount of travel that is required. With new congregations coming on board in Nepal, there are opportunities to assist in constructing or completing church buildings.

Church of the Lutheran Confession of India (CLCI)

Looking Back - The seminary continues to operate at full capacity of fifty-one students with a growing waiting list of men who want to study. Last year ten students completed the Bible correspondence course and another ten have joined. This past summer the CLCI distributed 1,250 New Testaments and 3,400 tracts at fourteen street evangelism programs and they conducted twenty-one Gospel meetings in rural slums and tribal villages. The new vehicle has greatly benefitted this work. The CLCI has faced opposition in the form of false police reports. The CLCI has also been doing outreach via WhatsApp (a mobile phone chat app) by sending out Bible lessons.

Looking Ahead - Though the current political situation with the pro-Hindu majority party in India has caused a crack-down on Christianity, the opportunities to train faithful pastors to proclaim the truth of God's saving Word and start new congregations are overwhelming. There is seemingly no end to the opportunities before us. We pray that the Lord would provide the necessary resources, man-power, courage, and zeal to continue in this harvest field that is so ripe for harvest.

Berea Evangelical Lutheran Church of India (BELC)

Looking Back - In December 2016, the BELC was tested again by a hurricane that hit Chennai and coastal Andhra Pradesh. Special funds were sent to help repair damaged churches. In the spring of 2017, eighteen new pastors graduated from the seminary and were ordained, and twenty new students joined the new session. A new district of twenty-four pastors was started in Chengalpet and the BELC continues to have monthly continuing education seminars for pastors taught by the district chairmen and Missionary Peter Evensen. Last year around 14,600 children enrolled in the annual VBS. The BELC continues to carry out a film outreach ministry in remote rural villages, tribal areas, and in urban centers. The BELC has started two-day leaders' seminars, conducted three to four times a year, to train new leaders in each of the twenty-three districts.

Looking Ahead - As in the CLCI, the BELC is ripe for harvest. Missionary Evensen continues a busy schedule of conducting pastoral trainings, sometimes with more pastors showing up than are officially invited. Pastor Bhaskar is currently looking to add twenty men in Madanappalli. There are always more opportunities to establish new districts and train new men for the ministry. We pray that the Lord would provide us with the resources needed to spread further the Gospel in the BELC.

Opportunities:

Bangladesh

Missionary Ohlmann has been corresponding with a man in Bangladesh and based on his responses the contact seems promising. We hope to schedule a visit to meet with him in the coming year.

Latin America

Iglesia Lutheran Confesional of Mexico (ILC)

Looking Back - Despite many health and financial challenges, Pastor Olvera continued to work in Torreón and Juárez.

Looking ahead – Pastor Olvera has applied for a visa to the US so he can travel to El Paso to serve some Spanish-speaking people there. Funds have been sent to help them acquire a new van which will provide transportation for bringing people to church services and will be used for outreach work. Pastor Olvera has been leading several men through seminary studies and has started a pre-seminary program in Juárez with three students to train them to help lead worship services and to prepare them for further study to become pastors.

Opportunities:

Haiti

Missionary Ohlmann and Chairman Krafft made a visitation to Haiti in May/June 2017. Pastor Julien is going through a theological correspondence course with Missionary Ohlmann. Another trip will be planned sometime this year for a follow-up visit.

Project KINSHIP Committee

Three men have stepped down from KINSHIP in the past two years who had almost 100 years of time on KINSHIP. Pastor Paul Naumann served as secretary (30+), Pastor Dave Fuestenau served as Financial Secretary (32+) and Jack Mayhew as Chairman (36+). Newly appointed committee members B.J.Lillo and Pastor Sam Rodebaugh join previous committee members Pastor Luke Bernthal, Lucas Brown, Dan Roehl and Teacher Ted Quade. Teacher Quade was elected as the Chairman of the Committee, and Pastor Sam Rodebaugh will serve as their public relations contact.

KINSHIP is working on a new poster and is planning to update the website. The possibility of creating a Facebook presence is also being researched.

The Committee has begun sponsoring ten students who attend the Himalayan Bible Institute in Nepal. Funding began in April of 2016 and was paid for out of KINSHIP general funds until sponsors were found. Sponsorships have also been started for seven students at Holy Trinity Lutheran Bible Institute in the Congo, six men at Mt. Horeb Bible Institute in Togo. They also have started sponsoring seven orphans and thirty-nine children through a "Children in Need" program in Togo who are being cared for by Pastor Kossi.

They continue to support 560 students at St. David's Academy in Etogo, Kenya and Emmaus Hill School in Moi's Bridge, Kenya. They also support ninety-six adults and sixty orphans through direct sponsorships in Nigeria, Myanmar and Nepal, thirty-seven widows in Nigeria and India, as well as a variety of other humanitarian efforts around the world.

CLC Mission Helper Program

Looking Back –

India 2016- The Lord has continued to provide resources and volunteers filled with zeal in spreading the Gospel message among children in foreign lands. From July 11 through July 27, 2016, Pastors Todd Ohlmann, Joel Fleischer and Peter Evensen led eight mission helpers in bringing the Gospel to over 1,500 children in the BELC and CLCI. Pastoral training seminars for pastors and students were also conducted in BELC districts, two CLCI districts and the CLCI Seminary.

Nepal 2017 - Sixteen Mission Helpers accompanied Missionary Ohlmann to Nepal from July 10 through July 28. Nearly 2,500 children were taught.

Looking Ahead -

Africa 2018 – Twenty-two Mission Helpers will accompany Missionary Ohlmann to East Africa from July 9-27. The group will be divided into three teams and will do child evangelism in Kenya, Zambia, and Tanzania.

Trips are tentatively scheduled to India in 2019 and Nepal in 2020. Other locations are being considered for future visits. More information about the program can be found at: www.mht.lutheranmissions.org

Committee on Foreign Fields (CFF)

The “Online Theological Studies” website continues to be worked on. Missionary Ohlmann has spent considerable time working with and formatting lessons written by David Lau and is using them to instruct contacts in Myanmar, Bangladesh, Haiti, Senegal, and Zimbabwe. The “Foreign Missions Fact Sheets” are being updated and will be made available to congregations at Convention this summer.

Finances

Proposed FY19 Budgets – We are proposing a General budget of \$375,000.00, an MDF budget of \$218,200.00, and a KINSHIP budget of \$121,500.00. (See attached budget sheet.)

The **General Budget** is used to fund projects and efforts that are ongoing in nature. This includes subsidies for domestic congregations, subsidies for church bodies to help fund regular pastoral training efforts, salaries for our missionaries, travel and other expenses of an ongoing nature.

The **Mission Development Fund (MDF)** is intended to provide funds for projects and efforts that are in an exploratory or development stage. The majority of the projects that have been funded through the MDF have been for the construction or purchase of buildings, property and vehicles. Other opportunities have involved the funding of exploratory efforts in new areas in both domestic and foreign fields.

KINSHIP is used to fund humanitarian efforts such as orphan, bible school student and widow support. Emergency medical aid also comes from this fund.

For up-to-date reports and information from the mission field, go to: www.lutheranmissions.org

Respectfully submitted, the CLC Board of Missions,

Mr. Joel Krafft, Chairman
Mr. Steve Leinberger

Pastor Nathanael Mayhew, Secretary
Pastor Rob Sauers

PROPOSED General Budget - FY19		PROPOSED MDF Budget - FY19	
Administration		General Business Office	\$ 12,000.00
Board Admin Expenses	\$ 1,500.00	Administrative	\$ 3,200.00
Travel/Meeting Expenses	\$ 5,590.00	MDA (missionary discretionary acct.)	\$ 12,000.00
General Business Office	\$ 12,000.00	Reach the Children VBS - CLCI Assist.	\$ 1,000.00
TOTAL - Admin.	\$ 19,090.00	Mission Board Visitations	\$ 4,000.00
Foreign Missions		Africa Outreach	\$ 10,000.00
India - BELC	\$ 79,000.00	India /Asia Outreach	\$ 13,000.00
India - CLCI	\$ 15,200.00	Latin/South America Outreach	\$ 3,000.00
Nepal - HCLCN	\$ 7,800.00	Germany/Europe Outreach	\$ 3,000.00
Myanmar	\$ 3,600.00	U.S. Exploratory	\$ 10,000.00
Nigeria - NCLC	\$ 6,400.00	Mission Helper Program	\$ 5,000.00
Liberia - GELC	\$ 3,450.00	Part-Time Visiting Missionary	\$ 6,000.00
CLC- Tanzania	\$ 1,200.00	Pastoral Conferences	\$ 15,000.00
CLC-Kenya - Kisii	\$ 2,400.00	Bibles & Christian Literature	\$ 10,000.00
Congo - CCLC	\$ 8,600.00	Bikes and Motorcycles	\$ 6,000.00
Zambia - CLC	\$ 5,300.00	Computer Equipment	\$ 2,000.00
Togo-CLC	\$ 2,400.00	Etogo Fence	\$ 1,000.00
Mexico-CLC	\$ 3,000.00	Church Building Assistance	\$ 17,000.00
Missionary Retirement (X2) \$360x12	\$ 4,440.00	NCLC Children's Home Construction	\$ 2,000.00
Missionary Salaries (X2)	\$ 85,520.00	NCLC Bible Institue Const. & Repair	\$ 15,000.00
India Missionary Travel	\$ 5,000.00	Classroom Construction - Moi's Bridge	\$ 5,500.00
India Missionary Housing	\$ 9,600.00	BELC Christmas Gifts	\$ 12,500.00
India Missionary Expenses	\$ 3,000.00	Zambia Land Purchase	\$ 15,000.00
Visiting Missionary Travel	\$ 15,000.00	Congo Bible School Construction	\$ 20,000.00
Visiting Missionary Housing	\$ 13,200.00	Togo Land Purchase	\$ 9,000.00
Visiting Missionary Expenses	\$ 15,000.00	Exploratory Visitations	\$ 6,000.00
TOTAL - Foreign	\$ 289,110.00	TOTAL	\$ 218,200.00
Domestic Missions		PROPOSED Kinship Budget - FY19	
Appleton, WI (\$2550/\$2400 mo)	\$ 29,800.00	Administrative	\$ 4,500.00
Atlanta, GA (\$800/\$800 mo)	\$ 9,600.00	Widow Support	\$ 4,200.00
Detroit, MI (\$1400/\$1300 mo)	\$ 16,200.00	School Construction and Repair	\$ 4,000.00
Mapleton, ND (\$300/\$200 mo)	\$ 3,000.00	Medical Aid	\$ 10,000.00
Tacoma, WA (\$500/\$400 mo)	\$ 5,400.00	Disaster Relief	\$ 5,000.00
TVBS	\$ 2,800.00	Kids 4 KINSHP	\$ 2,000.00
TOTAL - Domestic	\$ 66,800.00	Christmas/Graduation Gifts	\$ 1,500.00
TOTAL BUDGET		CLCI Orphan Support	\$ 18,000.00
		CLCI Seminary Student Support	\$ 24,500.00
		BELC MLBS Student Support	\$ 8,400.00
		Kenya Moi's Bridge School Subsidy	\$ 8,800.00
		Kenya Etogo School Subsidy	\$ 6,000.00
		DR Congo Student Support	\$ 4,000.00
		Togo Orphan Support	\$ 2,100.00
		Togo (Kinship Children)	\$ 1,500.00
		Togo Seminary Student Support	\$ 2,200.00
		NCLC Seminary Student Support	\$ 1,400.00
		NCLC Orphan Support	\$ 2,400.00
		HCLCN Orphan Support	\$ 4,200.00
		HCLCN HBI Student Support	\$ 4,800.00
		Myanmar Orphan Support	\$ 2,000.00
		TOTAL	\$ 121,500.00

REPORT: BOARD OF TRUSTEES

ESV Psalm 145:15-21 The eyes of all look to you, and you give them their food in due season. 16 You open your hand; you satisfy the desire of every living thing. 17 The LORD is righteous in all his ways and kind in all his works. 18 The LORD is near to all who call on him, to all who call on him in truth. 19 He fulfills the desire of those who fear him; he also hears their cry and saves them. 20 The LORD preserves all who love him, but all the wicked he will destroy. 21 My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever.

