



Evangelical Lutheran Church in America

God's work. Our hands.

Feb. 2022

Dear friends,

During these times of uncertainty in our world, may the peace of Christ be with you always.

The Church Council will meet in-person for our meeting starting on Thursday, March 31 and ending on Saturday, April 2. Due to the pandemic and for budgetary reasons, we will meet at the Eaglewood Resort and Spa in Itasca, Ill. For those who are flying, please read the registration memo sent by Jodi Slattery so you are aware of how the transportation is scheduled.

This meeting will be expanded a bit more with the welcomed presence of our ecumenical guests, selected churchwide resource staff, and guests from separately incorporated ministries, ethnic associations, and ReconcilingWorks. Everyone is asked to please adhere to COVID safety protocols.

At this meeting, you will receive primers on youth and young adults and the church, and what your role is at the Churchwide Assembly. The Board Development Committee is discerning our time together for the cultural humility conversation. And we are looking forward to a fun evening on Friday, April 1 to celebrate with the Class of 2022.

The agenda will be posted about two weeks prior to the meeting. All reports and updates will be posted to the Church Council Microsoft Teams site in the Public Current Meeting channel under the Files tab.

Below are some legislative business items to consider at the meeting:

- Report from the Church Council Young Adult Working Group
- Continuing Resolutions for the new Church Council committees
- Elect chairs to the new Church Council committees and begin work on the charters
- Proposed Churchwide Assembly *Rules of Organization and Procedure*
- Recommended archival of certain Social Policy Resolutions to Churchwide Assembly
- Recommended names for Nominating Committee to Churchwide Assembly

If you have difficulties accessing the Church Council Teams site, I encourage you to reach out to Jodi Slattery, Jodi.Slattery@elca.org. She will be happy to help you.

“God of desert, God of promise, you have bid us journey on through the days of dust and darkness to the rising of the dawn. Let us cross out of the wilderness to the rising of the dawn.” (All Creation Sings #923, verse 5)

God's peace,

Elizabeth A. Eaton
Presiding Bishop

Evangelical Lutheran Church in America
CHURCH COUNCIL
Spring 2022
Proposed Schedule
Eaglewood Resort and Spa, Itasca, Ill

Thursday, March 31

- 10:30 a.m. Executive Committee, Marriott Chicago Ballroom A and B
- 12:00 p.m. Lunch for Executive Committee, Marriott Chicago Ballroom C
- 1:00 p.m. Bus departs from Marriott O'Hare Hotel to Eaglewood Resort in Itasca
- 3:00 p.m. **WORSHIP SERVICE WITH HOLY COMMUNION**
Offering: International Women Leaders
- 4:15 p.m. **PLENARY SESSION ONE**, Red Oak Ballroom
Welcome/Call to Order
Report from the Presiding Bishop
Report from the Vice President
Primer: Youth and Young Adults and the Church
(10 min. stand and stretch)
Report of the Executive Committee
Ecumenical Greeting
Primer: Church Council Role at 2022 Churchwide Assembly
Personal Reflection on Faith
Announcements
- 6:30 p.m. Dinner, Burnham's Dining Room
Board Development Committee, Burnham's Dining Room, private room (*working dinner*)

Friday, April 1

Breakfast at hotel kiosk (outside Red Oak Room)

Church Council Committees Meet (various locations in Eaglewood)

- 8:30 a.m. Budget and Finance Committee, Hollyhock Room
- 9:00 a.m. Legal and Constitutional Review, Fenthistle Room
Program and Services, Iris Room
Planning and Evaluation, Violet Room
- 10:45 a.m. Break
- 11:00 a.m. **New Church Council Committees Meet**
- Budget and Finance, Hollyhock Room
 - Legal and Constitutional Review, Fenthistle Room
 - Christian Community and Leadership, Iris Room
 - Service and Justice, Violet Room
 - Faith, Society, and Innovation, Aster Room

- 12:00 p.m. *Deadline for New Business* (send request to Sue.Rothmeyer@elca.org)
Deadline for Removal of Items from En Bloc (send request to Sue.Rothmeyer@elca.org)
- 12:15 p.m. Mid-Day Prayer
- 12:30 p.m. Lunch, Burnham's Dining Room
 Ecumenical liaison lunch, Burnham's Dining Room, private room
- 2:00 p.m. Church Council Conversation on Cultural Humility, Red Oak Ballroom
- 3:15 p.m. **PLENARY SESSION TWO**, Red Oak Ballroom
 Legal Briefing (*Executive Session*)
 Report from the Secretary
 Report: Church Council Youth and Young Adult Working Group
 Report of the Legal and Constitutional Review Committee
 Ecumenical Greeting
 (10 min. stand and stretch)
 Report from the Conference of Bishops
 Report of the Board Development Committee
 Report of the Planning and Evaluation Committee
 Personal Reflection on Faith
 Announcements
- 5:15 p.m. Break
- 5:30 p.m. Informal conversation on various interest topics (various locations in Eaglewood)
- 6:30 p.m. **DINNER**, Burnham's Dining Room
- 7:30 p.m. Farewells and Celebrations with Class of 2022, Red Oak Ballroom

Saturday, April 2

Breakfast at hotel kiosk (outside Red Oak Room)

- 9:00 a.m. **PLENARY SESSION THREE**, Red Oak Ballroom
 Ecumenical Greeting
 Report from the Treasurer
 Report of the Budget and Finance Committee
 Report of the Program and Services Committee
 New Business
 Consideration of Items Removed from *En Bloc*
En Bloc Approval of Certain Items
 Personal Reflection on Faith
 Process Observation
 Evaluation and Debriefing
 Announcements
 Adjournment
- Sending Word and Prayer
- 12:00 p.m. Bus departs from Eaglewood Resort to O'Hare Airport
 Boxed lunches available

Report from the Presiding Bishop

Just over a year ago we launched Future Church. The goal was and is that the entire ELCA ecology works together in agile, flexible, and speedy ways, eliminates silos and divisions, acts based on data and measurable impact, aligns decision-making, accountability, and leadership where best suited, and prioritizes the engagement and leadership of new, young, and diverse people. And we added a goal – engage 1,000,000 new, young, and diverse people by 2030. All this so that more people know the way of Jesus and discover community, love, and justice.

In the development of Future Church, a baseline survey to assess the ELCA culture and capability to innovate (reRoute™). While we all agreed that innovation and collaboration are good things, the structure and culture of the ELCA did not facilitate movement toward becoming a “Collaboration Denomination.” What may have worked in 1987 is not as effective now.

70–20–10

The churchwide organization coordinates and carries out key ministries—theological discernment, ecumenical and inter-religious relations, the development of worship resources, ELCA World Hunger, Lutheran Disaster Response, candidacy, advocacy, missionaries, mission developers, churchwide assembly, Youth Gatherings, relationships with and among ELCA colleges and universities and seminaries, Church Council, care for the clergy rosters, archives, constitutions, strategic communications, development, synod relations, budgets, grants—the list goes on. These are important ministries and the churchwide organization is very effective in carrying them out. Now we are evaluating these ministries in light of our goal to reach 1,000,000 new, young, and diverse people by the end of this decade.

It is clear to me that innovation will help us reach these people. Effective organizations allocate 30% of their resources (human and financial) to innovation. Currently, the churchwide organization allocates 6% of resources to innovation. We devote 94% of our resources to core ministries. Over the next triennium we will move toward a 70-20-10 budget: 70% core ministries, 20% adjacent ministries (activities or initiatives we are already doing re-designed to engage 1,000,000 new, young, diverse people), 10% new ministries. This will require experimentation and analysis. This will require the willingness to fail and the ability to learn from failing. Though this work might start with the churchwide organization, it is intended to become a way of being for synods and congregations as well and then share what we have learned with all three expressions of the ELCA. Martin Luther said, “Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly.”

Rooted in Tradition *and* Radically Relevant

“It is also taught that at all times there must be and remain one holy, Christian church. It is the assembly of all believers among whom the gospel is purely preached and the holy sacraments are administered according to the gospel.” (CA VII) That good and liberating gospel is that “...we cannot obtain forgiveness of sins and righteousness before God through our merit, work, or satisfactions, but we receive forgiveness of sin and become righteous before God out of grace for Christ’s sake through faith...” (CA IV) This is the proper work of the church. Everything else that we do flows from and is in support of this gospel.

Though the gospel has not changed, the world has. Early in the Lutheran movement, Luther and the reformers sought to get the Word out – literally. They laid hold of technology (the printing press) and modernized communication (translating the Bible into the vernacular). We face the same task. We are rooted in tradition *and* seek to be radically relevant. Scripture still remains our authority and the Confessions our guide and exposition. Now we need to translate them into the cultural vernacular. We have done field research with new, young, and diverse people asking them what gives their lives meaning. Soon we will launch research to understand the factors causing people to stay away from worshipping

communities. Our goal is to identify common needs in seemingly disparate groups so that we can suggest ways to build connections and engage with people who are not members of the ELCA. Communities of four distinct groups will be interviewed. They are (1) nonmembers who come to a church regularly for day care, preschools, vacation Bible school, hunger ministries, and community groups; (2) nonmembers living near the church who do not engage with the church; (3) members of the church; and (4) clergy and staff of the church. We will partner with the Evangelical Lutheran Education Association (ELEA) on this project.

The Importance of Relationships

We continue to nurture relationships with global companions, the Lutheran World Federation, full communion partners, ecumenical partners, and inter-religious communities. You have received “A Declaration of the ELCA to the Muslim Community.” This declaration is timely and germane especially with the rise of anti-Muslim bigotry.

There are many other relationships that need to be tended. After two years of pandemic precautions, the effects of isolation, chronic anxiety, loss, and grief are taking their toll. Research shows that we are angrier, more depressed, less patient, and more divided. We are not used to being with each other. We are all experiencing this unprecedented and extended trauma. Add to that the possibility of nuclear war, no wonder we are collectively declaring, “I’ve had enough!” Frayed relationships take effort and time to mend. There is no “quick fix.” Care must be taken now so that actions and decisions are not born solely or even mostly out of reactivity. We are dealing with real and consequential issues. How we deal with them now will have consequences in the future.

“So we, who are many, are one body in Christ, and individually we are members one of another.” (Romans 12:5) This is not an aspiration it is fact. It is God’s will demonstrated by the Creator’s steadfast love through the death and resurrection of Jesus and the continuous outpouring of the Spirit. A gift of the Lutheran movement’s exposition of the gospel is that redemption does not come about by our efforts but is God’s work in and through us. Can we all just breathe? It is worth noting that the COVID-19 virus in all its variants makes it physically difficult to breathe, the pandemic has also made us spiritually, emotionally, and mentally breathless.

I pray that the Church Council at this meeting let the Spirit breathe for us and into us. We have a lot before us. The church through the Holy Spirit has called us to this work. Let us listen carefully and critically to each other, and even more attentively to the Holy Spirit.

Report from the Interim Vice President

“Do to others as you would have them do to you.” (Luke 6:31)

When I began working on this report, life was very different. While I was focused on The Golden Rule and Luke 6:31, the world drastically changed. Just when I thought so many people had forgotten about Jesus’s directive to love one another, the outpour of concern and humanitarian assistance towards the people of Ukraine blew my introduction to my report out of the water. In defense of my original thoughts, our country at that time was very divided politically and socially. But when the war erupted, low and behold, a spirit of bipartisanship with the goal of helping Ukraine and Ukrainians took form and The Golden Rule reigned. Suddenly, so much of the other dividing thoughts vanished and good works abounded, proving there is good in the world.

While I pray the war is over soon, I also hope the spirit of loving and giving to all God’s people continues. I hope the walls that divide us fall away or at least get windows and doors. We are God’s children and should reflect those godlike qualities to each other. Jesus said: “But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked.” (Luke 6:35)

I am thankful to be working with so many committed and dedicated colleagues on this council. I thank you for your willingness to serve and work for God and God’s church. I admit I was a bit nervous, pardon my Texan, to be back in the saddle again, but you all made me feel so welcomed. I would like to clarify something, though. Some people asked me how it felt to be out of retirement with both my business and church work. Nothing could be further from the truth on both accounts. My business is going great and I’m working more hours than before now that my son is stepping in and gradually assuming ownership. And as for church work, it hasn’t slowed down. For example, in one week in February, I hit the trifecta in church meetings. In that one week, seven straight days, I had a total of 42 hours of Zoom church related meetings. It seemed that the stars, the moon, the constellations, and everything else lined up perfectly on the second week of February. Here’s what happened:

The Central Committee (CC) of the World Council of Churches (WCC) was scheduled to meet in Geneva February 9-15. Unfortunately, COVID restrictions kept the CC at home as the meetings were converted to Zoom. Fortunately, being at home also allowed me time to attend two other board meetings via Zoom that week.

First, as a bit of background, the CC members are elected by the WCC Assembly from among its delegates and serves as the chief governing body of the organization. The CC is responsible for carrying out the policies adopted by the assembly, supervising WCC programs, and adopting the budget of the council. Since the 10th Assembly held in Busan, South Korea, the CC has met in Geneva 2014, Trondheim, Norway 2016 and in Geneva 2018 when the WCC celebrated its 70th anniversary with the visits of both Pope Francis and the Ecumenical Patriarch His All-Holiness Bartholomew I. What an honor it was to welcome these world religious leaders among others and to share the spirit of both thanksgiving and celebration.

The purpose of the February CC meeting was to continue preparations for the 11th WCC Assembly being held in Karlsruhe, Germany in August. In our six days of meetings, we also addressed business matters and worked on strengthening the WCC fellowship through sharing and praying. The WCC fellowship has now grown to 352 member churches in 120 countries after we welcomed the First African Church Mission (Nigeria) and the Apostolic Faith Mission South Africa. Both churches were invited to

send delegations to the WCC's 11th Assembly. Today, the WCC represents over 580 million Christians worldwide.

We also agreed to meet June 15-18 in Geneva to finalize preparations for the assembly and to hear the report of the search committee on electing a new General Secretary. The Rev. Prof. Dr. Ioan Sauca is the Acting Secretary who replaced Rev. Dr. Olav Fykse Tveit upon his retirement in early 2020. The pandemic has slowed the work of the search committee.

In the middle of that week, I also attended, via Zoom, the Lutheran Immigration and Refugee Service (LIRS) board meeting. LIRS is the largest faith based national nonprofit dedicated to immigration and refugee resettlement in the United States. For over 80 years, beginning after WWII when one in seven refugees in the world were Lutheran, LIRS has successfully resettled thousands of refugees. A central understanding of the Lutheran faith is the call to love and serve the neighbor and to welcome the stranger. We realize that our work has grown beyond refugee resettlement and have chosen to be advocates for migrants and refugees from across the globe, those fleeing violence, poverty, religious persecution, and the impacts of our changing climate. This is evident in that, to date, the US has welcomed over 76,000 Afghan refugees through Operation Allies Welcome. LIRS resettled approximately 11,000 of these evacuees since August 2021. But this mission has only begun as successful resettlement is dependent on sustained support, not only from the federal government, but from local communities, congregations, volunteers, and all those who stand for welcome. The challenges become more significant as we know the Russian invasion of Ukraine could trigger a refugee crisis.

The week came to an end with the Luther Seminary board meeting. In addition to the board business of adopting resolutions and electing new faculty members, the focus of this meeting was discussing the strategic plan and how the board can better live into accountability, belonging, inclusion, diversity, and equity. I have enjoyed my time serving on this board as it has really been an example of "building an airplane while it's in the air" without a blueprint or a manual for a finished product. There is so much risk and uncertainty that follow designing innovation coupled with serving current students at the same time.

So, I do keep busy. My wife, Diane, figures I'll never retire. It's hard to stop when you love what you're doing. I am thankful to have the opportunity to work and volunteer doing things I love and find important. I want to make the world a better place, even if it is just in my little part of the world. When I can no longer do this work, I know there will be others to step in. I serve because I want others to serve. Just a variation on The Golden Rule!

Mr. Carlos E. Peña, *interim vice president*

Report from the Secretary

Embody the Word. That is the theme around which this church will assemble when we gather in Columbus in August. Staff members of the Office of the Secretary have been embedded in words as we seek to prepare for that assembly. We share word of some of those words in this report.

Constitutional Revisions

Official notice was sent to synod bishops in January of constitutional revisions the Church Council is proposing for possible action at the 2022 Churchwide Assembly. This information will be available to voting members both online and through the app as we prepare for the Churchwide Assembly. One additional bylaw change will be brought to the Legal and Constitutional Review Committee related to synod-authorized ministers.

Nominating Committee

The Nominating Committee met in Chicago in early February to determine nominations for the Committee on Appeals, the Nominating Committee, the Committee on Discipline, and youth members of the Church Council, as well as nominations for the boards of Separately Incorporated Ministries. The committee met twice in March to continue its work. The committee will be bringing a slate of names for the Nominating Committee to the Church Council for our action. Nominations for the other committees are brought directly to the Churchwide Assembly from the Nominating Committee.

Vice President Identification Process

In mid-February, voting members to the 2022 Churchwide Assembly received a letter inviting them to identify the names of up to three persons who might be considered for election as vice president; a follow-up reminder was sent in mid-March. The deadline for submitting names is April 1. Those identified will be asked to return a biographical information form if they are interested in having their names considered. Biographical forms that are returned by May 1 will be included in the pre-assembly materials. We will not report the number of times a person's name was identified, nor will we share the names of those who did not return biographical forms. The biographical information will remain available until the assembly convenes on Aug. 9 and then will be removed from the online materials. The first ballot for vice president will be an ecclesiastical ballot that may or may not include the names of those pre-identified by voting members.

Memorials for Churchwide Assembly

To date, the Office of the Secretary has received nine memorials. More memorials are expected during this upcoming synod assembly season. Please remind your synod's Resolutions Committee or Reference and Counsel Committee that suggested guidelines and other valuable resources are available to them at <https://www.elca.org/About/Churchwide/Office-of-the-Secretary/Memorials-and-Resolutions>, including a recorded webinar on memorials and resolutions. If you or your Resolutions Committee/Reference and Counsel Committee chairs have questions on memorials or resolutions, please contact Jodi Slattery (Jodi.Slattery@elca.org).

Churchwide Assembly (CWA) Hearings

The Churchwide Assembly Planning Team is taking the lead from synod assembly experiences and has decided to host hearings online prior to the 2022 Churchwide Assembly. We hope this new online format provides more time for voting members to become sufficiently informed regarding legislative business and other important matters before the assembly. Details are still being worked out, so if you have additional feedback on how these hearings could be organized to best inform voting members,

please let Jodi Slattery know as soon as possible. The Church Council will need to consider a rule to allow these hearings to occur prior to the Churchwide Assembly.

CWA Guide App

The 2022 Churchwide Assembly will use Bravura Technologies for the CWA Guide app. Voting members will be able to access the agenda, all meeting materials, submission forms, important contacts, news, social media, maps of the city, floor plans for the Greater Columbus Convention Center, and much more. The app is anticipated to be available in the Apple and Android app stores by the end of April.

CWA Registration

Churchwide Assembly registration notification for synod bishops and Church Council will be sent out Friday, April 8. The registration form is very similar to what has been used in the past, asking you to select your room type, hotel, number of guests in the room, etc.

Registration for all voting members will open on Tuesday, April 19. This year only, due to COVID concerns, we are giving voting members the option of requesting a single room at no additional cost. If you are comfortable sharing a room, we would welcome this savings.

Travel to CWA/ ETTA Travel Update

The new travel app ETTA was launched January 24. We appreciate those of you who reached out to Dana Adams and the Meetings Team with issues. Credentials will be updated so that, when voting members book their travel to Columbus starting mid-April, everything will be charged to the CWA budget.

We would ask that all air travel to Columbus be booked as soon as possible after registration opens on April 19. If you are within a 300-mile radius of Columbus and wish to carpool, you will be reimbursed for mileage up to a maximum cost that will be shared in registration materials. The cost of parking at the hotel for those who drive will be covered by the CWA budget.

CWA COVID-19 Protocols

As we prepare for the 2022 Churchwide Assembly, the Churchwide Assembly Planning Team is diligently monitoring guidance from the Centers for Disease Control and Prevention, local public health officials, and professional meeting and event planner organizations, as well as our host city and the meeting venue.

At this time, the Church Council directed the churchwide organization to require all churchwide assembly participants either to show proof of being fully vaccinated against COVID-19 or to provide upon arrival a negative COVID-19 test result taken 1-3 days prior to traveling to the assembly for unvaccinated individuals. Please visit <https://www.elca.org/cwa-2022/FAQ> to stay up to date on the latest COVID-19 protocols in place for the assembly.

Congregation Reports

While most of the words of this report are related to the 2022 Churchwide Assembly, we also want to share words of gratitude to the congregations that have already submitted their annual Congregation Report Forms A and C.

Measuring average weekly worship attendance continues to be a challenge, with new complexity added as congregations have moved into hybrid in-person and online worship and have gone back and forth between varying combinations of the two. There is no single formula that can accurately reflect the realities of the many congregational contexts, unfortunately. Please encourage congregations to do their best at providing appropriate information for their situations.

We are in the process of enhancing the congregation trend report. Our goal with the new version is to improve how the trend information is presented graphically and to make it easier to use the information. We hope to be able to release this update in the very near future.

We are also making improvements to the congregation information that appears in the online ELCA Directory, including more detailed information about accessibility for persons with disabilities that will allow those seeking a congregation to search for congregations that can meet their needs. We are also working to make it easier for congregations to request updates to their directory information.

Digitization of Roster Files

The pandemic has highlighted the need to look toward increased digitization of important documents such as roster files. The Office of the Secretary is in early stages of developing a list of “best practices” for synods to consider when looking toward digitization of the files in their keeping.

Committee on Appeals

After meeting for two years online (sometimes bi-monthly!), the Committee on Appeals gathered in Chicago March 14. The committee approved editorial revisions to the “Rules Governing Discipline Proceedings against Rostered Ministers and Congregations of the Evangelical Lutheran Church in America,” which will be brought for action at the council meeting. We also had the opportunity to thank outgoing members/officers Murray Sagsveen (chair), Fritz Fowler (vice-chair), and Cheryl Meinschein (secretary) and enjoy a celebratory dinner as a sign of appreciation for their many hours of dedicated work revising *Definitions and Guidelines for Discipline*.

No report of the Secretary would be complete without words of appreciation for the dedicated staff of this office. Weekly meetings of my direct reports (Dana Adams, Deanna Brend, Tom Cunniff, Keith Fry, MaryAnn Schwabe, and Jodi Slattery) provide both good counsel for one another and good humor! Regular meetings of the OS staff offer opportunities to stay well connected. These next months will be extraordinarily busy ones for the Office of the Secretary. I invite your prayers and your patience as we attempt to respond as quickly and helpfully as possible to the many communications we receive. As steeped as we will be in words during these coming days, may we also stay centered in the ways in which we embody the Word for this church and for the world.

Report from the Secretary: Appendix A

Church Council Letters of Call Issued in 2021

Name	Start Date	Job Title	Organization
The Rev. Eliseo Pérez-Álvarez	1/1/2021	Associate Professor	Lutheran School of Theology at Chicago
The Rev. Norma E. Malfatti	1/6/2021	Director for Evangelical Mission	Minneapolis Area Synod
The Rev. Kristin J. Largen	2/1/2021	President	Wartburg Theological Seminary
The Rev. Charles W. Peterson	2/1/2021	Seminary Professor	Service and Justice, Indonesia
Deacon April E. Trout	3/1/2021	Volunteer	Service and Justice, Tanzania
Deacon Mary Ann Schwabe	3/6/2021	Executive, Synod Relations	ELCA Churchwide Organization
The Rev. Louise N. Johnson	3/15/2021	Executive for Administration	ELCA Churchwide Organization
The Rev. Karl K. Biermann	5/10/2021	Regional Gift Planner	ELCA Foundation
The Rev. Kimberly A. Vaughn	6/1/2021	Senior Director	ELCA Churchwide Organization
The Rev. Sara A. Cutter	6/1/2021	Senior Director, Operational Effectiveness	ELCA Churchwide Organization
The Rev. Rebecca E. Middeke-Conlin	7/6/2021	Director for Evangelical Mission	Arkansas-Oklahoma Synod
The Rev. Grant R. Applehans	7/12/2021	Director for Evangelical Mission	East-Central Synod of Wisconsin
The Rev. Kristin M. Engstrom	7/12/2021	Facilitator for Leadership Development	Service and Justice, Zambia
The Rev. Carolyn M. Schneider	7/12/2021	Lecturer	Service and Justice
The Rev. Herbert C. Shao	8/2/2021	Director for Evangelical Mission	Northwest Washington Synod
The Rev. W.R. Michael Busbey	8/8/2021	Regional Representative for Central America & Mexico	ELCA Churchwide Organization
Deacon Kimberly A. Heindl	8/16/2021	Administrative Assistant	Lutheran Theological Southern Seminary
The Rev. Julie K. Higgs	8/16/2021	Dean of the Chapel	Wartburg Theological Seminary
The Rev. Cory T. Driver	9/1/2021	Graduate Studies Director	Service and Justice, Egypt
The Rev. James P. Henricks	9/13/2021	Director for Evangelical Mission	South Carolina Synod, ELCA
The Rev. Aaron J. Decker	10/1/2021	Theological Educator	Service and Justice, Bolivia
The Rev. Benjamin A. Hogue	10/25/2021	Mission Funding Director	ELCA Churchwide Organization
The Rev. Nicolette M. Peñaranda	10/29/2021	Program Director, African Descent Ministries	ELCA Churchwide Organization
The Rev. Garth H. Olsen	11/21/2021	Chaplain	U.S. Army
The Rev. Courtney A. Alvarado	12/11/2021	Chaplain	U.S. Army

Report from the Secretary: Appendix B

Churchwide Representatives to 2022 Synod Assemblies

#	SYNOD	DATE	ELECTION	ASSIGNED CW REP
1A	Alaska	4/22/22 - 4/24/22		Victoria Flood
1B	Northwest Washington	6/4/2022		Rachel Alley
1C	Southwestern Washington	N/A		N/A
1D	Northwest Intermountain	N/A		N/A
1E	Oregon	5/13/22 - 5/15/22		Judith Roberts
1F	Montana	6/2/22 - 6/4/22		Carmelo Santos
2A	Sierra Pacific	6/1/22 - 6/4/22		Carlos Pena
2B	Southwest California	6/11/2022		Javier Goitia
2C	Pacifica	5/19/22 - 5/21/22	X	Victoria Flood
2D	Grand Canyon	6/10/22 - 6/11/22		Louise Johnson
2E	Rocky Mountain	5/9/22 - 5/11/22		Vance Blackfox
3A	Western North Dakota	6/3/22 - 6/5/22		Mary Streufert
3B	Eastern North Dakota	6/4/22 - 6/5/22		Robin Brown
3C	South Dakota	6/3/22 - 6/4/22		Keith Fry
3D	Northwestern Minnesota	5/21/2022		Sara Cutter
3E	Northeastern Minnesota	4/29/22 - 5/1/22		Barbara Lund
3F	Southwestern Minnesota	6/10/22 - 6/11/22		Phil Hirsch
3G	Minneapolis Area	4/30/2022		Javier Goitia
3H	Saint Paul Area	5/13/22 - 5/14/22		Amy Reumann
3I	Southeastern Minnesota	5/7/2022		Keith Fry
4A	Nebraska	6/2/22 - 6/4/22	X	Sue Rothmeyer
4B	Central States	6/9/22 - 6/11/22		Nick Kiger
4C	Arkansas-Oklahoma	4/29/22 - 5/1/22		Louise Johnson
4D	N.Texas - N. Louisiana	4/29/22 - 4/30/22	X	Victoria Flood
4E	Southwestern Texas	6/10/22 - 6/12/22		Ruben Duran
4F	Texas-Louisiana Gulf Coast	5/20/22 - 5/21/22		Bishop Eaton
5A	Metropolitan Chicago	6/3/22 - 6/4/22		Amy Reumann
5B	Northern Illinois	6/5, 6/17-6/18/22	X	Rafael Malpica-Padilla
5C	Central/Southern Illinois	6/2/22 - 6/4/22		Tammy Jackson
5D	Southeastern Iowa	5/20/22 - 5/21/22		Phil Hirsch
5E	Western Iowa	4/20/22 - 4/23/22		John Weit
5F	Northeastern Iowa	6/10-11 or 6/11-12		Robin Brown
5G	Northern Great Lakes	5/12/22 - 5/14/22		Tammy Jackson
5H	Northwest Synod of Wisc	4/30/2022		Sara Cutter
5I	East-Central Synod of Wisc	5/13/22 - 5/15/22		Barbara Lund
5J	Greater Milwaukee	5/20/22 - 5/21/22	X	Lori Fedyk
5K	South-Central Synod of Wisc	5/6/22 - 5/8/22		John Weit
5L	La Crosse Area	6/10/22 - 6/12/22		Kristen Opalinski

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

March 31 – April 2, 2022

Report from the Secretary Appendices

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6A	Southeast Michigan	5/13/22 or 5/14/22		Ryan Cumming
6B	North/West Lower Michigan	5/14/2022		Roger Willer
6C	Indiana-Kentucky	6/9/22 - 6/11/22	X	Mary Ann Schwabe
6D	Northwestern Ohio	6/3/22 - 6/4/22	X	Lori Fedyk
6E	Northeastern Ohio	5/13/22 - 5/14/22		Christopher Otten
6F	Southern Ohio	N/A		N/A
7A	New Jersey	5/6/22 - 5/7/22		Nick Kiger
7B	New England	6/9/22 - 6/11/22		Carlos Pena
7C	Metropolitan New York	5/6/2022		Ruben Duran
7D	Upstate New York	6/5/22 - 6/7/22		Kimberly Vaughn
7E	Northeastern Pennsylvania	6/10/22 - 6/11/22		Kimberly Vaughn
7F	Southeastern Pennsylvania	4/30/2022		Nicolette Penaranda
7G	Slovak Zion		X	
8A	Northwestern Pennsylvania	6/10/22 - 6/11/22		Christopher Otten
8B	Southwestern Pennsylvania	6/16-22 - 6/18/22		Carmelo Santos
8C	Allegheny	6/11/2022		Ryan Cumming
8D	Lower Susquehanna	6/3/22 - 6/4/22		Roger Willer
8E	Upper Susquehanna	6/17/22 - 6/18/22	X	Sue Rothmeyer
8F	Delaware-Maryland	5/12/22 - 5/14/22	X	Mary Ann Schwabe
8G	Metropolitan Washington, DC	6/10/22 - 6/11/22		Judith Roberts
8H	West Virginia-Western MD	6/4/2022		Mary Ann Schwabe
9A	Virginia	N/A		N/A
9B	North Carolina	6/2/22 - 6/4/22		Bishop Eaton
9C	South Carolina	6/12/22 - 6/14/22		Keith Fry
9D	Southeastern	6/3/22 - 6/5/22		John Weit
9E	Florida-Bahamas	6/3/22 - 6/5/22		Phil Hirsch
9F	Caribbean	N/A		N/A

**REPORT FROM THE TREASURER
FOR THE TWELVE MONTHS ENDING JANUARY 31, 2022**

Unrestricted Operating Results

“Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus.” 1 Thessalonians 5:16-18. I think many of us expected that 2021 would be different than 2020...we would have the pandemic behind us, and life would be back to normal. Now we say the pandemic will be with us for a long time and we are learning how to adapt as other challenges come our way. Either way, we know that we do not walk alone in this journey and for this, we give thanks.

