35th Convention of the Church of the Lutheran Confession

Prospectus

“The Light of the World”

I. Jesus said: “I am the Light of the World.”

II. Jesus said: “You are the Light of the World.”

June 23-26, 2022

Immanuel Lutheran College

Eau Claire, WI

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35th Convention of the Church of the Lutheran Confession

Immanuel Lutheran College
Eau Claire, Wisconsin

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"The Light of the World"

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." **John 8:12**

Jesus said: "I am the Light of the World!"

Essayist: Professor Mark Weis
Immanuel Lutheran College

"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven." **Matthew 5:14-16**

Jesus said: "You are the Light of the World!"

Essayist: Pastor Cory Drehle
Berea of Sioux Falls, SD

Servants of the Convention

Chaplain: Pastor Samuel Rodebaugh, Faith, Manchester, MO

Communion Service Speaker: Pastor John Hein, Grace, Fridley, MN

Communion Service Liturgist: Pastor Robert Sauers, Luther Memorial, Fond du Lac, WI

Memorial Service Speaker: Pastor Nathan Pfeiffer, Berea, Inver Grove Heights, MN

Reporter: Professor Joseph Lau, Immanuel Lutheran College

Organ Coordinator: Teacher Lane Fischer, Immanuel, Mankato, MN

Technology Coordinator: Professor Ross Roehl, Immanuel Lutheran College

Convention Committee Chairmen and Vice-Chairmen

Committee 1: President's Report and Board of Education and Publications
Chairman: Pastor Matthew Ude, Faith, Markesan, WI
Vice-Chairman: Pastor Chad Seybt, Morning Star, Fairchild, Trinity, Millston; St. Paul's, Melrose; Peace with God, Onalaska, WI

Committee 2: Immanuel Lutheran College
Chairman: Pastor Mark Tiefel, Redemption, Lynnwood, WA
Vice-Chairman: Mr. Randy Wittorp, Mt. Zion, Detroit, MI

Committee 3: Missions
Chairman: Mr. Philip Strike, St. John's, Okabena, MN
Vice-Chairman: Pastor George Dummann, Salem, Eagle Lake, MN

Committee 4: Doctrine
Chairman: Professor Steven Sippert, Immanuel Lutheran College
Vice-Chairman: Pastor Neal Radichel, Immanuel, Mankato, MN

Committee 5: Finances
Chairman: Mr. Peter Sydow, Berea of Inver Grove Heights, MN
Vice-Chairman: Mr. Matthew Fiechtner, Redeemer, Cheyenne, WY

Committee 6: Membership and Constitution
Chairman: Pastor James Naumann, Our Savior's, Jamestown, ND
Vice-Chairman: Mr. Philip Reim, Gift of God, Mapleton, ND

Committee 7: Elections
Chairman: Teacher Neil Bernthal, Immanuel, Winter Haven, FL
Vice-Chairman: Teacher Ross Kok, Holy Cross, Phoenix, AZ

Convention Committee Work Assignments

Committee #1: President's Report/Board of Education & Publications

- President's Report (References to issues on Board of Doctrine and Finance may be referenced if desired, but any substantive work on the subjects is reserved for Committees 4 and 5.)
- Board of Education and Publications (All but Board of Education & Publication FY23 Operating Budget)
- **Memorial**: "Create a New Board of Education" from Joel Krafft, Nathanael Mayhew and Robert Sauers
- Recruiter to the Public Ministry Report

Committee #2: Immanuel Lutheran College

- Board of Regents' Report (All but FY23 ILC Operations Budget)
- Report of the Building Committee

Committee #3: Missions: ·Board of Missions (All but FY23 Board of Missions Budget)

Committee #4: Doctrine

- Board of Doctrine Report
- Study Document: "What Scripture Teaches Regarding Admonition and Termination of Fellowship"
- Report of the CLC Board of Doctrine and the Joint Committee Representatives
- **Memorial**: "Protest against Ongoing Talks with the WELS/ELS" from Peace of Peace Lutheran Church, Hecla, SD

Committee #5: Finance

- Report on CPB and Recommended FY23 Budget
- Board of Trustees Report
- Compensation Committee Report

Committee #6: Membership and Constitution

- Applications for Membership in the CLC
- Ratification and Seating of Delegates

- Report of the Standing Constitution Committee: Bylaw 1. B.4 (Point #4)
- Report of CLC Statistician
- Convention Statistical Report

Committee #7: Elections

- Elections
- Additional Voting
- Complete Election/Assignment Report
- Dates for Next Convention
- Thanks

Convention Sessions: Parliamentary Procedures

To maintain good order our meetings, both within the committees and on the convention floor, are conducted according to accepted Parliamentary Procedures, also known as *Robert's Rules of Order.* (A brief internet search on "Robert's Rules of Order" will yield many sites that offer a much more complete listing than is practical here.) The following is a brief summary and meaning of some of the terms you will likely hear during our sessions. The Moderator will also give explanation as needed.

"Move" or **"So Move"** or **"Make a Motion"** – Indicates that someone is making a proposal that the body take certain action, or that it express itself as holding certain views.

"Support" or **"Second"** – Indicates that the motion has been seconded, which is necessary before any motion can be discussed by the convention delegates. This prevents the body from having to waste time discussing a motion held only by a single individual. If a motion is not seconded it is said to "Die for Lack of a Second."

"Move to Table" – Indicates that the person making the motion wishes to "table" or delay the vote and further discussion of the subject under debate to a later time and for a specific reason. To lay on the table is the highest-ranked subsidiary motion. It must be seconded. It cannot be amended or debated but must be voted upon. It requires a simple majority vote. It is useful but ought not be misused simply to "kill" or "get rid of" a motion.

"Move Referral" – This is a motion to send the topic under debate back to the Floor Committee that brought it for further clarification or rewording. It is useful in that it can prevent lengthy and pointless debates, and it protects the convention from making a poor decision. It should include specific direction to the Floor Committee, so that its members understand what the convention desires them to do. A motion to refer can be applied to any main motion or any amendment that may be pending. It must be seconded. It can be debated, only any debate must be directed towards the desirability of referring the question. It can be amended and requires a simple majority vote.

"Call the Question" or **"Move to Cease Debate"** – This motion requests that all debate end and the vote be taken on the motion before the assembly. It must be seconded. No further debate is permitted prior to take a vote. A 2/3 majority is required to cease debate. If the vote to "Cease Debate" passes, the vote on the motion before the assembly is taken immediately without further discussion.

"Division" – The Moderator declares if a motion passed or failed. If any voting member in the assembly questions whether or not the ruling of the Moderator accurately reflects the outcome of the vote just taken, he calls "Division" and a hand vote is taken.

"Point of Order" – This can be called at any time. It supersedes all other discussion, motions, or seconds. This is called if a member of the assembly believes that Parliamentary Procedure has not been followed in some way.

2022 CLC Convention Committee Assignments

* applying for membership at this convention

#1: President's Report/Board of Education & Publications

Teacher Daniel Barthels—GL
Pastor Michael Gurath—W
Professor Paul Naumann—ILC
Missionary Todd Ohlmann—WM
Pastor Nathan Pfeiffer—MN
Pastor Douglas Priestap—SE
Pastor Caleb Schaller—GL
Pastor Johnathan Schnose—MN
Teacher Kevin Schrader—MN *
Pastor Chad Seybt—GL - Vice-Chairman
Pastor Matthew Ude—GL - Chairman
Pastor Timothy Wheaton—WC

Delegate A

Grace-Fairbanks, AK
St. Paul-Lakewood, CO
Immanuel-Winter Haven, FL
Ascension-Batavia, IL
Gethsemane-Saginaw, MI
Salem-Eagle Lake, MN
Immanuel-Mankato, MN
Zion-Ipswich, SD
Berea-Sioux Falls, SD
Gift of God-Fairfax, VA
St. John's-Clarkston, WA
Peace Thru Christ-Middleton, WI

Delegate B

St. Paul's-Vernon, BC
St. Stephen-Hayward, CA
Word of God-Pana, IL
Faith-Coloma, MI
Redeemer-Sister Lakes, MI
Faith-New Ulm, MN
Grace-Valentine, NE
Prince of Peace-Hecla, SD
Peace Thru Christ-Middleton, WI
Redeemer-Cheyenne, WY

#2: Immanuel Lutheran College

Pastor Mark Bernthal—GL
Teacher Lane Fischer—MN
Pastor Matthew Hanel—SE
Teacher Matthew Kranz—MN
Pastor Benjamin Libby—WC
Pastor Nathanael Mayhew—MN
Professor David Rodebaugh—ILC
Teacher Andrew Roehl—GL
Pastor Thomas Schuetze—WC
Pastor Zachary Sippert—WC *
Pastor Ed Starkey—MN
Pastor Mark Tiefel—W - Chairman

Delegate A

Holy Cross-Phoenix, AZ
Grace-Live Oak, FL
Mt. Zion-Detroit, MI - Vice-Chairman
Redeemer-Sister Lakes, MI
Living Savior-Eden Prairie, MN
Grace-Valentine, NE
Prince of Peace-Hecla, SD
Trinity-Watertown, SD
Trinity-Spokane, WA
Faith-Markesan, WI
St. Paul's-Melrose, WI

Delegate B

Resurrection-Calgary, AB
Holy Truth-Ketchikan, AK
Salem-Eagle Lake, MN
Grace-Fridley, MN
St. Paul's-Ponsford, MN
Holy Spirit-Albuquerque, NM
Holy Trinity-West Columbia, SC
Zion-Ipswich, SD
Living Hope-Appleton, WI
Messiah-Eau Claire, WI
Messiah-Hales Corners, WI

#3: Missions

Pastor Theodore Barthels—MN
Pastor George Dummann—MN - Vice-Chairman
Missionary Peter Evensen—WM
Pastor Jay Hartman—GL
Professor Mark Kranz—ILC
Pastor Thomas Naumann—GL
Teacher Joshua Ohlmann—SE
Pastor David Reim—W
Pastor Michael Roehl-WC
Teacher Quinn Sprengeler—W
Teacher Matthew Thurow—MN
Pastor David Ude—GL

Delegate A

Holy Truth-Ketchikan, AK
Word of God-Pana, IL
St. John's-Okabena, MN - Chairman
OurRedeemer's-Red Wing, MN
Redeemer-Bowdle, SD
St. Paul's-White River, SD
Gethsemane-Spokane Valley, WA
Peace with God-Onalaska, WI

Delegate B

Grace-Fairbanks, AK
Grace-Live Oak, FL
Immanuel-Winter Haven, FL
Gethsemane-Saginaw, MI
Living Savior-Eden Prairie, MN
Immanuel-Mankato, MN
St. Paul-Bismarck, ND
St. Luke's-Lemmon, SD
Our Shepherd-Conroe, TX
Gift of God-Fairfax, VA
Ascension-Tacoma, WA
Morning Star-Fairchild, WI

2022 CLC Convention Committee Assignments

* applying for membership at this convention

#4: Doctrine

Pastor James Albrecht—MN
Pastor Luke Bernthal—W
Pastor Paul Krause—WC
Pastor David Naumann—W
Pastor Glenn Oster—SE
Pastor Neal Radichel—MN - Vice-Chairman
Pastor Dennis Rieken—SE
Pastor Andrew Schaller—GL
Professor Steven Sippert—ILC - Chairman
Pastor Paul Tiefel II—GL
Pastor Aaron Ude—WC
Professor John Ude—ILC

Delegate A

St. Paul's-Vernon, BC
Zion-Lawrenceville, GA
Our Savior-Cadillac, MI
Berea-Inver Grove Heights, MN
Bethel-Morris, MN
St. Paul-Bismarck, ND
St. Luke's-Lemmon, SD
Redemption-Lynwood, WA
Living Hope-Appleton, WI
Luther Memorial, Fond du Lac, WI

Delegate B

Holy Cross-Phoenix, AZ
St. Paul-Lakewood, CO
Ascension-Batavia, IL
St. Peter's-Iron River, MI
Grace-Sleepy Eye, MN
Faith-Manchester, MO
Our Savior's-Jamestown, ND
Peace-Mission, SD
St. Matthew's-Dallas, TX
Gethsemane-Spokane Valley, WA

#5: Finances

Pastor Cory Drehle—WC
Pastor Frank Gantt—SE
Teacher Ben Hansen—MN
Pastor Timothy Holland—GL
Teacher Jeffrey Karnitz—W
Pastor Terrel Kesterson—GL
Delwyn Maas—WC
Pastor Bruce Naumann—GL
Pastor Joseph Naumann—MN
Professor David Schaller—ILC
Pastor Michael Wilke—GL

Delegate A

Peace-Orifino, ID
St. Peter's-Iron River, MI
Grace-Fridley, MN
Grace-Sleepy Eye, MN
Faith-Manchester, MO
Holy Spirit-Albuquerque, NM
Holy Trinity-West Columbia, SC
Ascension-Tacoma, WA
Messiah-Hales Corners, WI
Redeemer—Cheyenne, WY

Delegate B

Berea-Inver Grove Heights, MN - Chairman
St. John's-Okabena, MN
Gift of God-Mapleton, ND
Good Shepherd-Rapid City, SD
St. Paul's-White River, SD
St. John's-Clarkston, WA
Peace with God-Onalaska, WI

#6: Membership & Constitution

Teacher Nathan Buck—GL
Pastor Norman Greve-GL
Professor Joel Gullerud—ILC
Teacher Brandan Heinze—MN
Pastor Richard Kanzenbach—WC
Pastor Drew Naumann—W
Pastor James Naumann—WC - Chairman
Pastor David Pfeiffer—SE
Teacher Seth Schaller—GL
Professor Jeffrey Schierenbeck—ILC
Teacher Michael Wheaton—MN

Delegate A

Resurrection-Calgary, AB
St. Stephen-Mountain View, CA
Prince of Peace-Loveland, CO
Faith-Coloma, MI
St. Paul's-Austin, MN
Faith-New Ulm, MN
Gift of God-Mapleton, ND - Vice-Chairman
Peace-Mission, SD
Our Shepherd-Conroe, TX
Resurrection-Corpus Christi, TX
Morning Star-Fairchild, WI
Trinity-Millston, WI

Delegate B

Peace-Orifino, ID
Calvary-Marquette, MI
Bethel-Morris, MN
Redeemer-Bowdle, SD
Berea-Sioux Falls, SD
Redemption-Lynwood, WA
Luther Memorial-Fond du Lac, WI

2022 CLC Convention Committee Assignments

* applying for membership at this convention

#7: Elections

Teacher Neil Bernthal— SE - Chairman
Pastor Timothy Daub—WC
Teacher Benjamin Hanel—MN *
Teacher Ross Kok—W - Vice-Chairman
Pastor Samuel Naumann—SE
Pastor Robert Sauers—GL
Pastor Stefan Sonnenfeld—GL
Teacher Paul Tiefel III—GL
Professor Mark Weis—ILC
Pastor Luke Willitz—MN *

Delegate A

St. Stephen-Hayward, CA
Calvary-Marquette, MI
St.Paul's-Ponsford, MN
Our Savior's-Jamestown, ND
Good Shepherd-Rapid City, SD
St. Matthew's-Dallas, TX
Messiah-Eau Claire, WI

Delegate B

St. Stephen-Mountain View, CA
Prince of Peace-Loveland, CO
Zion-Lawrenceville, GA
Our Savior-Cadillac, MI
Mt. Zion-Detroit, MI
St. Paul's-Austin, MN
Our Redeemer's-Red Wing, MN
Zion-Estelline, SD
Trinity, Watertown, SD
Trinity-Spokane, WA
Faith-Markesan, WI
St. Paul's-Melrose, WI
Trinity-Millston, WI

Convention Schedule

THURSDAY June 23

8:00 a.m. Registration

9:00 a.m. Orientation for 1st Time Delegates – ILC Library

10:00 a.m. 1st Session
- Opening Devotion
- Supplementary Reports and Other Unprinted Materials
- President's Message and Report
- Treasurer's Report.
- Auditor's Report
- Roll Call
- Update Committee Assignments
- Convention Organization
  - Seating of Delegates; Ratification of Convention Floor Committees; Approval of Convention Schedule
- Explanation of Voting - Procedure for Nominating Ballots
- Recognition of Visitors
- Moderator's Remarks
- Announcements
- Recess - Floor given to Chaplain

12:00 noon Lunch

1:00 p.m. Committee's Organize and Begin Work

5:00 p.m. Supper

6:10 p.m. Conference Choir Practice – Fieldhouse

6:30 p.m.
- Resume with Prayer – Floor given to Chaplain
- Committee #6: Membership—Ratification and Seating of Delegates
- First Essay and Discussion
- Close - Floor given to Chaplain

8:00 p.m. Floor Committees resume work.

FRIDAY—June 24

9:00 a.m. 2nd Session
- Opening Devotion
- Preliminaries and Reading of the Minutes
- Committee #7: Elections
- Committee #5: Finance- Report on CPB and set overall budget figures (subject to later actions in connection with board reports)
- Committee #7: Elections
- Committee #1: President's Message/Board of Education & Publications
- Committee #7: Elections
- Committee #1: President's Message/Board of Education & Publications
- Committee #7: Elections
- Committee #3: Missions
- Committee #7: Elections
- Announcements
- Recess - Floor given to Chaplain

12:00 noon Lunch

1:00 p.m.
- Resume with Prayer - Floor given to Chaplain
- Second Essay and Discussion
- Committee #7: Elections

2:30 p.m. Break

2:45 p.m. Committee #7: Elections
- Committee #3: Missions
- Committee #7: Elections
- Committee #4: Doctrine
- Committee #7: Elections
- Close - Floor given to Chaplain

5:00 p.m. Supper

6:30 p.m. Conference Choir Practice – Fieldhouse

7:00 p.m.
- Discussion of ILC Building Plans
- Floor Committees resume work if necessary

SATURDAY—June 25

9:00 a.m. 3rd Session
- Memorial Service
- Preliminaries and Reading of the Minutes
- Committee #7: Elections
- Committee #4: Doctrine
- Committee #7: Elections
- Committee #4: Doctrine
- Committee #7: Elections
- Committee #2: Immanuel Lutheran College
- Recess - Floor given to Chaplain

12:00 noon Lunch

SATURDAY—June 25 (continued)

1:00 p.m.
Resume with Prayer - Floor given to Chaplain
Committee #2: Immanuel Lutheran College

3:00 p.m. Break
Committee #6: Membership
Close Session - Floor given to Chaplain

5:00 p.m. Supper

6:30 p.m. Convention Communion Service – Messiah Ev. Lutheran Church

SUNDAY—June 26

9:00 a.m. 4th Session
Opening Devotion - Floor given to Chaplain
Preliminaries and Reading of Minutes
Committee #5: Finance
Announcements
Recess Session - Floor given to Chaplain

12:00 noon Lunch

1:00 p.m. Resume with Prayer – Floor given to Chaplain
Committee #6: Membership—Convention Statistical Report
Committee #7: Elections: Complete Election/Assignment Report; Dates for Next Convention; Thanks
Unfinished Business
Reading of the Final Minutes
Installation of Officers and Board Members
Announcements

3:00 p.m. Close – Floor given to Chaplain

Note: It is approximately a two-hour drive to the Minneapolis/St. Paul International Airport. Please take that drive time as well as the time needed for check-in into consideration when making travel plans. **The official closing time of the convention is 3:00 p.m. Sunday** Thank you!

President's Report to the CLC Coordinating Council

April 27, 2022

"It can't be done! If man were meant to fly, God would have given him wings." It's a testimony to God's grace and creative power that He has given humankind innovative, curious, and problem-solving minds which turn things seemingly beyond the realm of possibility into reality. Every day millions fly on commercial aircraft without giving it a second thought.

But despite all the achievements in which the world prides itself, some things haven't changed. Sickness, crime, war, sorrow, and death remain unavoidable. Money, social programs, and the latest technology haven't solved society's problems and their root source of sin. No one beats death, the wages of sin. It can't be done.

At least that is what the women thought when they got up early Sunday morning to trudge their way to Jesus' tomb to anoint His dead body. The disciples mourned behind locked doors wondering what would come next. The two Emmaus disciples couldn't see past the tomb. No one beats death, they all feared.

But the arm of the Lord is never too short to reach into the most hopeless situation to save. Jesus was beaten, nailed to the cross, mocked and jeered before commending Himself into His Father's hands and giving up His life. He died, just as He said He would, in payment for the world's sin. But death didn't win. The angel told the stunned women at the empty grave, "Why do you look for the living among the dead. He is not here. He is risen!"

What can't be done, has been done by our Lord and Savior, and it cannot be undone. The Apostle Paul writes, "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Cor. 15:58). The Lord who beat death now lives forevermore and is present with His Church directing all things for the good of His kingdom. All things are possible in Him!

That is our confidence as we take up the work the Lord has entrusted to us as the Church of the Lutheran Confession. May the Spirit encourage our hearts, strengthen our feeble hands and wobbly knees (Is. 35:3) and bless our labor in Jesus' name.

"It can't be done!" might well be the human reaction to the shortage of called workers, both teachers and pastors, in our fellowship. The need shouldn't really be that surprising. Jesus says, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38). We thank the Lord for the gift of two new workers for fulltime kingdom work. Kendra Rodebaugh will graduate from the ILC teaching program, and Zachary Sippert is graduating from Immanuel Seminary. May the Lord soon lead them to the fields which He has in mind for them. May we also take every opportunity to encourage sons, daughters, grandchildren, and other young people in our congregations to prepare for the public ministry. There is no greater work, but without the encouragement of fellow believers, other occupations which are valued more highly by the world can look much more attractive.

Nothing is impossible for our risen Lord. He promises, "I have other sheep that are not of this sheep pen. I must bring them also" (Jn. 10:16). He will surely provide the workers needed as He wills and according to His timing. However, as we have already experienced, He may use the limited number of workers in ways different from past precedent. Circuit pastors along with online worship and remote classes may become even more a part of ministry in the future.

The postponed 2020 CLC Convention was held in June 2021, with the 2022 Convention scheduled for June 23-26, 2022. There is always a great deal of planning and work on the part of individuals, congregations, and synod servants involved in a convention. This year transportation costs will certainly be higher due to inflation and supply shortages. But the benefits far exceed the work and expense. The Holy Spirit has united us with the remarkable bond of spiritual fellowship in Christ. To gather in person with one another around Word and Sacrament in praise of our living Savior is faith-affirming time we all need. To pool talents, ideas, and resources in order to proclaim the gospel worldwide is eternally meaningful. It is truly exciting to see how the Lord has blessed our humble service in the past and to trust that He will do so in the future, for His Word will not return empty. To carry out the work faithfully and well takes not only our pastors and teachers, but the gifts of as many lay delegates as possible. With that in mind, this summer's convention is again being held over a weekend. Encourage men in your congregation to serve as delegates. Pray for all attending the convention that the Spirit would grant them an extra measure of wisdom, patience, and love for the Lord and the brethren.

In preparation for the convention, various committees have drafted reports which will appear in the prospectus. The CLC Joint Committee and the CLC Bd. of Doctrine have submitted a report to address the 2021 Convention directive to "clearly define what is necessary for a settlement of the doctrinal difference between the CLC and the WELS and ELS concerning the termination of fellowship" and to "address additional questions in our midst (e.g., role of admonition, pre-requisites for settlement, practice of the fellowship principle, the dangers expressed by Romans 16:18) (2021 Proceedings, p. 155). The report reaffirms the CLC's historic position on the termination of fellowship with bodies which are causing divisions and offenses contrary to scriptural teaching. It also lays out a framework for possible future discussions with the ELS and WELS.

For the past several months offerings for the CLC general fund have fallen behind our budgeted needs. The Lord does not need us or great earthly resources to carry out His saving will. He could send the angels to proclaim His Word. Instead, however, He has called us to go and make disciples of all nations and has given us the gospel in Word and Sacrament to bring it about.

What a blessed privilege it is to be messengers of God's grace! What a joy to help support the work of preaching and teaching the Word through our offerings. The current shortfall in offerings is an opportunity for all of us to reflect on the precious riches of salvation for which Jesus paid with His blood. He has called us from death to new life. May we recognize that all earthly blessings come from His hand as well. May grateful love then overflow with generous offerings from the heart. May the Spirit prosper the use of all we give for His work of building God's kingdom.

There is much to do. The time is short. But with the Lord, nothing is impossible!

In Jesus' peace,
Michael Eichstadt, CLC President

Board of Doctrine Report

"But as for you, teach what accords with sound doctrine" (Titus 2:1). Throughout his pastoral epistles the Apostle Paul directs Timothy and Titus and, by extension, every Christian pastor, teacher and congregation to proclaim sound (healthy) doctrine. This includes first and foremost the proclamation of Law and Gospel - the Law in all its holy and sin-condemning facets and the Gospel in all its Christ-centered, redemptive and soul-healing balm. (Romans 3:23-24).

Yet the entire divine Scripture revelation ("the whole counsel of God" - Acts 20:27) is also part of God's wondrous spiritual health plan for His children. To reject any part of it is unhealthy, jeopardizing one's spiritual well-being. May the Lord help us follow "the pattern of sound words.... in the faith and love that are in Christ Jesus" (2 Timothy 1:13).

Over the past year your Board has sought to faithfully carry out its constitutional duties and their convention directives. We acknowledge with thanks the 29 years of faithful service of retired Board member Pastor Mark Bernthal, even as we welcome new Board member Pastor Frank Gantt.

A. DOCUMENT CLASSIFICATION REPORT

The 2021 CLC Convention directed that "an official CLC Statements and Publications Registry be created and maintained by the CLC Board of Doctrine" and that the Board administer, categorize, and make it available on the CLC website.

We thank the following for their assistance to the Board: Pastors Emeriti John Schierenbeck and Walt Schaller, who functioned as a research and recommendation sub-committee, Professor Emeritus David Lau for making doctrinal statements from CLC Conventions digitally available, and Pastor John Hein for compiling a preliminary registry of confessional documents as well as a list of CLC doctrinal controversies. The following is our report to the 2022 Convention:

1. The Board of Doctrine will make a digital copy of all doctrinal statements and confessions adopted by CLC Conventions available to the Board of Education and Publication for inclusion on the CLC website.

This will include a summary of doctrinal issues resolved by past CLC Conventions and both a website link to the convention proceedings and a page reference to David Lau's "Out of Necessity".

2. The Board of Doctrine has adopted a hierarchical classification of doctrinal documents under the following categories:

A.Official confessions based on Scripture which are constitutionally unalterable

These include the historic Christian Creeds, the Book of Concord of 1580, the Brief Statement of 1932 and our CLC confessions, listed in our CLC Constitution. These official confessions also include all doctrinal statements adopted by convention.

B. Documents that represent the teachings of the CLC which are alterable

Included are official statements of the President and of the Board of Doctrine as well as official publications of the CLC, printed and on the website.

C. Essays and studies by local and CLC pastoral conferences

These are not adopted, but received with thanks. While the CLC Pastoral Conference does not adopt doctrinal statements, it may recommend such adoption to the Convention.

Everything that represents what the CLC teaches is subject to review when questioned by individuals and congregations. The normal process includes study by the local pastoral conference and the CLC General Pastoral Conference. If necessary, the Board of Doctrine may be involved. Any final resolution or confessional statement would involve CLC Convention action.

> "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combatted and eventually removed by means of doctrinal discipline (Acts 20:30; 1 Timothy 1:3)." (*Brief Statement*, Paragraph 29).

B. COLLOQUY

Throughout our history the colloquy process has been one of the ways our Lord has answered our prayers for faithful laborers in our pulpits and classrooms. Pastors and teachers who have left former fellowships and have been led to seek unity and fellowship with the CLC may apply for a colloquy to enter the CLC ministry. This process involves several meetings with the Board of Doctrine as well as a period of time to acclimate themselves to the CLC. Currently, Pastor Philip "Tony" Bolen of Aberdeen, SD, has begun the colloquy process. May the Lord guide and bless these meetings.

C. WHAT SCRIPTURE TEACHES REGARDING ADMONITON AND TERMINATION OF FELLOWSHIP

Recent CLC Conventions have recognized that the *Joint Statement* is subject to various understandings, and that this document is not the proper path for resolving the teaching differences that separate us from the WELS and the ELS on the doctrine of termination of fellowship. The Convention subsequently passed a resolution "prayerfully to seek the Lord's guidance in His Word for a different approach" (*Proceedings*, p. 124) for attaining the desired goal of true doctrinal agreement.

Your Board of Doctrine believes it would be good and wise, as we seek a path to resolve the teaching differences between us and the WELS and the ELS on the doctrine of termination of fellowship, first to reaffirm our scriptural stance on this doctrine. To that end we offer the following for personal study among us (understanding that this matter will be taken up during the 2023 CLC General Pastoral Conference).

Note: Citations from *Concerning Church Fellowship* (CCF) are included in full via endnotes, *Prospectus* pp. 17ff

What Scripture Teaches Regarding Admonition and Termination of Fellowship

1. We believe, teach and confess that all Scripture is divinely inspired, authoritative, true and clear (Psalm 119:105). Holy Scripture is our only source of truth in spiritual matters. Therefore, as true disciples of Jesus we desire to continue faithfully in His Word (John 8:31-32) and not teach contrary to it (Proverbs 30:5-6). God gives us clear instructions on how to deal with error in different situations.

2. We believe, teach and confess that admonition is an ongoing expression of Christian love among brethren in the exercise of their fellowship. Therefore, we admonish a brother who shows weakness in his understanding and application of Scripture or who inadvertently speaks error (Galatians 6:1-2; 2 Timothy 4:2; Colossians 3:16). The exercise of patient admonition among brethren strengthens the bond of fellowship (Ephesians 4:1-3). (cf. CCF, ¶ 63 & 65)

3. We believe, teach and confess that Scripture also instructs us on how to deal with those who reveal themselves to be false teachers ("causers of division and offenses…."). We are to "beware" of them as "ravenous wolves" (Matthew 7:15) and "avoid them" as those who "deceive the hearts of the simple" (Romans 16:17-18). In the context of Romans 16:17, the infinitive "to note" or "watch out for," as well as the imperative "avoid" are aimed only at false teachers, who are identified by their false teaching.

4. We believe, teach and confess that passages speaking of admonition of brethren and passages speaking of termination of fellowship from false teachers speak of two different situations. While both situations are for the purpose of preserving the Word among us, the former is in the context of strengthening fellowship, the latter is in the context of terminating fellowship. We cannot commingle these passages without violating the clarity of Scripture and thus harming the fellowship. (cf. CCF, ¶ 20, 24, & 64)

   We therefore reject:

   a. The idea that passages dealing with weak brothers may be applied to "causers of divisions and offenses contrary to the doctrine we have learned;"

   b. Any application of Romans 16:17-18 to those who have inadvertently erred or who show themselves to be weak brothers;

   c. The view that "to watch out for" in Romans 16:17 refers not only to those who show themselves to be false teachers but may also include those who inadvertently err;

   d. The idea that "to watch out for" in the context of Romans 16:17 is an instruction to distinguish between weak brothers and false teachers;

   e. The idea that 1 John 4:1-3 is concerned with distinguishing between weak brothers and false teachers.