CLC Financial Status through March 2018: The operating budget of the CLC has three main parts: 1) our mission program at home and abroad, 2) the operation of Immanuel Lutheran College, and 3) the administration of the CLC including debt service on loans and retirement benefits for workers who have completed their public ministry. In addition there is a small amount of support for education and publication initiatives. Much more detail follows in this report and in the other reports to the Convention. This report serves as a summary of the primary operations of the CLC over the past year and nine months. Highlights of the operating budget are in the data below. Note in particular the following items:

- Offerings are ahead of the disbursements year-to-date by \$18,759 (2.6%)
- ILC student payments are ahead of plan due to second semester advance payments
- In FY18 the budget was set with a potential need to use \$50,800 from the Reserve Account. However, we are projecting General Fund offerings to be well ahead of budget.
- Note that FY17 finished the year with a surplus of \$88,759 which was added to the Reserve Account

Fiscal Year	Actual FY13	Actual FY14	Actual FY15	Actual FY16	Actual FY17	Budget FY18	Actual YTD 3/31/18
CBP Estimates	841,700	879,500	884,000	888,200	900,000	900,000	
CBP Received / Budget	870,330	893,410	900,721	905,092	967,865	930,000	746,864
Reserves Used / (Surplus)	28,421	45,499	(37,323)	(9,340)	(88,759)	50,800	
ILC Revenue / Budget	868,832	850,539	869,293	790,333	823,703	830,000	711,112
Total	1,767,583	1,789,448	1,732,691	1,676,406	1,702,809	1,760,000	1,457,976
Operations Spending							
Extra Budgetary	0	0	2,500	0	0	0	0
Education - Total	9,210	7,044	7,170	7,733	7,041	10,000	5,000
Trustees - Total	139,307	130,750	107,727	100,507	99,755	94,800	66,036
Missions - Total	313,522	321,745	288,964	315,614	307,682	346,000	261,069
Regents - Gen Fund Subsidy	438,757	486,100	457,453	488,633	453,585	530,000	222,081
Regents - Student Revenue	868,832	850,589	869,293	790,333	823,703	830,000	711,112
Total	1,769,627	1,796,228	1,733,107	1,702,820	1,691,766	1,810,800	1,265,298
Year End Reserves	135,268	89,769	127,092	136,432	225,191	174,391	

FY19 CBP Estimates – Last fall the General Fund total CBP request for the congregations' consideration for the next fiscal year was **\$968,000**. The Board of Trustees continues to use the annual CBP estimate data from the congregations as a component of the revenue budgeting process. The aggregate CBP congregational estimate is compared with the actual General Fund contributions from both the previous fiscal year and the previous calendar year to set the General Fund offerings estimate

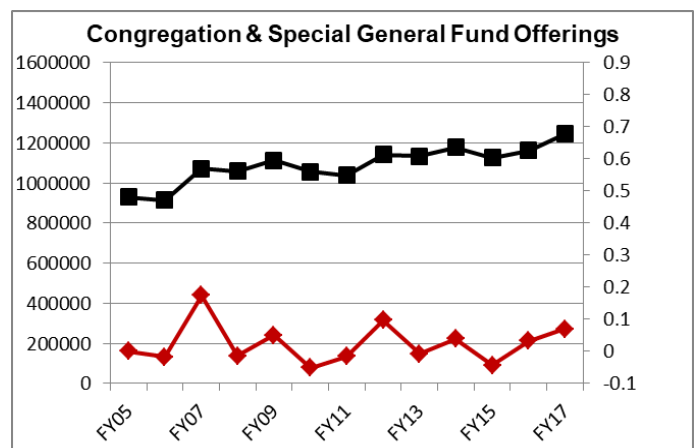
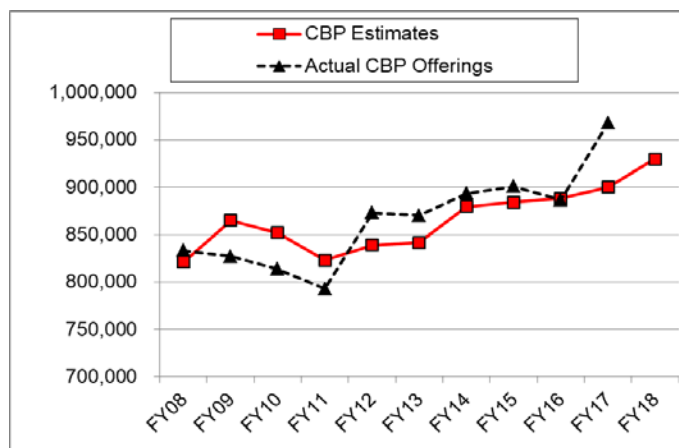
for the following fiscal year. The total CBP estimate from the congregations has become an increasingly inaccurate prediction of actual General Fund offerings. The FY19 CBP estimate is \$100,000 below our projected FY18 actual contributions. The following data shows the General Fund CBP estimates compared to the actual offerings for the past five fiscal years.

<u>Fiscal Year</u>	<u>CBP Estimate</u>	<u>Actual General Fund Contribution</u>
2013	840,000	871,000
2014	878,000	893,000
2015	883,000	901,000
2016	882,000	904,000
2017	876,000	964,000
2018	896,000	996,000 (projected)

FY19 Budget Proposal – Included in the following data are the General Fund and the ILC Operating Budget proposals for FY19, together with the current budget and the actual history of the past two years. The budget proposal (subject to convention ratification) totals \$1,827,500. This FY19 proposed budget includes a salary increase for our called servants. Adjustments have been made to the code salary plan which will be explained later in this report.

	Actual	Actual	Actual	Actual	Actual	Budget	Proposed
Fiscal Year	FY13	FY14	FY15	FY16	FY17	FY18	FY19
CBP Estimate	841,700	879,500	884,000	888,200	900,000	900,000	
CBP Received/Budget	870,330	893,410	900,721	905,092	967,865	930,000	980,000
Reserves Used/(Surplus)	28,421	45,499	(37,323)	(9,340)	(88,759)	50,800	29,000
ILC Revenue/Budget	868,832	850,539	869,293	790,333	823,703	830,000	861,000
Total	1,767,583	1,789,448	1,732,691	1,686,085	1,702,809	1,810,800	1,870,000
Operations Spending							
Extra Budgetary	-	-	2,500	-	-	-	-
Ed./Pub. - Total	9,210	7,044	7,170	7,733	7,041	10,000	15,000
Trustees - Total	139,307	130,750	107,727	100,507	99,755	94,800	89,000
Missions - Total	313,522	321,745	288,964	315,614	307,682	346,000	375,000
Regents - Gen. Fund Subsidy	438,757	486,100	457,453	488,633	453,585	530,000	530,000
Regents - Student Revenue	868,832	850,539	869,293	790,333	823,703	830,000	861,000
Total	1,769,628	1,796,178	1,733,107	1,702,820	1,691,766	1,810,800	1,870,000
Year End Reserves	135,268	89,769	127,092	136,432	225,191	174,391	145,391

The first chart (below left) provides budgetary and offering information for the past 9 years. The second chart (below right) shows offerings for all purposes since FY2005 (including student revenue).



Church Extension Fund – The CEF continues to be the major source of capital for building projects in the CLC, providing for church, school and housing projects of CLC congregations and of ILC. The fund balance is also used to manage the month-to-month cash flow needs of the CLC operating accounts. The main source of income is from the monthly mortgage payments from the borrowing congregations and the synod. The income also includes investment earnings and congregational offerings. At this time the CEF has adequate cash and is continuing the policy of not writing new promissory notes to the fund. Existing notes are being renewed at a 2.5% interest rate. In keeping with our past direction, the board is continuing to reduce the fund liability by paying off existing notes.

The loans and payoffs during the past biennium are as follows:

Loans Issued:

1. St. Paul, Lakewood, CO \$230,000 – purchase parsonage and lot
2. Ascension, Batavia, IL \$12,000 added to existing mortgage for extra ordinary expense
3. Gift of God, Mapleton, ND \$32,048 – church/parsonage upgrades, shingle, etc.
4. Luther Memorial, Fond du Lac, WI \$130,000 – building addition
5. Zion, Atlanta, GA \$453,000 – Balloon payment of \$100,000 paid from sale of parsonage.
6. ILC North Hall \$253,714 - remodel, combined with ILC Building Project (Academic Center)

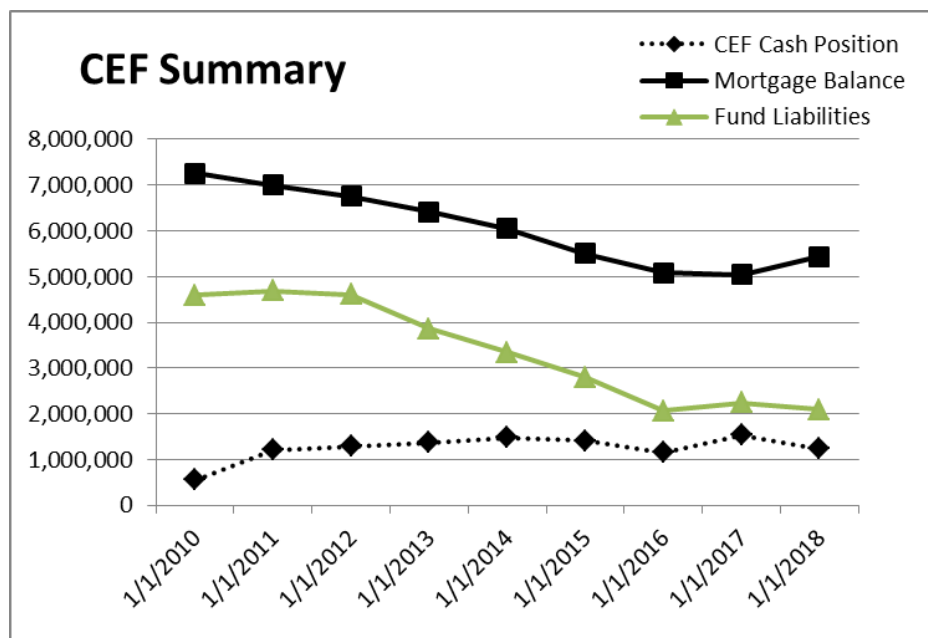
Loans Approved But Not Closed:

1. Berea, Sioux Falls, SD \$300,000 – new sanctuary/kitchen addition (tabled by congregation)
2. Bethel, Morris, MN \$16,978 – parking lot paving (withdrawn by congregation)

Loans Paid in Full:

1. Good Shepherd, Rapid City, SD
2. Berea, Sioux Falls, SD
3. St. Paul, Bismarck, ND

The CEF historical summary in the graph and the data below helps to better understand the fund. The fund has a large liability of promissory notes (\$2,091,474) held due to individuals and congregations of the CLC. Current CEF incoming monthly payments are \$36,000. Since the last convention, the promissory note obligation has been reduced by \$172,811. While a net worth of \$4,600,067 million seems large, the majority of the assets \$5,452,914 are mortgage balances payable over extended terms to the CEF. The synod is one of the primary debtors of the fund with mortgage balance of \$1,448,348. The CEF maintains a large cash balance to provide for repayment of notes which may be called at any time.



