

ENCLOSURE 1A: Heritage Committee Report - Introduction to the Report

This report is part of the developmental task of the congregation which the congregation committed itself to undertake in June of 2016.

Why bother with exploring our heritage? In Psalm 105 and 106 the Lord called upon the Israelites to remember the greatness of His loving deeds and depths of their sinful behavior. The Lord's call was not for the Israelites alone but for His people throughout history including our own time.

Though we may not be bound by our past, we are profoundly shaped by it. The past can hinder the future or fuel a new future. We can look to the past for clues to the future. We can look for the characteristic problems the congregation has experienced in previous times. What might the congregation want to affirm or change?

The better the congregation works at this developmental task of coming to terms with its heritage, the more likely it will be to free itself to go on building a new future, the more likely to be able to use the strengths of the past, the more likely to get some perspective and power over characteristic weaknesses and the more likely to choose an appropriate pastor for a new life together.

Failure to engage in this task will likely leave a number of booby traps for the future. Unresolved anger and bitterness may pop up in unexpected places (and often in relationship to the new pastor); or there may be a variety of attempts to make the parish under the new pastor just like, or the opposite of what it was before; or members may bury their heads in the sand acting as if the congregation's history is totally irrelevant for the present or future.

Aware of the significance of this project a group of members were selected to help facilitate congregational involvement. The members of the Heritage Committee are: Bob Hedrich, Karen Barby, Rita Boltezar and Marj Hedrich, Shirley Masnyk and Intentional Interim Pastor Robert Mohns.

The first task was to help the congregational members to create an emotional history of the congregation covering the time periods in which present day members have lived. It is an emotional history, in that its intention is to allow people to reflect upon the significant events in their life and the life of the congregation and express their feelings. Once the members had created their emotional history they were given opportunities to reflect upon it. These reflections were recorded and formed the basis upon which the work of the next stage of the Heritage Committee would take place.

Based upon the input of the members the Heritage Committee has spent time digging through the history of the congregation to find out what could be discovered. They not only took into consideration the congregational history but the wider cultural context of each decade and the Lutheran Church's context in each decade. The value of this exploration was to understand how events outside of the church influenced and shaped what was taking shape within the church. This report contains their observations.

The purpose of this document is to help the congregation to engage in more focused ways upon their heritage. With that goal in mind this report has been written to reflect the common themes which ran through the emotional history of the congregation. We have termed this process as "looking at our history through focused lens."

The topic of this project is vast and the potential ways in which our shared heritage could be approached are virtually infinite. The committee members need the reader to be aware that they are in no way claiming to capture every significant event experienced by the membership, nor do they claim to fully understand the significance or impact our collective heritage has made. It has however been a humbling privilege to try to trace God's gracious activity among us.

The report is written in such a way so as to invite the reader to wander down the corridor of its heritage and to view things and events through particular lens. At the end of each section the committee members summarized their reflections and learnings and the questions that have arisen. The hope is to engage members in doing the same, to encourage discussion on their reflections and learnings and questions as well.

The congregational responses will be collected and shared with the congregation. Collaborating together we will come to some conclusions about the strengths of the congregation that are helpful for our future, understand our characteristic weaknesses, identify potential pitfalls that might become barriers to moving into our new reality of ministry.

With this introduction in mind the Heritage Committee invites you to read, reflect and respond. The best approach to this is to gather other members together from diverse perspectives to discuss and reflect and learn from one another. We ask that as you do that please record the significant points that arose from your reflections and discussions.

To help you get engaged begin with these questions in mind,

- "Our history says to me that..."
- "Our history says to me that our emerging needs are..."
- "Our history leaves me with questions about...'
- "What does our history mean about my commitment to be involved in the new ministry of the congregation?"

The Heritage Committee would like to thank the members of the congregation who participated in creating the emotional time line. We recognize that not everyone was able to do that. We encourage your participation in the next step. We pray that this report will stimulate good dialogue, greater understanding and help the congregation move forward into its future. Enjoy the journey down history lane!

Enclosure 1B - Sharing our Story...What have we learned?