The net operating results of the churchwide organization of the Evangelical Lutheran Church in America were favorable to the budget for the year ended January 31, 2022, by just over \$8.0 million. We give thanks for the continued generosity and faithfulness in giving by our members, congregations, and synods despite altered worship patterns, the rise in cases from variants, and the beginning of inflationary pressures. Reduced spending also favorably impacted operating performance as spending was not in accordance with plans due to continuation of the pandemic.

Total unrestricted revenues from operations were \$66.6 million compared to a plan of \$61.8 million or \$4.8 million better than the budget – driven by bequest and trust income and investment income. During 2021, we received a single unrestricted bequest of \$1.7 million. We give thanks to God, to the individual who cared so deeply for our church, and to the fundraisers who at some point in time nurtured this gift. Consistent with an action of the Church Council in 2006, the excess of unrestricted bequest income (\$3.0 million) will be transferred to the Mission Development Fund (an endowment representing seed money for new and innovative ministries and in support of churchwide priorities).

Mission Support exceeded the budget by \$364,000 or 0.9 percent - this is positive news which also reflects congregations' ability to shift toward more online giving. Mission Support shared with the churchwide organization was 99.7 percent of the FY20 amount. Other forms of giving to support our unrestricted budget, including missionaries and the young adults in global mission program, which totaled \$8.0 million, fell short of budget by about 12.9 percent but was 31.7 percent higher than FY20. In addition, overall fundraising efforts including restricted funds, totaling \$86.6 million, were very successful exceeding plans by over \$7.3 million.

Spending was just over 90 percent of the spending authorization, reflecting savings of \$6.5 million. Consistent with FY20, it is important to note that the expenditure savings were administrative in nature (travel, open staffing positions, office expenses) and not due to a reduction in grants or support of our ministries. Most of the shortfall in the innovation home area is due to staffing and delays due to transitions which occurred during 2021. Unfortunately, we also had to cancel some gatherings and events. We continue to have learnings from operating in a hybrid work environment and innovation initiatives which will shape our work together and

budgets in the future.

As a result of the favorable revenue streams and the savings from reduced spending, we did not need to utilize over \$3.1 million of budgeted support which had been allocated from a designated fund set up in prior years to cover budget deficits.

ELCA World Hunger

FY21 was a record year for ELCA World Hunger direct giving at \$20,762,496!! Thank you to all who made this possible!!! Giving from individuals, congregations, and synods exceeded FY20 by \$1.6 million and FY19 by \$1.4 million. Total World Hunger revenues, including bequests and endowment distributions, for the year exceeded \$22.9 million.

We increased our financial support for hunger issues by \$1.6 million over FY20; however, still fell short of our planned expenditures primarily due to reduced administrative costs and delays in some grant distribution due to the pandemic. These funds have begun to distribute in FY22. Because over half of ELCA World Hunger annual funding typically is received in the last 3 months of the fiscal year, we carry forward a fund balance to allow for consistent spending during the beginning of the next fiscal year. The generosity of our constituency in supporting ELCA World Hunger has afforded us the opportunity to increase our planned grant distributions in FY22 by \$1.7 million over what we plan to raise.

Lutheran Disaster Response

Support received for Lutheran Disaster Response in FY21 was \$14.4 million, as compared to \$7.4 million in FY20. Significant named events and the related support received during FY21 included Haiti Earthquake \$1.3 million; Domestic hurricanes: \$1.2 million; Domestic tornadoes: \$2.9 million, Unrestricted support: \$5.1 million. During FY21, \$8.9 million was expended to support disaster efforts both domestically and internationally.

Paycheck Protection Program Loan

As was reported in November 2021, in July we received notification that the loan had been fully forgiven by the Small Business Administration as well as notification from our lender that funds from the SBA were received to extinguish the loan. A gain from the forgiveness of debt will be reflected in our audited financial statements (but is not reflected in the internal operating statements).

The churchwide organization remains grateful for the gifts we receive to support our work for the church and for the world in which we live.

Report from the Conference of Bishops

After two years of online only meetings, the Conference of Bishops (COB) met in person at Eaglewood Resort and Spa in Itasca, Ill. from March 2-5, 2022. The bulk of our time together was spent in retreat attending to relationship building and anti-racism training. We invited two resource groups to facilitate parts of our agenda: The Lombard Mennonite Peace Center and Crossroads Antiracism Training and Organizing. In addition to our retreat time, we received a few reports and took action requested by committees concerning our common work as detailed below.

Worship was at the heart of our meeting. We began with an evening Ash Wednesday liturgy and ended with a sending and prayer for mission. In between, Holy Communion was celebrated, a liturgy of lament was held, and prayer was woven throughout our days. Being surrounded in this way by God's word, our conversations felt like holy ground, even when they were difficult.

Our work continues as a conference – in defining how we relate to each other and hold each other accountable for decisions made in local synods that affect the whole church; in our antiracism work, individually and corporately; and in helping this church move forward in serving Christ's mission in the world. We are committed to doing this work together.

The COB took the following actions upon request of the appropriate committees:

- Approved the Roster Committee's recommendations for ministers of Word and Sacrament and ministers of Word and Service related to extension of on leave from call requests, exceptions to the three-year congregational initial call rule, and non-stipendiary calls.
- Affirmed the Leadership Committee's recommended changes to the bylaw and Roster Manual for Synodically Authorized Ministries to be recommended to the Church Council.
- Approved revisions to the First Call Process related to calls outside one's home region.
- Elected Bishops Brenda Bos (region 2) and Paula Schmitt (region 8) to serve as Church Council liaisons beginning in the fall.

**ELCA Ecumenical and Inter-Religious Relations Staff Report, Office of the Presiding Bishop
October 1, 2021 – March 1, 2022**

Inter-Religious Relations



Pastoral Guidelines

As part of the implementation of “A Declaration of Inter-Religious Commitment,” an ad-hoc committee that includes Bishop Kreiss is working on pastoral guidelines for ministry in a multi-religious world. The first draft of the guidelines is nearly complete. A preliminary review panel will be formed consisting of ELCA people and select ecumenical and inter-religious partners. The guidelines will not need to be approved, but they will be shared with you for review in the late spring.

ELCA Declaration to the Jewish Community

The revised Declaration of the ELCA to the Jewish Community is [online](#). A more elegant-looking version will be posted in the same place in time for synod assemblies. Kathryn Lohre wrote a [blog post](#) to assist with interpreting these revisions.

Building on the Declaration, the ELCA Consultative Panel on Lutheran-Jewish Relations has developed a guide for “Preaching and Teaching with love and respect for the Jewish people.” The guide has been commended for use across the church by the Ecumenical and Inter-Religious Relations committee of the Conference of Bishops, and will soon be distributed across the church.

Union for Reform Judaism (URJ) Meeting

In early January, Bishop Eaton, Kathryn Lohre, Amy Reumann, and Dennis Frado met with colleagues from the URJ on the topic of rising anti-Semitism. The conversation was a preliminary exploration of possible areas of cooperation. The following week, in the aftermath of the hostage incident at Congregation Beth Israel, a URJ congregation in Colleyville, Texas, Bishop Eaton offered a [video message](#) upholding the ELCA’s commitments to combating anti-Semitism.

Jewish-Christian Dialogue

We participate in the National Council of Churches’ national inter-religious dialogues with Jews, Muslims, Buddhists, Hindus, and Sikhs. In this period, the Jewish dialogue has met twice online. In October 2021, the topic was how to minister in congregations with congregants across the conservative-liberal spectrum, and during times of division in our society. In January 2022 the dialogue met to explore the question: “Will they come back? What can (liberal) religion offer our divided, post-covid world?” You can view the [video](#) of presentations from Convergence and The Riverside Church.

Forthcoming Declaration to the Muslim Community

The ELCA Consultative Panel on Lutheran-Muslim Relations is currently working on a draft declaration to the Muslim community.

Muslim World League

On October 27, the Secretary General of the Muslim World League His Excellency Dr. Al-Issa convened a multi-faith event in DC to explore the recently approved [Charter of Makkah](#) and opportunities for cooperation in its implementation. The charter presents a set of Islamic principles that promote anti-extremism, religious and cultural diversity, human rights and dignity, and care for creation. His Excellency is encouraging multi-faith cooperation in implementing the Charter by aligning its principles with the UN Sustainable Development Goals ([SDGs](#)). Kathryn Lohre spoke on a panel on the significance of this with Rabbi David Saperstein, Imam Talib Shareef, Rev. Adam Taylor, and Katherine Marshall.



Shoulder to Shoulder

The Shoulder to Shoulder Campaign has “[Faith Over Fear](#)” trainings this spring in Grand Rapids, Michigan and Orange City, Iowa. These trainings equip participants to disrupt anti-Muslim bigotry. Campaign co-chairs Kathryn Lohre and Rabbi Esther Lederman published a [message](#) on the hostage incident at Congregation Beth Israel in Texas. Kathryn Lohre secured the membership of the Conference of National Black Churches and the Christian Methodist Episcopal Church, announced in Black History Month, providing a new avenue for strengthening our relations with Historic Black Churches.

WCC Inter-Religious Conference

The World Council of Churches convened an online conference on “Common Formation and the Future of Interreligious Dialogue,” December 6-10. Kathryn Lohre served as facilitator. Presenters shared about organizations, initiatives, and models of interreligious formation. A booklet of 10 principles based on the best-practices shared will be developed in advance of the WCC’s Assembly later this year. This will be a contribution to the 50th anniversary commemoration of the WCC’s Interreligious Programme.

Parliament of the World’s Religions

The Eighth Parliament of the World’s Religions was held online October 17-18, 2021. Dozens of ELCA folks participated. Kathryn was part of a panel discussion on the Christian-Sikh national dialogue. The centennial Parliament will return to its birthplace in Chicago, August 14-18, 2023.



Faiths4Vaccines

We continue to participate in the multifaith campaign, [Faiths4Vaccines](#). This is an interfaith coalition of national religious leaders, organizations, and medical professionals that work to promote the role of faith communities in supporting equitable vaccine distribution in the US and globally and to address vaccine hesitancy, particularly among minoritized communities.

Ecumenical Relations

Lutheran-Catholic Dialogue

We are getting ready for the new round of dialogue between the ELCA and the U.S. Catholic church. The report of the previous round is being finalized for publication. The next round of the dialogue will be co-chaired by Bishop Patricia Lull and Bishop Denis Madden. The dialogue will be staffed by the Rev. Dr. Carmelo Santos (ELCA) and the Rev. Dr. Walter Kedjierski (USCCB). We already had two preparatory meetings where we agreed that the focus of the dialogue will be on ministry with a general focus on the role of the bishops in our respective churches. We are in the early stages of identifying possible members of the dialogue and fine tuning the topic.

Churches Beyond Borders



The four Lutheran and Anglican/Episcopal Churches in North America are building their relationships that serve as full communion as they await the final action of The Episcopal Church this summer. In recent months, “Churches Beyond Borders” (CBB) efforts have focused on our common commitments to repudiating the Doctrine of Discovery and confronting the legacies of slavery, including racism and white supremacy. The four heads of churches engaged with an ongoing consultation on this topic that included staff and BIPOC leaders from each church. The [2021 CBB Devotions](#) were inspired by the 16 Days of Activism Against Gender-Based Violence. An online event to uplift this work was co-sponsored by Churches Beyond Borders and Episcopal Relief and Development.

Full Communion Coordinating Committees

In the fall of 2021, the **Lutheran Episcopal Coordinating Committee (LECC)** identified areas of focus for a new collaborative strategy, marking the next phase of growth in our Called to Common Mission agreement. The areas of focus include *Shared Ministry Agreements and Governance, Judicatory Matters for Dioceses and Synods, Liturgical Considerations, Orderly Exchange of Pastors/Priests Under CCM, Diaconate, and Campus Ministry*. Implementation teams are being formed for each focus area.

Bishop Donald Kreiss, who serves as co-chair of LECC, will be part of the *Judicatory Matters for Dioceses and Synods* implementation team. Additionally, Bishop William Gafkjen will be part of the *Diaconate* implementation team and Bishop Kevin Strickland will be part of the *Liturgical Considerations* implementation team. LECC also met digitally with their Canadian counterparts, the Joint-Anglican Lutheran Commission (JALC), in February of this year to continue learning from each other and living more fully into our Churches Beyond Borders model.

In November, the **Lutheran Moravian Coordinating Committee (LMCC)** met for the first time in two years. The meeting served as an opportunity to welcome new members, including Rev. Dr. Guy Erwin. The LMCC will meet again this spring to continue developing plans for the next phase of the committee’s collaboration in 2022 and beyond, with hopes to gather in-person in late 2022 or early 2023.

Christian Churches Together in the USA

In the fall of 2021, Dr. Monica Schaap-Pierce was appointed interim Executive Director of Christian Churches Together in the USA. A [search](#) for a permanent ED has been launched, with applications currently accepted until April 15.

Dialogue with CCDOC



The second session of our resumed bilateral dialogue with the Christian Church (Disciples of Christ) took place online in October. The meeting included presentations from each church on the historic roots, current expressions, and key challenges for each tradition, and sharing personal stories. The next session, planned for late April 2022, will explore case studies of common mission and ministry challenges and opportunities. The official documents of the dialogue are available [here](#). Bishop Bill Gakfjen serves as dialogue co-chair.

National Council of Churches (NCC)

The 2021 Christian Unity Gathering (CUG) was held online in October under the theme, “In New Wineskins: From Pandemics to Possibilities to Promises.” You can view all of the sessions [online](#). Bishop Eaton is the Vice-Chair of the NCC Governing Board, serving alongside Chair Bishop Teresa Jefferson-Snorton of the Christian Methodist Episcopal Church. The NCC will soon appoint an interim and launch a search for its next General Secretary.

The Updated Edition of the NRSV, or NRSVue, which is owned by the NCC, is now available for purchase in print and digital formats. This is “the most meticulously researched, rigorously reviewed, and faithfully accurate English-language Bible translation” to date. This is not a fully new translation of the Bible, but an updated edition of the trusted NRSV translation, used widely across ELCA worship and study settings. You can find more information [here](#).

On October 26, the NCC hosted the Apostolic Visit of His All-Holiness Ecumenical Patriarch Bartholomew to the United States in Washington, DC. Bishop Eaton presented an ecumenical cross. You can read more and watch the full reception [here](#).



Reformed Church in America General Synod



The Reformed Church in America (RCA) General Synod took place in Tucson, Arizona, October 14-19. The final [Vision 2020 Report](#), which offered recommendations for the future of the denomination with regard to staying together, radical restructure, and grace-filled separation, was presented, debated, and acted upon. The synod took action to affirm the central place of global mission in the RCA, formed a restructuring team, and adopted regulations to provide an unobstructed pathway for those local churches that will depart the denomination. You can read Bishop Eaton’s pastoral message [here](#). Kathryn Lohre represented the ELCA and continues to serve as an advisory delegate to the General Synod Council. In the months since, dozens of congregations have petitioned to depart the denomination, though new mission partners are also emerging. The restructuring team has also been formed. We continue to accompany the RCA in full communion.

Conference of National Black Churches

The Conference of National Black Churches held its annual consultation on “The Consequences of Racism: Impact and Revelations of COVID-19,” December 14-16. Bishop Eaton spoke on a panel with Jim Wallis and John Dorhauer (UCC) titled: “Before Confession: The Road to Repentance.”

North American Lutheran Church

On February 1, Bishop Eaton, Bishop Susan Johnson and ecumenical staff met online with the Bishop Selbo, General Secretary Amy Little, and Asst. to the Bishop David Wendel to discuss ongoing relational matters.

World Council of Churches

The World Council of Churches Central Committee met online February 9-16 to continue planning for the Assembly set to take place in Germany this September on the theme, “Christ’s Love Moves the World to Reconciliation and Unity.” The Central Committee will meet in person in June in Geneva to finalize preparations and to elect a new General Secretary. The ELCA is represented by Mr. Carlos Peña, and advised by Kathryn Lohre. Action items and videos of various addresses can be found [here](#). The ELCA’s engagement in the World Council of Churches’ #ThursdaysinBlack Campaign continues to grow. For resources, including digital backgrounds for online meetings, visit [here](#).

National Workshop on Christian Unity 2022

[Registration](#) is open for The National Workshop on Christian Unity, to be held at Christ Cathedral in Garden Grove, California, May 3-6, 2022. This is also the annual meeting of the Lutheran Ecumenical and Inter-Religious Representatives Network (LEIRN). The event will accommodate people who prefer or need to participate online. This is open to you and others in your synod, in addition to your LEIRN reps. Archbishop Elpidophoros of the Greek Orthodox Archdiocese in America is a keynote speaker. (You can appoint LEIRN reps at any time by sending names and contact info to Kristen.Opalinski@elca.org)

55th International Ecumenical Seminar

The Strasbourg Institute for Ecumenical Research in France is offering its [annual seminar](#) online again under the theme, “Separately United: Ecumenism in the Digital Space,” from July 4-8.

United Methodist Church General Conference

The United Methodist Church (UMC) has [postponed its General Conference](#) for the third time to 2024, due to the challenges of convening a global church in the ongoing pandemic. It is [reported](#) that some UMC churches intend to leave pre-emptively as early as May 1, 2022, to form the [Global Methodist Church](#). We continue in church-to-church accompaniment with the UMC.



Ecumenical and Inter-Religious Relations Staff, Office of the Presiding Bishop

Kristen Opalinski, Manager, Ecumenical and Inter-Religious Relations
Carmelo Santos, Director, Theological Diversity and Ecumenical and Inter-Religious Relations
Kathryn Lohre, Executive, Ecumenical and Inter-Religious Relations & Theological Discernment

[EIR Perspectives Blog](#)

[Lutheran Ecumenical and Inter-Religious Representatives Facebook Group](#)

[Quarterly EIR News](#)

Strategy Toward Authentic Diversity Annual Report

The Strategy Towards Authentic Diversity (STAD) Advisory Committee was commissioned in 2019 to support the implementation of the document, “[Strategy Toward Authentic Diversity](#).” The advisory committee is currently convened by the Rev. Abraham Allende as chair. Judith Roberts, senior director for diversity, equity, and inclusion, serves as liaison to the committee and coordinator of the strategy with churchwide staff; and Sharei Green serves as part-time administrative support to the committee.

The committee continues to receive quarterly updates from churchwide staff and provide recommendations in the implementation of the Strategy. Advisory committee members continue work within their synods in an advisory capacity—to support the document in synod diversity, equity, and inclusion initiatives.

Over the past year, the implementation of the STAD document focused on the following areas: communicate and highlight efforts toward strategic diversity; the development of resources addressing systemic and root causes of historical and contemporary racism; and theological education and leadership development.

Working with the director for members communication strategy, members of the advisory committee contributed to the new elca.org Justice Portal web page. The site houses resources created for justice ministries. The Strategy Towards Authentic Diversity web page hosts resources related to the strategy. Advisory Committee Chair, the Rev. Abraham Allende contributed [The church and authentic diversity - Living Lutheran](#) article to the *Living Lutheran* as part of the “Deeper Understandings” series. The series was designed to engage the ELCA’s commitment to authentic diversity by creating a greater awareness of the document. The article appeared in the December 2021 issue.

Two new ELCA resources have been developed to address historical racial injustices and church complicity. The *Now is the Time* congregation study resource accompanies the ELCA *Declaration to People of African Descent*. The declaration calls the ELCA to examine the complicity of the church in the trans-Atlantic slave trade and the legacy of institutional and structural U.S. racism. *A Declaration of the Evangelical Lutheran Church in America to American Indian and Alaska Native People* is a direct result of the social policy resolution “Repudiation of the Doctrine of Discovery,” which was passed by the 2016 Churchwide Assembly. The declaration acknowledges the theological and Christian foundation of the Doctrine of Discovery, which has codified colonialism and religious intolerance as societal norms for more than 500 years.

In the area of theological education and leadership development, the Rev. Javier Goitia, senior director for education for leadership, is working with seminaries to fund and plan an ethnic-specific faculty retreat planned in 2022. The event is geared towards networking and promotion of actions related to the STAD and other diversity, equity, and inclusion related documents.

UPDATE: CHURCHWIDE ORGANIZATION March 2022

STATE OF OUR CONGREGATIONS

Many of our congregations have adapted to being online or hybrid during the time of COVID-19, yet no one knows the long-term effects on them. Giving has mostly stayed level, but active participation has dropped by about a third and the percent returning to worship varies greatly around the country. COVID-19 has taken a toll on leaders who have struggled to respond and lead. We are seeing an uptick in pastors resigning from their calls and moving or pausing their ministries. The ELCA is striving to support leaders, new and seasoned, in this transitional moment. There are still leaders stepping up as candidates to become pastors and deacons, though the number of people entering the candidacy process has dropped from 360 in 2019 to 206 in 2021. The need for pastors still exceeds the number of people approved for ordination.

2020 – 245 candidates were approved
2021 – 244 candidates were approved

2019 – 360 candidates were entranced
2020 – 315 candidates were entranced
2021 – 206 candidates were entranced

To unleash and harness our congregation's collective genius and discover new and useful ministry innovations, the Innovation team has been working since November on a two-year Congregations Lead Initiative. Fifty congregations throughout the ELCA have been holding more than a dozen conversations with individuals living in their communities to learn more about who they are. Throughout this process, each congregation is supported by an ELCA coach and invited to attend monthly learning opportunities.

STATE OF OUR YOUTH AND YOUNG ADULT MINISTRIES

YOUTH GATHERING

The 2022 Youth Gathering has been canceled due to COVID-19, having first been postponed from 2021. The ELCA remains committed to youth ministry and is both bearing the cost of this cancellation and funding the development of the next Gathering in 2024. Tammy Jones West, the interim Youth Gathering director, has been involved in every gathering since the beginning of the ELCA, and we are grateful for her leadership.

YOUNG ADULT MINISTRIES

The Young Adults in Global Mission (YAGM) program is being reinstated after two years, with 60 young adults who have applied for five sites. In addition, a stateside companion program to YAGM is being planned for 2023. Abide, the ELCA's online young adult ministry, continues to meet and provide a safe space for young adults to be in community with one another virtually. Visit linktr.ee/ELCAYoungAdults for more information.

Following a 2021 study on how meaning, purpose and belonging are defined by Generation Z (those born between 1995 and 2015), the Innovation team has started engaging with a small group from this generation to explore how we can design spaces where any young person can find or create their own community (physical, virtual or both) without losing what makes them unique as individuals. This 10-week session is underway, and Innovation plans to test and implement the results later this year.

STATE OF OUR WORK IN THE UNITED STATES

The ELCA's Witness in Society team has been working hard to champion issues that directly impact Americans and ELCA Lutherans alike. Part of that work has included pressing leaders to extend the child tax credit, which was part of the American Rescue Plan but expired at the end of 2021, as well as to extend housing credits through federal housing programs. The latest extension runs alongside federal appropriations, which expire March 11. Without these increases, officials will need to make difficult choices, cutting back vouchers and homeless assistance in communities at a time when fewer and fewer people can afford homes. ELCA advocacy staff continue to meet with Democratic and Republican legislative offices, highlighting the impact of flat-level funding on those of us in the greatest need. Service and Justice has worked to address home and food insecurity through 13 Big Dream Grants, which total \$1.3 million this year. The Indigenous Ministries and Tribal Relations desk has been working with leaders at the Pine Ridge Reservation — which occupies some of the poorest counties in the United States — to develop a plan to reduce homelessness and improve health care, to be finalized this spring.

The Witness in Society team also continues to work with interfaith coalition partners to support the John Lewis Voting Rights Advancement Act, which strengthens voting rights for citizens in local, state and federal elections. With regard to gender justice, the anticipated reauthorization of the Violence Against Women Act will help combat gender-based crimes — including domestic violence, human trafficking, sexual assault and other forms of violence — and recognize the crisis of missing and murdered Indigenous women.

As we continue to actively address the issues important to Lutherans throughout the United States, the ELCA has worked on resources to augment its social teachings. The church has developed “Now Is the Time: A Study Guide for ECLA Declaration to People of African Descent” to help congregations wrestle with the meaning of the declaration, adopted at the 2019 Churchwide Assembly, and a study guide for the social statement Faith, Sexism and Justice: A Call to Action with interactive sessions to explore what this social teaching and policy on patriarchy, sexism and gender justice means for the church. The church is actively implementing the tenets of “A Declaration of the ELCA to American Indian and Alaska Native People.” Further, the church has worked to improve the experiences of all women in ministry through the Quality of Call initiative and began working on a social message on climate change, with a goal to open the document for public comment this fall.

In 2021, the ELCA launched the Open Doors Initiative, which provided one-time grants to congregations to create concrete, actionable ideas for reopening during the COVID-19 pandemic. From over a thousand applications, more than 130 congregations were chosen at random to receive these \$1,500 grants. This spring, Innovation will follow up with all applicants to discover what has happened since their award. This will help us discern the difference such a grant can make in a congregation's ability to implement new ideas.

STATE OF OUR WORK WITH OUR ECUMENICAL AND INTERRELIGIOUS MINISTRY

HOLY LAND

On Dec. 13, 2021, the Patriarchs and Heads of Churches in Jerusalem issued their “Statement on the Current Threat to the Christian Presence in the Holy Land.” The church leaders report that the Christian community has “become the target of frequent and sustained attacks by fringe radical groups.” The Peace Not Walls network advocates that the U.S. urge the political authorities of Israel, Palestine and Jordan to engage in the dialogue requested by the church leaders.

ELCA-JEWISH RELATIONS

The ELCA has revised “A Declaration of the ELCA to the Jewish Community,” which can be found [here](#). To build upon the declaration, the consultative panel on Lutheran-Jewish relations developed a guide for “preaching and teaching with love and respect for the Jewish people.” It is currently under review and will be released this year.

The ELCA continues to work with our Jewish partners to address the rise in anti-Semitism in the United States. In early January the church met with the Union for Reform Judaism, and a week later, following the hostage incident at Congregation Beth Israel in Texas, the church reiterated its commitment to combatting hatred against our Jewish siblings.

ELCA-ISLAMIC RELATIONS

The ELCA consultative panel on Lutheran-Muslim relations is working on a declaration to the Muslim community that it hopes to release to the Church Council for action by the end of 2022. This is in addition to the “Faith Over Fear” trainings being held in Grand Rapids, Mich., and Orange City, Iowa, through the Shoulder to Shoulder Campaign, which equips participants to disrupt anti-Muslim bigotry.

GLOBAL INTERRELIGIOUS WORK

The World Council of Churches convened an online conference in December, focusing on common formation and future interreligious dialogue, with Kathryn Lohre as facilitator. Prior to that, in October, the eighth Parliament of the World’s Religions convened online, with dozens of ELCA members participating. The centennial parliament will return to Chicago in August 2023.

INTERDENOMINATIONAL WORK

The ELCA continues its work with our Christian partners, including a new round of dialogue between the ELCA and the Catholic Church in the U.S.; a meeting with the Moravian Church in America in preparation for its next collaboration with the ELCA, in 2022; a meeting with The Episcopal Church to develop a new phase of growth in the Called to Common Mission agreement; a resumption of bilateral dialogue with the Christian Church (Disciples of Christ); work in partnership with the Reformed Church in America following its Vision 2020 report; and participation in the National Council of Churches online Christian Unity Gathering.

The ELCA’s Ecumenical and Inter-Religious Relations team has worked to establish and strengthen relationships with new partners — such as the Conference of National Black Churches and the Christian Methodist Episcopal Church, new members of the Shoulder to Shoulder campaign — and coordinated Bishop Eaton’s appearance at the Conference of National Black Churches’ annual consultation to speak about the road to repentance.

STATE OF OUR WORK ABROAD

AFGHAN REFUGEE ADVOCACY

Throughout the fall and winter, Afghan refugees have left U.S. military bases and entered the United States. However, many lack a pathway to legal permanent residency, which threatens their long-term safety and security. Further, 40% of refugees are children. ELCA’s advocacy staff continue to meet with leaders to create awareness and support solutions, such as the Afghan Adjustment Act. As refugees arrive, Service and Justice, through Lutheran Disaster Response, helped offset the costs of refugee resettlement, providing half the cost to 100 congregations in five synods in Arkansas, Arizona, Georgia, North Dakota and Washington.

COVID-19

As COVID-19 and humanitarian emergencies continue to impact many communities around the world, the ELCA is collaborating with ecumenical partners to urge the Biden administration to ask Congress for supplemental funding. Without the additional assistance, some humanitarian, development and global health programs will run out of funds. The supplemental funding can be used for emergency food aid programs and COVID-19 global response.

Service and Justice has provided additional grants to address a wide range of COVID-19 needs throughout the world, from PPE and medical equipment to food and hygiene supplies to awareness education. Combined with FY2020 grants, Lutheran Disaster Response and COVID-19 grants have aided more than 50 countries with over \$3 million.

CRISIS IN UKRAINE AND EASTERN EUROPE

Despite the ongoing threat of Russian military movements in prior weeks, the escalation of violence against Ukraine on Feb. 24 came as a shock to many. The weight of grief is palpable as the people of central Europe and Eastern Europe shape their humanitarian response to the crisis in Ukraine.

Experiences of Soviet occupation are living memories for many in central Europe and Eastern Europe. Even as our siblings in Christ organize their efforts to respond to the needs of refugees fleeing Ukraine, many are understandably anxious about the future.

We've also heard from our Lutheran partners in Russia about the grief they are experiencing. It is a grief for the violence unfolding in their name but without their consent. It is a grief over the future, for ministries of their church and relationships with global Lutheran partners. Our siblings in Christ in Russia are facing the impact of financial sanctions, and we will accompany them as they offer their witness for peace.

Accompaniment of the smaller Lutheran churches in central Europe and Eastern Europe, ecumenical partners and other partners has long been a regional priority for the ELCA. In this time of crisis, we accompany them with support given through Lutheran Disaster Response.

In collaboration with those partners, we are supporting efforts to address the immediate needs of refugees, creating and maintaining reception centers on the border and providing shelter and pastoral care for those fleeing the violence.

We are supporting our partner churches in central Europe in their efforts to create a supply chain that can bring goods, such as medicine and food, across the border into Ukraine. In this acute crisis, we are uniting with our partners as they respond to the needs of refugees from Ukraine, who are overwhelmingly women and children, and offering humanitarian support for internally displaced people inside its borders.

The ELCA accompanies those responding to the needs of foreign nationals who were in Ukraine when the fighting began and are trying to cross the border to safety. We also accompany partners who provide holistic support for under-documented and undocumented individuals impacted by this violence, including Roma communities as well as non-European nationals, who often face racial and ethnic discrimination.