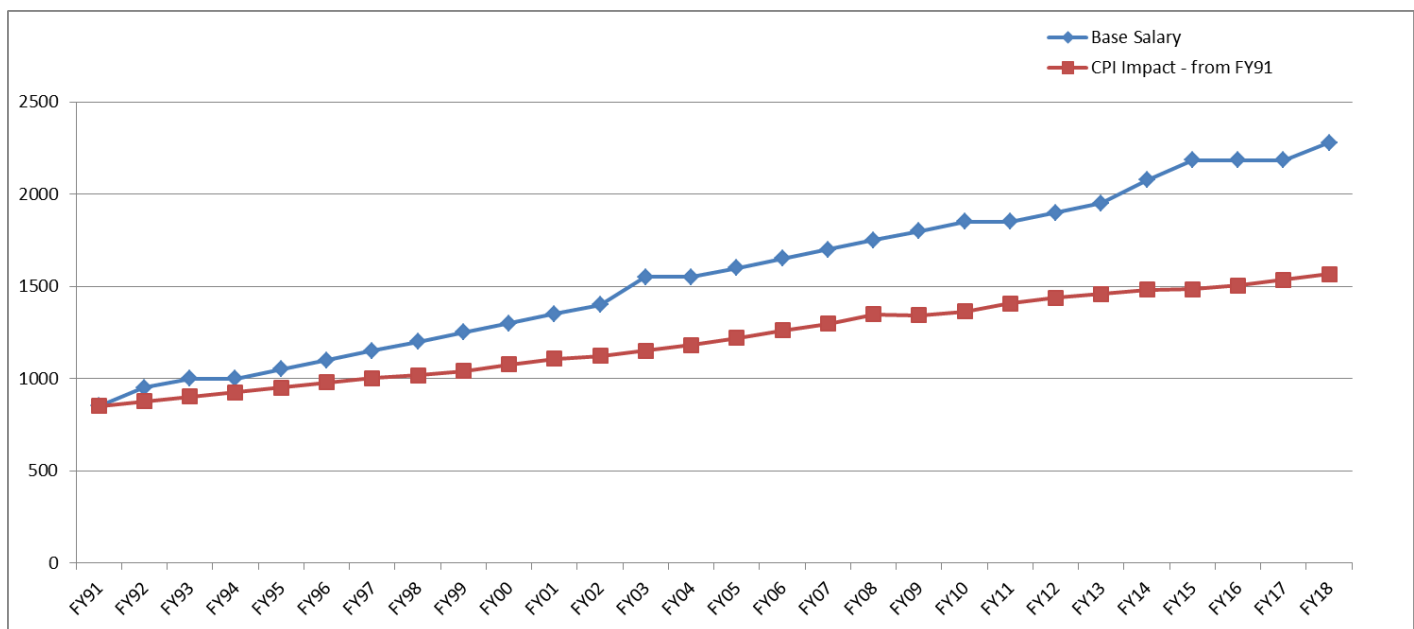
	3/31/2012	3/31/2013	3/31/2014	3/31/2015	3/31/2016	3/31/2017	3/31/2018
CEF Cash Position:	1,290,600	1,363,679	1,475,116	1,406,078	1,150,000	1,531,394	1,238,627
Mortgage Balance:	6,749,469	6,419,021	6,052,165	5,498,548	5,085,333	5,051,577	5,452,914
Total Assets:	8,040,069	7,782,700	7,527,281	6,904,626	6,235,333	6,582,971	6,691,541
Fund Liabilities:	4,601,008	3,853,661	3,334,190	2,796,523	2,068,546	2,264,285	2,091,474
Net Worth	3,439,061	3,929,039	4,193,091	4,108,103	4,166,787	4,318,686	4,600,067

CLC Code Compensation – The current multi-year compensation plan, adopted by the 2012 convention, calls for a \$75.00 per month salary increase with a cost of living adjustment (COLA) added to the \$75.00 figure. The COLA is derived from the rate of inflation for the calendar year preceding the setting of our fiscal year budget. The Trustees are recommending an annual COLA only increase in the coming biennium given significant human resource expenditure increases in the past biennium. The current COLA is estimated at 2.1%, which would result in an increase to the base salary of approximately \$50 per month. Although our intention is to continue with the current 2 Tier system, the annual COLA increase will be indexed to the Tier 1 base salary figure. The Tier 2 base salary figure will then remain constant at \$1,000 above the Tier 1 base salary total. The additional \$1,000 per month Tier 2 base salary was granted to those workers that were not provided with medical insurance and could not be reimbursed for medical costs or medical insurance premiums.

The following table shows the history and the planned base salary for CLC workers. Note that the 5 year plan ended with the FY19 budget.

Fiscal Year	FY12	FY13	FY14	FY15	FY16	FY17	FY18	FY19	FY20
Base (Tier 1 Planned)	1,900	1,950	2,025	2,133	2,238	2,334	2,409	2,484	
COLA			33	30	21	3	43	50	
Tier 1 Base Planned Total	1,900	1,950	2,058	2,163	2,259	2,337	2,452	2,534	
Tier 1 Base Actual	1,900	1,950	2,058	2,163	2,163	2,163	2,278	2,328	

The chart below maps the change in our CLC code base salary and how it tracks with the CPI.



FY19 Trustees Budget Proposal – Following is the Board of Trustees General Fund budget and the proposal for the next fiscal year. The proposal includes 25 beneficiaries participating in the Old Retirement Plan. Disbursements to this old plan, which are funded through the General Fund, have steadily decreased as this plan is being phased out. The September 2017 Coordinating Council approved a 10% increase to the Old Retirement Plan.

	FY15	FY16	FY17	FY18 Est	FY18 Budget	FY19 Proposed
Receipts:						
CLC Subsidy	\$107,727	\$100,507	\$99,755	\$89,343	\$94,800	\$89,000
Disbursements						
Admin Expenses	1,478	1,108	2,081	290	1,068	1,100
Liability Insurance	1,131	1,074	2,327	1,578	1,200	1,200
Travel Expenses	7,775	9,026	9,694	5,973	9,000	9,380
Total Administration	10,384	11,208	14,101	7,841	11,268	11,680
GBO Allocation	11,827	8,113	8,177	9,984	10,296	10,000
Professorage Loan	9,684	9,684	9,684	9,684	9,684	9,684
Old Retirement			(17/12)			
Families (13)	51,893	43,460	38,920	38,247	37,128	34,416
Singles (12)	23,939	28,042	28,872	23,588	26,424	23,220
Retirement Total	75,832	71,502	67,792	61,835	63,552	57,636
Grand Total	\$107,727	\$100,507	\$99,755	\$89,343	\$94,800	\$89,000

Investment Management – The CLC has three investment accounts, each of which serves a distinct purpose for specific funds owned by the church body or, in the case of the Retirement Plan, by the individual participants. The following presentation is designed to provide a simplified recap of what we are trying to accomplish with each of the three investment accounts: Investment Pool, Endowment Accounts and the Retirement Plan.

Investment Pool Account – The pool contains assets that are not held in the synod's checking account, other than funds belonging to the Endowment Account. Specifically the pool is primarily comprised of assets from the Church Extension Fund (CEF) but from time to time may include balances from the Reserve Account, Gift Account, and the IIF. We make our best efforts to balance growth and income with safety and capital preservation, or more simply put, we try to get the best return by taking the least amount of risk. The current balance in the pool is \$1,651,508.

Endowment Account – This account shall receive, hold and invest endowment gifts and donations and contains assets from the CLC Foundation, Public Ministry Preparation Endowment, and SAF Endowment. The 2006 convention resolved that the church body make the SAF Endowment a top priority of our undesignated special gifts and bequests until the SAF Endowment was self-supporting at approximately \$2,000,000. The account is managed more conservatively than the Investment Pool as the time horizon for the need is shorter.

SAF Endowment and Progress toward the Self-Supporting Goal – Previous conventions have established the goal of making the SAF self-supporting. Defining and quantifying "self-supporting" is contingent on several factors, including the establishment of desired support levels for each of the three departments at ILC (high school, college, and seminary). A major component of this plan is to increase the SAF endowment principal to the point where investment income plus annual loan repayments will provide sufficient operating capital without the need for additional contributions. At this time the SAF Endowment has a balance of \$1,210,803 with a self-supporting goal of \$2,000,000. In the past biennium a total of \$21,496 was distributed to the SAF to support the aid program.

PMP Endowment – The Public Ministry Preparation Endowment (PMPE) has also emerged as a significant resource to help reduce costs for those students at ILC that are preparing for the teaching or preaching ministries. The current investment balance is \$1,461,652. Income that is distributed semiannually to all college and seminary students preparing for the teaching or preaching ministry. In the past biennium a total of \$40,500 was distributed to the qualifying students.

CLC Retirement Plan – The Plan is intended to provide eligible employees with a vehicle to save for, and to receive benefits for, their retirement. Contributions are made by congregations on behalf of their eligible called servants and additional contributions may be made via payroll deduction both pre-tax and after-tax (Roth) contributions by the participants. The Trustees are also recommending a \$10 per month increase in the standard Retirement Plan contribution over a three year period (\$180 per month beginning 1/1/2019, \$190 on 1/1/2020, and \$200 on 1/1/2021). Timing is set to allow time for our congregations to budget for these increases. The Trustees have asked Alerus to focus on employee training and education as it pertains to retirement savings.

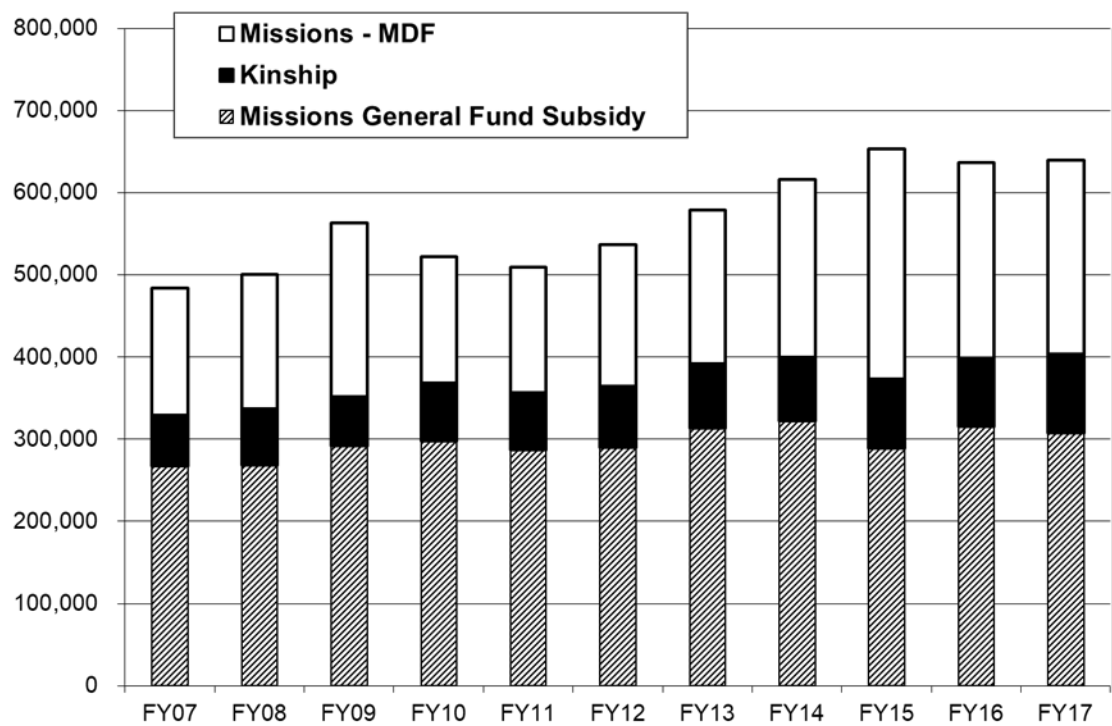
The Trustees have completed the transition of investment accounts to Alerus Financial.

Summary of All Resources to the Programs

The operating budgets of the General Fund and ILC support the on-going program of the CLC. The Auxiliary Funds (MDF, IIF, SAF and CEF) also supply very significant support to the Kingdom work among us. The following summaries show the total of the expenditures under the responsibility of each CLC Board.