Overriding Themes

- Immanuel has a long history of being “builders”... and taking risks
- *Looking back* is essential in *looking forward*
- There is a strong, loyal and committed “core” membership in our congregation....no matter what happens
- Our church culture is based on *Strength of Family* which is viewed as an important aspect in Church renewal
- We value tradition and rituals, particularly as they pertain to Word and Sacrament, keeping *the main thing the main thing*
- There were periods of conflict with Pastoral leadership and periods of calm
- There were periods of stagnation and periods of growth
- Revitalization happened in periods where there was renewed interest in studying and discussing the Word of God. But at times conflict also arose.
- Most conflicts were based on the struggle between conserving our Lutheran/congregational distinctives both in terms of its teachings and practise while trying to address/ keep relevant with the needs of an ever changing society.

Insights

The need to:

- i) clarify roles within the Church as it pertains to Staff and Leadership
- ii) *focus* our Ministries.. “can’t do everything...can’t be everything to everyone”
- iii) clarify and communicate who is doing what; Increase awareness of same
- iv) re-examine and evaluate “what’s working....what’s not working....what needs to happen”
- v) review organizational structure, constitution and bylaws in order to reflect best practises and our new reality
- vi) be more proactive vs. reactive in terms of planning, managing risk, etc.
- vii) remain relevant to our Community and membership....not just “attractional Ministry” rather nurturing the “whole” person
- viii) promote “ownership of membership”
- ix) embrace the shift in diversity and cultural differences
- x) broaden the way we communicate and receive information given technology, social media, etc
- xi) manage risk in a more deliberate and coordinated way
- xii) enhance our volunteer recruitment process, orientation, training.... keeping succession planning in the forefront

Enclosure 2: HOPE, DOUBT AND THE FUTURE

**A summary of the discussions of the Hope Group meetings of Immanuel Lutheran Church,
Lethbridge conducted from January to April 2017
Submitted by the Intentional Interim Taskforce**

1. Doubt and Despair:

“Fear not, stand firm and see the salvation of the Lord, which he will work for you today.” Exodus 14:13

The questions posed by the congregation of Immanuel Lutheran Church are not unique to our church or the current situation in which we find ourselves. Pursuing some of the historical documentation, it is obvious that this congregation has faced many other challenges in the history of the congregation and, with the faith in the Lord to help, those challenges were dealt with successfully.

The idea of doubt was a central theme throughout, but there is need to clarify as to how that doubt was generated. “But some have doubted”. The most apparent discussion is about the doubt focusing on the pastor of the day. There is a great deal of discussion as of the role of the pastor in our church. Although there is a prevalent view of Immanuel being a mission-focused congregation, there is a recurring theme that the pastor and his role as the congregational shepherd are the key factors. The change of pastoral leadership has often been difficult for members of the congregation; especially if there are theological differences that cannot be reconciled.

There is also doubt about the teachings in the seminary regarding the role of Luther’s teachings in the preparation of young pastors. Are the teachings in some of the seminaries too rigid for the community standards for today’s church? Is this rigidity necessary for Lutherans to remain in our faith? This is exemplified in discrepancies in the various factions of the Lutheran church. Female lay leadership, the role of elders, the distributions of the Sacrament of the Altar, homosexuality and the church, female pastors and the ability to attend communion are all issues dealt with differently in the various synods. Can a church based upon the biblical interpretations from five hundred years ago function in the 21st century? Youth are experiencing stress in the work place and the congregation is expected to play a role in relieving that stress. These questions are raised in regard to how people function in today’s world. Today’s congregations struggle with, “why we are here? How do we differ from the rest of the world?” “Can we repackage God’s message to keep it relevant in the modern world?” “Immanuel has felt either restricted by or supported by our pastor.”

There is doubt about the lay leadership. Are the elders supported by the congregation and are they adequately equipped to deal with all of the problems that elders should deal with. We have only three elders and at times in the past years, we have been functioning with as few as one. They have the delicate role of balancing the issues between Parish Planning Council and the congregation and the pastor. The lay leadership is also responsible for the financial situation in the church. When the fiscal state takes a downturn, questions are asked regarding the planning of the expenditures.