5. We believe, teach and confess that Romans 16:17 teaches that when a visible fellowship reveals itself to be a causer of divisions and offenses by its official doctrine or practice contrary to Scripture, it is to be avoided without delay. Such clear directives are the loving and protective voice of our Good Shepherd warning His sheep against the deception and dangers of false teachers (Romans 16:18; Galatians 5:9; Matthew 7:15). (cf. CCF, ¶ 46 & 66)

   We therefore reject:

   a. That Romans 16:17-18 in any way allows for in-fellowship admonition of those who are causers of divisions and offenses;

   b. That when an individual or church body is identified as causing divisions and offenses contrary to the doctrine which you have learned there is any reason to delay avoiding them, including subjective opinions regarding the benefit of further admonition;

   c. Any suggestion that following the directives of Romans 16:17-18 is loveless;

   d. That the "avoid them" of Romans 16:17-18 is a judgment on anyone's personal faith or is to be equated with excommunication.

6. We believe, teach and confess that both the official doctrine and public practice present the confession of a visible fellowship and must be evaluated to determine whether it faithfully confesses Christ (Matthew 7:15-20; James 1:22). Should either official doctrine or public practice be in conflict with Scripture, our Lord's directives concerning false teachers apply (Romans 16:17). Before fellowship is established, error also must be clearly rejected (Titus 1:9). (cf. CCF, ¶ 14-27)

   We therefore reject:

   a. The view that accepted practices need not conform to Scriptural teaching;

   b. The idea that error is clearly rejected by a church body when, at the same time, it continues to confess the same false teaching in its official statements;

   c. The idea that continuing defense of false teaching is not a barrier to true unity.

7. We believe, teach and confess that God's Word encourages us to pray for and seek the well-being of all souls, that they may come to know their Savior and faithfully follow Him (1 Timothy 2:1-4). As a fruit of the Gospel in believing hearts, we seek to follow our Lord's loving directives in all our dealings with those within and outside our fellowship. Our greatest concern is ever to be the glory of God's holy Name and the well-being of souls. (cf. CCF, ¶ 66)

Respectfully Submitted,
The Board of Doctrine

Pastor Emeritus David Schierenbeck (Chairman), Pastor Frank Gantt, Pastor Emeritus Vance Fossum, Mr. Peter Krafft, Pastor David Reim, Pastor Andrew Schaller (Secretary), Pastor Tom Schuetze

What Scripture Teaches Regarding Admonition and Termination of Fellowship Endnotes

Quotations from Concerning Church Fellowship

Statement 2

¶ 63 - Now let us state at the outset that we fully believe in dealing patiently and lovingly with weak brethren. In every congregation there are Christians who are strong and others who are weak. Each individual Christian is at times strong and at times weak. Certainly this is a prime reason why our Lord does not leave us alone, but sets the solitary into families, that we may serve one another in humility and love. There are members of congregations who are also weak in doctrine. This may be due to immaturity, since they may be novices and need more instruction, or it may be due to ignorance. It may be that some leader has sown confusion in the ranks of a group. Thus the Church is ever busy at this task of strengthening the weak in its midst, "teaching them to observe." There are many, many Bible passages and Scriptural examples of this constant activity of the teaching, strengthening, edifying Church. But we most assuredly object to this, that this teaching and admonishing function be of necessity carried into the process of separating from errorists.

¶ 65 - Then there is also the weakness of language. A person may not express himself as he intended the meaning, or others may read something into his words which is not there. We do therefore teach that any Christian ought to be very sure before he will raise the cry of "false teacher." He will make careful inquiry and ascertain exactly what is being taught by the suspected speaker. This may require little or much time. In the case of a person or group with whom one has been in fellowship, it will by its nature involve an admonition, or several admonitions. But we emphatically teach that the admonishing per se and by itself is not an absolute must, a condition sine qua non, for the application of "avoid them." As we have seen, there may be years of admonition before a person is revealed as causing divisions and offenses by his errors, or it could become clear at one meeting that the basis for fellowship has been removed by adherence to error. The argument that separation must be delayed as long as the errorist will listen to admonition does not take into account that he is not only listening, but he is teaching his error at the same time. The devil is very happy to have this errorist listen to endless admonition, if this will enable him to continue to fellowship and address the entire Church.

Statement 4

¶ 20 - We further believe that all Christians are required by God to discriminate between false and true churches as well as teachers. We read in 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And the Lord Jesus exhorts: "Beware of false prophets" (Matt. 7:15). Obedience to God's command requires then that Christians distinguish between true and false prophets.

¶ 24 - That this applies to all heterodox teachers and bodies is taught most clearly and explicitly in Romans 16:17. "Now I beseech you, brethren, mark them which cause divisions and offenses [a cause of stumbling, snare to one's faith] contrary to the doctrine which ye have learned; and avoid them." In this text both elements are included, namely, the act of distinguishing and the action resulting therefrom. The brethren of Paul are carefully to fix their eye on those who deviate by teaching or adhering to false doctrine alongside of the true doctrine, and are to avoid them.

¶ 64 - Essentially the two groups of passages are addressed to opposite situations. Teaching, admonishing, edifying, instructing—all these presuppose disciples, learners, hearers. These learners and hearers may frequently entertain strange notions and erroneous thoughts. That is why they come to be taught the Word of God. Here the question of separation is totally out of place. But when Scripture tells us to avoid, withdraw, reject, beware, it certainly is not speaking of people who sit at the feet of the true church to learn the way to heaven. It is quite clearly in each case referring to people who are in

the role of teaching, or who assume that role over against the true preachers of the Word. They are false prophets, men who claim that their errors are the truth; they are causers of division, men who lead a segment of the Church away from the truth; they are heretics, men who form a new party in connection with their deviations. Let us not fail to note in this connection that error is dangerous (beware!), and that God does not ask His children to risk their salvation on the altar of an admonition which is being carried on in an atmosphere of fellowship where He has prohibited fellowship.

Statement 5

¶ 46 - We further believe, teach, and confess that established fellowships or existing fellowships are to be terminated when it has been ascertained that a person or group through a false position is causing divisions and offenses in the Church.* Among our Lutheran teachers who have held a firm and Scriptural position in regard to making no alliances with those who deviate in their teachings from the Word, there are some who have shown the same humanistic weakness of the unionist when the matter occurred of separating from those with whom there has been fellowship of long standing.

¶ 66 - The charge that they who call for separation do not have love is quite specious: for we are first to have love for Christ, who has been attacked by the errorist, and then we are to have love for all the sheep and lambs, who stand in mortal danger by reason of the teachings of this man or group. And surely, if we act in love for God and His Word, such action will also be the most loving thing toward the errorist, as Paul indicates when also in 2 Thessalonians 3:14-15 he advocates that we cease exercising fellowship with those who are disobedient to his words, that they may be ashamed. If the errorist would always suffer isolation from the Church, he would be induced to give serious thought to his aberrations. But we believe and confess that we dare not be partakers of the evil deeds nor, by offering the hand of fellowship, appear in any way to be sanctioning the error. That is not what is meant by confessing God before men.

Statement 6

¶ 14 We also believe, teach, and confess that all aberrations from Holy Scripture are condemned. For what is false may not be mixed with truth. In Jeremiah 23:28 the Lord speaks to the preachers: " . . . he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD." The Church is commissioned to speak only God's Word in its purity, "teaching them to observe all things whatsoever I have commanded you." Paul admonishes Timothy to "Hold fast the form of sound words, which thou hast heard of me" (2 Tim. 1:13). In his First Epistle to Timothy Paul obligates him to "charge some that they teach no other doctrine" (1 Tim. 1:3). Of those who mix the truth with error, Paul tells the Galatians in the first chapter of that letter: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). Jeremiah threatens all such with God's wrath: "Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD" (Jer. 23:31-32). For any person to change any teaching of the Holy, Holy, Holy God is a most grave offense against the majesty of God. When we see men dare to tamper with the Divine Record, not trembling at His Word, we can only shudder at what must inevitably be the consequence. We remember God's wrath at the changing of His worship perpetrated by Aaron at Mt. Sinai, and say with the Psalmist: "Horror hath taken hold upon me because of the wicked that forsake thy law" (119:53).

¶ 15 It would be a tempting of the Holy God even to make a distinction between small and great aberrations, for in all cases of false teaching there is, as far as man is concerned, a mutilating of the Godhead. Furthermore, the doctrines of the Bible are so closely interrelated that the denial of any one of them is a reflection of the false teacher's attitude toward all revealed truth. So does Dr. Luther teach: "My dear sir, God's word is God's word, which will not permit men to find fault with

it. He who makes God a liar and blasphemes Him in one word, or says it is a small thing for Him to be blasphemed and called a liar, he blasphemes the whole God and has little regard for all blasphemy of God" (St. Louis Ed. XX:775).

¶ 16 These are stern truths, indeed. But they are truths derived from Scripture and laid down there by God Himself for the sake of protecting and preserving for us that perfect truth which is the sole source of faith, life, and salvation. This then is also the reason why Scripture so emphatically and bluntly demands that Christians separate themselves from all who deviate in their doctrinal position from the truth of God's Word.

¶ 17 For a brief summary of what we believe, teach, and confess in this point, we present the Christian reader first of all with this statement: "Since God ordained that His Word only, without the admixture of human doctrine, be taught and believed in the Christian Church, 1 Pet. 4:11; John 8:31-32; 1 Tim. 6:3-4, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7:15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21" (Brief Statement, Art. 28).

¶ 18 Now, as already has been established above, and as always has been taught by the fathers, we believe that there are two kinds of visible church bodies, pure and impure, or orthodox and heterodox. We have clearly shown that God requires of us that we establish the teaching of His Word in its truth and purity without admixture of error of any kind. This then is a pure or orthodox church which adheres to the unadulterated doctrine of God's Word and administers the sacraments according to their divine institution. On the other hand, a church which contrary to the divine ordinance tolerates false doctrine in its midst or deviates from the divine institution in the administration of the sacraments is rightly called an impure or heterodox church. That there would be such church bodies is foretold in Scripture. St. Paul says to the elders of Ephesus, Acts 20:29-30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." These men who will speak false doctrine will succeed in gaining a following. "For there must be also heresies among you . . . " (1 Cor. 11:19).

¶ 19 Though it is generally held today that there is an advantage in having great variety among churches and that we demand too much when we maintain that all Christians should have the same faith, we firmly believe that it is not a thing well pleasing to God that there are heterodox church bodies. They are not desired by God, but exist by His permission only. And thereby we do not deny that there are dear children of God in heterodox churches. Also in those bodies children are born unto Him as long as in them His Word is still preached. But God does not want them to exist as heterodox church bodies. These churches have inscribed false doctrine on their banner and have established a separatistic body. God permits them to exist not because it is good or pleasing to Him, nor that we have a free choice to belong to any kind of groups, but He says: "For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). So also did Dr. Luther write: "When it happens that men become disagreed in doctrine, it has this effect, that it separates them and reveals who the true Christians are, namely, those who have the Word of God in all its purity and excellence" (St. Louis Ed. XVII, 1346:71).

¶ 20 We further believe that all Christians are required by God to discriminate between false and true churches as well as teachers. We read in 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And the Lord Jesus exhorts: "Beware of false prophets" (Matt. 7:15). Obedience to God's command requires then that Christians distinguish between true and false prophets.

¶ 21 We further believe, teach, and confess that Christians are required to have church fellowship only with orthodox church bodies. Having distinguished between heterodox and orthodox bodies, they are to act according to this knowledge. This is what God's Word declares in all passages which admonish Christians not to hear false prophets, but to flee from them. These warnings tell the Christian not to listen to the false prophets but rather to stay clear of the danger involved in their teachings—the "good words and fair speeches" by which they "deceive the hearts of the simple" (Rom. 16:18). 2 John 10 bluntly requires: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; For he that biddeth him God-speed is partaker of his evil deeds." In his First Letter to Timothy, chapter 6:3-5, St. Paul says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

¶ 22 Nor should 2 Corinthians 6:14-18 be lightly dismissed: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

¶ 23 Though a casual reading of this passage might cause one to think it is speaking of unbelievers and not false churches, we would point out that erring churches, insofar as they err, are also unbelieving. They are unbelieving with respect to a number of Bible passages. By their errors they have divided the Church and oppose the truth. False teaching is unrighteousness, and there can be no fellowship with it. False doctrine is darkness and true revealed doctrine is the light in this world. They have no communion, nothing in common. All false doctrine is the work of Belial; when we fellowship with false teachers we make concord with Satan, the author of their errors. Scripture teaches that we should come out from among them, that is, from the adherents and teachers of error, and be separate.

¶ 24 That this applies to all heterodox teachers and bodies is taught most clearly and explicitly in Romans 16:17. "Now I beseech you, brethren, mark them which cause divisions and offenses [a cause of stumbling, snare to one's faith] contrary to the doctrine which ye have learned; and avoid them." In this text both elements are included, namely, the act of distinguishing and the action resulting therefrom. The brethren of Paul are carefully to fix their eye on those who deviate by teaching or adhering to false doctrine alongside of the true doctrine, and are to avoid them.

¶ 25 From this passage it is clear that fellowship is to be based on one thing only, the doctrine which is proclaimed or confessed. It is right here where there is so much confusion sown by Satan. For he always inserts this thought, that since there are believers also in heterodox churches (which we have readily and happily admitted), Christians should not separate from such bodies, or should fellowship with them at least to a certain extent. Here it is necessary to distinguish between Christian brotherhood and Christian fellowship. The Holy Christian Church consists indeed of all believers in Jesus Christ, of all who have been begotten of the Father through the Word of truth and are members of His family. But since faith is invisible, these brethren are invisible, and we are assured of their existence only by the Word and promise of God. That is the brotherhood. Christian fellowship, on the other hand, is a fruit of this brotherhood—and an essential one. Since we belong together as brothers in Christ, we show this by joint worship, prayer, and work.

¶ 26 Now the basis for this fellowship cannot be the same as that for the brotherhood, which is regeneration and true faith. Before we can fellowship we must recognize the brother, and recognition must have as its object something that can be seen. But faith cannot be seen. One cannot recognize a brother by his faith, and it is equally impossible to fellowship with him on that basis. Paul says in Romans 10:10, "For with the heart man believeth unto righteousness . . . " And in 1 Corinthians 4:5 he makes the significant statement: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts . . . "

¶ 27 We therefore believe and teach that Christian fellowship is based only on profession of faith, by word and deed. As John says in his First Epistle, 4:2-3, "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God . . . " Confession is the basis for Christian fellowship, for when a man's confession is in accord with the "teachings which we have learned," we can recognize him as a brother.

Statement 7

¶ 66 - The charge that they who call for separation do not have love is quite specious: for we are first to have love for Christ, who has been attacked by the errorist, and then we are to have love for all the sheep and lambs, who stand in mortal danger by reason of the teachings of this man or group. And surely, if we act in love for God and His Word, such action will also be the most loving thing toward the errorist, as Paul indicates when also in 2 Thessalonians 3:14-15 he advocates that we cease exercising fellowship with those who are disobedient to his words, that they may be ashamed. If the errorist would always suffer isolation from the Church, he would be induced to give serious thought to his aberrations. But we believe and confess that we dare not be partakers of the evil deeds nor, by offering the hand of fellowship, appear in any way to be sanctioning the error. That is not what is meant by confessing God before men.

All Quotations are taken from *Concerning Church Fellowship* revised edition, Church of the Lutheran Confession 1961, 1996 Re-edited Reprint CLC Book House, Eau Claire, Wisconsin. Accessed via www.clclutheran.org

Report From the CLC Board of Doctrine and the Joint Committee Representatives, on Church Fellowship and Its Termination

To the 2022 CLC Convention

In 2021, the CLC in convention declined to adopt the *Joint Statement* of 2015. Among the resolutions were instructions for the CLC Board of Doctrine and our Joint Committee representatives *"to address additional questions in our midst (e.g., role of admonition, prerequisites for settlement, the practice of the fellowship principle, the dangers expressed by Romans 16:18)..."* (2021 *Proceedings*, pg. 125)

The purpose of Part One of this document is to fulfill this portion of the directives of the 2021 CLC Convention, and to affirm our own scriptural unity within the CLC on doctrinal issues regarding church fellowship and its termination.

The Convention also directed us to *"clearly define what is necessary for a settlement of the doctrinal difference between the CLC and the WELS and ELS concerning the termination of fellowship,"* and also resolved *"…that we continue to use the doctrinal principles of the* Joint Statement *as a basis for discussion with WELS and ELS on the doctrine of termination of fellowship."* Part Two of this document deals with these subjects. It would be beneficial for all of our members to reacquaint themselves with one of our church body's confessional documents, *Concerning Church Fellowship*. This is available from the CLC Book House, or via the link at the end of this report.

We rejoice that the Holy Spirit has led our committee to agreement in this response to the directives of the 2021 Convention. We pray that this report will help lead all of us as members of the CLC to a deeper appreciation and affirmation of the unity we have been blessed with in Christ Jesus and His Word.

PART ONE

The following points are in agreement with the CLC's confessional document entitled *Concerning Church Fellowship*, which is quoted several times below. A number of references are also made to articles by Professor Edmund Reim and Professor Clifford Kuehne. Links to these and other resources are found at the close.

Please note the specific scope of this report. It is not intended as a broad overview of the doctrine of church fellowship. Rather, it has to do with biblical principles that ought to govern our actions toward a church body which was formerly orthodox but which has become a causer of divisions and offenses contrary to the teaching of Scripture.

We are compelled by the grace of God in Christ to honor His Word above all else, while never compromising that Word. At the same time we are careful to beware of our own sinful flesh, which can show itself by pride in our own orthodoxy or a lack of sincere desire to recognize unity in God's Word where it may, in fact, exist. Such a spirit of separatism is addressed in *Concerning Church Fellowship*, ¶33:

> "It must be mentioned that there is a wrong exclusivism which does not stem from this all-inclusive Gospel. Where pride in one's self or in one's particular groups is the motive for isolation, this is sinful and shows a grave lack of understanding of the Gospel. Such was the separation of the

> Pharisees—and they have many followers who by their exclusive policies glorify only men. Any separation in the Church which is not made in the interest of God's glory and the glory of His Gospel is to be condemned just as much as unionism, the fellowshipping of false teachers."

We pray for the Holy Spirit's work in us, so that we will follow the LORD's instruction through the Apostle Paul to *"Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus."* (2 Timothy 1:13)

A. On the Dangers Expressed by Romans 16:18

> Romans 16:17-18 – Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. ***For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.***

Ever since the Fall of our first parents, the devil has sought to achieve his soul-murdering aims by deceptively undermining the truth of God's Word.

> "Scripture gives countless examples of this endless war which Satan wages against truth. To our warning we see how dreadfully successful he often was. Even in their holiness our first parents lost the truth because they listened to the voice of temptation after it was clear that the voice had deviated from the true Word. From the first opposition altar of Cain to the activities of the beast in Revelation we observe the never- ending efforts of Satan to infiltrate the ranks of those who are to proclaim only the Word of God." (CCF, ¶ 35)

We live in a world where great care and concern are given to the cleanliness of our air, water, and food. At present we are still in the middle of a massive, world-wide campaign to forestall and avoid viral infection. However, the potential consequences of the loss of health and even bodily life are as nothing compared to the loss of the only Truth that saves – the Holy Scriptures that reveal to us the one true God, His forgiving grace in Christ, and the Holy Spirit who works saving faith in us. It is this greatest treasure that our adversary, the Devil, is aiming to steal away – and he's willing to start small if need be. False teaching may begin with seemingly small matters, but it grows. That is why the Scriptures warn us against the compromise of any truth of God's Word:

> Galatians 5:9 – A little leaven leavens the whole lump.

> 2 Timothy 2:17-19 – And their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." (ESV)

Although the Apostle Paul had not yet personally worked among the Roman Christians, he wrote his letter to them with pastoral concern. After writing a grand summary to them of God's plan of salvation and how His Word was to work in their lives, Paul turned their attention, toward the end of chapter 16, to the ever-present danger of deceptive false teaching. He gave them the LORD's protective instructions both to identify false teachers and separate from them.

In the course of studying the Bible's teaching on church fellowship there has been minute attention given to each word and phrase of Romans 16:17. Yet, Professor Edmund Reim's words regarding verse 18 and the purpose of this admonition ring true in his article from the *Journal of Theology*, "Admonition and Romans 16:17"[1]:

> "Little, too little by far, has been said about the purpose of this entire disciplinary procedure as it is indicated in the closing words, that `by good words and fair speeches they deceive the hearts of the simple.' What is this purpose? ...Filled with concern at the thought that someone might cause them to stumble in their faith, pry them away from the body of believers, deceive them as to their simple following of Christ, Paul is moved to the earnest and heartfelt plea ('I beseech you, brethren') to mark and avoid such causers of divisions and offenses. Paul appears here as a faithful shepherd, filled with deep and constant concern for the welfare and safety of the flock... As the Apostle writes to the Corinthians and Thessalonians, as he addresses Timothy and Titus, he voices that same concern, though varying in degree according to the circumstances of each case — with Galatians representing a climax of intensity and indignation because of the way in which works were being substituted for grace and faith in the article of justification, and these Galatians, many of whom must have belonged to the first-fruits of Paul's missionary activity, were being deceived by 'another Gospel,' a counterfeit — with their soul's salvation at stake!"

Paul's words of warning against deceptive, smooth words echo those of our Savior when He said in Matthew 7:15, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves." This sheep's clothing corresponds to the "smooth words and flattering speech" of which Paul writes. The protection that God provides comes through a thorough knowledge of what His Word actually says, a watchful eye for any compromise of that Word, and a readiness to separate from anyone who rejects any Bible teaching. As Professor Clifford Kuehne points out in his article entitled "The Love in Romans 16:17-18," this admonition from our God is given out of His great love for us:

> "God wouldn't have to give us a reason for asking us to avoid those who support religious error. He could simply tell us to avoid, for He is God! But God, in His wisdom, chose to give us a reason. In verse 18, He points out that false teachers are dangerous – through the 'good words and fair speeches' with which they have clothed their errors, they are able to deceive Christians in their simple, child-like faith! God is therefore speaking to us in His love when He asks us to avoid. He wants to keep our souls safe from the deadly leaven and gangrene of religious error. When we hear the word 'avoid,' we should recognize the voice of the Good Shepherd, as He carries out for us His promise: 'I give unto them (my sheep) eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:28)"

While doctrinal controversies that arise may, at times, seem to deal with peripheral Bible teachings rather than the fundamental doctrines of the Christian faith, we ought to remember always the apostle's warning in 1 Corinthians 10:12, "Therefore let him who thinks he stands take heed lest he fall." The devil is the master of playing the long game, setting his sights on finally leading believers away from the Gospel itself, and thus from the Savior.

[1] Reim, Edmund, *Admonition and Romans 16:17,* published in the June, 1962 issue of the CLC *Journal of Theology*

The 2021 Convention resolved that our synod representatives should *"continue to use the doctrinal principles of the Joint Statement as a basis for discussion with WELS and ELS on the doctrine of termination of fellowship,"* and *"continue to work with the WELS and ELS to settle these doctrinal differences on the basis of Scripture."* We pray for an outcome which will produce a scriptural, clear and genuine agreement among our church bodies on the doctrine of church fellowship. However, we are mindful of the dangers inherent in having ongoing discussions with those with whom we are not in confessional unity.

B. On the Role of Admonition

To "admonish" a fellow Christian means, in a literal sense, to put someone in mind of something – in other words, to instruct, warn, or exhort him, in this case with the Word of God. The CLC's position on termination of fellowship with false teachers has sometimes been misunderstood to mean that admonition has no place at all in the larger process of recognizing and separating from those who have become guilty of false teaching. This is a mischaracterization.

Briefly put, earnest admonition with the Word of God is the correct course of action *before* a church body has shown itself to be a causer of "divisions and offenses, contrary to the doctrine which we have learned." (Romans 16:17) To continue admonishing within the context of fellowship *after* a church body has shown itself to be a causer of divisions and offenses by its official resolutions or practices, which are contrary to the doctrine of scripture, is to disobey God's command and to allow false doctrine to spread. *Concerning Church Fellowship* states it this way:

> "Now let us state at the outset that we fully believe in dealing patiently and lovingly with weak brethren…There are many, many Bible passages and Scriptural examples of this constant activity of the teaching, strengthening, edifying Church. But we most assuredly object to this, that this teaching and admonishing function be of necessity carried into the process of separating from errorists…Then there is also the weakness of language. A person may not express himself as he intended the meaning, or others may read something into his words which is not there. We do therefore teach that any Christian ought to be very sure before he will raise the cry of 'false teacher.' He will make careful inquiry and ascertain exactly what is being taught by the suspected speaker. This may require little or much time. In the case of a person or group with whom one has been in fellowship, it will by its nature involve an admonition, or several admonitions. But we emphatically teach that the admonishing *per se* and by itself is not an absolute must, a condition *sine qua non*, for the application of 'avoid them.' …The argument that separation must be delayed as long as the errorist will listen to admonition does not take into account that he is not only listening, but he is teaching his error at the same time. The devil is very happy to have this errorist listen to endless admonition, if this will enable him to continue to fellowship and address the entire Church." (CCF paragraph 63, 65)

Thus, we certainly do owe scriptural admonition to a church body with which we are in fellowship, and which appears to be in danger of falling into error. However, such admonition is appropriate only *prior to* the time that a church body has shown itself to be a causer of divisions and offenses. Once it has done so, the time for admonition within the context of fellowship has passed, and God's direction in Romans 16:17 to "avoid them" is to be followed without delay. To state it another way: in actual practice there can and must be admonition toward those who *may* have fallen into error, but have not

yet revealed themselves as false teachers. However, it is a faulty interpretation of Romans 16:17 to say that the apostle instructs Christians to admonish actual false teachers. Professor Reim elaborates[2]:

> "Making such admonition an essential part of the 'marking,' a determinative part that fixes the time when the 'marking' must cease and the 'avoiding' begin — this is again something that obviously defeats the plain purpose of the procedure. It offers talk where Paul calls for energetic action. It prolongs the period of inactivity and indecision while the error continues to do its destructive work, and while men battle over the question whether the final point of admonition has actually been reached, whether the 'debt of love' has been fully paid. And it leaves men hopelessly divided in their opinions because the factor of human judgment has been invoked where *Scriptura Sola* — Scripture alone — should reign. So, at the risk of seeming once more to be 'anti-admonition,' we venture to say that it is a mistake to include admonition as a determinative part of the process of 'marking,' a mistake because it goes beyond the clear words of the text which, after all, has not a word to say about admonition, which does not even mention the word."

There has been a doctrinal difference between the CLC and the WELS/ELS on this subject. Beginning in 1955 the WELS/ELS clearly identified the Lutheran Church-Missouri Synod as a false teaching church body but remained in fellowship with them.[3] To explain their failure to "avoid" false teachers, the WELS/ELS took the position that there are times when the right thing to do is to admonish false teachers within the context of fellowship:

> "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."[4]

This principle injected admonition where it did not belong, and did not agree with Bible teaching. According to God's Word in Romans 16:17, it is *precisely* when "a church body has fallen into an error of doctrine or practice," and "still defends that error of doctrine or practice," that we are to avoid them. At that point, "practicing this fellowship most vigorously in efforts to overcome the error and its defense" would be contrary to the Word of God. Furthermore, the reason we are to separate ourselves is because of the false teaching that is actually going on, not because we have "reached the conviction that admonition is of no further avail."

Additionally, both the WELS and ELS have present-day confessional statements which agree with this false separation principle.[5]

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[2] Edmund Reim, *Admonition and Romans 16:17,* published in the June, 1962 issue of the CLC *Journal of Theology*

[3] In the case of the ELS, fellowship with the LCMS directly was severed, yet fellowship still continued through membership in the Synodical Conference.

[4] "A Report to the Protest Committee" – Adopted by the 1959 WELS Convention (*Proceedings*, pg. 210)

[5] See the CLC General Pastoral Conference evaluation of two of these present-day statements, and the inadequacy of online annotations to them, as quoted from the 2021 CLC *Proceedings* at tinyurl.com/clc-proc-2021 (p. 24-26).

To sum up this subject, we turn once more to Professor E. Reim in *Admonition and Romans 16:17:*

> "We insist that we believe in admonition, practice admonition, demand admonition — but in its proper place. For we are speaking of brethren who have fallen into error. We have no right to consider them anything else than weak brethren, brethren overtaken in a fault. That is where we owe them an obligation, a debt of love, if you please, and where admonition is a 'must.' We pray and labor that it may succeed. But when it does not, when it has been rejected — then the admonition that has been practiced, or rather the rejection of such admonition furnishes firm and valid reason for now applying Romans 16. This act supplies an objectively recognizable basis for identification, for proper diagnosis. It is unthinkable that Scripture would ask us to apply so stern a measure and then leave us in doubt and uncertainty as to when it is to be applied. The recognizable symptom is there, waiting to be seen and acted on."

C. On Both Orthodox Doctrine and its Practice in the Area of Church Fellowship

An orthodox church is one that teaches solely according to the inspired and inerrant Scriptures, without additions or subtractions. As we confess with the *Brief Statement of 1932:*

> "Since God ordained that His Word only, without the admixture of human doctrine, be taught and believed in the Christian Church, 1 Pet. 4:11; John 8:31, 32; 1 Tim. 6:3, 4, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7:15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9, 10, and involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21." (Brief Statement, ¶28)

Orthodox practice is to follow orthodox teaching, just as fruits of faith follow trust in Christ as one's Savior. It is not enough to have a scriptural confession only "on paper":

> "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; 1 Tim. 1:3." (Brief Statement, ¶29)

In addition to the doctrine which is taught in the pulpit, in the classroom, and in publications, the orthodox character of a church can also be compromised when Bible teaching is not carried out in real-life situations. For instance, the scriptural practice of closed (or "close") Communion is officially taught in the Lutheran Church-Missouri Synod, but many of their congregations do not practice it.[6] This false practice is one of the reasons why the LC-MS can no longer be considered an orthodox church body. Can the CLC rightly be called orthodox, in both doctrine and practice? Practically speaking, it is impossible for any group of people in this world to all have the same level of knowledge and understanding about the Bible and its application. All of us are still growing and learning. Although we

[6] A 2007 survey of LCMS congregations, with about 2,800 responding, indicated that just over half of them restricted admission to the Lord's Supper to those who were members in good standing of that synod. See tinyurl.com/ls-07-survey.

strive for a thorough biblical education among all our members, differing ideas about Bible teaching and practice do arise among us from time to time. The important question, however, is this: what do we DO about differences concerning doctrine and practice when they arise?