Board of Missions – The CLC mission program has three financial components, the General Fund subsidy, the Mission Development Fund and Project Kinship. Together these funds provide the financial resources for the program. The receipts and disbursements for the mission program since the last convention are summarized in the following graph:

Spending by source of the funding since fiscal year 2007.



Project Kinship (a component of the Mission Development Fund) includes support for orphans and seminary students in foreign fields. Some project expenditures are listed in addition to the sponsorship of orphans and seminary students.

MDF Project Kinship		2014		2015		2016		2017	
Item		Budget	Actual	Budget	Actual	Budget	Actual	Budget	Actual
Administration		4,000	3,449	5,000	4,775	3,880	5,042	5,000	6,774
School Buildings		7,000		2,000	7,150	2,000		4,500	2,000
Gifts - Christmas / Graduation							1,115		
Medical Assistance								3,000	4,167
HCLC Orphans		6,200	5,480	6,200	6,700	4,200	4,290	4,200	4,300
India Orphans		18,000	21,060	18,000	21,060	18,000	22,050	17,600	21,360
Nigeria Orphans		1,920	2,320	1,000	1,480	1,000	2,200	2,000	2,860
Kenya-CLC Orphans		2,400	4,040	2,400	4,300	2,400	6,065	6,000	8,665
Kenya-Mois Bridge School						2,700	1,460	8,800	7,042
Myanmar - Thang Khan Khan						1,800	1,550	2,000	1,850
BELC Orphans				3,000	7,870	3,000	6,160		10,600
India Kids 4 Kinship						2,000	845	2,000	
Kinship Visitation				3,480	0				
CLCI Seminary Sponsorships		16,000	17,260	16,000	16,560	24,500	19,540	18,500	25,710
BELC Seminary Sponsorships		6,300	9,240	9,500	6,600	9,500	1,310	13,000	
E Africa Seminary Sponsorships		5,100	5,000	5,500	2,480				
Nepal - HCLCN HBI Seminary							800	4,800	4,800
NCLC Seminary Sponsorships		420	1,440	420	1,140	420	1,380	1,400	1,440
Widows Support - BELC		3,000	5,260	6,000	5,680	7,000	5,149	4,200	5,917
Widows Support - CLCI		1,500	1,440		1,440		600		600
Widows Support - NCLC					490		840		840
Widows Support - HCLCN		1,500							
GBO Allocation		1,500	1,492	1,500	1,577	1,600			
Totals		74,840	77,481	80,000	89,302	84,000	80,396	97,000	108,925

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MATTHEW 28:19



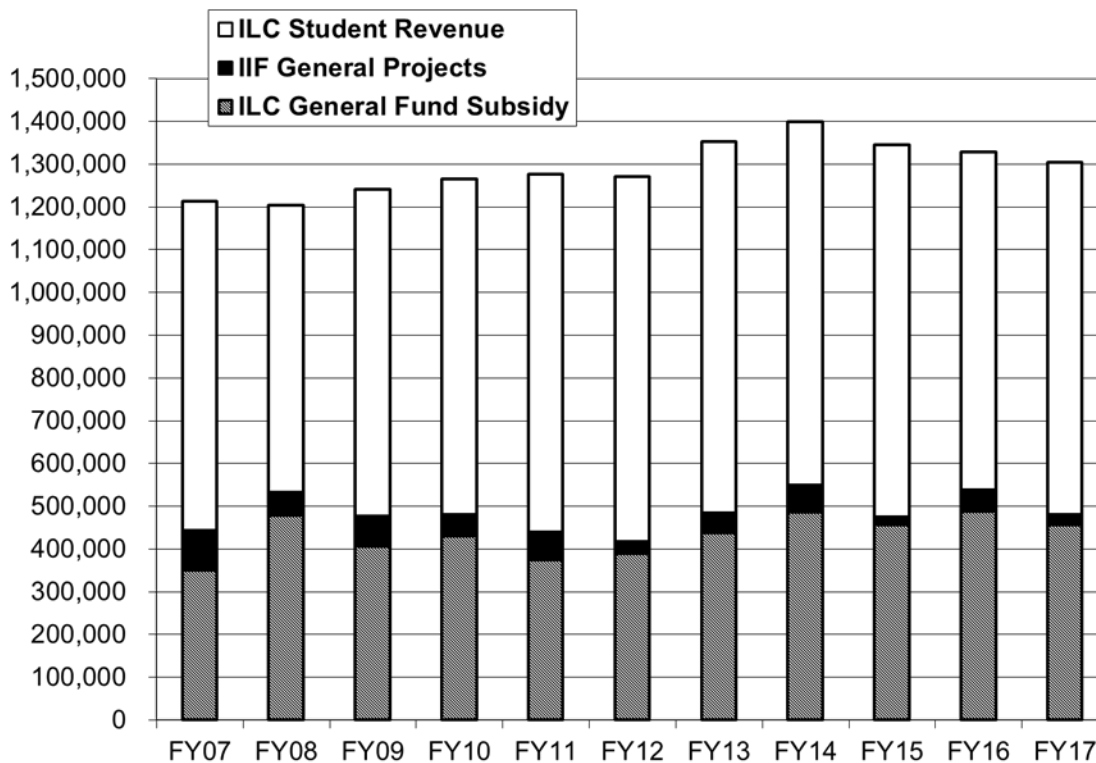
Mission Development Fund Projects: Projects budgeted and expended over the past several years are listed in the table below. The expenditures in the past several years include:

Mission Development Fund (MDF)	2014		2015		2016		2017	
MDF Project	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Actual
BELC Rice Aid	22,000	22,000	33,000	33,000	33,000	10,000		21,550
BELC-Orissa	10,000	5,300	10,000					
BELC Building	28,000		35,000	35,000				
CLCI India Storm Relief	5,000		5,000	30,000	5,000	112,277	5,000	3,000
India Missionary Vehicle			11,000	11,000			13,000	12,000
Bicycles/Motorcycles	12,000	2,700	25,000	5,900	15,000	5,250		
Church Building Assistance	30,000	41,000	30,000	20,819	30,000	7,720	10,000	700
India Outreach/Exploratory	8,000	7,098	18,000	13,888	18,000	20,076	18,000	22,008
Pastoral Conferences	3,500	14,831	3,500	17,119	11,000	12,331	12,000	22,582
ILC Seminary Expenses HCLCN	10,000	7,850	12,000	7,368				
Mission Clearing House	4,000	3,508	4,000	4,290	4,000	930		
Mission Discretionary	10,000	10,000	10,000	14,160	10,000	10,571	12,000	11,999
Mission BD Foreign Visitation					10,000	3,480	4,000	
Computer							2,000	299
Part-time Missionaries								2,794
Mission Helper / PT Missionary	15,000	37,638	20,000	47,362	20,000	25,092	18,000	35,554
Self Help Projects	10,000		10,000					
Bibles, Catechisms, Hymnals	4,000	9,870	4,000	6,869	4,000	7,136	6,000	2,350
Reach the Children VBS	1,000	2,000	1,000	1,000	1,000	1,000	1,000	1,000
African Exploratory	14,000	11,070	14,000	18,911	14,000	11,047	18,000	16,279
Congo Outreach				7,134				
Kenya Moi Bridge Building					2,700		5,500	5,360
Nepal Building		20,000	70,000	50,000				
Myanmar Exploratory	2,700	8,622	2,700	11,202	5,000	10,427	35,000	35,000
Mexico Exploratory		681	4,000	4,250	4,000	3,000	5,000	3,400
Europe Exploratory		1,184	6,000	8,326	5,000	7,257	6,000	3,641
Appleton, WI - Living Hope			23,400	23,400	15,600	15,600	8,400	8,400
US Exploratory	10,000	2,950	10,000	1,820	10,000	7,000	10,000	
Administration	2,000	3,230	2,000		2,700	7,436	3,100	6,924
GBO Allocation	3,000	4,476	3,000	4,731	5,000	6,490	5,000	6,542
Totals	204,200	216,007	366,600	377,548	225,000	284,120	197,000	221,383

Board of Regents – Immanuel Lutheran Seminary, College, and High School receipts and expenditures include the resources for the operation, the project funds, and the Student Aid Fund.

Board of Regents		Balance			Balance			Balance
Account:	Item/Project	7/1/2016	Received	Disbursed	7/1/2017	Received	Disbursed	3/31/2018
ILC	Tuition, Rm & BD		795,746			694,576		
Operations	Misc Receipts		27,957			16,536		
	CLC General Fund		453,585			396,000		
ILC Operations Total:		0	1,277,288	1,285,749	(8,462)	1,107,112	933,237	165,413
Student Aid Fund		10,103	227,833	169,018	68,918	120,789	123,299	66,408
ILC	General Projects	15,928	24,842	13,496	27,274	174,596	6,534	195,335
Improvement	Building Project	12,683	169,495	231,391	(49,213)	364,902	209,117	106,572
Regents Total:		38,713	1,699,458	1,699,654	38,517	1,767,399	1,272,188	533,729

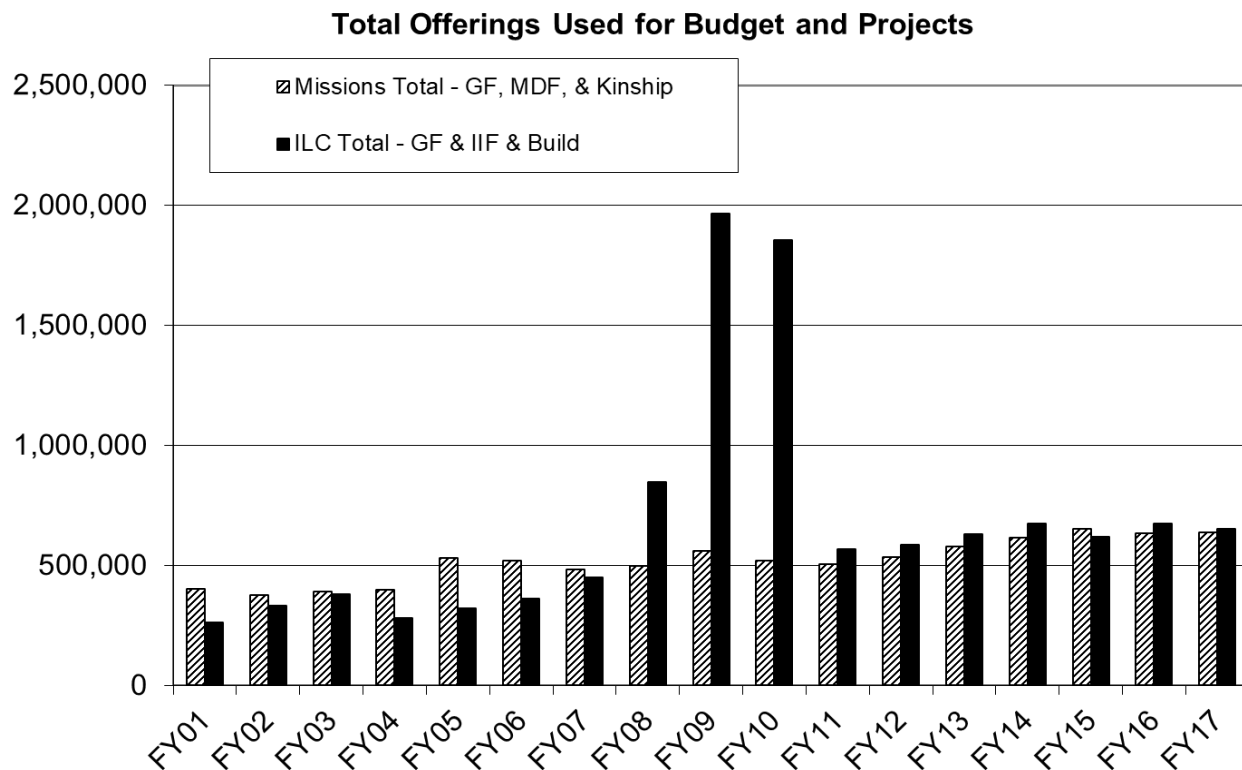
The bar graph below shows the sources of funding for ILC operations and general improvement projects.



