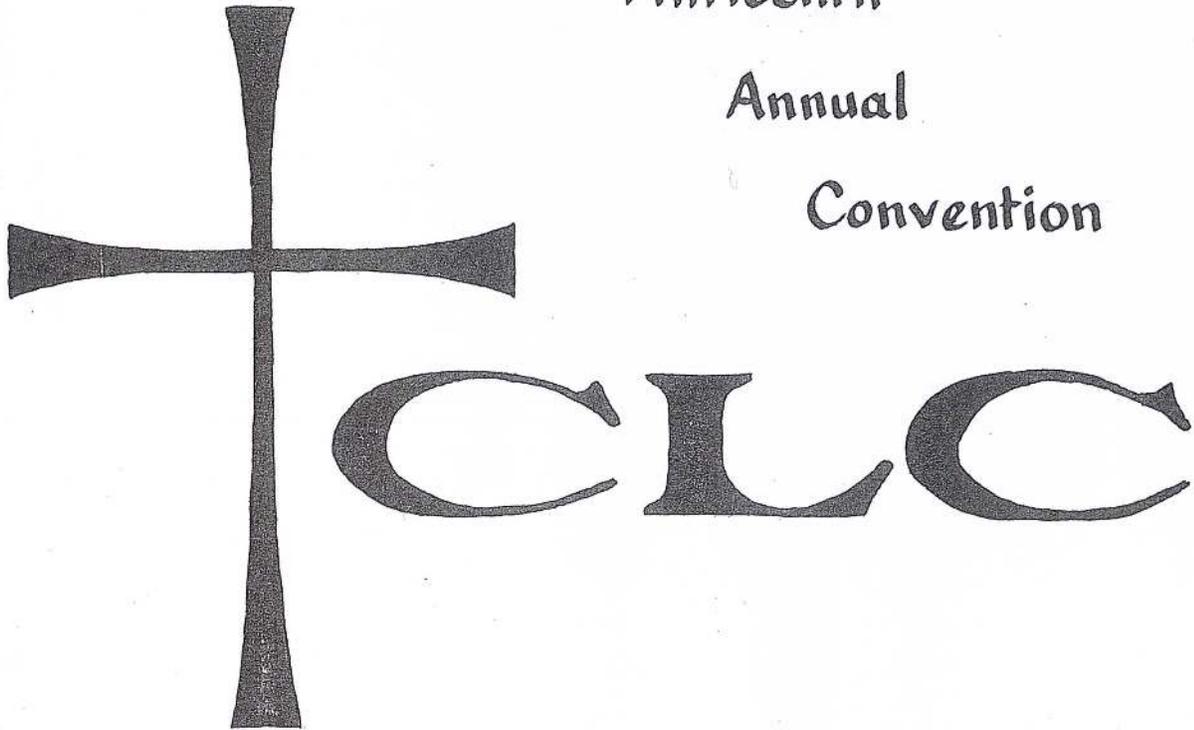


PROCEEDINGS

Thirteenth

Annual

Convention



July 10-14, 1978

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17.	Sister Lakes - Redeemer	Delegates	<u>P</u> : Don Romeo <u>P</u> : Otto Garrett
		Pastor	<u>P</u> : Paul Tiefel, Jr.
18.	Stambaugh - St. Peter's	Delegates	<u>P</u> : Paul Tiefel, Sr. <u>P</u> : Albert Heisel
		Pastor	<u>P</u> : E. H. Rutz
19.	MINNESOTA, Austin - St. Paul's	Delegates	<u>P</u> : Melvin Eichstadt <u>P</u> : Carlton Thomson
		Teacher	<u>P</u> : Leif Olmanson
		Pastor	<u>P</u> : Carl Thurow
20.	Detroit Lakes - Mt. Olive	Delegates	<u>U</u> : <u>U</u> :
		Pastor	<u>P</u> : Clarence Hanson
21.	Eagle Lake - Salem	Delegates	<u>XP</u> : David Gullerud <u>P</u> : Terry Reeve
		Pastor	<u>P</u> : Robert List
22.	Fridley (Minneapolis) - Grace	Delegates	<u>P</u> : David Rust <u>XP</u> : Larry Nelson
		Pastor	_____ : Vacant
23.	Inver Grove Heights (St. Paul). Berea	Delegates	<u>XP</u> : Douglas Bester <u>XP</u> : Benno Sydow
		Pastor	<u>P</u> : Paul F. Larsen
24.	Mankato - Immanuel	Delegates	<u>P</u> : Richard Lueck <u>P</u> : Dennis Wendland
		Teachers	<u>XP</u> : Dean Carstensen <u>X</u> : Paul R. Eserhut <u>XP</u> : John Gurgel <u>P</u> : Robert Mehlretter <u>P</u> : Gene Schreyer
		Pastor	<u>P</u> : Robert Reim
25.	Montevideo - Christ	Delegates	<u>X</u> : <u>X</u> :
		Pastor	<u>P</u> : Marvin H. Eibs
26.	Morris - Bethel	Delegates	<u>X</u> : Donald DeGier <u>XP</u> : Steve Molter
		Pastor	<u>P</u> : Elton Hallauer
27.	New Ulm - Faith	Delegates	<u>XP</u> : Don Engel <u>XP</u> : William Engel <u>P</u> : H. Neisen
		Pastor	<u>P</u> : Gilbert Sydow
28.	Nicollet - Faith	Delegates	<u>XP</u> : Howard Strege <u>XP</u> : Edwin Hasse
		Pastor	<u>X</u> : Keith Olmanson
29.	Okabena - St. John's	Delegates	<u>XP</u> : Dennis Ahrens <u>XP</u> : Darwin Soleta
		Pastor	<u>P</u> : Robert Wehrwein
30.	***Parker's Prairie - Peace	Delegates	<u>P</u> : Erhard Meyer : :
		Pastor	<u>P</u> : Elton Hallauer
31.	Ponsford - St. Paul's	Delegates	<u>P</u> : Stanley Kleman : :
		Pastor	<u>P</u> : Clarence Hanson
32.	Red Wing - Our Redeemer's	Delegates	<u>P</u> : Elmer Fitschen <u>XP</u> : Duane Duden
		Teacher	<u>XP</u> : Walter Priebe
		Pastor	<u>P</u> : David Lau

33.	Rochester - St. Peter's	Delegates	<u>X</u> :	
			<u>X</u> :	
		Pastor	XP :	Vacant
34.	Sanborn - Faith	Delegates	<u>P</u> :	Delbert Rutz
			<u>P</u> :	Roy Weber
		Pastor	<u>P</u> :	Marvin H. Eibs
35.	Sleepy Eye ± Grace.	Delegates	<u>P</u> :	W. Messerschmidt
			<u>P</u> :	Nieman Schwartz
		Pastor	<u>P</u> :	George Barthels
36. MISSOURI,	Ballwin (St. Louis) - Faith . .	Delegates	<u>P</u> :	Norman Harms
			<u>X</u> :	
		Pastor	<u>P</u> :	Vance Fossum
37. MONTANA,	Missoula - Holy Trinity	Delegates	<u>U</u> :	
			<u>U</u> :	
		Pastor	<u>U</u> :	L. G. Bernthal
38. NEBRASKA,	Theftord - Immanuel	Delegates	<u>X</u> :	Alvo Crawford
			<u>X</u> :	Lucien Andrews
		Pastor	<u>P</u> :	David Baker
39.	Valentine - Grace	Delegates	<u>P</u> :	Jackson Mayhew
			<u>P</u> :	Don Ohlmann
		Teacher	<u>P</u> :	Daniel Gurgel
		Pastor	<u>P</u> :	David Baker
40. NEW MEXICO,	McIntosh - Grace	Delegates	XP :	Ralph Daugherty
			<u>X</u> :	
		Pastor	XP :	Ralph Schaller
41. NORTH CAROLINA,	**Hendersonville - Living Word .	Delegates	<u>X</u> :	
			<u>X</u> :	
		Pastor	<u>P</u> :	Fred Archer
42. NORTH DAKOTA,	Jamestown - Our Savior's. . . .	Delegates	XP :	Everett Murch
			XP :	Paul Peda
		Teacher	<u>P</u> :	Theodore Thurow
		Pastor	<u>P</u> :	Paul Fleischer
43. SOUTH CAROLINA,	West Columbia - Holy Trinity. .	Delegates	<u>P</u> :	T. A. Sease
			<u>P</u> :	Raymond White
		Pastor	<u>P</u> :	Paul F. Nolting
44. SOUTH DAKOTA,	Aberdeen - Church of the	Delegates	<u>P</u> :	Gerald Rutz
	Lutheran Confession		<u>P</u> :	Bennett Olmanson
		Pastor	<u>P</u> :	Norman Greve
45.	Bowdle - Redeemer	Delegates	<u>U</u> :	
			<u>U</u> :	
		Pastor	<u>P</u> :	Wayne Mielke
46.	Estelline - Zion	Delegates	<u>P</u> :	Richard McGeorge
			<u>X</u> :	Leonard Wiesner
		Pastor	<u>P</u> :	Vernon Greve
47.	Faulkton - First Lutheran	Delegates	<u>U</u> :	
			<u>U</u> :	
		Pastor	<u>P</u> :	Leland Grams
48.	Firesteel - Grace	Delegates	_____ :	
			_____ :	
		Pastor	<u>P</u> :	David Koenig
49.	Hecla - Prince of Peace	Delegates	XP :	Allen Hansen
			XP :	Marvin Hansen
		Pastor	<u>P</u> :	Norman Greve
50.	Ipswich - Zion	Delegates	<u>P</u> :	Herbert Wockenfuss
			_____ :	
		Pastor	<u>P</u> :	Leland Grams

51.	Lemmon - St. Luke's	Delegates	XP : Kurt Storm XP : Emil Hofer
		Pastor	P : David Koenig
52.	Mission - Peace	Delegates	P : Gary Kalblinger X :
		Pastor	P : Bruce Wales
53.	Watertown - Trinity	Delegates	P : Edmund Klatt P : Vernon Fuerstenau
		Teacher	X : Alvin Sieg
		Pastor	P : Vernon Greve
54.	White River - St. Paul's.	Delegates	X : Roy Fuerst X :
		Pastor	P : Bruce Wales
55.	Winner - St. Paul's	Delegates	U : Sandy Swedland U : Ray Eilers
		Pastor	P : Mark Gullerud
56. TEXAS,	**Austin - Reformation.	Delegates	P : Hugh Pillsbury X :
		Pastor	P : Daniel Fleischer
57.	Corpus Christi - Zion	Delegates	X : John B. Fisher X : George Cothran
		Pastor	P : Daniel Fleischer
58.	Spring (Houston) - Bethel	Delegates	P : Matthias Borck X :
		Pastor	P : L. Dale Redlin
59. WASHINGTON,	Alderwood Manor (Seattle)	Delegates	P : Fritz Peterson X :
		Pastor	XP : Bertram Naumann
60.	Clarkston - St. John's.	Delegates	P : Gary McGlothen U : Rowe Lowary
		Pastor	P : H. E. Rutz
61.	Spokane - Gethsemane	Delegates	X : Albert Gebhardt XP : Richard Clark
		Pastor	P : John Schierenbeck
62.	Spokane - Trinity	Delegates	P : Ivan Zarling X :
		Pastor	P : M. J. Witt
63. WISCONSIN,	Cambridge - Faith	Delegates	P : Harold Wagner X : Herman Bratz
		Pastor	P : John Johannes
64.	Eau Claire - Messiah.	Delegates	XP : James Gullerud P : Roger Lentz
		Teacher	XP : LeRoy Hulke
		Pastor	P : L. W. Schierenbeck
65.	Fond du Lac - Luther Memorial	Delegates	XP : P : Norman Gurath
		Teacher	P : Gerhardt Mueller
		Pastor	P : John Pfeiffer, V.P.
66.	Hales Corners (Milwaukee) - Messiah. Deleg.		P : Ken Braun P : W. Bernthal
		Pastor	P : John K. Pfeiffer
67.	Markesan - Faith.	Delegates	XP : Clarence Bush P : Theodore Quade, Jr.
		Teacher	P : David F. Lueck
		Pastor	P : Egbert Albrecht
68.	Middleton (Madison)	Delegates	P : Bruce Templeton X : John Hubshman
	Peace Thru Christ	Pastor	P : John Johannes

Teacher David Lueck
 Berea-Inver Grove Heights: Benno Sydow
 Good Shepherd-Chocolay Twp.: Wm. Dorrow
 Immanuel-Mankato: Dennis Wendland
 Messiah-Hales Corners: Ken Braun
 Our Redeemer-Red Wing: Duane Duden
 Our Savior's-Jamestown: Everett Murch
 Peace Thru Christ-Middleton: John Hubschman
 Redemption-Alerwood Manor: Fritz Peterson
 St. Luke's-Lemmon: Emil Hoffer
 St. Stephen-San Francisco West: Chris Holt

Committee #6: Membership, Credentials,
 Excuses, Ratification of Visitors,
 Next Convention, Miscellaneous

Pastor John Johannes, Chm.
 Pastor John Klatt, Secy.
 Pastor Theodore Barthels
 Pastor David Koenig
 Pastor David Lau
 Pastor Gilbert Sydow
 Prof. Michael Buck
 Prof. James Peizl
 Bethel-Morris: Steve Molter
 Bethlehem-Neenah: Nolan Schmidt
 Faith-Sanborn: Delbert Rutz
 Grace-Fridley: Larry Nelson
 Gethsemane-Saginaw: Karl Brandle
 Holy Trinity-West Columbia: T. A. Sease
 Peace-Mission: Gary Kalblinger
 Trinity-Denver: Dean Lundeen

Committee #7: Marriage and Polygamy,
 Memorials on AAL, Catechism, Book
 of Concord Anniversary

Prof. John Lau, Chm.
 Pastor Paul W. Schaller, Secy.
 Pastor David P. Baker
 Pastor Paul Fleischer
 Pastor Paul F. Larsen
 Pastor David Schierenbeck
 Prof. Gordon Radtke
 Prof. Robert Rehm
 Teacher Walter Priebe
 Berea-Inver Grove Heights: Douglas Bester
 Faith-New Ulm: William Engel
 Good Shepherd, Chocolay Twp.: Charles Gutzman
 Grace-Sleepy Eye: Wilbert Messerschmidt

Hope-Aberdeen: Bennett Olmanson
 Messiah-Hales Corners: W. Bernthal
 Mt. Olive-Lamar: Paul F. Bentrup
 Our Savior's-Jamestown: Paul G. Peda
 Redeemer-Sister Lakes: Don Romeo
 St. Luke's-Denver: Fred Brethauer
 St. Luke's-Lemmon: Kurt Storm
 St. Mark's-Onalaska: Milton A. Meyer
 Trinity-Spokane: Ivan Zarling
 Trinity-Watertown: Vernon Fuerstenau

Committee #8: Board of Education and
 Constitutional Items

Pastor Robert Mackensen, Chm.
 Teacher Theodore Thurow, Secy.
 Pastor Arvid Gullerud
 Pastor Vernon Greve
 Pastor Wayne Mielke
 Pastor Waldemar Schuetze
 Faith-Nicollet: Howard Strege
 Faith-Sanborn: Roy Weber
 Holy Trinity-W. Columbia: Raymond White
 Immanuel-Winter Haven: Richard Kuehne
 St. Luke's-Stoddard: Ralph Proksch
 St. Peter's-Stambaugh: Paul Tiefel, Sr.
 Trinity-Denver: Charles Templeton

Committee #9: Nominations

Pastor Paul F. Nolting-Eastern Confer.
 Pastor G. Sydow-Minnesota Confer.
 Pastor M. J. Witt-Pacific Coast Confer.
 Pastor L. Grams-West Central Confer.
 Pastor John Pfeiffer-Wisconsin Confer.

Committee #10: Elections

Pastor Walter Schaller, Chm.
 Pastor Paul Gurgel
 Pastor Paul F. Nolting (advisory)
 Pastor Bruce Wales
 Teacher Timothy Koch
 Faith-New Ulm: Henry Neisen
 Grace-Sleepy Eye: Nieman Schwartz
 Hope-Aberdeen: Gerald Rutz
 Messiah-Eau Claire: James Gullerud
 Redeemer-Sister Lakes: Otto Garrett
 St. John's-Okabena: Dennis Ahrens
 Trinity-Watertown: Edmund Klatt
 St. Paul's-Austin, MN: Melvin Eichstadt

SPECIAL MINISTERS OF THE CONVENTION

Consultants: Pres. Egbert Albrecht - General and Press Representative
 Prof. C. M. Gullerud - Board of Doctrine and ILC
 Pastor Bertram Naumann - Board of Trustees
 Pastor Norbert Reim - Nigerian Affairs
 Pastor Carl Thurow - Board of Missions

Convention Reporter: Prof. Paul Koch

Chaplain: Pastor Fred Archer

Speakers: Pastor Ralph Schaller - Convention Communion Service
Pastor L. W. Schierenbeck - Memorial Service

Liturgist: Pastor Bertram Naumann

Organist: Prof. Robert Dommer

Essayists: WE WHOLEHEARTEDLY SUBSCRIBE TO THE LUTHERAN BOOK OF CONCORD--

I. As a People Enlightened by the Holy Spirit.

Mr. Marlin Beekman

II. As Believers Who Must Oppose All Error.

Prof. Gordon Radtke

III. As Pastors and Teachers Who Have the Sacred Call to
Minister God's Saving Truth.

Pastor David Lau

REPORT OF COMMITTEE #6: MEMBERSHIP, CREDENTIALS, EXCUSES, RATIFICATION OF VISITORS, MISCELLANEOUS MATTERS

I. Expression of Thanks

For organizing an orderly and edifying convention, be it resolved that we express thanks:

to the presidium and the moderator;

to the essayists, chaplain and service speakers;

to the ILC administration for housing us so reasonably and well;

to the women who worked long hours that we might be properly fed;

to those who typed and duplicated the material prepared by the floor committees;

to all others who have done the many little things that kept the convention running smoothly.

II. Membership of Pastors and Teachers

The following have declared their agreement with the Constitution of the CLC, (specifically its doctrinal position and the order which is to be followed). The committee on membership recommends that they be accepted as voting members of the CLC:

Pastors: Bruce Wales
Robert List

Teachers: Theodore Quade
Daniel Gurgel

III. Membership of Congregations

On the basis of the recommendation of the Standing Constitution Committee the committee on membership recommends that the following congregations be accepted into membership in the CLC:

Reformation Lutheran Church, Austin, Texas

Living Word Lutheran Church, Hendersonville, North Carolina

Good Shepherd Lutheran Church, Marquette, Michigan

We encourage the above congregations to make the changes in matters of order and procedure as have been suggested by the Standing Constitution Committee.

IV. Ratification of Conference Visitors

Whereas the following pastors have been elected by their respective conferences, we recommend ratification of these elections:

Pastor Paul F. Nolting, Eastern Conference
 Pastor John Pfeiffer, Wisconsin Conference
 Pastor Gilbert Sydow, Minnesota Conference
 Pastor Leland Grams, West Central Conference
 Pastor M. J. Witt, Pacific Coast Conference

V. Memorial from Servant of Christ, Los Angeles, regarding Christian Witnessing for the 1979 CLC General Pastoral Conference

We recommend that the President of the CLC take this request under advisement when setting up the agenda for the 1979 CLC General Pastoral Conference.

VI. Next Convention

We recommend that the next convention of the CLC be set for July 14-18, 1980, at Immanuel Lutheran College, Eau Claire, WI.

REPORT OF COMMITTEE #6 - ADOPTED AS PRINTED

PRESIDENT'S MESSAGE AND REPORT

It pleased God by the foolishness of preaching to save them that believe.
 1 Corinthians 1:21

We believe that "foolishness" which God uses to save sinners. It is the glorious Gospel of our Savior, Jesus Christ. This "foolishness of preaching" is the bond that unites us in the Church of the Lutheran Confession; it is the purpose for which we have gathered here in this convention. All of our discussions and all of our resolutions have no other purpose than to promote this "foolishness of preaching."

From the third chapter of Genesis to the end of the Book of Revelation one sad truth repeats itself page after page in endless ways. It is the truth that by the transgression of Adam all men have become sinners. There is not a just man upon earth that doeth good and sinneth not. Death and eternal damnation have become our rightful lot. But there is also another truth that runs happily through all the pages of Scripture. It is the good news that God has forgiven us all our sins for Jesus' sake. Paul calls this good news the "foolishness of preaching."

When sin corrupted our first parents in body and soul, it also began its malignant spread through the whole human race. It alienated every one of us from our Creator, made us proud in our own conceits, and left us doomed to eternal damnation. By nature we hate the Law of God because it condemns our transgressions when it says: "Cursed is everyone who continueth not in all things which are written in the book of the law to do them." (Galatians 3:10) We want no part of the Gospel because it leaves no room for any righteousness of our own, for it says: God "justifieth

the ungodly," (Romans 4:5), and "Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3:28)

When the Holy Spirit, however, smites the conscience of a sinner with the Law, letting him feel its accusing and condemning force, there is nothing the sinner can do but despair. He suddenly realizes that all of his own righteousness is in fact unrighteousness resembling filthy rags; that all his hope of standing before God on his own merits is demolished; that he is a lost and condemned sinner, facing the terror of hell's outer darkness with its weeping and gnashing of teeth. Without hope or comfort he does not know where to turn.

It is for such that the Gospel is intended. When the Holy Spirit then comes to the despairing sinner and announces the good news that all his sins have been forgiven for Jesus' sake, that Gospel is like the refreshing dew of heaven falling upon parched earth. The announcement: "Be of good cheer, your sins are forgiven," then becomes the most blessed comforting truth there is. To such the Gospel is no longer foolishness, but it is the wisdom of God and the power of God unto salvation. The Holy Ghost uses the Gospel to bring us to know Jesus as our Savior, creates in our heart a longing for the salvation that Jesus has earned for sinners, and leaves that salvation in our heart as a most treasured possession. This He has done in each of us. We believe that "foolishness" which God uses to save sinners.

It is this same Gospel that unites us in the Church of the Lutheran Confession and is the basis for all that we do here. This is the Gospel that we preach in all of our pulpits; and teach in all of our classrooms. We are determined not to know anything except Jesus Christ and Him crucified.

In this thirteenth convention of our Church of the Lutheran Confession we shall consider and act upon reports on doctrine, mission work, education, publications. Doctrine must always engage our convention time and effort, for unless we are careful to preserve for ourselves the pure Gospel and all the teachings of God's Word, we shall have nothing to bring to others who are still lost in sin. We must retain the Truth and reject all error. What success or joy could there be in our mission work if through neglect or indifference to the Truth our teachings became corrupted with false doctrine? What would we have to offer the heathen if we have lost the Truth ourselves? We must always give as much attention to the preservation of our faith as we do to our effort of awakening faith in the hearts of those who do not know the "foolishness of preaching."

This means that we must make sure that the preaching from our pulpits, the teaching in our classrooms, and the articles printed in our publications all speak the same thing. There is only one Truth. It never changes. No new message of salvation will ever be given by God as long as this world stands. What our Immanuel Lutheran College students learn day by day on this campus; what our people hear in their churches throughout the church year; and what our readers find in the Lutheran Spokesman and the Journal of Theology is the one, final, and only saving Truth.

Our name commits us before the world to be faithful to this Truth. When the delegates to the first convention of our Church of the Lutheran Confession met, they chose a name that reflected the attitude and spirit of Martin Luther, who established the Reformation on these principles--Scripture Alone, Grace Alone, Faith Alone. God used Luther to expose and correct the errors of Rome, to reach across the centuries and grasp the hand of the Apostle Paul, and to stand with the early Christians--"steadfast in the apostles' doctrine and fellowship, in the breaking of bread and in prayer." That bond which united Luther with Paul and those early Christians is still intact among us. This blessing we must ever cherish and protect by our constant

and careful concern for the Truth.

Our name was intended also to show that we faithfully adhere to the Confessions of the Lutheran Church. Our Savior has told us to be ready always to give an answer to those who ask about the hope that is in us. We are to do so privately and publicly. We may not turn the world upside down with our testimony as Paul and Silas did with their preaching; we may not lose our life as Stephen did when he boldly confessed Jesus before the Sanhedrin; we may not display the strength that our Lutheran forefathers showed when they stood before Emperor Charles V and the leaders of Europe at Augsburg, Germany in 1530, but we must give our testimony to the world with all the courage and conviction the Lord gives us.

Our Lutheran ancestors in 1580 placed into the Book of Concord their testimony to the Truth. They set forth their Confessions in the midst of strife and controversy and surrounded them with many prayers. They handed these Confessions down to us to be our cherished testimony before the world. They lived by them and were willing to die for them, since the Lutheran Confessions are a true exposition of God's holy Word. Today we subscribe to these same Confessions through the constitutions of our congregations and of our Church of the Lutheran Confession. We endorse the true doctrines they set forth in their theses, and we reject the errors that they exposed and condemned in their antitheses.

The theme of this 1978 convention is: WE WHOLEHEARTEDLY SUBSCRIBE TO THE LUTHERAN BOOK OF CONCORD --

1. As a people enlightened by the Holy Spirit;
2. As believers who must oppose all error;
3. As pastors and teachers who have the sacred call to minister God's saving Truth.

These three facets of our wholehearted subscription will be presented in three essays by a layman, a professor, and a pastor, in that order. May our appreciation for the Confessions of our Lutheran Church be renewed through this study, and may the "foolishness of preaching" be the underlying motivation for all that we say and do as we hear reports of what God did among us during the past two years, and apply ourselves to the work that is now before us.

MATTERS OF DOCTRINE

The Third Use of the Law

The controversy that had developed among us over the Third Use of the Law was settled at our last convention. This settlement stands! Yet, it becomes necessary to bring the matter before this convention. A brief word of explanation is in place.

It was in our West Central Conference that the dispute arose over whether or not the Law is to be used to instruct the Christian as to what works are pleasing to God. Some maintained that the Law with respect to good works instructs the Christian only to condemn him. Later, word was received from the Japan Church of the Lutheran Confession supporting this false position. The correspondence that resulted was turned over to the Committee on Doctrine at the 1976 convention.

When Pastor Fred Tiefel of Japan visited Wisconsin in July and August of 1977, he informed the president of the Church of the Lutheran Confession that the Japan Church of the Lutheran Confession found the three points adopted by the Church of the Lutheran Confession as a settlement of our controversy, unacceptable to them. He and his representatives were therefore invited to meet with our Board of Doctrine and explain their objections to our three points of settlement. A meeting was held on August 16-17, 1977. Since many of our Church of the Lutheran Confession pastors were interested in this matter and desired to attend, they were informed of the meeting, but were reminded that the controversy was settled among us, and that this meeting was not a re-opening of it.

Pastor Fred Tiefel did not explain what the Japan Church of the Lutheran Confession objected to in our three points, but read an essay entitled, "The Work of the Holy Spirit in the Christian Life With Special Reference to Law and Gospel." A study of an outline of Article VI of the Formula of Concord was also undertaken. After the meeting the chairman of the Board of Doctrine and the president prepared individual evaluations of the meeting. Both found that the Japan Church of the Lutheran Confession still insisted that the Third Use of the Law instructs the Christian only for the sake of condemning him. This is not the understanding adopted by our convention in 1976, nor is it in agreement with Article VI of the Formula of Concord.

At the close of the meeting with Pastor Fred Tiefel, several men of our Church of the Lutheran Confession, who had been involved in the controversy prior to 1976, declared that they could no longer agree to the three points adopted at our last convention. They were informed by the president that if they could no longer agree to the points of settlement, they should in an orderly manner put into writing by way of a memorial, their objections to the three points.

The Board of Doctrine prepared an evaluation of the meeting for the Japan Church of the Lutheran Confession called, "Reactions of the Board of Doctrine to the Holiday Inn Discussions on the Third Use of the Law." They carefully summed up the history of this controversy in the Church of the Lutheran Confession and showed that the Scriptures and the Lutheran Confessions both teach that the Holy Spirit uses the Law not only to condemn the Christian for his failure to keep the Law, but also for instructing him as to what works are truly God-pleasing. The Board of Doctrine was also compelled to say that to teach that the Law instructs the Christian only to condemn him is heresy, or false doctrine.

The Board of Doctrine has included its "Reactions of the Board of Doctrine to the Holiday Inn Discussions on the Third Use of the Law" in its report to this convention. The Board of Doctrine has also declared that a divisive teaching has now arisen in our midst. These are strong words. If there are some who are weak in understanding, and desire instruction, we will patiently instruct them. But if anyone intends to promote in our Church of the Lutheran Confession the teaching that the Law instructs the regenerate only to condemn him, then our church body must act now and remove this divisive doctrine. This matter is extremely serious, since it involves deeply the "foolishness of preaching" to which we are committed.

The controversy over the Third Use of the Law is settled among us. What the Board of Doctrine has presented again in its report is no different from all that was stated at the last convention. The delegates in 1976 by a unanimous standing vote declared that all three points are correct on the basis of Scripture, that they cover all points of the controversy, and that they constitute a rejection of all prior statements made to the contrary in the controversy. This stands in spite of the fact that some objections are being voiced.

God requires in 1 Corinthians 1:10 that we be of one mind and one judgment, and that there be no divisions among us. Let us not violate God's Word or the Confessions of our Lutheran Church by tolerating any teaching that is contrary to our historic faith, whether it be taught by a professing friend of the Truth or by an open enemy of God's Word. This is not something we may or may not do, as we wish. It is something we must do, if we are to be faithful Christians who preach the Gospel unto the salvation of our own souls as well as of those who hear us.

Our dealings with the Japan Church of the Lutheran Confession will continue in the orderly manner prescribed by our Constitution, until there is a God-pleasing resolution of the differences that have arisen between us over the Third Use of the Law. All of the pertinent information and correspondence will be given into the hands of Committee #1.

Marriage and Polygamy

Our 1976 convention was unable, for lack of time, to discuss thoroughly and resolve the questions that had been raised concerning marriage and polygamy. All members of our Church of the Lutheran Confession were asked to study this matter, including our pastoral conferences on the basis of the report of the Committee on Doctrine which appeared in the 1976 Proceedings. The Convention resolution reminded everyone that, while this matter was being studied, we reaffirm our historic position on monogamic marriage, which sets forth marriage as the lifelong union of one man and one woman unto one flesh, as expressed in our Catechism and liturgic forms.

In an effort to help, the president invited six men who he felt were strong advocates of the two sides of the issue to meet and discuss all phases of it. This committee met no less than three times and drew up a carefully worded statement that appears on pages 10-11 of the Prospectus. All of them agreed to this report except one. We believe that this report will be helpful in the resolution of this problem.

Here, too, oneness is not an optional matter. Marriage is a doctrine of Scripture. The historic position of the Lutheran Church is that marriage according to God's Word is to be monogamic. God so established it in the Garden of Eden, reaffirmed it very clearly in the New Testament, and expects all men to live accordingly. Our chief concern is how to deal with polygamists who in their spiritual ignorance married more than one wife, but have now come to know God's will in the matter, and desire to be members of the Nigerian Church of the Lutheran Confession.

This matter will have to be resolved before our Church of the Lutheran Confession can send an expatriate into the Nigerian mission field, if the Lord grants us this privilege.

It can rightly be expected of all pastors and congregations of our Church of the Lutheran Confession that they teach in accordance with the confessional position adopted in our 1976 convention in regard to the Third Use of the Law and monogamic marriage. We cannot tolerate deviations in these or other doctrines, lest we lose the orthodox character of our church body.

Other Church Bodies

Two invitations were received by our Church of the Lutheran Confession during the biennium, one from the Lutheran Church-Missouri Synod, dated October 17, 1977,

to enter into fellowship discussions with them; the other, from the Association of Evangelical Lutheran Churches, dated April 19, 1978, to participate in their CALL FOR LUTHERAN UNION. The same invitations sent to us were also addressed to all other Lutheran church bodies.