Contemporary versus traditional services, music, one or two services and the time of the service are just some of the issues which are facing us today. The steps of the former church building, the call for a Director of Christian Education in the church and the relocation to the current building were all

items that were met with some degree of criticism in the past. Were these issues for the spiritual growth of the church or were they someone's personal agenda? "Fear of retribution is evident." There are differing views as to how the church building should be used in the community, from being open to most activities or restricted to those activities which are pleasing to the Lord. How we can use scripture to determine which is which. There is discussion about what our mission priorities are and what they should be. Do we deal with the missions in our own local community or do we go out into the world "bringing Christ to the Nations"?

There is doubt about the district office and their role in trying to resolve the issues at Immanuel. The breakdown of relations with the pastor and the members and the relations between members left some bitterness among those who left and those who stayed. The reconciliation was not successful and appeared to be inadequate for the depth of the wounds.

And finally, there is doubt that God is always with us. "What is God asking of Immanuel?" Who are we? Why are we here and where does God want us to go? "We are a family of forgiven sinners" and as we are forgiven, we are obligated to forgive through the prayer that he taught us "as we forgive those who trespass against us." "God is always with us to the end of age. End of age? What does that mean?"

2. Into the Wilderness:

"My sheep have wandered over all the mountains and on every high hill. They were scattered...therefore, you shepherds, hear the word of the Lord." "For this is what the Sovereign Lord says: I myself will search for my sheep and look after them." Ezekiel 34:6-7 and 11

"Why are you downcast, O my soul? Put your hope in God" Psalm 42:2

Immanuel is at another crossroad- one of many faced in the history of the congregation. There are some core issues which must be addressed if we are to move on. "We need support from district office in dealing with core issues related to Immanuel's view of biblical teaching versus seminary philosophy." This may become a focal point of the call committee because they will need clarification of what biblical teachings are espoused at Immanuel and how those understandings can be reconciled with the philosophies of the seminaries.

We are still dealing with and limited by our past struggles. This was cited by both young and older members of the congregation. All of them said that we need a way to focus forward and they were willing to work on that goal together.

The single biggest factor that Immanuel must face and provide some strong positive direction toward is the question of whether we are a clergy-based church or whether we are mission-based. This dichotomy was clearly outlined by all of the groups involved. This was a theme of all of the groups and some of the positions were uncompromising. "Weekly numbers suggest we are just between clergy focus and mission focused" which appears to be unsatisfactory to those who have a prevailing view toward one or the other. One group was clearly viewed as a clergy-based congregation. Another group viewed Immanuel as mission focused where needs are met by other members in addition to the pastor. A loving community of believers increases the number of hands willing to do God's work. Another group reported that we needed to get back to our mission focus as we were when we made the move to the west side of Lethbridge, which implies that we have lost some or all

of our mission focus. A third saw the pastor as important but control of the church and the ability to make decisions had to lie with the congregation.

The journey into the wilderness was just beginning as Immanuel is at the starting point of a downturn. This was supported by the concept that we are trending downward. However, throughout all of this, there was an echo of encouragement that we are entering into a revitalization spiral. There is optimism. Where, then, do we get the energy to revitalize and serve the Lord as we are expected to?

3. Hope and Optimism:

“For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future.” Jeremiah 29:11

We must have comfort in knowing that God is always with us. We are disciples of the Lord at Immanuel and our task is to serve others—all others. We should be talking, teaching and witnessing. We need to provide a strong foundation for our ministry to proceed, a foundation which was established in this congregation over one hundred years ago and has continued forward to today.

We need to focus inwardly. The Sacraments and the Word have to be the key to calling a new pastor. Other pastoral duties will have to be clearly outlined in the call documents and have to be presented as a unifying mandate from the congregation. Hospital, home and other institutional visits have to be prioritized for the pastor. The same applies to Bible studies, counselling, youth, Sunday school, confirmation and the like. He will not be able to do all and be all to everyone so the limitations have to be set and communicated to all members of the congregation. The pastor also has to have time for his own spiritual health, for prayer and for meditation. This is a common inclusion in call documents but the clarification of the role of the pastor at Immanuel has to be clearly directed and communicated.