- In an orthodox (that is, a true-teaching) church, we immediately go to the Word of God to find out what He says on any given subject. There is a constant process of self-correction in such a church. In this way the Holy Spirit preserves the truth of God among us.
- In a heterodox (that is, a false-teaching) church, faulty human opinions and unscriptural practices are allowed to stand side-by-side with Bible truth. Without correction from the Word of God, false teaching and practice work as a leaven which, if not removed, would continue to supplant more and more of God's truth.

The Church of the Lutheran Confession is not a perfect synod – far from it. We show our lack of Bible knowledge and practice with painful regularity. Yet we are redeemed sinners who, by the power of the Holy Spirit, strive to bow to the authority of the Word in every question that arises. In that sense we are orthodox, and in true agreement with each other. As referenced above, "A church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline." God has given us such doctrinal discipline in our church body, and we pray that He would continue to do so. This self-correction is exercised through our congregations, synodical officials, and synod conventions.

For a number of years our representatives have been meeting with the WELS and ELS in order to seek a God-pleasing agreement on doctrinal questions that have separated us. At the same time, we are also obliged to consider the matter of orthodox practices. Over the course of some years, questionable practices in the WELS and ELS have come to our attention. It is necessary to exercise caution when evaluating such reports, however. Among the factors to be considered are these:

1. Is the practice under consideration actually unscriptural? It is possible for people to be upset by practices that are a departure from past precedent, even if the practice itself does not violate the Word of God.
2. If such a practice does violate God's Word, are the facts concerning this practice known and documented? It would be wrong to accuse others of false practices on the basis of second-hand reports.
3. If such false practices are verified, do they have the official sanction or toleration by the larger church body? If they do not have such toleration or sanction, and the larger church body is combating such practices to remove them, then the synod cannot be accused of being unorthodox on that account.

One matter of practice that has been discussed between our synods has been the issue of membership in the fraternal insurance organization known as Thrivent. The CLC, through a study of God's Word and its application, concluded in 1978 that membership in Lutheran fraternals (*Aid Association for Lutherans* and *Lutheran Brotherhood* at the time) was a unionistic practice. The WELS and ELS have not done so. This is an example of an issue concerning orthodox practice that meets the aforementioned criteria:[7]

[7] For more detailed information on the following points see *"Thrivent Revisited,"* an article published in the Spring, 2022 edition of the *CLC Journal of Theology* - tinyurl.com/thrivent-revisited

1. Membership in Thrivent is a practice that is unscriptural. Thrivent identifies itself as a faith-based membership organization, whose "common bond is Christianity."[8] Thrivent requires this fraternal membership of all its policy holders. This distinguishes Thrivent from secular companies which do not require membership based on a common religious purpose. Although they support many honorable causes, Thrivent's members also work together to support false-teaching churches. For these reasons, the practice of Thrivent membership is an example of the practice of religious unionism, which goes against the Bible's teachings in Romans 16:17-18, Ephesians 5:11, 2 John 10-11, etc.
2. The facts concerning this practice of individual Thrivent membership in the WELS and ELS are known and documented.
3. The WELS and ELS have, for various reasons, distanced themselves from Thrivent synodically in recent years in that they no longer receive funding from Thrivent on a synodical level. However, this was not a result of recognizing the religious unionism involved in individual Thrivent membership. They continue to be on record as advising their people that such membership in Thrivent is only a business arrangement, and not a matter of unionistic practice.

In the CLC, our practice of long standing has been to instruct our people from the Scripture about the blessings of genuine Christian fellowship, along with the Bible's instruction to remain separate from false teachers. Not only should we not worship with them, we should also refrain from making common cause with them for the support of false religious purposes. We are careful not to demand immediate conformity to a certain standard of Christian sanctification. We are obliged, however, to give the same warnings concerning unionistic practices that God's Word does. We then seek to lead our people in the path God would have them go, because of His love for us in Christ. So far, the WELS and ELS have not recognized that membership in Thrivent is a matter of religious unionism at all.

Thus far for our example. Our CLC members should be aware that, should there be any future discussions with the WELS and ELS, we would be evaluating other questionable practices in those church bodies, and that we would do so in a manner consistent with the considerations listed above.

PART TWO

The 2021 Convention also directed "that the four-man CLC committee, in conjunction with the CLC Board of Doctrine, clearly define what is necessary for a settlement of the doctrinal difference between the CLC and the WELS and ELS concerning the termination of fellowship" (2021 Proceedings, p.125).

The WELS/ELS have asserted that there is no difference between us on this doctrine. To test this assertion, our Joint Committee and Board of Doctrine have identified three areas which, if agreed upon by our respective church bodies, would demonstrate that we are, in fact, in genuine agreement on this doctrine.

[8] See Thrivent's Articles of Incorporation and Bylaws at www.thrivent.com/governance/files/3415.pdf

1. All three church bodies must clearly state their agreement on what Scripture teaches in Romans 16:17-18 concerning the termination of fellowship with false teachers.

Our Joint Committee and Board of Doctrine have identified several issues that were left unresolved by the *Joint Statement of 2015*, which include:[9]

A. Ambiguity concerning the nature of our difference regarding Romans 16:17-18. That is, the question remains whether there ever was a difference in doctrine or whether the difference has merely been a misunderstanding of our respective positions.

B. Ambiguity concerning the distinction between passages which apply to weak brothers and those which apply to false teachers.

C. Ambiguity concerning the interpretation of Romans 16:17 in particular, which speaks only on the subject of separation from false teachers, not on admonition of weak brothers.

Differences in understanding and application of a foundational passage such as Romans 16:17 constitute a doctrinal difference. The Board of Doctrine has drafted a document entitled "What Scripture Teaches Regarding Admonition and Termination of Fellowship." This document is included in the Board of Doctrine's 2022 Convention Report, and the Board requests that it be presented to the 2023 CLC General Pastoral Conference for its response. As we reaffirm our own Scriptural unity on this doctrine and seek to leave our witness with others, may the Spirit bless our humble efforts.

2. It is necessary that the WELS and ELS reject past official, synodical statements on this subject which disagree with the doctrine of Scripture.[10]

This is not a matter of insisting on agreement concerning the history of the breakup of the Synodical Conference; it is a matter of understanding words. Truth and error are contained in words. If the plain meaning of words is contrary to Scripture, they are false no matter when they are said or how they are explained. Despite differing historical interpretations, we should be able to state that an error is an error. As C.P. Krauth wrote in *The Conservative Reformation and Its Theology,* "Men must be honest in their difference, if they are ever to be honest in their agreement" (page 290).

3. It is necessary that current official synodical statements that conflict with the doctrine of Scripture are removed or corrected, not merely annotated in online format.[11]

Scripture emphasizes the need to reject all sin and error. The statement "Do you not know that a little leaven leavens the whole lump?" is a stark warning concerning false teaching (Gal. 5:9). Psalm 119:128 also says, "Therefore I consider all your precepts to be right; I hate every false way" (ESV).

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[9] For additional information on these ambiguities see the 2021 CLC Convention *Proceedings*, which can be downloaded at tinyurl.com/clc-proc-2021. See pages 19-22 for the *Joint Statement of 2015*, pages 13-17 for the CLC Board of Doctrine evaluation, and pages 22-27 for the 2019 CLC General Pastoral Conference evaluation.

[10] For example, all should acknowledge that the quote on page 4 of this document from "A Report to the Protest Committee" (adopted by the 1959 WELS Convention, Proceedings page 210) is unscriptural.

[11] See the CLC General Pastoral Conference evaluation of two of these present-day statements, and the inadequacy of online annotations to them, as quoted from the 2021 CLC *Prospectus* at tinyurl.com/clc-proc-2021 (p. 24-26).

In Conclusion: Should, by God's grace, agreement be reached on this doctrine, it would remove one of the obstacles that prevents fellowship between our church bodies. However, several other issues concerning doctrine and practice require further discussion and agreement on the basis of Scripture before fellowship could be established. Those would include matters such as “State of Confession,” membership in Thrivent, and the Role of Women in Society.

God-pleasing unity in matters of doctrine and practice is and always has been the work of the Holy Spirit through His Word alone. All members of the Holy Christian Church, wherever they are found, desire to "keep the unity of the Spirit in the bond of peace" for the building up of the body of Christ (Eph. 4:3-15). We believe, therefore, that the doctrinal differences separating the WELS/ELS and the CLC can only be resolved as the Holy Spirit grants to all genuine submission to His clear Word apart from human reason, will, or emotion. To this end we have presented these three points, that our Lord may have all glory, and His saving Word may be confessed and preserved among us all in its truth and purity.

We pray that the LORD will enable us to continue “speaking the truth in love” (Eph. 4:15), and that if God grants our church bodies full agreement on doctrine and practice, God-pleasing fellowship will be recognized.

> *“This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.* (1 John 1:5-7)

Sources Cited, and for Further Reading

- *Concerning Church Fellowship* - one of the confessional documents of the CLC – clclutheran.org/2011/12/concerning-church-fellowship
- *Brief Statement of the Doctrinal Position of the Missouri Synod* (1932) – one of the confessional documents of the CLC – tinyurl.com/brief-1932
- Evangelical Lutheran Synod (ELS), *What We Believe - Unity, Union, and Unionism* – els.org/beliefs/doctrinal-statements/unity-union-and-unionism
- Kuehne, Clifford, *The Love in Romans 16:17-18,* published in the June, 1974 issue of the CLC *Journal of Theology* – tinyurl.com/love-rom16
- *Proceedings* of the 2021 CLC Convention – tinyurl.com/clc-proc-2021
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- Wisconsin Evangelical Lutheran Synod (WELS), *Theses on Church Fellowship* – wels.net/about-wels/what-we-believe/doctrinal-statements/church-fellowship

Memorial
Protest against Ongoing Talks with the WELS/ELS

In 1992, the CLC convention ended doctrinal discussions with the WELS/ELS by resolving that:

"Since… 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 discussion with the representatives of the WELS/ELS, unless such discussion address this specific doctrinal difference from the outset."

Still up to today, both the WELS/ELS representatives and WELS/ELS literature refuse to acknowledge that any difference between them and the CLC is a matter of doctrine.

The CLC men which began these current talks with WELS/ELS representatives in 2015 did so contrary to the wisdom of the 1992 CLC convention. They involved the CLC in discussions that created an alleged doctrinal agreement with false teachers despite the fact that the WELS/ELS error remains in all the official resolutions and literature which the CLC has consistently recognized as contrary to Scripture. Unless these resolutions and literature are clearly and officially recognized and addressed as error on the part of the WELS/ELS, there is no reason to believe there has been any change in the public doctrine of the WELS/ELS.

Instead of recognizing and rejecting their error in unquestionable fashion, the WELS/ELS representatives have attempted to justify and excuse the various wordings of their false doctrine and practice. Scripture warns that false teachers will offer "smooth words and flattering speech" in order to deceive hearts into tolerating their error. (Rom. 16:18) To engage in ongoing talks and form doctrinal agreements without the recognition of error on the part of the WELS/ELS is a grave spiritual danger and thus an unsurprising source of confusion in our own fellowship.

We protest these ongoing talks with the WELS/ELS and request that the CLC men of the inter-synodical committee no longer claim to act on behalf of our congregation unless they openly recognize that both

> (1) the attempt to find agreement with false teachers who refuse to recognize our difference as a matter of doctrine, and
>
> (2) the attempt to determine the doctrine of the WELS/ELS as if it might be something different than how their official statements and literature plainly read,

are inconsistent with Scripture's clear warnings concerning false teachers. (Rom. 16:17-18, Matt. 7:15-16, 1 John 4:1-3)

Prince of Peace Lutheran Church
Hecla, SD

Board of Education and Publications (BoEP) Report

> ***Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead.*** *(1 Peter 1:3[NKJV])*

With the resurrection of our Savior still fresh in our hearts and minds, we turn in thankfulness to the cause of it all – our God and Father who in steadfast love and kindness sends His Spirit to revive and keep alive in us the certainty of His gifts and promises in our living Lord Jesus Christ. With the powerful Word moving us, the resurrection becomes a source of strength for living Christ-centered lives. Redeemed, restored, and revived, we are privileged with the work of His Kingdom!

Prayer: O LORD, through Your Word continue to strengthen us to praise Your name, speak of Your Kingdom, talk of Your saving gospel, and make known the living hope You have given us in the resurrection of Jesus Christ. Bless all our labors, and help us to take advantage of every opportunity to tell the generations to come about Your abundant mercy so that our synod, churches and homes may always praise Your saving name. In the name of Jesus, our living Savior, Amen.

Publications

- A private domain website has been gifted to the BOEP. www.whatdoesthebiblesay.org is undergoing a complete rebuild/redesign.
- We continue in the work of updating current online Sunday School lessons to *God's Hand In Our Lives*, and adding new lessons. In addition, many teaching videos have been submitted by volunteers. These videos will eventually lead to virtual Sunday School classes for every lesson and level in the future. Board member Rick Nelson is excited and encouraged about the number of projects that have been submitted and the opportunity to edit these videos for the Kingdom.
- Volunteer work continues on publishing videos of Catechism classes geared toward 1st – 6th grade. It would be divided into two groups, lower and upper.
- After reviewing the 2021 Catechism Survey Subcommittee Recommendations (attached), BoEP prepared an analysis of that report along with its recommendations (attached).
- **At the direction of the Coordinating Council and with approval of the Convention, the Board of Education and Publishing plans to move forward with the following:**
    - **Appoint a Catechism Revision Committee which will report to the BoEP.**
    - **Direct that committee to begin planning for a revision of the Sydow catechism and workbook following the recommendations contained in this report.**
    - **Ask the Board of Doctrine to stand ready to address any additional concerns of a doctrinal nature which may be forwarded to them and report their findings to the BoEP and the Catechism Revision Committee.**

Daily Rest

- From the Editor: "Daily Rest publishes four devotional books per year according to the seasons of the church. The Lord has richly blessed us with a healthy pool of CLC pastors and teachers who are willing to contribute, amounting to a total of thirty-eight writers over the last two years."
- We thank Editor David Pfeiffer and the *Daily Rest* staff for their continued service to the LORD.

Lutheran Spokesman

- The website, www.LutheranSpokesman.org has been recently upgraded. Current and archived Spokesman articles are available on the website. In addition, subscriptions to an audio edition of the Lutheran Spokesman are available. Because of the positive feedback on the "Slice of Life" series that recently finished up in the *Spokesman,* a new series called "What's New With You?" has begun to keep our constituency up-to-date on current happenings in CLC congregations.
- We thank Editor Paul Naumann, Assistant Editor Craig Owings, and the Spokesman staff for their continued service to the LORD.

Journal of Theology

- Editor Wayne Eichstadt continues to work with the staff to receive content.
- 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

- From the Editor: "'Ministry by Mail' continues to distribute sermons on a weekly basis. We currently have one pay subscriber for print sermons. All other subscriptions are distributed by weekly emails. I would like to explore more digital sermon options (weekly video and podcast) for MxM, but that would mean another assistant and staff writers that also have video and audio sermons available."
- We thank Editor Nathan Pfeiffer, assistant Editor Heidi Ludvigson, as well as the sermon contributors for their continued service to the LORD.

The Book House

- The Book House is tasked with managing the subscriptions for the Spokesman, Journal, and Daily Rest.
- The help of the congregations in the bulk renewal of the Spokesman and Daily Rest is greatly appreciated.
- Website: There has been an increased use of the website since the start of the pandemic.
- The Board thanks manager Jessica Lau as well as all the Book House staff for their ongoing faithful service.

CLC Websites

- Glenn Oster continues to serve as the CLC Webmaster. His report is attached.
- To address one directive of the 2021 CLC Convention, the Board has asked Frank Radichel and Annette Kuehne to create a "common look and feel" to our CLC Websites. They have done so with the following sites:
    - clclutheran.org
    - clclutheran.net
    - breadoflife.clclutheran.org
    - lutheranspokesman.org
    - journaloftheology.org
    - lutheransundayschool.org
    - lutheransermons.org
    - godshand.clclutheran.org
    - whatdoesthebiblesay.org.
- Work has also been done to redesign clclutheran.net and journaloftheology.org to a WordPress format with the new common look and feel.
- Pastor Nathan Pfeiffer and Alan Olmanson maintain the lutheransermons.org website
- Matt Ude continues to labor in the background, optimizing our websites.
- A second directive of the 2021 CLC Convention "to expand our online presence beyond our websites" has been undertaken by sharing our Bread of Life daily devotions and Lutheran Spokesman lead stories on Facebook to alert interested parties to the new content we are sharing through these websites.

		FY19 Actual	FY20 Actual	FY21 Actual	FY22 9 months	FY22 Budget Adopted	FY23 Budget Fall CC	FY23 Budget Update
Receipts	Ed-Pub	$8,811	$14,196	$14,245	$12,000	$18,000	$18,000	$15,000
	Daily Rest	$11,472	$15,759	$15,943	$3,720	$15,000	$15,000	$15,000
	Ministry by Mail	$84	$84	$0	$35	$600	$600	$300
	Lutheran Spokesman	$28,196	$25,957	$18,504	$8,706	$26,200	$26,200	$26,200
	Journal of Theology	$1,961	$435	$264	$283	$2,200	$500	$500
	Total Receipts:	$50,524	$56,431	$48,956	$24,744	$62,000	$60,300	$57,000
Disburs.								
	Ed-Pub	$8,811	$14,196	$5,616	$7,273	$18,000	$18,000	$15,000
	Daily Rest	$2,372	$11,501	$8,392	$7,573	$11,800	$11,800	$12,000
	Ministry by Mail	$340	$100	$0	$259	$300	$300	$300
	Lutheran Spokesman	$24,458	$23,861	$23,628	$22,490	$23,800	$23,800	$26,500
	Journal of Theology	$1,781	$1,141	$553	$564	$1,900	$1,900	$1,200
	Total Disbursed	**$37,762**	**$50,798**	**$38,189**	**$38,159**	**$55,800**	**$55,800**	**$55,000**

Respectfully submitted,
Board of Education and Publications
Pastor Dave Naumann (Chairman) Mr. Rick Nelson, Prof. Ross Roehl, Teacher Seth Schaller

Board of Education and Publications
Analysis of the Catechism Survey Subcommittee Report

April 27,2022

We laud the committee for the thoroughness of their report and the insightfulness contained therein. The Board offers the following analysis of its report on the survey conducted (report attached).

1. We are happy to see such a large number of CLC pastors using the Sydow Catechism.

2. It should be obvious that it is impossible to please all of the people, all of the time. The fact that 73% of those responding desired changes to the Sydow catechism should be tempered by the fact that not all of them agreed on which changes should be made. In fact, there were only eight suggested changes in the survey results and of those suggestions, only three were shared by more than half the respondents. The point is, everyone likes much of the existing format but would like to see some changes made, if possible.

3. The Board feels the Subcommittee's suggestions listed below (along with total responses) are valuable and worthy of consideration, if and when a reprint is determined to be expedient. Each item listed below would involve considerable time and effort but are basically the addition of material and a matter of reformatting.
   a. Instructional illustrations (21)
   b. Improved graphics (19)
   c. Improved workbook (13)
   d. Note-taking space (12)
   e. Additional resources (11)
   f. Binding type (various suggestions)

4. The remaining three suggestions with Board opinions follow.

   a. <u>Doctrinal considerations</u> (8) A list of concerns of a doctrinal nature was forwarded to the Board of Doctrine for review. **That board has completed their review** and forwarded the results to the BoEP for consideration should a revision be forthcoming.

   b. <u>Translation change</u> (9) It seems clear that everyone has a favorite translation; some have more than one favorite depending on the teaching under consideration.Trying to choose one translation would require compromise by most. **The Catechism Review Committee, should one be formed, should be tasked with finding a method of determining that one translation that can be agreed upon by a majority of those with an opinion**.

   c. <u>The order of the six chief parts</u> (6) The Board feels that the order in which the six chief parts are presented is not a major issue and would suggest that anyone can choose to teach each part in the order they choose. **The Board suggests keeping the traditional order.**

5. Regarding the "subcommittee's recommendations", the BoEP offers the following **Board Response:**

a. Item #1 Bible references only

i. "This would allow the catechism to be more timeless, allowing for congregations/ pastors to use the translation of their choosing, preventing further requests for updates to change translations." **Board Response**: *Pastors could still choose alternate translations for passages they feel are handled better elsewhere. As mentioned earlier,* ***compromise will need to reign as the majority determines which translation*** *is to be used in a possible reprint.*

ii. "One potential benefit of this approach would be to help students become more comfortable reading, using, and looking things up in their Bible." **Board Response:** *We recognize the historical value of this potential benefit, but with today's technology, like it or not, the younger generation, and older for that matter, may be using an electronic Bible with search functionality. That fact makes this point moot. Removing the passage wording would add additional time to classes as students who are still learning the sequence of books of the Bible would struggle to find them and slow the flow of a classroom presentation.* ***The Board thinks the current format should be maintained.***

iii. "We agree with those who think there are too many answers in the Sydow catechism, which when it comes to using the workbook, simply teaches the students how to copy answers from one book to another. We want them to learn the basics of the faith and how to use Scripture, not simply how to parrot back answers to us." **Board Response:** *Isn't this the nature of a catechismal approach? It's a book of questions and answers. This format allows those who don't have the benefit of a pastor and are maybe learning on their own. The BoEP recommends the question and answer format be continued.*

iv. "This would have the added bonus of making the catechism much smaller and more cost effective (perhaps even allowing for different binding, as some suggested)" **Board Response:** This point has merit **but only when considered along with the next point.**

v. "Perhaps references could be printed out in a separate handout or the workbook." **Board Response:** A good suggestion that bears considering **when taken along with the previous bullet.** The catechism committee should consider this **but in the light of other comments above.**

b. Item #2

i. We concur that a "teacher's edition" would be a nice addition to the curriculum. **Board Response:** The suggestions offered should be considered and implemented as determined by the Catechism Revision Committee.

ii. Board Response: We do not think that additional images, charts, etc. should be limited to this teacher's edition but also included in the workbook revision.

iii. Board Response: We also think all new versions of student and teacher books and materials should be both hardcopy and electronic.

c. **Item #3** Workbook Overhaul

   i. **Board Response:** We believe it is logical that if the catechism and teacher versions are reworked, the workbook would need to be as well.

   ii. **Board Response:** The Catechism Revision Committee should consider all the suggestions made by the subcommittee regarding the workbook revision.

6. **With approval of the Convention, the Board of Education and Publishing plans to move forward with the following:**

   a. **Appoint a Catechism Revision Committee which will report to the BoEP.**

   b. **Direct that committee to begin planning for a revision of the Sydow catechism and workbook following the recommendations contained in this report.**

   c. **Ask the Board of Doctrine to stand ready to address any additional concerns of a doctrinal nature which may be forwarded to them and report their findings to the BoEP and the Catechism Revision Committee.**

2021 Catechism Survey Subcommittee Recommendations During the 2021 September Coordinating Council Meetings, President Eichstadt appointed a subcommittee to examine the pastor responses to the Catechism Survey shared by the Board of Ed and Publications in February, of 2021.

The following analysis comes with suggestions from the Survey Subcommittee: Probably the most important numbers of the survey shows that **77% of the 43 pastors who responded,** stated that they are currently using the Sydow Catechism. **Of those 43 pastors, 73% wanting to see updates or a change** to the Catechism. The following survey data stands out to us:

- Concerns over the translation of Luther's Small Catechism
- More precise language for some of the questions and especially with the terms (boxes, glossary in back)
- Supplemental teaching materials, such as visuals
- Different Bible translation
- Less explanations to the questions in the catechism, and let the Scriptures speak for themselves
- Overhaul the workbook

Here are some of our Catechism Survey Committee's personal recommendations and reasons for them (not necessarily unanimous within our subcommittee):

1) Bible references only

- This would allow the catechism to be more timeless, allowing for congregations/pastors to use the translation of their choosing, preventing further requests for updates to change translations.
- One potential benefit of this approach would be to help students become more comfortable reading, using, and looking things up in their Bible.
- We agree with those who think there are too many answers in the Sydow catechism, which when it comes to using the workbook, simply teaches the students how to copy answers from one book to another. We want them to learn the basics of the faith and how to use Scripture, not simply how to parrot back answers to us.
- This would have the added bonus of making the catechism much smaller and more cost effective (perhaps even allowing for different binding, as some suggested)
- Perhaps references could be printed out in a separate handout or the workbook.

2) Student copy, pastor copy

- Many thought it would be handy to have supplemental material. Our thinking is that what they're looking for is help for the pastor rather than supplemental student material.
- Having a separate full size "pastor copy" of the catechism could provide ample visual aids, additional worksheets for application (etc.) that could be printed and handed out (or not) in addition to the workbook at appropriate times and for appropriate levels.
- Since there would be fewer "pastor copies" needed over student copies, the pastor copy could be updated every so often with little cost (even an electronic version?) allowing the pastor freedom to cater their instruction to the strengths/weaknesses of the students without overwhelming the students with pages of additional material in their own copy of the catechism.

3) Overhaul workbook

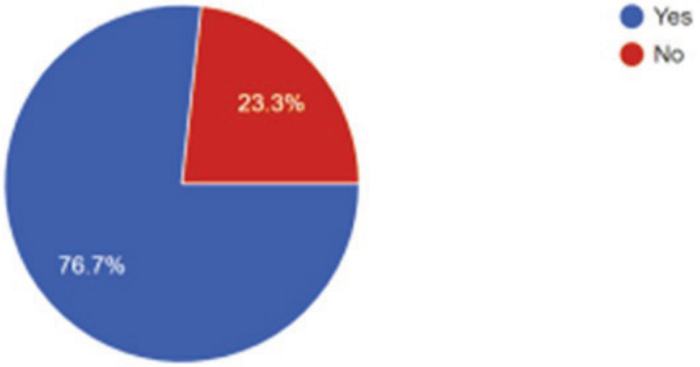
- There are some questions that could be more clearly worded for grade school level students; some believe that there is an unnecessary repetitiveness with some of the questions in the workbook and that some questions are too difficult for the grade school level
- We'd like to see more workbook options, either a workbook that is the same as the current workbook, but with different questions (e.g. series I and series II), and/or a workbook that covers catechism topics, but differently (e.g. apologetics, Bible overview, etc.), and/or a workbook that perhaps provides for different levels of learning. Also, an electronic workbook option would be helpful as well.

Respectfully Submitted
Catechism Survey Subcommittee
Pastors Neal Radichel, Rob Sauers, and Chad Seybt

Catechism Survey Responses

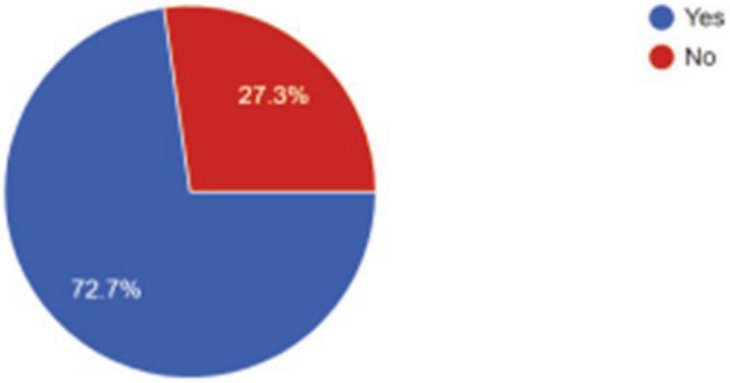
Do you currently use the Sydow Catechism?

43 responses



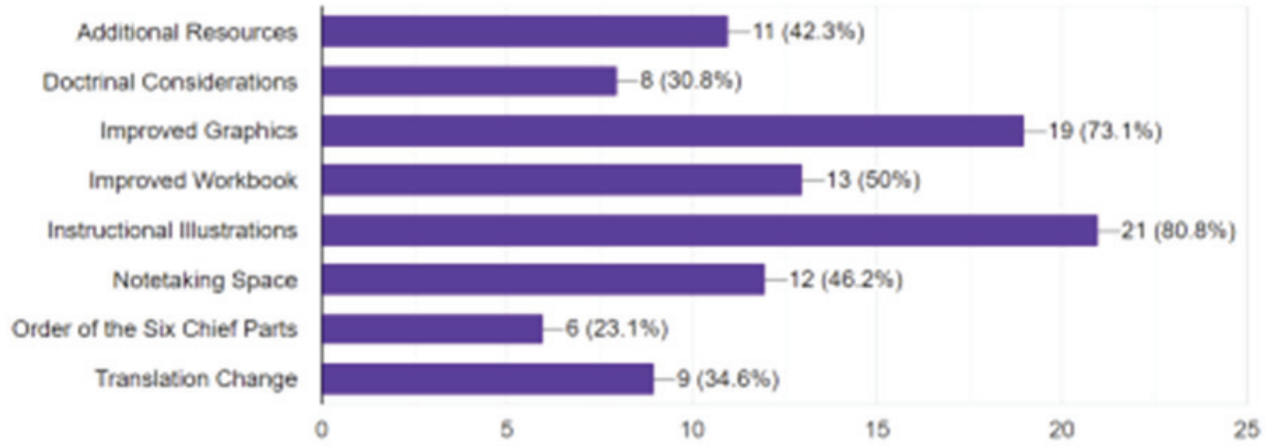
If so, are there areas you might like to see improved in the Sydow Catechism?

33 responses



Please check the boxes for any area/s you'd like to see improvement.

26 responses



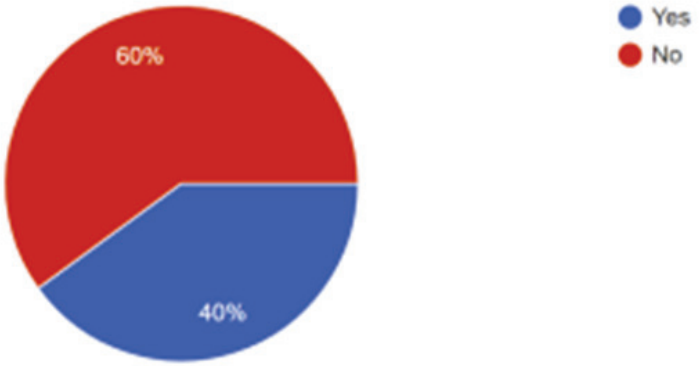
No, I do not currently use the Sydow Catechism.

Which catechism do you use?

7 responses

Are there improvements that could be made to the Sydow Catechism that might cause you to use it?