Your president declined the invitation from the Lutheran Church-Missouri Synod in behalf of our Church of the Lutheran Confession. He did so because the unionistic practices of the Lutheran Church-Missouri Synod prior to our leaving the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod have still not been corrected. Other errors in doctrine and practice have since permeated the Lutheran Church-Missouri Synod, as the publicity they received in recent years showed, and as their 1977 Proceedings reveal, e.g., having women serve as voting delegates to their convention. Since the invitation we received was also sent to all other Lutheran church bodies, and since we are not in fellowship with any of them, this procedure for establishing fellowship relations with the Lutheran Church-Missouri Synod seemed unwise. The invitation was therefore respectfully declined.

The invitation from the Association of Evangelical Lutheran Churches came more recently. Receipt of it was acknowledged, but no answer given. The convention will have opportunity to respond to this invitation. The Association of Evangelical Lutheran Churches is made up of congregations that protested the conservative trends that have become evident within the Lutheran Church-Missouri Synod in recent years.

All correspondence with these church bodies will be given into the hands of the Committee on Doctrine.

Fraternal Life Insurance

Religious unionism, which forced us out of our former synodical fellowships, troubles us today in the form of a fraternalism sponsored by certain insurance companies, such as the Aid Association for Lutherans and Lutheran Brotherhood. Many of us held policies with the Aid Association for Lutherans before it became objectionable from a unionistic standpoint. The Aid Association for Lutherans, which formerly served only Synodical Conference members, changed its program to serve all Lutherans. Since we are Scripturally separated from all Lutherans who are not members of the Church of the Lutheran Confession, we do not wish to be united in a fraternal organization with them, or through it support any of their doctrinal errors. Holding policies with either of the above fraternal insurance companies forces us to violate this principle of separation. The only option open to us is to cash in our policies and disassociate ourselves from those companies.

When our convention dealt with this matter in 1976, it resolved that the members of our Church of the Lutheran Confession should study the matter of involvement in unionistic fraternal insurance companies on the basis of God's Word, and in an evangelical manner eliminate from our midst this unionistic leaven, so that by God's mercy and grace in Christ Jesus we all act in accordance with God's Word and speak the same thing. Many of our members have studied the matter and have disassociated themselves from the Aid Association for Lutherans and Lutheran Brotherhood. We take it for granted that those who still hold policies with either of these fraternal insurance companies are making the same study and will soon do the same. A house divided against itself cannot stand. We cannot consistently and with good conscience be members of a church body that upholds the Truth and at the same time undermine that Truth through the support of error in false teaching church bodies through unionistic fraternalism. Two memorials have come to this convention concerning this unionistic leaven. They remind us of our resolution of 1976, to eliminate it from our midst.

Our Church of the Lutheran Confession Pastoral Conference, which met July 12-14, 1977, reaffirmed the action taken by our 1976 convention and directed the president to send a copy of our 1976 convention report concerning fraternal life insurance companies to the president of the Aid Association for Lutherans. He did so on July 21, 1977. A reply was received from Mr. Henry Scheig, Aid Association for Lutherans president, dated November 15, 1977, in which he explained the legal requirements incumbent upon their company, and his regret that the leadership of the Church of the Lutheran Confession found the benefits of the Aid Association for Lutherans unacceptable.

A letter was received from Lutheran Brotherhood dated March 21, 1978, inviting us to join other Lutheran church bodies in a "Colloquium on the Congregation in Future Society." This was to be held in April of this year as a follow-up to their Advisory Consultation Program to which we were invited in October, 1975. That 1975 invitation was declined by us because of the unionism involved. This more recent invitation was also declined for the same reason.

St. Paul's Congregation, Green Garden, Michigan, withdrew from our Church of the Lutheran Confession in a dispute over fraternal life insurance. Those members who upheld the Scriptural teaching reorganized as Good Shepherd Congregation and have applied for membership with the Church of the Lutheran Confession. Their pastor, the Reverend Jonathan Schaller, resigned after the congregation was established to make way for the congregation to become a part of the Calvary-Good Shepherd parish of Marquette.

OUR EDUCATIONAL PROGRAM

Immanuel Lutheran College

The committees assigned to study the needs and priorities of expansion at Immanuel Lutheran College and the implications of further building on the present campus, as it relates to the possible separation of the high school from the college and seminary, brought their reports to the October 1977 Coordinating Council as directed. Their recommendation is that "in keeping with the best stewardship of both physical means and of our available manpower that we plan our expansion (building) program for the future on our present single campus at Eau Claire," and "we strongly believe it essential that a new boys' dormitory be built." On the basis of these findings the Coordinating Council authorized the president to appoint a committee to present plans, site and costs for a new men's dormitory. He asked the Building Committee that had functioned so well in the construction of the women's dormitory to serve again in preparing plans for a men's dormitory. This committee has met and prepared plans, costs, and is ready to suggest a site for the building of a men's dormitory. A publicity committee has also been appointed which has drawn up sketches for a poster and special offering envelopes. Everything is ready, should the Lord lead us to go ahead immediately with the construction of this much-needed building.

Two significant changes have taken place in our Immanuel Lutheran College faculty. Mr. Robert Rehm has been led by the Lord to accept the call to serve as professor in the education department, for which we are grateful. Professor C. M. Gullerud, who has served eight two-year terms as president of our school, has asked to be relieved of this responsible position. He will continue to teach as heretofore, but a new president will be chosen by the Call Committee for Educational

Institutions during this convention. We express our sincere thanks to Professor Gullerud for his faithful leadership given to our school through the early years of its operation, and in its relocation from Mankato to Eau Claire.

Since the method of choosing a president for Immanuel Lutheran College has never been established by our Church of the Lutheran Confession, we believe that a procedure for doing so should be drawn up and adopted at this convention.

We wish to acknowledge our gratitude to God for Immanuel Lutheran College. It is truly a valuable part of our work of preaching the Gospel. May we ever appreciate the blessing He has given us in this school. Without it our Church of the Lutheran Confession could not long exist. Through it the Lord continues to provide pastors and teachers for our churches and schools, and well-trained laymen who go into the world as witnesses for the Truth.

Christian Day Schools

One new Christian day school will open its doors this fall. It is Berea Lutheran School in Inver Grove Heights, Minnesota. We rejoice with the members of Berea congregation on this happy occasion.

Several of our schools will be forced to turn to their own membership to provide a complete faculty for the coming school year. This emphasizes the great need we have in our Church of the Lutheran Confession for more men and women to enter the teaching ministry.

There is also need for more certified teachers. Six of our seventeen schools are required by state law to have teachers with degrees. Some of our Immanuel Lutheran College students have continued their education in secular schools in order to be able to serve in those states. We are pleased that the Board of Regents is reporting to this convention that our students may now transfer their credits after two years at Immanuel Lutheran College to the University of Wisconsin-Eau Claire, and that efforts are being made to enlarge our own Immanuel Lutheran College education program to four years with the granting of a degree.

Since several students, after completing their study at Immanuel Lutheran College, went on to secular schools to prepare themselves to serve in those states requiring teachers with degrees, the question arose as to how these graduates should be offered to the church. Should congregations call them while they are still enrolled in their secular education, as was done, or should they be given special consideration by the Call Committee on Graduates? We believe that this is a matter that should be resolved at this convention.

We would encourage congregations with schools to be mindful of their teachers' financial needs. No congregation has a right to operate a school at the expense of its teachers. Our called workers have always been willing to sacrifice freely for the Lord's work, but in these days of inflation, care must be exercised that these same faithful workers are not the ones responsible for keeping the school in operation. The laborer is worthy of his hire. We include this comment as a reminder to all of us, and because our called workers are not likely to mention it themselves.

OUR MISSION PROGRAM

In This Country

Preaching the Gospel is our number one responsibility as a church body, and we should devote ourselves wholeheartedly to it. The success or failure of this work is a matter that we must leave to our Lord. We do not expect that in every place where we decide to establish a mission station a flourishing congregation will spring up overnight; even after years of labor the success of the Gospel may not be marked by a sizable church. Our responsibility is to preach the Gospel of our Savior wherever He opens the way for us, and to seek the salvation of those to whom we bring the message of forgiveness. In our own personal life the preaching of the Gospel was a success. We should therefore gladly bring it to others. It will always accomplish what the Lord intends with it.

During the biennium the Mission Board, through its Mission Newsletter, kept us well informed about our work of preaching the Gospel. Efforts were made to enter several new fields, but when calls were repeatedly declined, it became evident that the Lord was not ready to have us enter those fields. Only in one place did our Church of the Lutheran Confession expand its mission outreach, and that is at Ketchikan, Alaska. This newest undertaking is exploratory, and the report of Missionary Schuetze about his newly-begun work there will be of great interest to the Mission Board and to all of us.

Three of our missions became self-supporting since our last convention. We rejoice with them at reaching this status of independence.

Since the potential of a mission field is difficult to determine without having a missionary actively serving in it, the Mission Board is recommending to this convention that we give serious consideration to a missionary-at-large approach. This method seems to be one that could allow for exploration of a field without permanent and often costly commitment for years afterward. We should give their recommendation our careful consideration.

Nigeria

Our hopes of receiving permission to send an expatriate into the Nigerian field have still not materialized. Instead of increased activity for beginning work in Africa, we find ourselves at what seems like a standstill. Our relationship with the president of the Nigerian Church of the Lutheran Confession became somewhat strained over the failure of our Church of the Lutheran Confession to fulfill what he regarded as a commitment toward a B A degree for the Udos. Our Mission Board has given much consideration to this matter and is bringing a recommendation to this convention concerning a B A degree for Patrick Udo.

The Udos have been severely tried by the Lord through the illness of Mrs. Udo. She has been deprived of her ability to walk and to do many things that she was able to do when she came to Eau Claire. Her illness has confined her to a wheel chair and to months, and perhaps years, of being severely handicapped. Far removed from her home, she relies upon her fellow Christians here to help her bear this cross of suffering. A humble faith has characterized her willingness to accept this affliction from the Lord's hands, and she and her family have been a fine example of trusting the Lord and waiting for Him to bring His will to pass.

While our Church of the Lutheran Confession work in Nigeria is still uncertain, we ask the Lord to hear our prayers and to allow us to send workers into that vast field where men and women have pleaded with us to bring them the Truth.

OUR BUDGET

Our two 1978 seminary graduates are standing idle in the market place, waiting to be called to work in the Lord's vineyard. We have no money to open more new mission fields, other than the one in Alaska. During the past few weeks all of our congregations were made aware of the financial needs of our Church of the Lutheran Confession. An effort was made to close the fiscal year, which ended June 30, with a healthy balance on hand in the treasury. The June offerings were better than average, but not sufficient to give us a sizable reserve as we plan our work for the coming year.

A Cooperative Budget Plan is being proposed at this convention to give us an opportunity to plan our work more realistically. It is worthy of our study and consideration.

Jesus says to each of us: "Seek ye first the kingdom of God and His righteousness...." and, "Go ye into all the world and preach the Gospel to every creature." Many Christians before our day, willingly gave not only of their earthly possessions to do Jesus' work, but sacrificed their very lives also. We have the means to do everything that is proposed in the Prospectus--to expand our mission work, to build a men's dormitory, to get ready for action in Nigeria. But we have to keep in mind Paul's words: "I can do all things through Christ which strengtheneth me." (Philippians 4:13) In Christ we have the power, the wealth, the hope, and the promise of success. We are doing His work. He is with us. What more do we need?

It will be a temptation to exaggerate and magnify the difficulties and problems connected with doing more extensive mission work, building a dormitory, or meeting the budget. But let us use what we have so generously received from our Lord and put it to work in His kingdom. Let us seek first that kingdom, all the rest will follow according to His will.

OTHER BUSINESS

Printing

The Prospectus was printed in Eau Claire by Mr. Harvey Callies, a special student in our seminary. With the use of a multilith purchased several years ago by the Book House, he took over this task which previously had been handled by our secretary. A report of this undertaking and its future possibilities will come before this convention.

Special Offering

When former pastor Daniel DeRose suffered injuries in an auto accident early this year, an appeal for financial help was solicited. Our Church of the Lutheran Confession members responded with gifts totaling more than \$5000, of which \$4,582.70 passed through the hands of St. Luke's Congregation, Denver, which had set up a treasury for receiving this help. Daniel DeRose has recovered and has returned to his work.

RETIREMENTS

Pastor Herbert Witt has resigned as pastor of Redeemer Lutheran Church, Cheyenne, Wyoming, for reasons of health.

Pastor H. C. Duehlmeier, because of ill health, has resigned as pastor of Faith Congregation, Fridley, Minnesota, and from his position as chairman of our Board of Regents and chairman of our standing Committee on Retirement.

IN MEMORIAM

It pleased the Lord of the Church on December 14, 1977, to call out of our midst through death retired Pastor Harland Reed. On Wednesday afternoon Pastor Lester Schierenbeck will conduct a brief Memorial Service in which he will direct our thoughts to the comfort and joy of believers in Christ.

APPOINTMENTS

Mr. Albert Sippert of North Mankato, Minnesota, and Mr. Donald Kassuelke of New Ulm, Minnesota, had been appointed to serve as Auditors for our Church of the Lutheran Confession. When Mr. Kassuelke was unable to serve, Mr. Herbert Geiger of Mankato was appointed in his place.

INTERIM COMMITTEES

The following committees were appointed:

Committee to study our procedure in establishing the budget: Mr. Frank O. Paull, Jr., Mr. Duane Riggert, and Pastor Lester Schierenbeck.

Committee to study the possibilities of printing our own materials with the Book House multilith: Mr. Martin Albrecht, Pastor Paul Nolting, and Mr. Benno Sydow.

Committee to study the salaries of our called workers in compliance with the Federal law regarding equal pay for equal work: Mr. Lee Krueger, Mr. Lowell Moen, and Pastor Lester Schierenbeck.

Committee to prepare preliminary publicity material for the building of a men's dormitory: Mr. Waldemar Bernthal and Professor Gordon Radtke.

APPLICATIONS FOR MEMBERSHIP

Bruce Wales, pastor of Peace Lutheran Church, Mission, South Dakota and St. Paul's Lutheran Church, White River, South Dakota, has applied for membership in the Church of the Lutheran Confession.

Robert List, part-time pastor of St. Peter's Lutheran Church, Rochester, Minnesota, has applied for membership in the Church of the Lutheran Confession.

Theodore Quade, Jr., who will soon be installed as principal and teachers of St. Luke's Lutheran School, Lemmon, South Dakota, has applied for membership in the Church of the Lutheran Confession.

Daniel Gurgel, who will soon be installed as principal and teacher of Grace Lutheran School, Valentine, Nebraska, has applied for membership in the Church of the Lutheran Confession.

The following congregations have applied for membership in the Church of the Lutheran Confession and have submitted their constitutions for review:

Reformation Lutheran Church, Austin, Texas
 Living Word Lutheran Church, Hendersonville, North Carolina
 Good Shepherd Lutheran Church, Marquette, Michigan

THEME AND ESSAYS

The theme chosen for this thirteenth convention of the Church of the Lutheran Confession is WE WHOLEHEARTEDLY SUBSCRIBE TO THE LUTHERAN BOOK OF CONCORD. This theme is based upon the words of the Preface to the Christian Book of Concord: "...we have with great consent subscribed our names..." Mr. Marlin Beekman, Professor Gordon Radtke, and Pastor David Lau will present essays based on this theme.

Pastor Fred Archer has been asked to serve as chaplain for this convention.

Pastor Ralph Schaller will preach the sermon at our Wednesday evening convention service with Holy Communion. Pastor Bertram Naumann will serve as liturgist.

Professor Paul Koch will edit our Convention Spokesman, a daily journal reporting on the work of the convention.

The work of our convention is outlined in the Prospectus, in the supplementary reports, and in the memorial read prior to this report.

Some very important matters of doctrine are before us. May the Lord guide us by His Holy Spirit so that we remain faithful to His Word and loyal to the confessions of our Lutheran Church.

ORDINATIONS AND INSTALLATIONS

Pastor Mark Bernthal was ordained and installed as pastor of Trinity Lutheran Church, Millston, Wisconsin, on July 18, 1976 by Professor Paul Koch.

Pastor John Klatt was installed as pastor of Mt. Zion Lutheran Church of Greater Detroit, Michigan, on July 25, 1976 by Pastor David Schierenbeck.

Pastor Mark Gullerud was installed as pastor of St. Paul's Lutheran Church of Winner, South Dakota, on August 8, 1976 by Professor C. M. Gullerud.

Pastor Robert List was ordained and installed as part-time pastor of St. Peter's Lutheran Church, Rochester, Minnesota, on January 9, 1977 by Pastor David Lau.

Pastor Bruce Wales was ordained and installed as pastor of Peace Lutheran

Church, Mission, South Dakota and St. Paul's Lutheran Church, White River, South Dakota, on July 24, 1977 by Pastor Mark Gullerud.

Pastor Walter Schaller was installed as pastor of Good Shepherd Lutheran Church, Marquette, Michigan, on April 30, 1978 by Pastor Jonathan Schaller.

Pastor Waldemar Schuetze was commissioned as Missionary to Ketchikan, Alaska, on April 30, 1978 by Pastor John Pfeiffer, and installed there by Pastor Maynard Witt on May 21, 1978.

Pastor Michael Sydow was installed as pastor of Redeemer Lutheran Church, Cheyenne, Wyoming, on June 18, 1978 by Pastor Herbert Witt.

Pastor Vance Fossum was installed as pastor of Faith Lutheran Church, Ballwin, Missouri, on June 25, 1978 by Professor Robert Dommer.

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Mr. Theodore Thurow was installed as principal and upper grade teacher of Our Savior's Lutheran School, Jamestown, North Dakota, on August 1, 1976 by Pastor Paul Fleischer.

Mr. Leif Olmanson was installed as principal and upper grade teacher of St. Paul's Lutheran School, Austin, Minnesota, on August 8, 1976 by Pastor Carl Thurow.

Mr. Robert Rehm was installed as principal and teacher of Grace Lutheran School, Valentine, Nebraska, on August 15, 1976 by Pastor David Baker.

Mr. Timothy Koch was installed as principal and upper grade teacher of Faith Lutheran School, Coloma, Michigan, on August 22, 1976 by Pastor James Sandeen.

Mr. Walter Priebe was installed as principal and teacher of Our Redeemer's Lutheran School, Red Wing, Minnesota, on August 22, 1976 by Pastor David Lau.

DEDICATIONS

Grace Congregation of Valentine, Nebraska, dedicated a new school building on August 15, 1976. Pastor John Pfeiffer preached at the service.

Peace Thru Christ Congregation of Middleton, Wisconsin, dedicated a new church building on December 12, 1976. Pastor Egbert Albrecht was the preacher for the service.

Living Word Congregation of Hendersonville, North Carolina, dedicated a remodeled worship facility on April 10, 1977. Pastor Paul Nolting was the guest speaker.

Bethel Congregation of Houston, Texas, dedicated a new church and parsonage, two buildings, on April 10, 1977. Pastor Dale Redlin preached the sermon.

Faith Congregation of Coloma, Michigan, dedicated a new school building on November 6, 1977. Pastor John Pfeiffer preached the sermon.

Trinity Evangelical Lutheran Church of Millston, Wisconsin, dedicated its parsonage on December 4, 1977. Pastor Robert Mackensen served as guest speaker.

ANNIVERSARIES

On September 12, 1976, Messiah Congregation of Eau Claire observed the 35th anniversary of the ordination of Pastor Lester Schierenbeck.

On September 21, 1976, Gethsemane Congregation of Spokane, Washington, observed the 25th year of its organization. Guest speaker at the occasion was Professor Robert Dommer.

On July 17, 1977, Redeemer of Sister Lakes, Michigan, observed the 15th anniversary of the founding of the congregation, the 10th anniversary of the dedication of its church property, and the 5th anniversary of its cornerstone laying. Pastor Ralph Schaller served as guest speaker.

On October 16, 1977, Calvary Congregation of Marquette observed the 20th anniversary of its church building (actual date 12/2/57). Pastor Bertram Naumann served as guest speaker.

On June 18, 1978, St. John's Congregation of Clarkston, Washington and Peace Congregation of Orofino, Idaho, observed the 45th anniversary of the ordination of Pastor Helmuth Rutz. Pastor Maynard Witt preached the sermon in the special service at Clarkston.

Egbert Albrecht, President

REPORT OF COMMITTEE #2: PRESIDENT'S MESSAGE AND REPORT

I. General

We thank the President of the CLC for his message wherein our central purpose is aptly described in 1 Corinthians 1:21. "It pleased God by the foolishness of preaching to save them that believe." This truth is the center of our work and causes us to wholeheartedly subscribe to the Lutheran Book of Concord as people enlightened by the Holy Spirit, as believers who must oppose all error, as pastors and teachers who have the sacred call to minister God's saving truth.

II. Appointments

We concur with the appointments of the President during the past biennium.

III. Other Church Bodies

A. Lutheran Church-Missouri Synod

Whereas the Lutheran Church-Missouri Synod has included the Church of the Lutheran Confession in the church bodies to which it has extended invitations for informal discussions, and

Whereas our confessional stance is readily evident to other church bodies from our publications, and

Whereas unscriptural and unionistic teaching and practice still exist in the Lutheran Church-Missouri Synod and are tolerated and defended, and

Whereas we are aware of the possible danger of turning away those who are seeking a truly confessional Lutheran fellowship by committing ourselves to such discussions,

Therefore be it resolved that we concur with President Albrecht's action of declining the invitation, and

Be it further resolved, that we express our joy in the fact that his letter spoke frankly of the differences between us without minimizing certain positive actions which have been taken in the Lutheran Church-Missouri Synod and without excluding the possibility of having discussions with church bodies when the proper basis for them is present, and

Be it further resolved that we recognize that the declining of the invitation together with the accompanying explanation was in itself a powerful form of testimony to the truth and thus an expression of our genuine concern for the welfare of souls, and

Be it finally resolved that in view of our desire to avoid being misunderstood by others and to guard against a spirit of separatism in ourselves, we affirm that under the leading of the Holy Spirit we continue seeking to cultivate that appreciation of the Gospel of Jesus Christ and that love for others which will make us always ready to give, to all who ask, an account of the hope that is in us.

B. The Association of Evangelical Lutheran Churches' Call for Lutheran Union

The Association of Evangelical Lutheran Churches has invited the Church of the Lutheran Confession to participate in A CALL FOR LUTHERAN UNION, "an invitation to the Lutheran Churches of North America to commit themselves to some form of organic union."

As we prepare to celebrate the 400th anniversary of the Formula of Concord, we are reminded that the way to peace and organic union is based on a clear confession of God's truth. We direct our president to decline the invitation to A CALL FOR LUTHERAN UNION.

Our 1978 Directory states:

"There is common approval of alliances being fashioned today in pursuit of unity; even when such are made at the expense of the Christian witness. Toleration is asked even for outright denial of such basic Biblical teaching as the deity of Christ, the virgin birth, the natural sinfulness of man, and redemption through Christ alone.

In opposition to this trend we maintain that unity of doctrine is necessary for God-pleasing organizational unity and fellowship, since the Apostolic Word requires an avoidance of errorists. Yet we are anxious always to extend the hand of fellowship to individuals and groups under conditions of harmony in the doctrine of Scripture."

REPORT OF THE BOARD OF DOCTRINE

In response to a call by President E. Albrecht, the Board of Doctrine met at Mankato, Minnesota on October 1, 1976, to colloquize candidate of theology Robert List, a graduate of Bethany Seminary of Mankato, Minnesota. Robert List for reasons of conscience bound in the Word of God had withdrawn from the Evangelical Lutheran Synod and had joined Immanuel Lutheran Congregation of Mankato, Minnesota. In response to his request that he be examined to determine his eligibility for a call into the ministry of the Church of the Lutheran Confession, the above-mentioned meeting was held. After an examination of his reasons for withdrawal from his former affiliation and determination of his doctrinal position particularly regarding the differences existing between the ELS and the CLC, the Board declared him to be sound in doctrine and in scriptural practice and recommended him as being eligible for a call in the CLC.

At a meeting held at Eau Claire, Wisconsin, October 12, 1976, the Board of Doctrine moved a reconsideration of certain resolutions passed at its meeting of April 23, 1974, regarding the question of polygamy which had been raised in connection with the work to be carried on in the Nigerian Mission field. The statements adopted by the Board of Doctrine at that time in response to questions of casuistry raised in connection with polygamous marriages existing in Nigeria were as follows:

1. Monogamy is presented in Scripture as the ideal in marriage. (Adam and Eve. Gen. 2:23-34. 1 Tim. 3:2.)
2. At the same time we know of no scriptural directive which says that plural marriages are forbidden and therefore must be set aside. (Abraham, Jacob, David.)

The Board of Doctrine moved to withdraw these resolutions "because they are not responsive to all the questions that have been raised in the matter since that time." In view of the fact that the Pastoral Conference was to consider the question on the basis of the report of the 1976 Floor Committee on Doctrine, the Board of Doctrine held that it was beyond its sphere to deal with this subject under these conditions.

In response to an invitation extended for the purpose of hearing the objections which the brethren in Japan have raised to the resolutions of the CLC on the Third Use of the Law, Missionary Tiefel of the JCLC met with the CLC Board of Doctrine at the Holiday Inn in Eau Claire, August 16 and 17, 1977. Besides the members of the Board of Doctrine, (of which President E. Albrecht is an ex officio member) and Pastor Paul Nolting, who had been invited by the President (in view of the fact that he had been commissioned to prepare a special study on the Third Use of the Law for the CLC Pastoral Conference), there were about fifteen visitors present.

The greater part of the first day was taken up with the hearing of an essay by Missionary Tiefel, entitled "The Work of the Holy Spirit in the Christian Life with Special Reference to Law and Gospel." Since copies of the essay were not available to the participants, it was agreed that any definitive evaluation would finally have to be reserved until copies are at hand.

However, in the course of the discussion, it was pointed out that for the greater part the essay presented material concerning which there has been no controversy among us. Calvinism and Synergism have always been rejected in our midst and we are not aware of any teaching among us which opens the door to synergism in

connection with the Third Use of the Law. The resolutions of the CLC specifically say that the law is in no way a power or force for the doing of good works. The monergism of grace is stressed in both the doctrines of justification and sanctification. The instruction which the law provides to the Child of God simply points out and shows what truly good works are--what the immutable will of God is. This in no way implies that the Christian receives from the law any power to do them nor does it deny that simultaneously the Child of God is reproved for failing to perform those God-pleasing works. These were points stressed by the Board of Doctrine with repeated references to Article VI of the Formula of Concord (i.e. Trig. p. 965 #11 ff.) On the other hand Missionary Tiefel and several others of the visitors contended that the only instructional function the law provides regarding good works is for the purpose of judging, accusing, condemning and reproof. It was furthermore contended that the three points of the CLC resolutions do not settle the controversy since they are not detailed enough and are even ambiguous.

These differences were not resolved at this meeting although much time was spent in listening to the objections and in discussing the same. The President of the CLC pointed out that if members of the CLC are not satisfied with the resolutions they should proceed in an orderly way through the use of memorials stating the reasons for requesting a reconsideration of the resolutions. The Board of Doctrine subsequently prepared a document on the Third Use of the Law which was sent to the JCLC as a reaction to the Holiday Inn discussions. This document was also made available to the CLC constituency and is appended to this report.

A. As a contribution to the discussion of the present controversy the Board of Doctrine presents the following SUMMARY OF DIFFERENCES ON THE THIRD USE OF THE LAW.

1. One side says that the law teaches the Christian what truly good works are but only for the purpose of condemning and passing judgment on him for his failure to perform them.

The other side says that the law teaches the Christian what truly good works are. These works a Christian can perform only by the grace of God and the power of the Holy Spirit. This didactic function of the law is necessary only because the Christian still has his flesh. This is a distinctive, but not independent function of the law, for as it instructs in the nature of good works (third use), it also judges the Christian for failure to fulfill its provisions (second use).

2. The one side says that Article VI of the Formula of Concord supports the doctrine that the Third Use of the Law in the life of the Christian is only to accuse, rebuke, and condemn but never to teach what truly good works are that he might perform them in the power of the Spirit. The latter function they say is not necessary for the reborn child of God.

The other side says that Article VI of the Formula of Concord supports the doctrine that the Third Use of the Law in the life of the Christian is necessary for instruction regarding good works in order that he may not engage in self-chosen worship and works. The law then performs a didactic function in the life of the Christian which is not restricted to accusing and rebuking and

condemning, but also has the purpose of instructing the Christian concerning what is a good and acceptable work pleasing to God. Both sides agree that the law in no way gives the power or the will to perform what it teaches.

3. The one side expresses fear that those who hold that the law teaches a Christian what truly good works are for any other purpose than judging and condemning involve themselves in a form of synergism.

The other side maintains that those who teach that the law in its Third Use only accuses and condemns, thereby equate the Third Use with the Second Use and in effect teach no Third Use at all and thereby nullify the imperative exhortations of the epistles which are addressed to the children of God for instruction in sanctification. Children of God need this instruction because they are still burdened with their flesh. The monergism of grace (grace alone) is maintained throughout. Only through the power of the Holy Ghost working through the gospel can any good work be begun and carried to completion.

4. The one side teaches that it is the Holy Ghost alone who performs the good work through the Christian as His instrument or organ and that the will of the Christian does not in any way cooperate in its performance.

The other side says that the Christian by virtue of his liberated will, given in conversion by grace alone, does indeed delight in the law of God and by the power of the Holy Ghost does indeed perform good works, although in great weakness, and does indeed by the grace of God work together with Him in the closest fellowship, as our confessions clearly teach in accordance with 11 Cor. 6:1. (Trig. pp 907, #65-68 and 791, #17, 18.)

The Board of Doctrine presents the following statements:

1. We have examined all materials placed into our hands concerning the Third Use of the Law and from them have concluded that there is a divisive teaching being fostered in our midst on this point.
2. We have re-examined our writing "Reactions....." in connection with the questions and criticisms that have been received. Although we do not claim perfection and do not consider our writing to be above editorial correction, we believe that in context and in keeping with the doctrinal premises under which we are operating, the document says in substance what we want to say.
3. We firmly believe that we are teaching and upholding what the Lutheran Confessions (Art. VI of the Formula of Concord and related confessional statements) present on this matter. If there is to be discussion, we propose that it be limited to Art. VI of the Formula of Concord and related confessional statements of the Lutheran Confessions to which we are all committed, and that this be done in the light of the four stated points of difference as outlined above.

C. M. Gullerud, Chairman

B. Reactions of the Board of Doctrine to the Holiday Inn Discussions on the Third Use of the Law

Part I: General Review of Previous Action on the Controversy

Introduction

Doctrinal controversies at times begin with the over-statement of a doctrinal point to which response is given by the over-statement of the opposing or countervailing doctrinal truth. As the debate develops, imprecise statements and half-truths becloud the issue. This unfortunate format has been characteristic of the THIRD USE controversy in our midst, as we have striven to speak clearly and precisely of the law/gospel message spoken to spirit/flesh persons. We continue to be plagued with imprecise and over-statements.

A. The Issue and Its Resolution

The pre-Mankato Conference (January, 1975) study resulted in the following formulation of the truth at issue: THE LAW IN ALL ITS USES--AS CURB, MIRROR, AND RULE--APPLIES TO THE CHRISTIAN ONLY INASMUCH AS HE IS FLESH. INASMUCH AS THE CHRISTIAN IS NEW MAN, THE LAW IN ALL ITS USES--AS CURB, MIRROR, AND RULE--DOES NOT APPLY. As far as it is possible to discern, this thesis remains unchallenged and so unanimously accepted in our midst.

In the period following the Mankato Conference the following points were discussed:

1. The paradoxical manner in which the Scriptures speak when applying the law/gospel message to spirit/flesh persons.
2. The purpose of the didactic or teaching (rule) function of the law.
3. The inability of the law to enable what it commands.
4. The characteristic of the law--that it always, BUT NOT ONLY, condemns.
5. The nature and characteristics of the new man.
6. A common understanding of Article VI of the Formula of Concord.
7. The rejection of all synergism and the preservation of the monergism of grace both in justification and sanctification.

These points were unanimously resolved at a meeting of eight of the principal participants of the controversy, held at the Midway Motor Lodge in Eau Claire, WI, in February of 1976.