We need to focus on Bible study to support the pastor. He is our shepherd and we have to ensure that we are vital in assisting him in the care of the flock. We each must personally strive to be a better Christian, to serve the Lord through everything that we do. We must grow and be fruitful in our service to the Lord.

We also must focus outwardly. At the same time, we must ensure that support is given to members of our congregation who need that support from congregational members. We have been a mission-oriented congregation and we still are, perhaps not as conspicuously as before, but still effectively. The extent of our missions will have to be clearly defined and tempered by the time, talents and treasures of the congregation. Missions can be local, regional or global as the need arises but the important part of the missions is the personal service to the Lord through those missions, just as it is for the well-being of the congregation.

All of these details will have to be clearly defined both by and for the congregation and the incoming pastor. As members of the congregation, we have to understand and support the idea that the pastor's time is finite and he cannot be everything to everyone. We are all aware of this but there is a need for internalization of this for all members. As members of Immanuel Lutheran, we must seek balance in our congregation just as we must seek it in our personal lives.

There is an inseparable relationship between the clergy-based congregation and a mission-based congregation. The pastor must lead through Sacrament and Word and the missions should be generated from the Sacrament and the Word. The Word should motivate the congregation to “go out and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit and teaching them to obey everything I have commanded you.” Mathew 28:19:20 If this mission is successful, those who choose to hear the Word will avail themselves of our clerical leadership and knowledge.

The groups stated that we are in a redevelopment stage and the restructuring of the congregation is encouraging. New ideas are evident. All of the groups expressed optimism.

Immanuel has suffered a deep trauma. The recent pastoral renunciation of call documents was a major trauma which affected all members of the congregation to some extent. There have been other traumas which have resurfaced with this major event and will have to be dealt with on individual bases. These personal or congregational issues will need to be addressed with Biblical principles that we confess being the guiding factor. These problems are not insurmountable. We will solve them. And how will we solve them? Through the gifts that God has given us and the personal reaffirmation of the pledge in our confirmation liturgy, “I do so intend with the help of God.”

We need to gather around Christ. We are his disciples.

“And surely I am with you always, to the very end of the age.” Mathew 29:20

“You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather serve one another in love. The entire law is summed up in a single command: “Love your neighbour as yourself.” Galatians 5:13-14

- The Intentional Interim Taskforce is indebted to Don Zech for his work in producing this report.

Enclosure 3: Physical Inventory

*revised Aug 14, 2017 adjusted figures according to new figures

Square Footage of building: 18,000 sq ft (according to bldg. dedication information)*

Main floor

Large Narthex

Sanctuary seats: maximum 580* (approx. 350 down/ 230 up)

(2 storage rooms located in sanctuary electrical and music equip)

Fellowship Hall – max (seated) capacity is 295*

Storage rooms: 2 (1 with indoor/outdoor access)

Classrooms: 6 (2 used for storage)

Habitat for Humanity office space

Education room

Library

Fireside meeting room

Office area:

Secretary space/common space

Parish Coordinator Office

Pastor's Study

Financial office

Photocopier room

Sacristy

Washrooms

Nursery

Common space

Quiet room

Washrooms

Quilting room

Large Kitchen space

Storage areas (two)

Second Floor

Large boardroom

Large multipurpose/youth room

Preschool classroom

Preschool Office

Washrooms M/F with shower

Balcony seating

Storage areas 3 (2 indoor)

Enclosure 4: Interim Task Force Report
Groups/Committees
Inventory within Immanuel Lutheran Church
And Member Participation

Be full of joy in the Lord always. I will say again, be full of joy. Let everyone see that you are gentle and kind. The Lord is coming soon. Do not worry about anything, but pray and ask God for everything you need, always giving thanks. And God's peace, which is so great we cannot understand it, will keep your hearts and minds in Christ Jesus. Brothers and sisters, think about the things that are good and worthy of praise. Think about the things that are true and honorable and right and pure and beautiful and respected. Do what you learned and received from me, what I told you, and what you saw me do. And the God who gives peace will be with you. Philippians 4:4-9

We indeed are full of joy and rejoice in the blessings of all those who serve in the name of Lord for His glory and purpose. Members of Immanuel Lutheran Church were encouraged to place their name under a group they were involved with, would like to be invited to participate in or would like to learn more about. People were encouraged to review the groups listed and add to or let a task force member know of any groups that may be missing. The Prayer Chain was one unfortunate oversight that was not on the list of groups to start with. Thank you to the member who pointed that out. There were a total of 41 groups listed, including the prayer chain.