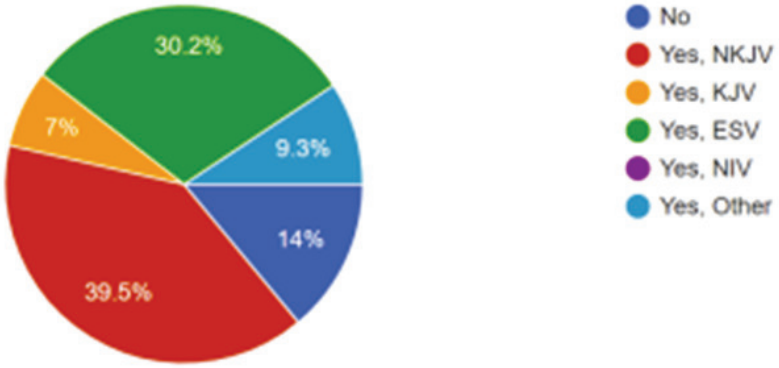
10 responses



Do you have a translation preference?

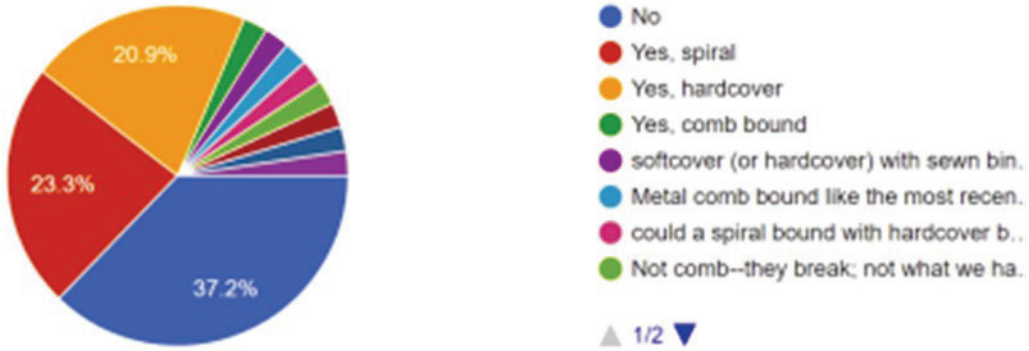
Please choose one.

43 responses



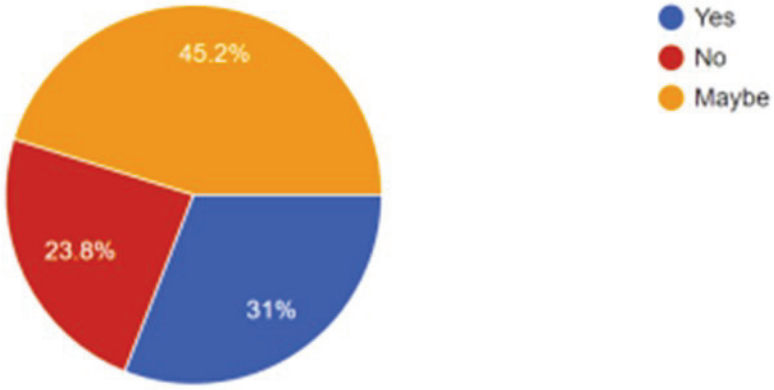
Do you have a binding preference?

43 responses



Would you like to see the CLC develop and publish a new catechism?

42 responses



Board of Missions Report

Jesus said to them again,
"Peace be with you. As the Father has sent me, even so I am sending you."
(John 20:21[ESV])

Easter morning is far, far better news because of Easter evening. All that day, the disciples are doubtlessly conflicted. The image of Jesus' suffering and death is freshly seared on their minds from Friday, and the despair has been palpable ever since. But as of Sunday morning, the body is gone, the tomb is empty, and the women keep insisting that they've heard from angels that Jesus is risen from the dead—and that some of them have even seen Him alive. They've heard Him speak, and they've relayed His living Word to the disciples. But the disciples don't believe that He's risen. They don't know what to believe. So, in the evening, ten of them are hiding in a room, the doors locked out of fear.

So, as of Easter evening, they're full of questions. Could it be possible that Jesus is risen? And if He is risen from the dead, what is He risen for? He's taken a lot of abuse, so maybe it's time for vengeance -- maybe He'll strike back at His enemies…maybe He'll strike out at His disciples who failed Him so miserably. See what I mean? You and I know that the Resurrection is good news, but the disciples don't. Easter morning has raised a bunch of questions, but they're still hiding in a locked room.

Jesus stands in the midst of them. He's suddenly there. He didn't knock or pick the lock or slip through a window. He's just there among them, and He speaks to them. Note His first words to His disciples and treasure them as your own. He says to them, "Peace be with you." He doesn't say, "You're fired." He doesn't say, "It's payback time." He doesn't even say, "Although you've utterly failed to be faithful, you've still got a shot at heaven if you just clean up your act and do well enough from here." He says, "Peace be with you." The first thing He tells them is that He is at peace with them. He is not back with vengeance to punish sinners—that's the last thing the risen Christ comes to do. He's just died for the sins of the world, including the sins of the disciples. His first words announce to them that the price has been paid for their redemption. God does not hold their sins against them because Christ has died for every last one of them.

Jesus' words fill the disciples with peace, but what does that do for us here today? Jesus continues to speak peace to us through His Word. God has always worked by His Word. It's how He created everything in the first place. It's how Jesus usually healed people throughout His public ministry. On Easter evening, He declares that this is how He will continue to save—by speaking life-giving words of forgiveness. But He's not going to thunder it from heaven or go it alone. He's giving that news to His people to speak. It will be their mouths moving, but it will be His Word saving. Wherever they go, they will run into people who are trapped and haunted by sin. They will tell them that Jesus has died for their sins and Jesus is risen from the dead to give them grace and life. The Holy Spirit will work through that Word of Jesus to give faith.

That Word of peace has been brought to our ears and assured us of our salvation. And now, the Lord sends us to bring that word of peace to others. We pray that the Lord bless the CLC and our sister church bodies around the world as we strive together to spread the Word of peace.

Preach you the Word and plant it home to men who like or like it not,
The Word that shall endure and stand when flow'rs and men shall be forgot.

Preach you the Word and plant it home and never faint; the Harvest Lord
Who gave the sower seed to sow will watch and tend His planted Word.

(*Worship Supplement* 781 v.1,5)

Domestic Mission Fields

The CLC currently supports four domestic mission 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 them eventually becoming self-supporting. We pray that the LORD will continue to bless them as they work to spread the Gospel in their communities. In the past year, Gift of God in Mapleton, North Dakota, has reached that goal and has become self-supporting. We thank the LORD for enabling this to happen and pray for His blessing on the work of that congregation in the future.

Subsidized Domestic Mission Congregations

We currently subsidize the following four domestic mission congregations

Domestic Subsidized CLC Congregations			
Congregation	Called Servant	2022 Membership	2018 Membership
Living Hope – Appleton, WI	Pastor David Ude	54	50
Zion – Loganville, GA	Pastor Frank Gantt	27	29
Mt. Zion – Madison Heights, MI	Pastor Thomas Naumann	40	29
Ascension – Tacoma, WA	Pastor Mark Tiefel (vacancy)	23	35

Appleton, Wisconsin (Living Hope)

Living Hope averages 25 for Sunday services with 9 in Sunday school. There are a few non-member contacts going through adult instruction. There are several evangelism projects in the planning phase. They hope to start up Friday Night Babysitting and Bible School Night in the summer again and are planning to make a float to use for events like farmer's markets, parades etc. Work has begun on a seminar on depression and suicide for this fall.

Atlanta (Loganville), Georgia (Zion)

The congregation continues to meet in Loganville, GA, a suburb of Atlanta. There was an electrical fire at the parsonage two weeks before Christmas last year, which mildly disrupted normal ministry for a couple of months. The repairs have been made along with additional improvements to the parsonage. Zion's video streaming ministry is reaching many besides the members of Zion. They recently began using online advertisements to people in the Atlanta area that run through Facebook. They are also organizing a summer family Bible camp, to be held in July, with the intent to invite sister congregations and individuals in the community.

Detroit (Madison Heights), Michigan (Mt. Zion)

The Holy Spirit continues to move the hearts of the members at Mt. Zion to increase their offerings, providing a 95% increase since 2017. Average attendance has also increased by 35% in the past six months with two adult confirmations and an infant baptism by the end of June. The growth has prompted a Wednesday morning Bible study program aimed at both congregational in-reach and outreach. The congregation also is expanding its online presence by developing more content to share via social media. These efforts continue to bear fruit.

Tacoma, Washington (Ascension)

Since November of 2021, Tacoma has been served by Pastor Mark Tiefel of Redemption Lutheran Church in Lynnwood, WA, as they continue to call for a full-time pastor. The plan is to continue to call to fill the vacancy. There have also been a number of improvements to the property during the vacancy, in anticipation of a new pastor, along with saving additional funds to support the work once a pastor arrives.

Committee on Domestic Fields (CDF)

Jeff Aymond, Pastor Nathanael Mayhew (Board of Missions representative), Pastor Tom Naumann, Nathan Noelder, Tim Schaser, Pastor Mark Tiefel (chairman), and Pastor David Ude serve on this committee and work at supporting stateside mission work among CLC congregations. A major project within the last year was conducting a mission webinar in the fall. Five individuals presented on the topic “Mission Myths.” The committee also conducted interviews with CLC members across the country to provide input to the Board of Missions on how CLC members view the work of missions in the synod. Another major project was the revamping of the CDF website to include access to all past CDF projects, an updated VBS helper page, and a checklist for creating welcome folders. The CDF continues to work at creating resources to build education, awareness, and enthusiasm for domestic mission work and evangelism efforts. They have been given funding to expand these efforts among our domestic congregations and are excited to implement a number of ideas in the future. Previous projects, which include two sets of bulletin inserts on evangelism, checklists for “Starting a Preaching Station” and the more detailed “Starting a Congregation,” can be found at the CDF page on our CLC Missions website: https://us.lutheranmissions.org/cdf

Traveling Vacation Bible School (TVBS) Committee

The TVBS program for this summer will include five teaching teams to Mt. View, California; Lynnwood, Washington; Mapleton, North Dakota; Morris, Minnesota; and Detroit, Michigan. The committee is investigating new ways of informing communities about VBS programs through digital advertising and is planning to discontinue VBS flier trips in the future.

Committee on Christian Day Schools (CDS)

Last year, the Board of Missions created a committee on Christian Day Schools to gather information and assist it in carrying out the work the board was assigned by the ‘21 convention. The committee was made up of two former Christian Day School teachers (David Bernthal and Ted Quade), two laymen (Matthew Fiechtner and Randy Wittorp), and two pastors (Nathanael Mayhew and Dave Naumann). This committee did extensive information gathering and brainstorming on possible school models which might be effective in a variety of settings. We are very thankful for the work which the members of this committee accomplished and pray the fruits of this work will be beneficial to many congregations as they contemplate the possibility of starting a Christian Day School.

Education Seminar

Several CLC called servants worked together to prepare a seminar on Christian education, which touches on some of the problems being discussed in secular education and what we have to offer in Christian education. It was presented at the four home congregations of those who were involved in preparing the seminar and received very positive feedback. The CLC Board of Missions had approved a grant to make this seminar available to other CLC congregations who may be interested. The presentation would be especially fitting for congregations with schools, or those considering opening schools in the near future.

Response to the 2021 Convention on Christian Schools

The Board of Missions acknowledges that "a new approach to domestic missions" may be valuable. To this end, the Board has requested feedback from members of CLC congregations, through CLC pastors, to gather ideas for new approaches to domestic mission work. We are also in the process of reevaluating our domestic mission program considering current trends in our society and synod. We pray that these conversations and discussions will stimulate new ideas and opportunities for our domestic mission program in the future.

We also agree with the convention's statement that our "culture seems ripe for planting Christian schools" (2021 Proceedings p.120). We believe that all our Christian Day schools are mission outreach tools whether they train up children within our congregations to be faithful followers of Christ, or as a witness to those who are outside our congregations. As such, we need to do a better job as a church body of supporting our existing Christian Day schools and promoting the start of new schools within our congregations.

Starting a School Checklist

Following the 2021 Convention, the Board of Missions established a Committee on Christian Day Schools to discuss and gather information related to the resolution on Christian schools which was passed at that convention. Over the past year, this six-man committee started by gathering a great deal of information on starting a Christian Day School and created a Christian Day School Start-up checklist. This document is intended to help congregations consider the benefits of establishing a Christian Day School and provide tools and information to help them open one.

Request for Subsidy for Christian Day Schools

The Board of Missions has built out a budgetary model for requesting subsidies when congregations seek funding for expanding their ministry. This model includes funding for a school. From a budget perspective it was noted that a typical school will cost $103,680 per year to run. This includes a one-teacher scenario at CLC COLA requirements, housing, facility, and expenses. These costs may vary by location but are a good general guideline for budgeting purposes. Additionally, the Board of Missions had five congregations show interest in potential funding since the 2021 convention. Each congregation which expressed interest was sent the budget form to complete to determine the overall budget along with additional questions for planning purposes.

Models for Christian Schools

The committee also has researched and investigated a variety of models for Christian Day Schools. A document has been prepared which describes the various school models which were investigated to determine the best model for a given situation. After a careful review of the eight different scenarios the Board of Missions has come away with several conclusions:

1. The most favorable scenarios have a support structure in place (a congregation)
2. Witnessing opportunities that extend to families will want CLC pastoral support
3. Start-up costs are less with existing facilities or staff
4. Availability of teachers can be a concern with a new school
5. The annual costs to operate an in-person school are significant
6. Online schools have the least cost structure and can be faster to implement

Schools in Subsidized Congregations

Along with these conclusions, the Board of Missions further reviewed the impact on existing mission congregations and mission programs at large with starting schools.

1. There is no existing budget for the additional costs of starting schools
2. Significant cost increases will impact existing mission work unless new funding is secured
3. Mission congregations are already being subsidized for pastoral care
4. There is concern over young congregations taking on additional debt with limited resources
5. Most subsidized congregations do not have a facility for hosting a school
6. Subsidized congregations have limited membership to support additional school needs
7. Experience would suggest that subsidized congregations are not the most viable option
8. Trustees have expressed concern about adding funds during the current budget shortfall

For the reasons stated above, we do not believe that it is wise to change the Board of Missions' long-standing Guidelines for Subsidized Congregations to "encourage domestic subsidized congregations to open Christian Day Schools" (2021 Proceedings p.120). We believe there is wisdom in the guideline which stated, "A subsidized congregation is one which is not yet able to support one full time called servant, as well as operational expenses. For this reason, mission congregations will not ordinarily be eligible to open a Christian Day School. Extraordinary situations will be considered by the Mission Board on a case-by-case basis." That guideline does not prohibit the starting of a Christian Day School. But there are significant factors that limit the feasibility of establishing Christian Day Schools in subsidized congregations. For these reasons we ask the Convention to resolve the following:

> **Be it Resolved** that the original wording of the Board of Missions Guidelines for Subsidized Congregations be retained which states: "For this reason mission congregations will not ordinarily be eligible to open a Christian Day School. Extraordinary situations will be considered by the Mission Board on a case-by-case basis."

Based on the various models, the research indicates working with existing established congregations with pastoral and congregational support is most ideal. It also indicates that a key first step is leveraging an existing school with a congregation that is ready and willing to expand the ministry to market the school in the area to help it grow.

Role of the Board of Missions

While the Board of Missions believes there is great value in furthering Christian Schools and has been actively working to accomplish the request of starting Christian Day schools, we do not believe that this effort should continue under the responsibility of the Board of Missions. There are a few key reasons for this.

1. Our CLC constitution states that the work of giving "assistance in educational matters" in general and encouraging "the establishment and expansion of parochial schools" specifically, falls under the responsibility of the Board of Education and Publications (see Appendix, *Prospectus* p. 55).
2. Because "educational matters" and "parochial schools" (CLC Constitution) are the responsibility of the Board of Education and Publications, our synod elects men who are specifically gifted and knowledgeable in the areas of education and or publication to that board. This is not necessarily the case with those elected to serve on the Board of Missions. This creates a situation where individuals may not be placed in an area where they are best suited to use the knowledge they have or their individual God-given gifts.
3. The Standing Constitution Committee has affirmed that the constitution places the responsibility of education on the Board of Education and Publications.

The Board of Missions believes that the concept of promoting our Christian Day Schools, proposed at our last convention, has merit and that much can and should be done to further the cause of Christian education in our church body. We have had discussions with the Standing Constitution Committee, Board of Education and Publications and the Board of Trustees to discuss this topic from a variety of perspectives.

While the work of "assisting in educational matters" and encouraging the "establishment and expansion of parochial schools" currently falls under the constitutional duty of the Board of Education and Publications, we believe that it would be best to create a new board that would be solely responsible for the furthering of Lutheran parochial schools in our church body. This would enable the Board of Education and Publication to focus more on publication, allow the Board of Missions to focus on missions domestically and in foreign countries, and provide a new board to focus specifically on Christian education, which is vitally needed in our world today. This would allow our church body to expand our mission efforts in all three areas without hindering the work that is already being done by the two existing boards.

Summary

We thank the committee on Christian Day Schools for their research and work on schools and Christian education. This is a summary of key work and conclusions:

1. The committee has compiled a checklist to assist with starting Christian Day Schools
2. The best opportunities are supporting existing congregations & schools
3. There is no current funding mechanism for this effort
4. Constitutionally this work would fall under the Board of Education and Publication

We pray that the LORD would continue to use our small church body for the growth of His kingdom as He has done so richly over the past number of decades.

Foreign Mission Fields

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

Personnel

Missionary Evensen, while continuing his work at the Mount Horeb Seminary in Togo, also has been translating the Online Theological Studies into French. He is also revising the Dogmatics course and Preach the Word Homiletics course in both English and French.

Missionary Ohlmann has recently returned from Nepal and is preparing for a trip to the Philippines to make an initial visit. As Foreign Mission Coordinator, his duties include meeting regularly with the various part-time missionaries, filtering financial requests and making recommendations to the Board of Missions, coordinating Kinship funding requests and disbursements, and coordinating MDF and General budget funding requests and disbursements.

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

Pastor John Hein serves as our Part-time Missionary to Liberia. The LORD continues to open doors there providing additional opportunities to preach the Word. We thank the members of Grace Fridley for allowing Pastor Hein to serve in Liberia.

Ted Quade has been called to serve as the Christian School Instructor Supervisor (CSIS). This Part-time position was created to aid the school headmasters and teachers in the schools we support in Kenya.

Third Foreign Missionary – The need for additional workers in foreign fields continues to grow, as the LORD constantly opens doors for us through new contacts and provides opportunities to assist with the training of men for the work of ministry. The 2021 Convention approved a funding schedule which would allow the Board of Missions to call a Third Foreign Missionary, but it has not issued a call because of ongoing COVID related travel restrictions in countries across the globe. As countries now begin to reopen, we plan to begin calling for a Third Foreign Missionary following our summer convention. This would be completely funded out of the MDF for the first year with a gradual transition to the General Fund over the following three years.

Africa

Grace Evangelistic Lutheran Church (Liberia)

The LORD continues to bless the work in Liberia through Pastor Joseph Kwiwalazu (Grace Evangelistic Lutheran) and Pastor Samuel Chenekan (St. Prince Lutheran/CAFOL). While there have been some challenges due to COVID restrictions there have been some great opportunities to share the Word even in more remote regions. There are also contact requests in neighboring Guinea that are being explored.

Nigeria Church of the Lutheran Confession (NCLC)

The NCLC is pleased and thankful for the students enrolled in the seminary. With one student scheduled to graduate in December of 2023, and three more scheduled to graduate in 2025, the

Lord continues to provide workers for His Nigeria harvest fields. The seminary hopes to continue improvements on the facilities with new and repaired desks for the students. The Lord has also provided an opportunity for more Gospel outreach among eight independent congregations and pastors in a new district. The NCLC Board has called a pastor to lead the pastors and congregations in this area through theological instruction.

Mission Evangelique Lutherienne de Confession du Togo (MELCT)

The main focus of resident Missionary Peter Evensen and the Mission Evangelique Lutheriene de Confession du Togo (MELCT) continues to be the training of pastors and future leaders. Construction of a new seminary classroom, teacher lodging, and a water well have recently been completed on MELC land north of Lomé. This construction project and the purchase of a used vehicle were accomplished with the assistance of an MDF grant. Classes at the new seminary facility began on March 21, 2022, with nine new pastoral students. With the lifting of Covid restrictions in Togo, Pastor Blewu is also planning several evangelism meetings in the areas of the outlying congregations in Togo and Ghana. Pastor Kossi has also started a radio outreach program in a village located between Lomé and the new seminary. This radio evangelism effort has led to many phone calls and interest in starting a congregation in that village. The MELC is looking forward to hosting the West Africa CLC Pastoral Conference in the Fall. This conference was initially planned for 2020 but was canceled and postponed due to the pandemic.

Congregation Confessionelle Lutherienne Au Congo (CCLC)

Construction work continues on the Holy Trinity Lutheran Seminary facility along with classes as the fifteen students also participate in raising, harvesting, and selling produce from the farm. Because the pandemic caused disruptions in classes and travel over the past couple of years, graduation has been postponed. Classes are scheduled to begin again after Easter. Missionary Ohlmann is hoping to visit again in the Fall of 2022.

Church of the Lutheran Confession of Zambia (CLCZ)

The ministry in Zambia has felt the effects of strict pandemic lockdowns and restrictions on gatherings. Many Zambia CLC members and families moved away from the larger cities with ZCLC congregations to rural areas to escape Covid restrictions. Attempts have been made to visit them in their new homes with the hope of starting evangelism efforts in the villages where they now live. The Bible Institute has not conducted classes since the beginning of the pandemic but plans to begin again soon with three pastors, three evangelists, two Bible teachers, and two Sunday School teachers in attendance. The 2022 CLC Mission Helpers are scheduled to visit Zambia in July. Missionary Ohlmann will be leading this trip and will have the opportunity to conduct pastoral training as part of the visit.

Church of the Lutheran Confession in Tanzania (CLC-TZ)

Five students graduated as the inaugural class of the Wittenberg Lutheran Theological Seminary in November of 2021. Two of these graduates have been appointed to the synodical offices of District Pastor and Assistant to the President, and Academic Dean of the seminary. Ten new students began classes in January of 2022. With this new cohort of students, the seminary has added a pre-seminary year to the program. All ten students will spend one year studying introductory classes in Theology, the Old and New Testaments, Evangelism, and English. Each student will be assessed by the faculty at the end of the first year and will either advance to three

more years of seminary classes or graduate with a certificate in evangelism. The seminary students are being supported through Kinship sponsors and offerings from their local CLC-TZ districts. Many improvements have been made to the seminary facilities over the past couple of years. With the blessing of CLC-MDF grants, a new roof was installed, dormitory rooms, laundry/bathing facilities, a kitchen, office/library, and a classroom were built, and textbooks were purchased. While much effort has been dedicated to the seminary, outreach has also continued with new preaching stations in Zanzibar, Dodoma, and in the Ruvu Massai District.

Kenyan Church of the Lutheran Confession (KCLC)

The Kenyan Church of the Lutheran Confession works primarily in two areas and focuses most of its efforts and resources on the schools in Etago and Moi's Bridge. These schools are supported through Kinship financial aid. Following a visit to Kenya in February, Ted Quade, the newly called Christian Schools Instruction Supervisor, has begun to work with the headteachers of the two schools to enhance the Christian instruction for the students. There is also a renewed effort to begin training new pastors and strengthening those already serving. Online Theological Studies have begun via WhatsApp correspondence with the leaders of the KCLC. Once they have completed several courses, they will begin scheduling training seminars with those currently serving CLCK congregations and preaching stations in both areas where the KCLC is working. The long-term plan is to establish a more structured pastoral training program in Kenya. Pastor Mike Gurath, who serves as part-time missionary to Kenya, is planning a visit to Kenya in July of 2022. Kinship secretary Pastor Luke Bernthal will accompany him.

Opportunities

The LORD continues to provide opportunities to proclaim the Gospel and our missionaries are currently corresponding with African contacts in Burundi, D.R. Congo, and South Sudan. In Uganda, Pastor Daniel Mugeni is nearing the completion of the colloquy process. We pray that this will bear fruit for Him and the LORD's work in Uganda and lead to the establishment of an official church body in Uganda in the future.

Asia

Church of the Lutheran Confession of India (CLCI)

Pastor Jyothi B. reports that, with Covid restrictions being lifted, the Church of the Lutheran Confession of India is excited to restart a regular schedule of evangelism meetings in several villages in the coming months. Seminary enrollment remains constant with fifty-one students in three class levels. Each year seventeen students graduate from the three-year program and are ordained and assigned to new CLCI congregations. Most of the congregations of the CLCI are in villages with no other Christian witness. Many congregations and preaching stations are among the marginalized Dalit or untouchable colonies. In addition to the formal seminary training, eighty-seven pastors and evangelists are being trained through correspondence and regular pastoral training seminars.

Berea Evangelical Lutheran Church of India (BELC)

The LORD continues to open doors of opportunity for the Berea Evangelical Lutheran Church of India to proclaim the truths of God's saving Word. With nearly one thousand pastors serving more than 1,100 congregations, the Gospel of Jesus Christ is being boldly proclaimed in this

Hindu-dominated region of the world. In the past couple of years, a new district with fifty-five independent pastors serving nearly 4,000 individuals has been added to the BELC along with a new district Chairman to train these men to be faithful preachers and teachers of God's Word. The majority of the funding sent to the BELC is used for the ongoing training of all BELC pastors through monthly training seminars along with support for the twenty-five students of the Martin Luther Bible Institute.

Bangladesh Lutheran Church Mission (BLCM)

The ministry and outreach of the Bangladesh Lutheran Church Mission have been challenging for many reasons over the past couple of years. Some of these challenges include increased persecution of Christians and the government regulations and requirements for a church to conduct ministry activities and outreach. Pastor Monotosh is undeterred in his efforts to spread the Gospel, minister to the members of the thirty-five congregations he serves and train more workers for the Kingdom in this predominantly Muslim nation. Missionary Ohlmann is scheduled to spend two weeks visiting Bangladesh and working with Pastor Monotosh in May.

National Lutheran Church of Myanmar (NLC)

Ivan E., the brother of the sainted Pastor Charles E. and Sam E., Charles' eldest son, continue to lead the one congregation in Yangon and look after and provide aid to several children in need living in orphanages in and around the area. Ivan and Sam continue Online Theological Studies with Missionary Ohlmann as they work to be better equipped with the truth of God's saving Word in the responsibilities our LORD has given them.

Church of the Lutheran Confession of Myanmar (CLCM)

Pastor Kham, who serves as secretary of the CLC-M and cares for Kinship orphans in his home, recently reported that he, his family, and the children they care for have been hiding in their home while gun battles continue to take place just a few kilometers away. Thankfully Western Union has reopened offices, so Kinship aid for the orphans has resumed. Most other ministry activities have been limited. Pray for the protection or our brothers and sisters, and for peace and justice to return to this nation. Pray also for the light of the Gospel to shine even brighter during these dark times of uncertainty.

Himalayan Church of the Lutheran Confession of Nepal (HCLCN)

Missionary Ohlmann recently spent three weeks in Nepal visiting congregations, conducting outreach and pastoral training seminars, and was also on hand for the dedication of the new Himalayan Bible Institute building. This joint building project between the CLC and Himalayan Church of the Lutheran Confession (HCLCN) was completed with funding from the Mission Development Fund and funds raised and borrowed by the HCLCN. With the building project almost complete and most Covid restrictions lifted, Raju has been busy recruiting and interviewing prospective students for the Himalayan Bible Institute. He reports that ten students are ready to begin the two-year training course in mid-May. He extends his thanks to the Lord and the members of the CLC for their support of this building project and ongoing support for training pastors.

Opportunities

Pastor Jordan Palangyos first came into contact with us in early 2021 through Pastor Daub's Facebook page. The Board of Missions took over correspondence after a few initial messages.

Over the past several months, Pastor Palangyos has successfully completed the Introduction to the CLC Statement of Faith and Purpose online course with Missionary Ohlmann. Pastor Palangyos was trained at an LC-MS-affiliated seminary but did not accept a call due to doctrinal differences. After resigning from his former church body, he officially formed and registered the Lutheran Autonomous Mission of the Philippines. He has corresponded with other Lutheran pastors and ministries but did not find doctrinal agreement until he reviewed the doctrine of the CLC. He demonstrates a solid understanding of Biblical doctrine and has expressed his appreciation and agreement with all he has read and studied concerning the CLC. He is currently working through the Online Theological Studies course on Biblical Interpretation with Missionary Ohlmann and is eager to host a visitation team from the CLC. Board of Missions member Jeff Radichel and Missionary Ohlmann are tentatively planning a visit to the Philippines in mid-June for an initial face-to-face meeting.

Latin America

Iglesia Lutherana Confesional de Mexico (ILC)

We continue to provide a small subsidy to Pastor Olvera to carry out pre-seminary studies with several students in Juarez. The goal is to train these men to help lead worship services and to prepare them for further study to become pastors. We continue to look for an individual to serve as our contact with the group there and to conduct regular visitations.

Opportunities

The LORD continues to provide opportunities to proclaim the Gospel through a variety of means. Missionary Ohlmann is currently corresponding with a contact in Puerto Rico.

Kinship

The committee is currently helping to sponsor the process of building two classrooms and one administration building for the two schools in Kenya along with several other facility improvements. These two schools consist of 269 students with 22 teachers. Kinship is also serving 125 seminary students, 57 orphans, 64 widows, and additional programs for children in need. The committee is looking for additional sponsors to support the growing needs.

The Kinship Committee Guidelines have been updated to reflect the additional members to the committee. This is also the first year of the new Christian Schools Instructor Supervisor (CSIS) position filled by Ted Quade. He will be making more regular trips to work with the schools to improve property and Biblical training. Improvement projects continue with additional water pumps, security fencing, bathrooms, and guardhouses. Weekly Bible lessons with instructors who then use those lessons with their students are ongoing as well as working to meet the needs of additional resources like Bibles, textbooks, and computers for instructors and students.

Mission Helper Program

The ‘20 and ‘21 Mission Helper Trips to Nepal were canceled due to the pandemic. With the COVID situation still uncertain as plans for ‘22 needed to be made, it was decided to shift the trip from Nepal to East Africa since both Tanzania and Zambia have very few travel restrictions. Initially, we had twelve individuals volunteer for the trip, but a few volunteers decided not to

participate for various health, family, and personal reasons. The following eight volunteers, along with Missionary Ohlmann, will be traveling to Africa from July 11-28. They will have the privilege of working alongside the pastors and leaders of the Zambia-CLC to spread the Gospel. As in years past, they will focus their efforts on child evangelism as they travel to several villages in Southern Zambia to teach an anticipated 1000 children. The 2022 Mission Helpers are Henry Lau, Noah Ohlmann, Candy Ohlmann, Andrea D'Onofrio, Amy Tvedt, Kaylee Koenig, Kari Wales, and Erica Oster. More information about the program can be found at: www.mht.lutheranmissions.org

Committee on Foreign Fields (CFF)

The CFF has recently reorganized and formed a new team consisting of Josh Sivey, Adam Brown, Nathan Wales, Carl Reim, Todd Ohlmann with board representative Jeff Radichel. This committee has taken on some key tasks of helping the Board of Missions more easily execute the work it has under its purview. Current projects include helping the CDF analyze synod feedback on the potential future direction of domestic missions, consolidation of all current processes and policies, and structuring the reporting tools for finance and global mission reports.