The violence in Ukraine will have long-term impacts throughout the region. It will be crucial for the ELCA to continue to accompany churches and diaconal agencies as they address the trauma that

accompanies violence, dislocation and family separation. Ministering to these needs is critically important and an area of expertise in several programs we support.

Please keep our companions and partners in central Europe and Eastern Europe in your prayers during these turbulent times: Evangelical Church of the Augsburg Confession in Poland (ECACP), Evangelical Church of the Augsburg Confession in Romania (ECACR), Evangelical Church of the Augsburg Confession in Slovakia (ECACS), Evangelical Lutheran Church in Hungary, German Evangelical Lutheran Church of Ukraine (GELCU), and in collaboration with Lutheran World Federation (LWF), ACT Alliance, Church World Service (CWS), Hungarian Interchurch Aid (HIA) and Phiren Amenca.

STATE OF OUR STRATEGIC COMMUNICATIONS

Strategic Communications has started 2022 with new tactics focused on Future Church's purpose: to Activate each of us so more people know the way of Jesus and discover community, justice and love. These new activities are being launched across our many channels, including ELCA.org, Living Lutheran, Seeds Monthly, LivingLutheran.org, and our social media channels. Our work also continues in public relations, working with Development Communications on many projects, and managing the brand of the organization.

Recently, our team worked with the African Descent desk on a four-part video series "[Talks at the Desk](#)," launched during Black History Month. This project became an immediate success, receiving the largest viewing audience for a multi-part series to date.

As we look to the future of engaging new, young and diverse people, we continue to expand our reach through new media initiatives, digital channels, and highly engaging content. We know that partnering with colleagues from across the organization and the broader ELCA ecosystem will strengthen our messaging, brand and overall success.

CHURCHWIDE ASSEMBLY UPDATE

The 2022 [Churchwide Assembly](#) is being held in Columbus, Ohio, Aug. 8-12. The theme of the assembly is "Embody the Word." We will center our time in worship, sharing our unity in Jesus and gathering around word and water, wine and bread. As in all assemblies, there will be unit and officer reports, updates on important ministries, and memorials from synods. There will also be an election for vice president.



En Bloc Items

I. Committee on Appeals

A. Rules Governing Disciplinary Proceedings

In keeping with bylaws 20.22.14. and 20.24.04. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Committee on Appeals unanimously approved the amendments to the “Rules Governing Disciplinary Proceedings” and recommend the amendments for approval by the Church Council. The revisions do not represent substantive changes in the process but rather are submitted to clarify the matters that they address and update language to bring it into alignment with the constitution. The redline version of the “Rules Governing Disciplinary Proceedings” can be found [here](#) and the clean version is located [here](#).

CC ACTION [EN BLOC]

Recommended:

To adopt the amendments to the “Rules Governing Disciplinary Proceedings Against Rostered Ministers and Congregations of the Evangelical Lutheran Church in America”; and

To authorize the Office of the Secretary to make any necessary editorial corrections for accuracy.

II. Budget and Finance Committee

III. Executive Committee

IV. Legal and Constitutional Review Committee

A. 2022 Churchwide Assembly Rules of Organization and Procedure

In each triennium, the Church Council submits a recommendation to the Churchwide Assembly of the Evangelical Lutheran Church in America regarding proposed “Rules of Organization and Procedure.” Voting members of the assembly act on the rules in the first plenary session. A two-thirds vote of the assembly is required for adoption of the rules.

The text of the proposed rules can be found [here](#). These rules have been developed and refined based on the history of previous Churchwide Assemblies as well as the experience of predecessor church bodies.

CC ACTION [EN BLOC]

Recommended:

To recommend adoption of the following proposed action by the 2022 ELCA Churchwide Assembly:

To adopt the “Rules of Organization and Procedure” for the 2022 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

CC ACTION [EN BLOC]

Recommended:

To authorize the presiding bishop and secretary of this church to prepare further editorial and scheduling revisions that may be found necessary for the Rules prior to their publication in the *Pre-Assembly Report*; and

To report any changes to the Church Council at its August 2022 meeting.

B. Rule for 2022 Churchwide Assembly Hearings

For the 2022 Churchwide Assembly, the Office of the Secretary proposes holding electronic hearings prior to the assembly. Hearings are non-legislative sessions held to inform assembly voting members of important actions. In accordance with ELCA Constitutional Provision 14.13, the Church Council may adopt the rule. A two-thirds vote is required for adoption of the rule.

The text of the proposed rule for hearings can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To adopt the rule to hold hearings prior to the 2022 ELCA Churchwide Assembly.

C. Proposed amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America

Since the November 2021 Church Council meeting, additional amendments to certain bylaws have been identified for consideration by the Churchwide Assembly. The process for adopting bylaw amendments at a Churchwide Assembly is specified in Chapter 22 of the ELCA Constitution.

A two-thirds vote of the 2022 Churchwide Assembly is required for adoption.

CC ACTION [EN BLOC]

Recommended:

To recommend the following for adoption by the 2022 ELCA Churchwide Assembly:

To adopt, *en bloc*, the following amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

7.31.10. Synod-authorized Ministry. When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not **possible feasible to provide appropriate pastoral leadership rostered ministers of Word and Sacrament**, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod’s pastor. Such an individual will be trained to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synod leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

10.01.01. Names and Boundaries. The names and boundaries of the synods shall be:

...

Synod 8.E—Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the **state commonwealth** of PENNSYLVANIA; the congregation Trinity, Luzerne County, and the congregation Zion, **Pillow**, Dauphin County, in the **state commonwealth** of PENNSYLVANIA.

D. Proposed amendments to the Portico Benefit Services Restated Articles of Incorporation

Portico Benefit Services executed a new office lease resulting in a change to its registered office location. As a Minnesota corporation, Portico Benefit Services is required to provide its new registered office location to the Secretary of State and in its articles of incorporation. The proposed amendment is submitted for approval by the Church Council in accordance with ELCA bylaw 17.20.05. The amendment can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To approve the amended Restated Articles of Incorporation of the Board of Pensions of the ELCA—Portico Benefit Services.

E. Proposed continuing resolution amendment to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*

An amendment is proposed to reduce the length of time a former employee can be eligible for nomination or election to the board of a separately incorporated ministry or churchwide committee. A two-thirds vote is required for adoption.

CC ACTION [EN BLOC – Two-thirds approval required]

Recommended:

To adopt, *en bloc*, the following amendment to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

19.06.A~~2213~~. A former full-time or part-time employee shall not be eligible for **a minimum of six three** years subsequent to such employment; for nomination or election to the board of **the a** separately incorporated ministry or committee related to the churchwide unit **or office** in which the employee served.

V. Program and Services Committee

A. Deacons Unified Cross Design

A [final design concept](#) for a unified cross pin design is submitted to the Church Council for affirmation. This symbol will serve as one of the primary symbols for the ministry of Word and Service in the ELCA as proposed by the Entrance Rite Discernment Task Force and defined by Church Council in 2019.

This design concept comes to Church Council following two years of conversation among deacons, review of existing and comparable symbols used in diaconal ministry around the world, and engagement with potential manufacturers, and designers. Appropriate information will be shared with current rostered deacons, candidates for the ministry of Word and Service, bishops, and synods regarding the procedures for ordering the deacon cross pin.

CC ACTION [EN BLOC]

Recommended:

To affirm the design concept for a unified cross design for ministers of Word and Service;

To request that the Christian Community and Leadership home area programs for worship and candidacy, in consultation with the Office of the Secretary, proceed with executing an agreement with a manufacturer and distributor;

**To request that the churchwide organization create appropriate communication to ministers of Word and Service and synods about the process to purchase deacon cross pins; and
To update existing or create new guidance and educational resources related to the symbols of the ministry of Word and Service.**

B. Archiving of Certain Social Policy Resolutions

Social policy resolutions (SPRs) serve as this church’s policy directives until a) replaced by subsequent resolutions, b) rendered moot by subsequent social teaching documents, or c) sent to archive by a Churchwide Assembly. A review for relevance shall be initiated 25 years after adoption. Social policy resolutions are adopted in a particular social context, and this planned review of their continued relevance enables subsequent generations of church leaders to consider whether a resolution should continue to represent the policy of this church.

The [list of social policy resolutions](#) to be considered for archiving is in the Church Council materials. The list is for Church Council review and indicates which ones are recommended for archive. In accordance with *Policies and Procedures of the ELCA for Addressing Social Concerns* (2018), SPRs that are 25 years old automatically are considered, but “retired” only by Church Council recommendation to the 2022 Churchwide Assembly for action.

CC ACTION [EN BLOC]

Recommended:

To recommend the following en bloc action for adoption by the 2022 ELCA Churchwide Assembly:

To archive the social policy resolutions identified in the “2022 Archiving of Certain Social Policy Resolutions” document, in accordance with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (2018).

VI. Other Items

A. Approval of the Minutes

The minutes of the [Nov. 11–13, 2022](#) meeting of the Church Council have been provided to council members electronically on Church Council Microsoft Teams.

The minutes of the council’s Executive Committee meetings on [Nov. 11, 2021](#), [Dec. 13, 2021](#), [Jan. 25, 2022](#), and [Feb. 22, 2022](#), have been provided electronically to members on Church Council Teams.

Please provide any notations or typographical errors in the distributed text of the minutes in writing to the executive for Office of the Secretary administration. Proper corrections will be entered into the protocol copies of the minutes. Such corrections need not be raised in the plenary session in connection with the approval of the minutes.

CC ACTION [EN BLOC]

Recommended:

**To approve the minutes of the Nov. 11–13, 2022, meeting of the Church Council; and
To ratify actions of the council’s Executive Committee as indicated in the minutes of the Nov. 11, 2021, Dec. 13, 2021, Jan. 25, 2022, and Feb. 22, 2022, meetings.**

B. Church Council Nominations and Elections

The Church Council has the responsibility for electing people to fill terms on boards of Separately Incorporated Ministries (SIM), social ministry organizations, and seminaries. Bylaws 8.21.03. and 8.21.04. outline basic parameters for the election of members to the boards of ELCA seminaries. Pursuant to 14.22. of the *Constitution, Bylaws, and Continuing Resolutions of the*

Evangelical Lutheran Church in America, the Church Council is also to elect nominees to a vacancy on a board or committee of the churchwide organization.

Biographical information is provided in [Biographies](#).

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of United Lutheran Seminary to a term beginning July 1, 2022 and expiring June 30, 2025: Mr. Bernie S. Annor and the Rev. Judith Anne Sullivan.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Luther Seminary to a four-year term beginning July 1, 2022, and expiring June 30, 2026: Ms. Maria G. Cowles, Mr. Steven D. Huseh, Mr. Michael M. Jerstad, Ms. Brenda Skelton-Bendtsen, and Mr. Clarence M. Smith.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Lutheran School of Theology at Chicago to a term beginning Oct. 1, 2022, and expiring Sept. 30, 2024: The Rev. Bridget P. Jones.

CC ACTION [EN BLOC]

Recommended:

To elect to the advisory board of Pacific Lutheran Theological Seminary at California Lutheran University to a term beginning in June 2022 and expiring in June 2025: The Rev. Manuel Retamoza, the Rev. John M. Reutter-Harrah, and the Rev. Kirsten Sauey Hofmann.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Trinity Lutheran Seminary at Capital University to a term beginning July 1, 2022, and expiring June 30, 2025: The Rev. Jack Sullivan, Jr.

C. Churchwide Nominating Committee Recommendation

The Church Council nominates individuals for possible election to the Nominating Committee by the Churchwide Assembly, in accordance with 12.51.03 and 19.11.01 of *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The committee has a range of 12 to 18 members. At least one but no more than three members must be from any of the nine regions of this church. Members serve one six-year term (or until a successor is elected) and are not eligible for re-election. Biographical forms for nominees can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To receive the written report of the Office of the Secretary on nominees for the Churchwide Nominating Committee;

To note that bylaw 19.11.01 states in regard to the Nominating Committee: “The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same

criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor”;

To request, therefore, that the Church Council restrict the tickets to the following: lay woman; lay man (YA); lay man (PC/L); lay man (Region 6); minister of Word and Service (Region 3); minister of Word and Sacrament (PC/L); and minister of Word and Sacrament; and

To request that the Church Council transmit the following slate of nominees to the 2022 Churchwide Assembly:

Churchwide Nominating Committee

Group 1: Lay Woman

- A. Ms. Susan J. Humphrey, Arkansas-Oklahoma Synod (4C)
- B. Ms. Rachel L. Line, Pacifica Synod (2C)

Group 2: Lay Man (YA)

- A. Mr. Carlos F. Ferrufino, Rocky Mountain Synod (2E)
- B. Mr. Matthew C. Lang, Southeastern Iowa Synod (5D)

Group 3: Lay Man (PC/L)

- A. Mr. Christopher A. Vergara, Metropolitan New York Synod (7C)
- B. Mr. Nathaniel P. Viets-VanLear, Metropolitan Chicago Synod (5A)

Group 4: Lay Man (Region 6)

- A. Mr. Ethan A. Roberts, Southern Ohio Synod (6F)
- B. Mr. George C. Watson, Southeast Michigan (6A)

Group 5: Minister of Word and Service (Region 3)

- A. Deacon Krista S. Lind, Saint Paul Area Synod (3H)
- B. Deacon Amanda Randall, South Dakota Synod (3C)

Group 6: Minister of Word and Sacrament (PC/L)

- A. The Rev. Dinah Eleanor Dutta, Central States Synod (4B)
- B. The Rev. Kwame L. Pitts, Upstate New York Synod (7D)

Group 7: Minister of Word and Sacrament

- A. The Rev. Jonathan P. Hemphill, Southeastern Synod (9D)
- B. The Rev. Bradley E. Schmeling, Saint Paul Area Synod (3H)

D. Churchwide Organization Personnel Policies

During the COVID-19 pandemic and redesign of the churchwide organization, the churchwide organization embraced a People First Hybrid Workplace Model. This new model necessitates amendments to the telecommuting policy within the personnel policies to reflect this new arrangement. However, more internal review is needed before these can be presented.

The Administrative Team is asking Church Council to authorize the Executive Committee to approve the personnel policies so a timely revision can still be made.

CC ACTION [EN BLOC]

Recommended:

To authorize the Executive Committee to approve the amended Churchwide Organization Personnel Policies prior to the August 2022 Church Council meeting.

Responses to Churchwide Assembly Actions

A. Sanctuary

Churchwide Assembly Action [CA19.03.07]

To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy “Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities” (AMMPARO);

To recognize that the ELCA in congregations, synods and the churchwide organization are already taking the actions requested by this memorial; and

To request that appropriate staff on the AMMPARO team, LIRS, and the Domestic Mission, Global Mission, and Mission Advancement units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary;

To declare the Evangelical Lutheran Church in America a sanctuary church body; and

To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly.

Executive Committee Action [EC19.09.28.a6]

To refer the 2019 Churchwide Assembly action on Sanctuary to the Global Mission and Domestic Mission units, in consultation with the AMMPARO (“Accompany Migrant Minors with Protection, Advocacy, Representation and Opportunities”) team, LIRS and other appropriate churchwide organization units, for a report or for a timeline on when this will receive further attention; and

To request that the secretary of this church inform the synod of this action.

Response from the AMMPARO Team (November 2019)

There are essentially three requests from the 2019 Churchwide Assembly for further action:

1. educational materials for congregations and synods;
2. guidance for the three expressions of this church on what it means to be a sanctuary church body from the Church Council in consultation with the churchwide organization; and
3. a report to the 2022 Churchwide Assembly.

In terms of educational materials, the churchwide office has already produced talking points, an overview of sanctuary, and a video answering frequently asked questions. A new congregational study titled “Transformed Communities: Freed for Radical Welcome,” originally produced by Lutheran Outdoor Ministries, has been edited by Lutheran Immigration and Refugee Services (LIRS) with significant input by AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) staff as a Bible study for congregations to begin to discern their work with migrants, refugees, and asylum-seekers. More materials will continue to be produced.

In order to provide the requested guidance for the three expressions on what sanctuary means, AMMPARO staff, as well as others at the churchwide office, have reached out to other denominations who have supported sanctuary congregations to receive any materials and resolutions that they have produced. A small group of churchwide staff has been assembled as an advisory team to the AMMPARO Sanctuary team to oversee this process and recommends the following five-step process:

1. Convene the five sanctuary synods and selected sanctuary hosting congregations to receive their guidance and suggestions in January 2020. Representatives from LIRS and churchwide staff will be included.
2. Get feedback, if possible, on preliminary conclusions at the March 2020 joint meeting of the Church Council and Conference of Bishops.
3. Present a draft of the final report to the Fall 2020 Conference of Bishops meeting for feedback.
4. Present the definitions and final report to the Church Council at its fall 2020 meeting.
5. Release the definitions, together with tools for synods and congregations, to use following the Church

Council's action. These tools will be guides for those who wish to engage around sanctuary. Resources will be available shortly after the approval of the definitions by the Church Council.

A report will be presented at the Spring 2022 Church Council meeting with a final report presented to the 2022 Churchwide Assembly.

Church Council action [CC19.11.47t]

To receive the response on “Sanctuary” from the AMMPARO (“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities”) team;

To affirm the timeline proposed in the response;

To request that the definitions and guidelines about what it means to be a sanctuary church body for the three expressions of this church be provided to the Church Council's Fall 2020 meeting;

To request a final report be provided to the Church Council's Spring 2022 meeting in anticipation of the 2022 Churchwide Assembly; and

To request that the secretary inform the synod of this action.

Response from the AMMPARO Sanctuary Team (November 2020)

The ELCA AMMPARO Team received significant input at the March 2020 joint Conference of Bishops and Church Council meeting as well as through the online feedback form for congregational members. A variety of opportunities were contemplated but were not possible to carry out as a result of the COVID-19 pandemic. To respond to these changed conditions, the online feedback survey was heavily promoted and kept open for additional time in order to receive more input. The analysis of the input timeline was modified, which has delayed the drafting of definitions and guidelines.

The current uncertainty around future policy makes the drafting of effective guidelines about what it means to be a sanctuary church body most difficult at this time. The ELCA constituency would best be served by guidelines that respond to the post-election context.

As a result of the COVID-19 pandemic and the uncertain policy future around immigration issues as a result of the fall elections, the ELCA AMMPARO Team respectfully requests the Church Council postpone its receipt of the definitions and guidelines about what it means to be a sanctuary church body until the Spring 2021 meeting of the Church Council.

Church Council action [CC20.11.33t]

To receive the update from the AMMPARO (“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities”) Team on definitions and guidelines about what it means to be a sanctuary church body;

To extend the deadline for these definitions and guidelines to the Spring 2021 Church Council meeting; and

To request that the secretary inform the synod of this action.

Response from the AMMPARO Team in the Service and Justice unit (Spring 2021)

The Service and Justice unit developed the “ELCA Sanctuary Church Guidelines” to provide guidance to congregations, synods, and the churchwide organization on the invitation to action from the Sanctuary Memorial, recognizing that this church's understanding of sanctuary will evolve amid changing contexts. The document can be located in the April 2021 Church Council meeting materials.

Church Council action [CC21.04.07]

To recognize that the ELCA's ministry as a sanctuary church body is a public witness that calls ELCA members to value the dignity of each human being made in God's image;

To thank the churchwide staff for the development of additional resources that provided education and discernment around sanctuary;

To encourage an understanding of the word ‘sanctuary’ that is rooted in the principles of walking alongside, or accompanying, immigrants and refugees while acknowledging that the word ‘sanctuary’ has no legal or universally accepted definition; and

To affirm the guidance provided in the “ELCA Sanctuary Church Guidelines” for ways congregations, synods, and the churchwide organization can accompany and support the ministry of sanctuary.

Response from the AMMPARO Team in the Service and Justice unit (Spring 2022)

Following the affirmation of the “ELCA Sanctuary Church Guidelines” by the ELCA Church Council at its Spring 2021 meeting, the guideline document was publicized and posted on the Sanctuary Church page on the ELCA website. AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) team received only positive expressions of thanks from people who were seeking this guidance. No negative feedback was received. As an additional resource for congregations interested in sanctuary, a “Sanctuary Discernment Guide” was produced and is in the final stages of editing before it will be posted on the ELCA Sanctuary Church webpage. This guide is actualized to this current context and will provide help to any congregation interested in better understanding sanctuary as well as information to congregations looking to declare sanctuary.

AMMPARO submitted a question to the 2020 Form C for congregations and received some astonishing information. At the end of 2020, 1692 congregations reported having discussed sanctuary in their congregations as a result of the sanctuary memorial, while 1693 congregations expressed a desire to learn more about sanctuary. The “Sanctuary Discernment Guide” will be offered to these congregations for their further study. A careful examination of the list of congregations interested in learning more about sanctuary reveals that every synod in the ELCA has at least one or two congregations and in some cases, dozens of congregations interested in learning more about sanctuary. Based upon the results of previous Form C questions that AMMPARO has submitted, a clear pattern of growing congregational interest, engagement and advocacy for migrant and refugees is visible and can be celebrated.

Sanctuary is not being requested in this current context. In fact, almost all persons who were previously in sanctuary in ELCA congregations have left sanctuary. The “ELCA Sanctuary Church Guidelines” and the new “Sanctuary Discernment Guide” will provide important resource material for all should the need arise in the future.

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the final report on “Sanctuary” from the AMMPARO (“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities”) Team in the Service and Justice unit; and

To request that the secretary inform the synod of this action.

Responses to Previous Church Council Actions

1. Climate Change Action

Background:

At its November 2019 meeting, Church Council referred a recommendation on climate change from the Conference of Bishops [CB19.09.26] to the Domestic Mission unit for a timeline on when the resolution would receive further attention [CC19.11.41].

Response from the Domestic Mission unit (March 2020)

The ELCA response to climate change is not unified but is conducted across all three churchwide expressions. Programmatic responsibility includes Lutheran Disaster Response (LDR), Advocacy, Global Mission, World Hunger, Stewardship, and Congregational Vitality. In addition, Lutherans Restoring Creation (LRC) as a grassroots Lutheran entity is instrumental in education and resourcing congregations and synods. These and other stakeholders met in January 2020 to propose a holistic and integrated approach and coordination on the impacts of climate change as a matter of sustainability.

The first phase in addressing climate change is the formation of a Sustainability Table that brings together the different churchwide programs and ministries to address not only climate change, but other environmental and energy matters that recognizes the intersectionality and impact of climate on every fiber of life; and to move with resolve to implement actions. (Please see below) The convener initially will be the Advocacy Program Director, Environment and Corporate Social Responsibility.

	Sustainability Table Description
Purpose	To explore and pull together holistically ELCA churchwide and congregational strategies and activities that care for and protect all of creation into a coordinated effort for being more effective stewards of God’s good creation.
Goal	To build capacity at all levels for equipping the Church to actively utilize our many gifts in witness and service in response to human need in our communities, countries and the world.
Design	<ol style="list-style-type: none"> 1. Develop specific goals and measurements 2. Establish Steering committee members: Advocacy; Young Adult, Domestic Mission, Global Mission, Mission Advancement, Synods/Congregations, Lutherans Restoring Creation (LRC) 3. Create Smaller Working Issue Groups: Communication, Education, Advocacy, Energy/Building Grounds, Worship, Justice (racial, ethnic, economic, environmental) and Funding.
Membership	Advocacy, LDR, Campus Ministries, Global Missions, Universities and Colleges, Young Adult Ministry, Multi-Cultural/Ethnic Ministry Associations, Synods Rep., Deacons, Lay people, Church Council, Outdoor Ministry, Bishop Rep., Facilities/Operations (CW), Investment staff, Strategic Communications, Coaches, Ecumenical Partners, Science/Tech & Faith; and Worship/Music, Stewardship, and Mission Advancement.
Meeting Timeline	Initial Introductory Call -----December 16, 2019 Organizing Meeting-----January 27, 2020 Steering Committee Call-----On or before March 2, 2020 Full Table Meeting-----On or before March 31, 2020 Scheduled Meetings-----Once per quarter

Church Council action [CC20.03.03g]

- To receive the response on climate change from the Domestic Mission unit;
- To affirm the coordinated approach and proposed timeline for this church’s response to climate change; and
- To anticipate progress reports at future Church Council meetings with a final report by the April 2022 Church Council meeting.

Response from Domestic Mission unit (Oct. 2020)

Addressing climate change in a more unified manner across ELCA began with the 2019 fourth quarter launching of the Sustainability Table (Table). The Table seeks to build capacity and brings together the different churchwide programs and ministries. It embodies our responsibility as stewards of God's creation through climate action seeking justice and equity for all. Below is a synopsis of the climate change work.

Sustainability Table: The Table operates with Funding, Faith Formation, Capacity Building, Organizational and Operational, Communication, and Advocacy workgroups; and a Steering Committee. The work includes: seeking sources of funding for resiliency projects; building up ELCA congregations' and ministries' capacities for adapting to climate change; piloting a Rainwater Harvesting project to teach and share learnings about water conservation; developing plan to address the impact of racism on sustainability; and formulating strategies to address the interconnectivity of climate change and disasters. Areas being evaluated include notification to potential buyers of areas prone to flooding and subject to wildfires, how to build back better, assist Lutheran Disaster Response in preparing for January 2021 consultation; identifying role for ELCA in greenhouse gases mitigation measures, and devising climate migration action plan.

Advocacy: Promoting policies to equitably transition to resilient societies without leaving anyone behind. ELCA leadership and interfaith colleagues organized two (2019 and 2020) innovative interfaith events to galvanize experiences, relationships, and resources toward addressing the climate crisis infused with conviction and hope at this watershed moment each held during United Nations Climate Change Week. Through collaboration with ecoAmerica's Blessed Tomorrow, the ELCA co-branded an ELCA-specific video and researched resources for talking about climate change with congregations and members (available at [Resources](#)). ELCA votes initiatives and advocacy tools equip members with facts and tips to express their creation care concerns in policy consideration and the ballot. Awareness of intersection of environmental racism and health is raised in resources produced by ELCA advocacy staff. Arranged for diverse ELCA group to participate in the United Nations Framework Convention on Climate Change Conference of the Parties (COP) as an accredited party.

Corporate Social Responsibility: Review and update issues sheets and screens for social purpose funds investing guidance. Participate in the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues; and serve on ICCR's Board.

Stewardship: ELCA Caring for Creation Coaching has 16 Level II coaches prepared to work with congregations. We are currently preparing guidelines and orientation for some of these coaches to accompany congregations on their Earth Charter Implementation Plans. A new cohort of coaches will start in October. Also introducing 10 Questions to Manage Your Energy Footprint to congregations and synods.

The next update will be issued in the Spring of 2021.

There was not significant progress to report to the Spring 2021 meeting of the Church Council, so the progress report was postponed to the Fall 2021 meeting.

Response from Service and Justice (Nov. 2021)

The Sustainability Table (Table) established in 2019 assists ELCA in addressing climate change. Below is a synopsis of the ongoing climate change work.

Sustainability Table (including Building Resilient Communities (BRC) and Witness In Society (WIS)): The Table's work includes preparing ELCA congregations' and ministries' capacities for building resilient communities in the face of climate change and other environmental matters.

The Table's Capacity Building working group from December 2020 – February 2021 conducted an online survey in the Delaware-Maryland Synod on Care for Creation. The survey helped develop a baseline understanding of environmental issues. Most respondents believed climate change is happening now but see a gap between what they perceive can be done and what is being done. The follow-up work assisted by ELCA Creation Care Coaches (now numbering 22) includes holding eight focus group sessions. The Capacity Building working group submitted a question on creation care in the Form C questionnaire for the ELCA Congregation Annual Report for inclusion in the 2021 report. The responses will help inform the current thinking and capacities of the church and its ministries. Listening Sessions were held with Central States and Arkansas-

Oklahoma synods. The sessions helped identify needed resources for synods. The Table, working with the Member Communications Strategy working group, will develop a Sustainability website to provide a centralized churchwide space for resources. The Table's Organizational and Operational working group will assist in procuring the resources.

WIS led a coalition of partners in holding a side event during President Biden's April 2021 Summit on Climate Change. The consultation called for the inclusion of the expertise of Indigenous and faith communities alongside career politicians and others to implement climate solutions. ELCA will send a diverse delegation to the United Nations Framework Convention on Climate Change's Conference of the Parties (COP 26) from October 31 – November 12, 2021. COP 26 will be the most significant COP since 2015 for addressing the climate crisis, "seen as the summit to both address what has and hasn't been achieved since 2015, while also setting concrete plans to reach the Paris Agreement targets" ([Euronews](#) Sept. 30), the US also having rejoined the Paris Agreement." ELCA met with high level Treasury Department officials on ways multilateral financial institutions can align with climate change goals.

BRC and WIS are partnering to initiate a Net-Zero by 2050 Greenhouse Gas (GHG) emissions pilot project with the Pennsylvania synods to accompany communities on the journey to a livable future where no one is left behind, starting with support for ministries in reducing their GHG emissions. Interested facilities will receive a baseline assessment of their emissions and site-specific long-term evergreen climate action plan proposals informed by their ministry priorities. Depending upon the ministry site, the recommendations may cover energy efficiency, water use, waste reduction, transportation, and land use/farming.

The Corporate Social Responsibility staff updates documents for social purpose funds investing guidance and is a member of the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues and serves on ICCR's Board.

The final update will be issued in the Spring of 2022.

Church Council action [CC21.11.25t]

- To receive the progress report on climate change from the Service and Justice unit; and
- To request the final report at the April 2022 Church Council meeting.

Response from Service and Justice (Spring 2022)

The Sustainability Table (Table) established in 2019 assists ELCA in addressing climate change. The Sustainability Table includes Building Resilient Communities (BRC), Witness in Society (WIS), and ELCA members of the congregations. Below is a synopsis of the ongoing climate change work.

The Table's work includes preparing ELCA congregations' and ministries' capacities for building resilient communities in the face of climate change and environmental matters.

The Table's Steering Committee decided to re-evaluate the needs of this church. These include a focus on establishing a website to provide resources on sustainability for churches and congregations and addressing historical environmental justice issues. The [Sustainability Website](#), while the committee continues to improve it, will eventually test the site with diverse ELCA focus groups. The Table is also working with ELCA Development Operations to explore options for external funding from federal and state sources. The Table's goal of becoming more diverse includes extending invitations to area desk managers.

WIS led a diverse delegation to the United Nations Framework Convention on Climate Change's Conference of the Parties (COP 26) from October 31 – November 12, 2021. COP 26 finalized the Paris Agreement Rulebook and continued with crucial discussions on climate finance, impacts that cannot be addressed by mitigation and adaptation measures (loss and damages), and raising commitments from all to reach net-zero greenhouse gas emissions by 2050. WIS continues the climate change work within ELCA (including BRC and Lutheran Disaster Response) and with ecumenical, interfaith, and secular (eNGO) groups external to ELCA. In February 2022, ACT Alliance, Lutheran World Federation, the World Council of Churches, and WIS sponsored a side-event to the [United Nations Environment Assembly](#), entitled "Voices of Hope and Faith: Sharing

visions of living in harmony with nature,” presenting an opportunity for youth, indigenous people and women to voice a call for action now.