The three points of agreement, adopted at the Midway Motor Lodge meeting, were submitted to the 1976 convention of the CLC and were adopted by a unanimous standing vote, as follows:

1. The law, which instructs us as to what works are God-pleasing, in

no way whatever is a power or force for the doing of those works.

2. The law in its third use instructs the Christian, because of his flesh, as to what works are truly pleasing to the Lord, while simultaneously reproving the Christian for failing to do those works.
3. In all areas of discussion the monergism of grace by the power of the Holy Spirit was upheld in both the doctrines of justification and sanctification.

The convention also unanimously adopted the following resolutions:

"Whereas all three points are correct on the basis of Scripture, and

"Whereas no points of controversy were raised that were not covered by these three points,

"Therefore be it resolved that these three points are a settlement of the matters in controversy and that they constitute our rejection of all prior statements made in the course of the controversy in any way contradictory to the truths expressed in them,

"And be it further resolved that we join in praising and thanking the Lord for the grace granted us in maintaining the precious gift of unity that the Holy Spirit has created among us."

B. A Questioning of the Settlement

A year after the 1976 convention it became apparent that the Japan Church of the Lutheran Confession did not share our joy in the resolution of the controversy. They felt that the three points adopted did not adequately cover all the points at issue and were imprecise to such an extent that both sides could find cover for their understanding of the points at issue. This situation resulted in a meeting of the Board of Doctrine with Pastor Fred Tiefel of the JCLC at the Holiday Inn in Eau Claire, WI, August 16-17, 1977. The meeting also revealed that some of the original signers of the Midway Motor Lodge statements, who reaffirmed them at the convention, now entertain doubts as to the adequacy of the three statements as a settlement of the controversy.

Part II: Observations of the Board of Doctrine

A. Third Use of the Law

The law has a distinct teaching function; its didactic function is necessary for the Christian because indwelling sin perpetually corrupts the Christian's understanding of what works are good and acceptable in the sight of God. The Formula of Concord puts it thus:

"So, too, this doctrine of the law is needful for believers, in order that they may not hit upon a holiness and devotion of their own, and under the pretext of the Spirit of God set up a self-chosen worship, without God's Word and command, as it is written in Deut. 12:8, 28, 32. . ."

We reject the contention that the law never instructs the Christian for the

purpose of imparting information as to what works are pleasing in the sight of God. We also reject the contention that the law instructs the Christian regarding good works solely to convict and condemn him for failing to do those works. The law does indeed instruct both the regenerate and the unregenerate as to what God requires of them for the purpose of condemning them for not meeting those requirements. This is the second use of the law. The law in its third use does not instruct the unregenerate, but only the regenerate; it instructs the Christian not for the purpose of condemning him, but for the purpose of imparting information to him so that he out of sincere love for God generated by the gospel, without any thought of merit, may ever strive to live according to God's will and not according to self-chosen works. The heresy that THE LAW ONLY CONDEMNS denies the fact that the Christian, because of his flesh, also needs and has been given the law to supply him with information as to what works are good and acceptable in the sight of his God.

The above-mentioned heresy subverts the gospel by placing the regenerate again under the law. For example, the beatitudes are thereby converted into anathemas: "Blessed are the poor in spirit" becomes "Cursed are ye because ye are not poor in spirit!" "Blessed are the peacemakers" becomes "Cursed are ye because ye are troublemakers and not peacemakers!" The instruction of our Lord as to how to pray in the Lord's Prayer becomes a condemnation for not so praying. The exhortatory sections of the epistles, which are addressed to those under grace, are read as though they were addressed to those under the law. For example: "Be not conformed to this world: but be ye transformed by the renewing of your mind" becomes "Cursed are you because you are conformed to the world and not transformed!" "Be kindly affectioned one to another!" becomes "Cursed are you because you are not kindly affectioned one to another!" "Rejoicing in hope" becomes "Cursed are you because you do not rejoice in hope!" Romans 12:2, 10, 12.

B. Historical Inaccuracies

It has been repeatedly contended that Luther knew and used only the civic (curb) and Christological (mirror) uses of the law and that he did not use and so did not approve of the didactic use of the law for the regenerate. This is a historical inaccuracy. The theological term, third use of the law, designating its teaching function, was in common usage in the later years of Luther's life, although it appears that Luther did not use the term. But Luther did know and emphatically did use the law to instruct Christians in the righteousness of life. Luther's first setting forth of the ethical life of faith according to the law came as early as 1520 in his TREATISE ON GOOD WORKS (American Edition, Luther's Works, Vol. 44, pp. 17-114). Twelve years later, in 1532, Luther's COMMENTARY ON THE SERMON ON THE MOUNT was published (American Edition, Luther's Works, Vol. 21, pp. 3-294). This entire book is an elaborate presentation of the third use of the law, an exposition of our Lord's presentation of the believer's life of righteousness according to the law. In his great commentary on GALATIANS (1535) in which he, as no man since St. Paul, extols the righteousness of Christ which is the Christian's by faith, Luther also teaches that "there is, in addition to these, yet another righteousness, the righteousness of the Law or of the Decalog, which Moses teaches. We, too, teach this, but after the doctrine of faith." (American Edition, Luther's Works, Vol. 26, p. 4)

We draw attention to the fact that Luther chose a positive "third use" format in explaining the Ten Commandments in his SMALL CATECHISM. So also in his LARGE CATECHISM. Consider, for example, these words from Luther's exposition of the Fourth Commandment:

"Let us, therefore, learn at last, for God's sake, that, placing all other things out of sight, our youths look first to this commandment, if they wish to serve God with truly good works, that they do what is pleasing to their fathers and mothers, or to those to whom they may be subject in their stead. For every child that knows and does this has, in the first place, this great consolation in his heart, that he can joyfully say and boast (in spite of and against all who are occupied with works of their own choice): 'Behold, this work is well pleasing to my God in heaven, that I know for certain.'" Triglotta, "The Large Catechism," par. 115, p. 613-614.

Luther also taught the church to sing the "third use" of the law in the eleventh stanza of his hymn: "Dies sind die heiligen zehn Gebot," The Lutheran Hymnal, #287:

Die Gbot all uns gegeben sind,
 Dasz du dein' Sünd', o Menschenkind,
 Erkennen sollst und lernen wohl,
 Wie man vor Gott leben soll.
 Kyrieleis.

God these commandments gave therein
 To show thee, child of man, thy sin (second use)
 And make thee also well perceive
 How man unto God should live. (third use)
 Have mercy, Lord!

C. Monergism of Grace

Fears have been expressed that point three, upholding the monergism of grace in both the doctrines of justification and sanctification, is being undermined in weekly pulpit preaching, in instruction classes, counseling, and in public writings. We realize that each teacher in the church retains the opinio legis (tendency towards work righteousness) which constantly pressures him to make the gospel conditional, to use the law to effect sanctification, to despair of the effective power of the Holy Spirit through the new man, etc. In view of this we dare never cease checking our teaching and methods and in admonishing one another against subverting the gospel with the law or any alleged spiritual powers of natural man. But we warn against a defense against synergism by over-statements, mis-statements, and imprecise statements which do not preserve but rather destroy the gospel. Specifically, we warn against:

1. Identifying repentance with sanctification in the narrow sense (confusing cause and effect).
2. Identifying justification and sanctification in the narrow sense (again confusing cause and effect).
3. Ignoring the fact that the work of Christ was vicarious, FOR US, while the work of the Holy Spirit is IN and THROUGH US. (Christ lived and died according to the law for us, but the Holy Ghost does not believe, confess, or do good works for us, but rather enables us to do these things.)
4. Forgetting that, whereas the natural will of man is bound

in spiritual things, the will of the Christian, inasfar as he is new man, is liberated. (The Holy Spirit does not reduce the Christian to a robot or a puppet!) Such a concept of sanctification destroys the gospel, for the gospel is the power of God that creates the new man whose nature it is freely to will to do the will of God. The glorious promise, "Thy people shall be willing in the day of thy power," (Ps. 110:3) finds the beginning of its fulfillment in those regenerated by the Holy Spirit who can say with St. Paul, "For the good that I would (ΘΕΛΩ) I do not: but the evil which I would not (ΟΥ ΘΕΛΩ), that I do." (Rom. 7:19) It is solely because the Holy Spirit has liberated the will of man, bound by the Adamic sin, that Paul can exhort all believers as "God's fellow workers," NIV, II Cor. 6:1, also I Cor. 3:9; 12:3.

D. The Holy Spirit and Sanctification

We observe the following:

1. The Holy Spirit alone and solely creates and sustains faith, using the law to convict and the gospel to create. Thus from beginning to end the sanctification of the Christian is the work of God the Spirit. "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.
2. The Holy Spirit does His sanctifying work through the Word wherever and whenever He pleases (John 3:8); yet the Lord taught us to pray for the Spirit: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. (Cf. Luther's explanation of the Second Petition and the Pentecost hymns--224, 225, 226, 227, 228, and 231.)
3. The Holy Spirit effects regeneration by restoring the image of God to man, that is, by creating within the sinner the new man of faith, thus recreating him. Hence the Christian is called "a new creature," II Cor. 5:17.
4. The entire sanctifying work of the Holy Spirit is "in Christ." Thus the Christian is pictured as having in fact suffered, been crucified, buried, and risen in and with Christ. The past experiences in Christ the divine Substitute for all mankind, are recreated by the Spirit in the daily life of the Christian in the form of crucifying the flesh and the rising of the spirit, also spoken of as the putting off of the flesh and the putting on of the new man.
5. The Spirit's method is to liberate the enslaved will of the sinner with the effect that "the new creation" of the Spirit wills what the Spirit wills, and so the sinner/saint becomes enslaved to righteousness (Rom. 6:19). Thus the Christian by the power of the Spirit mortifies

his flesh (Rom. 8:13) and is strengthened in the inner man (Eph. 3:16) so that he is thereby enabled to reflect the love of Christ in his daily life.

6. The Spirit-inspired exhortations to godly living in the Scriptures are not exhortations of the Spirit to Himself, but exhortations directed by the Spirit to His own "new creatures."
7. The Christian is to respond to those exhortations; yet it is the Holy Spirit who works the response. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12-13.
8. Thus the Spirit's work is to restore man to his condition before the fall. That restoration is both ongoing ("I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:12-14) and realized in Christ ("I can do all things through Christ which strengtheneth me," Phil. 4:13).

E. Reply to Questions on THE THIRD USE OF THE LAW Paper of 1975

Questions have been repeatedly and more recently raised, alleging imprecise and contradictory expressions used in the section entitled LIFE IN THE SPIRIT AND LIVING THAT LIFE, specifically pages 22-23. These are expressions of ethical commands being directed to the new man of the believer. It is felt that such expressions subvert and are inconsistent with the basic thesis that the law in all its uses is necessary for the Christian only because of his flesh, but not inasmuch as the Christian is new man. The alleged inconsistency disappears when attention is focused on the Spirit's way of bringing the law/gospel message to spirit/flesh Children of God. Consider, for example, our Lord's exhortation in the Sermon on the Mount: "Seek ye first the kingdom of God and his righteousness," Matt. 6:33.

1. The exhortation is directed to disciples, that is, to possessors of the Kingdom in whose hearts Jesus the King has established His rule.
2. The exhortation is essentially an exhortation to live out the first commandment of the law in the disciple's daily life.
3. The exhortation was necessary only because the disciples were still burdened by the flesh; the King will need to issue no such exhortations in heaven.
4. The King expects the positive response of obedience to that exhortation. Hence it is directed to the disciple, insofar as he is new man, because the new man alone can respond.
5. So all ethical commands (Sermon on the Mount and exhortatory sections of the epistles) are always directed to the saints (Eph. 1:1). Since Christians are flesh/spirit persons (Gal. 5 and Rom. 7), the flesh only and always

opposes the exhortations, while the spirit or new man only and always responds favorably.

F. Summary

The three points adopted unanimously by the convention still stand. They confess:

1. That the law has a teaching, that is, information-imparting function.
2. That this function of the law is necessary because the flesh causes the Christian to devise his own good works.
3. That all functions of the law--curb, mirror, rule--function interdependently; thus the law while instructing what good works are also condemns the Christian for not doing those works.
4. That the law cannot enable or effect that which it commands, Gal. 3:21.
5. That the Spirit of God regenerates solely, Eph. 1:19.
6. That the Spirit of God solely enables the regenerate to do good works, Phil. 2:12-13.
7. That the Spirit of God regenerates by liberating the bound will through the creation of the new man who wills according to the will of God and delights in that will, Rom. 7:19,22. (Cf. American Edition, Luther's Works, Vol. 33, "The Bondage of the Will," pp. 242-243.)

We Reject the Following Statements or Concepts as False

1. The law always and only condemns. Should be: The law always, but not only condemns.
2. The Christian does not need the Ten Commandments. Should be: Inasfar as the Christian is new man, he does not need the Ten Commandments.
3. The new man finds his completion in the law. Should be: The new man lives fully according to the law.
4. The Christian needs no exhortations to godly living. This falsely assumes that the Christian is 100% new man or has already been translated to heaven.
5. The Christian cannot do good works. This either assumes that the Holy Spirit does the good works for the Christian or denies the regenerative power of the gospel by the Spirit in the Christian.
6. The Christian can do nothing to please God. This again denies the regenerative power of the Holy Spirit and denies

that God is pleased with that which He Himself produces in and through the Christian. Cf. Ph. 4:18.

Board of Doctrine
November, 1977

C. Statement on Marriage and Polygamy

In addressing ourselves to the matter of polygamy, it is essential that we understand the marriage relationship established by God when He created man in His own image. We need to recognize that when God says in Genesis 2 that a man shall leave his father and his mother, and shall cleave unto his wife and they shall be one flesh, He is speaking of a holy love relationship which, as He established it for all mankind, rules out the possibility of a polygamous situation.

We need also to recognize that with the coming of sin there resulted a perversion of this relationship.

The Lord makes clear that the original love relationship between husband and wife set forth in Genesis 2 is to be the marriage relationship for believers of this New Testament period. (cf. Ephesians 5) He thus rules out a polygamous relationship for them.

When a person who is involved in a polygamous marriage is called by the Gospel, and by the power of the Spirit has learned to rejoice in the righteousness that is his in Christ, he is not to be denied Baptism and church membership.

We are confident that a polygamist member of a congregation, having come to recognize what Scripture teaches concerning marriage, will under the power of the Gospel refrain from entering into further marriages and will promote monogamy within his own home and congregation as God enables him. (Rom. 12:1.2; 1 John 5:2.3) It is self evident that those members who are unmarried, or whose marriages are monogamous, will not themselves enter into or uphold polygamy.

For the holding of offices within the congregation, however, complete faithfulness to one wife (monogamy) is a Scriptural qualification (1 Tim. 3:2; 1 Tim. 3:12; Titus 1:6), for those who hold office are to be an example to the flock that God's order in marriage is to be a life-long union between one man and one woman.

Circumstances may differ from one case of polygamy to another. We therefore suggest that each case be dealt with individually in Christian love by the congregation and its pastor. (Ga. 6:1.2; 2 Tim. 4:2)

Signed: Egbert Albrecht
Robert Dommer
Clifford Kuehne
Robert Reim

Lester Schierenbeck
Carl Thurow
Norbert Reim (dissenting)

MEMORIALSA. Re Third Use of the Law

1. Whereas there is a contradiction between the Board of Doctrine Report of November 1977 and the RESOLUTIONS regarding the Third Use of the Law adopted by the 1976 CLC Convention:

Board of Doctrine Report November 1977

"The law does indeed instruct both the regenerate and the unregenerate as to what God requires of them for the purpose of condemning them for not meeting those requirements. This is the second use of the law. The law in its third use does not instruct the unregenerate, but only the regenerate; it instructs the Christian not for the purpose of condemning him, but for the purpose of imparting information to him so that he out of sincere love for God generated by the gospel, without any thought of merit, may ever strive to live according to God's will and not according to self-chosen works."

1976 Resolutions

"The law in its third use instructs the Christian, because of his flesh, as to what works are truly pleasing to the Lord, while simultaneously reproving the Christian for failing to do those works."

Whereas many questions have been raised within the CLC since the RESOLUTIONS of 1976;

Whereas our beloved brethren in Japan have raised questions concerning our position on the Third Use of the Law;

Whereas the Board of Doctrine Report has brought up important doctrines relevant to the Third Use of the Law not specifically covered by the 1976 RESOLUTIONS;

Whereas the existence of the CLC and the essence of its preaching depends on a correct understanding of Law and Gospel;

Therefore be it resolved that we continue our study of the Third Use of the Law, and to that end

Be it further resolved that this study be led by a standing committee of two pastors, two laymen and one teacher from each conference of the CLC and two professors from ILC; said members to be appointed at this convention by the presidium and the conference visitors; said committee not to include past essayists or members of the Board of Doctrine; and

Be it further resolved that this committee study all papers relevant to the past controversy; all papers, reports, and memorials from the 1976 to 1978 Biennium; and study any additional material addressed to this committee; and

Be it further resolved that this committee prepare reports for the 1979 CLC Pastoral Conference, the 1979 CLC Teachers Conference and the 1980 CLC Convention; and

Be it finally resolved that we implore the Holy Spirit to be with us continuously in our study of His Word.

Mr. and Mrs. Paul Tiefel, Sr.

2. Whereas the three points adopted by the 1976 Convention as a "settlement" of the controversy on the Third Use of the Law have not, in fact, settled the matter; and

Whereas the Japan CLC on August 16-17, 1977, delivered to the Board of Doctrine and some visitors a Scriptural presentation on "The Work of the Holy Spirit in the Christian Life With Special Reference to the Law and the Gospel"; and

Whereas a presentation such as that of our Japanese brethren deserves public dissemination and in-depth study by the entire constituency of the CLC; and

Whereas the Board of Doctrine's "Reactions..." to the above-mentioned essay, dated November 1977, confuses the issue - on the one hand by making assertions which were never in dispute among us, and on the other hand by containing statements inconsistent with, and contradictory to, its own Scripturally-based formulation of the truth: THE LAW IN ALL ITS USES = AS CURB, MIRROR, AND RULE = APPLIES TO THE CHRISTIAN ONLY INASMUCH AS HE IS FLESH. INASMUCH AS THE CHRISTIAN IS NEW MAN, THE LAW IN ALL ITS USES = AS CURB, MIRROR, AND RULE = DOES NOT APPLY. (REACTIONS, Page 1, Part 1. A.); and

Whereas a study paper on Jeremiah 31:31-34 was placed on the agenda of the last General Pastoral Conference specifically because of its vital bearing on the proper understanding of the Third Use of the Law doctrine, but has not yet been delivered for study;

Therefore be it resolved that the 1978 Convention declare the matter of the Third Use of the Law not yet settled, but open for further study in our midst, with the prayer that God would lead us to unanimity on the Scriptural teaching regarding the Third Use of the Law and the spiritual life of the Christian.

Pastor Paul Fleischer
Donald Wilke

Paul M. Tiefel, Sr.
Victor Tiefel

St. Luke's - Denver

3. Whereas I have asked the President in time past to have all papers involved in the Third Use of the Law distributed to all pastors and professors of the Church of the Lutheran Confession so that all could know the issues involved from the beginning; and

Whereas it is impossible for the pastors and professors to make proper judgment without such material; and

Whereas it is evident that the so-called Eau Claire agreement has not settled the matter of the Third Use of the Law;

Therefore be it resolved that all papers be printed and distributed to the Church of the Lutheran Confession clergy; and

Be it further resolved that Pastor Fred Tiefel of Japan be invited to attend whenever the Church of the Lutheran Confession decides to meet in order to deal with the issue before it.

Rev. Herbert Witt

4. Whereas we feel that the resolutions regarding the Third Use of the Law

adopted at the 1976 convention, should be expanded to include areas that were not covered, and to further clarify the 1976 resolutions, so that they would be a more precise statement on the Third Use of the Law;

Therefore be it resolved that a special floor committee be appointed to study this matter and bring its recommendations to the convention.

St. Peter's Lutheran Congregation
Stambaugh, Michigan
Martin Heisel, President
Russell Spencer, Recording Secretary
E. H. Rutz, Secretary Pro Tem

B. Re Aid Association for Lutherans, Lutheran Brotherhood, Fraternal Organizations

1. I. The Problem

Whereas the Church of the Lutheran Confession (CLC) has declared itself in opposition to fraternal benefit societies that function as do the Aid Association for Lutherans (AAL) and the Lutheran Brotherhood (LB); and

Whereas this is expressed in the 1976 convention resolution as follows: "Furthermore, be it resolved that we encourage constituents of the CLC to study the matter of involvement in unionistic fraternal insurance companies on the basis of God's Word, and in an evangelical manner eliminate from our midst this unionistic leaven, so that by God's mercy and grace in Christ Jesus we all act in accordance with God's Word and speak the same thing."; and

Whereas this resolution is lacking in precise definition and allows for contradictory teaching and practice in our midst (this is already evident) such as:

1. We would like to have you withdraw your membership in fraternal benefit societies, but the decision is yours depending on your spiritual maturity, and our fellowship-membership relationship remains unaffected.
2. We would like to have you withdraw your membership in fraternal benefit societies; that is a congregational membership requirement and our fellowship is involved; and

Whereas this resolution does not define how we are to "act in accordance with God's Word"; and

Whereas this resolution does not assure that we all "speak the same thing"; and

Whereas our confessional honesty and integrity is at stake. (If with our "lodge clause" we mean: "We would prefer that you do not belong to organizations that conflict with the Word of God, but the choice is yours," then let us openly say so. Or if with our fraternal benefit resolution we have an unstated reservation and mean: "Although we find certain fraternal benefit societies to be organizations in conflict with the Word of God, yet, because of extenuating circumstances, we do not consider them to come under the "lodge clause" of our congregational constitutions," then again we should openly say so.);

Therefore be it resolved that this convention define itself more exactly as to the teaching and practice the CLC is to follow in dealing with membership in fraternal benefit societies that function as do the AAL and LB.

II. The Solution

Whereas the words "eliminate from our midst this unionistic leaven" could not be said except it were true that certain fraternal benefit societies (AAL, LB) are operating with principles and practices that conflict with the Word of God; and

Whereas it is a requirement of the CLC that all congregational constitutions have this membership qualification: "9. hold no membership in secret orders or other organizations conflicting with the Word of God (Romans 16:17-18)." (model constitution, latest edition);

Therefore be it resolved that we formally and officially declare that what we in reality have already confessed together in these statements, with their implication for fellowship-membership in our congregations, be the teaching and practice to be followed in our CLC congregations.

G. Sydow

2. Whereas membership in a LODGE, AAL, or any unscriptural fraternal organization is a sin according to Scripture (Eph. 5:11-12) "Don't have anything to do with the works of darkness, from which no good can come. Instead show that they are wrong." (12) - "We're ashamed even to mention what such people do secretly." (Matt. 7:15) "Beware of false prophets. They come to you dressed like sheep, but in their hearts they're greedywolves." (1 John 4:1) "Dear friends, don't believe every spirit, but test the spirits to see if they are from God. Many false prophets have gone out into the world." (Romans 16:17-18) "Now I beseech you brethren, MARK them...; and avoid them." For they that are such serve not our Lord Jesus Christ, but their own belly;....." (1 Tim. 6:3-5) - (11 Cor. 6:14-18) - (Matt. 18:19).

Whereas the official statement adopted at the 1976 CLC convention..... (Proceedings 1976 p. 26) "Is not adequate."

Whereas "More definition is needed" because "it could allow for a possible variety of actions in our midst, which would be confusing to our people and detrimental to our public confessional image."

Whereas the official statement could allow for members to continue as members of an unscriptural fraternal organization (AAL - Lutheran Brotherhood - etc.).

Whereas the impression is given that we are dealing with "weak brethren" and not "persistent errorists."

Whereas the 1976 official statement does not "come to grips with the issue."

Whereas all unscriptural fraternal organizations identify themselves as false teaching organizations on the doctrine of CHURCH FELLOWSHIP, "promulgating this error in the name of Christianity in a manner more flagrant and blatant than WELS ever did."

Whereas it is a contradiction that our people hold membership both in the CLC and other self-styled CHURCH organizations; and

Whereas "We are making ourselves guilty of the same error for which we fault WELS;"

Therefore be it resolved that the CLC in convention follow the clear WORD OF GOD and eliminate from its midst all members who persist in holding membership in any self-identified unscriptural fraternal CHURCH organization. "Scripture points the way when it tells us to purge out the leaven."

Norman A. Gurath

REPORT OF COMMITTEE #1: DOCTRINE

We acknowledge with thanksgiving to God the endeavor of the President and Board of Doctrine in their unwavering confession and defense of the Truth of Scripture as they carried out their duties during the past biennium.

1. The Three Points of Agreement

Whereas the President's Message and Report affirms that the following Three Points of Agreement, adopted at the 1976 convention, stand as a settlement of the controversy over the Third Use of the Law:

1. The law, which instructs us as to what works are God-pleasing, in no way whatever is a power or force for the doing of those works.
2. The law in its third use instructs the Christian, because of his flesh, as to what works are truly pleasing to the Lord, while simultaneously reproofing the Christian for failing to do those works.
3. In all areas of discussion the monergism of grace by the power of the Holy Spirit was upheld in both the doctrines of justification and sanctification; and

Whereas questions have been raised about the meaning of certain terminology in these statements;

Therefore be it resolved that, while the use of the term "law" in points one and two is Scriptural and in accord with the usage of our Lutheran Confessions, it is to be understood in the sense of "the immutable will of God, according to which men are to conduct themselves in their lives." See Formula of Concord, Article VI, Thorough Declaration, section 15:

"But in order that, as far as possible, all misunderstanding may be prevented, and the distinction between the works of the Law and those of the Spirit be properly taught and preserved, it is to be noted with especial diligence that when we speak of good works which are in accordance with God's Law (for otherwise they are not good works), then the word Law has only one sense, namely, the immutable will of God, according to which men are to conduct themselves in their lives."

And be it further resolved that, while the numbering of the various uses of the law is not in itself a matter of doctrine, yet in order to avoid confusion we urge that our people employ the numerical terminology found in the Epitome of the Formula of Concord, Article VI, section 1, namely:

"...the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life..."

Thus in point two the phrase, "while simultaneously reproving the Christian for failing to do those works," belongs to what we understand as the second use of the law (mirror).

And be it further resolved that, inasmuch as these clarifications do not affect the doctrinal content of points one and two of the Three Points of Agreement, we reaffirm that the Three Points of Agreement stand as "correct on the basis of Scripture." (1976 Proceedings, page 26).

II. Our Confession

Whereas President E. Albrecht's Message and Report to the convention states: "The Board of Doctrine has also declared that a divisive teaching has now arisen in our midst. These are strong words. If there are some who are weak in understanding, and desire instruction, we will patiently instruct them. But if anyone intends to promote in our Church of the Lutheran Confession the teaching that the Law instructs the regenerate only to condemn him, then our church body must act now and remove this divisive doctrine." and

Whereas we confess that complete doctrinal agreement is the Scriptural basis for church fellowship (I Corinthians 1:10), and that all manifestations of fellowship are forbidden with those who deviate from the Word of God in their teachings (Romans 16:17);

Therefore be it resolved that we acknowledge the following teaching to be divisive, namely, that the law instructs the regenerate regarding good works only to condemn him, and

Be it further resolved that such teaching in our church body cannot be tolerated but must be removed, and

Be it further resolved that we adopt the following as consistent with the Three Points of Agreement:

We confess:

1. That the law has a teaching, that is, information-imparting function.
2. That this function of the law is necessary because the flesh causes the Christian to devise his own good works.

3. That all functions of the law -- curb, mirror, rule -- function interdependently; thus the law while instructing what good works are also condemns the Christian for not doing those works.
4. That the law cannot enable or effect that which it commands, Gal. 3:21.
5. That regeneration is solely the work of the Holy Spirit, Ephesians 1:19.
6. That the Spirit of God solely enables the regenerate to do good works, Philipians 2:12-13.
7. That the Spirit of God regenerates by liberating the bound will through the creation of the new man who wills according to the will of God and delights in that will, Romans 7:19,22. (Cf. American Edition, Luther's Works, Vol. 33, "The Bondage of the Will," pp. 242-243. Cf. Formula of Concord, Article II, Epitome, section 17):

"But, on the other hand, it is correctly said that in conversion God, through the drawing of the Holy Ghost, makes out of stubborn and unwilling men willing ones, and that after such conversion in the daily exercise of repentance the regenerate will of man is not idle, but also cooperates in all the works of the Holy Ghost, which He performs through us."

We reject the following:

1. The law always and only condemns. (Should be: The law always, but not only condemns. The statement that the law always and only condemns is true in connection with justification, but not in connection with sanctification. The statement that the law always, but not only condemns is true in connection with sanctification. Cf. Apology, Art. III, section 136, Trig. p. 193, and Apology, Art. XII, section 34, Trig. p. 259, 261.)
2. The Christian does not need the Ten Commandments. (Should be: Inasfar as the Christian is new man, he does not need the Ten Commandments.)
3. The new man finds his completion in the law. (Should be: The new man lives fully according to the law.)
4. The Christian needs no exhortations to godly living. (This falsely assumes that the Christian is 100% new man or has already been translated to heaven.)
5. The Christian cannot do good works. (This either assumes that the Holy Spirit does the good works for the Christian or denies the regenerative power of the Gospel by the Spirit in the Christian.)
6. The Christian can do nothing to please God. (This again

denies the regenerative power of the Holy Spirit and denies that God is pleased with that which He Himself produces in and through the Christian. Cf. Phil. 4:18; Formula of Concord, Art. II, Epitome, section 17, which is cited above.)

- Notes:
1. One member of the floor committee, Ron Blackwelder, dissented from the report because the "divisive teaching" has not been shown to be unscriptural.
 2. Another member of the floor committee, M. J. Witt, recorded the following statement: "In spite of what has been written and said, I do not share the judgment that there is 'divisive teaching in our midst.' It is my opinion at this time that the turmoil is due to lack of definition and clarity in wording."
 3. Upon the basis of the above Scriptural position of the Church of the Lutheran Confession in regard to the Third Use of the Law, Pastor Victor Tiefel and lay delegate Fred Brethauer, representing Saint Luke Lutheran Church, Denver, Col., stated the following to the convention:

"The position of the CLC on the Third Use of the Law is unsupported by Scripture and at variance with the true interpretation of Article VI of the Formula of Concord.

"Therefore Saint Luke Lutheran Church of Denver, Colorado, finds itself unable to continue in confessional fellowship with its former brethren of the CLC." (Note #3 is an announcement by President Albrecht.)

III. Regarding the Memorials

Whereas several memorials have been received which express a variety of concerns with respect to our church's confession on the Third Use of the Law; and

Whereas the floor committee did not have time to offer further response to these concerns beyond those explanations and answers already contained in its report;

Therefore be it resolved that those who feel a need for further guidance regarding the Third Use of the Law seek such guidance through the office of the President of the Church of the Lutheran Confession.

IV. Regarding the Japan Church of the Lutheran Confession

Whereas the President and Board of Doctrine and a representative of the Japan Church of the Lutheran Confession have met in regard to the doctrine of the Third Use of the Law, but have not yet resolved the differences that have arisen between the two church bodies,

Therefore be it resolved that the President and Board of Doctrine continue their discussions with the Japan Church of the Lutheran Confession, as opportunity presents itself, in order to bring about a God-pleasing resolution of these differences.

We thank and praise God for preserving the Truth in our midst throughout our convention's discussion of and action upon the doctrine of the Third Use of the Law.

REPORT OF COMMITTEE #7: MARRIAGE AND POLYGAMY, MEMORIALS ON AAL

I. Marriage and Polygamy

1. When God established marriage, He instituted it as a union between one man and one woman, that is, a monogamous relationship.