Finances

Proposed FY23 Budgets – We are proposing a General budget of $423,480, an MDF budget of $334,700, and a KINSHIP budget of $160,800.

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 developmental 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 and disaster relief also come from this fund.

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

Respectfully submitted,
The Board of Missions
Mr. Joel Krafft (Chairman), Pastor Nathanael Mayhew (Secretary), Mr. Jeff Radichel, Pastor Rob Sauers

Mission Board Report Appendix

Existing Bylaws from the CLC Constitution for the Board of Education and Publications and the Board of Missions

According to the CLC Constitution, the duties of the **Board of Missions** are:

Bylaw 2: Board of Missions

B: Duties

1. The Board of Missions shall explore mission fields and may open missions. If necessary, it may terminate its efforts in any field.

2. It shall supervise the congregations and preaching stations receiving subsidy from the Church of the Lutheran Confession.

3. It shall authorize the acquisition of property in mission fields in conjunction with the Board of Trustees.

4. It shall study the needs and conditions in the mission fields and provide counsel and assistance as required.

According to the CLC Constitution, the duties of the **Board of Education and Publications** are:

Bylaw 3: Board of Education and Publications

B: Duties

1. The Board of Education and Publications shall give assistance in educational matters as requested by congregations, pastoral or teachers' conferences, the Coordinating Council and the Church of the Lutheran Confession.

2. It shall oversee the CLC Book House, the Lutheran Spokesman, the Journal of Theology, and the Ministry by Mail.

3. It shall oversee official CLC websites as well as provide web assistance to CLC congregations.

4. It shall encourage the establishment and expansion of parochial schools.

5. It shall develop new publications and provide technical support for CLC members wishing to produce new materials.

Memorial to Convention
to create a new Board of Education

Whereas Christian education lays the foundation for a strong and enduring church body; and

Whereas much can and should be done to further the cause of Christian education in our church body; and

Whereas our current culture seems ripe for planting Christian schools; and

Whereas our Christian Day schools are a vital feeder system for enrollment at ILC; and

Whereas our existing schools could benefit from additional encouragement and support; and

Whereas our CLC constitution places the work of giving "assistance in educational matters" and encouraging "the establishment and expansion of parochial schools" on the Board of Education and Publications, not the Board of Missions (CLC Constitution in Board of Missions Appendix, *Prospectus* p. 55); and

Whereas the Board of Missions is already tasked with a huge amount of work not related to Christian Schools, work which would be hindered if the responsibility of starting schools would be added to its duties; and

Whereas the Board of Education and Publication is already tasked with duties which include our synodical publications, our websites, God's Hand in our Lives, and other resources; and

Whereas the creation of a new board, which would be solely responsible for the furthering of Lutheran parochial schools in our church body, would enable the Board of Education and Publication to focus more on publication, allow the Board of Missions to focus on missions domestically and in foreign countries, and provide a new board to focus specifically on schools and Christian education, which is vitally needed in our world today; and

Whereas a new board would enable our church body to expand our mission efforts in publications, Christian education, and mission work without hindering the work that is already being done by the two existing boards;

Therefore be it resolved that our CLC Constitution be amended to create a Board of Education as presented below (see Appendix B).

Be it Further Resolved that the newly created Board of Education be given a budget to be used for the support of Lutheran Schools. We suggest a starting budget of $10,000.

Be it Further Resolved that we establish both a Christian Education Fund and Christian Education Endowment Fund to be administered by the CLC Board of Trustees at the direction of the Board of Education and for the purpose of assisting CLC congregations in the establishment and ongoing support of Lutheran schools.

Respectfully submitted,
Joel Krafft, Nathanael Mayhew and Robert Sauers

Memorial Appendix

Suggested changes to the CLC Constitution to add a new Board of Education.
Words in red/italics are to be added, strikethrough would be deleted.

Bylaw 3: Board of Education

A. Composition

The Board of Education shall consist of one pastor, one teacher, and two laymen. The term of office shall be four years, the teacher and one layman to be elected in even-numbered conventions, pastor and one layman in odd-numbered conventions. The members of this board shall not be members of any other elective board.

B. Duties

1. The Board of Education shall encourage the establishment and expansion of parochial schools.

2. It shall develop the general education policies and shall give assistance in educational matters as requested by congregations, pastoral or teachers' conferences, the Coordinating Council and the Church of the Lutheran Confession.

3. It shall develop standards for synodical schools. It shall offer visits to our parochial schools and seek to serve the welfare of, and be an advising board for, all the schools in the synod.

4. It shall assist teachers in becoming familiar with both the traditional and the classical models of Christian education.

5. It shall provide policies for certification of teachers and for the use of any budgeted funds from the Church of the Lutheran Confession.

Bylaw ~~3~~*4*: Board of ~~Education and~~ Publications

A. Composition

The Board of ~~Education and~~ Publications shall consist of one pastor, ~~one professor~~, one teacher, and ~~one layman~~ *two laymen*. The term of office shall be four years, the teacher and *one* layman to be elected in even-numbered conventions, pastor and ~~professor~~ *one layman* in odd-numbered conventions. The members of this board shall not be members of any other elective board.

B. Duties

1. The Board of ~~Education and~~ Publications shall give ~~assistance in educational matters as requested by congregations, pastoral or teachers' conferences, the Coordinating Council and the Church of the Lutheran Confession.~~

~~2. It shall~~ oversee the CLC Book House, the Lutheran Spokesman, the Journal of Theology, and the Ministry by Mail.

~~3~~*2*. It shall oversee official CLC websites as well as provide web assistance to CLC congregations.

~~4. It shall encourage the establishment and expansion of parochial schools.~~

~~5.~~*3.* It shall develop new publications and provide technical support for CLC members wishing to produce new materials.

Bylaw 8: Call Committee for Educational Institutions

The committee for calling professors at synodical educational institutions shall be composed of the Board of Regents of the institution with a vacancy together with one representative from each board, (Missions, Trustees, Doctrine, ~~Education and~~ Publications, *Education*). This representative shall not be a professor. The chairman and secretary of the Board of Regents shall be the chairman and secretary respectively of the call committee.

Bylaw 12: Coordinating Council

The Coordinating Council shall consist of the officers of the Church of the Lutheran Confession, the President of Immanuel Lutheran College, the Chairman of the Board of Doctrine, and one of the called male servants of the Word and one layman (one of whom is the chairman) from the Board of Missions, Board of Education*,* ~~and~~ *Board of* Publications, Board of Regents and Board of Trustees. The President of the Church of the Lutheran Confession shall call and preside at meetings of the Coordinating Council. He may call in as advisory members such persons as he deems necessary. The Coordinating Council is designated as the Board of Directors of the Church of the Lutheran Confession and remains advisory except in areas specified by the Convention or Constitution.

Immanuel Lutheran High School, College, & Seminary
Board of Regents Report

Introduction

"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Corinthians 15:20).

In Eau Claire this year, winter seemed to drag on forever; spring weather never looked like it would arrive. The wet, cold, and dreary weather made it difficult to schedule practices, games, and meets for our spring athletic teams or even to find a decent, warm day to hold Arbor Day. With the lingering effects of winter, we may find ourselves falling into a despondent, pessimistic mood, wondering, "Will winter ever end?" We know, of course, that spring will eventually come because of the seasons' cycles. It seems very appropriate that we celebrate Easter in the spring, for the renewal of life in the spring is an apt reminder of the new life Christ assures for us through His resurrection. Consider how much faith we put in the cycles of the natural world. If we can put that much reliability in this fallen, sinful world, how much more faith can we rest in the assurance that Christ as the firstfruits of the resurrection of the dead guarantees that we who are Christ's through faith will also rise again? That assurance of forgiveness of sins and life everlasting should infuse us with a wonderful sense of optimism, even as our emotions are buoyed by the warm weather and budding plants of spring.

Since we are sinful, though, we lose sight of the joy and sure hope that Christ's resurrection provides us. We can get discouraged in our work here at ILC and throughout our church body. We may look at the budget for this year and wonder what cuts we may need to make. Or, we can worry about the declining numbers in our high school enrollment and question how long we may be able to sustain ILC at its current levels of staffing, facilities, etc. Faculty and staff can become discouraged when they don't see immediate, visible results of their teaching, training, and care of the students. Students and parents may be frustrated as well when they don't see visible changes or improvement in various aspects of ILC. All involved, then, may be overwhelmed by a sense of negativity or depression, waiting for changes and action that never seem to come, much as we may wait for the renewal of life in the long-awaited spring.

It may be tempting to lose heart, to want to just give up, but there are also reasons to have a sense of optimism at ILC. For example, given the current level of COVID-19 cases, it is easy to forget that at the beginning of the school year many educational institutions still had mask mandates and other restrictions (or were even online). We were blessed to have a very normal school year and with the LORD keeping our students, faculty, and staff safe and healthy so that we were able to keep school going all year. While our high school enrollment is down next year, we are projecting gains in our college enrollment. Also, we can be thankful that we have graduates from both our college and seminary who are prepared to serve as called workers. We should be grateful as well that we have at Immanuel the opportunity to provide continued education in God's Word for our young adults. Thanks be to God for these blessings!

As we continue our work at Immanuel, we need to recognize our flaws as imperfect sinners, but we can also be filled with that sure and certain optimism derived from the guarantee of forgiveness of sin and eternal life that Christ's resurrection provides. We can depend on spring to finally arrive, but we can be even more confident that just as Christ is arisen, we too "shall be made alive" (I Cor. 15:22). With that assurance comes the enthusiasm to spread the gospel message and the confidence that God will bless these efforts.

Prof. Daniel Schierenbeck
ILC President

I. ENROLLMENT

High School			College									Seminary		
Class	2021-22	2022-23	Class	2021-22	2022-23	AA 2021-22	AA 2022-23	BS 2021-22	BS 2022-23	BA 2021-22	BA 2022-23	Class	2021-22	2022-23
Fresh.	24	22	Fresh.	7	8	3	1	3	5	1	2			
Soph.	23	24	Soph.	4	7	1	3	1	3	2	1	Junior	1	0
Junior	22	24	Junior	4	2			4	1	0	1	Middler	1	1
Senior	31	22	Senior	2	4			2	4	0	0	Senior	1	1
Part-Time			Special	1	1									
			Online	1	1									
TOTAL	100	92		19	23	4	4	10	13	3	4		3	2
TOTAL FULL-TIME	**100**	92		**17**	21	**4**	**4**	**10**	**13**	**3**	**4**		**3**	2

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:

→ AY 2021-22: **122** (120 full-time, 1 part-time, 1 online, 2 nonmembers)

→ AY 2022-23: **117** (115 full-time, 1 part-time, 1 online, 2 nonmembers)

52 residents in the dormitories for 2021-2022: (48 billed for room & board)

→ North Hall (Boys' Dorm) has 26 (24 + 2 RAs)

→ South Hall (Girls' Dorm) has 21 (19 + 1 RA)

→ West Hall has 5 (college/seminary males)

2022-23 Projected: **48** resident students (44 billed for room & board)

II. PERSONNEL

A. Personnel Changes:

At the 2021-22 ILC opening service, Prof. David Schaller was installed as the new professor. Marcy Gurgel replaced Kelly Beekman as the high school art instructor. Courtney Agenten is now the girls' dorm supervisor and Paul Agenten is the boys' dorm supervisor. Though having a married couple supervise two dorms is outside our normal structure, we have hired a Resident Assistant as a night monitor in the boys' dorm so that there is constant supervision in both dorms at all times. April Sydow accepted the call as the female mentor for our high school students. Mr. Stephen Sydow replaced Jennifer Schaller as the AC Librarian. Also, Prof. David Rodebaugh will be replacing Prof. Mark Kranz as the Athletic Director beginning AY23. We thank the LORD for Prof. Kranz' faithful service in this demanding role over the years. We pray that the LORD will provide these servants with wisdom and guidance as they serve in their new positions as a blessing for our school.

After multiple years experiencing changes to the ILC Faculty and Staff, we are thankful that we anticipate no personnel changes going into AY23. The Regents are still considering approaches to reduce the impact that publicizing the list of call nominees has on the call process for ILC professors.

B. Administrative Calls, Appointments, and Ratifications:

Prof. Daniel Schierenbeck has accepted the call to continue serving as ILC President, serving a term of two years which will end in June of 2024.

The Board of Regents have made the following appointments:

→ High School Principal – Prof. Joel Gullerud (continuing term, through May of 2023)
→ Dean of Students – Prof. Mark Weis (continuing term, through May of 2023)
→ Assistant to the Dean – Prof. Joseph Lau (continuing term, through May of 2023)
→ Academic Dean – Prof. Paul Naumann (continuing term, through May of 2023)
→ Seminary Dean – Prof. John Ude (continuing term, through May of 2023)

The Board of Regents have also ratified the following appointments by the ILC President:

→ Assistant to the President – Prof. Steve Sippert (new term, through May of 2024)
→ Registrar – Prof. Jeffrey Schierenbeck (new term, through May of 2024)
→ Athletic Director – Prof. David Rodebaugh (new term, through May of 2024)
→ Webmaster – Prof. Paul Naumann (new term, through May of 2024)

III. ACADEMICS AND POLICY

A. College and Seminary Graduates:

We praise our LORD for His mercy in providing us with called workers through the pipeline of our pastor and teacher training system. The table below shows the college and seminary graduates from the last two years:

Year	AA (#)	BS-Education	BA-Pre-Theology	Seminary
2021	0	Ben Hansen[2] Kathleen Naumann[2]		Drew Naumann[1]
2022	1	Kendra Rodebaugh[2]	Henry Lau	Zachary Sippert[1]

[1] Currently serving (or, as a 2022 graduate, intending to serve) in the pastoral ministry of the CLC
[2] Currently serving (or, as a 2022 graduate, intending to serve) in the teaching ministry of the CLC

B. Dual Credits:

Our first year of offering dual-credit courses was successful. Thus far Science 101: Physical Science and Psychology 102: General Psychology have been offered to our high school students, a number of them taking advantage of these college courses. For the 2022-23 school year, English 101: Composition I and English 102: Composition II will be offered as dual credit.

C. Student Appeal Policy:

A policy on student appeals regarding discipline decisions, enrollment, grades, etc. was adopted. This new policy specifies the conditions for appeal, such as the timeline and requirements. It also details the makeup of the appeals committee, such as who appoints the committee, the recommended size of the committee, and who may serve on the committee. Finally, the policy specifies the timeline of when the appeal results are to be determined and communicated. This process will be published in the student handbooks.

D. TEAM Goals Development:

The Regents are pursuing the implementation of a policy that would encourage maintaining and promoting professional improvement, accountability, and development, among the Faculty and Staff at Immanuel. This proposal, known as TEAM (Teaching Excellence and Accountability with Mutual Goals) seeks to implement these goals through various means, such as professional development opportunities, peer observations and reviews, a communication plan, uniform student course and activity evaluations, student satisfaction surveys, etc. While some of these tools are being effectively utilized already, we believe this will result in a more uniform approach and promote a positive atmosphere of improvement in Immanuel operations. A joint meeting of the Regents and Faculty was held this spring to give the Faculty a collaborative opportunity to comment and provide feedback on the proposal. Elements of the proposal, such as uniform course and activity evaluations and student surveys are set to be implemented in the coming academic year, with the implementation of other aspects of the proposal to be pursued in the future.

E. Limited Ministry Program (LPM) and CLC Teacher Certification Promotion:

The LPM is a program for experienced laymen who have a desire to be of greater assistance in the ministry of the church. The 2021 CLC Convention resolved to "encourage the Regents and the seminary faculty to promote the revised LPM program to help meet the future needs of our synod" (*Proceedings* p. 118). Work has begun on this promotion. The November *Lutheran Spokesman* published an article about the revised LPM program. A pamphlet on the LPM is being produced to be shared with CLC clergy for distribution. These efforts may also be followed up by promoting this program at delegate conferences. Similarly, a newly produced informational pamphlet on CLC Teacher Certification will be sent out to CLC day schools and their principals.

IV. BUILDINGS AND GROUNDS

A. Immanuel Professorage Committee (IPC):

The IPC has made an effort over the past year to develop a detailed record of the status of the 13 professorages, which has involved significant time and effort in inspecting each home as well as compiling the information. This record will be a useful tool for them in keeping up with maintenance, improvements, and safety updates for each professorage, as well as in providing a recommended list of projects for the Regents to use in setting their prioritized IIF budget. With significant volunteer help, as well as purchasing materials at well below normal market cost, the IPC has been able to complete several projects over the past year below budget, including the 503 Ingram (Weiss) renovation, and the 521 Ingram (Rodebaugh) siding and windows replacement. They have also been able to purchase most of the materials in anticipation of the soon-to-begin 507 Ingram (Ude) and 513 Ingram (Sippert) siding and windows replacement. We thank the IPC for their diligent and thorough work in maintaining our called workers' homes.

B. Hail Damage:

In June 2021 a hailstorm went through Eau Claire. Damage to our property included some of the professorages, the roof of the Academic Center, and other campus buildings. We have received an insurance payment of $366,576 for the cost of the repairs which have now mostly been completed. The money received from insurance has been funneled through the IIF, resulting in a large balance which may give the false impression that the IIF is well funded. However, contributions are needed so new prioritized projects can begin.

C. ILC Improvement Fund (IIF):

IIF Prioritized Project List		**Budget**	**Spent**
1*	Hail Damage Deductible	$5,000	
2*	Hail Damage Insurance Funded Repairs	$366,576	$278,313
3*	507 (Ude) & 513 (Sippert) Ingram Siding & Windows (IPC)	$19,000	$13,450
4	513 Ingram (Sippert) Porch Renovation (IPC)	$7,500	
5	517 Ingram (J. Schierenbeck) Kitchen & Flooring (IPC)	$16,000	
6	Water Heater Replacement for South Hall (Girls' Dorm)	$40,000	
7	Tractor with Attachments	$55,000	
8	507 Ingram (Ude) Renovation (IPC)	$20,000	
9	West Hall/Annex Siding & Stairs	$42,000	
10	515 Ingram (Gullerud) Siding & Windows (IPC)	$12,000	
11	505 Ingram (Kranz) Sewer Line Replacement (IPC)	$10,000	
12	503 Ingram (Weis) Water Drainage (IPC)	$8,500	
13	513 Ingram (Sippert) Flooring Renovation (IPC)	$7,000	
14	Administrative Discretionary	$10,000	
* Projects that are funded			
IIF Completed Projects		**Budget**	**Spent**
	503 Ingram (Weis) Renovation (IPC)	$22,500	$12,247
	521 Ingram (Rodebaugh) Siding & Windows (IPC)	$12,000	$8,009

V. FINANCES

A. Student Aid Fund (SAF):

The Student Aid Fund (SAF) provides loans, scholarships, and grants to assist students in their attendance at Immanuel. The goal is for the SAF to eventually become self-sustaining and much progress has been made toward that goal in recent years.

B. Student Aid Fund (SAF) Budget for FY23:

Fiscal Year	FY 2022 Projected EOY	FY 2022 Budget	FY 2023 Budget
Balance BOY	108,900	117,000	151,850
Revenue:			
Contributions	25,000	25,000	25,000
Interest from Endowment	51,000	35,000	50,000
Loan Repayments	70,000	85,000	75,000
TOTAL:	146,000	145,000	150,000
Expenditure:			
Family Multi-Student Grants	14,250	35,000	20,000
Scholarships	16,400	25,000	18,000
Tutoring Assistance	600	3,000	3,000
High School Tuition Assistance			35,000
AA Grants	8,000	6,000	8,000
Loans	52,000	120,000	80,000
Student past due	0	6,000	6,000
Other/GBO	11,800	12,500	12,500
TOTAL:	103,050	207,500	182,500
Balance EOY	151,850	54,500	119,350

C. Grants from the Public Ministry Preparation Endowment (PMPE) and the SAF:

The PMPE has been a continued blessing through its providing financial assistance to students studying for the public ministry (education, pre-theology, and seminary). The PMPE grant for FY23 is set for $3,300/student/year. While the PMPE does not provide financial support for college Associate of Arts (AA) students, tuition for these students is offset through an SAF grant, currently $2,000/ student/year.

D. SAF High School Tuition Assistance Grant:

Immanuel has been blessed with a regular income stream from the SAF Endowment into the SAF for the last several years. This is expected to continue into the foreseeable future. To make good stewardship of the available funds in the SAF, a new High School Tuition Assistance program has been created. This program offers an income-based grant using the same income tier criteria as the Family Multi-Student Grant (FMSG). Grants will range from $100 to $600 per high school student. If the student receives a Family Multi-Student Grant, then their tuition assistance grant will be reduced. We are excited that this grant will provide a method for our CLC members to see their SAF offerings permanently offset the cost of students attending ILHS.

E. 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.

From inception of the program to date, $45,000 from 8 donors have been matched to 15 loans of called workers to help them pay off $90,000 of their $130,000 SAF loan balances. Eight SAF loans have been repaid to date and seven are still receiving matches. These SAF loan matches not only benefit the called workers, but benefit the SAF fund to provide loans for current students, including those preparing for the pastoral and teaching ministries, which ultimately benefits congregations needing called servants. For further information about participating in this program, please contact Business Manager Jim Sandeen (715-836-6622/jimsandeen@gmail.com) or see ilc.edu/about/resources/.

F. Immanuel Financial Analysis by Departments:

The Board of Regents conducted a comprehensive financial analysis to better understand the cost per department plus the cost of providing residency on campus for our students. The study used FY23 budget numbers and estimated enrollment by department. The costs to provide room & board were separated from the costs to provide education. We further subdivided the costs to provide education into high school, college, and seminary departments. The following are some observations which have been revealed:

- ★ The General Fund subsidy covers the most significant costs of attending Immanuel.
- ★ The subsidy for covering the costs of education (51.4%) far exceeds the subsidy that covers the costs of room & board (37.6%).
- ★ The small enrollment at our college and seminary departments results in high cost per student with a significant portion of these costs covered by subsidies and grants.
- ★ The subsidy and grants are immensely helpful to students resulting in students paying a significantly reduced portion of the total cost of their attendance at Immanuel.

Summary numbers are in the table below:

	FY 23 Budget	Education	Room & Bd.		High School	College	Seminary
Student Paid Total	$624,780	$470,780	$154,000		$399,780	$68,360	$2,640
SAF	$81,000	$81,000	$0		$68,200	$12,800	$0
PMPE	$62,700	$62,700	$0		$0	$56,100	$6,600
CLC Subsidy/Other	$749,020	$649,935	$92,695		$439,438	$121,686	$95,202
ILC Operating Budget	**$1,517,500**	**$1,264,415**	**$246,695**		**$907,418**	**$258,946**	**$104,442**
Avg. Cost per Student	$13,196	$11,050	$5,607		$9,863	$12,331	$52,221
Avg. Student Paid			$3,500		$4,345	$3,255	$1,320

	Percentage of the ILC Operating Budget						
Student Paid	41.2%	37.2%	62.4%		44.1%	26.4%	2.5%
SAF	5.3%	6.4%	0.0%		7.5%	4.9%	0.0%
PMPE	4.1%	5.0%	0.0%		0.0%	21.7%	6.3%
CLC Subsidy/Other	49.4%	51.4%	37.6%		48.4%	47.0%	91.2%
	100.00%	100.00%	100.00%		100.00%	100.00%	100.00%

The amount of the CLC General Fund subsidy and offerings to our SAF, SAF Endowment, and PMPE reflects how much our church body values the kingdom work that is done at our high school, college, and seminary. In particular, by continuing to support the college and seminary over the years, the CLC clearly understands the importance of the pastoral and teaching ministries in our midst. We thank the LORD for making this possible!

Ephesians 4:11-12 And 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, … (NKJV)

G. ILC Budgeting Guidance:

A 2006 Convention resolution accepted a Budgeting Proposal (*Proceedings*, pp. 37-40) that sought to address the growing gap between CBP offerings and the ILC operating budget. A significant part of the concern was that tuition and room & board costs would have to grow significantly to keep pace with ILC's growing costs, the majority of which are fixed regardless of student enrollment figures. At that time, student revenue (tuition, room & board, and fees) covered 73% of the ILC operating budget. The basic principles of the accepted plan were:

- For planning purposes, CBP expansion would be limited to 4% or 3.5%
- ILC operating budget would be guaranteed a growth rate of 4% or 3.5% per year and would not be tied to enrollment figures.
- Tuition and room & board increases would be limited to $50 per semester (a total of $100 per year for tuition and $100 per year for room & board)
- ILC's budget would be figured on a base student enrollment of 160 regardless of the actual enrollment figures. If student revenue was less than the budgeted amount, it would have to be made up from the Reserve Fund. If student revenue exceeded the budget amount, it would be placed in the Reserve Fund.

Since that time, the Board of Regents has acted within the spirit of this budget plan by being mindful of ILC operating budget growth and increases to tuition and room & board while managing an ILC operating budget that is approximately 90% fixed (faculty/staff wages, utilities, IT networks, insurance, maintenance, etc.) and does not fluctuate with student enrollment. The ILC operating budget has not grown at the guaranteed 3.5% to 4.0% yearly rate but has been managed at a compounded annual growth rate (CAGR) of 1.6%. This includes absorbing substantive operating budget impacts from later Convention resolutions such as the 2012 Code Compensation plan affecting faculty and staff wages, increase in retirement contributions, increasing demands of campus technology, etc. As shown in Table 1 below the FY23 proposed budget is $550,000 lower than the 3.5% planned annual growth. Since FY07, the ILC operating budget has expended $4 million less than what would have spent with the FY06 3.5% growth plan.

Table 1

Fiscal Year	Operating Budget	Enrollment	Dorm Students	Annual Tuition			Room & Board
				ILHS	ILC	ILS	
FY07 Approved	$1,186,405	159	105	$2,700	$3,850	$2,600	$2,850
FY23 per Plan (3.5%)	$2,057,288	115	48	$4,300	$5,450	$4,200	$4,450
FY23 Proposed	$1,505,500	115	48	$4,200	$6,000	$4,300	$3,500

The annual tuition and room & board costs shown in the table reflect the Board of Regents efforts to keep those costs down. A major concern communicated at the FY06 Convention was that student revenue was close to 75% of the ILC operating budget. Table 2 shows the revenue source percentages for the FY07 approved budget and the proposed FY23 proposed budget. Student revenue has been reduced ($112,000; now only 50% of the total proposed revenue), however, due to the enrollment reduction from 159 students to 112 students, the revenue per student has increased by $1,500 per year (27%).

During this period, the LORD has greatly blessed ILC with significant growth in both the SAF Endowment (SAFE) and the Public Ministry Preparation Endowment (PMPE). Over the past few years, the Board of Regents has offset tuition and room & board increases by increasing grants and scholarships from the endowment income, thereby limiting the impact to student out-of-pocket costs. For FY23, the grants and scholarships awarded to students is planned to be $143,700 (versus $50,820 in FY07) which reduces the per student out-of-pocket costs to $5,496 per year (41% of ILC operating budget). While the ILC operating budget has grown 27% since FY07, the per-student out-of-pocket cost has grown only 6.5% ($335/year).

Table 2

Revenue Source	FY07 (159 Students)			FY23 (112 Students)		
	Revenue	%	$ / Student	Revenue	%	$ / Student
Student Revenue	$871,450	73%	$5,481	$759,280	50%	$6,779
CLC Subsidy/Other	$315,000	27%	$1,981	$758,220	50%	$6,770
Total Budget	**$1,186,450**	**100%**		**$1,517,500**	**100%**	

Student Revenue	$871,450	73%		$759,280	50%	
PMPE/SAF Grants/Scholars.	$50,820	4%		$143,700	9%	
Student Out-of-Pocket	$820,630	69%	$5,161	$615,580	41%	$5,496

Proposal: That the FY06 Convention Budgeting Proposal be eliminated and replaced with the following guidelines for the Board of Regents which are in-line with the spirit of the FY06 Budgeting Proposal:

- Continue to minimize ILC Operating Budget increases while ensuring the faculty, staff, and students are properly cared for and the campus is appropriately maintained.
- Continue to use all sources of potential revenue, including endowment funds and General Fund subsidy, to keep student out-of-pockets costs as low as feasible.

H. Budget Assumptions for 2022-23:

→ Enrollment: High school – 92, college – 21, seminary – 2, dormitory – 44

→ Student Cost Highlights:

- o High school tuition increases to $4,200 per year (increase of $300) (Note: A high school tuition assistance grant will help offset this increase)
- o College tuition remains $6,000 per year (no increase in 2 yrs.)
- o Seminary tuition remains $4,300 per year (no increase in 2 yrs.)
- o Room & board remains $3,500 per year (no increase in 7 yrs.)
- o High school activity fee remains $600 and college/seminary at $200

→ Salaries: In an attempt to be consistent with the will of recent CLC Conventions, the Board of Trustees has set a 4% COLA compensation increase in code salary. Setting this for the faculty and an equivalent amount for the staff impacts the budget by $34,500.

→ Other expenditure increases over FY 2022 budget: Insurance premiums ($14,900), transportation/fuel cost ($2,000), utilities ($6,500), legal fees added ($2,000), network hardware/software increase ($1,200), and publicity ($1,000).