The ILC Improvement Fund (IIF) has budgeted and completed several improvement and maintenance projects as listed.

	2014		2015		2016		2017	
ILC Improvement Fund	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Actual
Administration Discretionary	10,000	1,467	10,000	0	10,000	8,379	10,000	883
Commons HVAC replacement	17,000	16,630						
Paving Ingram Drive West	35,000	0	35,000	0	60,000		60,000	
Blacktop Maintenance	65,000	6,878	65,000	54,397				
Professorage 3732			0	929	10,000	17,038	25,000	10,863
Professorage 500		3,810	6,000	2,355				
Professorage 503	1,100	17	12,000	0	12,000		5,000	1,750
Professorage 505	4,500	236	4,500	0	4,500	4,180		
Professorage 507						480		
Professorage 511	3,000	0	11,600	0	11,600	0	3,000	
Professorage 513	0	426	5,500	6,564				
Professorage 519	1,100	165						
School Bus	3,000	1,668						
15 Passenger Van					20,000	14,118		
Parking lot light pole replacement								
West Hall Energy Efficiency	7,000	7,027						
Telephone / Internet					10,000	11,000		
Well for Athletic Fields							8,000	
Totals	146,700	38,323	149,600	64,245	138,100	55,194	111,000	13,496

Total Board of Missions and Board of Regents Contributions:



ILC Facilities Expansion Program – The North Hall remodel was completed during the last biennium. As resolved by the 2016 Convention, the unfunded balance owing on the remodel was added to the loan balance on the Academic Center. The current balance on that mortgage is \$1,445,175. Offerings to the ILC Building Fund have allowed us to make regular payments on the Academic Center mortgage.

Board of Education and Publications – The several activities under this Board include the Book House at ILC, the Lutheran Spokesman, the Journal of Theology, and Ministry by Mail. The BOEP also oversees the CLC web sites and special education projects.

Bd of Education & Publications		Balance			Balance			Balance
Account:	Item/Project	7/1/2016	Received	Disbursed	7/1/2017	Received	Disbursed	3/31/2018
General Fund		0	7,041	7,041	0	5,000	5,441	(441)
Book House		18,568	33,206	31,139	20,636	18,052	18,672	20,016
Journal of Theology		1,190	2,076	1,906	1,360	1,963	1,777	1,546
Lutheran Spokesman		20,580	31,410	19,094	32,895	9,655	19,102	23,449
Ministry by Mail		6,069	347	196	6,220	290	357	6,153
Education & Publications Total:		46,407	74,081	59,377	61,111	34,961	45,349	50,723

Board of Trustees: The several activities under this Board include the endowment investments, the Church Extension Fund (CEF), the Old Retirement Program, and the general CLC administration.

Board of Trustees		Balance			Balance			Balance
Account:	Item/Project	7/1/2016	Received	Disbursed	7/1/2017	Received	Disbursed	3/31/2018
SAF Endowment		1,085,365	51,328	21,496	1,115,196	86,951	0	1,202,148
ILC Scholarship Endowment		98,509	20,369	8,275	110,603	13,878	3,040	121,441
Public Ministry Preparation		1,323,695	41,103	16,500	1,348,298	103,654	24,000	1,427,952
Foundation Endowment		3,213	62	3,274	0	0	0	0
CLC Foundation		16,387	3,274	0	19,661	376	0	20,038
Endowment & FoundationTotal:		2,527,169	116,135	49,545	2,593,758	204,860	27,040	2,771,578
Board of Trustees Subsidy		0	99,755	99,755	0	66,036	66,036	0
Church Extension		1,291,661	972,640	1,233,458	1,030,843	835,213	728,554	1,137,502
Operations Reserve		119,697	114,994	9,500	225,191	0	0	225,191
Trustees Total:		1,411,358	1,187,389	1,342,713	1,256,034	901,248	794,590	1,362,693

2016 Convention Resolutions and Board Actions for 2018 Convention Review

- Provided CEF Loan to combine the outstanding balance of the Academic Center and the portion of the North Hall renovation expenses not covered by donations.
- The Trustees are recommending a \$10 per month increase in the standard Retirement Plan contribution over a three year period (\$180 per month beginning 1/1/2019, \$190 on 1/1/2020, and \$200 on 1/1/2021).
- Continue to review health insurance options, but at this time no changes are recommended to our current practice.
- Considering production of a video explaining the Cooperative Budget Plan (CBP).
- Hiring of James Sandeen as CLC Treasurer and General Business Office Manager.

CLC Board of Trustees, Mr. Thomas Lentz, Chairman Mr. Sherman Carstensen
Rev. Michael Roehl, Secretary Mr. Neal Wietgreffe



REPORT: WORSHIP COMMITTEE

The purposes of the CLC Worship Committee as outlined by the 2010 convention are as follows:

- Reviewing and evaluating emerging worship material
- Providing assistance to congregations in worship planning and establishing their own worship committees
- Soliciting worship material from the membership of the CLC
- Making available new worship material as well as educating the body concerning Lutheran worship

The Lord has provided the committee with a variety of technological tools to aid in carrying out our mission. In addition to email and online conferencing, a Google drive account has been set up by the committee to facilitate the storage and collaborative editing of worship-related materials. Furthermore, a MuseScore account has been established, providing a platform for the committee to distribute hymns throughout the CLC. Committee publications can be found by searching "clcworship" at <https://musescore.com>. Alternatively, a convenient entry point to the MuseScore archive may be found by selecting "Worship Materials" at the CLC Worship Committee website (<http://worship.clclutheran.net>) and following the "CLC Worship Online Music Score Archive" link. Using this entry point, hymns published by the committee can be found grouped into "sets" covering various themes or church festivals.

A major focus of the worship committee this past biennium was developing materials celebrating the 500th anniversary of the Reformation. A complete order of service was provided for Reformation 2016, including suggestions for children's and adult choirs. In addition, the committee solicited Reformation-themed hymn texts for use in our congregations, resulting in the publication of five original hymns and one newly translated hymn. Due to various constraints, the committee was not able to provide an original Reformation liturgy for 2017, but did review and provide commentary on several freely available Reformation liturgies found online. In addition, the committee provided a list of fifteen choral music suggestions for Reformation.

In early 2018, in conjunction with the Lower Michigan Pastoral Study Club, the worship committee made available a 6-week midweek Lenten series based on the theme "Keep your eyes on Jesus who endured the cross" with Scripture texts taken from the book of Hebrews. Study club pastors provided sermon outlines and helps, and the committee provided the order of service and suggested hymns, including a new tune and setting and updated wording for TLH 148 "Lord Jesus Christ, My Life, My Light".

One of the challenges faced by the committee is determining specific activities to pursue which would be of greatest benefit to the congregations of the CLC, in line with the above guidance from the convention. The committee is currently considering a series of brief educational articles on topics related to the worship space and liturgical worship. The committee welcomes any suggestions or feedback to help us direct our efforts.

Respectfully submitted,

CLC Worship Committee

Pastor David Schaller
Prof. Joel Gullerud
Mr. Barry Hay
Mr. Stephen Kuehne

REPORT: STANDING CONSTITUTION COMMITTEE

I. CLC Synodical Officers

The 2016 CLC Convention directed this committee as follows:

A motion was made and supported that the Standing Constitution Committee study the matter of whether or not the officers of the CLC should be called servants and if necessary propose constitutional changes to reflect its conclusions. Their work shall be reported to the 2018 Convention. - **Adopted.** (Cf 2016 Proceedings, page 92)

As the Standing Constitution Committee (SCC) approached this assignment we thought it wise to investigate how others have answered this question or if they have addressed it at all. We compared the constitutions of both the WELS and ELS with that of the CLC and found some similarity among them. Neither the WELS nor ELS have an office of Moderator so for that office at least, there was nothing to reference. Both the WELS and ELS have an office of President who is to be a theologically trained man, either with or without a current parish call. The WELS has positions for two vice-presidents both of whom must be a parish pastor. The ELS has one vice-president and uses the same criterion for both president and vice-president positions, namely that the man must have served in the parish ministry at some point prior to holding office.

The ELS constitution states “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.” The WELS has two secretary positions, the Corporate Secretary and the Recording Secretary. The Corporate Secretary is filled by the second vice-president. The required training for the position of Recording Secretary, which most closely mimics our synodical secretary, is not specified.

This information is provided as background only. It is self-evident that we, as a synod, can craft the requirements for the offices we employ as seems best to us.

The Office of President

Since the duties of the office of President require him to give counsel to vacant congregations for their “proper care” and to provide lists of qualified candidates from which calling congregations may call, to supervise “the public teaching and preaching of the Word within the membership,” and to counsel with the Conference Visitors “in matters effecting the common welfare of the Church of the Lutheran Confession,” (cf. Articles VIII and IX of the CLC Constitution) among many other spiritual duties required of the office by the constitution elsewhere, it is clear to this committee that a man with theological training would be essential for the proper execution of the office.

The Office of Vice-President

Since “the Vice-president shall serve as acting President whenever the President is prevented from discharging his duties.” (cf. Article V,B.2c), it seems wise to this committee that the same qualifications which are required of the President, also be required of the Vice-president as well.

The Offices of Secretary and Moderator

Although the duties of Secretary and those of Moderator require, at times, considerable expenditure of time and effort to be executed well, the SCC feels that the special education and training of the pastoral and/or teaching ministries are not a prerequisite for the proper execution of the duties of these two offices. To eliminate the talents of competent laymen from consideration for these offices seems neither wise nor beneficial for the church body. The tasks assigned to these offices require a good knowledge of the functioning of the synod and a familiarity with the pastors and teachers who might be called upon to serve in various synodical positions and/or be recommended for call lists, etc. These tasks are not so different from the duties and spiritual matters with which elders in a congregation are

called upon to deal, although on a larger scale, that a layman would be unfit to discharge the duties of these two offices. The SCC believes that nominations for these two offices should be open to laymen of the synod as well as pastors and teachers/professors.

With the foregoing as rationale, it is the SCC's recommendation that the paragraph under Article V: A. be modified as follows: (The underlined portions to be added to the current wording.)

Article V: A.

These officers shall be elected for a term of two years in a regular convention by a majority of the votes cast. The men elected to the offices of President and Vice-president shall be theologically trained and eligible for the pastoral ministry of the CLC. The men elected to the offices of Secretary and Moderator may be any called servant of the Word or layman. The term of any newly elected officer shall begin immediately after the close of the regular convention at which he is elected. If a newly elected officer does not accept, the incumbent shall continue to hold office until that convention elects or the designated officer appoints a successor. No officer shall hold another elective position.

The Committee would remind the convention that this change would be an amendment to the constitution and would require a 2/3 majority affirmative vote by convention for passage.

The foregoing is the Standing Constitution Committee's response to the above quoted resolution.

II. Conference Visitor

There has arisen, in past years, a question of whether or not electing a retired pastor as Conference Visitor is in conflict with the CLC Constitution. The Standing Constitution Committee (SCC) was recently asked by the President for a ruling on this question in order to give guidance to a conference facing just such a situation. The Standing Constitution Committee interpreted the term "pastor" in paragraph VIII B. in a broad sense, in effect, allowing the conference the latitude of electing a retired pastor as conference visitor if it so chose. It seemed unwise to this committee to restrict a conference from utilizing the gifts and abilities of a retired pastor in their midst if they deemed him to be the best choice to fill the position. The SCC believes that the wording of the CLC Constitution should be changed to more clearly reflect our current usage. Therefore the SCC is recommending the addition of the term "pastor emeritus" to paragraph VIII B. as follows: (The underlined words to be added to the current paragraph.)

Article VIII: B.

The Conference Visitor shall be a pastor or pastor emeritus elected by his respective delegate conference for a period of two years. The term of this office shall begin immediately after the election has been ratified by the subsequent regular convention.