BRC and WIS are partnering to initiate a Creation Care Steward pilot project in Pennsylvania for reducing the carbon footprint of worship facilities, camps, seminaries, and other facilities. The learnings from this project will be shared with the rest of ELCA to help chart the path to Net-Zero by 2050. BRC and WIS are accompanying communities on the journey to a livable future where no one is left behind. Thus far, 24 churches, both campuses of United Lutheran Seminary, and three camps have elected to join the project. Each will receive a baseline assessment of their emissions and site-specific long-term evergreen climate action plan proposals informed by their ministry priorities. Depending upon the ministry site, the recommendations may cover energy efficiency, water use, waste reduction, transportation, and land use/farming. WIS is working with the World Resources Institute, Georgetown University, and the United States Environmental Protection Agency to develop the tools for conducting the assessment.

The Corporate Social Responsibility staff updates documents for social purpose funds investing guidance and is a member of the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues and serves on ICCR's Board.

While this work continues, this is the final report to Church Council.

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the final report on climate change from the Witness in Society Team in the Service and Justice unit.

2. Declaration of the ELCA to the People of African Descent

Background:

At the 2016 Churchwide Assembly, the assembly received the African Descent Lutherans memorial from 10 synods calling for a number of actions related to the ELCA's observance of the 500th anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent. In response, the assembly requested in part that the Domestic Mission unit staff create a "Declaration to the African Descent Community." [CA16.05.17]

At its special meeting in June 2019, the Church Council adopted "A Declaration to the People of African Descent" and directed additional action steps to be taken. [CC19.06.23]

Church Council action [CC19.06.23]

...To direct Planning, Research and Evaluation to measure and report progress on the discriminatory treatment within the call process and to urge Portico to assist with providing information to the churchwide organization to measure and report progress on inequitable compensation of clergy of color by the November 2021 meeting of the Church Council...

Response from Christian Community and Leadership (Nov. 2021)

Due to the transition of related research staff, the progress report will be delayed, and the Christian Community and Leadership (CCL) home area will not be ready to report by the Nov. 2021 meeting. However, this work is expected to be included as part of the Quality of Call project, which is considering barriers faced by women, people of color, and LGBTQIA+ pastors in the ELCA.

Additionally, Portico Benefit Services has reported that they do not have ethnic background in its systems and therefore would not have any data to segment rostered ministers of color. The terms of Portico's privacy policy by which Portico gathers compensation information from membership precludes using that data for purposes other than providing benefits.

An update on this work is anticipated for the Spring 2022 meeting with a full report in Fall 2022.

Church Council action [CC21.11.25u]

To receive the update from the Christian Community and Leadership unit and Portico Benefit Services on the research work related to the discriminatory treatment within the call process and the inequitable compensation of rostered ministers of color; and

To request a progress report be presented at the Spring 2022 Church Council meeting with a final report at the Fall 2022 Church Council meeting.

Response from Christian Community and Leadership (Spring 2022)

Christian Community and Leadership Home Area is gathering data from three synods about rostered ministers of color and the size of the congregations they serve. A [study](#) done by The Episcopal Church USA suggests a strong correlation between the size of the ministry and compensation for a rostered minister ([additional narrative to study](#)). The study also would suggest one way to address the issue raised would be to include rostered ministers of color in interviewing for large member congregations. This will be reported in Fall 2022.

A [report](#) indicating wait times for candidates of color seeking first calls accompanies this response to the Church Council. A plan to address this inequity needs to be developed by the Conference of Bishops who oversee first call placements.

Conversations between Portico Benefit Services and the ELCA churchwide organization continue regarding the sharing of data and the needs to protect privacy as well as to help the church understand the trends related to compensation.

The data and additional information being collected will be shared with the Quality of Call Initiative that will begin the work of improving the quality of call for rostered ministers of color that will most include wait time and compensation.

The Christian Community and Leadership home area will provide an update and progress report for the Fall 2022 Church Council meeting with a final report coming to the Spring 2023 Church Council meeting.

CC ACTION [EN BLOC]

Recommended:

To receive the progress report from the Christian Community and Leadership unit regarding the research work related to the discriminatory treatment within the call process and the inequitable compensation of rostered ministers of color; and

To request a progress report be presented at the Fall 2022 Church Council meeting and a final report be presented at the Spring 2023 Church Council meeting.

Responses to Synod Actions

1. Ethiopia

Minneapolis Area Synod (3G) [2021]

WHEREAS, Ethiopia—a multi-ethnic and multi-religious country—has been in the news for over four decades affected by natural and human caused disasters, drought, famine and war; and

WHEREAS, due to severe political persecution under three successive Ethiopian regimes over the last four decades has meant targeted imprisonment and killing, especially of the Oromo people, the largest group in Ethiopia; and

WHEREAS, the Oromo people belong to many faiths—Evangelical Christian (Lutherans), Islam, and Waqeffataa—and members of these groups are refugees, many of whom fled on foot to neighboring countries to seek safety in different parts of the world; and

WHEREAS, since late 1970s and early 1980s the largest Oromo refugees were assisted and resettled by Lutheran Social Services and International Institute of Minnesota, by extension the largest East African communities are in the state of Minnesota; and

WHEREAS, among those refugees there were members of the Ethiopian Evangelical Church Mekane Yesus (EECMY), which is the Lutheran Church in Ethiopia—the most targeted group because of members' faith, especially under the Marxist regime (1974–1991) and again by the Ethiopian People's Revolutionary Democratic Front regime (1991–2018)—who were targeted because of their demand for human rights and justice; and

WHEREAS, some of those refugees (former members of EECMY) faithfully continued to worship the Lord by setting up Bible study groups in their own Oromo language in their newly adopted country and soon grew to become full-fledged congregations, including Our Redeemer Oromo Evangelical Church of Minnesota (OROECM); and

WHEREAS, members of OROECM still have friends and family members back in Ethiopia under continued persecution, severe human rights violation, and total insecurity which has led to starvation, absolute poverty, and a state of war; therefore, be it

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop of the ELCA to call upon the office of the prime minister of Ethiopia to respect and uphold the human rights and security of all Ethiopian people and refrain from arbitrary arrest and incarceration, especially through the targeting of Oromo people and respect the rule of law; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Service and Justice unit, through the Lutheran Office for World Community, to call upon the Ethiopian Evangelical Churches Council, and all other faith groups within the country, to help to resolve all differences between the government and the opposition parties peacefully so that peace prevails, and necessary normal governing functions can prevail, including peaceful elections and the transfer of power according to the law of the land; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the president of the Lutheran World Federation and the general secretary of the World Council of Churches to assist these faith communities in facilitating the discussions leading to peace in the land and to provide technical support as needed; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the office of the prime minister of Ethiopia to realize that a perpetual state of war, human rights abuse, injustice, imprisonment, and killings never provide solutions and instead to opt for peaceful solutions and goodwill among all the people of Ethiopia; and be it finally

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the office of the prime minister of Ethiopia to release all political prisoners without any precondition and call all political and concerned parties into a national dialogue to resolve the ongoing conflict.

Response from Service and Justice home area (Spring 2022)

The resolution calls for actions by the Office of the Presiding Bishop, the Service and Justice home area, and the Lutheran Office for World Community.

It is recommended that the Church Council:

- 1) Take note of the Minneapolis Area Synod resolution on Ethiopia;

- 2) Ask the presiding bishop to take note as well and inform the other relevant churchwide offices of the resolution's contents; and
- 3) Ask the presiding bishop to consider and then take such actions as she may deem appropriate.

CC ACTION [EN BLOC]

Recommended:

To receive the resolution on “Ethiopia” from the Minneapolis Area Synod and the response from the Service and Justice home area;

To request that the presiding bishop consider the resolution and inform the Lutheran Office for World Community, Service and Justice home area, and other relevant churchwide home areas of the contents of the “Ethiopia” resolution;

To direct the Office of the Presiding Bishop to take the actions deemed most appropriate; and

To request that the secretary inform the synod of this action.

2. Amending Gendered Constitutional Language

Greater Milwaukee Synod (5J) [2022]

WHEREAS the Greater Milwaukee 2021 Synod Assembly called for amendments to the binary language related to gender in this church's and this synod's governing documents (2021 SA Resolution 2), we, the Synod Council of the Greater Milwaukee Synod,

RESOLVE, that the Church Council of the Evangelical Lutheran Church in America consider and recommend the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to the 2022 Churchwide Assembly; and authorize the Office of the Secretary to make appropriate changes in the *Constitution for Synods* and the *Model Constitution for Congregations* congruent with the ELCA Constitution as amended.

- 5.01.** The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:
- e. Except as otherwise provided in this constitution and bylaws, the appropriate office or unit of the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, **as nearly as possible**, at least ~~45~~ **50** percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be **people who identify as: women, transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive** and, **as nearly as possible**, at least 45 percent shall be men, and that, **where possible**, the representation of **rostered ministers of Word and Sacrament** shall include **many genders**. ~~both men and women~~. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of **gender diversity** ~~women and men~~, persons of color and persons whose primary language is other than English, laypersons, and persons on the rosters of this church. This balance is to be evident in the selection of staff consistent with the inclusive policy of this church.
 - f. Except as otherwise provided in this constitution and bylaws, synods, through synod councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, **as nearly as possible**, at least

50 ~~45~~ percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be ~~people who identify as:~~ women; transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive; and, as nearly as possible, at least 45 percent shall be men, and that, ~~where possible,~~ the representation of ~~rostered ministers of Word and Sacrament~~ shall include ~~many genders. both women and men.~~ Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

~~5.01.H21. For purposes of the representational principles set forth in 5.01.e. and f., the percentage of laypersons that is not allocated to women or men may be allocated to persons who identify as gender non-binary, gender fluid, women, men, or other genders.~~

10.21.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global companions, the responsibilities of the synod include the following:

- b. fostering organizations for ~~people of all ages and genders youth, women, and men,~~ and organizations for language or ethnic communities;

10.41.01. Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

- c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, ~~typically at least one of whom shall be a person who identifies as: a woman, transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive; shall be voting members. typically one of whom shall be a man and one of whom shall be a woman,~~ shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, ~~as nearly as possible,~~ at least ~~45~~ 50 percent of the lay members of the assembly shall be women, transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive, and, as nearly as possible, at least 45 percent shall be men.

17.50.03. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.06. shall apply to this organization. Bylaw ~~16.11.01~~ 15.21.03. shall apply to the women's organization with the exception of the balance provisions for ~~multiple genders women and men~~ and for laypersons and rostered ministers.

And, be it further,

RESOLVED, that the ELCA Church Council, with guidance from the Office of the Secretary, shall establish a formal process to review the gender-specific language in this church's governing documents, social statements, and policies no less than every three years.

Executive Committee action [EC22.02.06b]

To refer the "Amending Gendered Constitutional Language" resolution from the Greater Milwaukee Synod to the Office of the Secretary for a report or for a timeline on when this will receive further attention; and

To request that the secretary of this church inform the synod of this action.

Response from Office of the Secretary (Spring 2022)

The Office of the Secretary notes that the proposed amendments to constitutional provisions called for by the Greater Milwaukee Synod Council were received too late to meet the constitutionally mandated notification period detailed in 22.11.a. of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. For the Church Council to propose to the Churchwide Assembly an amendment to a provision, there must be official notice sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. Such amendments thus would have needed to be forwarded to the Church Council for consideration prior to its November 2021 meeting; if the Council chose to propose amendments to the Churchwide Assembly, notification would have had to be presented to the synods no later than Feb. 8, 2022. While bylaws and continuing resolution amendments function under different requirements, the language proposed in the Greater Milwaukee Synod Council resolution would require first that the constitutional provisions to which these refer be amended. The Office of the Secretary will take these proposed amendments under review for possible consideration by the 2025 Churchwide Assembly.

In regard to the request for a formal review process for gender-specific language in this church's governing and other documents, the Office of the Secretary has been actively involved in a recent revision of the Style Guidelines for the ELCA, which addresses use of gendered language in ELCA communications and documents. In addition, many of the proposed amendments to the governing documents that have been proposed by the Church Council to the 2022 Churchwide Assembly eliminate gendered references to people, and were based on an extensive review of the constitutions of this church by Office of the Secretary staff.

CC ACTION [EN BLOC]

Recommended:

To receive the response on “Amending Gendered Constitutional Language” resolution from the Office of the Secretary;

To request that the Office of the Secretary consider the amendment to the constitutional provision 5.01. and related bylaw and continuing resolution references as it reviews possible amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for the 2025 Churchwide Assembly;

To direct the churchwide organization to adhere to the “ELCA Style Guide” to ensure the appropriate usage of gender inclusive language in ELCA communications and documents; and

To request that the secretary of this church inform the synod of this action.

**3. Guidance on Retired/Retiring Ministers from the Roster of the ELCA
Southwestern Pennsylvania Synod (8B) [2021]**

Bishop Kurt Kusserow submitted a letter to the Church Council on behalf of the Southwestern Pennsylvania Synod Council seeking guidance with retired or retiring ministers from the roster of the church whose status is in question or uncertain. Specifically, the synod council is asking about the required triennial review of the ministers on this church's retired roster and to propose that the guidance be added to the *Manual of Policies and Procedures for the Management of the Rosters of the Evangelical Lutheran Church in America* for the benefit of the whole church.

Church Council action [CC21.04.06s]

To receive the request from the Southwestern Pennsylvania Synod Council requesting guidance regarding the review of retired ministers on the roster of the Evangelical Lutheran Church in America;

To refer the matter to the Office of the Secretary for further research and to request that a response be

provided at the Fall 2021 Church Council meeting; and

To request that the secretary of this church inform the synod of this action.

Response from Office of the Secretary (Nov. 2021)

Following the referral to the Office of the Secretary of the resolution from the Southwestern Pennsylvania Synod Council, Secretary Sue Rothmeyer conferred with Bishop Kurt Kusserow, whose letter had prompted the request. Bishop Kusserow has offered to serve on an *ad hoc* task force to consider guidelines for synods to use in conducting the status review of retired rostered ministers called for in the roster manual. He requested that a member of the Roster Committee of the Conference of Bishops also serve on the task force, and Bishop Shelley Wickstrom of the Alaska Synod has agreed. The task force will submit a proposal to the Roster Committee and the Conference of Bishops for possible guidelines to be inserted in the roster manual. A final draft would then be submitted to the Church Council to approve for inclusion in the roster manual.

Church Council action [CC21.11.25v]

To receive the response on “Guidance on Retired or Retiring Ministers for the Roster of the ELCA” from the Office of the Secretary;

To anticipate a progress report at the Spring 2022 Church Council meeting with possible updates to the roster manual; and

To request that the secretary of this church inform the synod of this action.

Response from the Office of the Secretary (Spring 2022)

In response to the resolution from the Southwestern Pennsylvania Synod Council requesting guidance in performing the triennial review required by the roster manual of all rostered ministers who are retiring or who have been granted retired status, the Office of the Secretary has been in communication with Bishop Kurt Kusserow, bishop of the Southwestern Pennsylvania Synod. Bishop Kusserow has offered to be part of a working group that will develop such guidelines. In addition, Bishop Shelley Wickstrom of the Alaska Synod, a member of the Roster Committee of the Conference of Bishops, has agreed to participate in the group, along with Deacon Connie Schmucker, assistant to the bishop of the Florida-Bahamas Synod. The Rev. Keith Fry, executive for Office of the Secretary administration, will provide staff support for the working group. An initial meeting is being set for early April with a tentative goal of having guidelines to present for consideration by the Roster Committee and the Conference of Bishops at the conference’s fall 2022 meeting, in hopes of having a possible revision of the roster manual for approval at the Church Council’s November 2022 meeting.

CC ACTION [EN BLOC]

Recommended:

To receive the progress report on “Guidance on Retired or Retiring Ministers for the Roster of the ELCA” from the Office of the Secretary;

To anticipate a report and a possible revision of the “Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America”; and

To request that the secretary inform the synod of this action.

Executive Committee En Bloc Items

A. Nominations, Appointments and Elections

The Executive Committee of the Church Council functions as the Nominating Committee for the Church Council. Nomination information related to the elections scheduled for the Spring 2022 meeting of the Church Council have been distributed in the [En Bloc Items](#) document of the Church Council materials. Vitae of the nominees are located in the [Biographies](#) document.

EC ACTION

Recommended:

To recommend that the Church Council receive the written report of the Nominating Committee on the results of vacancies on churchwide boards and committees; and

To transmit the nominations to the Church Council as provided in the Biographies and *En Bloc Items* documents.

B. Appointment of Memorials Committee

Churchwide bylaw 12.51.21., in regard to the Churchwide Assembly, provides for the appointment of a Memorials Committee to review memorials from synod assemblies and make recommendations for assembly action.

At its November 2021 meeting, the Church Council appointed members to this committee and gave Executive Committee authorization to appoint additional members as needed. One of the members is unable to serve on the committee and a replacement was identified.

EC ACTION

Recommended:

To appoint Mr. George Algozzina [9E] as a member of the Memorials Committee for the 2022 ELCA Churchwide Assembly.

C. Synod Council Resolution

In accordance with ELCA bylaw 14.41.01.b., the Executive Committee of the Church Council transmits resolutions from synods to the appropriate churchwide units or offices for response.

1. On Leave from Call

Virginia Synod (9A) [2022]

WHEREAS, bylaw 7.31.07. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, regarding “Standards for Ministers of Word and Sacrament: On Leave from Call, Section a. Normative Pattern” allows for a maximum of three years, beginning at the completion of an active call, and

WHEREAS, in a recent “Talks at the Desk” presented by the ELCA African Descent Ministries, it was shared that it takes 5–8 years for a female person of color to receive a call, and

WHEREAS, the maximum three years is not a realistic time frame for female persons of color candidates to receive a call, therefore be it

RESOLVED, that the Virginia Synod Council recommend the Church Council of the ELCA to extend the normative pattern of “On Leave from Call” from the maximum three years to six years.

EC ACTION

Recommended:

To refer the “On Leave from Call” resolution from the Virginia Synod to the Office of the Secretary for a report or for a timeline on when this will receive further attention; and

To request that the secretary of this church inform the synod of this action.

D. Spring 2022 Church Council Meeting Evaluation

In accordance with the ELCA Governance Policy Manual, the Executive Committee is responsible for approving the Church Council meeting evaluation developed by the Board Development Committee. The meeting evaluation is located [here](#).

EC ACTION

Recommended:

To approve the meeting evaluation form for the Spring 2022 Church Council meeting.

Proposal for a Task Force to Address Educational Debt Among Rostered Ministers

The 2019 ELCA Churchwide Assembly called for a “comprehensive analysis of current and potential seminary tuition funding sources, with a report and recommendations regarding funding for seminary tuition to be provided to the Church Council by its spring 2021 meeting” (CA19.02.06t).

In spring 2021, in response to this action of the Churchwide Assembly, the Christian Community and Leadership home area provided a report to Church Council, detailing ongoing ELCA initiatives which address seminary tuition concerns, and recommendations around addressing educational debt among seminarians and first call pastors (CC21.04.06w).

What has not yet been included in this work is the impact of educational debt which extends beyond graduation. High educational debt among clergy and other pastoral leaders in the United States generally (and in the ELCA specifically), along with the financial anxiety that accompanies it can have deleterious effects for leaders and the church. ELCA rostered ministers have specifically said that financial insecurity keeps them from being the leaders they have been called to be. This church suffers when its leaders are encumbered by educational debt.

The work proposed here expands the recommendations already approved by Church Council to include all rostered ministers.

Background research on educational debt

According to the Auburn Center for Theological Education, educational debt among pastoral leaders wasn't an issue in the ELCA (or more broadly in other denominations) prior to the 1990s. In the 1990s, increases in tuition began to vastly outpace inflation, leading to large increases in educational debt.

These increases continued throughout the 2000s, producing a host of concerns for seminary graduates, theological schools, and denominations, including the difficulty graduates might have in repaying their debt, the potential stress of carrying a large amount of educational debt, and the possibility that a high level of debt might directly impact a graduate's persistence or longevity in ministry, leading them to seek out other forms of employment, either in addition to or in place of professional ministry.

The Auburn Center reported that a higher number of theological school graduates indicated their level of debt was affecting their career choices, holding them back from purchasing homes, preventing them from saving for their children's education, limiting their retirement savings, and causing them to delay health care needs.

The impacts of educational debt frequently extended beyond the financial to the psychological and emotional. Financial anxiety is often related to shame and stress among other poor wellness outcomes. Additionally, those who carry educational debt often harbor feelings of resentment and disconnection toward the church.

It cannot be ignored that these issues are more pronounced for persons of color. Leaders of color are more likely to make financial sacrifices to attend seminary (e.g., incurring educational debt) and to feel the future impact of those decisions than their white colleagues. A recent report from the Association of Theological Schools on educational debt among Black students detailed the differential impact of financial issues. While this report was specific to educational debt among Black students, it pointed to the

need for a broader discussion about historical racial inequities that disadvantage persons of color as they pursue seminary education.

Finally, the ELCA Ethnic Specific communities have also named the impacts of educational indebtedness of rostered ministers. The [Strategy Toward Authentic Diversity](#) document recommends, “Synods and the churchwide organization incentivize (through financial support, human resources, student debt forgiveness, etc.) white or predominantly white congregations to call people from marginalized communities.” (pg. 9)

Recent actions of the ELCA in the realm of educational debt

In the last decade, the ELCA has sought to understand the extent, causes, and consequences of educational debt among seminarians and seminary graduates and address these issues where possible. This has come in the form of numerous grants from the Lilly Endowment, Inc., to ELCA seminaries, synods, and the churchwide organization; the ELCA Fund for Leaders program which helps future ministers attend seminary and graduate with less debt; the independent work of many ELCA synods to raise funds for debt repayment programs to financially support rostered ministers; and Portico Benefit Services’ in-house financial planning services and their partnership with Lutheran Social Service Financial Counseling.

Most recently, the churchwide organization and four ELCA synods¹ have participated in a national initiative from the Lilly Endowment called Economic Challenges Facing Pastoral Leaders (ECFPL). One of the major aims of Lilly’s initiative is to reduce or alleviate some of the key financial pressures that inhibit pastoral leadership. Since 2016, the churchwide organization has participated in ECFPL through the Resourceful Servants initiative.

With the COVID-19 pandemic and the 2020 protests for racial justice as context, in July 2021, Lilly offered a supplemental grant to ECFPL participants to support leaders who had been impacted heavily by the pandemic or who were historically or programmatically underrepresented.

Through this supplemental grant, Resourceful Servants will offer financial gifts to rostered ministers impacted by the pandemic; continue to fund savings matching programs; and provide funding to candidates in the Theological Education for Emerging Ministries (TEEM) program through Fund for Leaders scholarships. This grant will not provide funding to leaders to pay down their educational debt.

Beyond Resourceful Servants

As indicated above, the impact of educational debt is long-lasting, yet this is an area that has received little attention in recent denominational research. The ELCA itself has never conducted a comprehensive study of educational debt, including a profile of rostered ministers most likely to carry debt; there has never been a systematic study of the impact of educational debt on rostered ministers long graduated from seminary (e.g., financial, emotional/psychological, feelings of support from the church); a full retention analysis of rostered ministers (including asking why people may have left the roster) has also never been conducted.

¹ New Jersey, North Carolina, Rocky Mountain, and Southwestern Minnesota synods

Finally, while at least a dozen ELCA synods have some type of program in place to address the educational debt of its rostered ministers, there has been no systematic audit of these programs and no centralized informational databank to analyze their functioning and effectiveness.

Recommendation

To lay the groundwork for a comprehensive strategy to address educational debt among rostered ministers, staff propose establishing a task force to study the issue over a two-year period. The proposed task force would include representatives from across the ELCA ecology (e.g., the churchwide organization, synods (bishops and/or directors for evangelical mission), congregations, seminaries, colleges/universities, the Mission Investment Fund, Portico, the ELCA Federal Credit Union, the ELCA Foundation, among others). Staff recommends the Executive Committee of the Church Council be given authorization to appoint the membership.

The work of this task force cannot take place in a vacuum. As such, it will connect with the ongoing work of Fund for Leaders, the Quality of Call Initiative, and the Strategy Toward Authentic Diversity.

The ultimate goal of this task force would be to develop recommendations for addressing educational debt that would seek to provide relief to as many rostered ministers as possible, so that they might be more effective and satisfied in their participation in God's mission in the world.

Proposed Timeline

- First task force meeting – Fall 2022
- Regular reports provided to Church Council
- Final report due to Church Council in Spring 2025

A Declaration of the ELCA to the Muslim Community

As the Evangelical Lutheran Church in America (ELCA), we assure our Muslim neighbors of our love and respect and reaffirm our commitment to working together in our shared communities for the common good. As people who know that we live by the grace and in the sight of the one, almighty, and merciful God, we have confidence that our engagement will result in mutual learning, growth, and enrichment.

We make this declaration, realizing full well that interlocking forms of hatred – anti-Muslim bigotry, anti-Semitism, racism, xenophobia – are all around us.¹ Our Muslim neighbors experience subtle and not-so-subtle acts of aggression and violence, including vandalism against their community centers and masjids (mosques). In the United States, such bigotry is often amplified by political rhetoric and social media. We in the ELCA emphatically reject such attitudes and actions, and the malice and fear that fuel them. Anti-Muslim hatred is antithetical to our Christian faith and counter to Lutheran teachings, which focus on God’s *good* news for the world² and instill in us a *love* for our neighbor, the kind of love that casts out fear (1 John 4:18).

The ELCA is part of a global Lutheran movement, a living legacy of the theological tradition associated with Martin Luther (1483-1546). In 2017, the ELCA marked the 500th anniversary of the Reformation by lifting up our ecumenical and inter-religious partnerships. After more than 50 years of dialogue and cooperation, our reflections about our identity as Lutherans have become inseparable from those about our ecumenical and inter-religious relations. We have looked back at the divisions of the past in order to look forward to our common life together in the future. We also rejoice at the extraordinary progress that has been made in the reconciliation of relationships.

In 2019 such reflections led the ELCA Churchwide Assembly to adopt “A Declaration of Inter-Religious Commitment: A Policy Statement of the Evangelical Lutheran Church in America.”³ This declaration commits the ELCA to pray for our neighbors of other religions and worldviews; to seek understanding; to stand in solidarity with them; to practice hospitality; to seek counsel and mutuality in planning and decision-making; to “confess when our words or deeds (or lack thereof) cause offense, harm, or violence to our neighbors” and to “repent and seek forgiveness from God and reconciliation with our neighbors.”⁴

During these past years we have had the opportunity to re-read, reflect upon, and interpret for our time the voluminous writings of Martin Luther. In them we find words that edify and give life. But we also encounter Luther’s crude polemics, which at times portray Islam in negative ways and reduce Muslims to tropes (the fearsome “Turk”) in the face of military threats. We are reminded that, for Luther, the safeguarding of precious teaching entailed the sharpest possible rejection of difference.

We in the ELCA have learned, with and from our partners, a different way – that of *dialogue*, in which difference is acknowledged and honored. We have experienced dialogue as an occasion for genuine learning, honest conversation, retrieval of neglected aspects of one’s own tradition, fresh insight, and the cultivation of respect and friendship.⁵ We have discovered that the precious teaching

¹ Though this declaration is specifically addressed to the Muslim community, it should be read and interpreted alongside the church’s other declarations, especially “[A Declaration of the ELCA to the Jewish Community](#),” “[A Declaration of Inter-Religious Commitment](#),” “[A Declaration of the ELCA to People of African Descent](#),” and “[A Declaration of the ELCA to American Indian and Alaska Native People](#).”

² The word “evangelical,” which we have intentionally kept in the name of our denomination, comes from the Greek *euangelion*, “good news.”

³ “A Declaration of Inter-Religious Commitment: A Policy Statement of the Evangelical Lutheran Church in America” (adopted 2019), available at: [Inter-Religious Policy Statement - Evangelical Lutheran Church in America \(elca.org\)](https://www.elca.org/inter-religious-policy-statement).

⁴ *Ibid*, 11.

⁵ See: Carol Schersten LaHurd, et al, *Engaging Others, Knowing Ourselves: A Lutheran Calling in a Multi-Religious World* (Lutheran University Press, 2016).

39 we have inherited is not at risk, but enriched, through dialogue. With our partners, we have for many
40 years been exploring this way – of friendship, mutual understanding and accountability, joint service,
41 and witness. We are committed to pursuing this path of dialogue *together*.

42 We also are determined to learn from our history. Luther’s characterizations of Muslims were
43 borne not out of dialogue but at a dehumanizing distance – fueled by fear and end-of-world
44 expectations. Through loving our neighbors, we have come to reject Luther’s polemics. We do not
45 dismiss our history but take it to heart. By embracing dialogue instead of rejecting difference, we
46 have come to realize that we can truly love our neighbors only when we know them.

47 Indeed, we recommit ourselves to the heart of our theological inheritance. Though we are a
48 fractured and fractious people, our calling is to love God and our neighbor. As Luther himself put it
49 in his best-known writing, the “Small Catechism,” the commandment “You shall not bear false
50 witness against your neighbor” means not only that “we do not tell lies about our neighbors, betray or
51 slander them, or destroy their reputations” but also that we should “come to their defense, speak well
52 of them, and interpret everything they do in the best possible light.”⁶ On the basis of this teaching,
53 we in the ELCA seek friendship and solidarity with our Muslim neighbors, not in spite of our
54 Lutheran Christian commitments but because of them.

55 Diverse communities of Muslims and Lutherans have long been part of North America.
56 These communities have engaged in a dialogue of life in towns and cities across the continent. The
57 years since 9/11 have been especially important for deepening these relationships, in North America
58 and throughout the world, including through the Lutheran World Federation.⁷ We acknowledge with
59 gratitude a series of efforts by Muslims to build peaceful communities and societies, including “A
60 Common Word Between Us and You” (2007)⁸ and the “Marrakesh Declaration” (2016).⁹

61 Given the disunity around us and the fear of the unknown, we sense the renewed urgency to
62 nurture relationships and build communities in which we look upon one another with respect and
63 esteem, in which people feel safe and loved, and in which we seek the common good together. As the
64 ELCA, we recommit¹⁰ ourselves to learning from and with Muslims, providing educational resources
65 on Christian-Muslim relations for use across the church;¹¹ to dialogue and friendship, seeking
66 opportunities for relationship-building at every level of the ELCA; and to solidarity, standing
67 shoulder to shoulder¹² with our Muslim neighbors in the face of bigotry and injustice, pursuing peace
68 for all people and creation.

69 “While Luther himself could have never anticipated this, we have come to expect great joy in
70 our companionship for the journey” with our Muslim neighbors.¹³ May we be “called to one another
71 as to a holy site, where God’s living revelation in the world is received in reverence among the
72 faithful and not in fear of our neighbors.”¹⁴ And may almighty God grant us the will and strength to
73 pursue this path, success in our shared work for the common good, and joy in our encounters.