"And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. And the man said, 'This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.' For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh." (Gen. 2:22-24, all passages NASB)

Jesus set forth the doctrine when He referred to the establishment of marriage in Eden (Gen. 2) and amplified:

"For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall become one flesh. Consequently they are no more two, but one flesh. What therefore God has joined together, let no man separate." (Matthew 19:5-6)

Likewise St. Paul expresses the will of God regarding marriage as a monogamic institution when, after outlining the responsibilities of a husband to a wife and a wife to a husband, he, too, quotes Genesis 2:24:

"For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall become one flesh." (Ephesians 5:31)

The same concept is maintained in St. Paul's inspired words to the Corinthians:

"But because of immoralities, let each man have his own wife, and let each woman have her own husband. Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does." (I Cor. 7:2-4)

These words not only speak of the equality in matters of sex of male and female, but clearly indicate that the relationship is monogamic.

That believing men of God in the Old Testament, such as Abraham, Jacob, and David, had polygamous marriages and that there is no evidence of divine intervention in such marriages does not alter God's original institution of marriage, as set forth in Genesis 2 and reaffirmed in the New Testament.

It is evident that where this institution by God is not honored but perverted, this is sinful. Polygamy is a perversion of the marriage institution as God established and ordered it, and is therefore sinful.

2. When a person who is involved in polygamy is called by the Gospel, and by the power of the Spirit has learned to recognize his sinful perversion of God's institution of marriage, to repent of it, and to rejoice in the righteousness that is his through faith in Christ, we could not say that his sin of polygamy in itself must prevent him from receiving Baptism. We have the examples of the polygamists among the Old Testament saints, such as Abraham, Jacob, and David, for whom polygamous unions did not in themselves make saving faith impossible.

We are confident that faith will produce fruits meet for repentance. Since circumstances may differ from one case of polygamy to another, however, we suggest that each case be dealt with individually in Christian love by the congregation and its pastor.

"Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in the spirit of gentleness; looking to yourselves, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ." (Gal. 6:1-2)

"Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction." (II Tim. 4:2)

For the holding of offices within the congregation, complete faithfulness to one wife (monogamy) is a Scriptural qualification:

"An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, . . ." (I Tim. 3:2)

"Let deacons be husbands of only one wife, and good managers of their children and their own households." (I Tim. 3:12)

"Namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion." (Titus 1:6)

For those who hold office are to be an example to the flock that God's order in marriage is to be a life-long union between one man and one woman.

Note: Section two was tabled to the 1980 convention.

II. Aid Association for Lutherans, Lutheran Brotherhood, Fraternal Organizations

Whereas the Church of the Lutheran Confession (CLC) has marked fraternal benefit societies that function as do the Aid Association for Lutherans (AAL) and the Lutheran Brotherhood (LB) as unionistic; and

Whereas our Lord teaches us that His believers actively seek the instruction of His Word (John 10:27);

"My sheep hear my voice, and I know them, and they follow me"; and

Whereas the Word of our Lord directs His believers to avoid such unionistic fraternal benefit societies (Romans 16:17):

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them"; and

Whereas all members of congregations of the CLC are required "to permit themselves to be fraternally admonished when they have erred" (Model Const. Art. III, B,8). (Prov. 3:11-12):

"My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

Therefore be it resolved that "we all speak the same thing," and obedient to instruction and admonition in the Word of our Lord, in an evangelical manner eliminate the leaven of unionistic fraternal benefit societies from our midst.

REPORT OF COMMITTEE #7 - ADOPTED AS PRINTED

REPORT OF THE PRESIDENT OF IMMANUEL LUTHERAN COLLEGE, April 1978

Enrollment

The total enrollment figures for the school year 1976-1977 were as follows: High School--115; College--50 and Seminary--13, for the over-all total of 178. Broken down into classes we have the following figures: High School--Freshmen 22; Sophomores 30; Juniors 25; Seniors 38. College--Freshmen 25; Sophomores 13; Juniors 7; Special 5. Seminary--Juniors 4; Middlers 3; Seniors 1; Special 5. Thirty-six were graduated from the High School Department, eleven from the College Department (five from the Education Department; one from the Pre-theological Department; five from the two-year General Department). One student graduated from the Seminary Department.

The total enrollment figures for the school year 1977-1978 were as follows: High School--100; College--47; Seminary--9, for the over-all total of 156. The figures for individual classes are: High School--Freshmen 27; Sophomores 23; Juniors 28; Seniors 22. College--Freshmen 28; Sophomores 11; Juniors 4; Special 4. Seminary--Juniors 1; Middlers 4; Seniors 3; Special 1. Twenty-two will be graduated from the High School Department, six from the College Department (three from the two-year General Department and three from the Education Department), three from the Seminary Department. While these figures for this year represent a drop in enrollment as compared with the previous year (partially due to the largest number of graduates in the school's history of that year) it is encouraging to note that the High School Freshman Class of the current year was larger than for the previous year and the College Freshman Class was the largest in the school's history. We are also happy to report that nine students in the College Freshman Class are registered as pre-theological students and seven as Education students. The nine registered as pre-theological students represent the first group of students to enter upon the recently inaugurated four year pre-theological program.

Accreditation

Pursuant to the resolution of the last convention, the faculty was authorized to take the first steps toward the gaining of accreditation from the North Central Accrediting Association. Prof. John Lau was commissioned to prepare a

Status Study for presentation to the Accrediting Association. A comprehensive study was prepared (38 pages in length) and was sent to North Central together with an application for acceptance as candidate for accreditation which is the first step in the process. In responding to the documents sent, the Executive Secretary of the Association advised us that favorable action was very doubtful mainly due to the fact that we do not have a large enough financial base to carry out a program such as would be required to fulfill the specifications of the Association. The great cost of bringing in an evaluation team to confirm this finding or to reverse it was deemed most inadvisable. The option now open to us was an approach to the University of Wisconsin system with a request to be considered for an area accreditation with the Eau Claire University. The University responded by agreeing to send an evaluation team. This team visited our campus October 28, 1977. The result was favorable and we received an official communication from Dr. Donald K. Smith, Senior Vice-President of the University of Wisconsin System, informing us that for a period of five years, commencing on January 1, 1978, the University of Wisconsin--Eau Claire would accept the transfer of credits (up to 72 credits for each student) provided that the credits would be applicable to the curriculum of the UW-Eau Claire and that the transfer student would complete his or her first semester at the University with at least a 2.00 grade point average. We are very happy to report this favorable action. This now makes it possible for students to receive two years of college work at Immanuel College which would be accepted at the Eau Claire University toward a degree program in that institution.

Curriculum Expansion Proposed

As authorized by the Board of Regents the faculty has been engaged in an intensive study of the College curriculum with the purpose of proposing the addition of one more year to the course of study for the education students in particular. The curriculum which was set up has received the approval of the Board of Regents and is being presented for action by the Convention. It is proposed that the Bachelor of Science degree be conferred upon those who successfully complete the four year course of study. It is furthermore proposed that the Bachelor of Arts degree be conferred upon those who successfully complete the course of study in the Pre-theological Department which has now been expanded to four years. Since no extra hours will be required, it is proposed that students who desire a more general course be given the privilege of entering a four year program with a Bachelor of Arts degree at its successful completion. Although we do not have accreditation from a national agency, experience has proved the point that a Bachelor's degree even from a non-accredited school has a definite value to graduates and is at times considered a sufficient base for approval for professional advancement. We hope that the Convention will give its approval to this program. If approved we would be ready to inaugurate this program with the next school year. With this possibility in mind, we are holding up the printing of the college catalog until after the Convention so that a complete listing of the course of study may be included. It is our intention to print a catalog at that time that will serve for the next two years.

Parent-Teacher Meetings Inaugurated

During the past school year the faculty inaugurated a program for the meeting of parents and teachers. Provisions were made for private meetings with individual professors as well as for a joint meeting with all parents and all teachers. It was agreed by all who attended that such meetings are well worth the effort, and with the encouragement given, plans will be made to continue the practice.

May the Lord of the Church who was responsible for founding this institution

continue to spread His blessing upon the work that is here carried on in His name for the welfare of His children.

C. M. Gullerud, President

REPORT OF THE BOARD OF REGENTS

To the Coordinating Council of the CLC meeting at Eau Claire, WI, April 5-6, 1978.

Dear Brethren: We acknowledge with gratitude to God that under His care and blessing ILC has enjoyed another fruitful school year and has been able to carry on its work without any serious interruption.

As Pres. Gullerud has reported in detail, the matter of receiving recognition at UW-EC for credits earned by our students has been pursued with success, so that now 72 acceptable credits from the two year college course will be accepted. While we would prefer to see our education students receive their full four-year course in our own midst under our supervision, the way is now open for such who seek certification to acquire the same at an accredited institution. Except where it would prove impossible, we would expect our former students attending UW-EC to maintain a connection with our college for spiritual counselling and guidance and further religious instruction.

The fourth year in our Pre-theological Course has been introduced. The curriculum for the four-year course has been worked out by the Faculty and has been approved by your Board of Regents.

Your Board is now recommending to our upcoming convention that a fourth year be introduced in the Education Department also, beginning with the 1978-79 school year, and that the same be done in the General Course being offered in the College Department. Curricula for both of these have been prepared and approved. Your Board is likewise recommending to the next convention that a Bachelor of Arts Degree be granted upon the completion of the four-year course to both the graduates of the Pre-theological and the General Course and a Bachelor of Science in Education Degree to those graduating from the Education Department. We believe that, even though these degrees are not based on accreditation, they will bear some weight with other schools our graduates may wish to attend and in some states where our teachers may be called to teach. The introduction of these four-year courses will require no additional teaching help for at least the next two years, we have been assured.

In accordance with the permission granted by the last meeting of the Coordinating Council an additional professorship has been established. Mr. Robert Rehm of Valentine, Nebraska, has accepted the call to the same, issued to him by the Call Committee, and will take over his new duties as of July 1, 1978. To cover the cost of this new professorship, as authorized by the last Convention, the Board of Regents has raised the cost of tuition by \$40.00 per semester in all departments of ILC. This is to go into effect in the 1978-79 school year. This will increase our revenues by approximately \$10,240 per year. For housing for the newly-called professor, we recommend to the Board of Trustees that we pursue the renting of the Reim house as an interim solution and that in the course of the next year a new professorage be built or that the Reim house be purchased, if it should be for sale.

Since our Business Manager spends about one-third of his working time in the CLC Book House and since at present his full salary is being paid out of the ILC

budget, your Board is recommending to the convention that one-third of his salary henceforth be paid from some other source to be determined by the convention.

It is the recommendation of the Book House manager, with approval of the Board of Regents, that the CLC Book House Board be dissolved and the operation of the CLC Book House and ILC Book Store be combined into one operation under the supervision of the Board of Regents. The Board of Regents recommends that the convention repeal Bylaw 17.

The student travel allowance authorized by the last Convention has now been put into operation. Since only \$3,000 was included as a separate item in the CLC budget for this purpose and since this amounted to \$3,575.50 for this present school year, it became necessary for the Chairman of the Board of Trustees to apply for an extra-budgetary appropriation to cover the difference.

Since our service personnel has received no salary adjustment since July 1976, your Board has approved a 12% increase to go into effect with the new fiscal year. This is included in the budget we are presenting.

Your Board of Regents agrees with the report of the Priority Committee that a dormitory for men is most necessary at this time in the way of a new building. Though with the residence of some of our men students in Ingram Hall and in Birch Hall we cannot at present complain of overcrowding, it is the concensus of your Board that a dormitory for men, comparable to South Hall, would be desirable in view of the condition of Northwest Hall (upkeep, heating, etc.).

In accordance with numerous requests received to the effect that an ILC newsletter, similar in form to the Mission Newsletter, be disseminated in our congregations, your Board of Regents has resolved to initiate one. It will appear three times during the course of the school year - after the October CC meeting, in January, and after the April CC meeting.

We have been informed by our present housemother, Mrs. Bernhagen, that she will be retiring from that position with the close of the present school year. This will leave a vacancy to be filled. Those wishing to apply for this position are requested to contact the President of ILC for an interview.

President Gullerud has informed the Board of Regents that he does not wish to be considered as a possible candidate for the office of the presidency when his present term expires at the end of June. Those nominating candidates are requested to keep this fact in mind.

The budget for the 1978-79 school year will be found on a separate sheet. The recommendations for a vicar program will be presented in a supplementary report.

Again we would impress upon all the members of the CLC the need of encouraging our young people to avail themselves of the opportunity for a Christian education at our ILC. Not only will we be increasingly in need of pastors to fill our pulpits and of teachers to staff our classrooms but also of Christian laymen and women thoroughly grounded in the Scriptures to retain the full truth of the Gospel in our apostate age.

H. C. Duehlmeier, Chairman

FINANCIAL REPORT - ILC

<u>Year End Report</u>	<u>Accounts</u>			<u>June 30, 1977</u>
	Balance June 30, 1976	Receipts	Disbursements	Balance June 30, 1977
Tuition	\$ 3,458.72	\$128,416.95	\$125,243.38*	\$ 6,632.29
Room & Board	2,778.74	108,175.22	105,248.50**	5,705.46
Activity	320.00	5,086.25	4,816.25	590.00
Art	- - -	130.00	127.33	2.67
Breakage	1,663.75	560.00	993.13	1,230.62
German	9.50	9.75	15.00	4.25
Lab	93.95	989.00	920.96	161.99
Instrument Rental	509.50	535.00	163.89	880.61
Parking	104.00	105.00	- - -	209.00
Sunday Bus	994.86	1,997.50	1,727.75	1,264.61
Typewriting	765.62	750.00	709.25	806.37
Piano & Organ Les.	-203.75	4,118.75	4,275.00	-360.00
Contingency	2,450.30	4,858.55	4,814.99	2,493.86
Convention	- - -	2,293.75	1,773.26	520.49
Gas	119.24	2,903.62	2,842.62	180.24
Government Lunch	653.91	6,679.37	4,612.27	2,721.01
Landscaping, Ex. Bud.	1,446.60	- - -	1,445.49	1.11
Student Grant	3,112.55	287.28	500.00	2,899.83
Student Loan	1,277.40	859.03	400.00	1,736.43
Washers & Dryers	3,576.11	1,747.00	2,617.77	2,705.34
Gifts	<u>5,147.06</u>	<u>6,491.78</u>	<u>6,873.29</u>	<u>4,765.55</u>
Totals	\$28,278.06	\$276,993.80	\$270,120.13	\$35,151.73

Tuition: * Budget \$125,083.38
 Refunds 160.00
 \$125,243.38

Room & Board: ** Budget \$104,501.75
 Refunds 746.75
 \$105,248.50

FINANCIAL REPORT - ILC

<u>Year End Report</u>	<u>Accounts</u>			<u>June 30, 1978</u>
	Balance June 30, 1977	Receipts	Disbursements	Balance June 30, 1978
Tuition	\$ 6,632.29	\$127,081.35	\$130,328.00*	\$ 3,385.64
Room & Board	5,705.46	95,320.77	100,619.91**	406.32
Activity	590.00	4,353.50	4,500.00	443.50
Art	2.67	58.50	68.44	-7.27
Breakage	1,230.62	289.00	571.55	948.07
German	4.25	10.75	17.50	-2.50
Lab	161.99	844.00	402.66	603.33
Instrument Rental	880.61	445.00	3.81	1,321.80
Parking	209.00	141.00	- - -	350.00
Sunday Bus	1,264.61	1,574.50	2,032.60	806.51
Typewriting	806.37	560.00	1,019.25	347.12
Piano & Organ Les.	-360.00	3,797.50	3,665.00	-227.50
Contingency	2,493.86	2,846.50	3,010.39	2,329.97
Convention	520.49	657.50	888.32	289.67
Current Health	- - -	74.75	71.50	3.25
Gas	180.24	2,773.05	2,844.82	108.47
Government Lunch	2,721.01	4,987.64	7,708.65	- - -
Landscaping, Ex. Bud.	1.11	- - -	1.11	- - -
Registration Fees	- - -	160.00	- - -	160.00
Student Grant	2,899.83	589.16	325.00	3,163.99
Student Loan	1,736.43	1,372.43	1,000.00	2,108.86
Student Travel	- - -	3,575.50	3,419.50	156.00
Washers & Dryers	2,705.34	1,991.00	1,847.83	2,848.51
Gifts	<u>4,765.55</u>	<u>5,298.13</u>	<u>4,478.48</u>	<u>5,585.20</u>
Totals	\$35,151.73	\$258,801.53	\$268,824.32	\$25,128.94

Tuition: * Budget \$130,049.25
 Refunds 278.75
 \$130,328.00

Room & Board: ** Budget \$100,254.91
 Refunds 365.00
 \$100,619.91

GIFT FUND--IMMANUEL LUTHERAN COLLEGE

(June 30, 1976 - June 30, 1978)

Chapel		\$ 690.25
Mrs. E. Reim Memorial	\$ 73.00	
Fred Henricks Memorial	400.00	
Chorus & Music		20.00
Dorm Use		70.00
Rudolph Schroeder Memorial	10.00	
Harold Fleming Memorial	5.00	
Edith Prails Memorial	10.00	
Equipment, Classroom		15.00
Folding Chairs		519.89
Food		914.77
Fuel		277.20
ILC Expansion		4,779.92
Anna Hovn Memorial	20.00	
Library, College		511.50
Merten Bettendorf Memorial	5.00	
Clara Smeby Memorial	3.00	
Anna Walk Memorial	10.00	
Gerta Botchek	10.00	
Emma Binning Memorial	10.00	
Minnie Siedschlag Memorial	100.00	
Mrs. E. Reim Memorial	25.00	
Mrs. Otto Stellner Memorial	100.00	
Carl Moen Memorial	5.00	
Library, Seminary		35.00
Sarah Gullerud Memorial	10.00	
Mrs. E. Reim Memorial	20.00	
Merten Bettendorf Memorial	5.00	
Meat		327.00
Seminary Graduate Gifts		100.00
Merten Bettendorf Memorial	100.00	
Teacher Graduate Gifts		50.00
Merten Bettendorf Memorial	50.00	
Undesignated		1,932.59
Ray Dahne Memorial	5.00	
Otto Trapp Memorial	25.00	
Gerta Botchek Memorial	427.00	
Walter H. Friedrich Memorial	15.00	
Jack Hockstein Memorial	6.00	
Walter Charlson Memorial	5.00	

ILC BUDGET FOR 1978-1979

<u>EDUCATIONAL</u>			<u>Proposed</u>
	<u>Budget</u>	<u>Increase</u>	<u>1978-1979</u>
			<u>Budget</u>
1a Salaries	\$ 88,262.00	\$ 7,162.00	\$ 95,424.00
1b Salary, Coaches	1,000.00		1,000.00
1c Services, Sec. Lib. Bkkr. Bus. Mgr.	9,486.00	5,088.00	14,574.00
1d Custodial Help	2,000.00		2,000.00
1e Conference Travel	600.00		600.00
2 Professional Advancement	500.00		500.00
3 Administration Expense	250.00		250.00
4 Board of Regents	300.00		300.00
5 Athletic Program	3,000.00	300.00	3,300.00
6 Classroom Equip., Teaching Aids	2,000.00		2,000.00
7 Library (Books & Periodicals)	1,500.00	300.00	1,800.00
8 Equip., Library and Adm. Maintenance	500.00		500.00
9 Pianos and Typewriters	500.00		500.00
10 Office and Postage	1,200.00	300.00	1,500.00
11 Catalog and Printing	1,000.00		1,000.00
12 Fuel for Classrooms & Administration	7,500.00	500.00	8,000.00
13a Electric Power	2,500.00	500.00	3,000.00
13b Water Service	600.00	50.00	650.00
14 Grounds Care & Bldg. Main. (Profs)	1,700.00	700.00	2,400.00
15 Building Improv. & Classroom Main.	1,200.00	2,000.00	3,200.00
16a Contingency	2,400.00	250.00	2,650.00
16b Insurance	3,500.00		3,500.00
16c Accreditation	2,500.00	-2,500.00	-
Total	<u>\$133,998.00</u>	<u>\$14,650.00</u>	<u>\$148,648.00</u>
<u>AUXILIARY SERVICES</u>			
17a Services Wages (incl. Bus. Mgr.)	\$ 33,663.00	\$ 1,602.00	\$ 35,265.00
17b Student Help	6,000.00	1,000.00	7,000.00
18 Social Security	2,750.00	50.00	2,800.00
19 Dorm Equipment	1,500.00		1,500.00
20 Building Improvement	1,200.00		1,200.00
21 Building Maintenance	3,000.00	2,500.00	5,500.00
22 Grounds Improvement	1,600.00	-100.00	1,500.00
23 Grounds Care	500.00		500.00
24 Fuel - Cooking and Heating	9,500.00	500.00	10,000.00
25a Electric Power	3,500.00		33,500.00
25b Water Service	600.00	50.00	650.00
26 Telephone	1,400.00	-200.00	1,200.00
27 Kitchen Equipment	500.00		500.00
28 Food and Provisions	38,000.00	1,000.00	39,000.00
29 Maintenance Supplies	500.00		500.00
30 Equipment, Service	600.00		600.00
31 Truck and Machinery Maintenance	600.00	100.00	700.00
32 Tractor and Truck Fuel	500.00		500.00
33 Truck Insurance and License	200.00	500.00	700.00
34a Contingency	3,800.00	200.00	4,000.00
34b Insurance	3,000.00	300.00	3,300.00
Total	<u>\$112,913.00</u>	<u>\$ 7,502.00</u>	<u>\$120,415.00</u>
Total Budget	<u>\$246,911.00</u>	<u>\$22,152.00</u>	<u>\$269,063.00</u>
Anticipated Revenues: Room and Board	\$90,000.00	Tuition	\$52,000.00
Subsidy Required:	\$10,589.00 Monthly		\$142,000.00
			\$127,063.00

MEMORIALSRe Biology Textbook

Whereas, as a Christian father I object to the explicit wording found in the currently used Immanuel high school sophomore Biology textbook regarding the human sex act as being too offensive to be presented to a high school sophomore Biology class of 14 and 15 year old Christian children.

Whereas I believe that this kind of explicit wording can corrupt rather than keep chaste, the thoughts of some of these children by possibly arousing sexually exciting thoughts, which according to my scriptural understanding of the word "offensive" is unchristian, since there could be sin by thought, if not by word and deed.

Whereas I also contend that from the secular viewpoint (unless we are totally insensitive to the feelings of our children) the more sensitive child may find public sex education embarrassing, upsetting, and disturbing, which in my view, is an act of unkindness toward that child. Thus, also unchristian since our Lord tells us to be kind one to another.

Whereas further, we seem to forget that some things are quite akin to the human being, having been instilled by our Lord Himself. Therefore, it seems to me that a detailed description as to the mechanics of how to perform the sex act at 14 and 15 is most unnecessary.

Whereas finally, I continue to believe that sex education is a parental duty and responsibility to be taught in the privacy of the home; a duty and a responsibility not to be usurped by anyone else.

Therefore be it resolved that we return to the use of the textbook titled, "A Search for Order In Complexity" published by Zondervan.

John Kozak
Messiah Congregation
Eau Claire, Wis.

Re Equalization for CLC Teachers' Conference

To the Thirteenth Convention of the Church of the Lutheran Confession, Immanuel Lutheran College, Eau Claire, Wisconsin, July 10-14, 1978...

The CLC Teachers' Conference meeting at Red Wing, Minnesota, October 19-21, 1977, passed a resolution to memorialize the Church of the Lutheran Confession to make provisions to send the Immanuel Lutheran College faculty to the CLC Teachers' Conferences under its equalization program.

For the CLC Teachers' Conference,
Janice Hallauer, Secretary

REPORT OF COMMITTEE #3: IMMANUEL LUTHERAN COLLEGEI. Accreditation

We concur with the faculty's decision to discontinue the process of seeking accreditation with the North Central Accrediting Association.

We encourage the faculty to continue a favorable working relationship with the University of Wisconsin-Eau Claire.

II. Parent-Teacher Meetings, ILC Newsletter

We encourage the faculty to continue to keep parents and congregations informed through parent-teacher meetings and the ILC Newsletter.

III. Memorial, Biology Text

We appreciate the parental concern that Mr. Kozak has for the education of his children, however,

Whereas parents who send their children to ILHS commit them to the care of the faculty for their instruction, which includes the biological facts of life, and

Whereas our professors present instruction concerning the biological facts of life from the Christian point of view with all delicacy, and

Whereas parents who desire that their children receive such instruction only in the home may have their children excused from this instruction in our school,

Therefore we concur with the findings of the professor, the faculty, and the Board of Regents, namely, that this material, when presented in context, and in the proper classroom environment, does not warrant a change in textbooks.

(Delegate S. Holland registered his dissent to Part III.)

IV. Salary of Business Manager

Whereas the Board of Regents has been directed to assume control of the CLC Book House, and

Whereas any profits generated by the Book House would become part of the ILC receipts,

Therefore be it resolved that the ILC Business Manager's salary continue to be included in the ILC Budget.

The motion prevailed that the Board of Regents is to report to the next convention an approximate figure for the cost of operating the CLC Book House.

V. Vicarage Program

Whereas further study of a vicarage program appears to be needed; and

Whereas the problem of financing the program has not been solved;

Therefore be it resolved that the Board of Regents develop a satisfactory program as soon as possible; and

Be it further resolved that, when financial solutions satisfy the Coordinating Council, the program be implemented.

Whereas the Board of Regents is not ready to render a final report on a vicarage program for our Seminary students since the problem of financing the program has not been solved and since the timing of the program still presents a problem,

Therefore the Board is proposing that the matter be laid on the table and that a satisfactory solution be worked out with authority to put it into force after approval of the Coordinating Council.

VI. Boys' Dormitory

1. The privilege and blessing of occupying a facility such as the ILC campus obliges its owners to operate and manage the property as good stewards. This should include an orderly program of gradual upgrading or replacement of the essential facilities on a planned and continuing basis.
2. The committee agrees that the next logical step in this program is the replacement of the boys' dormitory.
3. A viable plan has been presented for the construction of a 60-80 bed dormitory for an estimated cost of \$373,000.
4. If this project is approved:
 - a. Students would occupy a safer, more comfortable study and living environment.
 - b. The cost of maintaining Northwest Hall would be reduced, since it would no longer be used for housing.
 - c. The electric service, which supplies the campus, would be updated to provide improved reliability and capacity for future expansion.
 - d. The availability of the additional space would release floor space on the campus for other purposes.
5. If this project is not approved:
 - a. Funds would have to be expended to maintain Northwest Hall at a minimal safety and comfort level adequate for dormitory use.
 - b. It may be necessary to arrange for additional student housing on campus such as forcing the reconversion of faculty offices in Ingram Hall to student quarters.
 - c. The continuing program of campus improvement and modernization would be interrupted and delayed.

Therefore be it resolved that we approve the plan for the immediate construction of a boys' dormitory. (This resolution was defeated by a 66-63 vote. The following resolution was adopted.)

Therefore be it resolved:

1. that we approve the plan for construction of a boys' dormitory.
2. That the cost be held at approximately \$373,000. If the cost exceeds 10% over that figure, the consent of the Coordinating Council must be secured.
3. that the building program begin when 50% of the money for the project is on hand.
4. that a publicity promotion committee of three, at least one of which shall be a layman, be appointed by the presidium.
5. that the publicity committee immediately inaugurate a program to obtain funds to cover the total cost of the building. (This may take the form of an offering in celebration of the twentieth anniversary of ILC in 1979.)

VII. Four-year Programs, Bachelor Degrees

Whereas we concur with the Board of Regents' approval of the four-year curricula for both the education and general college departments, and

Whereas a four-year pre-theological program has already been implemented, (1976 Proceedings, P. 42, VI.)

Therefore be it resolved that the four-year program be implemented for the education department, and

Be it further resolved that a four-year general college program be established in which students may be allowed to draw from the education and pre-theological programs (TABLED); and

Be it finally resolved that ILC grant a Bachelor of Science degree to graduates from the Education Department and a Bachelor of Arts degree to graduates completing the pre-theological course.

VIII. Response to Resignation of Prof. Gullerud as President of ILC

For sixteen years the Lord has blessed ILC through the dedicated service of President C. M. Gullerud. We thank our Lord Jesus for showing us His guiding hand in Prof. Gullerud. We also thank and praise Him for blessing Prof. Gullerud with the health and spirit necessary to continue as a member of the faculty.

IX. Memorial From CLC Teachers' Conference

Whereas the CLC Teachers' Conference Memorial concerning full participation of the ILC faculty in the Conference equalization program raises questions involving the ILC budget and school schedule,

Therefore be it resolved that we urge representatives of the Board of Regents

meet with the 1978 CLC Teachers' Conference to resolve this problem.

Whereas the auxiliary services portion of the ILC budget should generally be balanced with room and board revenues, and

Whereas the gap between the auxiliary services⁽¹⁾ portion of the ILC budget and the anticipated room and board⁽²⁾ revenues has steadily increased, namely

	(1)	(2)
1974	\$ 87,296	\$ 85,000
1976	107,176	100,000
1978	120,415	90,000

Therefore be it resolved that the ILC board and room be increased by \$25.00 per semester for the 1978-1979 school year, and

Be it further resolved that the ILC budget for 1978-1979 be approved as amended above.

REPORT OF COMMITTEE #3 - APPROVED AS PRINTED

REPORT OF THE BOARD OF MISSIONS

United States Missions

"My Word shall not return unto Me void; but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." (Isaiah 55:11) In our mission congregations as well as in our self-supporting parishes the Word brings forth a two-fold response. To some it is the savor of life unto life; to others it is the savor of death unto death. Some receive the Word joyfully; others despise and reject it. Our report illustrates this two-fold response.

Our calling is simply to proclaim that Word and to leave the results in the Lord's hands. To the extent that we have been faithful in that calling, all glory be to God. To the extent that we have been unprofitable servants, we ask our Savior's forgiveness.

Congregations No Longer Supervised By the Board of Missions

We are happy to report that three of our mission congregations have declared themselves self-supporting in the past biennium.

Faith of St. Louis, Missouri, has received no mission subsidy since January of 1977. Although numerical growth was modest, a substantial increase in offerings made possible this bold step of faith.

Redeemer of Cheyenne, Wyoming, declared itself self-supporting in June of 1977. This was made possible by the liquidation of their property loan and by increased offerings.

Redemption of Seattle, Washington, notified the Board that as of April 1, 1978, they would no longer require subsidy. A steady increase in membership these last years has resulted in substantial subsidy reduction leading to self-supporting status.

Congregations That Have Come Under the Supervision of the Board of Missions

Ketchikan, Alaska: A group of families, formerly served by Pastor B. J. Naumann of Seattle, requested a resident pastor of their own. After an exploratory trip and consideration of all factors involved, the Board decided in January of 1978 to call a missionary to Ketchikan to do exploratory work for a period of two years. Pastor W. Schuetze accepted the call and God-willing is to be commissioned at a special service in Fond du Lac, Wisconsin, on April 30. He hopes to begin work in this new field May 21.

St. Peter's, Rochester, Minnesota: Pastor Robert List commutes from Mankato for service and classes every weekend. They currently worship at the Rochester YMCA.

St. Stephen, San Francisco East Bay: In accord with an earlier agreement that was made with the Board of Missions when they became self-supporting (Cf. 1976 Proceedings), St. Stephen congregation has requested to again come under the supervision of the Board of Missions. This is being done to enlist the Board's help and guidance in future planning and to make it possible to apply for a CEF-MIF loan in the future. The request was granted. No subsidy is involved.

Several exploratory efforts have also been approved. Redeemer of Cheyenne, Wyoming, has requested \$200 monthly to assist with mileage expense in sending its pastor to do exploratory work at Loveland, Colorado. A nucleus of four active CLC families is eager to begin work. Funds have also been set aside for travel and an experimental TV Bible Study program at Miles City, Montana.

Other Congregations Under the Supervision of the Board of Missions

Reformation of Austin, Texas, has been granted permission to call a resident missionary on an exploratory basis. The congregation is presently served by Pastor D. Fleischer of Corpus Christi, 200 miles away.

Immanuel, Chicago, Illinois: The membership holds steady. In addition to congregational work, Pastor Libby reaches out with a neighborhood Bible Class (Ave. att. 10) and a service in an area rest home (Ave. att. 35).