This change would be an amendment to the constitution and would require a 2/3 majority affirmative vote by convention for passage. The question before the convention is whether or not it deems it wise and beneficial to allow retired pastors to be elected as conference visitors. This Committee would understand that a rejection of this amendment would mean that a pastor emeritus would not be eligible for the position. That is the summation of the question before the convention.

Respectfully submitted,
Standing Constitution Committee
Mr. Pete Sydow
Pastor Norman Greve
Mr. Joel Krafft, Chairman

RECOMMENDATION: 2017 CLC GENERAL PASTORAL CONFERENCE

The 2017 CLC General Pastoral Conference does not recommend adoption of the 2015 *Joint Statement Regarding the Termination of Fellowship*.

Various elements of the 2015 *Joint Statement* are unclear or are subject to varying interpretations and are, therefore, inadequate for resolving this particular doctrinal difference that has separated the Church of the Lutheran Confession (CLC) from the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS). In addition, the WELS and ELS have official statements, both past and present, which are in conflict with Section III of the *Joint Statement*.

It is true that the introduction to the Joint Statement includes the following sentence: "All conflicting or possibly conflicting statements from any of the three synods are herewith rejected." However, as a church body the CLC cannot know what is actually being rejected when false official statements from the WELS and ELS remain as part of the public record, are not corrected, and in some cases are even defended as being compatible with Bible truth.

Unless and until such official statements are specifically rejected, there can be no confidence that the *Joint Statement* is a genuine agreement on the doctrine in question. In other words, there can be no agreement if the position of the WELS and ELS is both to reject false teaching (in the *Joint Statement*) and also to defend it (by failing to correct previous and current false statements) at the same time.

We appreciate the work of our representatives on this matter. We also thank the Lord for the opportunity to study His Word and bear witness to it, and for the progress that has been made in our inter-synodical discussions over several years.

For information, we are including relevant issues that the CLC Board of Doctrine has raised about the Revised Joint Statement:

Positive Elements

1. The 2015 *Joint Statement* includes a number of agreed-upon scriptural affirmations of both the teaching, purpose, and importance of the doctrine of church fellowship.
2. The 2015 *Joint Statement* includes a rejection of terms and concepts sometimes used by the WELS and ELS to defend continued fellowship with a false teaching church body, e.g., "debt of love," "persistent errorist," and subjective judgment or conjecture about the possible outcome of the admonition etc. (*Joint Statement* III D, F, H).

Difficulties that Remain

1. The 2015 *Joint Statement* fails to identify the differences between the CLC and the WELS and ELS as doctrinal—so identified from the very beginning of the CLC and reaffirmed often (cf. 1992 CLC convention resolutions) and also acknowledged by the 1973 WELS Convention.
2. The WELS justifies its 1955-1961 Convention resolutions in the light of its historical interpretation of what the intent may have been, rather than ascertaining what the words actually say.
3. Synodical practice is synodical doctrine in action (past and present) and vital to God-pleasing doctrinal unity ("*By their fruits you shall know them*"—Matthew 7:20). There was a clear failure on the part of the WELS to apply Romans 16:17 in 1955¹ and 1957². In 1959³ a false principle

regarding the termination of church fellowship was adopted. These official actions are what led to the formation of the CLC.

4. The 2015 *Joint Statement* fails to address other reasons for delaying the termination of church fellowship, e.g. “*In Statu Confessionis*” or “state of confession.” (This is a declaration of vigorously protesting fellowship toward an erring church body--an action which has sometimes been used as an excuse to avoid severing fellowship ties in obedience to Romans 16:17-18.)

There are other unresolved areas of doctrinal concern with WELS and ELS, such as unionism with regard to membership in Thrivent, the role of women in society, instances of practicing selective fellowship, and questions regarding a lack of doctrinal discipline. A God-pleasing testing and resolution of these and other current fellowship practices would be necessary for any reestablishment of true unity in the Word.

The references in the footnotes below are accessed from this site: www.scbreakup.blogspot.com, where a wealth of other documentation is available.

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1. REPORT OF FLOOR COMMITTEE NO. 2 (Report of the Standing Committee in Matters of Church Union) - 1955 WELS Proceedings, pp. 77-88. www.box.net/shared/zngwfefa8w
 2. REPORT OF THE FLOOR COMMITTEE NO. 2 (Church Union), 1957 WELS Proceedings, 130-148. www.box.net/shared/huw4cly0co
 3. A REPORT TO THE PROTEST COMMITTEE By Carl J. Lawrenz. www.box.net/shared/sve4muv40
A REPORT OF THE PROTEST COMMITTEE - 1959 WELS Proceedings, p. 177-179. www.box.net/shared/kapahr6cc4
A CALL FOR DECISION Memorial to the 1959 Convention - 1959 WELS Proceedings, p. 209-211. www.box.net/shared/tmqxets8g
REPORT OF FLOOR COMMITTEE NO. 23 (Memorial - A Call for Decision) - 1959 WELS Proceedings, p. 209-211. www.box.net/shared/qfvi7c0004



REPORT: PRESIDENT'S PRE-CONVENTION TO COORDINATING COUNCIL

Back in the pre-terrorism days of the mid 1980s it was possible to park directly in front of the Wyoming state capitol in Cheyenne, walk through the unguarded, unlocked front door, and after just a few steps reach the governor's office. What's more, his door was usually open. He wanted everyone to feel welcome to drop in and express their concerns or just to chat for a few minutes. It is still a tradition on one weekend each year for businesses and government buildings in Milwaukee to hold an "open doors" event for the public to tour buildings which ordinarily are off limits. Open doors are invitations and opportunities for new experiences and fresh paths in life.

But nothing can compare to the doors Jesus has opened for all mankind. The Lord spoke through Isaiah: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.... 'I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness'" (Is. 42:1, 6, 7). All people by nature are hopeless hostages of sin, held captive behind the impenetrable doors of death. "But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear" (Is. 59:2). That condemnation is as impossible for us to budge as the stone blocking Jesus' tomb was for the women to move Easter morning.

Jesus was buried on the other side of that boulder. Yet it could not keep Him inside. When the angel tossed the stone aside, it revealed an empty tomb. "He is not here. He is risen!" The locked doors of the disciples' hiding place could not keep the Lord out Easter evening.

The Lord now promises, "Because I live, you also shall live" (Jn.14:19). Paul assured the Roman Christians: "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Rom. 6:4). As we are living stones in Christ's Church, doors that used to be barred and locked tight have been flung wide open. We have free access to God. We can approach the throne of grace with confidence. Nothing can separate us from the love of God in Christ Jesus.

What's more, the Lord has placed open doors before us to proclaim the good news of forgiveness to the entire world. As the disciples were to start in Jerusalem and then move out to Judea, Samaria and the ends of the earth; so we have open doors to our families, our congregations, local communities, and through our joint work as a synod, doors to many countries of the world.

We often take it for granted, but ILC, as well, is a God-given gateway through which future generations of pastors, teachers, and lay people enter and receive the education and faith-building Word for lives of service to the Lord. There is one graduate from the teaching program this spring, Michaela Winters, and no seminary graduates. With teaching and pastoral calls unfilled at present and at least one pastoral retirement this summer, the need for more young people in our called worker training programs is evident. A conference visitor noted that out of 39 men on the clergy roster available for a call, 19 have served in their existing calls three years or less. There are ten pastors/professors who are near, at, or past retirement age. Now is the time to pray for more workers in the Lord's harvest field and to encourage our young people to prepare for the blessed work of the public ministry.

Through strong offerings over the past biennium we now have a substantial reserve fund. We thank the Lord for providing the material means and for moving hearts to give generously of what He has given us. The surplus may prove to be another open door for expanding our joint work in various ways.

We look forward to this summer's Convention at which both lay delegates and called workers will gather in Christ's name around Word and Sacrament to map out plans for the gospel work He has entrusted to us. This is truly work for all, not just pastors and teachers. I pray that congregations will carefully study the Prospectus and make every effort to send delegates to represent them at the Convention. Pray that the Lord will through His Word preserve and strengthen our unity. May He bless our humble efforts and through them expand His kingdom-rule in many more hearts.

One matter which the Convention will address is the Joint Statement drawn up by representatives of the CLC, ELS, and WELS in November 2015. Both the ELS and WELS have adopted the Joint Statement as a Scripturally sound presentation on the matters of church fellowship which led to the birth of the CLC and which have separated us from the ELS and WELS ever since. In June of 2017 the CLC General Pastoral Conference discussed the Joint Statement at the request of the 2016 Convention. The Conference is recommending to the Convention that the Joint Statement not be adopted, since in the view of the Conference, “various elements of the 2015 Joint Statement are unclear or are subject to varying interpretations and are, therefore, inadequate for resolving this particular doctrinal difference...”

I appreciate the faithful work of both the Pastoral Conference and the CLC Board of Doctrine on this matter. However, it is important to remember that decisions regarding doctrine should not be made simply on the basis of statements by synod officials and boards. We read of the Bereans that “they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true” (Acts 17:11). I urge congregations, study clubs, and delegate conferences to carefully study the Joint Statement keeping in mind its purpose. It was not presented as an agreement among the bodies on the historical narrative of the events of the late 1950s. However, it was intended to address the “precise nature of the differences that have separated the CLC from the ELS and WELS” (introduction to the Joint Statement). It was not presented as a resolution of all doctrinal differences and questions between the CLC and ELS/WELS. However, “agreement on this doctrine would be a necessary first step toward the restoration of God-pleasing fellowship relations” (Intro. to Joint Statement).

I believe the question to be answered by the Convention is: “Does the Joint Statement address in a clear, Scriptural, and unambiguous manner how to view and deal with “causers of divisions and offenses”? (Rom. 16:17). A side-by-side comparison of the Joint Statement with the one page document “CLC Theses and Antitheses on the Role of Admonition in the Termination of Fellowship with Church Bodies” is also a helpful study.

Finally, it is important for confessing Christians to remember that while the Lord certainly tells us to separate and stay away from all false teaching, He also urges us to take full advantage of the blessings of fellowship with all like-minded believers. The Lord told the disciples, “Whoever is not against us is for us” (Mk. 9:40). Paul states: “I appeal to you, brothers, in the name of the Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought” (1 Cor. 1:10).

If the Convention adopts the Joint Statement, it is my hope that it will also allow for continuation of doctrinal discussions with the ELS and WELS. If the Joint Statement is rejected, it would mean the end of joint discussions.

Two memorials have been submitted to the Convention by the South Eastern Delegate Conference, both related to the Joint Statement.

The upcoming Convention also marks the conclusion of our synod-wide observance of the 500th Anniversary of the Reformation. We thank the Anniversary Committee for their work in offering a series of Reformation vignettes, anniversary logo-wear, and a Reformation liturgy.

The Standing Constitution Committee has submitted proposed changes to the CLC Constitution which clarify who may serve in synodical offices.

We thank the CLC Worship Committee for their ongoing work, as well.