⁶ Quoted in “A Declaration of Inter-Religious Commitment,” 4.

⁷ See “[LWF and Islamic Relief Sign Memorandum of Understanding](#)” and “[Three Major Faith-based Organizations Commit to Welcome the Stranger](#)”

⁸ See “[A Common Word Between Us and You](#)”

⁹ Download at [marrakeshdeclaration.org](#)

¹⁰ See Assembly Action CA 16.02.03p, “[My Muslim Neighbor](#),” from the 2016 ELCA Churchwide Assembly.

¹¹ See “[Muslim Relations](#),” Evangelical Lutheran Church in America (elca.org).

¹² In 2010, the ELCA became a founding member of the [Shoulder to Shoulder Campaign: Standing with American Muslims, Advancing American Ideals](#), and provides leadership in this interfaith coalition to end anti-Muslim bigotry and violence.

¹³ Eaton, Elizabeth A., “Foreword,” in *More Than a Cup of Coffee or Tea*, ed. David Grafton (Eugene: Wipf & Stock, 2021) ix.

¹⁴ In response to “A Common Word Between Us and You,” Lutheran World Federation President (and ELCA Presiding Bishop) Mark S. Hanson expressed his belief “that Jews, Muslims, and Christians are called to one another as to a holy site, where God’s living revelation in the world is received in reverence among the faithful and not in fear of our neighbors.” Available on the “A Common Word” website: [www.acommonword.com/response-from-bishop-rev-mark-s-hanson/](#)

**Evangelical Lutheran Church in America Church Council
Executive Committee Charter
Approved by Church Council, ~~November 2019~~ April 2022**

In accordance with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and ELCA Church Council Governance Policy Manual, this charter describes the responsibilities, composition, protocols, and meeting agendas of the Executive Committee.

~~In fulfilling its purposes, the committee also shall facilitate the implementation of the following goals identified in Called Forward Together in Christ, ELCA Future Directions 2025:~~

- ~~• A thriving church spreading the gospel and deepening faith for all people~~
- ~~• A church equipping people for their baptismal vocations in the world and this church~~
- ~~• An inviting and welcoming church that reflects and embraces the diversity in our communities and the gifts and opportunities that diversity brings~~
- ~~• A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in our communities and around the world.~~
- ~~• A well governed, connected and sustainable church~~

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: Share the story of Jesus and the ELCA by engaging with 1 million new people as we grow the church together.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice, and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

(Note: ~~nothing~~ Nothing in this charter shall be inconsistent with duties and responsibilities enumerated in the governing documents of this church. In the event of an inadvertent inconsistency, the governing documents shall prevail.)

I. Responsibilities

A. Constitutional Responsibilities

The Executive Committee is constitutionally mandated, and its composition and general responsibilities are described in bylaw 14.41.01. as follows:

The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:

- a. perform those functions of the Church Council assigned to it by the Church Council, which shall include acting for the Church Council between meetings of the council;
- b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;
- c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;
- d. provide advice and counsel for the officers;
- e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council;

- f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church; and
- g. when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.

Other provisions of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* also prescribe responsibilities of the Executive Committee. These include the following:

- 13.62. (consultation in the event of death, resignation, or disability of an officer)
- 13.63. (determination if an officer is unable to serve)
- 15.12.B~~2143~~.b (convening of the U.S.A. National Committee of the Lutheran World Federation)
- 15.12.B~~2143~~.c (consultation regarding appointment of ecumenical representatives)
- 19.03.A~~2194~~.b-, 20.22.11, 20.22.15 (appointment of members of the Committee on Discipline)
- 20.51.A19.e (suspension of officer in case of recall or dismissal)
- 20.71., 20.73. (consultation and adjudication of disputes).

B. Additional Responsibilities

In addition to specifically enumerated responsibilities pursuant to the *Constitution, Bylaws, and Continuing Resolutions* of this church and consistent with the authority to perform duties as assigned by the Church Council, the Executive Committee has the following additional responsibilities in the ~~2019-2022~~2022-2025 triennium:

- provide for the review and evaluation of governance issues of this church
- review and make recommendations regarding committee charters
- consult with the presiding bishop concerning the appointment of members of delegations to national and international inter-church entities as well as inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversation
- convene as the U.S.A. National Committee of the Lutheran World Federation, as necessary
- accomplish such other work as assigned by the Church Council.

C. Responsibilities of Members

Consistent with fiduciary responsibilities, members of the Executive Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee. Ordinarily, the vice president will report to the Church Council on the activities of the Executive Committee.

II. **Membership**

The Executive Committee is composed of the following members: the four officers of this church; the chair of the Conference of Bishops; the chairs of the Budget and Finance Committee, the Legal and Constitutional Review Committee, the Planning and Evaluation Committee, the Program and Services Committee; and three at-large Church Council members elected in defined categories to help provide the Executive Committee with balance. The rationale for including the four committee chairs on the Executive Committee included "to facilitate its work between regular meetings by ensuring input and perspective from each of its standing committees." The Executive Committee is chaired by the vice president of the ELCA.

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III. Meeting Schedule

The Executive Committee customarily meets monthly unless the chair determines that there is insufficient business to warrant calling a meeting. Other meetings of the Executive Committee may be called by the Presiding Bishop or upon the request of three Executive Committee members. In-person meetings are held in conjunction with Church Council meetings and retreats; other meetings are held via ~~conference call~~ remote communication, unless otherwise provided by the Executive Committee.

IV. Meeting Agenda, Format, and Protocols

Preparation of the agenda of Executive Committee meetings is the responsibility of the Presiding Bishop. Any member of the Executive Committee may place a matter on the agenda upon request as new business. The agenda and meeting materials will be provided to members of the Executive Committee before its meetings.

Meetings of the Executive Committee are open meetings in accordance with the Open Meetings policy of this church, unless otherwise noted in the agenda or voted upon by the committee. Other members of the Church Council may participate in the meetings upon request to the chair.

The following meeting format and protocols will apply to meetings of the Executive Committee and its work, unless otherwise determined by majority vote of those present and voting.

At every meeting the Executive Committee will:

- open with Scripture and prayer
- receive updates from the officers and the Conference of Bishops
- review and act upon agenda items for the upcoming council meeting
- receive resolutions from synods and transmit them to churchwide ~~units~~ home areas or offices, as necessary
- consider and take action on items assigned to it by the Church Council, as necessary
- follow-up on previous actions taken by the Church Council, as necessary
- discuss issues raised by council members and consider appropriate processes for response, as necessary
- provide advice and counsel to the officers.

Before each Church Council meeting, the Executive Committee will:

- approve the recipient for the offering taken at the Church Council meeting.
- transmit nominations to the Church Council.
- approve a meeting evaluation form developed by the Board Development Committee.

During each Church Council meeting, members of the Executive Committee will:

- meet informally with the officers “to demonstrate concern for the spiritual, emotional, and physical well-being.”

After each Church Council meeting, the Executive Committee will:

- review the evaluations of the Church Council meeting and distribute a summary to all Church Council members.

Annually, the Executive Committee will:

- approve an evaluation template developed by the Board Development Committee for a more thorough evaluation of Church Council’s work.

- Analyze the results of the annual evaluation and distribute a summary to all Church Council members.

Annually, members of the Executive Committee who are not officers will:

- meet with the full-time ~~salaried~~ officers to review their work
- set salaries for the ~~salaried~~ officers, within the ranges established by the Church Council, for the upcoming fiscal year.

As needed, the Executive Committee will:

- review provisions of the ELCA Church Council Governance Policy Manual, in consultation with the Office of the Presiding Bishop and ~~the~~ Office of the Secretary
- serve as the Nominations Committee for the Church Council
- select ~~4-6~~ ~~four to six~~ members and their alternates from the churchwide Committee on Discipline to serve on a discipline hearing committee
- determine whether an officer is unable to serve ~~his or her~~ ~~the person's~~ office
- temporarily suspend an officer from service without prejudice but with continuation of compensation
- give counsel, with the presiding bishop, when disputes arise within this church
- hear appeals, with the presiding bishop, when there is disagreement on a substantive issue among churchwide ~~units-home areas or offices~~, or between or among synods of this church.

V. Meeting and Work Evaluations

The Executive Committee will evaluate its meetings. ~~The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.~~

~~The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.~~

~~The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.~~

~~In addition to reviewing and evaluating its meetings, the Executive Committee will work with Planning, Research and Evaluation to develop a process for evaluating its work each triennium. Part of these processes will be evaluation of the Executive Committee's commitment to racial and gender equity.~~

VI. Amendment of Charter

The Executive Committee shall review this charter at the first meeting of each triennium following the Churchwide Assembly. Amendments shall be proposed for review and recommendation by the Executive Committee to the Church Council for action.

Evangelical Lutheran Church in America
Church Council Board Development Committee Charter
Approved by the Church Council, ~~November 2019~~

Organization and Purposes

The organization and purposes of the Board Development Committee are described in ELCA continuing resolution 14.41.F~~2017~~:

A Board Development Committee—composed of six to eight members, at least one of whom shall be a member of the Executive Committee, and of which at least two shall be from each elected class of the Church Council—shall be appointed by the Executive Committee of the Church Council for three-year, renewable terms to assist the presiding bishop and the Church Council in developing and implementing efforts to help members of the Church Council to demonstrate a comprehensive understanding of the council's role and fiduciary responsibility as the board of directors of the Evangelical Lutheran Church in America. The executive for administration shall relate to this committee, with staff services provided by the Office of the ~~Presiding Bishop~~Secretary.

Members appointed to the Board Development Committee shall be eligible for service on other committees of the Church Council.

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: As God works through us to grow the church together, share the story of Jesus and the ELCA by engaging with 1 million new people.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

~~goals identified in Called Forward Together in Christ, ELCA Future Directions 2025:~~

~~A thriving church spreading the gospel and deepening faith for all people~~

~~A church equipping people for their baptismal vocations in the world and this church~~

~~An inviting and welcoming church that reflects and embraces the diversity in our communities and the gifts and opportunities that diversity brings~~

~~A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in our communities and around the world.~~

~~A well-governed, connected and sustainable church~~

Responsibilities

A. The responsibilities of the Board Development Committee include:

1. Assist the Church Council to fulfill its governance role.
 - a. Develop and continuously update a governance policy manual to articulate how the council conducts business and its leadership role as a governing body.
 - b. Provide resources such as a governance coach.
 - c. Equip and resource Church Council to understand its fiduciary responsibility.
 - d. Develop a meeting evaluation form, in consultation with ~~Planning, Research and~~

- ~~Evaluation Office of the~~ Secretary, to review the work of the Church Council meetings and review the results.
- e. Annually, develop an evaluation template, in consultation with ~~Planning, Research and Evaluation Office of the Secretary~~, to conduct a more thorough review of the Church Council's work and analyze the results.
2. Provide materials and venues that nurture and grow the members of the Church Council of the Evangelical Lutheran Church in America to be faithful, wise and courageous leaders on the Church Council, within synods and congregations, and throughout the larger church.
 - a. Identify and propose "primers" to be presented to the Church Council in between the regularly scheduled council meetings. Primers are understood to be short, informative presentations about various works and programs of the larger church or related to the Church Council's role as the ELCA's board of directors.
 - b. Coordinate the planning and implementation of themes and agendas for periodic Church Council retreats.
 3. Connect directly with newly elected members of the Church Council and provide opportunity for appropriate closure of retiring members of the Church Council.
 - a. Prepare and continuously update the "Church Council Orientation Manual" and ensure its distribution to new members.
 - b. Coordinate and assist with new member orientation programs.
 - c. Assign mentors to each newly elected member of the Church Council.
 - d. Propose and coordinate opportunity for debriefing of all retiring members as and when appropriate.
 4. Interface with the social justice working group or comparable committees that work on issues of oppression such as anti-racism, gender, and sexual orientation as sanctioned by the Church Council for purposes of coordinating programs for and presentations to the Church Council. A member of Board Development Committee shall be named as a liaison to serve on any such existing committee.
 5. Propose venues and opportunities for socialization and fellowship among Church Council members, staff and advisors for purposes of community and trust building and as recreation.
 6. Develop a calendar of anticipated work and review the committee charter at the first meeting following the Churchwide Assembly.
 7. Provide suggestions and feedback to the presiding bishop regarding ways in which communal discernment practices may be applied for Council work in order to facilitate full and open debate where all feel welcome to share.
 8. Identify a process observation team for each meeting of the Church Council, who will share the suggestions with the Board Development Committee, vice president and/or the Executive Committee to improve the work of the Church Council.
 9. Accomplish other tasks that may be assigned by the Church Council.
- B. The Board Development Committee shall advocate for better board health of the Church Council in its work.
 - C. Members of the Board Development Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

Chair

Members of the Board Development Committee shall elect a chair or co-chairs at the first

meeting after the Churchwide Assembly.

Meetings

The Board Development Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily by ~~conference~~ remote communication, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum. Proxy and absentee voting shall not be permitted.

Amendment of Charter

The Board Development Committee will review this charter at the first meeting of the committee following a Churchwide Assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

Evaluation

The Board Development Committee will evaluate its meetings. The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.

The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.

The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.

This charter was approved by the Church Council at the [Date] Church Council meeting.

~~In addition to reviewing and evaluating its meetings, the committee will work with Research and Evaluation to develop a process for evaluating its work each triennium. These processes will include evaluation of the committee's commitment to racial and gender equity.~~

**Evangelical Lutheran Church in America Church Council
Budget and Finance Committee Charter
Approved by Church Council, April, 2022**

Organization and Purposes

The organization and purposes of the Budget and Finance Committee is described in ELCA continuing resolution 14.41.A15:

Budget and Finance Committee

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer.

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: As God works through us to grow the church together, share the story of Jesus and the ELCA by engaging with 1 million new people.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

Responsibilities

A. The responsibilities of the Budget and Finance Committee include:

~~Responsibilities—~~

~~A. The responsibilities of the Budget and Finance Committee include:~~

1. Budget oversight
 - a. Review and recommend approval of current and World Hunger income proposals.
 - b. Review revised income estimates and recommend spending authorizations.
 - b.c. Ensure budgets are aligned with strategic priorities.
 - ~~e.d. Approve capital expenditure budgets.~~
 - ~~d. Recommend action on synod mission support plans.~~
 - e. Provide leadership for Churchwide Assembly budget hearings.
2. Church Council designated funds
 - a. Review financial position of the churchwide organization and adequacy of available cash and investment reserves before considering any requests for Church Council designated funds.
 - b. Recommend action on any requests for designation of funds by the Church Council, Churchwide Assembly or Office of the Presiding Bishop.
 - c. Review reports on all active Church Council designated funds.
 - d. Review Church Council funds functioning as endowment.
- ~~3. Audit~~
 - ~~a. Recommend changes to the ELCA Audit Committee charter to the Church Council.~~
 - ~~b. Approve Audit Committee nominations for recommendation to the Church Council.~~
 - ~~c. Receive and forward the report of the Audit Committee.~~

~~d. The Chair of the Budget and Finance Committee shall appoint a Budget and Finance Committee member to serve as Chair of the Audit Committee, or serve as the Chair of the Audit Committee.~~

~~4.3.~~ Cash and investments

- a. Review and recommend approval of cash and investment policies.
- b. Review and recommend approval of cash management policy.
- c. Review cash balances compared to cash management policy.
- d. Review investment performance and management as compared to policy.

~~5.4.~~ Receive reports

- a. Office of the Treasurer
- b. Executive for Development, including Mission Support
- ~~b.c. Other separately incorporated ministries or ministry partners, as received and/or requested~~
- e. Resource Development Committee — one member of the Budget and Finance Committee will be appointed to serve on the Resource Development Committee
- ~~• Mission support consultations and planning~~

~~6.5.~~ Calendar

- a. Develop a calendar of anticipated work for the triennium at the first committee meeting following the Churchwide Assembly.

~~7.6.~~ Other

- a. Accomplish other tasks that may be assigned by the Church Council.

~~7.~~ Refer to the charter of the Audit Committee for responsibilities of the Budget and Finance Committee with respect to the Audit Committee.

~~a.8.~~ Refer to the charter of the Resource Development Committee for responsibilities of the Budget and Finance Committee with respect to the Audit Committee.

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- B. The committee shall provide a forum for the exchange of ideas among interested members of the Church Council, churchwide officers and staff, advisors, and bishops of this church related to financial or budgetary matters.
- C. The committee shall conduct consultations, when appropriate or requested, for the purpose of examining and describing in-depth matters facing this church or when such information sharing outside the regular plenary sessions of the Church Council would facilitate the deliberations of the council.
- D. The committee shall prepare and distribute among its members meeting minutes and other appropriate material as needed. Members of the committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.
- E. The committee has no authority to act independently beyond this charter except for other purposes specifically assigned it by Council action, and in all things remains accountable to the Church Council. No actions or recommendations by the committee shall conflict with the governing documents of the Evangelical Lutheran Church in America.

Composition and Leadership

- A. The Budget and Finance Committee shall be composed of:

1. Voting members of the Church Council, elected by the council, who shall have voice and vote on the committee;
 2. At least one liaison bishop to the Church Council, who shall have voice but not vote on the committee;
 3. Staff members of the Office of the Treasurer and Office of the Presiding Bishop, as deemed necessary, who shall have voice but not vote on the committee; and
 4. Such other advisory or liaison members as may be invited to participate from time to time by the committee or the Church Council, who shall have voice but not vote on the committee.
- B. Voting members of the committee shall be elected by the Church Council to a three-year term which begins following a Churchwide Assembly. No term limits shall restrict membership on this committee.
- C. Voting members of the committee shall elect a chair, and vice-chair as necessary, at the last meeting of the triennium or when terms expire. Only voting members of the Church Council shall be eligible to serve as chair or cast ballots for the chair.
1. The chair shall act as communication liaison between the committee and the Church Council, and shall report the recommendations of the committee during plenary sessions of the Church Council.
 2. The chair shall coordinate the assignment of activities to committee members, and may establish sub-committees and necessary deadlines as needed, based upon member input.
 3. The chair shall develop, in consultation with the appropriate staff members, an agenda for meetings and provide for minutes of meetings.
 4. The chair shall ensure the effectiveness of meetings by directing discussion to meet mission objectives.
 5. The chair shall serve on the Executive Committee of the Church Council.

Meetings

The Budget and Finance Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily held electronically, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum. Proxy and absentee voting shall not be permitted.

Amendment of Charter

The Budget and Finance Committee will review this charter at the first meeting of the committee following a Churchwide Assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

Evaluation

The Budget and Finance Committee will evaluate its meetings. The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.

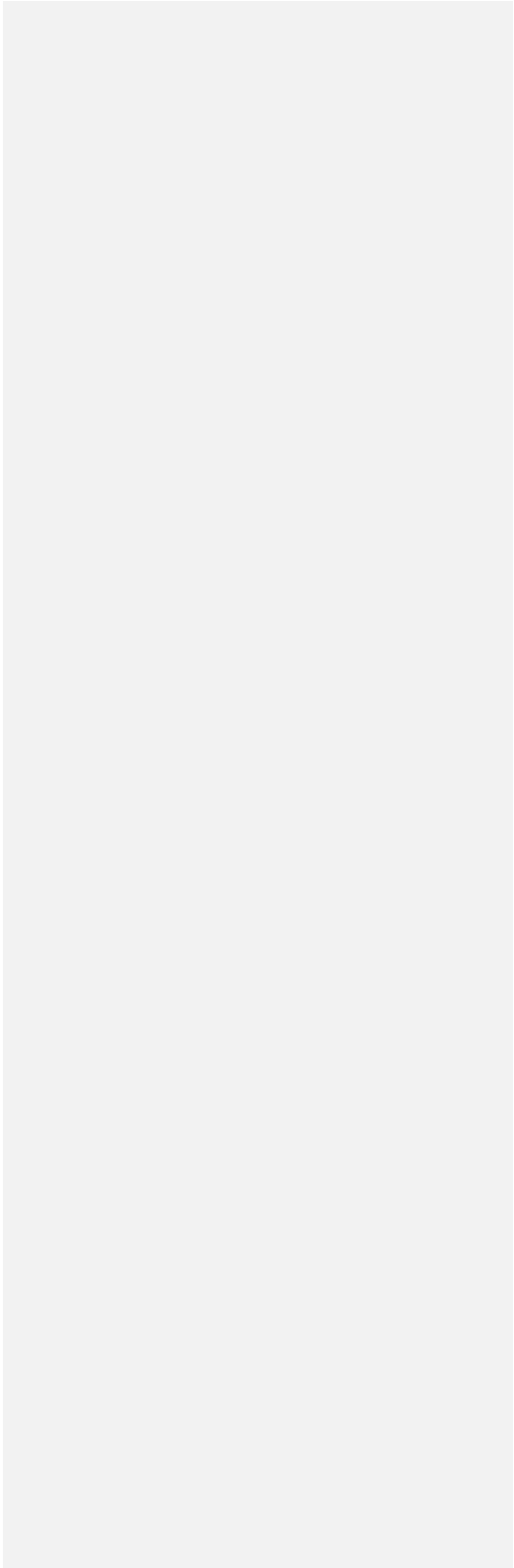
The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.

The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.

Appendix

The Budget and Finance Committee Fiduciary Cycle of Work is an appendix to this Charter and is provided to the Committee at each in person meeting.

This charter was approved by the Church Council at the April 2, 2022 Church Council meeting.



**Evangelical Lutheran Church in America Church Council
Christian Community & Leadership Committee Charter
Approved by Church Council, [April, 2022]**

Organization and Purposes

The organization and purposes of the Christian Community & Leadership (CCL) Committee is described in ELCA continuing resolution 14.41.B22:

Christian Community and Leadership Committee

A Christian Community and Leadership Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Christian Community and Leadership unit. This committee shall provide periodic evaluation of the Christian Community and Leadership unit, receive reports from this unit, and act upon policies and strategies recommended from this unit. The committee shall relate to the work of the Christian Community and Leadership unit.

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: As God works through us to grow the church together, share the story of Jesus and the ELCA by engaging with 1 million new people.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

Responsibilities

- A. The responsibilities of the Christian Community and Leadership Committee include:
1. Review and consider new and revised churchwide policies and strategies recommended by Christian Community and Leadership home area that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church for recommendation to the Church Council. Some of those policies are, for instance, Candidacy Manual, campus ministry policies, policies related to worship and sacramental practices.
 2. Ensure Christian Community and Leadership home area policies and procedures are effective in practice and consistent with overall churchwide purposes, policies, and objectives.
 - a) Act on the policies and recommendations proposed by Christian Community and Leadership home area subject to consideration by the Churchwide Assembly.
 - b) Develop a calendar of anticipated work for the triennium at the first committee meeting following the Churchwide Assembly This includes work coming before or after a CWA.
 - c) Accomplish other tasks that may be assigned by the Church Council.
 3. Encourage shared leadership by providing time, space and encouragement within each meeting of this committee for members to bring ideas, raise questions and work collaboratively toward the goal of assisting this church in focusing its work on its strategic directions, commitments and policies.

- A. The committee shall provide a forum for the exchange of ideas among interested members of the Church Council, churchwide officers and staff, advisors, and bishops of this church related to the Christian Community & Leadership home area.
- B. The committee shall conduct consultations, when appropriate or requested, for the purpose of examining and describing in-depth matters facing this church or when such information sharing outside the regular plenary sessions of the Church Council would facilitate the deliberations of the council.
- C. The committee shall prepare and distribute among its members meeting minutes and other appropriate material as needed. Members of the committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.
- D. The committee has no authority to act independently beyond this charter except for other purposes specifically assigned it by Council action, and in all things remains accountable to the Church Council. No actions or recommendations by the committee shall conflict with the governing documents of the Evangelical Lutheran Church in America.

Composition and Leadership

- A. The Christian Community & Leadership Committee shall be composed of:
 - 1. Voting members of the Church Council, elected by the council, who shall have voice and vote on the committee;
 - 2. At least one liaison bishop to the Church Council, who shall have voice but not vote on the committee;
 - 3. Staff members of the Christian Community & Leadership home area as deemed necessary, who shall have voice but not vote on the committee; and
 - 4. Such other advisory or liaison members as may be invited to participate from time to time by the committee or the Church Council, who shall have voice but not vote on the committee.
- B. Voting members of the committee shall be elected by the Church Council to a three-year term which begins following a Churchwide Assembly. No term limits shall restrict membership on this committee.
- C. Voting members of the committee shall elect a chair, and vice-chair as necessary, at the last meeting of the triennium or when terms expire. Only voting members of the Church Council shall be eligible to serve as chair or cast ballots for the chair.
 - 1. The chair shall act as communication liaison between the committee and the Church Council and shall report the recommendations of the committee during plenary sessions of the Church Council.
 - 2. The chair shall coordinate the assignment of activities to committee members, and may establish sub-committees and necessary deadlines as needed, based upon member input.
 - 3. The chair shall develop, in consultation with the appropriate staff members, an agenda for meetings and provide for minutes of meetings.
 - 4. The chair shall ensure the effectiveness of meetings by directing discussion to meet mission objectives.
 - 5. The chair shall serve on the Executive Committee of the Church Council.

Meetings

The Christian Community & Leadership Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily held electronically, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum. Proxy and absentee voting shall not be permitted.

Amendment of Charter

The Christian Community & Leadership Committee will review this charter at the first meeting of the committee following a Churchwide Assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

Evaluation

The Christian Community & Leadership Committee will evaluate its meetings. The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.

The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.

The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.

This charter was approved by the Church Council at the Christian Community & Leadership Church Council meeting.

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**Evangelical Lutheran Church in America Church Council
Faith, Society, and Innovation Committee Charter
Approved by Church Council, [Month, Year]**

Organization and Purposes

The organization and purposes of the Faith, Society, and Innovation Committee is described in ELCA continuing resolution 14.xx.xx:

A Faith, Society, and Innovation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council. This committee shall be responsible for reviewing policies related to the ecumenical, inter-Lutheran, and inter-religious activities, and make recommendations to the Church Council and the Churchwide Assembly. It shall provide ongoing review of the development of this church's social teaching documents and act upon recommendations from the Office of the Presiding Bishop. All churchwide policies and strategies recommended by the Office of the Presiding Bishop that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council. This committee also shall provide periodic evaluation of the Innovation unit, receive reports from the Innovation unit, and act upon policies recommended from the Innovation unit. The committee shall relate to the work of the Office of the Presiding Bishop and the Innovation unit.

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: As God works through us to grow the church together, share the story of Jesus and the ELCA by engaging with 1 million new people.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

Responsibilities

- A. The responsibilities of the Faith, Society, and Innovation Committee include:
1. Assist the Presiding Bishop in coordinated, strategic planning for the work of the Churchwide Organization.
 2. Evaluate and report annually to the Church Council (CC) and the Churchwide Assembly (CWA) on compliance with and implementation of commitment and policies adopted by the CC and the CWA.
 3. Review policies related to the ecumenical, inter-Lutheran, and inter-religious activities and make recommendations to the CC and CWA.
 4. Provide ongoing review of the development of the church's social teaching documents and act on recommendations from the Office of the Presiding Bishop.
 5. Consider all churchwide policies and strategies recommended by the Office of the Presiding Bishop that have implications for congregations, synods, and other churchwide units, or institutions and agencies of the church.
 6. Provide periodic evaluation, receive reports, and act upon policies recommended from the Innovation unit.

- B. The committee shall provide a forum for the exchange of ideas among interested members of the Church Council, churchwide officers and staff, advisors, and bishops of this church related to The Operations and Innovation home areas.
- C. The committee shall conduct consultations, when appropriate or requested, for the purpose of examining and describing in-depth matters facing this church or when such information sharing outside the regular plenary sessions of the Church Council would facilitate the deliberations of the Council.
- D. The committee shall prepare and distribute among its members meeting minutes and other appropriate material as needed. Members of the committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.
- E. The committee has no authority to act independently beyond this charter except for other purposes specifically assigned it by Council action, and in all things remains accountable to the Church Council. No actions or recommendations by the committee shall conflict with the governing documents of the Evangelical Lutheran Church in America.

Composition and Leadership

- A. The Faith, Society, and Innovation Committee shall be composed of:
 - 1. Voting members of the Church Council, elected by the council, who shall have voice and vote on the committee;
 - 2. At least one liaison bishop to the Church Council, who shall have voice but not vote on the committee;
 - 3. Staff members of the Operations and Innovation Home Areas as deemed necessary, who shall have voice but not vote on the committee; and
 - 4. Such other advisory or liaison members as may be invited to participate from time to time by the committee or the Church Council, who shall have voice but not vote on the committee.
- B. Voting members of the committee shall be elected by the Church Council to a three-year term, which begins following a Churchwide Assembly. No term limits shall restrict membership on this committee.
- C. Voting members of the committee shall elect a chair, and vice-chair as necessary, at the last meeting of the triennium or when terms expire. Only voting members of the Church Council shall be eligible to serve as chair or cast ballots for the chair.
 - 1. The chair shall act as communication liaison between the committee and the Church Council and shall report the recommendations of the committee during plenary sessions of the Church Council.
 - 2. The chair shall coordinate the assignment of activities to committee members and may establish sub-committees and necessary deadlines as needed, based upon member input.
 - 3. The chair shall develop, in consultation with the appropriate staff members, an agenda for meetings and provide for minutes of meetings.
 - 4. The chair shall ensure the effectiveness of meetings by directing discussion to meet mission objectives.
 - 5. The chair shall serve on the Executive Committee of the Church Council.

Meetings

The Faith, Society, and Innovation Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily held electronically, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum. Proxy and absentee voting shall not be permitted.

Amendment of Charter

The Faith, Society, and Innovation Committee will review this charter at the first meeting of the committee following a Churchwide Assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

Evaluation

The Faith, Society, and Innovation Committee will evaluate its meetings. The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.

The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.

The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.

This charter was approved by the Church Council at the [Date] Church Council meeting.

Evangelical Lutheran Church in America Church Council
Service and Justice Committee Charter
Approved by Church Council, [April, 2022]

Organization and Purposes

The organization and purposes of the Service and Justice Committee is described in ELCA continuing resolution **14.41.E22**:

Service and Justice Committee

A Service and Justice Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Service and Justice unit. This committee shall provide periodic evaluation of the Service and Justice unit, receive reports from this unit, and act upon policies and strategies recommended from this unit. The committee shall relate to the work of the Service and Justice unit.

In fulfilling its purposes, the committee also shall facilitate the implementation of the following:

- Goal: As God works through us to grow the church together, share the story of Jesus and the ELCA by engaging with 1 million new people.
- Purpose: Activate each of us so more people know the way of Jesus and discover community, justice and love.
- Vision: A world experiencing the difference God's grace and love in Christ make for all people and creation.