→ Of the $69,380 budget increase, 87% ($60,080) is non-discretionary and 13% ($9,300) is discretionary

I. Proposed FY 2023 ILC Operations Budget

Description	Actuals FY 2020	Actuals FY 2021	Budget FY 2022	Proposed Budget
Revenues:				
Other Revenue	9,953	26,181	21,000	27,000
Student-Paid Revenue	711,908	608,973	579,120	615,580
SAFE/PMPE Revenue	71,200	80,390	108,000	143,700
CLC Subsidy	605,918	617,011	740,000	731,220
TOTAL REVENUE	**1,398,978**	**1,332,554**	**1,448,120**	**1,517,500**
Expenditures:				
Allocation GBO	75,681	77,781	79,200	79,200
Building & Grounds	132,300	60,879	79,500	99,500
Housing	6,255	2,824	5,500	5,500
Administration	6,510	10,077	7,100	10,700
Education	31,629	30,110	39,250	40,450
Human Resources	851,830	872,435	915,000	953,480
Instructional Expense	10,940	5,717	9,700	12,420
Kitchen	103,942	133,570	135,000	135,000
Student Activities	70,082	33,685	68,370	61,450
Transportation	17,512	11,398	16,500	20,300
Utilities	92,297	94,079	93,000	99,500
TOTAL EXPENDITURES	**1,398,978**	**1,332,554**	**1,448,120**	**1,517,500**

WEBSITE: ilc.edu

Respectfully submitted,
The Board of Regents for Immanuel

Pastor John Hein, Chairman
Mr. James Burkhardt, Secretary
Mr. Steve Ludvigson, Coordinating Council Representative
Teacher Matthew Thurow, Chaplain
Prof./Dr. Daniel Schierenbeck, Advisory (ILC President)

Board of Trustees Report

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided." (Genesis 22:13-14[ESV])

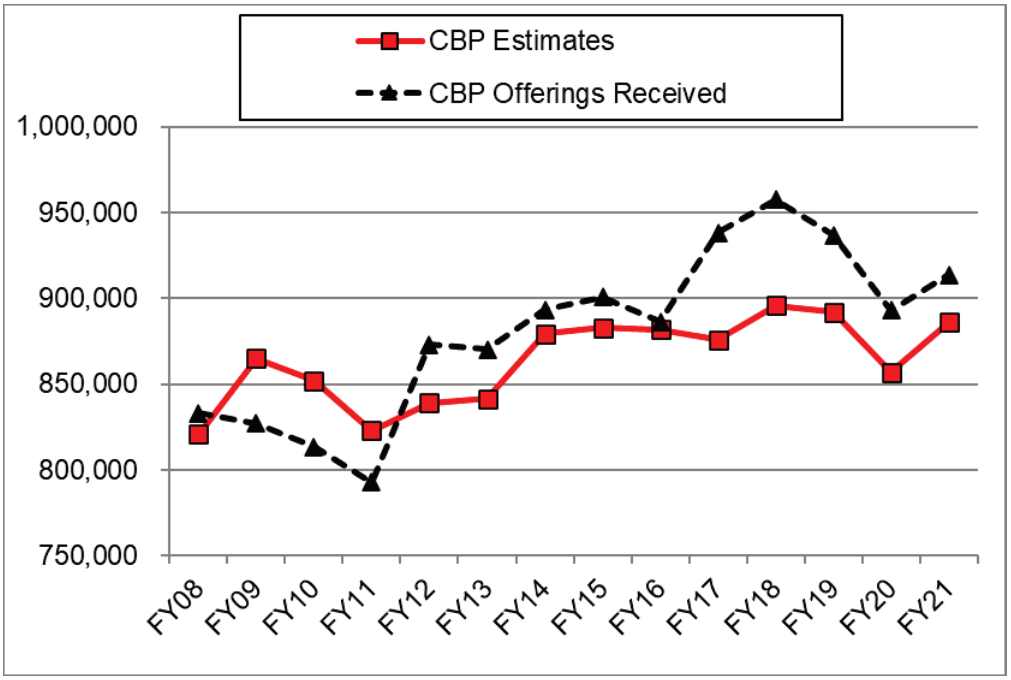
When it came to the bill for mankind's sin, God alone provided the payment. He did so when God the Son offered his perfect life on the cross of Calvary. Sharing the message of that redemption has now been entrusted to His children. Yet, still today, it is the Lord who provides the means to carry out His work. The work He has given us is to spread the message of forgiveness by grace through faith alone in Jesus Christ. We trust our Lord to continue to provide, and gratefully acknowledge that it is a privilege to participate in that work through our offerings.

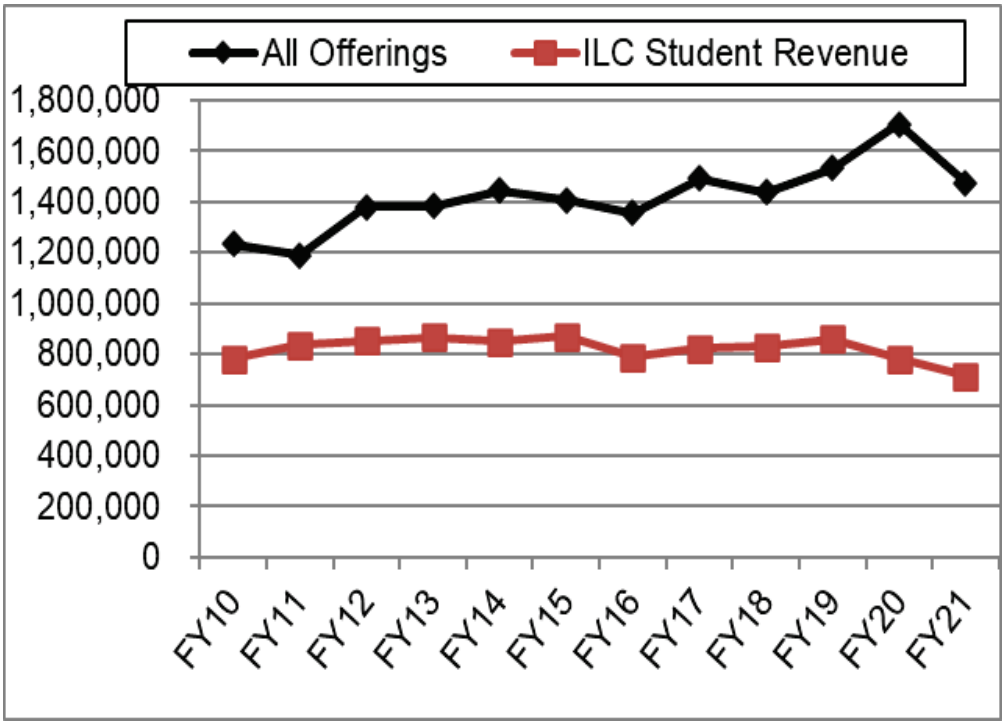
FY23 CBP Estimates – Last fall the General Fund total CBP request for the congregations' consideration for the next fiscal year was **$1,242,540**. The FY23 CBP from CLC congregations was $952,700. The Board of Trustees continues to use the annual CBP estimate data from the congregations as a component of the revenue budgeting process. To set the General Fund offerings estimate for the following fiscal year, the aggregate CBP congregational estimate is compared with the actual General Fund contributions from both the previous fiscal year and the previous calendar year, together with special General Fund contributions from individuals. The total CBP estimate from the congregations has become an increasingly inaccurate prediction of actual General Fund offerings. The FY23 CBP estimate is $46,065 below our actual CY21 contributions.

Fiscal Year	CBP Estimate	Actual General Fund Contribution (Congregational and Special)
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
2019	892,000	946,000
2020	857,000	1,090,272
2021	886,000	998,765
2022	925,000	1,001,637 (Projected)
2023	952,700	

FY23 CBP Budget Proposal – Following is the General Fund budget and the proposal for the next fiscal year.

Fiscal Year	Actual	Actual	Actual	3/31/2022	FY22	FY23 Budg-
Operations Receipts	**FY19**	**FY20**	**FY21**	**Actual**	**Budget**	**Proposed**
CBP Estimates	**892,000**	**857,000**	**886,000**	**925,000**	**925,000**	**952,700**
CBP Offerings Received/Budget	937,024	893,311	913,938	**705,008**	1,259,430	1,242,540
Special Offerings & Receipts	10,703	197,159	84,827	**46,220**		
Reserves Used / (Surplus)	27,956	1,920	38,805			
ILC Revenue / Budget	859,817	793,061	715,544	**679,139**	708,120	786,280
Total	**1,835,500**	**1,885,451**	**1,753,114**	**1,430,368**	**1,967,550**	**2,028,820**
Operations Spending						
Extra Budgetary	0	469	40	**0**	0	0
Education - Total	8,811	14,196	14,245	**12,000**	18,000	15,000
Trustees - Total	81,319	74,807	70,316	**56,211**	75,000	72,840
Missions - Total	375,779	375,516	347,299	**302,628**	426,430	423,480
Regents - Gen Fund Subsidy	508,264	627,402	605,669	**555,003**	740,000	731,220
Regents - Student Revenue	859,817	793,061	715,544	**679,1396**	708,120	786,280
Total	**1,833,990**	**1,885,451**	**1,753,114**	**1,604,981**	**1,967,550**	**2,028,820**
Year End Reserves	**278,088**	**294,092**	**300,222**			





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 cash balance may also be used to manage temporary cash flow needs of the CLC operating account. The main source of income is from the monthly mortgage payments from the borrowing congregations. The income also includes investment earnings and small congregational offerings.

In accordance with the objective of reducing the promissory note balance below the fund investment balance, no new notes have been issued. The liquid cash and investments exceed the promissory note liabilities by $1,175,528. At this time the fund has adequate cash, so in keeping with our past direction, the board is continuing to reduce the fund liability by paying off existing notes. However, upon request of the note holder, existing notes are being renewed.

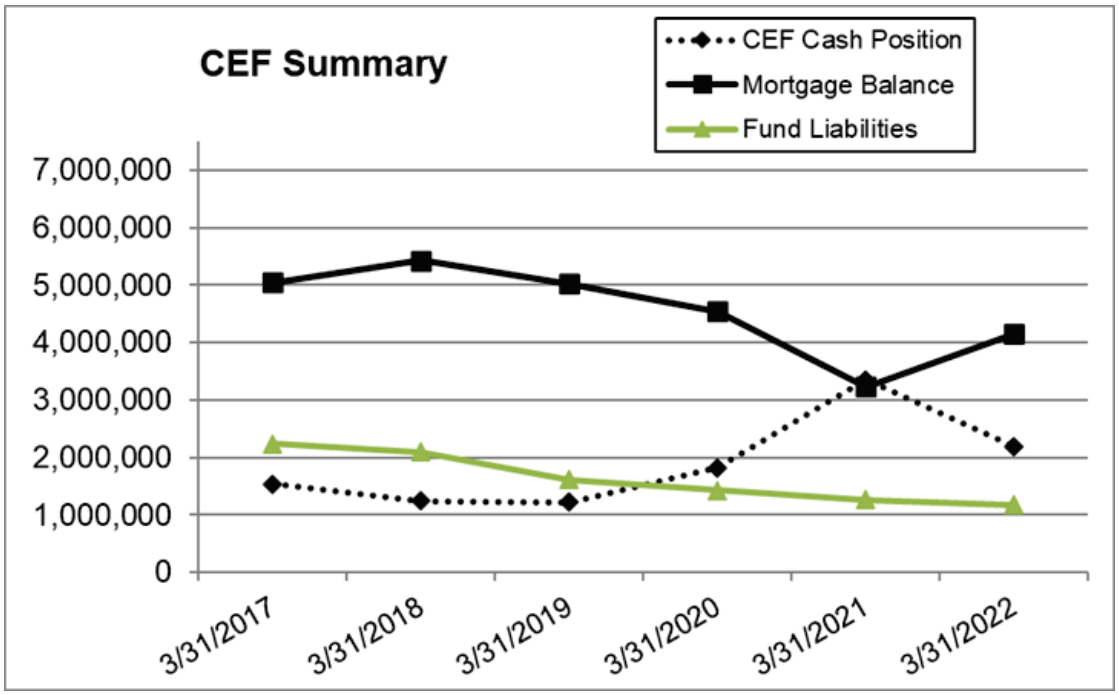
The CEF historical summary in the graph and the data below help to better understand the fund. From March 2017 to March 2022:

- Net worth decreased $163,822 from March 2021 to March 2022. During this period, market devaluation of investments offset net interest received from mortgages vs. paid on promissory notes and realized investment income.
- Assets including cash, investment and outstanding mortgage balances decreased $245,812.
- Liability of promissory notes due to individuals and congregations of the CLC declined $81,990.
- Incoming payments from mortgages are currently $26,690 per month.

While the net worth of the fund is $5.2 million,consideration should be given that $4.1 million of the assets are mortgage balances payable over extended terms. The cash and investment balance of $2.2 million declined $1.2 million primarily due to the new loan issued during the period. Cash position available for new mortgage applications and to repay fund liabilities exceeds the required $250,000 or 15% of the fund liability minimum reserve balance.

The intention is not to grow the net worth of the fund from net interest income. Therefore, the board has maintained the 1% spread between the 2.5% paid on promissory notes and the 3.5% received from mortgage notes. This spread is used to cover the administrative costs of the fund and provide a small allowance for risk of repayment.

	3/31/2017	3/31/2018	3/31/2019	3/31/2020	3/31/2021	3/31/2022
CEF Cash Position	1,531,394	1,238,627	1,223,106	1,822,636	3,354,021	2,190,832
Mortgage Balance	5,046,783	5,430,844	5,021,960	4,542,499	3,232,029	4,149,406
Total Assets	6,578,177	6,669,471	6,245,066	6,365,134	6,586,050	6,340,238
Fund Liabilities	2,237,035	2,091,550	1,611,866	1,421,317	1,257,518	1,175,528
Net Worth	4,341,141	4,577,921	4,633,200	4,943,818	5,328,532	5,164,710



Loan activity since March 2021 is as follows

Loans Issued:

- $1,900,000 to Messiah, Eau Claire, WI ($1,105,866 for building addition and remodeling and $794,134 to pay off the existing CEF note).

Loans approved pending funding:

- Prince of Peace, Loveland, CO not to exceed $130,000 for sanctuary and narthex expansion. Project has been placed on hold due to inflated building costs at this time.

Applications received:

- Mount Zion, Madison Heights, MI was received and referred to the Board of Missions

Several congregations have inquired about the potential of receiving a CEF loan.

- Grace, Sleep Eye, MN ● Grace, Valentine, NE ● Trinity, Watertown, SD

Loans paid in full during period: None

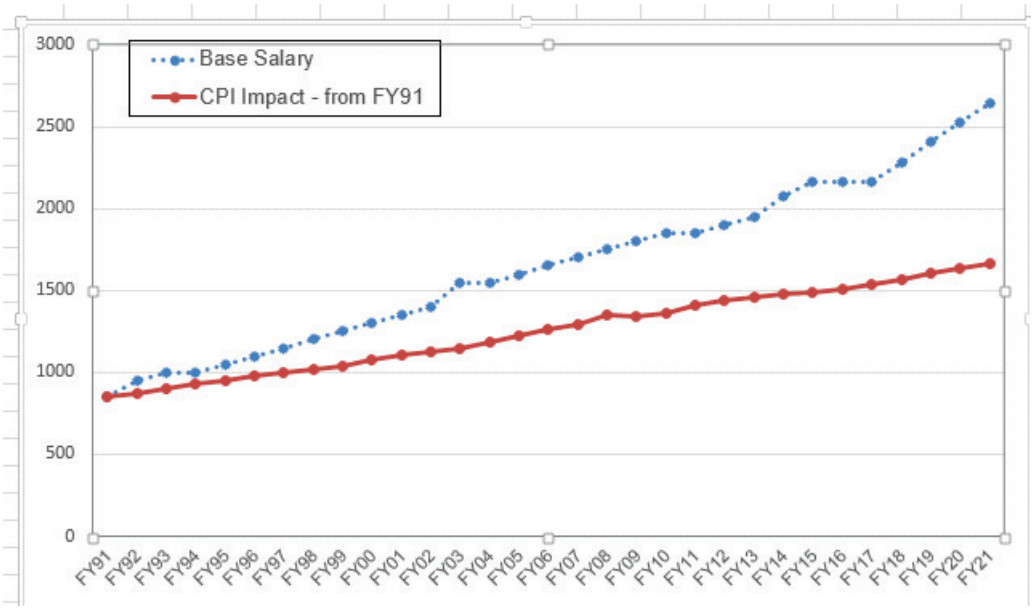
CLC Code Compensation – The proposed FY23 budget includes a 4.0% salary ($110) and hourly rate adjustment. We have been using a base increase of $75 per month and a Cost of Living Adjustment (COLA), which historically has been the Consumer Price Index (CPI) for the previous calendar year. However, since the CPI was 7.5% for 2021, the Trustees have proposed the 4.0% adjustment, which was previously noted. This change will result in a new Tier 1 base salary of $2,869. 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.

Fiscal Year	FY18	FY19	FY20	FY21	FY22	FY23
Previous year Ac-	$ 2,163.00	$ 2,278.00	$ 2,403.00	$ 2,524.00	$ 2,642.00	$ 2,759.00
Annual Increase	$ 75.00	$ 75.00	$ 75.00	$ 75.00	$ 75.00	$ 0
COLA	$ 40.00	$ 50.00	$ 46.00	$ 43.00	$ 42.00	$ 110.00
Tier 1 Base Actual	$2,278.00	$2,403.00	$2,524.00	$2,642.00	$2,759.00	$ 2,869.00

In addition to base salary, code compensation also includes:

- Mileage compensation at the government rate (.585 per mile in 2022)
- Housing and utilities
- $6.25 per month per year of service (max 20 years)
- Consideration of medical insurance
- Moving expenses (now considered taxable income)
- CLC Retirement (Currently $210/mo., increasing to $220/mo. starting January 2023)

FY23



Trustees Budget Proposal – Following is the Board of Trustees' portion of the General Fund Budget and the proposal for the next fiscal year. Disbursements from the Old Retirement Plan, which are funded through the General Fund, have steadily decreased as this plan is being phased out.

Trustees Budget		**FY19**	**FY20**	**FY21**	**3/31/2022**	**FY22**	**FY23 Budget**
Administration		**Actual**	**Actual**	**Actual**	**Actual**	**Budget**	**Proposed**
	General Business Office	10,080	11,360	11,785	9,168	12,000	12,860
	Board/Admin Expenses	650	457	717	1,077	1,100	1,200
	Liability Insurance	1,018	1,381	0	1,109	1,500	1,700
	Travel Expenses	9,195	7,949	11,158	7,777	10,000	10,040
	Total:	**20,943**	**21,147**	**23,660**	**19,131**	**24,600**	**25,800**
Debt Service							
	ILC Professorage Loan	9,684	9,684	5,996	0	0	0
Retirement (Old Plan)							
	Monthly Payments Families	33,763	29,958	22,123	18,900	28,800	25,200
	Monthly Payments Singles	16,929	14,018	18,537	17,780	21,600	21,840
	Total:	**50,692**	**43,976**	**40,660**	**36,680**	**50,400**	**47,840**
Total Disbursements		**81,319**	**74,807**	**70,316**	**55,811**	**75,000**	**72,840**

Investment Management – The CLC has four 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 four investment accounts: Investment Pool, SAF and PMP Endowment Accounts, General Fund Endowment and the Retirement Plan.

Investment Pool Account – The pool contains invested assets that are not held in the synod's checking account or funds belonging to the Endowment Account. The pool is composed of assets from the Church Extension Fund (CEF), which does not include the CEF cash that is held in the synod checking account, the Reserve Account, the CLC Foundation, and the IIF. The total balance for these funds is $2,555,321. A portion of these funds remains liquid in the checking account. 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.

ILC Building Fund - The ILC Building Fund, which is invested in the Pool Account, has a current balance of $1,235,118. The funds are from a bequest plus additional contributions and investment income.

Endowment Accounts – These accounts shall receive, hold and invest endowment gifts and donations. The primary account contains assets from the Public Ministry Preparation Endowment, the SAF Endowment, and the ILC Scholarship Fund. The account is managed more conservatively than the Investment Pool as the time horizon for the need is shorter. The General Fund Endowment is a standalone investment account.

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. The current balance is $1,612,776. 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 is self-supporting at approximately $2,000,000. A total of $63,400 was distributed to the qualifying students for the school years of FY19, FY20 and FY21

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 balance is $2,001,668. Income is distributed semiannually to all college and seminary students preparing for the teaching or preaching ministry. A total of $82,400 was distributed to the qualifying students for the school years of FY19, FY20 and FY21.

ILC Scholarship Fund – ILC Scholarship Fund is made up of funds provided from specific donors to fund their established scholarships. The scholarships are distributed each year per the donors' instructions. There is currently $128,900 in the fund. A total of $18,500 was distributed to the qualifying students for the school years of FY19, FY20 and FY21.

General Fund Endowment - The General Fund Endowment was established by the 2021 CLC Convention, to be funded through direct contributions and undesignated bequests. The account for this fund has been established, but the balance is minimal at this time.

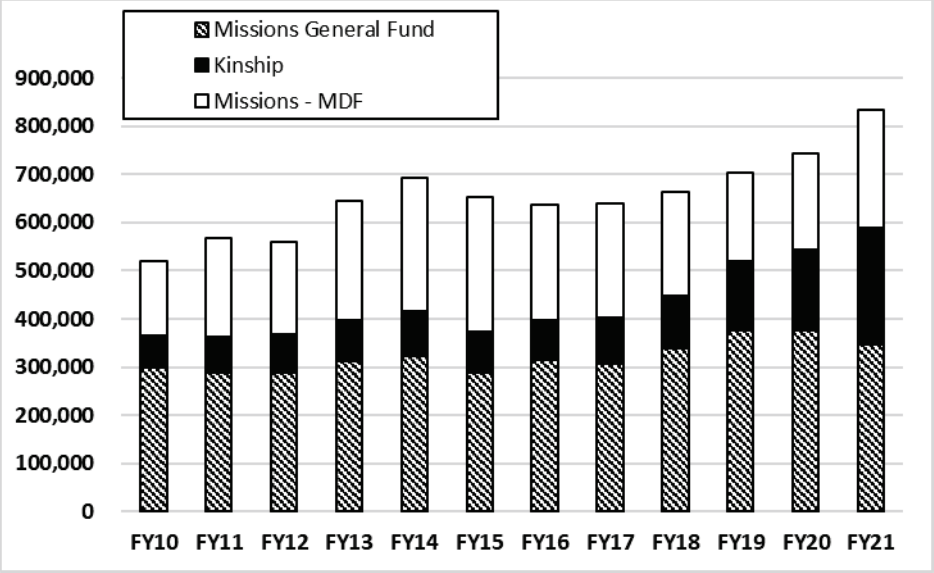
CLC Retirement Plan – The Plan is intended to provide eligible employees with a vehicle to save for their retirement. Contributions are made by congregations on behalf of their eligible called servants and additional contributions may be made via payroll deduction by the participants, both pre-tax and after-tax (Roth) contributions. The congregational contribution increases to $220 on 1/1/2023. The Trustees continue to have Alerus focus on employee training and education as it pertains to retirement savings.

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:

Board of Missions		Balance 7/1/2020	Received	Disbursed	Balance 7/1/2021	Received	Disbursed	Balance 3/31/2022
Missions General Fund		0	347,299	347,299	0	302,628	302,628	0
Mission Development Fund	General Projects	84,055	244,700	196,411	132,314	148,989	101,447	179,856
	Kinship Projects	86,094	242,255	146,229	182,119	143,067	126,888	198,298
	Missions Total:	170,149	834,254	689,939	314,433	594,684	530,963	378,154



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

MDF Project Kinship	2018		2019		2020		2021		2022	
Item	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Thru 3/31
Administration	4,500	**8,984**	4,500	**175**	4,500	**927**	4,500	**391**	5,700	**1,026**
School Buildings	4,000	**650**	4,000	**0**						
Gifts - Christmas / Graduation		**200**	1,500	**4,195**	4,000	**3,365**	4,000	**4,125**	4,000	**1,485**
Medical Assistance	10,000	**4,130**	10,000	**13,817**	11,200	**1,527**	8,000	**16,211**	8,000	**9,040**
Disaster Relief			5,000	**713**	12,000	**25,000**	10,000	**11,730**	10,000	**10,000**
Misc Projects/Leprosy Assistance							1,200	**1,000**	1,200	**0**
HCLCN Orphans	4,200	**4,300**	4,200	**4,200**	5,000	**4,200**	4,200	**4,200**	4,200	**3,500**
India CLCI Orphans	17,600	**22,060**	18,000	**21,900**	22,000	**21,900**	25,800	**21,900**	25,800	**20,250**
Nigeria NCLC Orphans	2,000	**2,480**	2,400	**1,150**	2,400	**0**	0		0	
Kenya-CLC Orphans	6,000	**5,745**	6,000	**5,950**	6,000	**5,650**	6,000	**6,000**	6,000	**5,000**
Kenya-Mois Bridge School	8,800	**9,962**	8,800	**8,760**	8,800	**8,760**	8,800	**8,760**	8,800	**7,300**
Myanmar - Thang Khan Khan	2,000	**1,850**	2,000	**5,832**	2,000	**2,160**	4,000	**2,970**	5,980	**9,456**
India Kids 4 Kinship	2,000		2,000	**0**						
Togo Orphans - Blew u Kossi		**3,027**	2,100	**3,600**	3,000	**2,100**	2,100	**2,100**	2,100	**1,750**
Togo Kids 4 Kinship			1,500	**0**	1,500	**1,500**	1,500	**1,516**	1,500	**1,250**
Yanyon NLC Kids					5,000	**4,051**	6,000	**4,016**	6,000	**3,016**
CLCI Seminary Sponsorships	18,500	**25,330**	24,500	**25,330**	24,500	**24,480**	24,500	**24,480**	24,500	**22,400**
DR Congo Seminary Sponsorships	4,000	**2,800**	4,000	**3,360**	3,500	**4,600**	7,200	**7,200**	7,200	**6,000**
BELC Seminary Sponsorships	13,000	**8,540**	8,400	**9,100**	11,000	**10,500**	10,500	**10,500**	10,500	**8,750**
Nepal - HCLCN HBI Seminary	4,800	**4,800**	4,800	**4,800**	4,800	**4,800**	4,800	**2,240**	4,800	**2,400**
Tanzania-CLC (Arusha)					3,600	**1,800**	3,600	**4,000**	4,800	**1,620**
NCLC Seminary Sponsorships	1,400	**1,140**	1,400	**360**	2,500	**420**	750	**1,080**	1,800	**4,400**
Togo Bible School Seminary		**1,440**	2,200	**2,160**	3,000	**2,160**	2,200	**2,160**	2,200	**1,320**
Widow s Support - BELC	3,000	**6,134**	3,000	**7,000**	7,040	**7,278**	9,600	**8,600**	9,720	**6,115**
Widow s Support - CLCI	1,200		1,200	**0**	960	**0**				
Widow s Support - NCLC		**840**	0	**910**	1,400	**960**	0	**1,050**	0	**810**
Totals	107,000	114,412	121,500	123,312	149,700	138,138	149,250	146,229	154,800	126,888

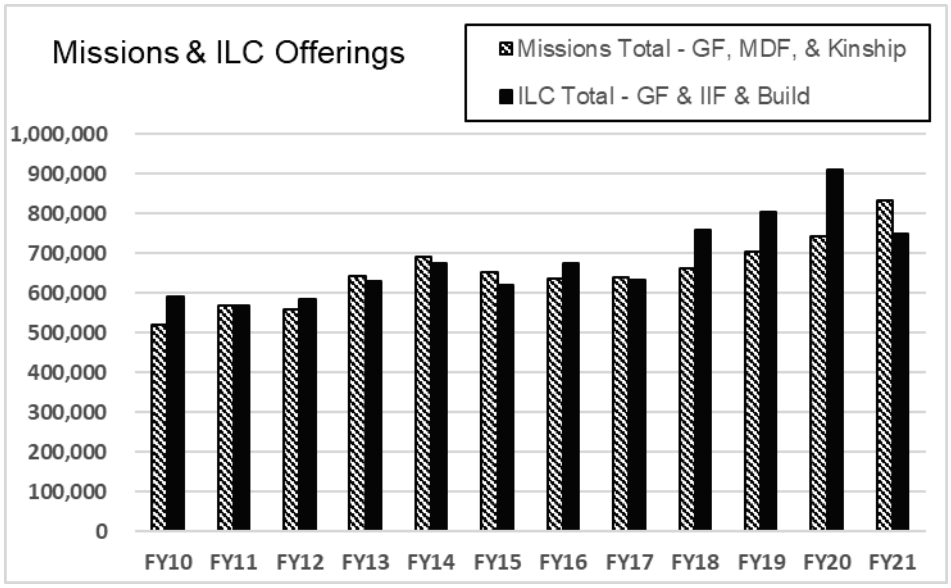
Mission Development Fund Projects: Projects budgeted and expended over the past several years are listed in the table below. The expenditures in the past several years include:

Mission Development Fund	2018		2019		2020		2021		2022	
MDF Project	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Actual	Budget	Thru 3/31
Administration	3,200	2,229	3,200	2,483	3,200	16	3,200	513	3,200	0
African Exploratory	16,000	9,868	10,000	3,025	15,000	15,572	15,000	7,329	15,000	28,556
Appleton, WI - Living Hope	4,800	3,900								
BELC Rice & Christmas Gifts	22,500	23,719	12,500	13,025	12,500	12,342				
Bibles, Catechisms, Hymnals	6,000	10,251	10,000	9,382	10,000	3,250	15,000	4,404	15,000	4,750
Bicycles/Motorcycles	6,000	3,264	6,000	7,800	6,000	2,620	8,000	11,900	8,000	6,600
Church Building Assistance	9,000	29,283	17,000	31,217	19,000	10,865	20,000	15,923	45,000	34,803
CLCI India Storm Relief	5,000	5,000	0	1,800						
Computer	2,000	2,280	2,000	849	4,000	760	4,000	739	4,000	644
Congo Bible School Construction	20,000		20,000	20,000	20,000	20,000				
Europe Exploratory	6,000	0	3,000	0	3,000		3,000		3,000	0
Exploratory Visitation			6,000	2,815	6,000	1,813	6,000	0	6,000	187
Etago Fence			1,000	1,000	9,500	9,500				
GBO Allocation			12,000	12,096	13,500	13,221	14,000	13,749	14,000	9,881
(India Missionary) Vehicle & Repairs							7,500		7,500	0
India Outreach/Exploratory	6,000	27,938	13,000	16,391	20,000	11,093	21,000	3,500	21,000	2,600
Kenya Moi Bridge Building	5,500	0	5,500	0	7,500	0	7,500	0		0
Mexico Exploratory	3,000	1,560	3,000	4,097	3,000	0	3,000	0	3,000	0
Mission BD Foreign Visitation	4,000	3,135	4,000	2,020	8,000	581	8,000	362	8,000	523
Mission Discretionary	12,000	11,982	12,000	1,864	6,000	5,364	6,000	807	6,000	750
Mission Helper / PT Missionary	11,000	53,597	11,000	18,686	7,400	13,686	0	8,616	0	0
NCLC Bible Instit Constr & Repair			15,000	3,330	20,000	2,000	0	(1,400)	0	0
NCLC Children Home			2,000	0						
Nepal Building							120,000	122,000		0
Part-time Missionaries					8,000	3,395	8,000	0	17,000	5,254
Pastoral Conferences	15,000	20,774	15,000	20,775	22,000	26,190	28,000	2,000	28,000	6,900
Reach the Children VBS	1,000	1,000	1,000	1,000	1,000	1,000		1,000		
Tanzania Seminary Land					10,000	5,500	4,000	5,000		0
Togo Land Purchase	9,000		9,000	9,000						
Zambia Land Purchase	15,000		15,000	12,000						
US Exploratory	10,000		10,000	0	10,000	2,400	10,000	0	10,000	0
Totals	192,000	209,780	218,200	194,653	246,600	161,168	311,200	196,441	213,700	101,447

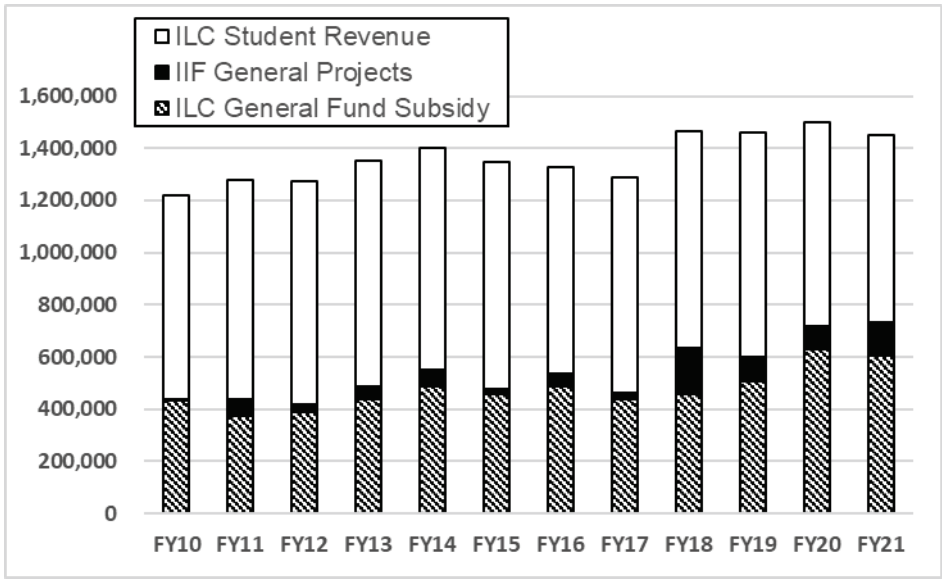
Board of Regents – Immanuel Lutheran Seminary, College, and High School receipts and expenditures include the resources for the operation, the project funds, and the Student Aid Fund.