- A total of **290** Names were listed under various groups as a person **"Involved"** in a particular group.
- **36** names were listed under **"would like to be invited to participate"**.
- **9** names were listed under **"interested in learning more."**
- **59** individuals were listed as being involved in multiple groups that made up the total 290 names listed.

Following is the list of groups named:	Participating...	Would like to be invited...	Learning more
Sunday School / Confirmation Teachers	6	1	0
Bible Study Leaders	2	2	1
Ushers	18	6	0
Greeters for Services/Special Events	35	10	0
Hosting Coffee Fellowship	20	3	0
Empty Spools/Quilting/Knitting/Crochet	5	0	0
Mom's Time Group	3	0	0
Vacation bible School	10	0	0
Parish Planning Council	12	0	0
Little Lambs Preschool	4	0	0
Worship Team	6	1	0
Lectors(reading scripture during services)	8	2	0
Sound System	3	1	0

Power Point	4	2	2
Church Sign	2	0	0
Advertising, Promotion etc. (facebook, church website & others)	1	0	0
Habitat for Humanity	2	0	0
Tellers/Counters (Monday morning)	5	0	1
Mission Teams/ Nicauraga/Spanish Bibles Puerto Penasco/ others	7	1	0
Prayer Chain	2	0	0
Communion Helpers/Assisting Ministers	6	0	0
Food Train	12	1	0
Fellowship Committee	7	0	0
Helping with Funeral Luncheons etc.	25	1	0
Heritage Church History Committee	4	0	0
Lay Services	5	2	0
Financial Coordinator/Caretakers/Bookkeepers	3	0	0
Task Force (Interim)	7	0	0
Board of Nurture	6	0	0
Board of Outreach/Evangelism	4	1	1
Board of Property (Care, Maintenance, Repairs, Repairs & trustees of church property inside & outside, horticultural needs clean up etc.)	4	0	0
Elders	2	0	0
Fundraising Organization (Turkey Dinner/Pie Auction etc.)	11	0	1
Bridge Group	13	0	0
Altar Guild (Change church parament for church seasons, plants, banners etc.)	6	0	1
Special Events	13	0	0
Youth Groups	1	1	0
Office Helpers	3	0	2
Other Church Workers	3	0	0

We are aware that there are people participating in groups/committees that did not put their names down. Therefore this is not as accurate as it could be. A recommendation would be to do a "I would be interest in participating or learning more about " group/committee sheet in the bulletin or similar activity every quarter/ every three months so there is always an awareness of groups and needs for participants.

Compiled by Bill Grabowsky & Katherine Canfield
For the Interim Task Force

Enclosure 5A: Financial Review, 2017

Baynish Bassett

Introduction

In February, in conversation with Pastor Bob, I had mentioned that I had done 9+ years of financial and organizational consulting for small businesses across North America. He asked if I'd be interested in looking at the Church's financial situation, and I agreed to do so. With the able cooperation of Yvonne Clark, I've looked at various financial reports. The following is a summary of my perspective on the Church's financial situation.

The "Positives"

I believe that the financial controls are exceptionally well done. There are sufficient "span of control" processes in place to ensure that more than one person is involved in the authorization of expenditures, and in the actual payments. This is not because we don't trust people, but it is to ensure that accusations cannot be reasonably made against anyone in the process; and to remove temptation. The Church's funds are protected according to best financial practices.

In the 2017 budget, several line items received less funds than they did in 2016. This shows that there was a conscientious review of what was really needed; as opposed to the practice that is common in many organizations, which is "take last year's dollars and add on the inflation rate". It is obvious that the Church's budget was prepared with much more care than that!

The 2016 financial results, on both the income and the expenditure side were achieved within 1% of the budgeted amounts! That is truly phenomenal, and everyone involved deserves a lot of credit!