Responsibilities

- A. The responsibilities of the Service and Justice Committee include:
 1. Review existing Service and Justice home area strategies to ensure this church is becoming an inclusive and diverse community that includes Ethnic Specific strategies, AMMPARO, and Peace Not Walls.
 - a. Proposals from the home area teams
 - b. Respond to and monitor implementation of resolutions/memorials that include the service and justice ministries of the Church.
 2. Review and consider new and revised areas of concern for corporate social responsibility (or the Corporate Social Responsibility Program) to enhance shareholder engagement in matters of environmental and social justice and corporate governance behavior. Monitor corporate social responsibility policies, issue papers, social criteria investment screens, and related activities. Review and consider recommendations to Church Council.
 3. Ensure Service and Justice home area policies and procedures are effective and in practice and consistent with the overall churchwide purposes, policies, and objectives.
 - Act on policies and recommendations proposed by Service and Justice home area subject to consideration by the Churchwide Assembly.
 - Develop a calendar of anticipated work for the triennium at the first committee meeting following the Churchwide Assembly.
 - Accomplish other tasks that may be assigned by the Church Council.
- B. The committee shall provide a forum for the exchange of ideas among interested members of the Church Council, churchwide officers and staff, advisors, and bishops of this church related to Service and Justice.
- C. The committee shall conduct consultations, when appropriate or requested, for the purpose of examining and describing in-depth matters facing this church or when such information sharing

outside the regular plenary sessions of the Church Council would facilitate the deliberations of the council.

- D. The committee shall prepare and distribute among its members meeting minutes and other appropriate material as needed. Members of the committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.
- E. The committee has no authority to act independently beyond this charter except for other purposes specifically assigned it by Council action, and in all things remains accountable to the Church Council. No actions or recommendations by the committee shall conflict with the governing documents of the Evangelical Lutheran Church in America.

Composition and Leadership

- A. The Service and Justice Committee shall be composed of:
 - 1. Voting members of the Church Council, elected by the council, who shall have voice and vote on the committee;
 - 2. At least one liaison bishop to the Church Council, who shall have voice but not vote on the committee;
 - 3. Staff members of the Service and Justice home area as deemed necessary, who shall have voice but not vote on the committee; and
 - 4. Such other advisory or liaison members as may be invited to participate from time to time by the committee or the Church Council, who shall have voice but not vote on the committee.
- B. Voting members of the committee shall be elected by the Church Council to a three-year term which begins following a Churchwide Assembly. No term limits shall restrict membership on this committee.
- C. Voting members of the committee shall elect a chair, and vice-chair as necessary, at the last meeting of the triennium or when terms expire. Only voting members of the Church Council shall be eligible to serve as chair or cast ballots for the chair.
 - 1. The chair shall act as communication liaison between the committee and the Church Council, and shall report the recommendations of the committee during plenary sessions of the Church Council.
 - 2. The chair shall coordinate the assignment of activities to committee members, and may establish sub-committees and necessary deadlines as needed, based upon member input.
 - 3. The chair shall develop, in consultation with the appropriate staff members, an agenda for meetings and provide for minutes of meetings.
 - 4. The chair shall ensure the effectiveness of meetings by directing discussion to meet mission objectives.
 - 5. The chair shall serve on the Executive Committee of the Church Council.

Meetings

The Service and Justice Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily held electronically, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum. Proxy and absentee voting shall not be permitted.

Amendment of Charter

The Service and Justice Committee will review this charter at the first meeting of the committee following a Churchwide Assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

Evaluation

The Service and Justice Committee will evaluate its meetings. The evaluation shall include how the committee's activities meet the criteria specified in the relevant governing document provision(s) and applicable policies, as well as how they align with the strategic plan and goals of the churchwide organization, including commitments to racial and gender equity.

The purpose of evaluation is to provide feedback on both its effectiveness in addressing the substantive matters on the agenda and the process by which discussion and actions are addressed.

The self-evaluation will review if agenda matters are fully addressed, whether multiple viewpoints and voices are heard, whether discussion is respectful, and whether there is clarity in decision-making and delineation of follow-up, if any.

This charter was approved by the Church Council at the April xx Church Council meeting.

**Rules Governing Disciplinary Proceedings
Against Rostered Ministers and Congregations
of the Evangelical Lutheran Church in America**

[Approved by the Church Council of
the Evangelical Lutheran Church in America
on [Date], pursuant to
ELCA Bylaw 20.22.14. and 20.24.04.]

I N D E X

- A. Preface
- B. Introductory Matters
- C. Temporary Suspension Without Prejudice of Rostered Ministers
- D. Consultation: The Process Before Charges Are Brought
by the Synod Bishop
- E. Dismissal of Charges When Brought by Someone
Other than the Synod Bishop
- F. Discipline Hearing Committee—Preliminary Matters
- G. The Hearing Officer of a Discipline Hearing Committee
- H. Facilitators
- I. The Hearing Before the Discipline Hearing Committee
- J. Due Process in Discipline Proceedings
- K. Discipline Committee—Post Hearing Matters
- L. Proceedings Before Discipline Hearing Committee Composed of Members
of the Synod's Consultation Committee
- M. Effective Dates, Appeals, and Stays
- N. Reference Table

[Date]

**Rules Governing Disciplinary Proceedings
Against Rostered Ministers and Congregations
of the Evangelical Lutheran Church in America**

[Approved by the Church Council of
the Evangelical Lutheran Church in America
on [Date], pursuant to
ELCA Bylaw 20.22.14. and 20.22.04.]

A. Preface

Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions* (“governing documents”) of the *Evangelical Lutheran Church in America* (“ELCA”) and these rules set forth the ecclesiastical process by which this church determines whether and to what extent discipline of rostered ministers and congregations is warranted. This process reflects the faith of this church and this church’s understanding of its nature and mission. The freedom of this church to decide for itself who will minister in its name is a precious one that is safeguarded by the First Amendment to the United States Constitution. Therefore, this church will seek to protect its ecclesiastical disciplinary process from interference by secular authorities.

This process may be invoked when rostered ministers or congregations fail to maintain ELCA standards. The governing documents (20.22.14. and 20.24.04.) specifically provide for rules of procedure for the performance of duties of hearing officers and discipline hearing committee. Sections F1 through L53 specifically constitute these rules.

The Church Council of the ELCA has concluded that this process will be facilitated if the material (that has been developed by the same process prescribed in 20.22.14.) found in Sections B1 through E6 and M1 through M10 is available to those who are involved in the discipline process -- bishops, bishop’s assistants, members of consultation and advisory panels, discipline and appeals committees, hearing officers, facilitators, accuser(s) and accused, their respective representatives, complaining witnesses, and their friends or advocates.

A number of the rules—indicated by an asterisk—are quotations from, or paraphrases of, ELCA constitutional, bylaw, or continuing resolution provisions. A reference table at the end of the rules indicates the constitutional, bylaw, or continuing resolution provision on which such rules are based.

B. Introductory Matters

- *B1. Ministers of Word and Sacrament shall be subject to discipline for:
- a. preaching and teaching in conflict with the faith confessed by this church;
 - b. conduct incompatible with the character of the ministerial office;
 - c. willfully disregarding or violating the functions and standards established by this church for the office of ministry of Word and Sacrament;
 - d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions of this church; or
 - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.24.08.
- B2. The grounds for discipline as stated in Rule B1 have been explicated in *Definitions and Guidelines for Discipline*, a document approved in revised version on several occasions, most recently November 12, 2021, by the Church Council of the ELCA pursuant to 20.21. of the ELCA Constitution.
- *B3. Charges against a minister of Word and Sacrament which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least two-thirds of the members of the Congregation Council of a congregation served by the minister of Word and Sacrament, submitted to the synod bishop;
 - b. at least one-third of the voting members of a congregation served by the minister of Word and Sacrament, submitted to the synod bishop;
 - c. at least two-thirds of the members of the governing body to which the ordained minister, if not a congregational pastor, is accountable, submitted to the synod bishop;
 - d. at least 10 rostered ministers of the synod on whose roster the accused minister of Word and Sacrament is listed, submitted to the synod bishop; or
 - e. the synod bishop.
- *B4. Charges against a rostered minister of Word and Sacrament who is serving as a synod bishop, or who served as a synod bishop at any time during the 12 months preceding the filing of written charges, may be made by the

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presiding bishop of this church, submitted to the secretary of this church. In such case, the presiding bishop shall have all the authority of a synod bishop.

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- B5. If the presiding bishop of this church is the accuser as described in Rule B4, the presiding bishop shall not participate in the meeting of the Executive Committee described in Rule F16, and the functions assigned to the presiding bishop under Rules F17, F18, and H1 shall be performed by the secretary of this church.
- *B6. Ministers of Word and Service shall be subject to discipline for:
- confessing and teaching in conflict with the faith confessed by this church;
 - conduct incompatible with the character of the ministerial office;
 - willfully disregarding or violating the functions and standards established by this church for the ministry of Word and Service;
 - willfully disregarding the provisions of the constitution or bylaws of this church;
 - willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.24.08.
- B7. The grounds for discipline as stated in Rule B6 have been explicated in *Definitions and Guidelines for Discipline*, approved in revised version on several occasions, most recently November 12, 2021, by the Church Council of the ELCA pursuant to 20.21. of the ELCA Constitution.
- *B8. Charges against a minister of Word and Service that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least two-thirds of the members of the Congregation Council of a congregation served by the minister of Word and Service, submitted to the synod bishop;
 - at least one-third of the voting members of a congregation served by the minister of Word and Service, submitted to the synod bishop;
 - at least two-thirds of the members of the governing body to which the minister of Word and Service, if not serving a congregation, is accountable, submitted to the synod bishop;
 - at least 10 rostered ministers on official rosters of the synod on whose roster the accused rostered minister is listed, submitted to the synod bishop; or
 - the synod bishop.
- *B9. Congregations shall be subject to discipline for:
- departing from the faith confessed by this church;
 - willfully disregarding or violating the criteria for recognition as congregations of this church; or c. willfully disregarding or violating the provisions of the constitution, bylaws, or continuing resolutions of this church.
- B10. The grounds for discipline as stated in Rule B9 have been explicated in *Definitions and Guidelines*, a document approved in revised version on several occasions, most recently November 12, 2021, by the Church Council of the ELCA pursuant to 20.21. of the ELCA Constitution.
- *B11. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least one-fifth of the voting members of the congregation, submitted to the synod bishop;
 - at least three other congregations of the synod, submitted to the synod bishop;
 - the synod council; or
 - the synod bishop.
- B12. As used in these rules, "accused" refers to a rostered minister or congregation against whom charges have been made under Rules B3, B4, B8, or B11 and "accuser" means the person(s) who signed such charges. An accuser need not necessarily have direct, firsthand knowledge of the alleged acts, conduct, or instances that are set forth as specifications in the charges nor is an accuser necessarily required to testify at a subsequent hearing. An individual who has firsthand knowledge of alleged acts, conduct, or instances and who is identified in the charges is sometimes referred to as a "complaining witness."
- B13. Charges shall set forth the offense of which the accused is alleged to be guilty. An offense is an act or conduct set forth either in ELCA Bylaw 20.22.01. (Rule B1) in the case of ministers of Word and Sacrament, Bylaw 20.23.01. (Rule B6) in the case of ministers of Word and Service, or Bylaw 20.31.01. (Rule B9) in the case of congregations, or described in *Definitions and Guidelines for Discipline* approved by the Church Council pursuant to ELCA 20.21. The specification(s) contained in the charges shall state what the accused is alleged to have done which, if true, constitutes an instance(s) of the offense(s).
- B14. Resignation or removal from the roster of Ministers of Word and Sacrament or from the roster of Ministers of Word and Service terminates any disciplinary action that is pending or that might otherwise be brought against a rostered minister.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

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- B15. When the resignation or removal occurs after a synod bishop has brought written charges, or when charges are brought other than by the synod bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.22.06. (Rule E4), a copy of the charges shall be forwarded to the secretary of this church for retention as provided in ELCA Bylaw 7.41.09. When the resignation or removal occurs earlier than as specified in the preceding sentence, the synod bishop shall preserve a record of the matter and the disposition of the matter.
- B16. When the accuser is a synod bishop, the presiding bishop, or the synod council, the written charges may be withdrawn by the accuser at any time prior to the commencement of the hearing before the discipline hearing committee.
- B17. When the accuser(s) is other than a synod bishop, the presiding bishop, or the synod council, the written charges may be withdrawn by the accuser(s) at any time prior to the commencement of the hearing before the discipline hearing committee only with the consent of the bishop of the synod on whose roster the accused is listed. If the bishop declines to consent, the bishop is substituted as the accuser for all purposes in lieu of the withdrawing accuser(s).
- B18. If the written charges are withdrawn as permitted under Rule B16. or Rule B17., the charges are not considered by the discipline hearing committee and Rule *J5 does not apply.
- B19. Where these rules provide that notice is to be given or delivered to, or service is to be made upon, the accused or the accuser(s), such notice or service may be made by personal delivery, by telephone, by facsimile transmission, by courier delivery, by commercial overnight delivery, or by U.S. mail. With the consent of the person receiving the notice or service, the notice or service may be made by electronic mail or similar electronic means. The use of registered or certified mail with restricted return receipt requested is recommended as the means of establishing the date when mail was actually received by a person.
- B20. When a party is represented by an attorney, notice that is given to that attorney shall be deemed to have been given to that party, and documents provided to that attorney shall be deemed to have been provided to that party. However, if both parties agree, they may communicate directly with one another, notwithstanding the fact that one or more of them are represented by attorneys.
- B21. The synod of jurisdiction for disciplinary proceedings against a rostered minister shall always be the synod on whose roster such rostered minister's name appears at the time that written charges are filed, even though specific allegations may involve events that occurred when the individual was on the roster of another synod.
- B22. The synod of jurisdiction for disciplinary proceedings against a congregation shall always be the synod on whose roster of congregations such congregation appears at the time that written charges are filed.
- B23. Many of the provisions of Rules D1 through E6 are based on provisions of ELCA Bylaw 20.22.04. through 20.22.06. that by their express terms are applicable to ministers of Word and Sacrament. These same bylaw provisions have been made applicable to ministers of Word and Service by virtue of ELCA Bylaw 20.23.04. Accordingly, Rules D1 through E6 are applicable to all rostered ministers. Some of the same bylaw provisions have been made applicable to congregations by virtue of ELCA Bylaw 20.31.04. Accordingly, Rules D1 through D20 are applicable to congregations.
- B24. Many of the provisions of Rules F1 through K19 are based on provisions of ELCA Bylaw 20.22.07. through 20.21.22. that by their express terms are applicable to ministers of Word and Sacrament. These same bylaw provisions have been made applicable to ministers of Word and Service by virtue of ELCA Bylaw 20.23.05. and to congregations by virtue of ELCA Bylaw 20.31.05. Accordingly, Rules F1 through K19 are applicable regardless of whether accused is a rostered minister or a congregation.
- B25. Any right extended to any party under Chapter 20 of the governing documents or by these rules may be waived by that party. It is preferable that any such waiver be in writing, but not necessary, unless otherwise provided under Chapter 20 of the governing documents or under these rules.
- *B26. The authority to administer private censure and admonition upon a congregation is inherent in the office of bishop. Proceedings under this chapter or any other provision of the constitutions and bylaws of this church or of its synods are not required for the exercise of such authority.

C. Temporary Suspension Without Prejudice of Rostered Ministers

- *C1. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the synod bishop that the pastoral or diaconal office cannot be conducted effectively in the

congregation(s) being served by the rostered minister due to local conditions or that local conditions may be adversely affected by the continued service by the rostered minister, the synod bishop may temporarily suspend the rostered minister from service in the congregation(s) without prejudice and with compensation including benefits. In the case of a pastor, the salary and benefits shall be provided through a joint churchwide/synod fund and the housing shall be provided by the congregation(s). In the case of a deacon, the salary and benefits shall be provided through a joint churchwide/synod fund.

- C2. The obligation to continue compensation from the joint funds identified in Rule C1 shall cease with the effective date of the decision of the discipline hearing committee.
- C3. Notwithstanding Rule C1, the congregation may agree to provide some or all of the compensation including benefits of an ordained minister or rostered layperson who has been temporarily suspended, thereby releasing to such extent the obligation upon churchwide and synod funds.
- C4. For the purposes of Rule C1, the term "benefits" shall include only (a) those payments required to be made to the Board of Pensions of the Evangelical Lutheran Church in America for participation in the retirement medical, and other insurance plans of such Board for the account of a rostered minister who is a sponsored member in such plans, or (b) the actual payments made for the purpose of providing retirement medical, and other insurance benefits for a rostered minister who is not a sponsored member, but not in an amount that would exceed the amount described in clause (a) hereof if such person were a sponsored member.
- *C5. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the synod bishop that the circumstances require, the synod bishop may temporarily suspend a rostered minister serving under letter of call issued other than by a congregation from the office and functions of ministry without prejudice and without affecting compensation and housing.
- C6. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the synod bishop that the circumstances require, the synod bishop may temporarily suspend a rostered minister who is without call from the office and functions of ministry without prejudice.
- C7. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the synod bishop that the circumstances require, the synod bishop may temporarily suspend a retired rostered minister from the office and functions of ministry without prejudice.
- C8. The term "without prejudice" as used in Rule C1 and C5 through C8 requires that the discipline hearing committee shall not consider the fact that the accused has been temporarily suspended in deciding whether the charges against the accused are true.

D. Consultation: The Process Before Charges Are Brought by the Synod Bishop

- *D1. When there are indications that a cause for discipline exists, efforts shall be made by the synod bishop to resolve the situation by consultation; for assistance in these efforts, the synod bishop may utilize either a consultation panel or an advisory panel.
- D2. In addition to, or in lieu of, a consultation panel or an advisory panel, a synod bishop may utilize the assistance of one of the synod bishop's assistants or other staff persons or any other individual appointed by the synod bishop for this purpose.
- D3. A consultation panel or advisory panel does not conduct a formal hearing, nor can such a panel take formal action against any person. Rather, such a panel exists solely to assist the synod bishop in efforts to resolve the situation by consultation and/or advise the synod bishop whether the synod bishop should submit charges and thereby initiate the formal disciplinary process. In other words, a consultation panel or advisory panel merely functions as a group of trusted advisors to the synod bishop. As a result:
 - a. The decision to utilize a consultation panel, an advisory panel, or neither belongs solely to the synod bishop.
 - b. The due process rights provided in the formal disciplinary process—such as the right to specific written notice of the charges, the right to be represented by counsel, and the right to confront witnesses—do not apply to the informal consultation process.
 - c. The synod bishop shall decide to what extent the synod bishop should participate in the interviews and/or deliberations of a consultation panel or an advisory panel. The synod bishop shall not be deemed a member of a consultation panel or advisory panel for any purposes, including for purposes of Rule D18, even if the synod bishop participates in any or all of the interviews and deliberations of a panel.
 - d. Neither a consultation panel nor an advisory panel can take formal action against a person. Such a panel can merely make recommendations to the synod bishop.

- e. The synod bishop need not follow or even disclose the recommendations made by a consultation panel or advisory panel, even if the synod bishop participates in any or all of the interviews and deliberations of a panel.
- D4. With the exception of the procedures set forth in Rules E1 through E6, the only difference between a consultation panel and an advisory panel is the method of appointment and the eligibility of persons to serve on the panel.
- *D5. The Consultation Committee of the synod shall consist of at least six persons and not more than 12 persons, of whom half shall be rostered ministers and half shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection.
- *D6. When requested by the synod bishop, a consultation panel consisting of five persons (three rostered ministers and two laypersons) appointed from the members of the Consultation Committee of the synod by the synod bishop, or, at the request of the synod bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synod bishop in efforts to resolve a situation by consultation.
- *D7. When requested by the synod bishop, an advisory panel consisting of five persons (three rostered ministers and two laypersons) appointed by the synod bishop shall assist the synod bishop in efforts to resolve a situation by consultation.
- D8. One member of the panel may be designated as the chair by the appointer of the panel.
- D9. While lay members of an advisory panel must be members of ELCA congregations, those congregations need not be on the roll of congregations of the synod in which disciplinary proceedings must be brought. While rostered members of an advisory panel must be on the rosters of the ELCA, they need not be on the rosters of the synod in which disciplinary proceedings must be brought. Members of the Consultation Committee may be appointed to an advisory panel.
- *D10. When appointed at the request of the synod bishop, a consultation panel or advisory panel shall advise the synod bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee.
- D11. The consultation or advisory panel may recommend through the bishop that the rostered minister resign from the current call and/or resign from the relevant roster.
- D12. Whenever possible, a consultation panel or an advisory panel shall endeavor to resolve the controversy through recommendations that are pastoral and therapeutic and which, if accepted by the parties and others concerned, would eliminate the necessity for proceedings before a discipline hearing committee.
- D13. When the subject of a consultation or advisory panel's inquiry concerns a rostered minister, its meetings should be closed sessions, except in unusual circumstances and at the direction of the bishop. When the subject of the panel's inquiry concerns a congregation, its meetings may be open or closed sessions at the direction of the bishop.
- *D14. The panel may meet with complaining witnesses, as well as with the concerned rostered minister or leadership of the concerned congregation, and with any other persons who may have information that the panel wishes to consider.
- D15. A consultation panel or advisory panel may be flexible in dealing with a particular matter. For example, in one case it may be desirable to interview complaining witnesses and the concerned rostered minister at the same time and place, while in another case it may be preferable that the panel separately interview the complaining witnesses and the concerned rostered minister.
- D16. An individual or congregation may decline to be interviewed by a consultation or advisory panel.
- D17. Any individual who is interviewed by a consultation or advisory panel may be accompanied by a spouse, friend, relative, advocate, or representative; such spouse, friend, relative, advocate or representative shall not participate in discussion with the panel, however. Members of a congregation chosen to represent the congregation may be interviewed by the panel.
- D18. Members of a consultation or advisory panel may not testify in subsequent proceedings before a discipline hearing committee regarding any statement they heard or information they learned while serving as members of the committee. However, any witnesses or evidence identified as the result of the statements or information presented to a panel may be presented in subsequent proceedings before a discipline hearing committee.

- *D19. If requested by the synod bishop, members of the panel may also assist, as representatives of the accuser, in the presentation of the accuser, in the presentation of accuser's case and examination of witnesses before a discipline hearing committee.
- D20. Members of a consultation panel or advisory panel shall refrain from discussing matters considered by the panel except as required to discharge the duties of the panel.

E. Dismissal of Charges When Brought by Someone Other than the Synod Bishop

- E1. Most frequently, formal disciplinary proceedings are commenced when a synod bishop brings charges. Rules E1 through E6 provide a special process that a bishop may invoke in the less frequent cases when charges have been brought pursuant to ELCA Bylaw 20.22.03. (Rule B3) or 20.23.03. (Rule B8), by someone other than the synod bishop or the presiding bishop of this church.
- E2. The invocation of the provisions of ELCA Bylaw 20.22.06. (Rule E4) is always discretionary with the synod bishop. The bishop may, but is not required to, utilize a consultation panel when charges are filed by someone other than the synod bishop or the presiding bishop of this church.
- E3. The provisions of ELCA Bylaw 20.22.06. (Rule E4), if utilized by the synod bishop, require the use of a consultation panel, constituted in the manner described in ELCA Bylaw 20.22.04.a. (Rule D6). The provisions of ELCA Bylaw 20.22.06. (Rule E4) cannot be utilized by an advisory panel described in ELCA Bylaw 20.22.04.b. (Rule D7).
- *E4. When charges are brought by someone authorized to do so, other than by the synod bishop or the presiding bishop of this church, the synod bishop may refer such charges to a consultation panel appointed in accordance with 20.22.04.a. (Rule D6):
- If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.
 - Upon recommendation of the consultation panel that the charges be dismissed, the synod bishop may dismiss the charges, in which case no further proceedings shall be required.
 - Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synod bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.
 - In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synod bishop that sets forth the action or actions recommended by the consultation panel, and the synod bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.
 - In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.22.06.a. or b., the charges shall be referred to a discipline hearing committee for a hearing.
 - The work of a consultation panel under this section should be completed within 30 days from the time the panel was constituted.
- *E5. While the synod bishop is not required to follow the recommendations of a consultation panel, the bishop has authority to dismiss the charges or strike certain of the allegations supporting the charges only when so recommended by a consultation panel.
- E6. No individual can serve as member of a consultation panel if (i) such individual is related (as "related" is defined in ELCA Bylaw 19.05.07.) to the accused if an individual or to the accuser(s) if an individual(s); (ii) such individual is a member or a former member of a congregation that is the accused or accuser; (iii) such member is a member of the Synod Council who is the accuser; or (iv) such individual is an accused or accuser.

F. Discipline Hearing Committee—Preliminary Matters

- *F1. A discipline hearing committee shall be convened to conduct a hearing whenever charges are brought by the synod bishop or the presiding bishop of this church, or are brought by others and have not been withdrawn or dismissed under the process described in ELCA Bylaw 20.22.06. (Rule E4). The voting members of this committee shall be composed of 12 persons, six of whom shall be selected from the members of the Committee on Discipline of the synod under the process described in ELCA Bylaw 20.22.08. and these Rules and six of whom shall be selected from the churchwide Committee on Discipline (see Rules F11 and F16). A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in ELCA Bylaw 20.22.12. (Rule F17) shall preside as the nonvoting chair of the discipline hearing committee.
- *F2. The Committee on Discipline of the synod shall consist of 12 persons of whom six shall be rostered ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without

the possibility of consecutive reelection. The terms of committee members shall be staggered so that the terms of four committee members (two rostered and two lay) expire every two years.

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- *F3. The churchwide Committee on Discipline shall consist of 24-36 persons elected by the Churchwide Assembly for a term of six years, each without the possibility of consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- *F4. The churchwide Committee of Hearing Officers shall consist of six to nine persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- *F5. When charges are brought by a synod bishop, or when charges are brought other than by a synod bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.22.06. (Rule E4), the synod bishop shall deliver a copy of the charges to the accused and the secretary of this church.
- F6. The secretary of this church shall obtain from the synod of roster of the accused a list giving the names, addresses, gender, lay or roster status and term expiration dates of the members of the Committee on Discipline of the synod. The secretary also shall obtain from the synod biographical information about each committee member comparable to the biographical information contained in the churchwide nominations data base.
- F7. The secretary of this church shall communicate with each of the members of the Committee on Discipline of the synod of roster of the accused to ascertain whether the member is not disqualified from serving and is available to serve on a discipline hearing committee.
- F8. The secretary of this church shall communicate with each of the members of the churchwide Committee on Discipline to ascertain whether the member is not disqualified from serving and is available to serve on a discipline hearing committee. The secretary shall also provide each committee member with the member's biographical information contained in the churchwide nominations database, with the request that the committee member update such information as required.
- F9. The secretary of this church shall communicate with each member of the churchwide Committee of Hearing Officers to ascertain whether the member is not disqualified from serving and is available to serve on a discipline hearing committee. The secretary shall also provide each committee member with the member's biographical information contained in the churchwide nominations database, with the request that the committee member update such information as required.
- F10. No member of the Committee on Discipline of the synod, the churchwide Committee on Discipline, or the churchwide Committee of Hearing Officers shall serve on a discipline hearing committee if (i) such member is related (as "related" is defined in ELCA Bylaw 19.05.07.) to the accused if an individual or to the accuser(s) if individual(s); (ii) such member is a member or a former member of a congregation that is the accused or accuser; (iii) such member was a member of a congregation at the time that such congregation employed the accused or accuser; (iv) such member is a member of the Synod Council who is the accuser; (v) such member is an accused or accuser; or (vi) the participation of such member may give rise to the appearance of partiality, even if the member would in fact be impartial.
- *F11. The secretary of this church shall notify (as provided in Rule B19) the accused that a discipline hearing committee will hear the case and that the accused has the right to select two (one rostered minister and one layperson) of the 12 committee members who will serve on such committee (and in addition, if the accused so desires, a first alternate and a second alternate of the same lay or rostered status for each of the two selected members). Such two persons (as well as the alternates) so selected shall be from the members of the churchwide Committee on Discipline. The secretary of this church shall also notify the accused that, to exercise this right, the secretary must receive the names of those selected by the accused within 20 days from the date that the secretary's notice is given. The secretary of this church shall also provide the accused and the accuser with biographical information on the members of the churchwide Committee on Discipline.
- F12. The secretary of this church shall notify the vice president and secretary of the synod of the need to determine, in accordance with ELCA Bylaw 20.22.08. and Rule F19., which members of the Committee on Discipline of the synod will serve as members of the discipline hearing committee and which will serve as alternates for the discipline hearing committee.
- F13. The secretary of this church shall notify the vice president of this church of the need for a meeting of the Executive Committee of the Church Council to select six members, plus six alternates, from the churchwide Committee on Discipline to serve on a discipline hearing committee.

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- F14. The Executive Committee of the Synod Council shall determine, in accordance with ELCA Bylaw 20.22.08 and Rule F19., which members of the Committee on Discipline of the synod are to serve as members of the discipline hearing committee and which members are to serve as alternates for the discipline hearing committee. The secretary of the synod shall so advise the secretary of this church by such date as the secretary of this church shall specify. If by such date the secretary of this church has not been so informed, the secretary of this church shall make the required determinations on the basis of information then available.
- F15. The secretary of this church shall notify the presiding bishop of the ELCA of the need to appoint a hearing officer to serve as nonvoting chair of a discipline hearing committee.
- *F16. If within the time prescribed, the accused has selected two members, plus their alternates, of the discipline hearing committee, the Executive Committee of the Church Council shall select the four additional members, plus an alternate for each member, from the churchwide Committee on Discipline so that, together with the two members selected by the accused, the total of six persons selected consists of three rostered ministers and three laypersons, and the alternates consist of three rostered ministers and three laypersons, with each alternate being designated as the primary alternate for a particular selected member. If within the time prescribed the accused shall have failed to exercise the right to select two members, or any of the members or alternates selected by the accused are disqualified from serving or are unable to serve, the Executive Committee of the Church Council shall select an additional one or two members and alternates from the churchwide Committee on Discipline, so that the total of six persons selected consists of three rostered ministers and three laypersons, and the alternates consist of three rostered ministers and three laypersons, with each alternate being designated as the primary alternate for a particular selected member.
- *F17. Not later than at the time that the Executive Committee of the Church Council makes its selection as provided in Rule F16, the presiding bishop of the ELCA shall select one member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee. The bishop shall so advise the secretary of this church.
- F18. The presiding bishop of the ELCA shall select another member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee in the event of an emergency that precludes the person selected under Rule F17 from discharging that person's duties. The bishop shall so advise the secretary of this church who shall notify the individual so selected and the hearing officer first selected.
- F19. Those six members of the Committee on Discipline of the synod whose terms expire latest shall serve as members of a discipline hearing committee, and those six members whose terms expire earliest shall serve as alternates. Within each category of rostered minister or layperson, the alternate who is first in alphabetical order shall serve as the alternate for the voting member who is first in alphabetical order, the alternate who is second in alphabetical order shall serve as the alternate for the voting member who is second in alphabetical order, and so on. If there is a deadlock as to which member shall serve as a member of the discipline hearing committee and which member shall serve as an alternate because two members of the Committee on Discipline of the synod have terms expiring at the same time, the member who is first of the two in alphabetical order shall serve as the member of, and the other as alternate for, the discipline hearing committee if the discipline hearing committee is constituted (as defined in Rule F21) in an even-numbered year, and the member who is second of the two in alphabetical order shall serve as the member of, and the other as alternate for, the discipline hearing committee if the discipline hearing committee is constituted (as defined in Rule F21) in an odd-numbered year.
- F20. The secretary of this church (or other person authorized by the Executive Committee of the Church Council) shall notify (as provided in Rule B19) the hearing officer of the discipline hearing committee, the accused, and the accuser of the names of the six members of the churchwide Committee on Discipline and the six members of the Committee on Discipline of the synod who will serve on the discipline hearing committee. The secretary of this church shall provide the accused, the accuser, and the hearing officer with the list of alternates. The secretary of this church shall also provide the accused, the accuser, and the hearing officer with the biographical information concerning the discipline hearing committee members and alternates obtained under Rules F6, F8, and F11.
- *F21. The discipline hearing committee shall be constituted on the date that the secretary of this church gives notice to the hearing officer of the discipline hearing committee, the accused, and the accuser(s) of the six members from the churchwide Committee on Discipline and the six members of the Committee on Discipline of the synod who will serve on the discipline hearing committee.
- F22. Whenever vacancies in the voting membership of a discipline hearing committee occur for any reason following the constituting of the committee, as provided in Rule F21, reasonable efforts shall be made to fill a vacancy with the designated alternate for that position. The Hearing Officer shall implement this replacement effort consistent with this rule.