Zion, Corpus Christi, Texas: Work continues as the congregation seeks to spread its Gospel light to the many new homes in a nearby subdivision. With the coming of a pastor to Austin, Pastor Fleischer will be free to concentrate his efforts in Corpus Christi.

Mt. Zion, Detroit, Michigan: After holding services for several months in a school in Canton Township, the congregation is currently worshipping at the American Legion Hall in west suburban Northville. Efforts to make themselves known in the area continue. Pastor Klatt is also conducting a monthly Bible Class in Flint, 60 miles north.

Servant of Christ, Los Angeles and San Diego, California: Several of the remaining members in Los Angeles will soon be moving to San Diego. At the same time, attendance at San Diego has increased. For these reasons we are shifting our main mission thrust to San Diego at the present time, with services continuing at Los Angeles on a regular but limited basis. Pastor Gullerud is also moving his residence to San Diego. After much discussion, the Boards of Missions and Trustees decided to complete the purchase of the Plummer Street property in Los Angeles. We await the Lord's direction in these matters.

Peace Thru Christ, Madison, Wisconsin: The new church on County Trunk M in Middleton is working out well. People from the vicinity have visited services, and contacts have been made. Pastor Johannes, who also serves Faith of Cambridge and lives there, makes several trips to Madison each week for Bible Class and meetings. Vicar help has been supplied by the Board of Missions during the last several summers.

On January 8, the final service was held in the Lake Shore Manor for the Retarded. The home has since been closed with the patients transferred to other institutions.

Christ, Montevideo, Minnesota: This small group continues to be faithfully served by Pastor Marvin Eibs of Sanborn.

Bethlehem, Neenah, Wisconsin: The three-acre property on Cold Springs Road in a fast growing area of Neenah, has been purchased. Construction plans for a multi-purpose chapel-parsonage combination have been designed and approved. Work will begin in the near future as the congregation looks to the day when they are able to have their own house of worship.

New Mexico: A number of families at McIntosh have now moved away, and attendance has dropped dramatically. The parsonage we are renting is being sold. At the same time, attendance has increased at Carlsbad (200 miles SE). For these reasons the Board believes our New Mexico mission efforts should be concentrated in Carlsbad at this time. Pastor R. Schaller will be moving to Carlsbad in mid-April to do exploratory work while continuing to serve McIntosh on a limited basis. Further evaluation will take place in several months.

Holy Cross, Phoenix, Arizona: Work continues on the new church and parsonage on Thunderbird Road in north suburban Phoenix. When this is completed the church will sell its present parsonage. An outdoor service was held on the new church slab Easter Sunday with 110 in attendance, including about 40 visitors from the area. The congregation is hoping to occupy the church in time for VBS in August.

Redeemer, Sister Lakes, Michigan: Church attendance continues to rise, with regular adult classes being held. A number of the children of the congregation are attending Christian Day School at Faith of Coloma.

Other Decisions Relating to the USA Mission Program

We recommend that the base salaries of our missionaries be increased \$40 per month for the new fiscal year, and that the congregations provide all utilities (fuel, electricity, and water) for the parsonage. All child allowance would be eliminated as required by law (Cf. Report of Committee on Salary Study). We feel this will remove inequities in salarizing our missionaries.

We recommend that the mileage allowance for CLC driving be increased from 10¢ to 12¢ per mile.

Because of the high cost of living in Alaska, the new missionary has been granted a 25% increase in base salary.

Pastor Robert List has accepted the Board's call as hospital pastor at Rochester, Minnesota.

For some time your Board of Missions has felt the need to implement a missionary-at-large program. One man, with special gifts for this work, will be called to explore selected mission fields. In this way, the mission potential of each field can be explored without a permanent or expensive financial commitment. Our proposed guidelines are listed below:

Proposed Guidelines For a CLC Missionary-At-Large

a. The missionary-at-large shall be chosen by the Board of Missions from a slate of candidates nominated by the CLC constituency. He shall serve under a call from the CLC through its Board of Missions.

b. The location and duration of each field of labor shall be determined by the Board of Missions. In most cases, a 12-24 month exploratory period is envisioned. The group involved shall fully understand the exploratory nature of this venture. Under no circumstances shall this be considered a permanent mission commitment. All property purchase or building construction is discouraged until the exploratory period is completed, unless special circumstances exist.

c. The primary function of the missionary-at-large is to develop exploratory fields--conducting services, organizing and guiding the nucleus in its mission efforts, and carefully evaluating long-range mission potential.

d. At the end of the exploratory period, the Board of Missions, in consultation with the missionary-at-large, shall carefully evaluate the field to determine a future course of action. If a decision is made to place the group or congregation on mission status, it shall then be subject to the regular "Guidelines For Subsidized Congregations." If the field does not merit full-time mission effort, arrangements shall be made to minister to those in this field in the best manner possible. Having completed his work, the missionary-at-large shall then be sent to another exploratory field to work.

e. All general offerings received during the exploratory period shall be applied to expenses pertaining to the exploratory work. In addition, the Board of Missions shall assume the full cost of moving the missionary-at-large.

A Memorial Regarding the CEF-MIF

Whereas loans from the CEF-MIF have been generally limited to congregations under direct control of the Board of Missions, and

Whereas several self-supporting congregations have expressed an interest in obtaining loans from CEF-MIF, and

Whereas the enlargement of the CEF-MIF and the increase of its scope could be advantageous to the future growth of the CLC, and

Whereas this fund provides an opportunity for donors, lenders, and borrowers to share in doing the Lord's work, and

Whereas proper and effective guidelines are necessary for the promotion and administration of the CEF-MIF,

Therefore be it resolved that a committee be appointed to study the feasibility and value of enlarging the CEF-MIF and its scope, and, if warranted by positive findings, bring to the 1980 CLC Convention specific recommendations regarding:

- a. Promotion (means of publicity aimed at securing donations, loans, bequests, etc.)
- b. Administration (individual, board or committee to effectively control and implement the fund)
- c. Guidelines relating to:
 - (1) Eligibility for loans
 - (2) Priority considerations based on available funds
 - (3) Loan size limitations
 - (4) Repayment obligations
 - (5) Assurances required (deeds, mortgages, etc.)
 - (6) Mission Board jurisdiction (where applicable)

Budgetary Matters

It is estimated that by the end of the 1977-1978 fiscal year our Board of Missions will have spent \$87,000 in subsidy for our entire program, which is \$39,000 less than the budgeted figure of \$126,000. These savings are due chiefly to the fact that we were not able to get a missionary into Nigeria, as well as to some subsidy reduction on the part of our mission congregations.

We present the following budget for the 1978-1979 fiscal year. The third column is according to the present basis for determining salary (child allowance plus experience increment). The fourth column is according to the basis proposed in our new guidelines (base salary with \$100 increase either in salary or in salary and paid utilities).

<u>United States Missions:</u>	Subsidy		Proposed		Proposed	
	1977 - 1978 mo. av.	total re- ceived	1978 - 1979 present code		1978 - 1979 new code	
	Ap-Ju		July	Annual	July	Annual
Austin, TX	125	1,650	1,100	11,000	1,200	12,000
Carlsbad/McIntosh, NM	1,300	14,755	1,300	15,600	1,410	16,900
Chicago, IL	425	5,100	425	5,100	520	6,240
Corpus Christi, TX	545	6,930	490	5,850	540	6,480
Detroit, MI	400	4,950	400	4,750	460	5,500
Ketchikan, AK	1,150	3,500	1,050	12,500	1,165	13,975
Los Angeles/San Diego, CA	175	2,375	175	525	175	525
Madison, WI	650	8,175	650	7,800	675	8,100
Montivideo, MN	100	1,200	100	1,200	145	1,740
Neenah, WI	515	5,715	515	7,300	590	8,240
Phoenix, AZ	960	6,800	885	10,575	975	11,700
Rochester, MN	225	3,100	200	2,400	200	2,400
San Francisco (East), CA	-0-	-0-	-0-	-0-	-0-	-0-
Seattle, WA	-0-	1,050	-0-	-0-	-0-	-0-
Sister Lakes, MI	625	7,750	625	7,500	650	7,800
Moving Expenses	-0-	1,250	-0-	4,000	-0-	4,000
New Explorations:						
Miles City, MT	-0-	1,506	-0-	-0-	-0-	-0-
Loveland, CO	-0-	-0-	200	2,400	200	2,400
Other	-0-	-0-	-0-	6,500	-0-	7,000
		<u>\$75,806*</u>		<u>\$105,000**</u>		<u>\$115,000**</u>

*Spent 1977-1978

**Proposed 1978-1979

Nigerian Budget:

	Spent 1977-78	Proposed 1978-79
NCLC Administration Fund (NCLC Officers)	\$1,000.00	\$ 1,000.00
Udos' living & educational expenses	7,028.99	9,000.00
Nigerian operational expenses	-0-	-0-
U.S. costs for Nigerian Admin. (Board's Ex. Secy.)	1,000.00	1,500.00
Totals	<u>\$9,028.99</u>	<u>\$11,500.00</u>

Administration Budget:

	Spent 1977-78	Proposed 1978-79
Travel	\$2,804.60	\$ 4,000.00
Telephone	1,927.83	2,000.00
Postage	965.94	1,000.00
Printing	1,103.12	1,000.00
Secretarial	431.15	400.00
Institutional pastor, mileage	17.00	100.00
Totals	<u>\$7,249.64</u>	<u>\$ 8,500.00</u>

BUDGET SUMMARY, Board of Missions:

<u>Department</u>	<u>Budgeted for 77-78</u>	<u>Spent 77-78</u>	<u>Underspent 77-78</u>
U.S. Missions, Subsidy	\$ 86,230.00	\$75,806.00	\$10,424.00
Nigerian Missions	31,650.00	9,028.99	22,621.01
Administration	8,400.00	7,249.64	1,050.36
Totals	<u>\$126,280.00</u>	<u>\$92,084.63</u>	<u>\$34,195.37</u>

BUDGET PROPOSED, Board of Missions, 1978-79:

	<u>Present Code</u>	<u>Proposed Code</u>
U.S. Missions, Subsidy	\$105,000	\$115,000
Nigerian Expenses	11,500	11,500
Administration	8,300	8,500
Totals	<u>\$124,800</u>	<u>\$135,000</u>

MISSION INFORMATION SHEET (1977 figures)

<u>Place</u>	<u>Gain-Loss</u>	<u>Souls</u>	<u>Commun.</u>	<u>Voters</u>	<u>Ave. Sun. Attendance</u>	<u>Ave. Contr. per Commun.</u>
Bethlehem, Neenah, WI	-1	23	16	7	13	\$359
Peace thru Christ, Madison, WI	+3	22	16	7	26	442
Mt. Zion, Detroit, MI	-2	26	19	8	11	477
Reformation, Austin, TX	+2	19	10	4	14	302
Servant of Christ, L.A.	-4	48	35	9	20	265
San Diego	+15	15	11	6	14	51
New Mexico	+5	46	35	11	23	125
Christ, Montevideo, MN	-6	10	10	2	10	322
Holy Cross, Phoenix, AZ	+7	94	57	10	41	235
St. Peter's, Rochester, MN	-1	32	18	6	18	65
Immanuel, Chicago, IL	+1	67	46	19	18	200
Zion, Corpus Christi, TX	+2	62	48	15	39	298
Redeemer, Sister Lakes, MI	+8	73	35	9	41	220
Ketchikan, AK	NO FIGURES AVAILABLE					

Nigeria

Our brethren in the Nigerian Church of the Lutheran Confession have been exposed to a severe test of patience in awaiting an answer to their prayers for a resident spiritual adviser. They realize their great need for guidance in the truth of God's Word, and have been led by the Spirit to seek fulfillment of their needs through the CLC.

Incorporation: One significant milestone was reached in September 1977, when after three and one half long years, the complicated procedure of having the NCLC registered as a corporate entity in Nigeria was successfully completed. Efforts to short-cut established procedure and get a man into the country before incorporation failed. The September action, however, opened the door for the NCLC officers to submit a new, and hopefully successful, application. We are still awaiting word as to the progress of that process.

The discouragement of the long wait has resulted in the loss of a few congregations of the NCLC, but their loss has more than been made up by the addition of new groups, so that the Gospel of our Savior is now being preached to approximately 2,500 souls in the 44 congregations of this fertile mission field.

Pastor E. E. Essien has been contributing stability to the situation by putting his training as a Lutheran pastor to good use. He presented essays to the NCLC Convention in December on the Scriptural teaching of Baptism and the Lord's Supper. He has also been conducting meetings in the various areas to help the untrained preachers present their Gospel proclamation more effectively. At present Pastor Essien is working with Patrick by correspondence on preparing an Efik translation of a simplified Lutheran liturgy.

Patrick Udo's Course: Patrick has been applying himself very faithfully to his seminary training and looks forward to graduation in May.

Because of the inadvertent impression conveyed to Patrick and the NCLC officers at the time the Udos originally began their program at ILC, the Mission Board had resolved to recommend that the '78 convention agree to provide additional education to Patrick which would lead to a B. A. degree. (For details cf. Mission Board letter of Jan. 28, 1978 to all pastors and congregations. Additional copies are available from the secretary of the Board, Pastor David Schierenbeck. Pastors, see to it that your delegates are provided with this letter!)

The Board had been under the impression that the very most the CLC would grant would be the cost of a B. A. degree. However, when the Board presented this matter at CC and explained the Nigerian point of view concerning the importance of higher degrees, we sensed a favorable reaction. We are therefore investigating the possibility of granting an M. A. degree and will bring specific recommendations to the convention.

Bertha Udo's Illness: Bertha's condition has stabilized somewhat since the January 28th report. We are grateful to our Lord that the pain is partially diminished and that Bertha is now able to live at home, using a wheel chair and visiting the Clinic for physical therapy. It would be impossible for Patrick to continue his course of study were it not for the ladies of Messiah Congregation taking turns visiting and helping in the apartment. Your ceaseless prayers to the Throne of Grace are not without effect.

Budget: Even though the time seems to be coming closer when the Lord of the Church might open the door for increased activity in Nigeria, it will probably take the best part of a year, after permission is received to call a man and outfit and send him and his family. For this reason no provision has been made for supporting an American worker in the 78-79 budget. This item should be kept in mind for the following fiscal year.

Carl Thurow, Chairman

Supplementary Report of the Board of Missions
Nigeria

Word has been received from the officers of the Nigerian Church of the Lutheran Confession that Pastor E. E. Essien has been appointed spiritual supervisor of the 44 congregations in the NCLC. One of the major benefits of the arrangement is the possibility that he will now be able to use his training as a Lutheran pastor to prepare sermons that can be sent each week to help the untrained local preachers present doctrinally sound spiritual nourishment to the flocks within the NCLC. Pastor Essien will also visit and counsel the churches, conduct area meetings with the outlying preachers, and maintain the headquarters office.

St. Stephen's congregation in Sunnyvale, Calif. has brought a cash gift "joyfully gathered" as their Christmas project to purchase a mimeograph machine to begin equipping the mission office of Nigeria.

Bertha Udo has returned from another stay at the hospital. For many months the ladies of Messiah congregation, Eau Claire, took turns caring for Bertha and Nsikon in their apartment while Patrick was in classes. This gesture of Christian love was much appreciated. A social worker now cares for Bertha's needs during the day.

We need to make new application at this time for permission to send a missionary to Nigeria. In the original application it was stated that we would establish a school to train Nigerians for the preaching ministry. This school would also offer limited courses in certain vocational skills to help these men partially support themselves. The Board seeks approval of these plans.

Patrick Udo Education

From the very beginning, it had been the intent of the Board of Missions and our CLC people that Patrick Udo would return to Nigeria immediately after seminary graduation to bring the saving Gospel to his people. However, since Patrick and the officers received the impression from a letter written to the U.S. Embassy in Lagos, Nigeria, that a B. A. degree would result from his U.S. studies (cf. M. B. letter of Jan. 28, 1978 to the pastors and congregations of the CLC), and

Since the Board of Missions feels honor bound to recommend an extension of studies after graduation from the Sem to make possible a B. A. degree, but

Since Patrick and the officers believe that a higher degree is necessary for the good of the NCLC,

Therefore we now recommend that both a B. A. degree and an M. A. degree be authorized for the following reasons:

1. When we thought it would be necessary for Patrick to take at least

full pre-theological college course before entering the Seminary (and possibly even a year in the H.S. department), we indicated a willingness to subsidize a course of education involving as much as six or seven years.

2. The total years required for the seminary course and a B. A. course would have fallen within such a six or seven-year period.
3. The U. of Wis.-Eau Claire now accepts up to 72 ILC credits for transferring students. With this new accreditation it could be possible for Patrick to complete the M. A. course in no more time than would have been required previously for the B. A. course (about three years and four summer school courses).
4. The U. of Wis.-Eau Claire has granted a scholarship to cover \$1900 of Patrick's \$2700 tuition cost per year. (At present rates, we would therefore be paying \$800 tuition for each regular year, plus \$800 for each summer term.)
5. Patrick has applied to the Cross River State in Nigeria for a scholarship to cover living expenses (and possibly even the balance of his tuition) during his University training. He is confident that this will be granted by the time the regular school year begins in September. If so, this M. A. course, majoring in "Special Education," could be accomplished at minimum cost to the CLC.

We therefore recommend that the M. A. course for Patrick be authorized, contingent upon the Nigerian scholarship materializing before the Fall 1978 school term begins. So that no time might be lost in the event the convention authorizes further education, the Board of Missions has allowed him to enroll at the UW-Eau Claire for the summer course.

Should the convention see fit to reject our M. A. proposal, the Board would still feel honor bound to recommend that a B. A. degree be granted.

REPORT OF COMMITTEE #4: MISSIONS

I. United States Missions

We note that Faith of St. Louis, Missouri, Redeemer of Cheyenne, Wyo., and Redemption of Seattle, Wash., are now self-supporting, thereby releasing funds for other fields. We join them in thanking and praising God for enabling them to take this step, and pray that the Lord will enable them to continue to prosper.

We appreciate the frank report of the Board of Missions, and encourage our missionaries to continue to sow the seed of God's Word, even though the fruits may not always be so apparent.

II. Mileage and Salary

We concur that the mileage allowance be increased to 12¢ per mile.

We approve of the 25% increase in salary granted to the missionary in Alaska because of the higher cost of living.

III. Missionary-At-Large

Whereas the Board of Missions has felt the need to implement a Missionary-At-Large program, so that the mission potential of selected fields can be explored without a permanent or expensive financial commitment;

Be it resolved that we implement a Missionary-At-Large program according to the following Guidelines:

- a. The missionary-at-large shall serve under a call from the CLC through its Board of Missions.
- b. The location and duration of each field of labor shall be determined by the Board of Missions. In most cases, a 12-24 month exploratory period is envisioned. The group involved shall fully understand the exploratory nature of this venture. Under no circumstances shall this be considered a permanent mission commitment. All property purchase or building construction is discouraged until the exploratory period is completed, unless special circumstances exist.
- c. The primary function of the missionary-at-large is to develop exploratory fields -- conducting services, organizing and guiding the nucleus in its mission efforts, and carefully evaluating long-range mission potential.
- d. At the end of the exploratory period, the Board of Missions, in consultation with the missionary-at-large, shall carefully evaluate the field to determine a future course of action. If a decision is made to place the group or congregation on mission status, it shall then be subject to the regular "Guidelines for Subsidized Congregations." If the field does not merit full-time mission effort, arrangements shall be made to minister to those in this field in the best manner possible. Having completed his work, the missionary-at-large shall then be sent to another exploratory field to work.
- e. All general offerings received during the exploratory period shall be applied to expenses pertaining to the exploratory work. In addition, the Board of Missions shall assume the full cost of moving the missionary-at-large.

Re: A Memorial Regarding the MEF

We request the Board of Trustees to investigate the possibility and advisability of enlarging the application of CEF-MIF funds to non-mission congregations, and bring its findings to the 1980 convention.

IV. Nigeria

A. We recommend that our Mission Board advise the Nigerian Church of the Lutheran Confession of our joy in their gospel zeal and our desire to share with them the spiritual and material gifts we have received, that their work may prosper.

Conscious of the heavy burdens placed upon Mr. Patrick Udo, we pray fervently for the blessings of God upon him, that his studies may serve the true interests of the Gospel ministry in Nigeria, and that he and Mrs. Bertha Udo be preserved in constancy of faith and hope during the grievous trial of her illness.

B. Although there is a feeling among many in the CLC that Mr. Udo, having completed his Seminary training, should now begin his work of the Gospel ministry among his people; yet

Since Mr. Udo and the NCLC officers received the impression from a letter written to the U.S. Embassy in Lagos, Nigeria, that a B. A. degree would result from his U.S. studies (Cf. M. B. letter of Jan. 28, 1978, to the pastors and congregations of the CLC), and

Since they are of the conviction that this is necessary to promote the work in Nigeria;

Therefore be it resolved that the CLC provide the necessary financial assistance for Mr. Udo and family during the time necessary to complete the work leading to a Bachelor degree at the University of Wisconsin - Eau Claire. By necessary financial assistance we mean the funds needed beyond the UW-EC grant, without any government grant from Nigeria. We believe that Mr. Udo's attendance at the current summer session is consistent with this recommendation.

C. In addition to the B. A. degree, the NCLC and Mr. Udo are of the judgment that a Master of Arts degree for Mr. Udo would be extremely valuable, if not essential, to their plans for the future of the NCLC.

We realize that the NCLC bears the ultimate responsibility for making this decision.

Since our financial resources, however, are severely limited and already committed in large part to other ministries,

Therefore be it resolved that we defer the consideration of any financial commitment to a M. A. program until the 1980 Convention.

V. We recommend that the Board of Missions submit to the Coordinating Council the new application to send a missionary to Nigeria.

VI. Budget

We adopt the proposed Mission Board budget of \$135,000 as outlined in the supplementary report.

REPORT OF COMMITTEE #4 - ADOPTED AS PRINTED

PUBLICATIONS

Journal of Theology

Financial Report, 4/15/76 to 4/15/77	
Balance on hand, 4/15/76.	\$ 933.80
Receipts: Subscriptions and renewals . . .	\$689.25
Subsidy from CLC (3/19/77) . . .	400.00
Total to account for.	<u>1089.25</u>
Disbursements: Printing.	\$1068.15
Typing and Composition.	100.00
Postage (incl. \$40 mail. permit).	86.21

Typewriter carbon ribbons	\$ 10.97	
Rubber stamp	10.26	\$1275.59
Balance on hand, 4/15/77.		\$ 747.46
Number of copies mailed, 3/77 (domestic)	246	
Number of copies mailed, 3/77 (foreign)	13	
Paid subscriptions	207	
Complimentary copies mailed	52	
Complimentary copies to students	25	

Comment: Postage rates have not increased this year. However, there has been a considerable increase in printing costs. The printer charged \$195.00 for the 6/76 JOURNAL, but he charged \$237.00 for the same number of pages in 3/77.

Respectfully submitted,
John Lau, Managing Editor

TO THE COORDINATING COUNCIL OF THE CLC, APRIL 1978

Financial Report, 4/15/77 to 4/1/78		
Balance on hand, 4/15/77.		\$ 747.46
Receipts: Subscriptions and renewals	\$677.00	
Gifts from ILC Alumni	10.00	687.00
Total to account for.		\$1434.46
Disbursements: Printing	\$969.25	
Typing and Composition	100.00	
Postage	83.59	
Typewriter expense (ribbons and repair)	28.91	
Rubber stamp	10.50	
Modern Bindery	11.00	1203.25
Balance on hand, 4/1/78		\$ 231.21
Number of copies mailed 3/78 issue (domestic)	243	
Number of copies mailed 3/78 issue (foreign)	13	
Complimentary copies mailed	53	
Paid subscriptions	203	
Complimentary copies to students	25	

Comment: There has been a significant increase in costs during the past 12 month period. The average cost of printing the JOURNAL has increased from \$213.63 per issue to \$242.31. Last year's postage (including annual permit fee of \$40.00) was \$86.21. This year: \$83.59 + the \$40.00 fee (bill not received yet) = \$123.59. Our number of paid subscriptions dropped by four. Please note, in the above accounting, that we have not yet received the 1978 subsidy from the CLC (\$400.00).

Estimated cost for next 12-month period	\$1300.00
Estimated subscriptions and renewals	700.00
Subsidy requested (an increase of \$200.00 per year)	600.00

John Lau
Managing Editor

The Lutheran Spokesman

Financial Statement, 7/1/76 to 6/30/78

Balance, 7/1/76

Checking	\$ 4,155.37	
Savings	<u>1,343.86</u>	\$ 5,502.23

Revenue

Subscriptions		12,204.46	
Interest			
Savings	212.08		
90-day CD's	<u>165.75</u>	<u>377.83</u>	<u>12,582.29</u>
TOTAL MONIES			\$18,084.52

Disbursements

Issue-Printing		10,066.25	
-Postage		834.88	
Postage>Returns		134.68	
-Office		306.84	
-UPS		1.89	
Covers		65.00	
Mileage		61.95	
Office		35.45	
Desk		35.00	
Envelopes		34.58	
Telephone		30.55	
Editor		18.52	
Checks		8.10	
Zip Code Directory		7.50	
Index Cards		2.88	
Bank Service Charge		<u>2.90</u>	<u>11,646.07</u>
EXCESS OF REVENUE OVER DISBURSEMENTS			\$ 6,438.45

Balance, 6/30/78

Checking	382.36	
Savings	452.72	
90-day CD's	<u>5,603.37</u>	\$ 6,438.45

Recommendations

1. Some type of plan should be developed for printing of address labels in the event that Rev. Elton Hallauer should become incapacitated or no longer has access to the computer.

We realize a savings of approximately \$25/month, \$300/year for computer services. A special thanks to Rev. Elton Hallauer for donating his time and efforts for this thankless task.

2. Last year 33 out of 65 groups (congregations) sent their renewal material in late. It is to be regretted that over 50% of our congregations cannot take care of this matter on time.

Since we secure extra needed help to process the group subscriptions due June 1, late returns foul up the whole operation. Monthly reminders don't seem to hasten the process.

M Most of the money that is received at this time goes into CDs.

We lose some interest income because of late congregation renewals.

3. Change the position of Peter Sydow to Associate Business Manager and Benno Sydow to Business Manager because Peter is moving from this address.

4. An anticipated expense will be the purchase of a postage scale meter, an adding machine, an office chair, and two-drawer filing cabinet. A desk was purchased for \$35.00.

5. There is no need to increase subscription prices at this time because:

- a. figuring a 6-10% increase in printing costs is approximately \$600/year;
- b. figuring a \$30/issue, \$360/year increase in printing for two-color covers;
- c. and even if we had to pay for computer services \$300/year, it would still leave a balance of approximately \$500.

6. The books of the business manager should be audited.

<u>Subscriptions</u>	<u>Estimated Income</u>	
2250 Group	150 individual @ \$3.00	\$ 450
150 Individual	10 gift @ \$3.00	30
100 Gratis	2250 Group @ \$2.50	<u>5,625</u>
50 Extra		
<u>2550</u> TOTAL	TOTAL	\$6,105

July 1978 Issue	75 Groups
	2379 Subscriptions (Approx 100 gratis, 15 gift)
	<u>128</u> Individual
	2507 Actual
	<u>43</u> Extras
	2550 Press Run

Average Cost Per Issue \$.19

Respectfully,

Peter Sydow
Business Manager

Benno Sydow
Asst. Business
Manager

Ministry By Mail - Office of the Secretary

The time has come for some changes. Since the CLC was founded the undersigned has served as unofficial official printer of the CLC. During that time he has printed the Prospectuses for all conventions, the Proceedings of all conventions except one, the reports of the Coordinating Council, at one time the Journal of Theology, plus a large number of papers and pamphlets. This has consumed not hours, but days and weeks in time. It has also resulted in substantial savings for the CLC.

However, the press of work in the local congregation has moved the church council of Holy Trinity, West Columbia, SC, to adopt the following resolution:

Be it resolved that Holy Trinity Congregation through its church council respectfully requests the CLC through the Coordinating Council and subsequently through the convention to relieve Pastor Nolting of the responsibility of printing the convention Prospectus and Proceedings, also the interim Coordinating Council reports.

The congregation does not object to Pastor Nolting's continuing as editor and producer of the Ministry by Mail.

In accordance with the wishes of my congregation, to which I concur, I herewith resign as printer for the CLC. (Accepted by the CC.)

I have given much thought to the work of printing that must be done. The time for a change is propitious because the CLC 1) owns an offset printing press, 2) has been given an addressograph, 3) has a place to set up a printing operation --the basement of Harvey Callies' home, 4) has a volunteer to learn the printing business--Harvey Callies, and 5) has been assured of sufficient funds to initiate the operation.

My recommendation is that the CC authorize the initiation of the printing operation so that the printer can learn his trade on the Prospectus and thus be ready for the production of the Proceedings and that the entire operation be reviewed by the convention for its approval or disapproval.

The editorship of the Ministry by Mail is an appointive position. That means that if a change is to be made, the initiative will have to be taken by the President of the CLC with the subsequent concurrence of the convention.

Respectfully submitted,

Paul F. Nolting, Secretary of the CLC-
Editor of the Ministry by Mail

Note: Mr. Callies was authorized to produce the Prospectus under the supervision of the Secretary.

CLC Book House

The July 12-16, 1976, CLC Convention passed a resolution that the CLC Book House should be moved to the campus of Immanuel Lutheran College, Eau Claire, WI. This move was carried out during the following week, July 21, 1976.

However, because there were accounts still to be paid and to be received, the books of the New Ulm operation of the Book House were not closed until May 24, 1977, when the checking account at the Citizens Bank, New Ulm, was closed out. The account book is on hand and open for inspection.

Receipts:

Balance, 7/1/76	\$1286.50
Deposits (sales)	805.43
	<u>2091.93</u>
Disbursements	2091.93
Balance, 5/24/77	\$ 00.00

Disbursements:

<u>Merchandise:</u>		
Midwest Importers	\$	36.03
Gibsons		33.54
Concordia PH		18.13
Northwestern PH		17.44
Lux Candle Co.		150.48
Foundation Press		4.68
Business Env. Co.		39.68
	\$	<u>299.98</u>

Overhead:		
Sales Tax	\$	14.36
Moving Expense		150.00
Refund		2.90
G. Sydow (travel)		60.00
Bank Charges		2.00
		<u>\$ 229.26</u>

Transfer of Funds:		
Book House, ILC	\$	1538.15
Spokesman		24.54
		<u>1562.69</u>
		<u>\$2091.93</u>

G. Sydow, New Ulm Manager

3/10/78: These figures have been audited and were found to be correct.