In Jesus’ peace,

Michael Eichstadt, CLC President

MEMORIAL: SOUTH EASTERN DELEGATE CONFERENCE

Whereas, Romans 16:17 teaches that there is no room for delay in terminating fellowship with those who are causing divisions and offenses contrary to the doctrine which we have learned; and

Whereas, the 1955 WELS convention disobeyed Romans 16:17 by affirming that “the Lutheran Church-Missouri Synod by its official resolutions, policies, and practices created divisions and offenses not in accord with Scripture,” then postponing action until the 1956 convention; and

Whereas, the 1957 WELS convention again disobeyed Romans 16:17 by affirming the “continuation of offenses with which we have charged our sister synod,” yet resolving to “continue our vigorously protesting fellowship”; and

Whereas, the actions of 1955 and 1957 were defended by WELS Seminary President Lawrenz in his report to the Protest Committee in 1958 when it was stated that “the fact that an individual or a church body has fallen into an error of doctrine or practice, or even the fact that the individual or the church body still defends that error of doctrine or practice, is not yet in itself a reason for terminating church fellowship. Rather both facts may still be inducements for practicing this fellowship most vigorously in efforts to overcome the error and its defense. Termination of church fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error.” This statement was supported by the Protest Committee and affirmed by the 1959 WELS convention (Floor Committee #23, Resolution No. 1); and

Whereas, the 1973 WELS convention took the position that there is a Scriptural basis to postpone the termination of fellowship with a church body which is causing divisions and offenses when it stated that there is a “Scriptural warrant for the use of the term ‘state of confession’” as in “the period before 1961 to designate the fellowship relation of our Synod over against the Lutheran Church-Missouri Synod,” in order to “make every effort to preserve the bond of fellowship, to help the weak and the confused,” and

Whereas, on their website, the ELS has officially published the 1938 document “Unity, Union, and Unionism” which states that there is reason for a delay in terminating fellowship with those who have “proven themselves to be creators of divisions, disturbers of that unity of the Spirit which characterizes the Church of Christ,” in order to “observe them, plead with them, and patiently show them the error of their way,” and

Whereas these actions and inactions constitute a doctrinal difference between the WELS/ELS on the one hand which contend that the purpose of watching out for those who are causing divisions and offenses is to admonish them until “you have reached the conviction admonition is of no further avail and that the erring brother or church body demands recognition for their error,” and the CLC on the other hand which teaches that the purpose of watching out for those those causing divisions and offenses is to avoid them; and

Whereas, we affirm our confessional practice of testing what is said against official statements and practices; therefore, be it

Resolved that the official meetings between the CLC and the WELS/ELS be discontinued until the WELS and ELS specifically reject the above referenced official statements, resolutions, and practices because they conflict with Romans 16:17.

SEDC Dallas, TX 10/10/17

MEMORIAL: SOUTH EASTERN DELEGATE CONFERENCE – BOARD OF DOCTRINE

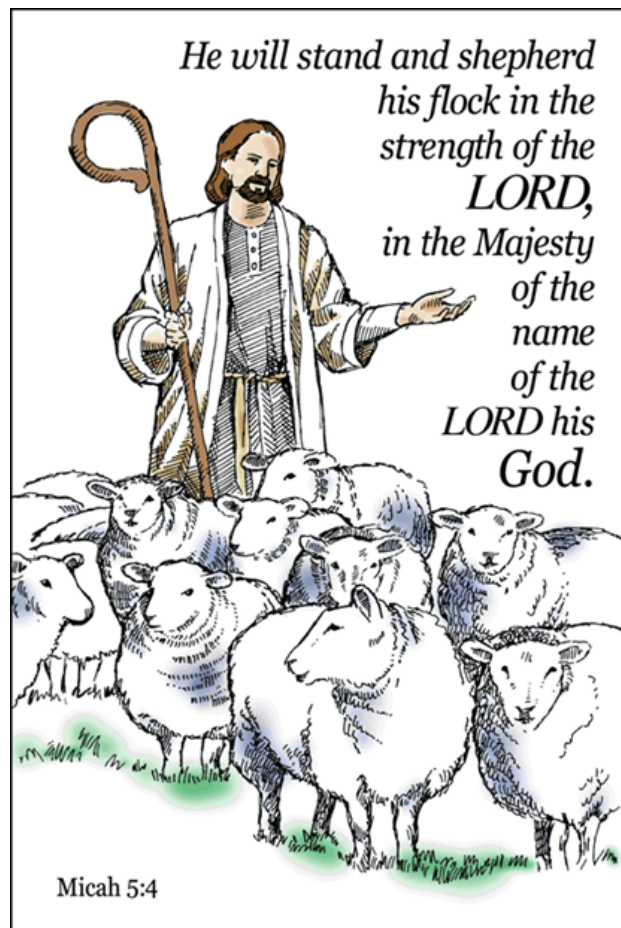
Whereas our CLC Board of Doctrine is appointed by the praesidium and the conference visitors and also ratified by our church body at its biennial conventions; and

Whereas our CLC constitution directs our board of doctrine to “assist in formulating the doctrinal propositions of the Church of the Lutheran Confession” (Bylaw 1:B-1); and

Whereas Bylaw 1:B-4 states that the Board of Doctrine “shall, at the request of the President or the convention, represent the Church of the Lutheran Confession in doctrinal discussions with other church groups”; therefore be it

Resolved that this convention request the CLC Board of Doctrine to represent our church body in any future discussion with the WELS concerning our existing doctrinal differences, for which we continue to seek the grace and guidance of the Holy Spirit that we might resolve these doctrinal differences according to Holy Scripture.

SEDC Dallas, TX 10/10/17



56 congregations reporting				2017 CLC Congregational Statistics																							
Dr. J. Sydow, Statistician				Membership				Ministrations								Education				Contributions							
					Pre-	Total		Ave Sun	Adult	Child	Adult	Child									CLC	CLC					
Congregation	Pastor	City	State	Com	Com	Souls	Voters	Attend	Baptism	Baptism	Confirm	Confirm	Marriage	Funeral		SS	Catech	VBS	BC	Local	General	Special	Total	\$/Com			
Holy Truth	D Fuerstenau	Ketchikan	AK	23	7	30	7	10								1	1		4	27,100	1,600	5,080	33,780	\$1,469			
Grace	vacant	Fairbanks	AK	10	3	13	3	5											4	400			400	\$40			
Holy Cross	M Gurath	Phoenix	AZ	80	14	94	20	64		4	6	2	2	4		4		17	30	108,000	11,054	825	119,879	\$1,498			
St. Paul	D Reim	Vernon	BC	24	7	31	7	21			3				2	5	2	12	12	67,400	3,424	246	71,070	\$2,961			
St. Stephen (EBay)	L Bernthal	Hayward	CA																		4,500		4,500				
St. Stephen (WBay)	L Bernthal	Mountain View	CA																		4,065		4,065				
St. Paul	T Schuetze	Lakewood	CO	94	24	118	18	32		1						8	3		9	96,300	7,687	5,234	109,221	\$1,162			
Prince of Peace	J Klatt	Loveland	CO	39	7	46	13	24						1		2	1	8	13	47,600	877	1,546	50,023	\$1,283			
Grace	D Priestap	Live Oak	FL	25	7	32	5	14		2					1		1		9	41,000			41,000	\$1,640			
Grace		Cape Coral	FL																		31,000	15,000	46,000				
Immanuel	S Rodebaugh	Winter Haven	FL	81	26	107	37	50		2						5	5	18	13	97,700	898	20	98,618	\$1,218			
Zion	F Gantt	Loganville	GA	26	5	31	12	15								2	4		8	52,000	25	50	52,075	\$2,003			
Peace	D Naumann	Orofino	ID	27	3	30	5	12							1				10	15,000	1,000		16,000	\$593			
Ascension	T Kesterson	Batavia	IL	33	14	47	14	19		1	2			1		1		19	12	62,900	3,020	990	66,910	\$2,028			
Word of God	D Rieken	Pana	IL	14	5	19	6	15								10	1	5	6	39,500	6,500		46,000	\$3,286			
Our Saviour	T Holland	Cadillac	MI																								
Faith	J Hartmann	Coloma	MI	58	12	70	12	32		1	2					4	4	15	12	42,852	4,318	587	47,757	\$823			
Rock of Ages	vacant	Grand Rapids	MI																			530					
St. Peter's	N Greve	Iron River	MI																		360						
Mount Zion	T Naumann	Madison Heights	MI	24	4	28	8	16		1	1						1		12	44,000	580		44,580	\$1,858			
Calvary	A Schaller	Marquette	MI	75	4	79	18	34				2		5		3	2		12	77,333	10,346	3,270	90,949	\$1,213			
Gethsemane	M Wilke	Saginaw	MI	136	28	164	32	71	1	1	3	3	2	3		9	7	28	13	146,400	7,925	5,239	159,564	\$1,173			
Redeemer	D Schaller	Sister Lakes	MI																		2,730	375	3,105				
St. Paul	T Barthels	Austin	MN	56	14	70	13	21			4				2	2	1		10	58,500	7,459	865	66,824	\$1,193			
Mt. Olive	J Johannes	Detroit Lakes	MN																		1,445	27	1,472				
Salem	G Dumann	Eagle Lake	MN																		4,057	5,531	9,588				
Living Savior	D Libby	Eden Prairie	MN																		2,100		2,100				
Grace	J Hein	Fridley	MN	128	43	171	33	101		2		1		1		16	10	50	43	194,600	51,218	16,866	262,684	\$2,052			
Berea	D Schierenbeck	Inver Grove	MN	273	100	373	59	181			9	3	4	4	1	35	14		42	360,025	79,015	20,141	459,181	\$1,682			
Immanuel	Jo Naumann	Mankato	MN	721	195	916	114	315	3	10	8	16	2	8		40	19	90	44	654,400	51,253	14,505	720,158	\$999			
Bethel	R Sauers	Morris	MN	35	5	40	12	26		1									14	38,800	16,141	3,191	58,132	\$1,661			
Faith	N Mayhew	New Ulm	MN	31	5	36	8	18		1					2	3	3		3	15,436	4,232	1,070	20,738	\$669			
St. John's	J Albrecht	Okabena	MN	146	38	184	39	106	1		3	3	7	1		21	10	31	52	176,800	53,817	6,906	237,523	\$1,627			
St. Paul	J Johannes	Ponsford	MN																		1,024	5	1,029				
Redeemer's	D Baker	Red Wing	MN	69	11	80	19	26			2	2				3	2	24	10	46,800	7,026	9	53,835	\$780			
Grace	N Mayhew	Sleepy Eye	MN	106	38	144	27	69		2		2		3		18	5	36	21	89,700	53,750	13,881	157,331	\$1,484			
Living Word	T Wheaton	Blue Springs	MO	21	10	31	4	18				2				3			14	16,800	275		17,075	\$813			
Faith	S Sonnenfeld	Ballwin	MO	55	17	72	11	20				1		1		3	1		10	82,800	15,000	100	97,900	\$1,780			
Grace	P Nolting	Valentine	NE	81	25	106	21	50		2	4		1			7	1	38	21	129,800	10,818	2,723	143,341	\$1,770			
St Paul	M Roehl	Bismarck	ND	66	30	96	22	42				2	2			13	3	14	24	116,000	11,773	1,620	129,393	\$1,961			
Our Savior's	Ja Naumann	Jamestown	ND																		15,472	4,395	19,867				
Gift of God	D Maas	Mapleton	ND																		4,500	230	4,730				
Holy Trinity	D Pfeiffer	W Columbia	SC	146	59	205		102		2		2		1		37	7	39	46	196,500	33,312	2,120	231,932	\$1,589			