The 2017 financial results for January/February show that expenditures are well within the budgeted targets.

On a monthly basis, Church leaders receive financial statements which show the monthly, and the year-to-date results compared to both the previous year, and compared to the budget. This is a practice which I have always strongly advocated; but is not as common a practice as it should be. Close analysis of these numbers is crucial. "Red flags" need to be identified as soon as they appear, so that corrective action can be taken. The end of the year is far too late to take corrective action!

Areas of Concern

My concerns are on the "revenue" side of the financial equation. I fear that if revenue concerns are not addressed, the Church will be in a serious deficit position before the end of 2017.

Specifically, from 2015 to 2016, revenues fell by over \$33,000 or 9%. Yet, the 2017 budget calls for an increase over 2016 of over \$41,000; or 12%. This number seems to have been arrived at because that is what the "expense" side of equation requires; rather than because of any specific plan as to how the \$41,000 could actually be generated.

The January/February results are not encouraging. They show that, rather than increasing by 12% over 2016 as budgeted; revenues have actually decreased by almost \$3,000 (5%) compared to 2016!

Therefore, revenue for the first two months of the year are \$9,700 – or 15.4 % behind the budgetary projections.

At this pace, the revenue shortfall at the end of the year will be over \$58,000.00.

Fortunately, the expenditure side is doing better than what has been budgeted, but not by the same amount. If both revenue and expenditures continue at the same pace, the shortfall would be over \$40,000.00. With a January 1 bank balance of just under \$26,000; the financial situation would be dire, indeed!

Recommendations

The only possible expenditure reduction significant enough to make a real difference would be trying to negotiate making some “interest-only” payments against the long- term debt. However, that adds interest expense in the longer term; and would only be recommended as a last resort.

There is very little room to make significant adjustments in any other areas of expense. So, whatever changes need to be made will have to be on the revenue side of the equation. I don’t know enough about the detailed operation of the Church to give definitive answers, but some areas to look at may be as follows:

- Explore ways to increase membership– This may include “bring a friend day”; outreach to seniors’ homes, or to the university campus; mail-outs about special events; recovering some of the lost congregation who went to the Resurrection Church.
- Explore ways to increase attendance of members – This may include determining why some current members choose not to attend (or choose to attend less often), and addressing those issues.
- Explore ways to increase donations
- Consider cutting back on some of the “dedicated funds”, in the hopes that some of the money currently being raised or given to those funds would be given to general revenue instead. We may be spreading ourselves ‘too thin’ and not having enough money to do everything that we’d like to do.
- Consider ways to increase fund raising –This may include congregation members working 2 days at Lethbridge Casino This would bring in \$30 - \$40,000 – but may cause ethical concerns about gambling?
- Brainstorming session to come up with other money-generating ideas!

These are my thoughts and suggestions. I am very willing to discuss these thoughts in detail with any individuals, committees, or sub-committees that may be necessary. Just let me know!

Thank you for the opportunity to serve!

Baynish Bassett
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Enclosure 5 b