James Sydow

CLC Book House

Financial Report, 10/1/76 to 7/1/77

Receipts:

Cash transfer from Pastor Sydow	\$1,658.05	
Sale of Adding Machine	30.00	
Cash Sales	4,649.30	
Advance Sales of Rupprecht	984.90	
'77 CLC Directory Sales	<u>553.23</u>	
TOTAL RECEIPTS		<u>\$7,845.48</u>

Disbursements:

Purchases	\$5,143.63	
Office Supplies & Expenses	193.98	
Postage	134.73	
Mileage	41.35	
1977 CLC Directory Expense	607.53	
Furniture, Fixtures & Equipment	518.09	
Telephone	84.60	
Loan to ILC Book Store	<u>250.00</u>	
TOTAL DISBURSEMENTS		<u>\$6,973.91</u>

CASH BALANCE, 7/1/77 \$ 901.57

CLC Book House

Earnings Report, 10/1/76 to 7/1/77

Receipts:

Cash Sales	\$6,187.43	
Accounts Receivable	231.50	
TOTAL RECEIPTS	<u></u>	<u>\$6,418.93</u>

Disbursements:

Purchases	\$5,143.63	
Office Supplies & Expenses	193.98	
Postage	134.73	
Mileage	41.35	
Telephone	84.60	
'77 CLC Directory Expense	<u>607.53</u>	
TOTAL DISBURSEMENTS		<u>\$6,205.82</u>

NET INCOME \$ 213.11

CLC Book HouseBalance Sheet, 7/1/77

ASSETS:

Cash on Hand	\$ 200.00
Cash in Bank	701.57
Merchandise Inventory	4,353.12
Furniture, Fixtures & Equipment	1,101.50
Loan Receivable, ILC Book Store	250.00
Accounts Receivable	231.50

TOTAL

\$ 6,837.69

LIABILITIES:

None

CAPITAL:

Net Worth \$6,837.69

TOTAL LIABILITIES & CAPITAL

\$ 6,837.69

CLC Book HouseFinancial Report, 7/1/77 to 7/1/78

Receipts:

Cash sales	\$9,283.99
'78 CLC Directory Sales	666.66
Accounts Receivable	380.54

TOTAL RECEIPTS

\$10,331.19

Disbursements:

Purchases	\$7,169.70
Office Supplies & Expenses	126.79
Postage	152.36
Mileage	110.00
Telephone	105.00
State Sales Tax	83.90
'78 CLC Directory Printing & Expense	553.45

TOTAL DISBURSEMENTS

\$ 8,201.20

NET EARNINGS

\$ 2,129.99

Cash Balance, 7/1/77

\$ 901.57

Reduction in Loan Receivable

50.00

\$ 3,081.56

Furniture, Fixtures & Equipment Purch. 391.50

Accounts Receivable (Non-cash earnings) 380.54

TOTAL

\$ 772.04

CASH ON HAND, 7/1/78

\$ 2,309.52

CLC Book HouseBalance Sheet, 7/1/78

ASSETS:

Cash on Hand	\$ 200.00
Cash in Bank	2,109.52
Merchandise Inventory	5,040.00
Furniture, Fixtures & Equipment	1,800.00
Loan Receivable, ILC Book Store	200.00
Accounts Receivable	380.54

TOTAL

\$ 9,730.06

LIABILITIES: None

CAPITAL: Net Worth

\$9,730.06

TOTAL LIABILITIES & CAPITAL

\$ 9,730.06

REPORT OF THE COMMITTEE ON PRINTING

A meeting of the printing committee to study the feasibility of establishing a printing service for the CLC was held on May 24, 1978. Members of the committee as appointed by President Albrecht were Harvey Callies, Paul F. Nolting, and Martin Albrecht. Benno Sydow was appointed chairman but was unable to attend.

The equipment was looked over; the machine works well, and seems to be in good shape. Mr. Callies is learning how to use it and has demonstrated his skills by printing the 1978 Prospectus.

Mr. Callies has offered his services for an indefinite period of time at no charge for labor. He has had access to volunteers from ILC and Messiah Congregation for typing, collating, stapling, and so forth. In view of this pool of free labor, it would naturally be logical for the CLC to avail itself of it.

We are suggesting that at first he do the 1978 CLC Proceedings. Other items that could be printed are the Mission Newsletter, ILC Newsletter, CLC Convention Essays, other ILC teaching materials, CLC Directory and other CLC pamphlets as they are needed.

All costs for supplies, chemicals, masters, paper, replacement parts, maintenance and service would be absorbed in charging for the materials printed. Purchase of equipment will be made as funds become available.

We acknowledge with thanks special gifts that have been made to establish the CLC Printing Division.

Therefore be it resolved that the CLC establish a Printing Division.

Martin Albrecht, Secretary
Paul F. Nolting

Harvey Callies
Benno Sydow, Chairman

REPORT OF COMMITTEE #2: PUBLICATIONS

I. Journal of Theology

We express our appreciation and thanks to the editor, Prof. C. M. Gullerud, Prof. John Lau, Managing Editor, and the staff of the Journal of Theology for their work in the past biennium.

Whereas printing and postage costs have increased significantly,

Therefore be it resolved that subscription rates be raised from \$4.00 to \$5.00 for one year and from \$7.50 to \$9.00 for two years, and

Be it further resolved that the subsidy remain at \$400.00 per year.

We urge the Journal of Theology to continue to strive for balanced professional studies and articles.

II. Lutheran Spokesman

We express our thanks and appreciation to the editors of the Lutheran Spokesman, Pastor Gilbert Sydow, Pastor David Lau, and Pastor Marvin Eibs for their faithful and dedicated labors.

We also express our thanks and appreciation to Peter and Benno Sydow who devoted many hours to managing the Lutheran Spokesman.

We further express our thanks and appreciation to Pastor Elton Hallauer for donating his time and talents in providing computer services for the Lutheran Spokesman.

Whereas Pastor Elton Hallauer has for years donated his time in providing computer services for the Lutheran Spokesman, and

Whereas Pastor Elton Hallauer may no longer have access to the computer.

Therefore be it resolved that the Business Managers arrange the transfer of computer services to the Minneapolis-St. Paul area.

We concur in the change of position of Peter Sydow to Associate Business Manager and Benno Sydow to Business Manager.

We note that over 50% of the congregations of the CLC sent in their subscriptions late. We encourage pastors, treasurers and congregations to consider their responsibility in getting subscriptions in by June 1. We also encourage congregations to consider blanket subscriptions (congregations send in a subscription for every family).

We recommend that the business manager arrange to have the financial records of the Lutheran Spokesman audited.

III. Ministry by Mail - Office of the Secretary

We express our thanks and appreciation to Pastor Paul F. Nolting and his congregation for the continued publication of the Ministry by Mail.

We take note of the fact that Pastor Nolting has resigned as unofficial printer for the CLC. We thank God for His gifts in providing the CLC with this special ministry over the past years and commend Pastor Nolting for his stewardship.

We express our thanks and appreciation to Mr. Harvey Callies of Eau Claire, WI for printing the Prospectus and Proceedings of the Thirteenth Convention of the CLC.

IV. CLC Book House

We concur with the suggestion of the editor of the Directory and recommend the CLC Directory be printed every biennium.

We thank Pastor Gilbert Sydow for his years of work as New Ulm Manager of the CLC Book House, and for helping with an orderly transition of the CLC Book House to Eau Claire.

We accept the financial report of the CLC Book House.

V. CLC Printing Division

Whereas it has been shown that printing for the CLC can be done with volunteer labor; and

Whereas volunteer labor is available at Eau Claire; and

Whereas Mr. Callies has offered his services for an indefinite time at no charge for labor; and

Whereas the Book House owns a functional offset printing press and an addressograph; and

Whereas the cost of materials and equipment can be absorbed by charges made for materials printed; and

Whereas special gifts have been made to establish a CLC Printing Division;

Therefore be it resolved that the CLC establish a self-supporting Printing Division under the control of the CLC Book House.

REPORT OF COMMITTEE #2 - ADOPTED AS PRINTED

REPORT OF THE BOARD OF EDUCATION

Your Board of Education has attempted to keep abreast of current developments in the field of education, state certification demands, a test case in Ohio challenging a parochial school's right to exist, and the certification problems of another church body for comparison to our own.

The Board of Education has assigned the production of material that should be useful to congregations that are considering the establishment of a Christian Day School.

The Board of Education is suggesting some changes regarding Point #1, Bylaw #3: Board of Education. (This item in the 1976 Report of the Standing Constitution Committee was tabled to the 1978 Convention.) Under A. Composition the Standing Committee on Constitution recommends that the members of the Board be changed from "one pastor, one professor, one teacher, and one layman" to "one pastor, one parochial school teacher, and two laymen." The present Board of Education is of the opinion that professor members have served usefully and well on this Board in the past. Such a member represents a segment of education among us. We recommend, therefore, that the composition of this Board remain as the CLC Constitution specifies.

We also recommend this substitute for the section B. Duties:

- a. Those assigned to it by the Church of the Lutheran Confession;
- b. Those assigned to it by the Coordinating Council;
- c. Those recommended to its study by a Pastoral or Teachers' Conference; and
- d. Those recommended to its study by a congregation of the CLC.

The Board of Education has tried to function under the Duties as outlined in the present Constitution and has found it difficult to do so. The "Duties" as suggested by the Standing Constitution Committee are similar except that they include the Duty that "the Board of Education shall evaluate and be responsible for the curriculum of all educational institutions of the Church of the Lutheran Confession (high school through seminary)." We think that this duty properly belongs to the Board of Regents to which the Constitution of the CLC assigns it in Bylaw #4 Board of Regents, B. Duties.

The Board of Education has been seeking someone to write a short History of the

CLC. Since the Wisconsin Pastoral Conference has now assigned this task to Prof. M. Buck, we await his work since we want to encourage the use of such a history in our schools.

At the present time all persons listed as teaching in our CLC schools in the Directory receive CLC certification simply by their being listed. We recommend the following CLC Teacher Certification Procedure: (This item was tabled to the 1978 Convention. Refer to page 43 of the 1976 Proceedings.)

1. All graduates of a CLC teacher training program who are assigned and accept a Call into the teaching ministry are thereby certified teachers. They shall be listed as Regular Call Certified (RCC) in the official roster of teachers as it appears in the CLC Directory.
2. All others who desire certification for the teaching ministry shall make application to the President of the CLC. The President with the Dean of the college department of Immanuel Lutheran College shall determine which curriculum courses (if any) must be completed before certification. All who are certified by the President are candidates for a Call and shall be listed as Regular Call Certified (RCC) in the official roster of teachers in the Directory when they accept a Call.
3. All those who are called to teach by a congregation without certification (Cf. Points 1 and 2 above) will not appear as certified teachers in the official roster nor on the President's call lists until they are certified according to the Certification Procedure. Until such certification they will appear in the official roster of teachers in the Directory as Regular Call Limited (RCL).

The President shall be responsible for properly categorizing those currently teaching in the CLC schools for listing in the next Directory.

Board of Education budget request: \$600.00.

Respectfully submitted,

G. Mueller, Chairman
G. Voigt, Secretary

P. Koch
L. W. Schierenbeck

REPORT OF THE STANDING CONSTITUTION COMMITTEE

We recommend the following changes in the Bylaws as tabled by the 1976 Convention Proceedings p. 12. These actually were never before the Convention since they were not presented in writing.

1. Bylaw #3 Board of Education

A. Composition

The board of education shall consist of one pastor, one parochial school teacher, and two laymen. The term of office shall be four years, two members to be appointed at each regular convention by the conference visitors and the presidium. Each appointment shall be subject to ratification by the convention. The members of this board shall not be members of any elective board or office of the body.

B. Duties

- a. The board of education shall evaluate and be responsible for the curriculum of all educational institutions of the Church of the Lutheran Confession (high school through seminary).
- b. It shall study curriculums of parochial schools of the Church of the Lutheran Confession and make suggestions for correlating their programs.
- c. It shall encourage the establishment and expansion of parochial schools.
- d. It shall assist the congregations by recommending necessary materials for Sunday and Bible schools, Bible classes, and other educational agencies.

(If the above is adopted, it would make necessary a change in Bylaw #4.)

2. Bylaw #4 Board of Regents

A. Duties

- a. The board of regents shall be responsible for the general policy of the institutions under its care. (Omit curriculum)

We recommend the following in place of #3 and 4; 1976 Proceedings p. 12. Again these were never before the convention properly. This would also have a bearing on the tabled motion of the Committee on ILC; 1976 Proceedings p. 43. Our Bylaw #15, point D would be an answer to this tabled motion regarding certification.

3. New Bylaw #13 (Bylaw 13 Review of Conference Minutes was rescinded.)

Bylaw #13 Official Roster of the Church of the Lutheran Confession

A. Pastors

All pastors serving a congregation under a call whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

B. Professors

All professors serving the educational institutions of the CLC (e.g. ILC) under a call whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

C. Parochial School Teachers

All parochial school teachers serving a congregation under a call whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

4. New Bylaw #15 (renumber the rest)

Bylaw #15 Eligibility for the Public Ministry

A. Those coming from without our fellowship.

When persons outside our fellowship ask for the privilege of serving in the public teaching and preaching ministry, it shall be the responsibility of the president, in consultation with the board of doctrine, to determine the eligibility of such a candidate.

- B. Graduates of an educational institution of the CLC.
The president of the educational institution along with the deans of the seminary and college departments shall make recommendations concerning the eligibility for the public ministry of graduates to the president of the CLC and the call committee on graduates.
- C. Persons within our fellowship who desire to enter into the preaching ministry.
When the applicant has completed the preparatory and seminary requirements (1974 Proceedings pp. 36-38), his eligibility as a candidate for the limited ministry will be determined by a committee composed of the CLC president, the seminary dean, and the pastor who tutored him.
- D. Persons within our fellowship who desire to enter into the teaching ministry.
When public school teachers desire to teach in the parochial schools of the CLC, the eligibility of the candidate shall be determined by the local visitor who shall consult with the local pastor and the dean of the college department of ILC to determine which courses must be completed before such a teacher is eligible for a call.

Note: Point "A" under Bylaw #15 replaces point d under B in Article 4 of the Constitution (Duties of the President). This would have to be removed from the Constitution if Bylaw #15 is adopted.

MEMORIALS

Re: Catechism

Whereas Holy Scripture (1 Peter 3:15) requires that Christians be ready always to give an answer to every man that asketh... a reason of the hope that is in us, and

Whereas the six chief parts of Luther's Small Catechism are the most important teachings of the Bible, and

Whereas the more firmly a Christian can memorize the six chief parts of the Catechism, the better he will be able to give an answer of the hope that is in him, and

Whereas Luther himself warns in the preface of his Small Catechism, "Above all things avoid the use of different texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc....adopt one form and adhere to it,... for young and ignorant people must be taught one certain text and form and will easily become confused if we teach thus today and otherwise next year as if we thought of making improvements."

Whereas there are at least three different translations of the six chief parts of the Catechism now being used for children's memory work in our CLC congregations, (see footnote for examples), and

Whereas our children at times come in contact with these different Catechism translations when families transfer to another CLC congregation, or by attending a Christian Day School of a nearby CLC congregation, or when attending one of our CLC secondary schools, and

Whereas our children are then, at times, required to memorize a different Catechism translation than the one they grew up with, and

Whereas the result for most children and adults who attempt to memorize more than one Catechism translation is confusion, discouragement, and inability to give an answer of the hope that is in us, and

Whereas children become confused in religion classes when they hear other students recite a translation different from their own, and

Whereas parents are put at a disadvantage when trying to help their children memorize a Catechism translation different from their own,

Therefore be it resolved that all congregations of the CLC be encouraged to use the same translation of the Six Chief Parts of the Catechism for memory work and adhere to its use.

(FOOTNOTE) offering examples of three different Catechism translations now in use in our CLC congregations for memory work:

Synodical Conference Catechism: "Thou shalt have no other gods before Me."

Wisconsin Synod Catechism: "Thou shalt have no other gods."

E.L.S. Catechism: "You shall have no other gods."

Synodical Conference Catechism: "Remember the Sabbath day to keep it holy."

(Thou shalt sanctify the holy day)

Wisconsin Synod Catechism: "Remember the Sabbath-day to keep it holy."

E.L.S. Catechism: "You shall keep the day of rest holy."

Synodical Conference Catechism: "We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem."

Wisconsin Synod Catechism: "We should fear and love God that we do not despise our parents and superiors, nor provoke them to anger, but honor, serve, and obey them, and hold them in love and esteem."

E.L.S. Catechism: "We should fear and love God, so that we do not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them."

Salem Ev. Lutheran Church, Eagle Lake, Minnesota
Daniel A. Nelson, Secretary

Re: 400th Anniversary of the Book of Concord

Whereas the year 1980 will mark the 400th anniversary of the official publication date of the Book of Concord, and

Whereas the Book of Concord contains the pure and correct exposition of the teachings of God's Word, and

Whereas the very name of our Church body (The Church of the Lutheran Confession) indicates the importance of knowing and studying these teachings, and

Whereas history has shown that whenever the Lutheran Church has ignored or

in part rejected her symbols, she has fallen easy prey to her enemies,

Therefore be it resolved that our Church body set aside the year 1980 as a time to observe the 400th anniversary of the Book of Concord, and

Be it further resolved that appropriate observance of this anniversary include: monthly articles in the Lutheran Spokesman on various parts of the Book of Concord; that area delegate conferences be encouraged to discuss these articles; and that our essayists, chaplain, and other spiritual speakers for the 1980 Convention of our Church body be asked to address themselves whenever possible to subjects from the Book of Concord.

Salem Ev. Lutheran Church, Eagle Lake, MN - Daniel Nelson, Secretary

REPORT OF COMMITTEE #7: MEMORIALS ON CATECHISM AND ANNIVERSARY OF THE BOOK OF CONCORD

Re: 400th Anniversary of the Book of Concord

Whereas God has shown His marvelous grace in preserving a clear and correct exposition of His Word for us through the Book of Concord of 1580; and

Whereas we now have been granted the opportunity to observe the 400th anniversary of this Symbol of the Lutheran Church at our next convention in 1980; and

Whereas the name of our own church body, Church of the Lutheran Confession, proclaims the importance this symbol has for us,

Therefore be it resolved that the Church of the Lutheran Confession set aside the year 1980 as a year of observance of the 400th anniversary of the Book of Concord, and

Be it further resolved that during the coming biennium our CLC publications, delegate conferences, and other assemblies be encouraged to emphasize the historical and practical importance of the Book of Concord, and

Be it finally resolved that the theme of our 1980 convention commemorate the Book of Concord as an enduring example of God's grace to us.

Re: Catechism

Whereas the multiplicity of Catechism translations in use among us has caused concern in the hearts of the members of at least one of our congregations in connection with memory work,

Therefore be it resolved that the Board of Education of the Church of the Lutheran Confession be asked:

1. to determine the exact nature of any problem caused in our midst by the use of various catechisms in connection with memory work.
2. to evaluate whether any problem caused by the use of various catechisms in connection with memory work warrants the adoption of one special edition of the catechism in the CLC.

REPORT OF COMMITTEE #8: BOARD OF EDUCATION AND CONSTITUTIONAL MATTERS

1a. Upon the recommendation of the Book House manager and with the approval of the Board of Regents, we recommend that the CLC Book House and the ILC Book Store be combined into one operation under the name of the CLC Book House to be supervised by the Board of Regents.

1b. We recommend that the Board of Control of the CLC Book House be dissolved.

1c. We recommend that Bylaw 17 regarding Board of Control of the CLC Book House be repealed.

1d. We recommend to amend Bylaw 4, B - Board of Regents, Duties - by including the following:

- d. It shall be responsible for the policies and administration of the CLC Book House.

1e. We recommend that the convention express its appreciation for the work done by the members of the Board of Control of the CLC Book House.

2. We commend the Board of Education for keeping abreast of the current developments in education and encourage them to continue acting as an information center for congregations wishing to begin Christian Day schools.

3a. We recommend that under Bylaw No. 3A, Composition of the Board of Education, the words "or office of the body" be added to read as follows:

Bylaw No. 3 Board of Education

A. Composition

The Board of Education shall consist of one pastor, one professor, one teacher, and one layman. The term of office shall be four years, two members to be appointed at each regular convention by the conference visitors and the presidium. Each appointment shall be subject to ratification by the convention. The members of this board shall not be members of any elective board or office of the body.

3b. We recommend that Bylaw No. 3B, Duties of the Board of Education, be amended as follows:

Bylaw No. 3 Board of Education

B. Duties

- a. The Board of Education shall give assistance in educational matters as requested by congregations, Pastoral or Teachers' Conferences, the Coordinating Council, and the Church of the Lutheran Confession.
- b. It shall study curriculums of parochial schools of the Church of the Lutheran Confession and make suggestions for correlating their programs.
- c. It shall encourage the establishment and expansion of parochial schools.

3c. We recommend that the Board of Regents shall continue to be responsible for the policy and curriculum of the institution under its care as stated in the constitution.

4. As suggested by the Constitution Committee we recommend that the new Bylaw No. 13 be adopted as follows:

New Bylaw No. 13 Official Roster of the Church of the Lutheran Confession.

A. Pastors.

All pastors serving a congregation under a call and whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

B. Professors.

All professors serving the educational institutions of the CLC (e.g. ILC) under a call whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

C. Parochial School Teachers.

All parochial school teachers serving a congregation under a call and whose installation has been authorized by the president of the CLC or who are charter members of the CLC.

D. Servants Without a Call.

All pastors, professors, and parochial school teachers not presently serving under a call (EM, CRM) shall be listed separately at the end of the official CLC Roster.

5a. As suggested by the Constitution Committee we recommend that the new By-law concerning Eligibility for the Public Ministry be adopted as follows:

Eligibility for the Public Ministry

A. Those coming from outside our fellowship.

When persons outside our fellowship ask for the privilege of serving in the public teaching or preaching ministry, it shall be the responsibility of the president, in consultation with the board of doctrine, to determine the eligibility of such a candidate.

B. Graduates of an educational institution of the CLC.

The president of the educational institution along with the deans of the seminary and college departments shall make recommendations to the president of the CLC and the call committee on graduates concerning the eligibility for the public ministry of graduates.

C. Persons within our fellowship who desire to enter into the limited preaching ministry.

When the applicant has completed the preparatory and seminary requirements, his eligibility as a candidate for the limited ministry will be determined by a committee composed of the CLC president, the ILC president, the seminary dean, and the pastor who tutored him.

D. Persons within our fellowship who desire to enter into the teaching ministry.

When public school teachers desire to teach in the parochial schools of the CLC, the eligibility of the candidate shall be determined by the local visitor who shall consult with the local pastor and the dean of the college department of ILC to determine which courses (if any) must be completed before such a teacher is eligible for a call. This is not intended to restrict a local congregation from calling a teacher from its own midst.

5b. We recommend that the new Bylaw on Eligibility for the Public Ministry be numbered 17 to replace former Bylaw 17 Board of Control of the CLC Book House.

5c. We recommend the removal of point d under Article V, B, 1 Duties of the President:

"When persons outside our fellowship ask for the privilege of serving in the public teaching and preaching ministry, it shall be the responsibility of the president, in consultation with

the Board of Doctrine, to determine the eligibility of such a candidate."

6. We recommend the \$600.00 budgetary request of the Board of Education.

REPORT OF COMMITTEE #8 - ADOPTED AS PRINTED

REPORT OF THE BOARD OF TRUSTEES

I. Introductory Remarks

A. The past fiscal year has been one of continued blessings received from the Gracious Giver of every good and perfect gift. While we would be remiss in not pointing out to you the great difference between the budget set last year and the actual receipts for 77-78, yet we acknowledge with grateful thanks that we will apparently be able to close the fiscal year with receipts covering disbursements.

B. Setting Future Budgets: Especially in view of the above-mentioned disparity, however, we encourage your careful and prayerful consideration of the cooperative budget plan being proposed by a committee reporting to the 78 Convention. In the interest of the best stewardship possible, your Board, with the approval of the Coordinating Council, urges you to approach this new plan with completely open minds so as to arrive at a just decision.

II. The Church Extension Fund - Mission Investment Fund (CEF-MIF)

A. The past biennium has been the most active time for the CEF-MIF in our church's brief history. Record numbers of our people have responded to rather low-key appeals for the use of their savings, with which we in turn help establish our mission congregations with mostly saleable property and buildings from which to proclaim the savings Gospel. Also, there has been a marked increase in outright gifts to this fund. Such gifts are mightily encouraged, for they keep the current interest rate charged to borrowing missions at a remarkably low 5 1/2 percent. We receive it as a demonstration of our Lord's easy addition of earthly needs to those who put His righteousness first that within so short a time the funds currently revolving in the CEF-MIF have reached the three-quarter-million mark. May our God also grant wisdom so that these His gifts always be used both to His glory and the eternal welfare of the Church. To this end we refer you to the new CEF-MIF Guidelines, which have been approved by the '77 Coordinating Council. We resubmit them here for final approval, and for easy reference by congregations contemplating the use of monies thus made available.

1. Loans from the CEF-MIF shall be granted only to congregations under the supervision of the Board of Missions.
2. Loans shall be granted from the CEF-MIF only for marketable land and/or buildings.
3. Applications for loans shall be made by the local congregation to the Board of Missions, or the Board of Missions shall make application on its own initiative.
4. Upon such application the Board of Trustees, according to its judgment and responsibility, may proceed with the necessary financing.

5. The plans, specifications, and construction contract terms shall be presented to the Board of Missions for approval. The Board of Missions upon their approval shall present them to the Board of Trustees.

6. Title arrangements for such property shall be made by the Board of Trustees.

7. Provisions for repayment of a loan shall be made at the time when the loan is approved.

8. Further provisions for financing such loans are contained in the 1972 CLC Convention Proceedings, Page 54, Section XIV, paragraphs 3-6, as follows:

3. Whereas the interest cost to the CLC will vary from time to time for monies made available for loans to mission congregations,

Therefore be it resolved that the Board of Trustees shall from time to time establish the actual cost to the CLC for monies so loaned to mission congregations. The Board of Trustees shall add one-half percent to the interest cost in order to insure no interest loss to the fund.

4. Be it resolved that all loans to congregations from this fund shall bear interest on the declining balance of the principal.

5. Be it resolved that once the interest rate has been established for a congregation, it will not change until the time of self-support. At such time the loan will be renegotiated at a rate of 2% below trustee-established current bank rates. At no time will such bank rate be less than the CEF rate.

6. Be it resolved that amortization of loans shall be by equal monthly payments, including principal and interest, on a maximum twenty-year schedule, with prepayment privileges.

9. In the event the congregation is unable to make payments according to the contract terms, the Board of Missions shall be responsible for current payments from its budget.

10. Unused CEF-MIF funds may be placed in short-term investments by the Board of Trustees.

11. These regulations may be changed by convention action only.

B. As a matter of information, your Board has this year offered CEF-MIF investors the option of compound interest, subsequently accepted by four out of ten. The cash paid out annually in interest has thus been reduced from \$20,000 to \$12,000.

C. CEF-MIF Church Extension Fund-Mission Investment Fund. Your Board suggests that the name of this fund be simplified to the CEF - Church Extension Fund.

III. Retirement Benefits

A. Suggested Increase: Your Board considers it one of its prime responsibilities to keep you informed regarding the material needs of our retired workers and

their dependents. While such benefits by themselves can in no way supply an adequate living, yet it has been our endeavor to offer them as aids in thanks to the Lord for those who have spoken to us the Word of Truth. The original Retirement Benefits Plan (cf Proceedings of 1976, p. 58) has not been implemented according to the schedule there proposed: tight budgets have allowed only for token increases. But in spite of another projected record budget for the CLC your Board proposes the following increase, considered as a minimum:

For a single person from \$135.00 per month to \$153.00 per month.
For a family from \$212.00 per month to \$240.00 per month.

This increase means a total CLC budget increase of \$1,908.00.

B. A Flexible Budget Figure: Your Board also requests that this one budget item (namely retirement benefits) be considered flexible according to the unforeseeable needs of additional retirees who may automatically increase costs in the future. A decrease in needs would be no problem: your Board, however, feels that an increase should be automatic in accordance with already adopted guidelines (cf. 1976 Proceedings, p. 60), and not subject to the usual extra-budgetary rules (cf. Constitution, p. 18).

IV. Trustees Budget for 1978-1979

A. General Administration

1. Travel	\$ 3,000.00	
2. Meals and Lodging.	750.00	
3. Telephone and Telegraph.	1,000.00	
4. Postage.	500.00	
5. Printing and Stationery.	300.00	
6. Journal of Theology.	600.00	
7. Treasurer's Expense Allowance.	1,560.00	
8. Secretarial.	100.00	
9. Miscellaneous.	100.00	
TOTAL.		\$ 7,910.00

B. Capital Investment

1. Mortgage Loans, ILC.	\$17,075.00	
2. Interest, Personal Loans	1,100.00	
3. CEF-MIF.	3,000.00	
TOTAL.		\$21,175.00

C. Retirement Benefits. \$27,000.00

D. Emergency Support. \$ 1,000.00

GRAND TOTAL. \$57,085.00

V. Proposed CLC Budget for 1978-1979

Board of Trustees	\$ 57,085.00
Board of Regents.	127,063.00
Board of Missions	125,500.00
Student Travel.	3,700.00
Board of Education.	600.00
Proposed Salary Raises.	20,880.00
Proposed Mileage Raise.	3,600.00
TOTAL	\$338,428.00

BOARD OF TRUSTEES - SUPPLEMENTARY REPORT

Dear Brethren:

The following resolution is offered for your consideration in connection with erecting a new professorage on our ILC campus. (Housing is needed for the new professor, Robert Rehn, and his family.)

Whereas we can ill afford to borrow money for building a professorage at the high commercial rate of interest; and,

Whereas CEF-MIF money is available, and we cannot afford to use General Budget funds to subsidize new mission fields with the state of our finances as they are at present; and,

Whereas according to good stewardship practices we should make use of money available to us at a lower rate of interest;

Therefore be it resolved that the convention declare an exception to the rules governing the use of CEF-MIF money, and authorize a loan from the CEF-MIF at 5 1/2 percent interest to finance the building of the new professorage at ILC.

Board of Trustees, B. J. Naumann, Chairman

REPORT OF THE COMMITTEE ON SALARY STUDY

The purpose of this committee is to come with recommendations for salaries without regard to child allowance, in order to comply with the Federal law regarding equal pay for equal work.

Whereas no truly equitable plan could be arrived at to compensate for child allowance, we propose only to increase the base salaries by \$100.00 from the present \$575.00 per month.

We, therefore, recommend the following salary schedules for the 1978-1979 fiscal year.

<u>MISSIONARIES</u>		<u>PROFESSORS</u>	
	\$675.00 per month,		\$675.00 per month,
Plus	\$1.00 per month for each year of service up to 25.	Plus	\$1.00 per month for each year of service up to 25.
Plus	Housing	Plus	Housing.
Plus	Reimbursement for business mileage.	Plus	Reimbursement for business mileage.

We also recommend that for the 1979-1980 fiscal year, the base salaries be increased by another \$50.00 per month

L. W. Schierenbeck, Chairman Lee Krueger Lowell R. Moen

PROPOSAL FOR A COOPERATIVE BUDGET PLAN FOR THE CLC

To all CLC Pastors and Congregations:

Dear Brethren,

In a letter dated June 14, 1977, CLC President Egbert Albrecht calls our attention to the "serious need for our CLC to devise a means of setting its yearly budget so that it is both realistic and challenging to the faith of our members. Although over the years our budgets were prepared with great care, lest we would over-extend ourselves, we usually fell short of our goal. It was only because our various boards spent cautiously and did not use all that was allotted to them, that we were able to do our Lord's work with the faithfulness that was expected of us."

In view of the above, President Albrecht goes on in that letter to appoint a committee and charges them with the task of developing a realistic budgeting system in the CLC that would eliminate the problems that have been plaguing us. This committee brought a proposed budget plan to the Coordinating Council which is now forwarding it to all CLC congregations with the request that they study the proposal so that an intelligent decision relative to this matter may be arrived at during the 1978 CLC convention.

May the Lord guide our study of this material in council and congregational meetings to the end that by convention time we may better understand our CLC budgeting and thus solve the problems that presently limit us in best serving Him who has given us all things through Christ Jesus.

Coordinating Council

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- II. Scriptural Principles Relating to Offerings
- III. Proposed Cooperative Budget Plan for the CLC
- IV. Evaluation
 - A. Advantages
 - B. Disadvantages
 - C. Conclusion

I. Present and Proposed Plans for CLC Budgeting

1. Present Plan

In our present method of funding our CLC programs each year, the various CLC Boards present their proposals to the Coordinating Council in April for the next fiscal year's operations. In the even years the Coordinating Council then recommends the next fiscal year's programs and spending budget to the CLC Convention. The CLC in Convention in July then adopts a program and fiscal year spending budget. (In the odd years the Coordinating Council adopts a fiscal year spending budget in accordance with instructions and/or limitations placed on it by the CLC in the previous year's convention.) All of this must be done based on the history of previous years' contributions by all CLC congregations.

The charts that follow reflect the dollar amounts of proposed and actual CLC Budgets for the period 1967 through 1977. In the best of those ten years only slightly over 90% of what has been proposed ever was achieved. In many instances it was less.

Also, because it may have been late in the budget year before it became apparent what would be actually available in dollar amount it was difficult for the Boards to act and even spend as wisely as could be done if the budget were firm.