Board of Regents		Balance			Balance			Balance
Account:	Item/Project	7/1/2020	Received	Disbursed	7/1/2021	Received	Disbursed	3/31/2022
ILC	Tuition, Rm & BD	19,583	689,363	700,704	8,242	664,309	664,309	8,242
Operations	Misc Receipts	0	26,181	26,181	0	14,830	14,830	0
	CLC General Fund	0	605,669	605,669	0	555,003	410,183	144,820
	ILC Operations Total:	**19,583**	**1,321,213**	**1,332,554**	**8,242**	**1,234,143**	**1,089,322**	**153,063**
Student Aid Fund		84,280	160,138	110,833	133,586	69,454	86,127	116,913
ILC	General Projects	201,448	52,159	129,017	124,590	368,272	295,976	196,886
Improvement	Building Project	14,543	2,176,220	1,094,046	1,096,716	164,641	14,295	1,247,062
	Regents Total:	**300,271**	**2,388,517**	**1,333,896**	**1,354,892**	**602,367**	**396,399**	**1,560,861**

Total Board of Missions and Board of Regents Contributions:



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



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

	2018		2019		2020		2021		2022	
ILC Improvement Fund	**Budget**	**Actual**	**Budget**	**Actual**	**Budget**	**Actual**	**Budget**	**Actual**	**Budget**	**Thru 3/31**
Administration Discretionary	10,000	**3,800**	10,000	**0**	10,000	**0**	10,000	**0**	10,000	**0**
(Comp Ntwrk)Security-legal fees			12,000	**8,791**	18,000	**3,284**	73,000	**72,412**		
Chrome books							15,000	**15,686**		
Gym Siding			25,000	**0**	40,000	**0**	40,000	**0**		
Dump Truck			30,000	**0**	30,000	**0**				
Athletic Field Building	20,000	**8,504**	11,500	**414**						
Tractor and Attachments			45,000	**0**	45,000	**0**	45,000	**0**	55,000	**0**
Hail Repairs Campus									233,960	**225,178**
Hail Repairs Profs									38,745	**52,005**
Commons HVAC replacement			56,000	**54,522**						
Paving Ingram Drive West	60,000	**78,405**		**1,517**						
Professorages Windows/Siding	5,000	**4,394**								
Professorage 3732	25,000									
Professorage 400					30,000	**7,626**	0	**22,660**		
Professorage 503		**(1,750)**			0	**692**			22,500	**12,247**
Professorage 507									12,000	**1,404**
Professorage 511	3,000						2,000	**604**		
Professorage 513		**1,405**			10,000	**1,376**			17,000	**450**
Professorage 515									12,000	**0**
Professorage 519					10,000	**2,386**				
Professorage 521								**3,316**	12,000	**4,693**
South HallWater Heater									40,000	**0**
School Bus					25,000	**0**	25,000	**13,538**		
15 Passenger Van					20,000	**19,000**	0	**803**		
West Hall Siding/Stairs									42,000	**0**
Well for Athletic Fields	18,000									
Totals	141,000	**94,758**	189,500	**65,244**	238,000	**34,364**	210,000	**129,017**	495,205	**295,976**

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	**7/1/2020**	**Received**	**Disbursed**	**7/1/2021**	**Received**	**Disbursed**	**3/31/2022**
Ed-Pub Account	0	14,245	14,245	0	12,000	7,173	4,827
Book House	15,852	24,603	16,385	24,071	16,988	16,658	24,400
Daily Rest	13,359	15,943	8,420	20,881	3,720	7,873	16,727
Journal of Theology	1,446	264	553	1,157	283	564	876
Lutheran Spokesman	36,186	18,504	25,441	29,249	8,706	22,490	15,465
Ministry by Mail	5,661	0	0	5,661	35	259	5,438
Education & Publications Total:	**72,505**	**73,559**	**65,045**	**81,019**	**41,731**	**55,016**	**67,734**

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	7/1/2020	Received	Disbursed	7/1/2021	Received	Disbursed	3/31/2022
Trustees General Fund	0	70,316	70,316	0	56,611	55,811	800
Church Extension	1,914,371	2,132,150	518,635	3,527,886	(121,708)	1,215,345	2,190,832
Operations Reserve	294,092	44,935	38,805	300,222	(44,012)	0	256,211
Trustees Total:	**2,208,463**	**2,247,401**	**627,756**	**3,828,108**	**(109,109)**	**1,271,157**	**2,447,843**
SAF Endowment	1,270,832	288,535	0	1,559,367	68,412	0	1,627,779
ILC Scholarship Endowment	135,401	27,324	9,152	153,572	18,135	4,000	167,708
Public Ministry Preparation	1,618,382	343,410	32,400	1,929,392	71,690	(587)	2,001,668
Foundation Endowment	3,634	599	0	4,233	(587)	0	3,646
CLC Foundation	18,236	3,504	0	21,739	(2,712)	0	19,027
Endowment & Foundation Total:	**3,046,484**	**663,372**	**41,552**	**3,668,303**	**154,938**	**3,413**	**3,819,828**

Resolutions and Board Actions for the 2022 Convention Consideration:

- The Trustees are not recommending any increase to the Retirement Plan contribution after the increase to $220 on 1/1/2023. Additional increases would need to be considered at a future convention.
- The Trustees have opened an investment account for the General Fund Endowment (GFE), so we are now in a position to accept donations. Since the GFE is to be funded by direct contributions to the Endowment and undesignated bequests to the CLC, the convention needs to address the future role of the Foundation Board.

Respectfully Submitted,
CLC Board of Trustees
Mr. Thomas Lentz (Chairman), Michael Roehl (Secretary), Prof. Jeff Schierenbeck, Mr. Neal Wietgrefe

Report of the Standing Constitution Committee

The tasking before the Standing Constitution Committee (SCC)

The resolution in the Floor Committee #4 report referred the following question to the SCC regarding point #4 of the duties of the Board of Doctrine as enumerated in the CLC Constitution, Bylaw 1.B.4.

"Does the CLC Constitution require the President to request the Board of Doctrine to represent the church body in doctrinal discussions with other church groups or is this action at the President's discretion?" CF Proceedings, page 127

Current wording:

Bylaw 1. B.4 (Point #4)

4. "It *[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."

In answer to our tasking, the Standing Constitution Committee would like to remind the convention that it is for the body to determine how it would like the Board of Doctrine to function regarding doctrinal discussions with other church bodies. The SCC does not have the authority to decide a question such as the one we have been given. But this committee does have the authority to recommend amendments to the constitution (cf. Bylaw 23.B.1.)

In light of the fact that this committee was given this assignment by the 2021 convention, it is apparent that bylaw 1.B.4, as currently written, is not clear enough to prevent questions of procedure from arising. Therefore the SCC recommends the following amendment to Bylaw 1.B.4. It is based on this committee's internal discussions, on the CLC's use of the BoD to represent it throughout its history and on common sense.

The version below includes the original text with the stricken portion, editorial explanation and new wording in italics. Following that is a clean version of how it would appear in the Bylaws if approved.

4. "It [the BoD] shall~~, at the request of the President or the convention~~, represent the Church of the Lutheran Confession in all doctrinal discussions with other church groups. *The Board of Doctrine shall not initiate discussions on its own but act only at the request of the President or convention.*

4. It shall represent the Church of the Lutheran Confession in all doctrinal discussion with other church groups. The Board of Doctrine shall not initiate discussions on its own but act only at the request of the President or convention.

In case there is any doubt, the effect of the words "**shall represent**" makes the employment of the BoD in inter-church discussions mandatory. The effect of the second sentence is, that under good procedure, a church body wishing to engage in talks with the CLC would approach the president to request them and not go directly to the BoD. The president, or the convention if the timing is right, would then be required to task the BoD to carry them out, if talks are desired at all.

The question before the convention is, does it want the involvement of the Board of Doctrine in inter-church discussions mandatory or optional? If this amendment is the direction in which the convention wants to proceed, the SCC asks that it be approved. If not, we ask that we be given direction, and this committee will propose wording to reflect the convention's desires and present another amendment to the 2024 convention. We question the wisdom of trying to construct amendment wording either in the floor committee or on the convention floor, but this, too, is at the convention's discretion.

Rationale

It appears that there are at least two possible variant understandings of the current Bylaw 1.B.4. There is evidence of this in comments from several people whose input the SCC requested and even from discussions within this committee.

Understanding # 1. The simple statement of point 4, without the clause set off by commas, reads:

It [the Board of Doctrine] **shall represent** the Church of the Lutheran Confession in doctrinal discussions with other church groups. Period.

The effect of the clause "at the request of the President or the convention" is to prevent the Board of Doctrine from initiating doctrinal discussions on its own. It would need the invitation of the President or convention to engage in talks, but the BoD would be the ones conducting the talks.

Understanding # 2. When doctrinal discussions with another church group are being planned or even if they have begun, the President or convention has the option of requesting the Board of Doctrine's involvement, but it would not be required.

There may be other ways to understand the meaning of Bylaw 1.B.4, but these two suffice to show the apparent unclarity of the constitution on this point.

"Since the CLC began in 1960, our Board of Doctrine has served as the primary representative in all correspondence and discussion with the WEL/ELS." (Ref. BoD Report, 2021 Proceed. p. 14.) It also would seem to be a natural responsibility of the BoD. Although it is not possible to peek into the minds of the original writers of the constitution, the SCC would side with understanding #1 above, based on CLC historical precedent, (i.e., the BoD has always been employed this way) and common understanding of words, ("shall represent.") The considered judgment of the SCC is reflected in the proposed amendment. **We ask that convention approve it.**

The convention is reminded that an amendment to the Bylaws requires a two-thirds majority of votes cast to pass and becomes effective immediately upon passage.

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

Worship Committee Report

Since the 2021 Convention, Professor David Schaller resigned from the committee following his acceptance of the divine call as professor at Immanuel Lutheran College. We thank Professor Schaller for his work over the years on the committee, particularly for his work of uploading various music and worship materials to a free directory which can be found at this link or QR code - https://musescore.com/user/23289961

In 2021, President Eichstadt appointed Pastor David Ude to the committee.

The committee has recently reviewed the purposes of the committee as described in the directives of the 2010 Convention. Those directives are as follows:

- Review and evaluate emerging worship material.
- Provide assistance to congregations in worship planning and establishing their own worship committees.
- Solicit worship material from the membership of the CLC.
- Make available new worship material as well as educate the body concerning Lutheran worship.

With each directive, we are asking what work the body would have us continue to do.

- What emergent worship materials would the body like to prioritize for review and evaluation?
- What assistance is needed for congregational worship planning and for the establishment of congregational worship committees?
- What types of worship materials would the body like solicited from CLC members?
- What worship materials is the body interested in having and using?
- What type of educational materials about worship and liturgics is the body interested in having made available?

We would welcome any ideas or requests from the body in particular about those points listed above.

Respectfully submitted:
CLC Worship Committee

Professor Joel Gullerud (joel.gullerud@ilc.edu)
Mr. Barry Hay (integrityorganwerks@outlook.com)
Pastor David Ude (david.m.ude@gmail.com)
Mr. Randy Wittorp (randy.wittorp@gmail.com)

Immanuel Lutheran College Facility Expansion Program Committee (ILCFEPC) Report

The 2021 CLC Convention approved the following motion:

> The CLC President direct the ILC Facility Expansion Committee to reevaluate and perhaps add to the current queue of future facilities and report to the 2022 Convention for review. (Ref: 34th Convention of the CLC Proceedings, p. 155)

At the direction of the CLC President the committee has met a number of times between November 2021 and February 2022 to complete this assignment. This report summarizes the committee activities and recommendations.

Background

The committee prepared for this update by reviewing the following documents:

- ILC Long Range Planning Report to the 2006 CLC Convention (134 pages)
- ILC Planning Committee Report (34th CLC *Proceedings*, p. 88-99)
- ILC Planning Committee Appendix (34th CLC *Proceedings*, p. 99-100)
- Floor Committee #2: ILC/Board of Regents
  - ✓ ILC Planning Committee Report (34th CLC *Proceedings*, p. 119)

"In 2006 the ILCLRPC presented another comprehensive report to the convention, recommending, in part:

1. That the Ingram Hall renovation be included in the Academic Center Project.
2. An initial feasibility study and cost estimate for a new gymnasium and repurposing the existing fieldhouse into a multi-purpose 'Chapel/Theatre/Musical Arts facility.'

The convention concurred with the ILCLRPC recommendations and resolved to form a standing ILC Facility Expansion Program Committee. Although several attempts were made to alter the building queue at Immanuel (through convention memorials and convention mandated studies on the desirability of a dedicated chapel) the previously adopted construction schedule was reaffirmed, and the standing ILCFEPC has recommended no changes." (Ref: 34th CLC Proceedings, p. 88)

Activities

In addition to the previously cited documents the committee secured current perspectives from Immanuel students, faculty, and staff. The committee met in February 2022 to review and discuss this additional information.

1. A member of the committee met with the **Immanuel Student Council** to provide student leadership with an opportunity to express their perspectives and priorities. The council identified four criteria for addressing future facility projects, as follows: Long Term Use, Frequency of Use, Quality, and Filling a Need.

The council members identified the following potential facility projects for the Immanuel campus:

- New Gym with 2 Full Courts
- Improved WIFI
- Improved Girls Dorm HVAC
- Fitness Center
- Increase Number of Restrooms in Commons
- Repave Pathways
- Chapel
- Improved Theatre
- Pool with Hot Tub

The priority recommendations of the Student Council members were as follows:

1. New Gym with 2 Full Courts (60%)
2. Improved WIFI (20%)
3. Improved Girls' Dorm HVAC (20%)

The remaining potential projects received no priority votes.

2. Immanuel Campus Improvement Projects (January 2020)

   The Immanuel AP Statistics class conducted a student campus improvement study, which resulted in the following priority list:

   1. New Gym with Fitness Center
   2. Improve Climate Controls with AC
   3. Irrigate/Plant Grass on Athletic Fields
   4. Improve Access/Provide Parking to Athletic Fields
   5. Renovate Student Lounge
   6. Build Sheltered Bike Rack
   7. Improve Batting Cages/Build Softball Dugouts
   8. Modernize Theatre (New Stage/Lighting/Curtains)

3. Facility Utilization Report (February 2022)

   Study includes the current use of the gymnasium, Academic Center, and Ingram.
   The attachment provides data with respect to utilization of these three key buildings on the Immanuel campus.

4. Immanuel Building and Grounds Report (February 2022)

   The ILC Facilities Manager outlined a number of upgrades that were needed for the boys' and girls' dormitories including restrooms, HVAC, and furnishings. Also discussed was the need to expand or remodel the current Maintenance and Storage Building to include a heated shop and work area.

5. Immanuel Faculty Recommendations (February 2022)

   The ILC President requested input from the faculty regarding the current queue of future facilities. The response provided no clear consensus in regard to changing the current queue. Faculty responses were shared with ILCFEPC for their consideration.

Recommendations

After considering the various historical and current information the ILCLRFEP Committee makes the following priority recommendations:

1. New Gymnasium with 2 Full Sized Courts and a Fitness Center
2. Theatre/Chapel
3. Renovate Both the Girls (South) and Boys (North) Dorms (Restrooms/HVAC/Furnishings)
4. Improve WIFI
5. Expand Maintenance and Storage Building to Include Heated Shop/Work Area

In Service to Our Immanuel,
ILC Long Range Facility Expansion Program Committee
Dr. James Sydow (Chairman)
Mr. Paul Heinze
Mr. Dennis Oster
Dr. Daniel Schierenbeck

ILC Planning Committee (ILCPC) Report

Historical Mandate for the Current Proposal

The direction under which the ILC Planning Committee (ILCPC) began its work was to plan for the construction of a new gymnasium and the repurposing of the current gymnasium into a chapel/ fine arts building. That direction has been reaffirmed by the current ILC Facilities Expansion Program Committee. (see their report *Prospectus*, pp.84-86)

Other Considerations

The ILCPC regard it as mandatory to maintain the established vehicle traffic policy, which dictates that vehicle traffic intersect pedestrian traffic as little as possible. The new gymnasium had to be easily accessible both to resident ILC students and to visitors, ticketed visitors had to be directed to a single entrance, and interior foot traffic had to be directed away from the gym floor. A separate entrance was also desirable for non-ticketed visitors (players, coaches, officials, etc.) The new gymnasium has also been identified as the venue for graduation services, and we recognized the need to significantly increase available parking.

Because the current gymnasium would need to be used until the new gym is completed, this would need to be a two-phase project – first phase beginning in the spring of a year and the second phase following after completion of the first phase. The existing softball diamond would also have to be relocated.

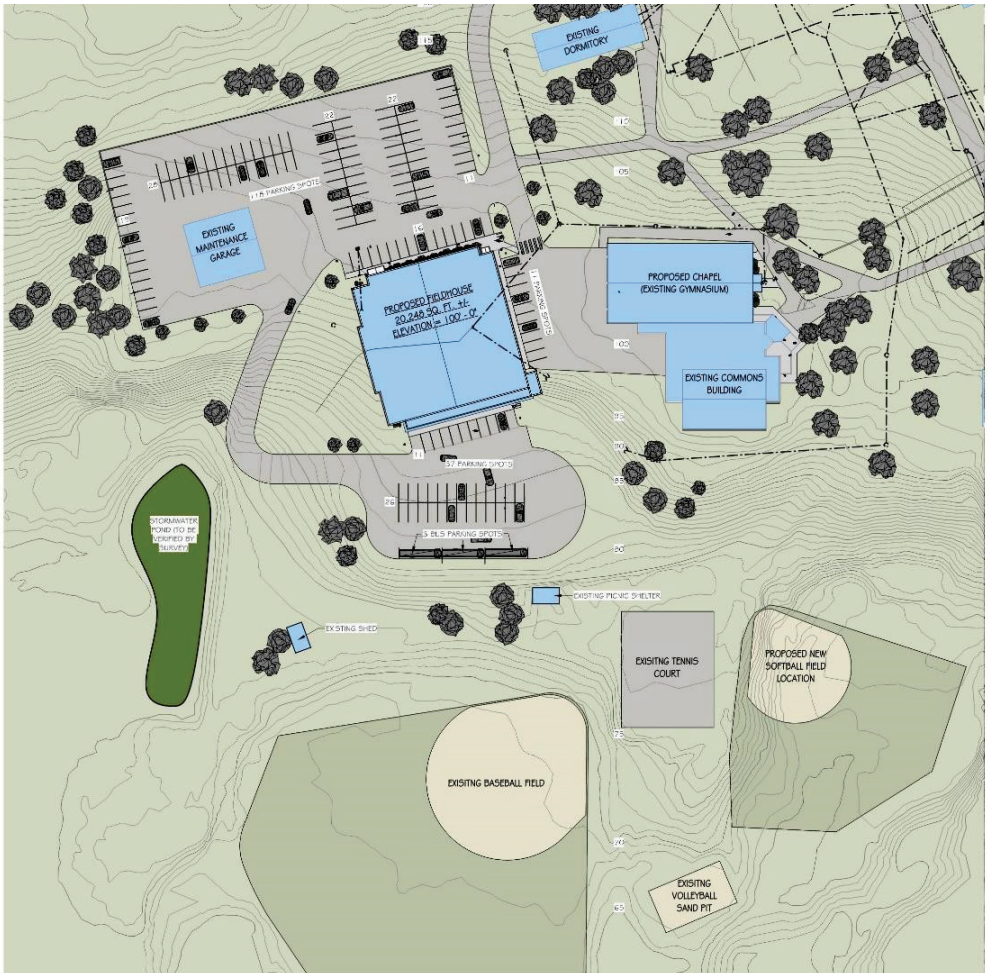
Current Designs, Floor Plans, and Renderings

The ILCPC has been working with River Valley Architects, the same firm that designed the Academic Center, as well as the construction firm of Market & Johnson, which has provided cost estimates and scheduling parameters at no charge.

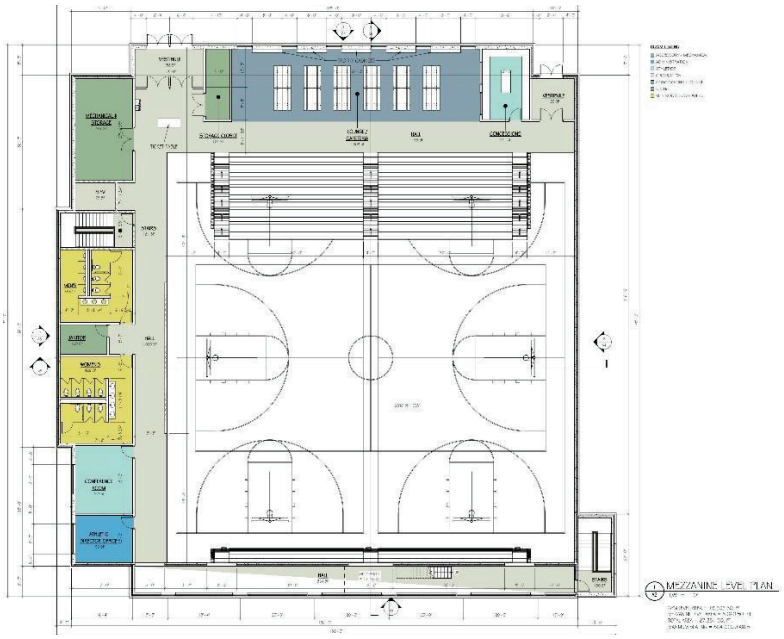
New Gymnasium

Parameters

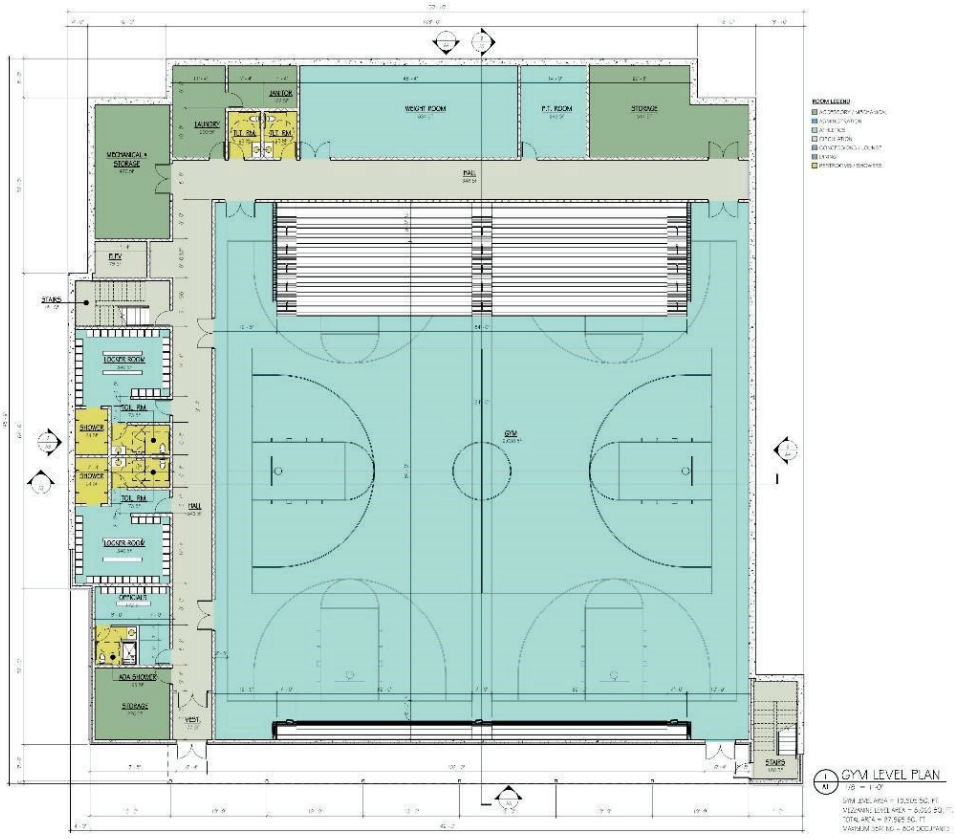
The parameters or minimum requirements of a new gymnasium essentially established or verified three things: 1) the need, 2) the size, and 3) to a certain extent the location. Because of ongoing scheduling challenges for practice times, the new gym must include two full basketball/volleyball courts. Scheduling conflicts also required separate facilities for organ practice and for ILC play and musical practices. To host WIAA sanctioned tournament games, spectator seating must accommodate approximately 750. The inside height of the structure (court to low point of ceiling) must be approximately 28 feet to accommodate volleyball. Both the height and footprint of the building led the 2006 ILCLRPC to identify the hillside south or west of the current Commons as the most suitable location. The ILC campus essentially has three levels: Level 1 is professor housing, AC, North and South Halls, and Ingram Hall. Level 2 includes the Commons, the existing gym, and the Maintenance Building. Level 3 includes the athletic fields and tennis courts. To build a 32-foot-tall building on anything but Level 3 would dominate the current look of the campus and adversely affect many of the existing viewsheds. The required height also lent itself to a two-story construction model.



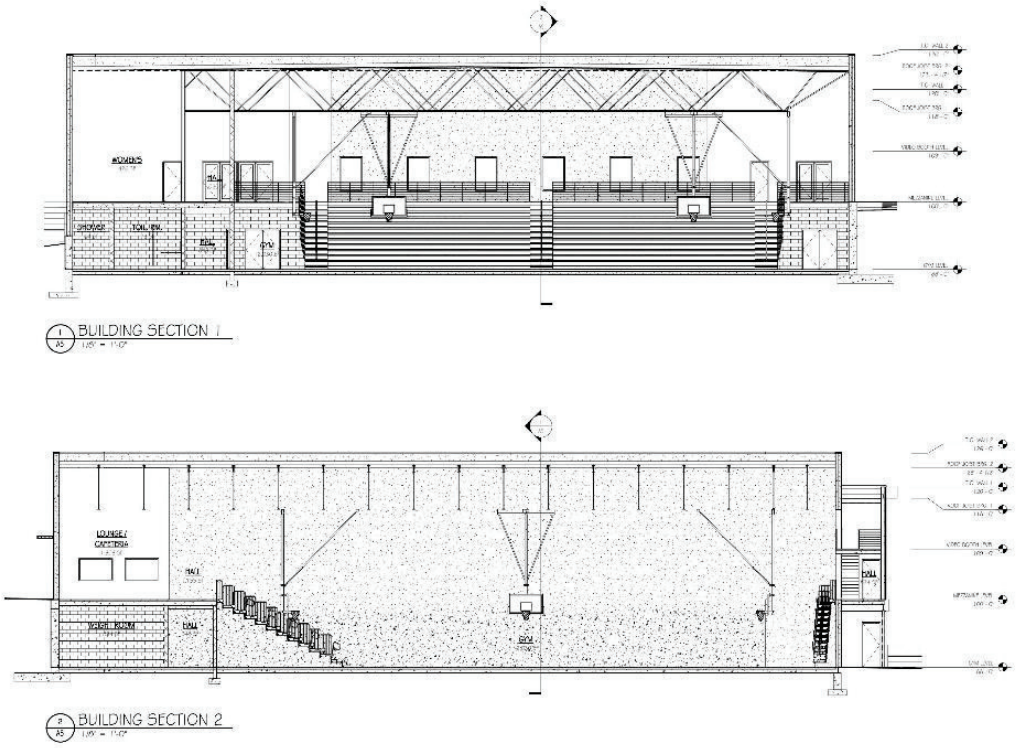
This shows the location of the proposed gym relative to some of the existing buildings on the ILC campus, as well as the new location of the softball diamond and the expanded parking areas.