Immanuel Lutheran Church										
Historical Statistics										
1953 to Present										
Year	Baptized Membership	Communicant Membership	Early Service Avg. Attendance	Late Service Avg. Attendance	Cominbined service attendance	Annual Budget	Annual Receipts	Annual Expenses	budget to receipts	expenses to receipts
1965						16,585.00	17,426.53	14,602.87	842	2,824
1966		335				20,125.00	13,074.58	13,523.77	-7050	-449
1968	708	442	32	186	218	21,000.00	25,847.00	26,219.73	4847	-373
1970	801	488	38	163	201	31,095.00	26,437.97	27,047.53	-4657	-610
1971	774	482	35	156	191	29,651.00	28,586.12	27,388.35	-1065	1,198
1972	792	501	31	152	183	26,585.00	29,061.08	29,232.01	2476	-171
1973	779	501	28	160	188	30,160.00	31,108.36	30,329.30	948	779
1974	788	518		133	133	31,191.70	29,507.58	29,544.01	-1684	-36
1975	799	539		147	147	32,965.00	32,200.17	32,088.90	-765	111
1976						32,232.00	35,851.17	34,332.78	3619	1,518
1977	798	559	30	144	174	38,587.00	50,112.79	43,947.17	11526	6,166
1979						50,612.70	46,394.89	46,668.23	-4218	-273
1981	644	526	58	161	219	74,100.00	76,460.83	88,970.98	2361	-12,510
1982	607	492	53	145	198	90,950.00	110,830.49	105,603.71	19880	5,227
1983	581	465	56	146	202	89,585.00	109,637.35	102,200.60	20052	7,437
1988	560	455	60	142	202	158,195.50	149,265.43	150,753.28	-8930	-1,488
1989	531	430	51	126	177	168,140.00	197,831.15	185,483.77	29691	12,347
1990	541	422	50	129	179	181,375.00	158,324.53	176,391.90	-23050	-18,067
1991	544	411	44	124	168	201,477.68	170,621.04	179,218.50	-30857	-8,597
1992	528	384	44	114	158	187,612.00	171,838.28	173,125.24	-15774	-1,287
1993	521	381	46	116	162	139,796.00	143,249.47	133,007.57	3453	10,242
1994	520	376	48	116	164	159,171.00	134,635.72	151,391.97	-24535	-16,756
1995	529	280	52	113	165	149,983.00	154,056.67	132,052.63	4074	22,004

Enclosure 5 b

1996	549	291	55	135	190	170,720.00	152,539.97	158,728.69	-18180	-6,189
1997	571	414	63	138	201	177,975.00	163,688.18	168,683.01	-14287	-4,995
1998	577	417	64	136	200	186,413.00	179,098.12	158,069.64	-7315	21,028
1999	598	425	61	141	202	159,529.00	172,836.95	149,331.30	13308	23,506
2000	616	435	65	146	211	175,935.00	182,600.40	162,613.45	6665	19,987
2001	637	446	58	143	201	184,296.00	187,143.41	172,863.26	2847	14,280
2002	642	461	52	140	192	200,741.00	184,825.18	185,787.24	-15916	-962
2003	656	440	51	138	189	205,870.00	187,285.84	186,341.85	-18584	944
2004	612	444	44	141	185	208,328.00	183,323.55	193,338.96	-25004	-10,015
2005	632	448	45	159	204	227,613.00	252,580.27	215,943.19	24967	36,637
2006	662	472	45	163	208	323,847.00	327,526.60	288,817.51	3680	38,709
2007	662	472	45	167	212	354,306.00	373,226.29	325,074.27	18920	48,152
2008	675	451	43	162	205	359,232.00	367,034.40	283,072.16	7802	83,962
2009	662	430	42	160	202	400,401.00	362,880.85	317,600.19	-37520	45,281
2010	679	432	44	161	205	408,340.00	417,493.49	349,358.05	9153	68,135
2011	712	454	39	165	204	388,487.00	357,329.27	352,016.57	-31158	5,313
2012	716	490	40	164	204	382,765.00	372,722.73	364,700.63	-10042	8,022
2013	720	496	38	153	191	381,642.00	376,430.74	420,718.53	-5211	-44,288
2014	720	497	39	136	175	391,013.00	366,864.45	357,280.22	-24149	9,584
2015	755	490	39	134	173	377,423.00	371,321.63	363,821.72	-6101	7,500
2016			25	123	148	338,271.00	337,973.92	335,753.90	-297	2,220
2017						379,291.00	?	?	?	?

Enclosure 6A: Significant Demographics of the West Side (Data from Census Canada the City of Lethbridge)

Demographic growth

Greatest west side growth occurred in 2005 (17.74%)

Steady decline in this statistic in now at 2.5-4% growth (still the highest in Lethbridge)

Demographic Age Category

(Top 4 demographic segments-each segment is 4 years)

1. Largest demographic group **20-24** year olds (14.9%)
2. Next largest group **25-29** year olds (9.6%)
3. Next largest is **15-19** year olds (8.0%)
4. Next largest is **30-34** year olds (7.8 %)
 - All other segments between 1-50 are less than 7%