2. Proposed Plan

A Cooperative Budget Plan provides for each CLC Congregation the opportunity to voluntarily subscribe to the CLC's program for the next fiscal year an amount set by itself and based on information from the CLC on its previous year's programs and dollar amounts proposed for the next fiscal year. Such a plan would appear to be in keeping with, "Let all things be done decently and in order." 1 Cor. 14:40.

The accompanying table shows, for the budget years 1967 through 1977:

Column 1. Budgeted amounts expected as offerings from CLC congregations.

Column 2. Actual contributions made for the CLC regular budget.

Column 3. The "gap" or difference between the first two columns--the amount giving fell short of the amounts budgeted and expected from contributions to CLC general support.

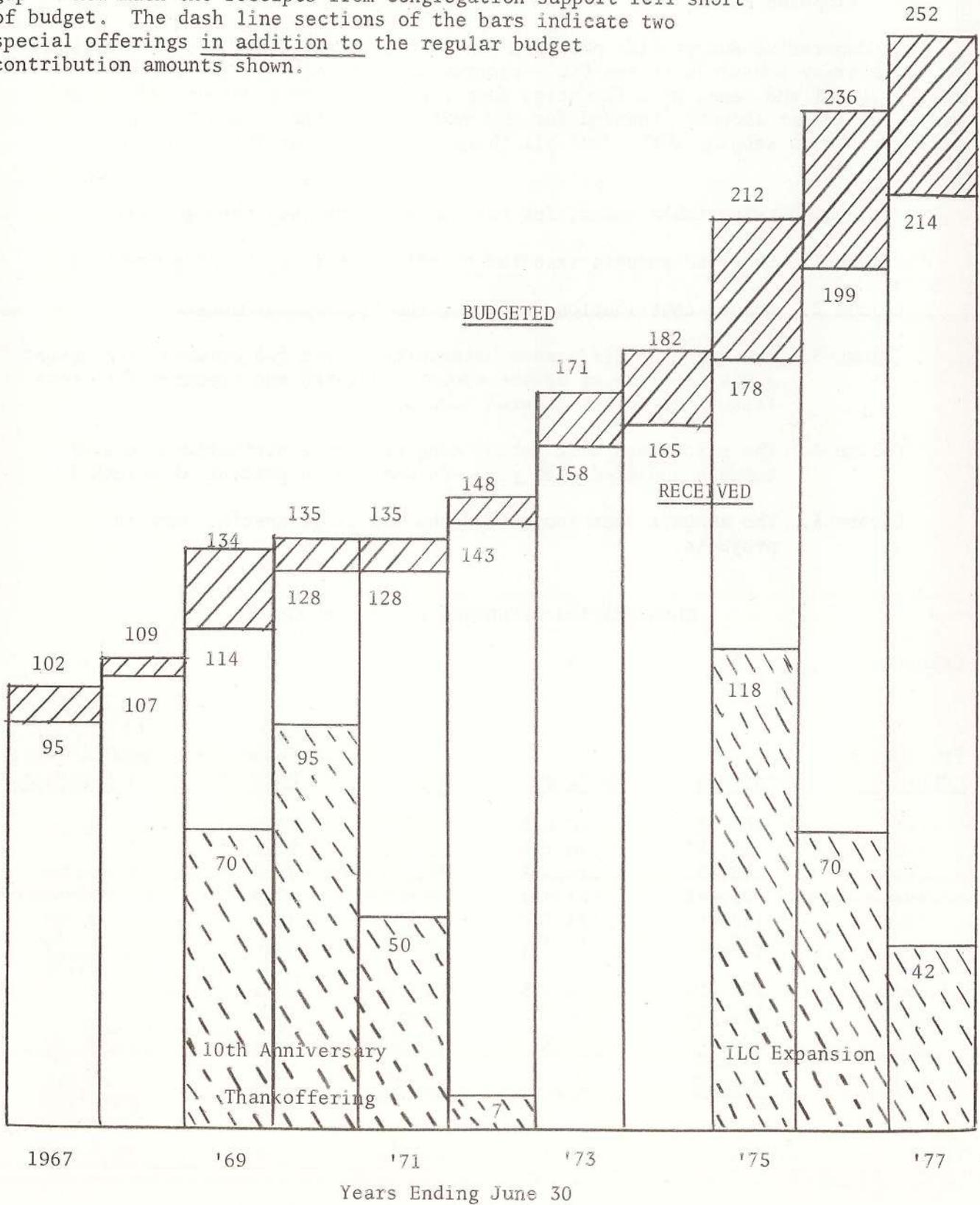
Column 4. The percentage that actual congregation contributions were of amounts budgeted each year--Column 2 as a percent of Column 1.

Column 5. The amounts contributed for the two large special purpose projects.

CONGREGATION OFFERINGS FOR CLC BUDGET

Columns:	1	2	3	4	5
Yr. Ending June 30	Budgeted	Received	"Gap"	Received As Percent of Budgeted	Special: 10th Anniv. Thankoffering & ILC Expans.
1967	\$ 101,648	\$ 94,873	\$ 6,775	93.3	\$ 70,041
1968	109,132	106,796	2,336	97.9	
1969	133,692	114,378	19,314	85.5	\$ 70,042
1970	135,346	127,722	7,624	94.3	95,060
1971	135,000	128,248	6,752	95.0	50,099
1972	148,500	142,921	5,579	96.2	6,941
					<u>\$222,142</u>
1973	171,072	158,325	12,747	92.5	
1974	182,064	164,660	17,404	90.4	
1975	212,508	177,622	34,886	83.6	\$118,349
1976	235,508	198,588	37,236	84.2	70,093
1977	<u>251,928</u>	<u>214,317</u>	<u>37,611</u>	<u>85.1</u>	<u>41,946</u>
					<u>\$230,388</u>
Total	\$1,816,714	\$1,628,450	\$188,264	89.6	\$452,530

In the accompanying chart, the uppermost figures are amounts in thousands of dollars (add three zeros) set by CLC budgets as needed and expected from member contributions for support of the CLC and its programs. The amounts actually realized are the lower portion of the bars. The diagonally lined parts show the gap -- how much the receipts from congregation support fell short of budget. The dash line sections of the bars indicate two special offerings in addition to the regular budget contribution amounts shown.



II. Scriptural Principles Relating to Offerings

Any method of collecting our CLC's funds is merely a way of providing our members with the opportunity of expressing their love for Christ in bringing the Gospel to men everywhere. Thus it goes without saying that no particular method is essential, nor does any method in itself produce the willingness to dedicate oneself to the Lord and to His work.

It is also true that any method can be abused and used unevangelically; and at the same time many methods can be used evangelically and profitably despite wide differences and possible weaknesses.

Intelligent planning regarding methods of giving does not detract from the Gospel spirit or motive of offering to God, but seeks to elevate such offering to its proper place in our Christian life of gratitude to God for His gifts to us.

It would seem to be our obligation to strive for a method, founded firmly on Scriptural principles of giving, which will reflect Scriptural principles most readily and easily in the lives and offerings of our fellow-members. The work of missions is so vitally important that we must ever seek the finest way of doing things for the Kingdom. Such a search begins in the Scriptures and also ends there. Thus let us consider some Scriptural principles regarding giving that can be applied to the method of collecting CLC funds.

A. All Christian giving is motivated by the love of Christ for us. This, of course, is preached and presented no matter what method is used, for it is the heart of Christianity and Christian living. "For the love of Christ constraineth us." II Cor. 5:14. The Gospel of Christ is the power behind any Christian method of giving. Any method which readily permits a feeling of Law to creep in to that degree weakens the Gospel motivation. Love, not command, is our motive. Paul says in connection with the offering for the saints at Jerusalem, "I speak not by commandment." II Cor. 8:8.

B. Our giving must be the product of a voluntary desire motivated by Christ's love. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9:7. God is the One and only One who can make this grace of Christian giving abound in man's heart. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Cor. 9:8. Even regarding gifts for the Tabernacle of Israel we read: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:2.

A plan of receiving funds then should be one reflecting as well as possible this voluntary spirit. Lack of faith in this attitude of voluntary giving in Christian hearts leads to legalism in our methods. Both individual and congregation should have the privilege of expressing as voluntarily as possible their love for Christ in their giving.

C. Proportionate giving is the response of the Christian to the blessings he has received from his Lord. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I Cor. 16:2. The ten-talent man has not fully shown his love to God when he renders the same service as the one-talent man. Thus also with congregations: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened." II Cor. 8:12-13. A plan

which could encourage the thought that 100 "sand-hill" farmers should offer the same as 100 "black-dirt" farmers could do both an injustice. It could tend to limit the vision and the desire for a further grace of giving for the richer, and tend to build up resentment in the poorer. Not only opportunity, but also encouragement for truly proportionate giving should be inherent in a good plan for receiving funds.

D. Christian giving is a personal or individual thing since it is a fruit of individual faith. Thus it is also the privilege of every individual. "Upon the first day of the week let every one of you lay by him in store." I Cor. 16:2. A good plan then should encourage the individual to give himself first to the Lord "...but first gave their own selves to the Lord." II Cor. 8:5. It should, if possible, confront the individual with the opportunities to serve the Lord on the basis of what he has and with the question of what he can and will do about the opportunities. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." II Cor. 8:12.

A good plan should not take the feeling of responsibility for the decisions away from the congregations, to say nothing of the individual. It should at least confront the individual congregation with its responsibility, calling forth its voluntary expression of love. It should in the most effective way give the opportunity to the individual to give expression to and proof of his love. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." II Cor. 8:8.

E. Our giving ought to be systematic and regular. Paul did not leave the important matter of the support of the saints at Jerusalem to chance, but rather he systematized its collection: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." I Cor. 16:1; he offered active encouragement: "Therefore, I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty." II Cor. 9:5; and he even arranged for its delivery: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." I Cor. 16:3. This did not, however, in the least imply a "high pressure" system or drive: "That there be no gatherings when I come." I Cor. 16:2.

Thus a plan or regular method of receiving funds for the Lord's work is certainly in keeping with Scripture and it ought to be a continuing plan providing as wisely as possible for all our work.

F. The purpose of Christian giving is to glorify God, not merely to meet a specific need. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." II Cor. 9:12. This giving to the glory of God is first of all a personal thing, an expression of our own love. "We love Him, because He first loved us." I John 4:19. It also brings glory to God through the work accomplished by our gifts. "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." II Cor. 9:13.

Thus a good plan should strive not only to meet a need, and usually a minimum need, but should create the atmosphere wherein the glory of God stands out clearly as a motive. It should stress the voluntary acceptance of the opportunities to glorify God through the work we have been permitted to do for Him.

A good system of gathering offerings for the CLC is one that provides the easiest opportunity to stress the Scriptural concept of voluntary, proportionate,

personal giving to the glory of God. It should reflect most readily the methods suggested by the Bible in its accounts of offerings and in its admonitions and parables regarding stewardship.

- ...Let the Gospel produce the grace of willingness!
- ...Let willingness express itself unhampered by the Law!
- ...Let the work proceed on the basis of the willingness expressed!

The proposed Cooperative Budget Plan for the CLC which follows does provide such opportunity for giving in keeping with the foregoing Scriptural principles.

III. Proposed Cooperative Budget Plan for the CLC

A workable plan might be divided into three phases: (A) The Information Phase; (B) The Subscription Phase; and (C) The Distribution Phase.

A. The Information Phase

To be truly workable a cooperative budget plan must include a well-planned program of information. Such a program begins with clear-cut planning on the part of the Boards of CLC with long-range views in mind. Then must follow good presentation of this information to all members of the CLC.

1. Planning by CLC Boards. The planning of each Board begins with a setting forth of its CONTINUING NEEDS, (basic operating needs for the present program). Then each Board is obliged by its call to point out the URGENT PROJECTS, (urgently needed expansion, etc.). Finally, it must present the WIDER OPPORTUNITIES open to our church. These presentations should be as brief as possible, but must be such as can be easily understood by all members of CLC. These plans would be acted upon by the Coordinating Council in October each year.

The Coordinating Council would then make the material available in printed form, (folder, etc.) and forward copies to the Pastor of each CLC Congregation by November first. As a minimum these reports would include the previous year's program and performance, a summary of continuing needs, urgent projects, and the wider opportunities for our church. These reports should set forth the past year's receipts and expenditures, as well as the projected cost of the next year's plans.

2. Presentation to Congregations. Each Pastor should plan for presentation of the material to his Congregation using whatever methods best fit the Congregation's circumstance, (Meetings, Home Visits, Mailings, etc.). This then would prepare the Voters for an intelligent subscription to the CLC's work, as well as for better consideration of their local needs during their Annual Meeting in January.

B. The Subscription Phase

This is the phase of the program in which the Congregation considers the CLC's work, determines its subscription, and reports it to the Coordinating Council of CLC.

1. Consideration by Congregations. The consideration of the proposed CLC Program would take place at the Annual Meeting of the Voters in January (or at a Special Voters' Meeting, if desired). On the basis of its blessings from God, the Congregation could then make its subscription for CLC's work with full knowledge of CLC's proposed program and past performance. While no specific criteria can be set forth for such voluntary Christian giving, it might be well to suggest and stress the idea of a proportion of the Congregation's total budget being subscribed to Mission work. Adjustments, (increases or decreases) in the proportion could be made

each year as the blessings from God to each Congregation might dictate.

2. Reporting Subscription to the CLC. Each Congregation would inform the CLC by no later than February first of its subscription to the CLC's work for the next Fiscal Year. This report would be filed with the Board of Trustees which would total all subscriptions and ready them for presentation to the Coordinating Council in April. Estimates based on past history would have to be made for any Congregation failing to participate in the Cooperative Budget Plan, or any not able to submit a subscription for any reason.

C. The Distribution Phase

The Coordinating Council would then set up the spending budget for the next Fiscal Year, (as an approved spending budget in the odd years, and as a recommendation for a spending budget to the CLC Convention in July of the even years).

At the CLC Convention in the even years the budgeting would be accomplished by delegates who would be free to adopt whatever part of proposal programs they deem wise, and substitute any new program they might deem necessary.

All of this could be done within the financial framework of the total subscriptions from all CLC Congregations.

SUMMARY OF THE MECHANICS OF THE COOPERATIVE BUDGET PLAN

A. INFORMATION PHASE (From the CLC to Congregations)

1. Planning
Oct. CLC Boards present next Fiscal Year proposed plans and budget estimates to Coordinating Council to include:
 - Continuing Needs (Basic Operating Needs)
 - Urgent Projects (Expansion)
 - Wider Opportunities
- Nov. Coordinating Council prepares material in print, (Folder form, other) and forwards to the Pastors of the CLC Congregations.
2. Presentation
Nov.-Dec. The Pastor of each CLC church presents the material to the members of his Congregation in any manner best suited to the particular congregation, (Meetings, mailings, verbal, home visits, etc.).

B. SUBSCRIPTION PHASE (From Congregations to the CLC)

1. Consideration
Dec.-Jan. After consideration of the CLC's Program the Voters subscribe a certain proportion (amount) of budget for the CLC's work.
2. Reporting
Jan.-Feb. Subscriptions are reported to the CLC; (Board of Trustees).

C. DISTRIBUTION PHASE (By Coord. Council, Odd Years; By Convention, Even Years)

1. Budgeting
April The Coordinating Council totals the subscriptions (and estimates) made by the Congregations, and in the odd years sets the next Fiscal Year spending budget.
- July (even yrs.) In the even years the Coordinating Council recommends the next Fiscal Year's Programs and spending budget to CLC Convention.
- July (even yrs.) The CLC in Convention adopts a program and Fiscal Year spending budget based on the subscriptions from the Congregations and the recommendations from the Coordinating Council.

"BIRD'S EYE VIEW" OF THE CLC COOPERATIVE BUDGET PLAN

OCTOBER

- 1 - Boards of Trustees, Regents, Missions and Education present Fiscal Year Budget proposals to the Coordinating Council.
- 2 - Coordinating Council approves a CLC Fiscal Year Budget proposal and forwards to each CLC Congregation.

DECEMBER

Congregations study CLC Fiscal Year Budget Proposal.

JANUARY

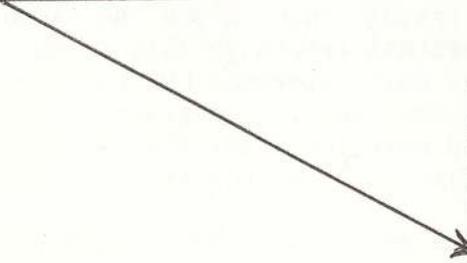
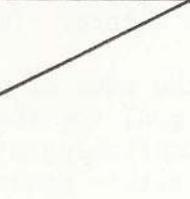
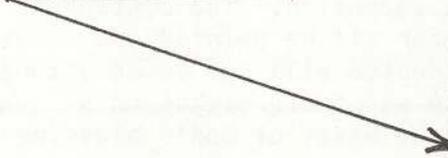
Congregations decide on amount they will subscribe to CLC Fiscal Year Budget and notify the CLC.

APRIL

Coordinating Council recommends Fiscal Year Budget to CLC, (even years).
Approves Fiscal Year Budget, (odd years).

JULY

CLC adopts Fiscal Year Budget, (even years).



IV. Evaluation

As with every "human" plan or method, any program for collecting funds will have its apparent advantages and disadvantages. The following listing cannot be considered purely objective nor complete. It merely should spark discussion of the merits or drawbacks of the proposed plan. Please check the Scriptural Principles (SP A, B, C, etc.) of the proposed plan referred to under various points as found in Part II of this presentation.

A. Advantages of a Cooperative Budget Plan

1. Its appeal is to the Christian heart to express itself freely in an effort to glorify God, not only to meet certain needs. (SP F) The outline of needs and opportunities of the CLC will certainly be set before the members, for the needs of the Church can serve properly as an incentive. The continuing needs, the urgent projects, and the wider opportunities can all be pointed out. But the temptation to limit our vision to a budget already adopted will not be as strong. The congregations (and individuals) are not as tempted to set their sights on a "quota" but rather on the responsibility set before them on the basis of God's blessings to them.

2. In an effort to set an "honest and fair" subscription, any responsible congregation will tend to acquaint itself more adequately with the broad program and needs of the CLC than ever before. (SP E)

3. It reflects the idea of proportionate giving better than a quota system in that it does not set a goal for the whole CLC which is so easily divided by the number of communicants establishing a goal for each individual. As the individual congregation prospers in earthly goods and in the spiritual grace of giving, so it will subscribe proportionately. The spiritual motivation of the individual congregation and members is our concern rather than the amount given. (SP C)

4. It places the responsibility for the work and the extent of work in our CLC squarely on the congregations and through them on the individual members, where it belongs. (SP D) The feeling of personal responsibility is much stronger when the individual congregation or even members must determine by their subscriptions how many of the opportunities for mission work the CLC can grasp, so that the CLC becomes "I" not "they." People work harder and more imaginatively to achieve a goal which they set for themselves than for one "imposed" on them from the "outside."

5. The Cooperative Budget Plan emphasizes the voluntariness of Christian giving most powerfully. (SP B) It lessens the feeling that someone else has determined beforehand the extent of our expected giving. The quota system can result in this attitude since a definite program and budget is already set by the convention. The budget is not as apt to become a "minimum giving" guide, but rather is a guide for spending the money subscribed.

6. The CLC in convention will already have the "vote" of its constituency indicating the extent of its program and will be able to proceed immediately on the basis of subscriptions started already in January.

7. It shows trust in the Gospel motivated will of our people to subscribe generously for the Lord's work without any pressure of Law. (SP A)

8. Better planning and more "long-range" vision on the part of the various Boards might result from the necessity of publishing detailed reports on Continuing Needs, Urgent Projects, and Wider Opportunities. The admitted responsibilities of

the Church in the field of mission work would find easier expression in the proposed program than they do in the adopted budgets which so often express only "hoped-for" performances.

B. Disadvantages of a Cooperative Budget Plan

1. It could lead to certain congregations "taking advantage" of the CLC through self-pity and a resultant inadequate subscription, which could limit or even decrease the extent of the CLC's program.

2. A "too small" subscription would tend to hamper the decision of the CLC Convention regarding expansion of the Lord's work.

3. The introduction of a radically new system might cause it to meet with serious lack of cooperation which would leave the CLC convention "in the air" as to its source of funds and its program.

C. Conclusion

No doubt many other reasons for or against the proposed Cooperative Budget Plan for the CLC could be found. However, in view of the many problems inherent in our present method of budgeting in the CLC which would in large measure be eliminated by the proposed plan, and further, because the proposal is in keeping with the principles of Christian giving and provides for collection of CLC funds "decently and in order" adoption at the 1978 CLC Convention is recommended.

REPORT OF COMMITTEE #5: FINANCE

I. Cooperative Budget Plan

Whereas the Cooperative Budget Plan when properly implemented is in keeping with the principles of Christian giving, and

Whereas the Cooperative Budget Plan provides for a mutual exchange of vital information between responsible Boards of the CLC and the local congregation, and

Whereas the Cooperative Budget Plan is not apt to become a "minimum giving" guide, but rather a guide for spending the money subscribed,

Therefore be it resolved that the CLC adopt the Cooperative Budget Plan as set forth on pages 95-96, part III, sections A, B & C, and

Be it further resolved that the Cooperative Budget Plan be implemented with the July 1, 1979 fiscal year.

II. Church Extension Fund - Mission Investment Fund

A. The finance committee recommends adoption of the following guidelines:

1. Loans from the CEF-MIF shall be granted to congregations under the supervision of the Board of Missions.

2. Loans shall be granted from the CEF-MIF for marketable land and/or buildings.

3. Applications for loans shall be made by the local congregation to the Board of Missions, or the Board of Missions shall make application on its own initiative.
 4. Upon such application the Board of Trustees, according to its judgment and responsibility, may proceed with the necessary financing.
 5. The plans, specifications, and construction contract terms shall be presented to the Board of Missions for approval. The Board of Missions upon their approval shall present them to the Board of Trustees.
 6. Title arrangements for such property shall be made by the Board of Trustees.
 7. Provisions for repayment of a loan shall be made at the time when the loan is approved.
 8. The Board of Trustees shall from time to time establish the actual cost to the CLC for monies so loaned to mission congregations. The Board of Trustees shall add one-half percent to the interest cost in order to insure no interest loss to the fund.
 9. All loans to congregations from this fund shall bear interest on the declining balance of the principal.
 10. Once the interest rate has been established for a congregation, it will not change until the time of self-support. At such time the loan will be renegotiated at a rate of 2% below trustee-established current bank rates. At no time will such bank rate be less than the CEF-MIF rate.
 11. The amortization of loans shall be by equal monthly payments, including principal and interest, on a maximum twenty-year schedule, with prepayment privileges.
 12. In the event the congregation is unable to make payments according to the contract terms, the Board of Missions shall be responsible for current payments from its budget.
 13. Unused CEF funds may be placed in short-term investments by the Board of Trustees.
 14. Exceptions to these regulations may be made by convention action only.
- B. The finance committee recommends adoption of the following:
- That the name of the Church Extension Fund-Mission Investment Fund be changed to the Mission Extension Fund.
- C. Board of Trustees - Supplementary Report

Whereas we agree with the Board that we can ill afford to borrow money for building a professorage at the high commercial rate of interest; and

Whereas we recognize that MEF money is available, but that we cannot afford to use General Budget funds to subsidize new mission fields with the state of our finances as they are at present; and

Whereas according to good stewardship practices we should make use of money available to us at a lower rate of interest;

Therefore we concur with the Board of Trustees' resolution that the convention declare an exception to the rules governing the use of CEF-MIF money, and authorize a loan from the MEF at 5 1/2 percent interest to finance the building of the new professorage at ILC, and we instruct the Board of Trustees to recall this loan for refinancing should conditions warrant.

III. Retirement Benefits

A. The finance committee recommends adoption of the following:

1. That the retirement benefits for a single person be increased from \$135/mo to \$153/mo.
2. That the retirement benefits for a family be increased from \$212/mo. to \$240/mo.

This increase means a total CLC budget increase of about \$3,000.

B. Whereas the number of people eligible for retirement benefits is flexible,

Therefore the finance committee recommends that the retirement benefits be a flexible budget figure.

IV. Budget for the Board of Trustees

A. Whereas there are three new families eligible for retirement benefits,

Therefore the finance committee recommends that \$6,000 be added to the Trustees' Budget under retirement benefits.

B. We recommend adoption of the following revised budget for the Board of Trustees:

Trustees' Budget for 1978-1979

A. General Administration

1. Travel	\$ 3,000.00
2. Meals and Lodging.	750.00
3. Telephone and Telegraph.	1,000.00
4. Postage.	500.00
5. Printing and Stationery.	300.00
6. Journal of Theology.	400.00
7. Treasurer's Expense Allowance.	1,560.00
8. Secretarial.	100.00
9. Miscellaneous.	400.00
TOTAL.	<u>\$ 8,010.00</u>

B. Capital Investment

1. Mortgage Loans, ILC.	\$18,725.00
2. Interest, Personal Loans	1,100.00
3. CEF-MIF.	3,000.00
TOTAL.	<u>\$22,825.00</u>

C. Retirement Benefits. \$27,000.00

D. Emergency Support. \$ 1,000.00

GRAND TOTAL. \$58,835.00

V. Salaries

A. Child allowance

Whereas, to the best of our knowledge, the child allowance is not in violation of the Federal Law, and

Whereas, it does not seem possible at this time to raise salaries to such a level so as to be able to eliminate the child allowance,

Therefore we recommend that we continue the present system of granting child allowances to CLC missionaries and professors.

B. Utilities

Whereas there is a substantial difference in what each missionary and professor must pay for utilities, and

Whereas our workers have little control over this amount, and

Whereas our present system is based on the need of our workers,

Whereas the Mission Guidelines attempt to establish equitable salaries,

Therefore we recommend that the utilities of the CLC missionaries and professors be paid by the respective boards.

The term utilities shall be defined as heat, light and water.

C. Salary figures for 1978-1979 fiscal year

The Finance Committee recommends the following figures for both Missionaries and Professors for the coming year.

1. Base Code: \$575.00 per month. (An amendment prevailed that the base code be raised to \$600.00 as soon as the contributions rise sufficiently in the judgment of the CC.)
2. Service Increment: \$1.00 per month for each year of service up to 25.
3. Housing to be provided.
4. Reimbursement for business mileage: 12¢ a mile.
5. Child allowance: \$25.00 per month per child.
6. Utilities to be paid.

D. Salary figures for 1979-1980 fiscal year.

We recommend that the Coordinating Council be authorized to review and adjust salaries.

Prof. R. Gurgel, Chairman
Pastor P. Tiefel, Jr., Secretary

VI. Proposed Budget for 1978-1979

Trustees	\$ 58,835.00
Regents.	125,763.00
Missions	124,800.00
Education.	600.00
Salary Raises.	16,920.00
Mileage Raise.	3,600.00
GRAND TOTAL.	<u>\$330,518.00</u>

REPORT OF COMMITTEE #5 - ADOPTED AS PRINTED

TREASURER'S ANNUAL REPORT
Church of the Lutheran Confession
 July 1, 1976 to July 1, 1977

Budgetary

Receipts:

Offerings	\$214,316.75
Memorials	525.00
Mission Refund of Exploratory Funds	231.90
Book House Reimbursed for Directory Printing.	551.00
TOTAL RECEIPTS.	<u>\$215,624.65</u>

Disbursements:

Retirement Benefits	\$ 15,656.00
Emergency Support	387.53
Capital Investments (Summary #1).	21,136.44
General Administration (Summary #2)	6,207.56
Missions & Administration (Summary #3).	96,056.46
Immanuel Lutheran College	85,536.00
ILC Extra-Budgetary Jeep Pickup-Snowplow.	5,500.00
Printing 1977 CLC Directories	551.00
TOTAL DISBURSEMENTS	<u>\$231,030.99</u>
Cash <u>Deficit</u> for Year	<u>(\$-15,406.34)</u>
Cash <u>Balance</u> , July 1, 1976	<u>\$ 30,189.95</u>
Cash Balance, July 1, 1977	<u>\$ 14,783.61*</u>

*Checking Account.	\$ 9,783.61
CLC Reserve Fund.	5,000.00

SUMMARY #1: CAPITAL INVESTMENTS

Mortgage Loans, ILC	\$ 17,073.48
Personal Loans & Interest	1,062.96
CEF-MIF - Professorage.	3,000.00
TOTAL	<u>\$21,136.44</u>

SUMMARY #2: GENERAL ADMINISTRATION

Travel Expense	\$ 2,369.00
Meals and Lodging	354.74
Telephone	1,014.95
Postage	420.33
Printing and Stationery	226.59
Journal of Theology	400.00
Miscellaneous	221.95
Treasurer's Expense Allowance	1,200.00
TOTAL	\$ 6,207.56

SUMMARY #3: MISSIONS AND ADMINISTRATION

Reformation, Austin, TX	\$ 3,675.00
Redeemer, Cheyenne, WY.	4,225.00
Immanuel, Chicago, IL	5,025.00
Zion, Corpus Christi, TX.	7,340.00
Mt. Zion, Detroit, MI	6,950.00
Servant of Christ, Los Angeles, CA.	2,500.00
Peace Thru Christ, Madison, WI.	5,950.00
Grace, McIntosh, NM	15,300.00
Christ, Montevideo, MN.	1,575.00
Bethlehem, Neenah, WI	5,025.00
Holy Cross, Phoenix, AZ	4,300.00
Faith, St. Louis, MO.	675.00
Redemption, Seattle, WA	3,300.00
Redeemer, Sister Lakes, MI.	9,065.00
Nigeria	9,018.48
Administration.	10,682.98
St. Peter's, Rochester, MN.	1,450.00
TOTAL	\$ 96,056.46

LOANS PAYABLE--GENERAL FUND
(Capital Investments)

American National Bank--ILC Mortgage Loan	\$135,518.83
CEF-MIF--ILC Professorage	29,397.17
Private Notes	26,910.68
TOTAL	\$191,826.68

CHURCH EXTENSION FUND--MISSION INVESTMENT FUND

Receipts:

Offerings	\$ 10,615.08
Memorials	28.00
Loans Received.	15,800.00
Interest Received	30,827.66
Principal Payments Received	19,730.05
Miscellaneous	1,950.00
TOTAL RECEIPTS.	\$ 78,950.79

Disbursements:

Interest Paid	\$ 22,708.04
Principal Paid	25,092.82
Loans Disbursed	83,000.00
Miscellaneous	16.37
TOTAL DISBURSEMENTS	<u>\$130,817.23</u>
Cash Reduction for Year	<u>(\$-51,866.44)</u>
Cash Balance, July 1, 1976.	<u>\$162,454.89</u>
Cash Balance, July 1, 1977.	<u>\$110,588.45*</u>
*Checking Account	\$ 17,106.95
Savings Account.	77,958.18
Reserve Account.	15,523.32

CHURCH EXTENSION FUND-MISSION INVESTMENT FUND

Loans Receivable:

Messiah, Milwaukee, WI.	\$ 16,642.61
Temple Beth Torah (Servant of Christ, LA)	31,875.00
Faith, St. Louis, MO.	25,706.10
Bethel, Spring, TX.	36,033.43
Holy Cross, Phoenix, AZ	7,000.00
Immanuel, Chicago, IL	23,204.36
Berea, St. Paul, MN	95,279.60
Zion, Corpus Christi, TX.	74,012.29
ILC Professorage (Capital Investments).	29,509.32
Christ, Montevideo, MN.	2,841.42
Peace Thru Christ, Madison, WI.	80,250.99
Grace, McIntosh, NM	14,563.45
Living Word, Hendersonville, NC	29,931.13
TOTAL	<u>\$466,849.70</u>

Loans Payable:

Elmhurst Federal S&L (Chicago Property)	\$ 9,122.61
Private Notes (Miscellaneous)	383,294.55
TOTAL	<u>\$392,417.16</u>
Net CEF-MIF Receivables	<u>\$ 74,432.54</u>

ILC EXPANSION FUND
(From Inception to July 1, 1977)

Receipts:

Offerings and Memorials	\$205,595.99
Bequests.	20,000.00
Interest Earned	4,792.30
TOTAL	<u>\$230,388.29</u>