If a designated alternate is unable to serve for any reason, one of the other alternates shall be selected to serve but only if the alternate meets both of the following conditions:

1. The alternate selected shall be from the same discipline committee (synod or churchwide) as was the person being replaced.
2. The alternate selected shall be of the same rostered minister or layperson category as was the person being replaced.

If, consistent with these two conditions, there are two alternates eligible and available to serve, the alternate selected shall be of the same gender as the person being replaced. If, after application of the preceding sentence, there remains a vacancy and there are two alternates eligible and available to serve, the alternate whose name is first in alphabetical order shall serve, if the committee was constituted (as defined in Rule F21) in an even-numbered year, and the alternate whose name is first in reverse alphabetical order shall serve if the committee was constituted (as defined in Rule F21) in an odd-numbered year.

- *F23. Any member of the churchwide Committee on Discipline who has been appointed to serve on, or to be an alternate for, a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that a successor has been subsequently elected at a Churchwide Assembly.
- *F24. Any member of a Committee on Discipline of the synod who has been appointed to serve on, or to be an alternate for, a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that a successor has been subsequently elected at a Synod Assembly.
- F25. Any member of the churchwide Committee of Hearing Officers who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that a successor has been subsequently elected by the Church Council.
- F26. The quorum for the discipline hearing committee shall be seven of its voting members.
- *F27. Prior to and at the hearing, decisions of the discipline hearing committee shall be made by a majority of its members present. Following the hearing, decisions of the discipline hearing committee shall be made by a majority of its members who were present at the hearing. Any member who was not present for the entire hearing shall not be eligible to participate in any deliberations subsequent to the hearing.
- F28. Either the accused or the accuser may challenge the participation of a hearing officer or any voting member or alternate member on a discipline hearing committee for cause under Rule F10. A party raising such a challenge shall be permitted to support the challenge with argument and evidence. With the consent of the other party, the hearing officer may remove a challenged member or alternate of the discipline hearing committee without further proceedings. Absent such consent, the other party may, but need not, submit argument and evidence in opposition to the challenge. The remaining voting members of the committee, even though also challenged, shall determine whether the challenged hearing officer or member shall be disqualified. Challenged hearing officers or members may participate in the deliberations on whether they should be disqualified, but only the remaining members shall vote upon the challenge. This vote shall be by secret ballot if the committee has met in person or by individual poll by the hearing officer or facilitator if the committee has met by telephone conference call.
- F29. At all times, before, during, and after the pendency of disciplinary proceedings, members of or alternates for, a discipline hearing committee shall refrain from discussing matters considered by the committee except as required to discharge the duties of the committee.
- F30. Any written statements in the accuser's possession that relate to the subject matter of the charges and have been written, dictated, signed, or subscribed to by a complaining witness who is identified in the charges are for the exclusive use of the accuser and the representatives of the accuser. Such statements shall not be shared with the accused unless consented to by the complaining witness or required in secular judicial proceedings.

G. The Hearing Officer of a Discipline Hearing Committee

- G1. After consulting with the secretary of this church concerning the availability of members of the discipline hearing committee, the hearing officer of the discipline hearing committee shall contact the accused, the accuser(s), and their representatives, if known, to determine possible dates and places for a hearing.
- G2. The hearing officer of the discipline hearing committee shall set the date and time of the hearing before the discipline hearing committee within the time parameters described in Rules G3 and G4. The hearing officer shall also select the place of the hearing. After consulting with the accused, the accuser(s), and their representatives, the hearing officer may order that a hearing be conducted by means of remote communication.

- *G3. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered by the hearing officer to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.
- *G4. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to commence a hearing.
- G5. The 60-day period specified in Rule G4 may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- G6. In the event of an emergency, such as, but not limited to, pandemic, snowstorm, flood, hurricane, earthquake, airline strike, or terrorism attack, that necessitates a postponement or change of the site of the hearing, the hearing officer, after consultation, if possible, with the accuser and the accused or their representatives, may order a postponement or a change of site or both, which may include changing to a hearing by remote communication.
- G7. The hearing officer shall ascertain that all members of the discipline hearing committee have available, and shall distribute to the accuser and the accused or their representatives, the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, these Rules Governing Disciplinary Proceedings, *Definitions and Guidelines for Discipline* adopted pursuant to ELCA 20.21., prior reports to the Churchwide Assembly from the Committee on Appeals pursuant to ELCA 20.63. and such other documents reflecting policies of the ELCA as appear relevant in the opinion of the hearing officer or are requested by the parties.
- G8. Discovery, as that term is understood in secular judicial proceedings, is not permitted in disciplinary proceedings. Neither the accused nor the accuser shall be compelled to provide any information or documents to the other, except as specifically required by Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* or by these rules. Members of the discipline hearing committee may take into account the inability of the parties to engage in discovery in deciding what weight or importance to give to particular evidence.
- G9. No fewer than two and no more than nine days before the discipline hearing is scheduled to begin:
- Each party shall provide the other party and the hearing officer with a list of the names of the witnesses that the party intends to call on direct examination (as distinguished from on rebuttal) and shall briefly describe the subject matter of each witness's expected testimony. Each party shall be permitted to call on direct examination only those persons who appeared on that party's witness list, unless the discipline hearing committee finds that there was good cause for the party's failure to identify the witness.
 - Each party shall provide the other party and the hearing officer with copies of all documents that the party intends to introduce on direct examination (as distinguished from on cross or on rebuttal). Each party shall be permitted to introduce on direct examination only those documents that were so disclosed, unless the discipline hearing committee finds that there was good cause for the party's failure to disclose the document. The hearing officer shall not provide copies of any document to the members of the discipline hearing committee until that document is introduced into evidence at the hearing.
- G10. The hearing officer of a discipline hearing committee may conduct pre-hearing conferences, either by remote technology or by in-person meeting, with the accuser(s) and the accused and/or their representatives for the purpose of discussing the need for supplemental rules of procedure (G11), providing for written submissions or briefs on points requested by either the accused or the accuser(s) or by the hearing officer, and written offers of proof or testimony (G12) or similar matters.
- G11. The discipline hearing committee, upon request of the accused, the accuser(s), or the hearing officer, or upon its own motion, may adopt additional rules of procedure which are appropriate for consideration of a particular dispute, provided such rules do not conflict with Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* or with these rules. Copies of such rules shall be furnished to the accused and the accuser(s) promptly after adoption.
- G12. The hearing officer of a discipline hearing committee may direct the accuser(s) and the accused or their representatives to prepare written offers of testimony or of other proof that either proposes to offer at the hearing when the hearing officer believes that the testimony or other proof would be only cumulative or of questionable relevancy or of such other nature that the discipline hearing committee may decide to exclude it as evidence at the hearing, or to admit it as evidence only in the form of the written offer. If such testimony or other proof is excluded by the committee, the written offer of testimony or other proof shall, upon timely request of a party, be included as a part of the record on appeal.

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- G13. The hearing officer shall avoid imposing unnecessary burdens or costs upon the parties. For example, the hearing officer shall not require the parties to submit written briefs or stipulated facts unless it is clear that the benefits to the committee of such a written submission will outweigh the burdens imposed upon the parties.
- G14. The hearing officer of the discipline hearing committee shall be responsible for arrangements for a verbatim record of the hearing to be made by a stenographer or court reporter. If both parties and the hearing officer agree, the hearing may be recorded electronically instead of by a stenographer or court reporter. The stenographer or court reporter shall not produce a transcript of the proceedings unless and until the decision of the discipline hearing committee is appealed. If the hearing is recorded, the recording shall be available to no one other than the hearing officer and the facilitators unless and until one or both parties appeals the decision of the discipline hearing committee. In the event of an appeal, the transcript or recordings shall be made available only to the accused, the accuser, their representatives, and the Committee on Appeals. The transcript or recording shall be the property of this church.
- G15. The hearing officer of a discipline hearing committee may convene the committee for a remote meeting to decide important matters requiring discussion or decision prior to the scheduled hearing before the committee. The accuser(s) and the accused and their representatives may participate in such remote meeting, if at all, only to the extent determined by the hearing officer.
- G16. The hearing officer of a discipline hearing committee may convene the committee for a preliminary meeting on the day preceding or the day on which the hearing is scheduled to begin in order to review important matters requiring discussion or decision prior to the hearing before the committee. The accuser(s) and the accused and their representatives may participate in such preliminary meeting, if at all, only to the extent determined by the committee upon recommendation of the hearing officer.
- G17. As a nonvoting member of a discipline hearing committee, the hearing officer shall preside at all meetings of the committee, including the hearing and the deliberation. In presiding during deliberations, the hearing officer shall endeavor to permit reasonable discussion on the part of members of the committee, while keeping the committee focused upon its purposes and the necessity for timely decisions. In presiding at the hearing, the hearing officer shall endeavor to permit reasonable questioning on the part of members of the committee, while allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions.
- G18. The hearing officer of a discipline hearing committee shall at all times endeavor to assure that due process, as more fully described in Rules J1 through J4, is observed. In particular, the hearing officer shall observe, and endeavor to have committee members observe, the requirement that both the accuser(s) and the accused are to be allowed to present their cases without unnecessary interruptions. The hearing officer shall also endeavor at all times to maintain decorum during the hearing and for this purpose may order the exclusion at either a public or closed hearing of persons whose conduct is disruptive or distracting. The hearing officer shall avoid written communications to either the accused or the accuser(s) or their respective representatives without copy to the other. The hearing officer shall avoid oral communications with either the accused or the accuser(s) or their respective representatives outside of the presence of the other.
- G19. The hearing officer of a discipline hearing committee may exclude offers of testimony or evidence, subject to appeal to the committee upon motion of a committee member, whether following or in the absence of an objection of the accuser(s) or the accused or their representatives.
- G20. Subject to the directions and decisions of the discipline hearing committee, the hearing officer of the committee shall be responsible following the hearing for the preparation and appropriate distribution of the committee's written report in conformity with the requirements of ELCA Bylaw 20.22.21. (Rule K11).
- G21. The hearing officer of a discipline hearing committee shall be responsible for maintaining material that will constitute the record on appeal (as defined in the rules of the churchwide Committee on Appeals), and for certifying and delivering such material to the churchwide Committee on Appeals in the event that an appeal is timely made by either the accuser(s) or the accused.
- G22. In the event of an emergency that requires the hearing officer of a discipline hearing committee to withdraw from a pending matter, the hearing officer shall, if possible, first inform the individual selected as an alternate under Rule F18 so that individual can promptly assume the duties of, and act as, the hearing officer of the committee.
- G23. Members of the churchwide Committee on Appeals, churchwide Committee on Discipline, Committee of Hearing Officers, and Committees on Discipline of the synods shall not advise nor serve as advocates or representatives of individuals or entities that are or may become either accusers or accuseds in disciplinary proceedings.

H. Facilitators

- *H1. The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.
- H2. At all times, the facilitator(s) shall be subject to the directions of the hearing officer of a discipline hearing committee.
- H3. Subject to Rule H2, examples of arrangements for which a facilitator may be responsible are travel and hotel arrangements of members of the discipline hearing committee, site arrangements, media relations on behalf of the hearing officer and the committee, arrangements for a court reporter, and providing secretarial and clerical support for the hearing officer both before and during the hearing.
- H4. Subject to Rule H2, examples of technical assistance that a facilitator may provide are identifying and supplying to the hearing officer documents setting forth policies of the ELCA and assisting and advising the hearing officer on matters of procedure.
- H5. Facilitators shall refrain from discussing matters involved in a disciplinary proceeding except as required in the discharge of their duties.
- H6. Whenever a facilitator needs to communicate with either the accuser(s) or the accused or their representatives regarding substantive matters (such as evidence relating to the charges), written communication may be made with one only with copy to the other and oral communication may be made with one only in the presence of the other, except in specific instances, with the prior express consent of the other. The facilitator may communicate in writing with either party without sending a copy of the communication to the other party, and the facilitator may communicate orally with either party outside of the presence of the other party, but only regarding non-substantive matters (such as hotel reservations or scheduling of telephone conference calls).
- H7. The facilitator shall attend sessions of the hearing before the discipline hearing committee and may attend (but not participate in) the committee's deliberations, if the hearing officer concludes that the facilitator's attendance will expedite the work of the hearing officer or of the committee.

I. The Hearing Before the Discipline Hearing Committee

- I1. In the proceedings before the discipline hearing committee there shall be a presumption of innocence in favor of the accused. Among other things this requires that (i) the committee shall reach its decision and make judgment solely on the basis of the evidence presented at the hearing before the committee; (ii) the accuser has the burden of proof as provided in Rule I23; and (iii) the evidence presented at the hearing, as well as the entire process before the committee, shall be in conformity with the requirements of the governing documents and these rules, including specifically the due process requirements set forth in Rules J1 through J5.
- I2. The hearing before the discipline hearing committee shall commence at the time and place set forth in the notice issued pursuant to Rule G3, unless Rule G5 or Rule G6 applies.
- *I3. If the accused is a congregation, the hearing shall be open to the public, unless both the accuser and the accused agree to a closed hearing. If the accused is an individual, the hearing shall not be open to the public unless both the accuser and the accused agree to a public hearing.
- *I4. In a hearing not open to the public,
- the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence,
 - the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser, and
 - while testifying a witness may be accompanied by a spouse and by a friend or advocate.
- *I5. Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying.
- I6. Persons permitted to attend the hearing under Rule I4.b. and c. shall not have any role in the proceedings, unless specifically authorized by an additional rule adopted by the discipline hearing committee in a particular case.
- I7. The accuser (or if there be more than one, the accusers collectively) and the accused may each have no more than two other persons (the "representatives") present who may act on behalf of either of them. These

representatives may, but need not, be attorneys. Subject to the limit of two, representatives of a synod bishop who is an accuser may include persons who served as members of a consultation or advisory panel.

- *18. A verbatim record shall be made by a stenographer or court reporter, or by an electronic recording of the hearing.
19. The accuser(s) and the accused or their representatives may, but need not, present brief opening statements. Opening statements shall be limited to no more than one hour per side. The accuser, as the party with the burden of proof, shall be permitted to give the first opening statement.
110. The accuser(s) shall first call witnesses, including the accuser(s) if appropriate, to present evidence in support of the charges.
111. The accuser(s) may present documentary evidence in support of the charges.
112. After the accuser(s) has called witnesses and offered any documentary evidence, the accused may call witnesses and offer documentary evidence.
113. After the accused has called witnesses and offered any documentary evidence, first the accuser, and then the accused, for purposes of rebuttal, may call witnesses and other documentary evidence.
114. The accused may not call as a witness a physician, psychologist, or other expert who has examined the accused for the purpose of preparing to testify on the accused's behalf unless (i) the accused notifies the accuser of the accused's intention to call such an expert witness not later than 30 days after the accused is notified that charges have been filed as provided in Rule F5., and (ii) the accused agrees to be examined by a physician, psychologist, or other expert designated by the accuser. The expert designated by the accuser may testify at the discipline hearing whether or not the expert designated by the accused also testifies.
115. The accuser may not call as witness a physician, psychologist, or other expert who has examined a complaining witness for the purpose of preparing to testify on the accuser's behalf unless (i) the accuser notifies the accused of the accuser's intention to call such an expert witness not later than 30 days after the accused is notified that charges have been filed as provided by Rule F5., and (ii) the complaining witness agrees to be examined by a physician, psychologist, or other expert designated by the accused. The expert designated by the accuser may testify at the discipline hearing whether or not the expert designated by the accused also testifies.
116. Nothing in Rules 114 and 115 shall exclude the testimony of a physician, psychologist, or other expert who is called only as a fact witness, such as a treating psychologist who is called to testify that a statement was made by the accused or a complaining witness during a therapy session.
117. No party to proceedings before a discipline hearing committee may refer in any manner to a polygraph test. For example, no party may refer to the results of a polygraph test or to the fact that a party or a complaining witness either took or did not take a polygraph test. If any reference is made to a polygraph test in violation of this rule, the committee shall ignore the reference and prevent its decision from being in any way influenced by the reference.
- *118. The accused has the right to testify or to remain silent.
119. The accuser may call the accused to testify as part of the accuser's direct case, but only after all other witnesses that the accuser intends to call on direct examination have testified. If the accuser calls the accused to testify at the conclusion of the accuser's direct case, and the accused exercises the accused's right not to testify, the accused shall not be permitted to testify later in the proceedings.
120. Whenever a witness (including the accused or the accuser) testifies, the party who has called the witness shall first question the witness and then the other party may question the witness on any matter relevant to the charges. Then the party calling the witness may again question the witness, followed by the other party questioning the witness, with respect to matters previously testified about by the witness. A representative of a party, in lieu of the party, may question any witness. Committee members may also question the witness for the purpose of clarification.
121. The accuser(s) and the accused or their representatives may, but need not, present brief closing statements. Closing statements shall be limited to no more than one hour per side. The accuser, as the party with the burden of proof, shall be permitted to give the last closing statement.
122. The rules of evidence and other rules used in secular judicial proceedings shall not apply in disciplinary proceedings. Testimony or documentary evidence shall not be excluded merely because it would be excluded under such secular rules. For example, evidence shall not be excluded merely because it is hearsay, although

individual members of a discipline hearing committee may choose to give hearsay evidence little or no weight or importance. Nothing in this rule shall restrict the authority of a hearing officer of a discipline hearing committee or a discipline hearing committee to exclude offers of testimony or evidence under Rule G12 or Rule G19.

- I23. The accuser(s) shall have the burden of proof. The discipline hearing committee shall not find that any allegation contained in the charges is true unless the accuser has proven that it is true by a preponderance of the evidence. An allegation has been proven true by a preponderance of the evidence if the committee, after weighing all the evidence presented at the hearing, believes that more likely than not the allegation is true.
- I24. At any time during the hearing, the discipline hearing committee may decide to meet in executive session for deliberations, either with or without the participation of the accuser(s) and the accused and their respective representatives.
- I25. If the accused and the accused's representative shall fail to appear at the scheduled hearing before the discipline hearing committee, the committee, after making a record that the accused was given notice of the date, time and place of the hearing, and other information relevant to the accused's absence of which the committee has knowledge, may either (i) proceed to hear the testimony and evidence offered by the accuser(s) and render its written decision or (ii) if the committee concludes that the absence is justified, adjourn the hearing to a rescheduled date in which case the period between the originally scheduled date and the rescheduled date shall not be counted for purposes of the 60-day period referred to in ELCA Bylaw 20.22.15. (Rule G4).

J. Due Process in Discipline Proceedings

- *J1. The process of discipline governing rostered ministers and congregations shall assure due process and due protection for the accused, other parties, and this church.
- *J2. "Due process" means and includes:
- a. the right to be given specific written notice of the charges;
 - b. in the case of the accused, the right to testify in person or to remain silent;
 - c. the right to call witnesses;
 - d. the right to introduce documentary evidence concerning the pending charges;
 - e. the right to confront and cross-examine all witnesses;
 - f. the right to a hearing by a discipline hearing committee;
 - g. the right to a hearing closed to the public where the accused is an individual, unless both the accuser and the accused agree to a public hearing, and the right to a hearing open to the public where the accused is a congregation, unless both the accuser and the accused agree to a closed hearing;
 - h. the right to a written decision of the discipline hearing committee; and
 - l. the right to be treated with fundamental procedural fairness.
- *J3. "Fundamental procedural fairness" means and includes:
- a. avoidance by committee members of written communications to or from either accused or accuser(s) without copy to the other;
 - b. avoidance by committee members of oral communications with either the accused or the accuser(s) outside of the presence of the other;
 - c. maintaining decorum during the hearing;
 - d. allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions;
 - e. keeping a verbatim record of the hearing, either made by a stenographer or court reporter or by electronic recording;
 - f. allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who may also participate in the proceedings;
 - g. impartiality of the committees which consider the charges; and
 - h. the right to be treated in conformity with the governing documents of the ELCA.
- J4. "Due process" and "fundamental procedural fairness" shall be defined without regard to how these concepts may be defined in secular civil or criminal proceedings. "Due process" and "fundamental procedural fairness" shall mean nothing more and nothing less than what is provided in Rule J2 and Rule J3, respectively.
- *J5. Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in ELCA Bylaws 20.14.01., 20.14.02., and 20.24.08.

K. Discipline Committee—Post-Hearing Matters

- K1. For the purpose of reaching its decision and judgment, the discipline hearing committee, including its hearing officer, shall meet without the presence of the accused, the accuser(s), their representatives or any other person who is not a committee member except the facilitator(s) as provided in Rule H7.
- K2. The quorum for the discipline hearing committee shall be seven of its voting members.
- K3. In order to facilitate full and frank discussion among the members of the discipline hearing committee, the deliberations of the committee shall be confidential and no record shall be taken or maintained, other than the written decision of the committee.
- *K4. The decision of the discipline hearing committee shall be made by a majority vote of its voting members who were present at the entire hearing.
- K5. The discipline hearing committee shall determine by the preponderance of the evidence (as defined in Rule I23) whether the accused committed the offense(s) charged. If the discipline hearing committee finds that the accused committed the offense(s) charged, it shall determine the appropriate disciplinary action. If the discipline hearing committee finds that the accused did not commit any of the offenses charged, it shall dismiss the charges.
- *K6. The disciplinary actions which may be imposed upon a rostered minister are:
- private censure and admonition by the synod bishop;
 - suspension from the office and the functions of ministry for a designated period or until there is satisfactory evidence of repentance and amendment; or,
 - removal from the relevant roster of this church.
- *K7. The disciplinary actions which may be imposed upon a congregation are:
- censure and admonition by the synod bishop;
 - suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including rostered ministers) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee or other group of this church, any of its synods, or any other subdivision thereof;
 - suspension of the congregation from this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod provided that a congregation may refuse to accept such administration, in which case it shall be removed from the roll of congregations of this church; or
 - removal from the roll of congregations of this church.
- K8. The Synod Council may terminate synod administration at any time, or may decline to accept synod administration, in which case suspension shall continue for the designated period with the consequences set forth in ELCA Bylaw 20.31.02.b. (Rule K7.b).
- *K9. Suspension of a congregation by a discipline hearing committee terminates the call(s) of the rostered minister(s) serving under call to the congregation. Suspension of a rostered minister by a discipline hearing committee terminates the call of the rostered minister.
- *K10. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts—that is, what it believes to be the truth of the matter.
 - Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.
- K11. Subject to the directions and decisions of the discipline hearing committee, following the hearing the hearing officer shall be responsible for the preparation of the committee's written report in conformity with the requirements of ELCA Bylaw 20.22.21. (Rule K10) and these rules.
- K12. If the decision of the discipline hearing committee is not unanimous, the position of minority member(s) may be noted by the committee only in a brief summary either in the body of, or footnote to, the written decision.
- *K13. The discipline hearing committee must render its written decision within 15 days from the time the committee completed the hearing.

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- K14. The hearing officer of the discipline hearing committee shall give notice (as provided in Rule B19) to the accuser, the accuser(s), the bishop (if not an accuser) of the synod on whose roster the accused is listed and the secretary of this church of the judgment of the discipline hearing committee and provide to each a copy of the committee's written decision. Such notice must be given, but need not be received, within the 15-day period specified in ELCA Bylaw 20.22.15. (Rule K13).
- *K15. Either the accuser(s) or the accused may appeal to the Committee on Appeals of the ELCA within 30 days after receiving the written decision of the discipline hearing committee.
- *K16. The decision of the discipline hearing committee shall be final unless, within 30 days of receipt of the written decision, one of the parties appeals to the Committee on Appeals. The decision of the Committee on Appeals shall be final.
- K17. In event of an appeal, the hearing officer of the discipline hearing committee shall furnish the record on appeal (as defined in the rules of the Committee on Appeals) and certify to the completeness and accuracy of such record.
- K18. In the event there is no appeal, 75 days after giving the notice referred to in Rule K15. the hearing officer of the discipline hearing committee shall make the following disposition of the material which would have constituted the record on appeal: (i) Documentary and physical evidence shall be returned to the party who presented it; (ii) the written charges, the written decision of the discipline hearing committee and certification or other proof of notice given under Rule K15 above shall be delivered to the secretary of this church to be held as provided in ELCA Bylaw 7.41.09.; and (iii) all other material shall be destroyed.

L. Proceedings Before Six Members of the Synod's Committee on Discipline

- L1. Rules L1 through L53 provide an alternative process to the process described in the rules in Sections F through K.
- L2. The process described in the Rules L1 through L53 can be invoked only by specifically referring in the written charges to ELCA Bylaw 20.24.01., and further specifying that the accuser does not seek either removal of the accused from the appropriate roster, or suspension for a period exceeding three months of the accused from the office and functions or from the role and functions held by the accused.
- L3. A discipline hearing committee shall be convened to conduct a hearing whenever charges are brought under the provisions of Rule L2 by the synod bishop, or are brought by others and have not been withdrawn or dismissed under the process described in ELCA Bylaw 20.22.06. (Rule E4). The voting members of this committee shall be composed of six persons (three rostered ministers and three laypersons) selected from the synod Committee on Discipline under the process described in ELCA Bylaw 20.24.02. (Rule L7). A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in ELCA Bylaw 20.24.03. (Rule L10) shall preside as the nonvoting chair of the discipline hearing committee.
- *L4. The Committee on Discipline of this synod shall consist of 12 persons of whom six shall be rostered ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection.
- The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
 - The terms of committee members shall be staggered so that the terms of four committee members (two rostered and two lay) expire every two years.
 - The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.
- *L5. The churchwide Committee of Hearing Officers shall consist of six to nine persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- L6. When charges are brought by a synod bishop, or when charges are brought other than by a synod bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.22.06. (Rule E4), the synod bishop shall deliver a copy of the charges to the accused and the secretary of this church.
- *L7. The secretary of this church shall advise the synod Vice President of the need for the selection from the Committee on Discipline by the Executive Committee of the Synod Council of three rostered ministers and three laypersons to serve on a discipline hearing committee. The synod vice president shall advise the secretary of this church of those selected.
- L8. No member of the Executive Committee of the Synod Council who is an accuser or accused shall participate in the selection process described in Rule L7.

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- L9. No member of the Committee on Discipline of the synod, or the churchwide Committee of Hearing Officers, shall serve on a discipline hearing committee if (i) such member is related (as "related" is defined in PLCA Bylaw 19.05.07.) to the accused if an individual or to the accusers if individuals; (ii) such member is a member or a former member of a congregation that is the accused or accuser; (iii) such member was a member of a congregation at the time that such congregation employed the accused or accuser; (iv) such member is an accused or accuser; or (v) the participation of such member may give rise to the appearance of partiality, even if the member would in fact be impartial.
- *L10. Not later than at the time that the Executive Committee of the Synod Council makes its selection as provided in Rule L7, the secretary of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee.
- L11. The secretary of this church shall select another member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee in the event of an emergency that precludes the person selected under Rule L10 from discharging that person's duties. The secretary of this church shall notify the individual so selected and the hearing officer first selected.
- L12. The secretary of this church (or other person authorized by the secretary) shall notify (as provided in Rule B19) the hearing officer of the discipline hearing committee, the accused, and the accuser of the names of the six voting members and of the hearing officer who will serve as the nonvoting chair of the discipline hearing committee.
- L13. The discipline hearing committee shall be constituted on the date that the secretary of this church gives notice to the hearing officer of the discipline hearing committee, the accused, and the accuser(s) of the members of the discipline hearing committee.
- L14. Vacancies in the voting membership of a discipline hearing committee that occur for any reason following the constituting of the committee, as provided in Rule L13, shall reduce the size of the committee and shall not be otherwise filled.
- *L15. Any member of the Committee on Discipline of the synod who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that a successor has been subsequently elected at a Synod Assembly.
- *L16. Any member of the churchwide Committee of Hearing Officers who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that a successor has been subsequently elected by the Church Council.
- L17. The quorum for the discipline hearing committee shall be four of its voting members, or a majority of the voting members if the committee has been reduced in number as indicated in Rules L14 and L19.
- *L18. Prior to and at the hearing, decisions of the discipline hearing committee shall be made by a majority of its members present. Following the hearing, decisions of the discipline hearing committee shall be made by a majority of its members who were present at the hearing. Any member who was not present for the entire hearing shall not be eligible to participate in any deliberations subsequent to the hearing.
- L19. Either the accused or the accuser may challenge the participation of a hearing officer or any voting member on a discipline hearing committee for cause under Rule L9. The remaining voting members of the committee, even though also challenged, shall determine whether the challenged hearing officer or member shall be disqualified. The challenged hearing officers or members may participate in the deliberations on whether they should be disqualified, but only the remaining members shall vote upon the challenge. This vote shall be by secret ballot if the committee has met in person or by individual poll by the hearing officer or facilitator if the committee has met by remote technology.
- L20. Members of a discipline hearing committee shall refrain from discussing matters considered by the committee except as required to discharge the duties of the committee.
- L21. Any written statements in the accuser's possession that relate to the subject matter of the charges and have been written, dictated, signed, or subscribed to by a complaining witness who is identified in the charges are for the exclusive use of the accuser and the representatives of the accuser. Such statements shall not be shared with the accused unless consented to by the complaining witness or required in secular judicial proceedings.
- L22. Discovery, as that term is understood in secular judicial proceedings, is not permitted in disciplinary proceedings. Neither the accused nor the accuser shall be compelled to provide any information or documents to the other,

except as specifically required by Chapter 20 of the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* or by these rules. Members of the discipline hearing committee may take into account the inability of the parties to engage in discovery in deciding what weight or importance to give to particular evidence.