56 congregations reporting				2017 CLC Congregational Statistics																			
Dr. J. Sydow, Statistician				Membership					Ministrations						Education				Contributions				
Congregation	Pastor	City	State	Com	Pre-Com	Total Souls	Voters	Ave Sun Attend	Adult Baptism	Child Baptism	Adult Confirm	Child Confirm	Marriage	Funeral	SS	Cat	VBS	BC	Local	CLC General	CLC Special	Total	\$/Com
Redeemer	M Gullerud	Bowdle	SD	44	2	46	11	14			1							7	32,300	6,576	40	38,916	\$884
Prince of Peace	T Daub	Hecla	SD	41	15	56	13	15		4	4	2			11	2	21	18		8,280	2,380	10,660	\$260
Zion	P Krause	Hidewood	SD																		225		
Zion	M Gullerud	Ipswich	SD	23	1	24	8	13			1			1				6	23,644	1,020		24,664	\$1,072
St. Luke's	M Weis	Lemon	SD																	2,442	2,435	4,877	
Peace	P Nolting	Mission	SD	19	6	25	5	25		2	1					1			31,500			31,500	\$1,658
Good Shepherd	A Ude	Rapid City	SD	37	13	50	11	25							6	1	15	22	80,000	3,840	240	84,080	\$2,272
Berea	J Fleischer	Sioux Falls	SD	38	22	60	17	39				2			19	2	16	10		5,210	6,350	11,560	\$304
Trinity	P Krause	Watertown	SD																	20,685	6,304	26,989	
St Paul's	P Nolting	White River	SD	19		19	5	16										7	7,100			7,100	\$374
Resurrection	E Starkey	Corpus Christi	TX	20		20	4	14		1				1				9	40,000	4,685	200	44,885	\$2,244
St Matthew	M Hanel	Dallas	TX	77	19	96	19	50		2	1	3	1		8	5	12	14	123,074	17,600	13,431	154,105	\$2,001
Bethel	R Gurgel	Spring	TX																				
Shepherd Valley	Lay: Durham/Hovda	Weslaco	TX	17	1	18	5	9											10,000			10,000	\$588
Gift of God	G Oster	Fairfax	VA	15	8	23	5	10		1						1		10	14,900	1,250		16,150	\$1,077
St. John's	D Naumann	Clarkston	WA	97	33	130	20	50	1	4	2			1	1	6	50	32	101,400	1,580	4,525	107,505	\$1,108
Redemption	M Tiefel	Lynnwood	WA	76	19	95	15	34		2	1	1			4	6	30	15	119,700	3,811		123,511	\$1,625
Trinity	N Pfeiffer	Spokane	WA	88	23	111	20	36		3		3		2	3	6	20	10	91,000	12,652	2,079	105,731	\$1,201
Gethsemane	W Eichstadt	Spokane Valley	WA	144	47	191	50	96	1	3	5	2		3	19		39	22	175,500	18,805	1,570	195,875	\$1,360
Ascension	B Libby	Tacoma	WA	29	6	35	12	17		1				1	2			7	54,900			54,900	\$1,893
Living Hope	D Ude	Appleton	WI	35	15	50	10	33		2		1			8		15	10	48,800	5,610	60	54,470	\$1,556
Faith	K McKenney	Cambridge	WI	5	2	7	3	8								2		8	1,900			1,900	\$380
Messiah	P Tiefel/B Naumann / C Schaller	Eau Claire	WI	654	221	875	148	607		13	7	16	5	5	67	38	171	109	798,239	179,141	59,048	1,036,428	\$1,585
Morning Star	R Kanzenbach	Fairchild	WI	49	30	79	14	29		3	1			1	5	3	13	8	37,200	8,985	635	46,820	\$956
Luther Memorial	N Radichel	Fond du Lac	WI	169	38	207	72	107	1	3	3	2	1	10	13	7	34	27	158,592	29,526	2,058	190,176	\$1,125
Messiah	M Eichstadt	Hales Corners	WI	167	42	209	42	129		4	1	9		1	30	8	25	40	332,000	37,741	9,158	378,899	\$2,269
Faith	M Ude	Markesan	WI	280	73	353	137	173		2		2		1	9	9		12	195,000	46,992	1,520	243,512	\$870
Christ	M Bernthal	Middleton	WI	52	4	56	20	38						1	1	1	4	18	98,100	12,000	9,411	119,511	\$2,298
Trinity	R Kanzenbach	Millston	WI	21	7	28	3	11			2	2		1		2			12,000			12,000	\$571
Peace with God	R Kanzenbach	Onalaska	WI	12	3	15	6	12			1				3	1		8	15,000	2,985	9,815	27,800	\$2,317
Redeemer	C Seybt	Cheyenne	WY	47	13	60	19	35		1					5	2	7	16	64,551	4,085	7,575	76,211	\$1,622
CLC Congregations Total			57	4,978	1,423	6,401	1,293	3,174	8	93	72	87	32	65	469	211	916	978	5,808,846	961,097	272,236	7,041,289	\$1,414

2017 CLC School Enrollments

Dr. J. Sydow, Statistician

(as of October 1)

Elementary/Middle Schools

<u>School Name</u>	<u>City</u>	<u>State</u>	<u>Teachers</u>		<u>Students</u>										<u>Non</u>	<u>Total</u>
			<u>Full-Time</u>	<u>Part-Time</u>	<u>Pre-K</u>	<u>K</u>	<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>6th</u>	<u>7th</u>	<u>8th</u>	<u>Members</u>	<u>Students</u>
Holy Cross	Phoenix	AZ	1						1	2	1				3	4
St. Stephen	Mountain View	CA	2	1			1	1	6	1		3	2	1	12	15
Immanuel	Winter Haven	FL	2					3		1	2	2	3	4	10	15
Gethsemane	Saginaw	MI	2		3		1	5		2	2		2		9	15
Immanuel	Mankato	MN	5	3		12	10	12	9	14	8	11	8	11	16	95
Grace	Fridley	MN	1	1			5	3	2	1	3	1	3	3	11	21
St. John's	Okabena	MN	2	1		2			1	1	2	2	1	1	1	10
Berea	Inver Grove Hgts	MN	2	2	7	4	2	2	5	1	3	5	4	4	8	37
Grace	Sleepy Eye	MN	1	2	3	2		1		1		1			0	8
Grace	Valentine	NE	2	1	41	3	3	2							42	49
Holy Trinity	West Columbia	SC	2	1	1	2	4	5	2	6	3	2	1	2	0	28
Valley Bible Academy	Clarkston	WA	1	1		4	2	1		3	1	1			9	12
Redemption	Lynnwood	WA	1	1			3		1		1			3	5	8
Gethsemane	Spokane Valley	WA	2			2	3	1	2	1	1	1			0	11
Messiah	Eau Claire	WI	5	5	16	15	16	12	13	16	17	12	13	18	30	148
Luther Memorial	Fond du Lac	WI	2	1			1	3	4	3		2	2	2	0	17
Messiah	Hales Corner	WI	2				5		5		2	1	2	1	0	16
Faith	Markesan	WI	3	1	2	2	2		2	3	2	5	2	4	4	24
Peace Thru Christ	Middleton	WI														
	Total	CLC	38	21	73	48	58	51	53	56	48	49	43	54	160	533
	<i>Percent</i>		64.4%	35.6%	13.7%	9.0%	10.9%	9.6%	9.9%	10.5%	9.0%	9.2%	8.1%	10.1%	30.0%	

High Schools

<u>School Name</u>	<u>City</u>	<u>State</u>	<u>Teachers</u>		<u>Students</u>								<u>Non</u>	<u>Total</u>
			<u>Full-Time</u>	<u>Part-Time</u>	<u>9th</u>	<u>10th</u>	<u>11th</u>	<u>12th</u>					<u>Members</u>	<u>Students</u>
Immanuel	Eau Claire	WI	8	8									2	110
Immanuel	Mankato	MN	3	1									8	39
	Total	CLC	11	9									10	149
	<i>Percent</i>		55.0%	45.0%									6.7%	

CLC Congregational Statistics Survey for Determining What Statistics Should be Collected

Dr. J. Sydow				
CLC Statistician				
	<i># of Respondents = 24</i>			
Group	Item	# Checked	% Respondents	Comments
Membership				
	Communicants	24	100%	
	Pre-Communicants	20	83%	Not needed if have Communicants & Total Souls
	Total Souls	24	100%	
	Voters	17	71%	Several questioned need for this data/Delegate Pool?
Attendance	Average Sunday (Weekend)	22	92%	
Education	(Average Attendance)			
	Sunday School	22	92%	
	Bible Class	21	88%	
	Catechism Instruction	18	75%	Enrollment?
	VBS	20	83%	
Ministry				
	Adult Baptisms	21	88%	
	Child Baptisms	22	92%	
	Adult Confirmations	21	88%	Includes Adult Professions of Faith
	Child Confirmations	22	92%	
	Marriages/Weddings	19	79%	
	Funerals	16	67%	
Contributions	Total Local Offerings	15	63%	Several questioned need for this data/Total Offering Capacity?

CLC Souls/Confirmed & ILHS-EC 9th Enrolled

1960 - 2016

as of Dec 31st			Percent	as of Oct 1st		Percent	Percent	as of Dec 31st			Percent	as of Oct 1st		Percent	Percent
Church		Child	Confirmed	School	ILHS-EC	ILHS-EC	ILHS-EC	Church		Child	Confirmed	School	ILHS-EC	ILHS-EC	ILHS-EC
Year	Souls	Confirmed	/Souls	Year	9th	/Souls	Confirmed	Year	Souls	Confirmed	/Souls	Year	9th	/Souls	Confirmed
1960	7,120			1960				1990	8,753	121	1.4%	1990	20	0.2%	16.5%
1961	8,128	183	2.3%	1961				1991	8,722	109	1.2%	1991	27	0.3%	24.8%
1962	8,992	184	2.0%	1962				1992	8,798	114	1.3%	1992	12	0.1%	10.5%
1963	8,392	189	2.3%	1963				1993	8,718	130	1.5%	1993	30	0.3%	23.1%
1964	8,684	160	1.8%	1964				1994	8,864	134	1.5%	1994	33	0.4%	24.6%
1965	8,728	179	2.1%	1965				1995	8,783	125	1.4%	1995	30	0.3%	24.0%
1966	8,549	173	2.0%	1966				1996	8,958	155	1.7%	1996	33	0.4%	21.3%
1967	8,814	158	1.8%	1967				1997	8,768	122	1.4%	1997	35	0.4%	28.7%
1968	8,958	185	2.1%	1968				1998	8,628	112	1.3%	1998	19	0.2%	17.0%
1969	9,255	143	1.5%	1969				1999	8,645	110	1.3%	1999	39	0.5%	35.5%
1970	9,449	196	2.1%	1970				2000	8,671	109	1.3%	2000	36	0.4%	33.0%
1971	9,677	179	1.8%	1971	17	0.2%	9.5%	2001	8,643	106	1.2%	2001	36	0.4%	34.0%
1972	9,553	201	2.1%	1972	26	0.3%	12.9%	2002	8,756	99	1.1%	2002	33	0.4%	33.3%
1973	9,679	175	1.8%	1973	37	0.4%	21.1%	2003	8,390	91	1.1%	2003	35	0.4%	38.5%
1974	9,667	164	1.7%	1974	25	0.3%	15.2%	2004	8,346	96	1.2%	2004	24	0.3%	25.0%
1975	9,790	179	1.8%	1975				2005	8,393	111	1.3%	2005	32	0.4%	28.8%
1976	9,817	190	1.9%	1976	24	0.2%	12.6%	2006	8,245	93	1.1%	2006	19	0.2%	20.4%
1977	9,688	161	1.7%	1977				2007	8,170	93	1.1%	2007	23	0.3%	24.7%
1978	9,385	157	1.7%	1978	26	0.3%	16.6%	2008	8,133	86	1.1%	2008	33	0.4%	38.4%
1979	9,351	135	1.4%	1979	16	0.2%	11.9%	2009	8,108	90	1.1%	2009	35	0.4%	38.9%
1980	9,426	164	1.7%	1980	26	0.3%	15.9%	2010	8,099	83	1.0%	2010	28	0.3%	33.7%
1981	9,210	113	1.2%	1981	25	0.3%	22.1%	2011	7,624	91	1.2%	2011	30	0.4%	33.0%
1982	8,986	126	1.4%	1982	20	0.2%	15.9%	2012	7,570	94	1.2%	2012	35	0.5%	37.2%
1983	8,898	120	1.3%	1983	24	0.3%	20.0%	2013	7,341	92	1.3%	2013	29	0.4%	31.5%
1984	8,863	126	1.4%	1984	31	0.3%	24.6%	2014	7,299	66	0.9%	2014	26	0.4%	39.4%
1985	8,910	111	1.2%	1985	18	0.2%	16.2%	2015	7,290	71	1.0%	2015	30	0.4%	42.3%
1986	8,852	110	1.2%	1986	18	0.2%	16.4%	2016	6,706	84	1.3%	2016	33	0.5%	39.3%
1987	8,717	107	1.2%	1987	31	0.4%	29.0%								
1988	8,655	113	1.3%	1988	24	0.3%	21.2%								
1989	8,738	109	1.2%	1989	23	0.3%	21.1%								