Disbursements:

Publicity	\$ 563.31
Administration.	2,857.18
Architect Fees.	13,566.89
Construction Costs.	207,552.30
TOTAL	<u>\$224,539.68</u>
Balance on Hand, July 1, 1977	<u>\$ 5,848.61</u>

DEBT RETIREMENT RESERVE FUND

Balance on Hand, July 1, 1976	\$ 13,799.77
Receipts:	
Interest Earned	645.73
Balance on Hand, July 1, 1977	\$ 14,445.50

CLC RESERVE FUND

Balance on Hand, July 1, 1976	\$ 25,000.00
Receipts:	
Interest Earned	1,255.17
Transfer from General Checking Account	5,000.00
TOTAL	\$ 31,255.17

Disbursements:

Transfer back to General Checking Account	\$ 15,000.00
Balance on Hand, July 1, 1977	\$ 16,255.17

UDO EDUCATIONAL FUND

Balance on Hand, July 1, 1976	\$ 595.60
Receipts:	
Interest Earned	27.85
Balance on Hand, July 1, 1977	\$ 623.45

NIGERIAN FUND

Balance on Hand, July 1, 1976	\$ 7,326.78
Receipts:	
Offerings and Memorials	1,396.32
Interest Earned	384.48
Balance on Hand, July 1, 1977	\$ 9,107.58

BALANCE SHEET AND OPENING ENTRIES, 7/1/77

General Fund	\$ 11,283.61
Debt Retirement Reserve Fund	14,445.50
CLC Reserve Fund	16,255.17
Udo Educational Fund	623.45
Nigerian Fund	9,107.58
CEF-MIF Demand Deposits	110,588.45
CEF Checking Account	\$ 17,106.95
CEF Savings Account	77,958.18
CEF Reserve Account	15,523.32
CEF-MIF--Loans Receivable	466,849.70
CEF Messiah, Milwaukee, WI	16,642.61
CEF Temple Beth Torah, LA, CA	31,875.00
CEF Faith, St. Louis, MO	25,706.10
CEF Bethel, Spring, TX	36,033.43
CEF Holy Cross, Phoenix, AZ	7,000.00

CEF Immanuel, Chicago, IL.	\$ 23,204.36	
CEF Berea, St. Paul, MN.	95,279.60	
CEF Zion, Corpus Christi, TX	74,012.29	
CEF ILC Professorage	29,509.32	
CEF Christ, Montevideo, MN	2,841.42	
CEF Peace Thru Christ, Madison, WI	80,250.99	
CEF Grace, McIntosh, NM.	14,563.45	
CEF Living Word, Hendersonville, NC.	29,931.13	
ILC Expansion Fund--Demand Deposits.	\$ 5,848.61	
ILC Checking Account	1,556.31	
ILC Savings Account.	4,292.30	
Immanuel Lutheran College Property	1,357,000.00	
Loans Payable, General Fund.		\$ 191,826.68
Loans-American National Bank	135,518.83	
Loans-CEF-MIF.	29,397.17	
Loans-Private Notes.	26,910.68	
CEF-MIF--Loans Payable		392,417.16
CEF-MIF Elmhurst Federal S&L	9,122.61	
CEF-MIF Private Notes.	383,294.55	
CLC Capital.		1,407,758.23
	<u>\$1,992,002.07</u>	<u>\$1,992,002.07</u>

Respectfully submitted,

Lowell R. Moen, Treasurer

CLC CONGREGATIONAL REPORTS
July 1, 1976 to July 1, 1977

	<u>Budgetary</u>	<u>C.E.F. M.I.F.</u>	<u>ILC Expansion</u>	<u>Other</u>	<u>Total</u>
<u>Eastern Conference</u>					
Reformation, Austin, TX	\$ 75.00	\$	\$	\$	\$ 75.00
Zion, Corpus Christi, TX	1,069.42	275.21	145.00		1,489.63
Living Word, Hendersonville, NC	480.00	67.28			547.28
Faith, St. Louis, MO	729.51		76.75		806.26
Bethel, Spring, TX	7,725.73	1,208.00	489.70		9,423.43
Holy Trinity, West Columbia, SC	7,500.00	412.00	800.00	277.20	8,989.20
Immanuel, Winter Haven, FL	702.77		276.80		979.57
	<u>\$18,282.43</u>	<u>\$1,962.49</u>	<u>\$1,788.25</u>	<u>\$277.20</u>	<u>\$22,310.37</u>
<u>Minnesota Conference</u>					
St. Paul's, Austin, MN	\$ 8,682.20	\$ 418.57	\$1,812.00	\$ 62.00	\$10,974.77
Mt. Olive, Detroit Lakes, MN	269.35		36.00		305.35
Salem, Eagle Lake, MN	2,459.11	88.00			2,547.11
Grace, Fridley, MN	6,076.13		946.36		7,022.49
Berea, Inver Grove Heights, MN	5,533.64	513.55	414.00		6,461.19
Immanuel, Mankato, MN	16,189.72		223.50	500.00	16,913.22
Christ Lutheran, Montevideo, MN	262.40	36.25	45.00		343.65
Bethel, Morris, MN	1,780.04	310.30	7.00		2,097.34
Faith, New Ulm, MN	2,435.80	264.03	565.00		3,264.83
Faith, Nicollet, MN	730.63	54.61	42.00		827.24
St. John's, Okabena, MN	9,315.89	150.00	674.13		10,140.02
St. Paul's, Ponsford, MN	711.90		15.00	116.00	842.90
Peace, Parker's Prairie, MN	1,814.30	248.00	365.00		2,427.30

	Budgetary	C.E.F. M.I.F.	ILC Expansion	Other	Total
Our Redeemer, Red Wing, MN	\$ 5,415.17	\$ 246.10	\$ 399.70	\$	\$ 6,060.97
Faith, Sanborn, MN	8,088.83	983.12	602.00		9,673.95
Grace, Sleepy Eye, MN	10,036.67	1,342.15	230.00		11,608.82
	<u>\$79,801.78</u>	<u>\$4,654.68</u>	<u>\$6,376.69</u>	<u>\$678.00</u>	<u>\$91,511.15</u>
<u>Pacific Northwest Conference</u>					
St. John's, Clarkston, WA	\$ 1,676.25	\$	\$ 758.85	\$ 57.00	\$ 2,492.10
St. Stephen, Hayward, CA	1,952.81		83.00		2,035.81
Servant of Christ, LA, CA	464.00		184.00	90.94	738.94
Redemption, Lynnwood, WA	3,709.00	188.50	986.00	226.48	5,109.98
Holy Trinity, Missoula, MT	750.00				750.00
Peace, Orofino, ID	738.00		51.00		789.00
Holy Cross, Phoenix, AZ	892.53				892.53
St. Stephen, Sunnyvale, CA	3,550.00				3,550.00
Gethsemane, Spokane, WA	6,224.00		150.00		6,374.00
Trinity, Spokane, WA	3,730.69	176.30	82.00		3,988.99
	<u>\$23,687.28</u>	<u>\$ 364.80</u>	<u>\$2,294.85</u>	<u>\$374.42</u>	<u>\$26,721.35</u>
<u>West Central Conference</u>					
Hope, Aberdeen, SD	\$ 290.00	\$	\$	\$	\$ 290.00
Bethlehem, Belen, NM	27.88				27.88
Redeemer, Bowdle, SD	4,627.69		70.00		4,697.69
Redeemer, Cheyenne, WY	1,009.67	5.00	201.25		1,215.92
St. Luke's, Denver, CO	2,492.16				2,492.16
Trinity, Broomfield, CO		130.00			130.00
Zion, Estelline, SD	1,101.85	66.00			1,167.85
First Lutheran, Faulkton, SD	1,598.40			5.00	1,603.40
Grace, Firesteel, SD	194.00				194.00
Prince of Peace, Hecla, SD	289.08				289.08
Zion, Ipswich, SD	841.25				841.25
Our Savior's, Jamestown, ND	2,666.86	1.00	11.00		2,678.86
Mt. Olive, Lamar, CO	1,257.58		546.79		1,804.37
St. Luke's, Lemmon, SD	2,910.10				2,910.10
Grace, McIntosh, NM	212.37				212.37
Peace, Mission, SD	119.71				119.71
Immanuel, Rapid City, SD	966.00				966.00
Immanuel, Thedford, NB	112.00				112.00
Grace, Valentine, NB	2,113.79			25.00	2,138.79
Trinity, Watertown, SD	4,727.72	293.61			5,021.33
St. Paul's, White River, SD	71.32				71.32
St. Paul's, Winner, SD	426.50	149.75	25.00		601.25
	<u>\$28,055.93</u>	<u>\$ 645.36</u>	<u>\$ 854.04</u>	<u>\$ 30.00</u>	<u>\$29,585.33</u>
<u>Wisconsin Conference</u>					
Immanuel, Addison, IL	\$ 941.64	\$	\$	\$	\$ 941.64
Faith, Cambridge, WI	913.78	65.50	58.00	8.80	1,046.08
Faith, Coloma, MI	2,329.55	42.95	109.06		2,481.56
Mt. Zion, Detroit, MI	1,506.28		20.00		1,526.28
Messiah, Eau Claire, WI	9,689.64	495.09	497.53		10,682.26
Luther Memorial, Fond du Lac, WI	12,947.66	926.00	644.00	546.00	15,063.66
St. Paul's, Green Garden, MI	2,622.73		487.50		3,110.23
Peace Thru Christ, Madison, WI	1,086.55	126.25	60.50		1,273.30
Faith, Markesan, WI	11,627.42	1155.00	350.00		12,132.42
Calvary, Marquette, MI	3,170.97		130.00		3,300.97
Trinity, Millston, WI	536.99		307.00		843.99
Messiah, Milwaukee, WI	5,680.25	637.00	126.75	20.00	6,464.00
Bethlehem, Neenah, WI	761.75	15.00	155.00		931.75
St. Mark's, Onalaska, WI	1,584.40		504.25		2,088.65

	Budgetary	C.E.F. M.I.F.	ILC Expansion	Other	Total
Gethsemane, Saginaw, MI	\$ 3,208.62	\$	\$ 15.00	\$	\$ 3,223.62
Redeemer, Sister Lakes, MI	930.52	42.96	10.00		983.48
St. Peter's, Stambaugh, MI	3,248.86		220.00		3,468.86
St. Luke's, Stoddard, WI	2,206.54		130.00		2,336.54
	<u>\$64,994.15</u>	<u>\$2,505.75</u>	<u>\$3,824.59</u>	<u>\$574.80</u>	<u>\$71,899.29</u>
Miscellaneous	257.08		2,046.01	1521.60	3,824.69
GRAND TOTAL	<u>\$215,078.65</u>	<u>\$10,133.08</u>	<u>\$17,184.43</u>	<u>\$3456.02</u>	<u>\$245,852.18</u>

TREASURER'S ANNUAL REPORT
Church of the Lutheran Confession
July 1, 1977 to July 1, 1978

Budgetary

Receipts:

Offerings	\$225,871.12
Memorials	194.00
Interest Earned	269.12
TOTAL RECEIPTS	\$226,334.24

Disbursements:

Retirement Benefits	\$ 17,792.00
Capital Investments (Summary #1)	21,136.44
General Administration (Summary #2)	7,334.31
Missions & Administration (Summary #3)	92,084.63
Board of Education	93.87
Immanuel Lutheran College	93,081.00
ILC Student Travel Allowance	3,575.50
TOTAL DISBURSEMENTS	\$235,097.75
Cash Deficit for Year	(\$ -8,763.51)
Cash Balance, July 1, 1977	\$ 14,783.61
Cash Balance, July 1, 1978	\$ 6,020.10*
*Checking Account	\$ 5,950.98
Savings Account	69.12

SUMMARY #1: CAPITAL INVESTMENTS

Mortgage Loans, ILC	\$ 17,073.48
Personal Loans and Interest	1,062.96
CEF-MIF - Professorage	3,000.00
TOTAL	\$ 21,136.44

SUMMARY #2: GENERAL ADMINISTRATION

Travel Expense	\$ 3,112.90
Meals and Lodging	659.13
Telephone	1,077.75
Postage	440.24
Printing and Stationery	239.29
Journal of Theology	400.00

Secretarial	\$ 70.00	
Treasurer's Expense Allowance	1,335.00	
TOTAL		\$ 7,334.31

SUMMARY #3: MISSIONS AND ADMINISTRATION

Reformation, Austin, TX	\$ 1,650.00	
Immanuel, Chicago, IL	5,100.00	
Zion, Corpus Christi, TX.	6,930.00	
Mt. Zion, Detroit, MI	4,950.00	
Servant of Christ, Los Angeles, CA.	2,375.00	
Peace Thru Christ, Madison, WI.	8,175.00	
Grace, McIntosh, NM	15,005.00	
Christ, Montevideo, MN.	1,200.00	
Bethlehem, Neenah, WI	5,715.00	
Holy Cross, Phoenix, AZ	6,800.00	
St. Peter's, Rochester, MN.	3,100.00	
Redemption, Seattle, WA	1,050.00	
Redeemer, Sister Lakes, MI.	7,750.00	
Nigeria	9,082.39	
Administration.	8,702.24	
Ketchikan, AK Mission	4,500.00	
TOTAL		\$ 92,084.63

LOANS PAYABLE--GENERAL FUND
(Capital Investments)

American National Bank--ILC Mortgage Loan	\$127,437.33	
CEF-MIF--ILC Professorage	27,978.54	
Private Notes	26,169.80	
TOTAL		\$181,585.67

CHURCH EXTENSION FUND--MISSION INVESTMENT FUND

Receipts:

Offerings	\$ 13,374.89	
Memorials	1,377.00	
Loans Received	87,220.42	
Interest Received	31,350.95	
Principal Payments Received	21,778.16	
Miscellaneous	1,650.00	
TOTAL RECEIPTS.		\$156,751.42

Disbursements:

Interest Paid	\$ 18,810.44	
Principal Paid.	6,224.73	
Loans Disbursed	86,700.00	
Miscellaneous	194.96	
TOTAL DISBURSEMENTS		\$111,930.13
Cash Balance for Period		\$ 44,821.29
Cash Balance, July 1, 1977.		\$110,588.45
Cash Balance, July 1, 1978.		\$155,409.74*
*Checking Account	\$ 2,833.27	
Savings Account.	137,576.47	
Reserve Account.	15,000.00	

CHURCH EXTENSION FUND-MISSION INVESTMENT FUND

Loans Receivable:

Messiah, Milwaukee, WI.	\$ 15,276.02	
Temple Beth Torah, (Servant of Christ, LA)	31,875.00	
Faith, St. Louis, MO.	24,633.15	
Bethel, Spring, TX.	28,905.77	
Holy Cross, Phoenix, AZ	85,000.00	
Immanuel, Chicago, IL	22,038.21	
Berea, St. Paul, MN	92,007.52	
Zion, Corpus Christi, TX.	71,656.26	
ILC Professorage (Capital Investments).	28,090.69	
Christ, Montevideo, MN.	2,530.93	
Peace Thru Christ, Madison, WI.	79,169.08	
Grace, McIntosh, NM	13,936.50	
Living Word, Hendersonville, NC	29,152.41	
Bethlehem, Neenah, WI	7,500.00	
TOTAL		\$531,771.54

Loans Payable:

Elmhurst Federal S&L (Chicago Property)	\$ 7,947.88	
Private Notes (Miscellaneous)	465,064.97	
Interest Accrued, But Not Paid.	3,816.94	
TOTAL		\$476,829.79
Net CEF-MIF Receivables		\$ 54,941.75

ILC EXPANSION FUND

Receipts:

Offerings and Memorials	\$ 7,002.80	
Interest Earned	359.29	
TOTAL		\$ 7,362.09

Disbursements:

Administration and Miscellaneous.	\$ 1,044.79	
Cash Balance for Period	\$ 6,317.30	
Balance on Hand, July 1, 1977	\$ 5,848.61	
Cash Balance, July 1, 1978.	\$ 12,165.91*	

*Checking Account	\$ 14.32
Savings Account.	12,151.59

DEBT RETIREMENT RESERVE FUND

Balance on Hand, July 1, 1977	\$ 14,445.50	
Receipts:		
Offerings	15.00	
Interest Earned	736.18	
TOTAL, Balance on Hand, July 1, 1978.		\$ 15,196.68

CLC RESERVE FUND

Balance on Hand, July 1, 1977	\$ 16,255.17
Receipts:	
Interest Earned	626.71
TOTAL	\$ 16,881.88
Disbursements:	
Transfer to General Checking Account	5,000.00
Balance on Hand, July 1, 1978	\$ 11,881.88

UDO EDUCATIONAL FUND

Balance on Hand, July 1, 1977	\$ 623.45
Receipts:	
Offerings	306.00
Interest Earned	38.10
TOTAL, Balance on Hand, July 1, 1978.	\$ 967.55

NIGERIAN FUND

Balance on Hand, July 1, 1977	\$ 9,107.58
Receipts:	
Offerings	2,250.50
Interest Earned	505.84
TOTAL, Balance on Hand, July 1, 1978.	\$ 11,863.92

NIGERIA VISITATION FUND

Receipts:	
Offerings	\$ 1,860.87
Interest Earned	30.89
TOTAL, Balance on Hand, July 1, 1978.	\$ 1,891.76

BALANCE SHEET AND OPENING ENTRIES, 7/1/78

General Fund	\$ 6,020.10
General Fund Checking Account	\$ 5,950.98
General Fund Savings Account	69.12
Debt Retirement Reserve Fund	15,196.68
CLC Reserve Fund	11,881.88
Udo Educational Fund	967.55
Nigerian Fund	11,863.92
Nigeria Visitation Fund	1,891.76
CEF-MIF Demand Deposits	155,409.74
CEF Checking Account	2,833.27
CEF Savings Account	137,576.47
CEF Reserve Account	15,000.00
CEF-MIF Loans Receivable	531,771.54
CEF Messiah, Milwaukee, WI	15,276.02
CEF Temple Beth Torah, LA, CA	31,875.00
CEF Faith, St. Louis, MO	24,633.15
CEF Bethel, Spring, TX	28,905.77
CEF Holy Cross, Phoenix, AZ	85,000.00

CEF Immanuel, Chicago, IL	\$ 22,038.21	
CEF Berea, St. Paul, MN	92,007.52	
CEF Zion, Corpus Christi, TX.	71,656.26	
CEF ILC Professorage.	28,090.69	
CEF Christ, Montevideo, MN	2,530.93	
CEF Peace Thru Christ, Madison, WI.	79,169.08	
CEF Grace, McIntosh, NM	13,936.50	
CEF Living Word, Hendersonville, NC	29,152.41	
CEF Bethlehem, Neenah, WI	7,500.00	
ILC Expansion Fund--Demand Deposits	\$ 12,165.91	
ILC Checking Account.	14.32	
ILC Savings Account	12,151.59	
Immanuel Lutheran College Property.	1,357,000.00	
Loans Payable, General Fund		\$ 181,585.67
Loans-American National Bank.	127,437.33	
Loans-CEF-MIF	27,978.54	
Loans--Private Notes.	26,169.80	
CEF-MIF--Loans Payable.		476,829.79
CEF-MIF Elmhurst Federal S&L.	7,947.88	
CEF-MIF Private Notes	465,064.97	
CEF-MIF Int. Accrued, Not Paid.	3,816.94	
CLC Capital		1,445,753.62
	<u>\$2,104,169.08</u>	<u>\$2,104,169.08</u>

Respectfully submitted,

Lowell R. Moen, Treasurer

CLC CONGREGATIONAL REPORTS
July 1, 1977 to July 1, 1978

	Budgetary	C.E.F. M.I.F.	ILC Expansion	Other	Total
<u>Eastern Conference</u>					
Reformation, Austin, TX	\$ 700.00	\$	\$	\$	\$ 700.00
Zion, Corpus Christi, TX	1,075.85	125.25		15.00	1,216.10
Living Word, Hendersonville, NC	1,480.00				1,480.00
Faith, St. Louis, MO	1,117.70			15.00	1,132.70
Bethel, Spring, TX	9,051.49	287.00	220.00		9,558.49
Holy Trinity, West Columbia, SC	8,200.00	325.00			8,525.00
Immanuel, Winter Haven, FL	1,388.70		10.00		1,398.70
	<u>\$ 23,013.74</u>	<u>\$ 737.25</u>	<u>\$ 230.00</u>	<u>\$ 30.00</u>	<u>\$ 24,010.99</u>
<u>Minnesota Conference</u>					
St. Paul's, Austin, MN	\$ 9,150.44	\$ 517.00	\$ 725.00	\$ 25.00	\$ 10,417.44
Mt. Olive, Detroit Lakes, MN	462.45	68.00	42.00		572.45
Salem, Eagle Lake, MN	3,207.68	156.80		139.07	3,503.55
Grace, Fridley, MN	7,034.63	405.00	140.75		7,580.38
Berea, Inver Grove Heights, MN	5,138.67	443.00	340.00	109.77	6,031.44
Immanuel, Mankato, MN	15,703.35	658.97	233.00	5.50	16,600.82
Christ Lutheran, Montevideo, MN	210.00	42.00	63.25		315.25
Bethel, Morris, MN	2,069.72	295.30	174.55		2,539.57
Faith, New Ulm, MN	2,905.41	285.20	549.50	160.00	3,900.11
Faith, Nicollet, MN	573.92	94.33		100.00	768.25
St. John's, Okabena, MN	10,676.89	1,058.01	45.00		11,779.90
Peace, Parker's Prairie, MN	2,233.50	280.00	255.00		2,768.50

	Budgetary	C.E.F.	ILC		Total
		M.I.F.	Expansion	Other	
St. Paul's, Ponsford, MN	\$ 1,062.91	\$ 10.00	\$ 188.00	\$ 75.00	\$ 1,335.91
Our Redeemer, Red Wing, MN	5,916.80	368.30	280.75	369.60	6,935.45
Faith, Sanborn, MN	5,179.95	724.00	235.00	112.50	6,251.45
Grace, Sleepy Eye, MN	10,392.21	1,722.15	40.00	100.00	12,254.36
	<u>\$ 81,918.53</u>	<u>\$ 7,128.06</u>	<u>\$ 3,311.80</u>	<u>\$ 1,196.44</u>	<u>\$ 93,554.83</u>
<u>Pacific Northwest Conference</u>					
St. John's, Clarkston, WA	\$ 2,202.01	\$	\$ 285.00	\$ 517.00	\$ 3,004.01
St. Stephen, Hayward, CA	1,548.53			767.00	2,315.53
Servant of Christ, LA, CA	453.00	15.00	168.50		636.50
Redemption, Lynnwood, WA	3,617.00	192.00	348.00	153.00	4,310.00
Holy Trinity, Missoula, MT	600.00				600.00
Peace, Orofino, ID	818.50			93.97	912.47
Holy Cross, Phoenix, AZ	907.64				907.64
Gethsemane, Spokane, WA	7,111.88			577.00	7,688.88
Trinity, Spokane, WA	5,186.06	167.25			5,353.31
St. Stephen, Sunnyvale, CA	3,900.00				3,900.00
	<u>\$ 26,344.62</u>	<u>\$ 374.25</u>	<u>\$ 801.50</u>	<u>\$ 2,107.97</u>	<u>\$ 29,628.34</u>
<u>West Central Conference</u>					
Hope, Aberdeen, SD	\$ 303.00	\$	\$	\$	\$ 303.00
Bethlehem, Belen, NM					-
Redeemer, Bowdle, SD	4,176.00		200.00	450.00	4,826.00
Redeemer, Cheyenne, WY	1,816.05				1,816.05
St. Luke's, Denver, CO	1,705.65				1,705.65
Trinity, Broomfield, CO					-
Zion, Estelline, SD	1,077.50	36.00			1,113.50
First Lutheran, Faulkton, SD	368.00				368.00
Grace, Firesteel, SD	244.00				244.00
Prince of Peace, Hecla, SD	131.20				131.20
Zion, Ipswich, SD	600.37				600.37
Our Savior's, Jamestown, ND	1,990.89				1,990.89
Mt. Olive, Lamar, CO	1,959.56				1,959.56
St. Luke's, Lemmon, SD	2,510.68				2,510.68
Grace, McIntosh, NM	415.10				415.10
Peace, Mission, SD	176.25				176.25
Immanuel, Rapid City, SD					-
Immanuel, Thedford, NB					-
Grace, Valentine, NB	2,335.81	160.96			2,496.77
Trinity, Watertown, SD	4,489.84	305.50			4,795.34
St. Paul's, White River, SD	278.77			200.00	478.77
St. Paul's, Winner, SD	397.50	30.00			427.50
	<u>\$ 24,976.17</u>	<u>\$ 532.46</u>	<u>\$ 200.00</u>	<u>\$ 650.00</u>	<u>\$ 26,358.63</u>
<u>Wisconsin Conference</u>					
Immanuel, Addison, IL	\$ 250.00	\$	\$	\$	\$ 250.00
Faith, Cambridge, WI	1,112.47	23.75	17.00		1,153.22
Faith, Coloma, MI	3,068.30	51.18		3.00	3,122.48
Mt. Zion, Detroit, MI	680.00	30.00			710.00
Messiah, Eau Claire, WI	11,767.20	1,420.11	159.00		13,346.31
Luther Memorial, Fond du Lac, WI	12,966.95	987.61	50.00	949.00	14,953.56
Peace Thru Christ, Madison, WI	763.75	78.00	19.50		861.25
Faith, Markesan, WI	15,580.15	204.00	55.00		15,839.15
Calvary, Marquette, MI	2,788.95	828.56	20.00	46.22	3,683.73
Good Shepherd, Marquette, MI	1,242.75		126.00		1,368.75
Trinity, Millston, WI	891.63				891.63
Messiah, Milwaukee, WI	6,193.20	562.00	5.00	110.00	6,870.20
Bethlehem, Neenah, WI	323.25	25.00	63.00		411.25
St. Mark's, Onalaska, WI	2,051.30		301.25	60.00	2,412.55

	Budgetary	C.E.F. M.I.F.	Expansion	Other	Total
Gethsemane, Saginaw, MI	\$ 2,139.67	\$	\$	\$	\$ 2,139.67
Redeemer, Sister Lakes, MI	984.75	31.18			1,015.93
St. Peter's, Stambaugh, MI	3,736.50	170.00			3,906.50
St. Luke's, Stoddard, WI	2,101.91	105.00	217.00	100.00	2,523.91
	\$ 68,642.73	\$ 4,516.39	\$1,032.75	\$1268.22	\$ 75,460.09
Miscellaneous	632.57	1,318.48	760.00	1586.40	4,297.45
GRAND TOTAL	\$225,528.36	\$14,606.89	\$6,336.05	\$6839.03	\$253,310.33

ELECTIONS AND APPOINTMENTS

Officers

President: Pastor Egbert Albrecht
 Vice President: Pastor Robert Reim
 Moderator: Pastor George Barthels
 Secretary: Pastor Paul F. Nolting

Board of Missions

Chairman: Pastor L. Dale Redlin - 1982
 Secretary: Pastor D. Schierenbeck - 1980
 Mr. Lee Krueger - 1980
 Mr. Don Ohlmann - 1980

Board of Education

Prof. Robert Rehm - 1982
 Pastor L. W. Schierenbeck - 1982
 Teacher Gerhardt Mueller - 1980
 Mr. Gerhardt Voigt - 1980

Board of Doctrine

Prof. C. M. Gullerud
 Pastor Robert Reim
 Pastor Gilbert Sydow
 Pastor M. J. Witt
 Mr. Douglas Bester

Journal of Theology

Prof. C. M. Gullerud, Editor
 Prof. John Lau, Managing Editor
 Prof. Clifford Kuehne
 Pastor Paul F. Nolting
 Pastor Waldemar Schuetze
 Pastor Robert Wehrwein

Lutheran Spokesman

Pastor Gilbert Sydow, Editor
 Pastor David Lau, Associate Editor
 Pastor Rollin Reim, Church News Editor
 Mr. Benno Sydow, Business Manager
 Mr. Peter Sydow, Associate Bus. Mgr.
 Mr. Waldemar Bernthal
 Mr. Peter Gullerud
 Miss Randi Gullerud, Artists
 Prof. Ronald Roehl
 Mr. David Menton

Pastor Fred Archer

Pastor H. C. Duehlmeier
 Pastor Marvin Eibs
 Pastor Martin Gaistad
 Pastor Elton Hallauer
 Pastor Paul Schaller
 Pastor Walter Schaller
 Pastor David Schierenbeck
 Pastor John Schierenbeck
 Pastor Michael Sydow

Auditors

Mr. Herbert Geiger
 Mr. Albert Sippert

Board of Trustees

Chairman: Pastor B. Naumann - 1980
 Secretary: Mr. Charles Sandeen - 1980
 Pastor Marvin Eibs - 1982
 Mr. Marvin Hansen - 1982

ILC Board of Regents

Chairman: Pastor Elton Hallauer - 1982
 Secretary: Pastor Paul Larsen - 1982
 Mr. Marlin Beekman - 1980
 Mr. Merrill Wuerch - 1982

Constitution Committee

Pastor M. J. Witt
 Pastor John Schierenbeck
 Mr. Clyde Jones

Archivist-Historian

Prof. John Lau

Statistician

Mr. Harvey Callies

Ministry by Mail

Pastor Paul F. Nolting, Editor

CLC Directory

Pastor Rollin Reim, Editor

Committee on Retirement Benefits

Pastor George Barthels
 Teacher LeRoy Hulke
 Mr. Albert Sippert

COMPARATIVE STATISTICAL REPORT¹

Church of the Lutheran Confession

These Proceedings produced by CLC Printing Division, Eau Claire, WI 54701

	1972	1973	1974	1975	1976	1977	
Reports:	70	69	68	72	74	72	- congregations
Membership:	1799	1864	1888	1928	1925	1883	- voters
	6837	6927	6950	7105	7180	7055	- communicants
	2716	2752	2717	2685	2637	2633	- pre-communicants
	9553	9679	9667	9790	9817	9688	- total souls
Ministrations:	25	16	31	28	18	15	- adult baptisms
	224	225	228	236	259	234	- child baptisms
	122	136	142	159	128	134	- adult confirmations
	201	175	164	179	190	161	- child confirmations
	108	99	93	123	100	98	- marriages
	95	73	71	74	68	86	- funerals
	32,488	34,533	34,555	35,528	36,912	36,017	- total communed
	4.75	4.98	4.97	5.03	5.23	5.10	- average per communicant
	53.2	52.1	51.8	51.1	51.4	50.4	- Sunday worship attendance (%)
Christian Education:	12	12	15	15	16	16	- Christian Day Schools
	419	404	413	443	452	478	- CDS enrollment
	29	33	41	45	40	35	- CDS teachers
	61	60	60	62	66	65	- Sunday Schools
	1416	1408	1478	1412	1431	1426	- SS enrollment
	251	255	259	238	270	265	- SS teachers
	56	52	60	58	58	52	- Saturday Schools & Conf.
	434	537	549	524	447	423	- Sat. Sch. & Conf. enrollment
	83	81	88	88	77	74	- Sat. Sch. & Conf. teachers
	36	36	38	40	39	37	- Vacation Bible Schools
	966	996	1059	1164	1053	1027	- VBS enrollment
	146	150	148	174	170	165	- VBS teachers
	48	52	51	53	55	55	- Bible Classes
	900	1070	1015	1111	1053	1131	- BC Average Attendance
Contributions:	\$795,612	\$ 919,915	\$1,050,597	\$1,079,413	\$1,225,501	\$1,312,341	- home purposes
	155,218	165,514	177,418	179,971	204,074	217,389	- CLC missions
	23,202	17,244	36,830	143,925	56,888	27,673	- CLC special
	974,032	1,102,673	1,264,845	1,403,309	1,486,463	1,557,403	- total contributions
	142.46	159.18	181.99	198.06	209.50	220.75	- average per communicant

Note: (1) 1960-67 reports, 1968 Proceedings, p. 66
 1968-73 reports, 1974 Proceedings, p. 95

James E. Sandeen, Statistician