80% of population is between 1-40

20% are 50+

- Older demographics groups **50-90+** are 2-5% each segment

Lethbridge Family Structure (There are no West side specifics for this category):

Married with children 7,940

Common Law with children 1,095

Lone Parent 3,515

Married 16,285 slightly more than 1/2 have no children at home

Common Law 3,040 almost 2/3rds have no children at home

Single Parent families

Lone female parent 2,840 most have 1 child

Lone male parent 680 most have 1 child

Families with children: most children are between 6-14

Singles: 10 % of population is single

- **How do these demographics compare to our congregational demographics?**

Enclosure 6B: Congregational Demographics for members and non-members combined

Immanuel Lutheran Church
Age Report
for Membership Year 2017

3/12/2017
21:36P

Report Totals

	Total	M	F	Baptized	Confirmed	Early Communican
Members:	763	337	426	763	492	5
Non-Members:	492	255	237	86	26	0
Total:	1,255	592	663	849	518	5
				Male: 391	220	4
				Female: 458	298	1

	0-5	6-12	13-17	18-29	30-39	40-49	50-64	65-99	100+	No Year	No Date
M:	23	39	48	72	52	56	74	65	0	0	163
F:	15	51	37	82	61	62	82	104	0	2	167
	38	90	85	154	113	118	156	169	0	2	330

Households with at Least One Person:	550
Married/Remarried:	597
Widowed:	39
Separated/Divorced:	34

5 year segmentation of congregational demographics

0-4	27
5-10	76
11-15	77
16-20	79
21-25	62
26-30	66
31-34	48
35-40	61
41-44	41
45-50	72
51-54	55
55-60	61
61-64	39
65-70	48
71-74	29
75-80	36
81-84	21
85-90	26
91+	08

Enclosure 6C: Membership Demographics 2017

Age range of Members	0-5	6-12	13-17	18-29	30-39	40-49	50-64	65-99
Male	23	39	48	72	52	56	74	65
Female	15	51	37	82	61	62	82	104
Total	38	90	85	154	113	118	156	169

Enclosure 7: Communication Survey results

In terms of Communication, what does this church do well? 26 feedback forms in total

Well done	2
Website is well done, but it needs to be current at all times	5
Announcing of upcoming event after church services	10
Bulletin	8
Email	4
Newsletter & Calendar especially “ Did you know? ”	12
Mail outs	1

Improvements to Communication:

We need to talk to one another, we show we care when we do this	1
PPC reporting regularly (1/4 report)	7
Committees/Ministries need to report regularly	7
These reports need to be available in Hardcopy and for emailing purposes	1
Timely communication and openness is important at all times; easier when things are going well, but so important when things are not	2
Updates & regular changes to Social Media *Home Page*	3
TV in foyer	3
Weekly announcements go to email & newsletter	1
Phone calls	1
Expectations of members for good communication	1
1 month before Voter’s Meeting share the budget, slate of officers	1
After Voter’s Meeting share what happened, an openness is needed	1

How do “you” receive information about Immanuel and its activities:

Announcements after services	8	Emails	12
Bulletin board/Sign-up Sheets	7	Phone calls	2
Weekly Bulletin	9	Website	3
Church Mailbox	1	Word of Mouth	6

Methods of Communication for Immanuel to explore:

Ask congregation to Brainstorm ideas	1	Use of Name Tags	1
Website communication needs to be current and up to date at all times	5	Small group Bible studies to foster communication	1
PPC minutes or PPC communiqueregularly	1	Small groups for Hospital Visitations/Shut-in	1
PowerPoint before service to announce upcoming events/special meetings etc.,	3	Hope Groups to communicate Updates from the Task Force	1
TV in foyer to advertise upcoming events	3	Beef & Bouquet Box in Foyer to communicate	1
Verbally communicate upcoming events	2	Update withdrawn members	1
Facebook	4	Newsletters: less wordiness	1
Twitter	2	Sermons: shorter and to the point 1 (main ideas from the Children’s Object lessons are sometimes more effective than a long sermon)	1
Instagram	1	Rent a trailer and put in the median to advertise upcoming events	1
Digital Photos	1		
One on One contact regarding members filling various positions/tasks	1		