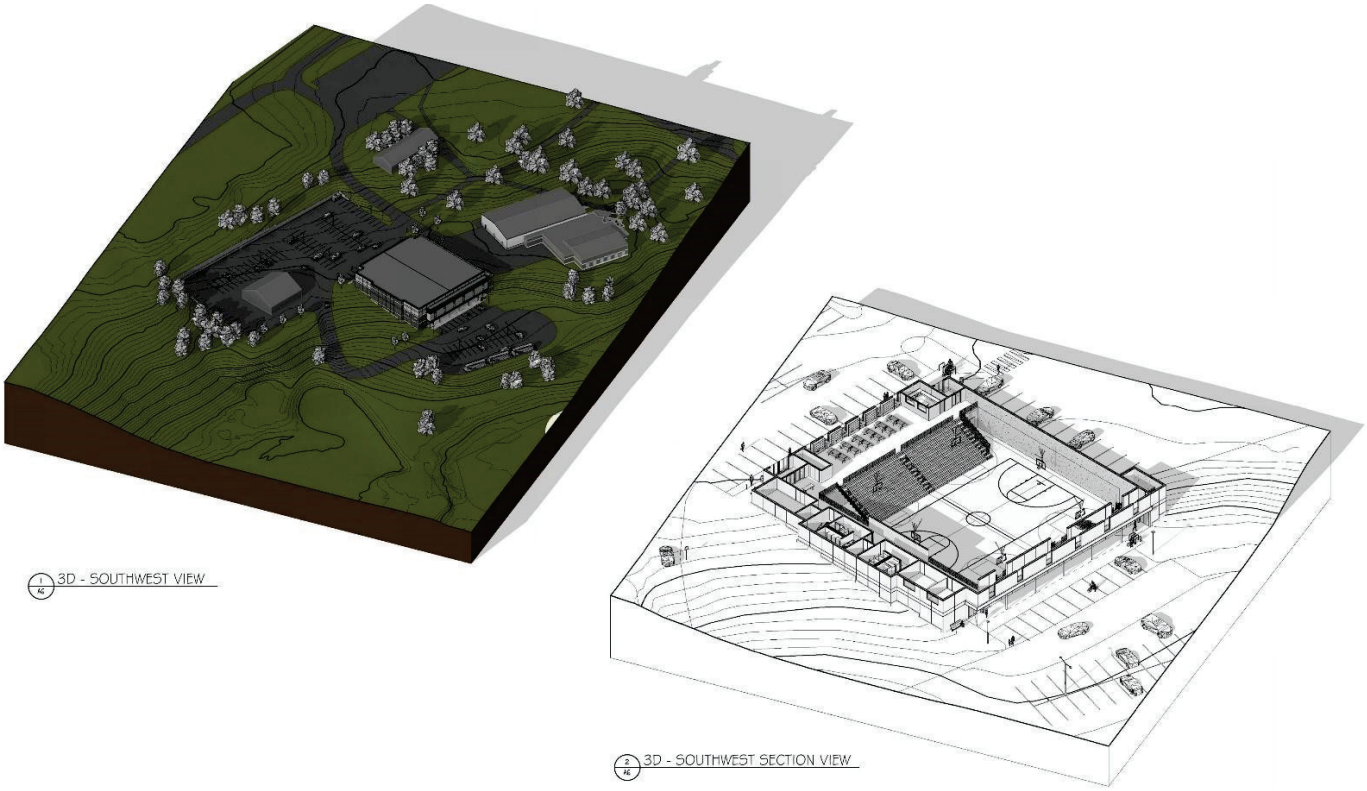
Upper or mezzanine level. Ticketed visitors would enter through the vestibule in the NW corner and ILC students would typically enter via the NE entrance. Fans of visiting teams would occupy the south bleachers (which are shown retracted). Public bathrooms and concessions are also on this level.



Lower or court level. Visiting teams would typically enter via the SW entrance. Locker rooms, weight training room, and physical therapy room are also on this level.



Section drawings of the structure, showing height of building and floor levels.



3D views of the site and new gymnasium.

New gymnasium, exterior view, mezzanine level NW. All ticketed visitors would enter here.

New gymnasium, exterior view, mezzanine level NE. Non-ticketed visitors (ILC students and faculty) could enter through the door on the left.

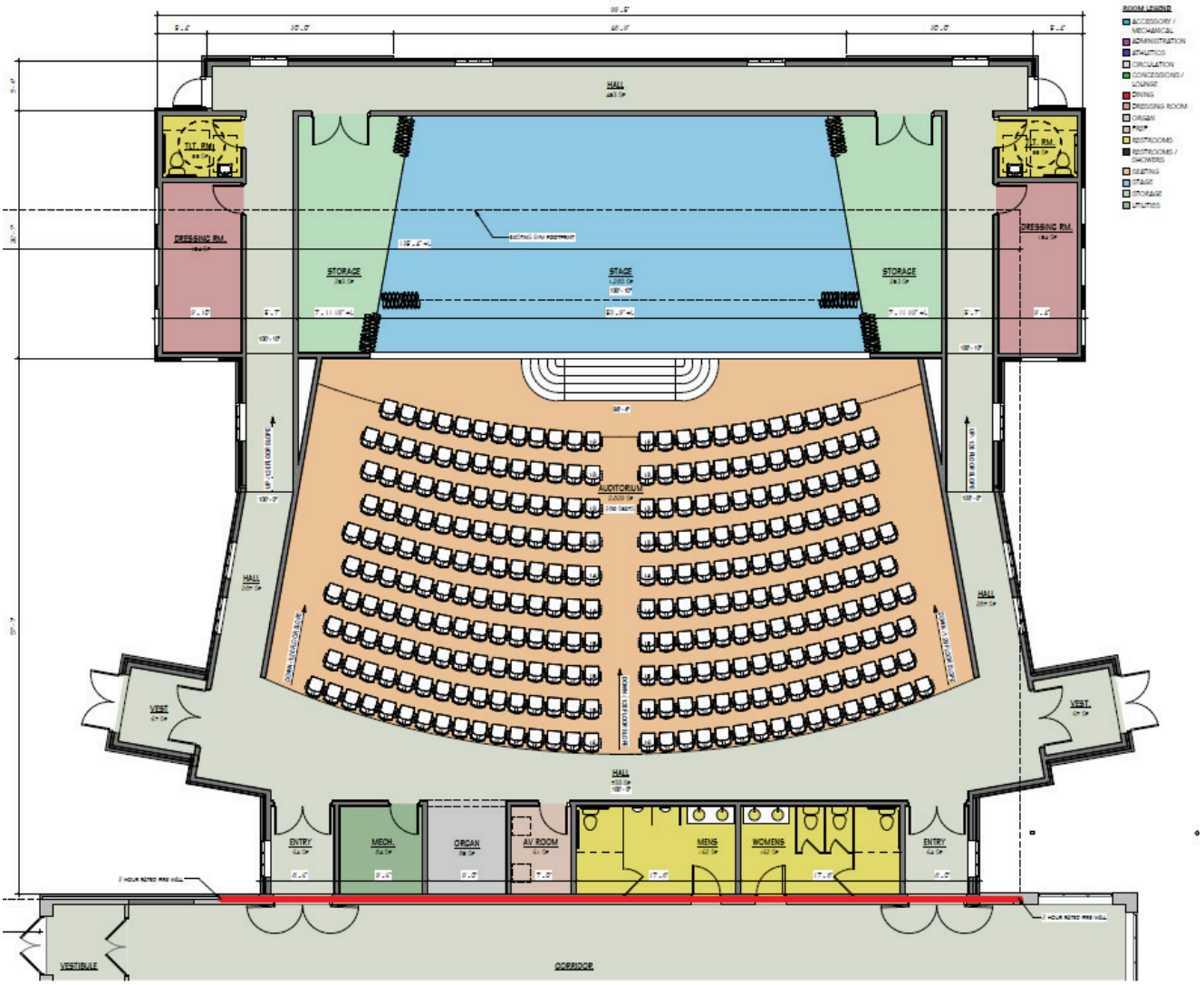
New gymnasium, exterior view, court level — South

New/Repurposed Chapel/Fine Arts Building

The 2021 Convention directed the ILCPC to "complete the fieldhouse renovation plan" and to "present its plan for the gymnasium and chapel/theater arts/musical arts facility to the 2022 Convention." (2021 Convention Proceedings, page 119)

The ILCPC spent the past year evaluating a variety of different options for the "repurposing of the existing fieldhouse." A summary of those different design options will be presented to the 2022 Convention. Since the design and construction of the current fieldhouse prevented us from producing a final product that would be both attractive and durable, the ILCPC is recommending that the current fieldhouse be demolished and that a new Chapel Fine Arts (CFA) Building be constructed on that site. Although the Committee is still fine-tuning the design, which is expected to be finalized by convention time, the following floorplan and renderings will be close to what will be presented in June.

The new building will be rotated clockwise from its present orientation, which means that the stage area, which was previously on the west end of the building, will be on the north. The new orientation will allow us to have two entrances, and it will avoid the "back of the building" view for visitors traveling from the upper parking lot to the lower.



The new design, which will have seating for 280, is both curved and sloped toward the stage area - greatly reducing the distance from seat to stage and improving sightlines. The stage area is increased substantially and restroom space is doubled. The new restrooms will be situated across from the existing restrooms in the Commons. The exterior design will blend with both the Commons and the new gymnasium.

View of the “Student Entrance” on the east side of the building.

View of the “Visitor Entrance” on the west side of the building.

View from the road leading down to the lower parking lot (looking toward the south-east).

Timing, Cost, and Funding Proposal

For a variety of reasons, including especially supply chain delays, the earliest possible start date for the new gymnasium project would be spring of 2024. Construction of that building would take approximately 10 months. The earliest possible start date for the remodel of the existing gym would depend on the completion of the new gym, ideally the spring of 2025.

Several factors have combined to make establishing a solid cost estimate challenging. Construction costs, which at present are unusually high, continue to fluctuate dramatically. As a planning figure, the ILCPC suggests budgeting $7M for the gymnasium project and $2.9M for the CFA Building, or a total project cost of $9.9M. A more accurate estimate will be available by Convention time.

While the construction of the CFA Building cannot be initiated until the new gym is completed, it need not follow immediately, since the existing building is currently functional.

Respectfully Submitted,
The ILC Planning Committee

Dave Albrecht, Paul Heinze, Steve Ludvigson, Tim Noeldner, Philip Reim, Mike Roehl, Ross Roehl, Dan Schierenbeck, Jeff Schierenbeck,

Compensation Committee Report

At the 2021 CLC Convention, it was resolved that the President form a Compensation Committee "to provide a Target Base Salary recommendation for called workers and report its findings to the 2022 Convention" (34th Convention *Proceedings*, page 132).

To accomplish this task, we did the following:

- Reviewed the progress in reaching the original target of $2,225, set at the 2012 Convention, adjusted for inflation.
- Reviewed the criteria for establishing the original $2,225 target.
- Determined whether a different target based on other criteria should be established.

Meeting the original target goal

The chart below shows that we have indeed met and slightly exceeded the inflation adjusted target of $2,225 set at the 2012 convention.

Fiscal Year	FY12	FY13	FY14	FY15	FY16	FY17	FY18	FY19	FY20	FY21	FY22
Target	$2,225	$2,225	$2,296	$2,344	$2,379	$2,417	$2,419	$2,450	$2,501	$2,561	$2,607
CPI %		3.2%	2.1%	1.5%	1.6%	0.1%	1.3%	2.1%	2.4%	1.8%	1.2%
CPI $	$0	$71	$48	$35	$38	$2	$31	$51	$60	$46	$31
Target Adj											
New Target	**$2,225**	**$2,296**	**$2,344**	**$2,379**	**$2,417**	**$2,419**	**$2,450**	**$2,501**	**$2,561**	**$2,607**	**$2,638**
Prior Actual	$1,900	$1,900	$1,950	$2,058	$2,163	$2,163	$2,163	$2,278	$2,403	$2,524	$2,642
COLA $			$33	$30			$40	$50	$46	$43	$42
Catchup		$50	$75	$75			$75	$75	$75	$75	$75
New Actual	**$1,900**	**$1,950**	**$2,058**	**$2,163**	**$2,163**	**$2,163**	**$2,278**	**$2,403**	**$2,524**	**$2,642**	**$2,759**
Increase		2.6%	5.5%	5.1%	0.0%	0.0%	5.3%	5.5%	5.0%	4.7%	4.4%
% of target	85.4%	84.9%	87.8%	90.9%	89.5%	89.4%	93.0%	96.1%	98.6%	101.3%	104.6%
Calendar Year	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
CPI change	3.2%	2.1%	1.5%	1.6%	0.1%	1.3%	2.1%	2.4%	1.8%	1.2%	4.7%

Criteria for selecting the $2,225 target

The original target was set based on determining the minimum income level needed to qualify for a loan to purchase an average home in the Eau Claire area. While a valid criterion, this committee felt it provided a minimum target.

Establishing a different target

This committee chose instead to consider disposable income for comparable compensation. This better takes into account the change in tax consequences of the FY16 change to providing compensation instead of health coverage.

It is difficult to determine what should be a comparable compensation. Who can put a value on the work of God's Kingdom? However, we attempted to select secular positions with similar years of training and experience to use as a comparable compensation level. Since so many of our workers that are on Tier 2 are professors at Immanuel, we reviewed educator compensation in the Eau Claire area. A high school teacher in Eau Claire with 20 years of experience and an advanced degree (Masters) is paid $64,125 plus benefits. We also reviewed the average compensation overall for Eau Claire.

Average Teaching Salaries - Eau Claire, WI			
School	**HS Teacher**	**Professor**	**Assoc. Professor**
ECASD	$64,125		
UW-EC		$84,217	$71,154
UW-Stout		$76,894	$70,281

Eau Claire, WI Area - All Jobs	
Average	$63,027
High	$131,190

In determining disposable income, we subtracted housing, FICA, state and federal income taxes. The attached spreadsheet shows those values for the secular position as well as for our professors, clergy and non-clergy trained (as that impacts how FICA and housing are considered for taxes). This allowed us to modify both the gross secular income and any adjustments to our current income to reach comparable disposable income levels. Our analysis determined that our current Tier 2 called worker disposable income is below that of a gross secular income of $62,600, which is below comparable secular job gross incomes.

Our conclusion is that our new target base monthly salary should be $300 higher than the current level for a total target of $3,059 for Tier 1 ($4,059 for Tier 2). (See the New target shortage on the following spreadsheet. The addition of $300/month to the current clergy trained salary produces a disposable income within $16 of a secular salary of $62,600.)

Our recommendations are as follows:

- Establish a new target base of $3,059 for FY23
- Continue to adjust this target every year based on inflation as reported by the Bureau of Labor Statistics
- Understand that with higher inflation, a catch-up may not be possible every year.
- That every effort be made to make at least the inflationary increase so that our called workers do not fall behind on their % to target.

Respectfully submitted

James Burkhardt, Steve Ludvigson, Tom Lentz (advisory)

Clergy Professor Disposable Income		
Income	**Monthly**	**Annual**
Tier 2 Base Gross Wages (FY22)	$3,759	$45,108
Experience Stipend (20 years)	$125	$1,500
Total Income		$46,608
New Target Shortage	$300	$3,600
Adj Income		$50,208
US Tax Deductions		
Standard Deduction		$25,100
50% SETA Taxes		$4,455
US Tax Adjusted Gross Income		$20,653
Wisconsin Tax Deductions		
Standard Deduction		$15,400
Wisconsin Adjusted Gross Income		$34,808
Mandatory Taxes		
Federal Income Tax		$2,065
100% SETA Taxes		$8,911
Wisconsin Income Tax		$1,455
Medical Insurance		
Premium	$1,000	$12,000
Disposable Income		**$25,777**

Non-Clergy Professor Disposable Income		
Income	**Monthly**	**Annual**
Tier 2 Base Gross Wages (FY22)	$3,759	$45,108
Experience Stipend (20 years)	$125	$1,500
Housing/Utility Value		$8,032
Total Income		$54,640
New Target Shortage	$300	$3,600
Adj Income		$58,240
US Tax Deductions		
Standard Deduction		$25,100
US Tax Adjusted Gross Income		$33,140
Wisconsin Tax Deductions		
Standard Deduction		$13,818
Wisconsin Adjusted Gross Income		$44,422
Mandatory Taxes		
Federal Income Tax		$3,566
50% SSA/Medicare Taxes		$4,180
Wisconsin Income Tax		$1,965
Medical Insurance		
Premium	$1,000	$12,000
Disposable Income		**$28,497**

Secular Job Disposable Income		
Income	**Monthly**	**Annual**
Wages		$62,600
Deductions		
Standard Deduction		$25,100
US Tax Adjusted Gross Income		$37,500
Wisconsin Tax Deductions		
Standard Deduction		$12,928
Wisconsin Adjusted Gross Income		$49,672
Mandatory Taxes		
Federal Income Tax		$4,089
50% SSA/Medicare Taxes		$4,789
Wisconsin Income Tax		$2,243
Housing/Utility Costs		
Mortgage Payment	$973	$11,676
Property Taxes		$3,700
House Insurance		$986
Housing Repair/Maint	$50	$600
Utilities	$327	$3,924
Medical Insurance		
Employee portion of premium	$400	$4,800
Disposable Income		**$25,793**
Clergy Professor Disposal Income		**$25,777**
Delta		**$16**

CPI change taken for the Bureau of Labor Statistics website, report titled, CPI for All Urban Consumers (CPI-U) 1982-84=100 (Unadjusted) - CUUR0000SA0. https://data.bls.gov/cgi-bin/surveymost?bls

Recruiter to the Public Ministry Report

"Then he said to his disciples, "The harvest is plentiful, but the laborers are few; ***38*** *therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."* (Matthew 9:37-38)

We recognize that it is the Lord who prepares and calls and sends out laborers into His harvest field, so we entrust our synod and its future into His hands, praying that He would cause more young people to enter into the public ministry. That does not preclude us from making other efforts in encouraging young people to consider the public ministry, and to that end, the following is the summary of my efforts so far.

On November 10th, I flew to Eau Claire in order to present to the students during ILC College Visitor's Day on November 12th. On Thursday the 11th, I was able to speak briefly with the Seminarians to encourage them in their studies. I also tracked down a few of the pre-theology students to encourage them to "stick with it," while also chatting with them for about an hour regarding some of their concerns as well as some of the joys of the preaching ministry. (I also invited those two students to come to Florida in early January to spend four days with me around the ministry, but I ended up moving in early January, so those plans fell through.) That evening, I spent two hours between both high school dormitories speaking with any high school students who wanted to learn more about the preaching or teaching ministries, answering their questions and sharing my experiences.

On the morning of College Visitor's Day, Professor Dan Schierenbeck allowed me to use his first hour period with the Seniors to speak about the public ministry. I then gave the same presentation after chapel to the ILHS Junior class as well as the visitors from Immanuel-Mankato. Both presentations seemed to go well. My goal was threefold: to lower the barrier to entry that young people tend to build up in their minds regarding the ministry, to disabuse them of the notion that they must experience a feeling of an "inner calling" in order to pursue the ministry, and to share with them my experiences of the interpersonal joys that can come through the ministry.

Since that time, the ILC Publicity Committee has handed out a survey to the juniors and seniors of Immanuel regarding the possibility of their return to ILC for the education or pre-theology programs. There are currently two seniors who are "definitely" planning to return for education, and two other seniors who seem very likely to return for pre-theology, although they stopped short of writing "definitely" on their survey. There were an additional thirteen students from both grades who responded that they are openly considering attending ILC for one of those two programs.

I've since begun communicating with some of those students, focusing primarily on the senior class, for obvious reasons, and I intend to continue in earnest to keep those lines of communication open.

Respectfully submitted,
Pastor Sam Rodebaugh
CLC Recruiter to the Public Ministry

4/1/2022

2021 CLC Congregational Statistics

Dr. J. Sydow, Statistician

				Membership						Ministrations						Contributions				
Congregation	Pastor	City	State	Com	Pre-Com	Total Souls	Voters	Ave Sun Attend	Ave Vir Attend	Adult Baptism	Child Baptism	Adult Confirm	Child Confirm	Marriage	Funeral	Local	CLC General	CLC Special	*Total*	*$/Com*
Resurrection	*D Priestap*	Calgary	AB														500		*500*	
Holy Truth	*vacant*	Ketchikan	AK																	
Grace	*vacant*	Fairbanks	AK																	
Holy Cross	M Gurath	Phoenix	AZ	72	10	82	20	42	59		1				1	135,000	12,000	7,550	*154,550*	*$2,147*
St. Paul	D Reim	Vernon	BC	29	7	36	5	18	5						2	66,327	3,795	1,160	*71,282*	*$2,458*
St. Stephen (EBay)	L Bernthal	Hayward	CA	13	2	15	6	9							1	33,600	5,160		*38,760*	*$2,982*
St. Stephen (WBay)	L Bernthal	Mountain View	CA	64	14	78	14	18	12						1	89,200	4,722		*93,922*	*$1,468*
St. Paul	T Schuetze	Lakewood	CO	65	16	81	15	26			1	2	1			69,560	8,162	1,935	*79,657*	*$1,225*
Prince of Peace	T Wheaton	Loveland	CO	43	7	50	9	19							1	78,940	6,176	4,430	*89,546*	*$2,082*
Grace	D Priestap	Live Oak	FL	24	6	30	5	13	6		1	1				36,700			*36,700*	*$1,529*
Immanuel	*vacant*	Winter Haven	FL	83	17	100	29	41	12			2	2	1	6	102,763	1,851	1,770	*106,384*	*$1,282*
Zion	F Gantt	Loganville	GA	21	3	24	8	12	10						1	76,000	1,617		*77,617*	*$3,696*
Peace	D Naumann	Orofino	ID	27	3	30	3	10	2							16,749	600		*17,349*	*$643*
Ascension	T Kesterson	Batavia	IL	31	14	45	15	15			1	1				59,256	3,400	2,135	*64,791*	*$2,090*
Word of God	D Rieken	Pana	IL	13	3	16	6	11	4						1	27,905	8,500		*36,405*	*$2,800*
Our Saviour	T Holland	Cadillac	MI	8	0	8	3	8								49,105			*49,105*	*$6,138*
Faith	J Hartmann	Coloma	MI	59	9	68	12	33	20				3			52,000	1,554	150	*53,704*	*$910*
St. Peter's	N Greve	Iron River	MI														580		*580*	
Mount Zion	T Naumann	Madison Heights	MI	35	6	41	9	20	6		2	2				80,000	7,921		*87,921*	*$2,512*
Calvary	A Schaller	Marquette	MI	70	3	73	15	28	5			1		1	3	56,345	5,000	905	*62,250*	*$889*
Gethsemane	M Wilke	Saginaw	MI	124	28	152	34	44	29	2	2				1	182,000	9,809	8,025	*199,834*	*$1,612*
Redeemer	S Sonnenfeld	Sister Lakes	MI	70	17	87	23	31	12				2		1	90,213	6,885	300	*97,398*	*$1,391*
St. Paul	T Barthels	Austin	MN	51	10	61	14	15	7				1			54,300	7,280	1,030	*62,610*	*$1,228*
Salem	G Dummann	Eagle Lake	MN	59	6	65	12	27								54,000	6,992	8,780	*69,772*	*$1,183*
Living Savior	*vacant*	Eden Prairie	MN	32	11	43	9	15			1					49,070	4,800	500	*54,370*	*$1,699*
Grace	J Hein	Fridley	MN	133	34	167	30	73					3		1	270,301	55,814	12,101	*338,216*	*$2,543*
Berea	N Pfeiffer	Inver Grove	MN	287	91	378	58	110	82		3	5	7	1	2	410,570	114,116	32,738	*557,424*	*$1,942*
Immanuel	Jo Naumann/Radichel	Mankato	MN	672	186	858	82	232	150		16	12	12	5	4	890,000	42,315	20,614	*952,929*	*$1,418*
Bethel	J. Schnose	Morris	MN	32	11	43	14	24	12		1		1		2	44,070	14,863	2,085	*61,018*	*$1,907*
Faith	N Mayhew	New Ulm	MN	34	3	37	8	15								18,021	4,605	400	*23,026*	*$677*
St. John's	J Albrecht	Okabena	MN	144	34	178	43	69	67		2		3	2	4	203,646	48,096	11,723	*263,465*	*$1,830*
St. Paul	D. Maas	Ponsford	MN	27	4	31	10	16							3	33,000	1,611		*34,611*	*$1,282*
Our Redeemer's	E. Starkey	Red Wing	MN	68	16	84	13	27							1	47,186	11,245	1,205	*59,636*	*$877*
Grace	N Mayhew	Sleepy Eye	MN	95	42	137	21	52	5	1	4	4			5	299,000		6,850	*305,850*	*$3,219*
Faith	S Rodebaugh	Manchester	MO	61	15	76	13	13	4		1				3	81,112	16,990	1,500	*99,602*	*$1,633*
Grace	P Nolting	Valentine	NE	74	30	104	19	51			2				1	118,163	18,056	13,596	*149,815*	*$2,025*
St Paul	M Roehl	Bismarck	ND	64	19	83	17	30	20		1		2			90,600	11,031		*101,631*	*$1,588*
Our Savior's	Ja Naumann	Jamestown	ND														17,735	2,395	*20,130*	
Gift of God	D Maas	Mapleton	ND	53	8	61	15	25	5		2			1		68,000	3,030	209	*71,239*	*$1,344*
Holy Trinity	D Pfeiffer	W Columbia	SC	145	51	196	45	93					3		5	217,222	36,050	1,215	*254,487*	*$1,755*

4/1/2022

2021 CLC Congregational Statistics

Dr. J. Sydow, Statistician

				Membership						Ministrations						Contributions				
Congregation	Pastor	City	State	Com	Pre-Com	Total Souls	Voters	Ave Sun Attend	Ave Vir Attend	Adult Baptism	Child Baptism	Adult Confirm	Child Confirm	Marriage	Funeral	Local	CLC General	CLC Special	Total	$/Com
Redeemer	T Daub	Bowdle	SD	35	1	36	5	9							1		400		400	
Prince of Peace	T Daub	Hecla	SD	64	21	85	23	51	200		3	7	5	1			5,310	7,838	13,148	
Zion	P Krause	Hidewood	SD	28	11	39	14	21			2	1				25,424	1,300		26,724	$954
Zion	J Klatt	Ipswich	SD	18		18	6	11								16,993	1,270		18,263	$1,015
St. Luke's	R Kanzenbach	Lemon	SD	86	29	115	22	49				2				56,200	3,855	4,930	64,985	$756
Peace	P Nolting	Mission	SD	20	5	25	6	13								40,570	1,250		41,820	$2,091
Good Shepherd	A Ude	Rapid City	SD	40	18	58	11	16	10		4			1		95,000	4,030	500	99,530	$2,488
Berea	C. Drehle	Sioux Falls	SD	45	18	63	13	36					1			86,983	4,122	8,600	99,705	$2,216
Trinity	P Krause	Watertown	SD	84	20	104	27	43	5		1	1				180,930	40,625	2,823	224,378	$2,671
St Paul's	P Nolting	White River	SD	20	4	24	6	11			1					9,871	1,200		11,071	$554
Our Shepherd	vacant	Conroe	TX																	
Resurrection	S. Naumann	Corpus Christi	TX	26	3	29	8	16			1				2	58,973	7,105		66,078	$2,541
St Matthew	M Hanel	Dallas	TX	73	19	92	20	39	35		1	1		2	1	90,000	9,785	2,145	101,930	$1,396
Gift of God	G Oster	Fairfax	VA	14	9	23	4	8								16,205	8,000		24,205	$1,729
St. John's	D Naumann	Clarkston	WA	98	28	126	15	45	7		1	2		1	2	117,912	2,795	3,600	124,307	$1,268
Redemtion	M Tiefel	Lynnwood	WA	58	19	77	15	25	15		1	1		1		120,821	4,566		125,387	$2,162
Trinity	D Naumann	Spokane	WA	74	15	89	26	17	17		1		5	1		68,470	5,096	1,160	74,726	$1,010
Gethsemane	W Eichstadt	Spokane Valley	WA	156	53	209	60	59			3	1	2		5	234,141	22,550	1,819	258,510	$1,657
Ascension	vacant	Tacoma	WA																	
Living Hope	D Ude	Appleton	WI	27	24	51	8	24			2					49,730	3,545	775	54,050	$2,002
Faith	vacant	Cambridge	WI	4	3	7	2	7								2,109			2,109	$527
Messiah	Tiefel/Naumann /Schaller	Eau Claire	WI	679	192	871	155	503	92	1	12	5	15	4	2	1,230,198	217,802	47,098	1,495,098	$2,202
Morning Star	C. Seybt	Fairchild	WI	59	30	89	12	32			6	1	1		1	42,000	8,346	5,220	55,566	$942
Luther Memorial	R Sauers	Fond du Lac	WI	150	29	179	61	55	20		1		1	1	4	142,705	20,230	7,621	170,556	$1,137
Messiah	M Eichstadt	Hales Corners	WI	210	41	251	60	101	33		1	1			1	421,200	54,594	14,247	490,041	$2,334
Faith	M Ude	Markesan	WI	281	33	314		80	23		4	2	1		3	222,272	29,806	1,070	253,148	$901
St. Paul's	C Seybt	Melrose	WI	26	4	30	5	20			1					26,634	500	200	27,334	$1,051
Peace Thru Christ	M Bernthal	Middleton	WI	53	10	63	19	32	24		3				1	139,650	14,500	16,740	170,890	$3,224
Trinity	C. Seybt	Millston	WI																	
Peace with God	C Seybt	Onalaska	WI	15	5	20	5	9					1			17,825	500	2,380	20,705	$1,380
Redeemer	B Libby	Cheyenne	WY	42	11	53	20	25			1					78,423	2,550	25,747	106,720	$2,541
CLC Congregations Total			**63**	**5,367**	**1,391**	**6,758**	**1,282**	**2,642**	**1,015**	**4**	**91**	**55**	**72**	**23**	**73**	**7,841,163**	**978,493**	**299,814**	**$ 9,119,470**	**$1,699**
Percent				*89%*	*79%*	*21%*			*39%*							*86%*	*11%*	*3%*		

Congregation	Pastor	Year	#	Com	Pre-Com	Total Souls	Voters	Ave Sun Attend	Adult Baptism	Child Baptism	Adult Confirm	Child Confirm	Marriage	Funeral	Local	CLC General	CLC Special	Total	$/Com
		2020	66	5466	1492	6958	1425		8	84	80	72	43	82	7,105,013	909,235	290,948	$8,305,953	$1,520
		2019	67	5428	1442	6900	1492	3254	15	83	95	58	42	82	6,723,281	909,235	278,403	$7,859,698	$1,448
		2018	63	5401	1464	6865	1342	3171	9	123	91	86	20	71	5,929,386	927,699	312,493	$7,166,658	$1,327
		2017	57	4978	1423	6401	1293	3193	8	93	72	87	32	65	5,808,846	961,097	272,236	$7,041,289	$1,414
		2016	59	5,185	1,521	6,706	1,402	3,157	7	104	36	84	46	70	6,146,071	875,290	306,019	$7,327,380	$1,413
		2015	73	5,645	1,645	7,290	1,540	3,592	20	123	67	71	43	78	6,406,800	864,062	296,331	$7,567,193	$1,341
		2014	69	5,604	1,693	7,299	1,488	3,587	8	115	55	66	41	89	6,111,240	903,769	306,681	$7,321,691	$1,307
		2013	73	5,670	1,670	7,341	1,491	3,702	12	130	75	92	35	81	6,152,363	886,999	349,552	$7,388,914	$1,303