- L23. The hearing officer of a discipline hearing committee may request that one or more facilitator(s) be appointed by the secretary of this church.
- L24. The hearing officer of a discipline hearing committee shall direct the appointed facilitator(s) to make arrangements and to provide assistance as provided in Rules H1 through H7.
- L25. The hearing officer of a discipline hearing committee may conduct pre-hearing conferences, either by remote technology or by in-person meeting, with the accuser(s) and the accused and/or their representatives for the purpose of expediting the hearing. Where the parties cannot agree on matters relating to the conduct of the hearing, the decision shall be made by the hearing officer.
- L26. The authority and duties of the hearing officer as found in Rules G7, G15, G16, G17, G21, and G22 shall apply to proceedings described in this Section L.
- L27. The hearing officer of the discipline hearing committee shall be responsible for arrangements for recording the hearing. The recording shall be available to no one other than the hearing officer unless and until one or both parties appeals the decision of the discipline hearing committee. In the event of an appeal, the recording shall be made available only to the accused, the accuser, and the Committee on Appeals. The recording shall be the property of this church.
- L28. Subject to the directions and decisions of the discipline hearing committee, the hearing officer of the committee shall be responsible following the hearing for the preparation and appropriate distribution of the committee's written report in conformity with the requirements of ELCA Bylaw 20.24.08. (Rule L50).
- L29. The hearing before the discipline hearing committee is intended to be informal. A high premium is placed upon healing, although it must be recognized that determination or acknowledgment of wrongdoing can also be an important element in the healing process. Accordingly, it is important that the parties and the committee address the questions of evaluation, therapy, special education, or similar experience that may be part of the determination made by the committee.
- L30. The hearing may consist of sessions over one or more consecutive days or over several days that are not consecutive.
- L31. While normally the accuser and the accused are to be present at all sessions, it is within the authority of the committee to conduct some of its sessions without the presence of either or both of the accuser or the accused.
- L32. Where the parties and the hearing officer have agreed with respect to how all or portions of the hearing are to be conducted, the discipline hearing committee will respect such decisions. Where the parties have been unable to agree with respect to how all or portions of the hearing are to be conducted, and the hearing officer has therefore made decisions, the discipline hearing committee may review the decisions of the hearing officer as to the conduct of the hearing but should revise the hearing officer's decisions only where the committee concludes that such decisions were clearly erroneous.
- L33. In hearings before the discipline hearing committee, the accused may be accompanied by a spouse and a friend or advisor. The spouse and such friend or advisor shall not participate in the proceedings before the committee.
- L34. In hearings before the discipline hearing committee, the accuser may be accompanied by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee. Where the accuser consists of a group of persons, only one person from the group shall participate in the proceedings. The committee may exclude some or all other members of such group of accusers from some or all of the sessions of the hearing.
- L35. In hearings before the discipline hearing committee, where the synod bishop is the accuser, the synod bishop may delegate to an assistant or associate to that bishop the responsibility for the presentation of the accuser's case. Such delegation shall not preclude the appearing of the synod bishop as a witness to testify at the hearing.
- *L36. In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

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- *L37. The hearing officer shall give written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting. After consulting with the accused, the accuser(s), and their representatives, the hearing officer may order that a hearing be conducted by means of remote communication.
- L38. The hearing before the discipline hearing committee shall commence at the time and place set forth in the notice issued pursuant to Rule L37, unless in the judgment of the hearing officer, after consultation, if possible, with the accuser and the accused or their representatives, an emergency, such as pandemic, snowstorm, flood, or airline strike, necessitates a postponement or change of site of the hearing or a change to a hearing conducted by remote communication.
- *L39. The hearing before the discipline hearing committee shall not be open to the public unless both the accuser(s) and the accused agree to a public hearing.
- *L40. In a hearing closed to the public, a witness may be accompanied by a spouse and by a friend or advocate.
- *L41. Irrespective of whether a hearing is open to the public, the discipline hearing committee may decide that witnesses shall be permitted in the hearing only when testifying.
- *L42. A recording shall be made of the hearing.
- L43. No party to proceedings before a discipline hearing committee may refer in any manner to a polygraph test. For example, no party may refer to the results of a polygraph test or to the fact that a party or a complaining witness either took or did not take a polygraph test. If any reference is made to a polygraph test in violation of this rule, the committee shall ignore the reference and prevent its decision from being in any way influenced by the reference.
- L44. The accused has the right to testify or to remain silent.
- L45. The rules of evidence and other rules used in secular judicial proceedings shall not apply in disciplinary proceedings. Testimony or documentary evidence shall not be excluded merely because it would be excluded under such secular rules. For example, evidence shall not be excluded merely because it is hearsay, although individual members of a discipline hearing committee may choose to give hearsay evidence little or no weight or importance.
- L46. The accuser(s) shall have the burden of proof. The discipline hearing committee shall not find that any allegation contained in the charges is true unless the accuser has proven that it is true by a preponderance of the evidence. An allegation has been proven true by a preponderance of the evidence if the committee, after weighing all the evidence presented at the hearing, believes that more likely than not the allegation is true.
- L47. At any time during the hearing, the discipline hearing committee may decide to meet in executive session for deliberations, either with or without the participation of the accuser(s) and the accused and their respective representatives.
- L48. If the accused should fail to appear at the scheduled hearing before the discipline hearing committee, the committee, after making a record that the accused was given notice of the date, time and place of the hearing, and other information relevant to the accused's absence of which the committee has knowledge, may either (i) proceed to hear the testimony and evidence offered by the accuser(s) and render its written decision or (ii) if the committee concludes that the absence is justified, adjourn the hearing to a rescheduled date in which case the period between the originally scheduled date and the rescheduled date shall not be counted for purposes of the 60 day period referred to in ELCA Bylaw 20.24.05. (Rule L36).
- *L49. The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.24.06. (Rule L37).
- *L50. The written decision of the discipline hearing committee shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts—that is, what it believes to be the truth of the matter.
 - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:
 - 1) private censure and admonition by the synod bishop.
 - 2) suspension for a period not exceeding three months from the office and functions of ministry.

- 3) participation in such programs of evaluation, therapy, special education, or similar experience, as the committee may direct.
- 4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under 20.22.08. through 20.22.24. or 20.23.05. through 20.23.07.

- *L51. The due process requirements and provisions set forth in Section J above (Rules J1-J5) are not applicable to proceedings before the discipline hearing committee that is constituted and holds hearings in the manner described in this Section L. Such due process requirements and provisions apply to the proceedings described in this Section L only as specified in the ELCA bylaws or in these rules.
- L52. The hearing officer of the discipline hearing committee shall give notice (as provided in Rule B19) to the accused, the accuser(s), the bishop (if not an accuser) of the synod on whose roster the accused is listed and the secretary of this church of the judgment of the discipline hearing committee and provide to each a copy of the committee's written decision. Such notice must be given, but need not be received, within the 45-day period specified in ELCA Bylaw 20.24.08. (Rule L49).
- L53. In the event there is no appeal, 75 days after giving the notice referred to in Rule L52, the hearing officer of the discipline hearing committee shall make the following disposition of the material which would have constituted the record on appeal: (i) documentary and physical evidence shall be returned to the party who presented it; (ii) the written charges, the written decision of the discipline hearing committee and certification or other proof of notice given under Rule L52 above shall be delivered to the secretary of this church to be held as provided in ELCA Bylaw 7.41.09.; and (iii) all other material shall be destroyed.

M. Effective Dates, Appeals, and Stays

- M1. The provisions of this Section M (Rules M1 through M10) are applicable to decisions of both the discipline hearing committee described in Rules F1 through K16, and the discipline hearing committee described in Rules L1 through L53.
- *M2. The decision of the discipline hearing committee shall be final on the date it is issued by the committee.
- *M3. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:
 - a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;
 - b. a rostered minister upon whom discipline has been imposed by a discipline hearing committee; or
 - c. a congregation upon whom discipline has been imposed by a discipline hearing committee.
- *M4. Within 30 days of the date on which the discipline hearing committee issued its decision, one of the parties identified in Rule M3 may appeal to the Committee on Appeals.
- *M5. Where one of the parties has appealed, any party may request the Committee on Appeals to stay the effective date of the decision.
- *M6. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require.
- *M7. The decisions of the Committee on Appeals shall be final.
- M8. Any error made in the application of Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* or in the application of these rules may be deemed harmless. A harmless error shall not provide the basis for affording relief to a party or for reversing the decision of a discipline hearing committee. An error shall be deemed harmless if it is clear beyond a reasonable doubt that the outcome of the disciplinary proceeding was not or will not be affected by the error.
- M9. Rules governing the scope of and procedure for appeals are set forth in the rules of the Committee on Appeals which appear as ELCA Continuing Resolution 20.61.A20.
- M10. Rules governing requests for stays are set forth in the rules of the Committee on Appeals which appear as ELCA Continuing Resolution 20.61.B95.

N. TABLE REFERENCING DISCIPLINARY RULES TO GOVERNING DOCUMENTS

Rule	Governing Documents <u>Provision</u>	Rule	Governing Documents <u>Provision</u>
*B1	20.22.01.	*J1	20.11.
*B3	20.22.03.	*J2	20.12.
*B4	20.22.03.f		and 20.13.
*B6	20.23.01.	*J3	20.12.01.
*B8	20.23.03.	*J5	20.14.
*B9	20.31.01.		
*B11	20.31.03.	*K4	20.22.22.
*B27	20.18.	*K6	20.22.02. and 20.23.02.
		*K7	20.31.02.
*C1	20.22.23.	*K9	†S14.18.a.7) and †S14.43.a.7)
*C5	20.22.24.		
*D1	20.22.04. intro	*K10	20.22.21.
*D5	†S11.02.	*K13	20.22.15.
*D6	20.22.04.a.	*K15	20.22.22.
*D7	20.22.04.b.	*K16	20.22.22.
*D10	20.22.05.		
*D14	20.22.05.	*L4	†S11.03.
*D19	20.22.05.	*L5	20.21.02.
		*L7	20.22.08.
*E4	20.22.06.	*L10	20.22.08.
*E5	20.22.06.b. and 20.22.06.c.	*L15	19.03.A21.b.
		*L16	1903.A21.c.
		*L18	20.22.22.
*F1	20.22.08.	*L36	20.24.05.
*F2	†S11.03.	*L37	20.24.06.
*F3	20.21.01.	*L39	20.13.
*F4	20.21.02.	*L40	20.13.02.
*F5	20.22.07.	*L41	20.13.02.
*F11	20.22.11.	*L42	20.22.17.
*F16	20.22.11.	*L49	20.24.08.
*F17	20.22.12.	*L50	20.24.08.
*F21	20.22.15.	*L51	20.14.
*F23	19.03.A21.a.		
*F24	19.03.A21.b.	*M2	20.22.22. and 20.24.09.
*F27	20.22.22.		
		*M3	20.61.
*G3	20.22.16.	*M4	20.22.22. and 20.24.09.
*G4	20.22.15.		
		*M5	20.22.22. and 20.24.09.
*H1	20.22.13.		
		*M6	20.22.22. and 20.24.09.
*I3	20.13.		
*I4	20.13.01. and 20.13.02.	*M7	20.22.22. and 20.24.09.
*I5	20.13.02.		
*I8	20.22.17.		
*I18	20.12.		

[Approved by the Church Council of
the Evangelical Lutheran Church in America
on ~~April 9, 2005~~, pursuant to
ELCA Bylaw 20.22.141.16. and 20.234.04.]

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- A. Preface
- B. Introductory Matters
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[04-11-2005]

Rules Governing Disciplinary Proceedings
Against ~~an Rostered~~ Ordained Ministers, ~~a Rostered Layperson, and a Congregation~~
of the Evangelical Lutheran Church in America

[Approved by the Church Council of
the Evangelical Lutheran Church in America
on April 9, 2005, pursuant to
ELCA Bylaw 20.242.164. and 20.223.04.]

A. Preface

Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions* (“governing documents”) of the *Evangelical Lutheran Church in America* (“ELCA”) and these rules set forth the ecclesiastical process by which this church determines ~~who will be permitted to continue to preach and teach in its name whether and to what extent discipline of rostered leaders ministers and congregations is warranted.~~ This process reflects the faith of this church and this church’s understanding of its nature and mission. The freedom of this church to decide for itself who will minister in its name is a precious one that is safeguarded by the First Amendment to the United States Constitution. Therefore, this church will seek to protect its ecclesiastical disciplinary process from interference by secular authorities.

This process may be invoked when ~~rostered~~ ordained ministers, ~~rostered laypersons~~, or congregations fail to maintain ELCA standards. The governing documents (20.242.1446. and 20.243.04.) specifically provide for rules of procedure for the performance of duties of hearing officers and discipline hearing committee. Sections F1 through L53 specifically constitute these rules.

The Church Council of the ELCA has concluded that this process will be facilitated if the material (that has been developed by the same process prescribed in 20.242.164.) found in Sections B1 through E6 and M1 through M10 is available to those who are involved in the discipline process -- bishops, bishop’s assistants, members of consultation and advisory panels, discipline and appeals committees, hearing officers, facilitators, accuser(s) and accused, their respective representatives, complaining witnesses, and their friends or advocates.

A number of the rules ~~---~~ indicated by an asterisk ~~---~~ are quotations from, or paraphrases of, ELCA constitutional, bylaw, or continuing resolution provisions. A reference table at the end of the rules indicates the constitutional, bylaw, or continuing resolution provision on which such rules are based.

B. Introductory Matters

- *B1. ~~Ordained m~~Ministers of Word and Sacrament shall be subject to discipline for:
- preaching and teaching in conflict with the faith confessed by this church;
 - conduct incompatible with the character of the ministerial office;
 - willfully disregarding or violating the functions and standards established by this church for the office of ministry of Word and Sacrament;
 - willfully disregarding the provisions of the constitution, ~~s.~~ or bylaws, and continuing resolutions of this church; or
 - willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.243.08.
- B2. The grounds for discipline as stated in Rule B1 have been explicated in *Definitions and Guidelines for Discipline of Ordained Ministers*, a document ~~originally approved on November 19, 1989, and subsequently approved in revised version on several occasions, most recently December 5 April November 12, 1993 2021,~~ by the Church Council of the ELCA pursuant to ELCA Bylaw 20.721.11. of the ELCA Constitution.
- *B3. Charges against ~~an ordained~~ minister of Word and Sacrament which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least two-thirds of the members of the Congregation Council of ~~at the~~ congregation of which the ordained served by the minister of Word and Sacrament is under call, submitted to the synodical bishop;
 - at least one-third of the voting members of ~~a such~~ congregation served by the minister of Word and Sacrament, submitted to the synodical bishop;
 - at least two-thirds of the members of the governing body to which the ordained minister, if not a congregational parish pastor, is accountable, submitted to the synodical bishop;
 - at least 10 ~~ordain~~rostered ministers of the synod on whose roster the accused ~~ordained~~ minister of Word and Sacrament is listed, submitted to the synodical bishop; or
 - the synodical bishop.

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- *B4. Charges against a ~~an ordained/rostered~~ minister of Word and Sacrament who is serving as a synodical bishop or who served as a synodical bishop at any time during the 12 months preceding the filing of written charges, may be made by the presiding bishop of this church, submitted to the ~~Secretary~~secretary of this church. In such case, the presiding bishop shall have all ~~of~~ the authority of a synodical bishop.
- B5. If the presiding bishop of this church is the accuser as described in Rule B4, the presiding bishop shall not participate in the meeting of the Executive Committee described in Rule F16, and the functions assigned to the presiding bishop under Rules F17, F18, and H1 shall be performed by the Secretary-secretary of this church.
- *B6 ~~Lay persons on official rosters~~Ministers of Word and Service shall be subject to discipline for:
- confessing and teaching in conflict with the faith confessed by this church;
 - conduct incompatible with the character of the ministerial offices~~standards for the rostered ministries of this church~~;
 - willfully disregarding or violating the functions and standards established by this church for the ~~lay roster or rosters~~ministry of Word and Service;
 - willfully disregarding the provisions of the constitution or bylaws of this church;
 - willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.234.08.
- B7. The grounds for discipline as stated in Rule B6 have been explicated in *Definitions and Guidelines for Discipline of Associates in Ministry, Members of the Deaconess Community and Diaconal Ministers*, approved in revised version on several occasions, most recently April —, November 12, 2021, by the Church Council of the ELCA pursuant to 20.21. of the ELCA Constitution, a document approved on December 5, 1993, by the Church Council of ELCA pursuant to ELCA Bylaw 20.71.11.
- ~~B8. A rostered layperson is one who is on one of the rosters maintained under authority of ELCA Bylaws 7.51.02., 7.51.03., 7.51.04., and 7.51.05.~~
- *B~~89~~90. Charges against a ~~lay person on an official roster~~minister of Word and Service that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least two-thirds of the members of the Congregation Council of ~~at the~~ congregation served by the minister of Word and Service~~in which the lay person is serving~~, submitted to the synodical bishop;
 - at least one-third of the voting members of ~~at the~~ congregation served by the minister of Word and Service~~of which the lay person is serving~~, submitted to the synodical bishop;
 - at least two-thirds of the members of the governing body to which the minister of Word and Service~~lay person~~, if not serving a congregation, is accountable, submitted to the synodical bishop;
 - at least 10 ~~ordained-rostered~~ ministers ~~or lay persons~~ on official rosters of the synod on whose roster the accused lay personrostered minister is listed, submitted to the synodical bishop; or
 - the synodical bishop.
- *B~~940~~90. Congregations ~~of the ELCA~~ shall be subject to discipline for:
- departing from the faith confessed by this church;
 - willfully disregarding or violating the criteria for recognition as congregations of this church; or
 - willfully disregarding or violating the provisions of the constitution, ~~or~~ bylaws, or continuing resolutions of this church.
- B~~104~~10. The grounds for discipline as stated in Rule B~~940~~90 have been explicated in *Definitions and Guidelines for Discipline of Congregations*, a document approved in revised version on several occasions, most recently April —, November 12, 2021, by the Church Council of the ELCA pursuant to 20.21. of the ELCA Constitution, originally approved on November 19, 1989, and subsequently approved in revised version on December 5, 1993, by the Church Council of ELCA pursuant to ELCA Bylaw 20.71.11.
- *B~~112~~12. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least one-fifth of the voting members of the congregation, submitted to the synodical bishop;
 - at least three other congregations of the synod, submitted to the synodical bishop;
 - the Synod-synod Council~~council~~; or
 - the synodical bishop.
- B~~123~~23. As used in these rules, "accused" refers to a ~~rostered ordained~~ minister, ~~rostered layperson~~, or congregation against whom charges have been made under Rules B3, B4, B~~89~~90, or B~~112~~12 and "accuser" means a ~~the~~ person(s) who signed such charges. An accuser need not necessarily have direct, firsthand knowledge of the alleged acts, conduct, or instances that are set forth as specifications in the charges nor is an accuser necessarily required to testify at a subsequent hearing. An individual who has firsthand knowledge of alleged acts, conduct, or instances and who is identified in the charges- is sometimes referred to as a "complaining witness."

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- B134. Charges shall set forth the offense of which the accused is alleged to be guilty. An offense is an act or conduct set forth either in ELCA Bylaw 20.224.01. (Rule B1) in the case of ~~ordained~~ ministers of Word and Sacrament, Bylaw 20.232.01. (Rule B6) in the case of ~~rostered laypersons~~ ministers of Word and Service, or Bylaw 20.31.01. (Rule B940) in the case of congregations, or described in ~~the~~ Definitions and Guidelines for Discipline approved by the Church Council pursuant to ELCA ~~Bylaw 20.271-44~~. The specification(s) contained in the charges shall state what the accused is alleged to have done which, if true, constitutes an instance(s) of the offense(s).
- B145. Resignation or removal from the roster of ~~ordained m~~ Ministers of Word and Sacrament; or from ~~athe~~ roster of Ministers of Word and Service ~~laypersons~~; terminates any disciplinary action that is pending or that might otherwise be brought against an ~~ordained~~ rostered minister ~~or a rostered layperson~~.
- B156. When the resignation or removal occurs after a synodical bishop has brought written charges, or when charges are brought other than by the synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.224.06. (Rule E4), a copy of the charges shall be forwarded to the ~~secretary of the ELCA~~ secretary of this church for retention as provided in ELCA Bylaw 7.41.0948. When the resignation or removal occurs earlier than as specified in the preceding sentence, the synodical bishop shall ~~preserve a record of the matter and the disposition of the matter~~.
- B167. When the accuser is a synodical bishop, the presiding bishop, or the synod council, the written charges may be withdrawn by the accuser at any time prior to the commencement of the hearing before the discipline hearing committee.
- B178. When the accuser(s) is other than a synodical bishop, the presiding bishop, or the synod council, the written charges may be withdrawn by the accuser(s) at any time prior to the commencement of the hearing before the discipline hearing committee only with the consent of the bishop of the synod on whose roster the accused is listed. If the bishop declines to consent, the bishop is substituted as the accuser for all purposes in lieu of the withdrawing accuser(s).
- B189. If ~~the~~ written charges are withdrawn as permitted under Rule B167. or Rule B178., the charges are not considered by the discipline hearing committee and Rule *J5 does not apply.
- B1920. Where these rules provide that notice is to be given or delivered to, or service is to be made upon, the accused or the accuser(s), such notice or service may ~~made~~ be made by personal delivery, by telephone, by facsimile transmission, by courier delivery, by commercial overnight delivery, or by U.S. mail. With the consent of the person receiving the notice or service, the notice or service may be made by electronic mail or similar electronic means. The use of registered or certified mail with restricted return receipt requested is recommended as the means of establishing the date when mail was actually received by a person.
- B204. When a party is represented by an attorney, notice that is given to that attorney shall be deemed to have been given to that party, and documents provided to that attorney shall be deemed to have been provided to that party. However, if both parties agree, they may communicate directly with one another, notwithstanding the fact that one or more of them are represented by attorneys.
- B212. The synod of jurisdiction for disciplinary proceedings against ~~an ordained minister or a~~ rostered ~~layperson~~ minister shall always be the synod on whose roster such ~~ordained minister's or rostered layperson's~~ minister's name appears at the time that written charges are filed, even though specific allegations may involve events that occurred when the individual was on the roster of another synod.
- B223. The synod of jurisdiction for disciplinary proceedings against a congregation shall always be the synod on whose roster of congregations such congregation appears at the time that written charges are filed.
- B234. Many of the provisions of Rules D1 through E6 are based on provisions of ELCA Bylaw 20.224.04. through 20.224.06. that by their express terms are applicable to ~~ordained~~ ministers of Word and Sacrament. These same bylaw provisions have been made applicable to ~~rostered laypersons~~ ministers of Word and Service by virtue of ELCA Bylaw 20.232.04. Accordingly, Rules D1 through E6 are applicable ~~regardless of whether the individual is an ordained minister or a~~ to all rostered ~~ministers~~ layperson. Some of the same bylaw provisions have been made applicable to congregations by virtue of ELCA Bylaw 20.31.04. Accordingly, Rules D1 through D20 are applicable to ~~a~~ congregations.
- B245. Many of the provisions of Rules F1 through K19 are based on provisions of ELCA Bylaw 20.224.07. through 20.21.22. that by their express terms are applicable to ~~ordained~~ ministers of Word and Sacrament. These same bylaw provisions have been made applicable to ~~rostered laypersons~~ ministers of Word and Service by virtue of ELCA Bylaw 20.232.05. and to congregations by virtue of ELCA Bylaw 20.31.05. Accordingly, Rules F1 through

B256. Any right extended to any party under Chapter 20 of the governing documents or by these rules may be waived by that party. It is preferable that any such waiver be in writing, but not necessary, unless otherwise provided under Chapter 20 of the governing documents or under these rules.

*B267. The authority to administer private censure and admonition upon a congregation is inherent in the office of bishop. Proceedings under this chapter or any other provision of the constitutions and bylaws of this church or of its synods are not required for the exercise of such authority.

C. Temporary Suspension Without Prejudice of ~~Ordained Ministers or Rostered Ministers~~ Laypersons

*C1. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the synod bishop ~~of the synod~~ that the pastoral or diaconal office cannot be conducted effectively in the congregation(s) being served by the ~~ordained~~ rostered minister due to local conditions or that local conditions may be adversely affected by the continued service by the ~~ordained~~ rostered minister, the synod bishop ~~of the synod~~ may temporarily suspend the ~~pastor or diacon~~ rostered minister from service in the congregation(s) without prejudice and with compensation including benefits. In the case of a pastor, the salary and benefits shall be provided through a joint churchwide/synod fund and ~~the~~with housing shall be provided by the congregation(s). In the case of a deacon, the salary and benefits shall be provided through a joint churchwide/synod fund.

~~*C2. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of the associate in ministry, Deaconess of the Evangelical Lutheran Church in America, or diaconal minister cannot be conducted effectively in the congregation(s) being served by the such rostered layperson due to local conditions or that local conditions may be adversely affected by the continued service by a rostered layperson, the bishop of the synod may temporarily suspend a rostered layperson from service in the congregation(s) without prejudice and with compensation including benefits provided through a joint churchwide-synod-congregation fund.~~

C23. The obligation to continue compensation from the joint funds identified in Rule C1 ~~or C2 and to continue housing as provided in Rule C2~~ shall cease with the effective date of the decision of the discipline hearing committee.

C34. Notwithstanding ~~either~~ Rule C1 ~~or C2~~, the congregation may agree to provide some or all of the compensation including benefits of an ordained minister or rostered layperson who has been temporarily suspended, thereby releasing to such extent the obligation upon churchwide and synod funds.

C54. For the purposes of ~~Rule C1, and C2~~ the term "benefits" shall include only (a) those payments required to be made to the Board of Pensions of the Evangelical Lutheran Church in America for participation in the retirement pension, medical, and other insurance plans of such Board for the account of ~~an ordained~~ rostered minister ~~or rostered layperson~~ who is a sponsored member in such plans, or (b) the actual payments made for the purpose of providing retirement pension, medical, and other insurance benefits for ~~an ordained~~ rostered minister ~~or rostered layperson~~ who is not a sponsored member, but not in an amount that would exceed the amount described in clause (a) hereof if such person were a sponsored member.

*C56. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the synod bishop ~~of the synod~~ that the circumstances require, the synod bishop ~~of the synod~~ may temporarily suspend ~~an ordained~~ rostered minister serving under letter of call issued other than by a congregation from the office and functions of ~~ordained~~ ministry without prejudice and without affecting compensation and housing.

~~*C7. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson serving under letter of call issued other than by a congregation from the office and functions of a rostered layperson without prejudice and without affecting compensation.~~

C68. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the synod bishop ~~of the synod~~ that the circumstances require, the synod bishop ~~of the synod~~ may temporarily suspend ~~an ordained~~ rostered minister who is without call from the office and functions of ~~ordained~~ ministry without prejudice.

~~C9. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson who is without call without prejudice.~~

- ~~C740.~~ If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the ~~synod~~ bishop of the ~~synod~~ that the circumstances require, the ~~synod~~ bishop of the ~~synod~~ may temporarily suspend a retired ~~rostered~~~~ordained~~ minister from the office and functions of ~~ordained~~ ministry without prejudice.
- ~~C11.~~ ~~If there are indications that a cause for discipline exists, or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a retired rostered layperson without prejudice.~~
- ~~C812.~~ The term “without prejudice” as used in Rules C1, ~~C2~~, and C56 through C814 requires that the discipline hearing committee shall not consider the fact that the accused has been temporarily suspended in deciding whether the charges against the accused are true.

D. Consultation: The Process Before Charges Are Brought by the Synodical Bishop

- *D1. When there ~~is are an~~ indications that a cause for discipline exists, efforts shall be made by the ~~synod~~ bishop of the ~~synod~~ to resolve the situation by consultation; for assistance in these efforts, the ~~synod~~ bishop may utilize either a consultation panel or an advisory panel.
- D2. In addition to, or in lieu of, a consultation panel or an advisory panel, a synodical bishop may utilize the assistance of one of ~~his or her~~ the ~~synod bishop's~~ assistants or other staff persons or any other individual appointed by the synodical bishop for this purpose.
- D3. A consultation panel or advisory panel does not conduct a formal hearing, nor can such a panel take formal action against any person. Rather, such a panel exists solely to assist the synodical bishop in efforts to resolve the situation by consultation and/or advise the synodical bishop whether ~~he or she~~ ~~they~~ the ~~synod bishop~~ should submit charges and thereby initiate the formal disciplinary process. In other words, a consultation panel or advisory panel merely functions as a group of trusted advisors to the synodical bishop. As a result:
- The decision to utilize a consultation panel, an advisory panel, or ~~not to utilize neither~~, belongs solely to the synodical bishop.
 - The due process rights provided in the formal disciplinary process ~~—~~ such as the right to specific written notice of the charges, the right to be represented by counsel, and the right to confront witnesses ~~—~~ do not apply to the informal consultation process.
 - The synodical bishop shall decide to what extent ~~he or she~~ the ~~synod bishop~~ should participate in the interviews and/or deliberations of a consultation panel or an advisory panel. The synodical bishop shall not be deemed a member of a consultation panel or advisory panel for ~~any purposes of Rule D18 or for any other purpose, including for purposes of Rule D18,~~ even if the synodical bishop participates in any or all of the interviews and deliberations of a panel.
 - Neither a consultation panel nor an advisory panel can take formal action against a person. Such a panel can merely make recommendations to the synodical bishop.
 - The synodical bishop need not follow or even disclose the recommendations made by a consultation panel or advisory panel, even if the synodical bishop participates in any or all of the interviews and deliberations of a panel.
- D4. With the exception of the procedures set forth in Rules E1 through E6, the only difference between a consultation panel and an advisory panel is the method of appointment and the eligibility of persons to serve on the panel.
- *D5. The Consultation Committee of the ~~is~~ synod shall consist of at least six persons and not more than 12 persons, of whom half shall be ~~ordained-rostered~~ ministers and half shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection.
- *D6. When requested by the synodical bishop, a consultation panel consisting of five persons (three ~~rostered~~~~ordained~~ ministers and two lay-persons) appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the ~~Synod-Ssynod Council's~~ Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.
- *D7. When requested by the synodical bishop, an advisory panel consisting of five persons (three ~~rostered~~~~ordained~~ ministers and two lay-persons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.
- D8. One member of the panel may be designated as the chair by the appointer of the panel.
- D9. While lay members of an advisory panel must be members of ~~an~~ ELCA congregations, those ~~seat~~ congregations need not be on the roll of congregations of the synod in which disciplinary proceedings must be brought. While ~~clergy~~~~rostered~~ members of an advisory panel must be on the ~~clergy~~-rosters of the ELCA, they need not be on

- the ~~clergy rosters~~ of the synod in which disciplinary proceedings must be brought. Members of the Consultation Committee may be appointed to an advisory panel.
- *D10. When appointed at the request of the synod~~ical~~ bishop, a consultation panel or advisory panel shall advise the synod~~ical~~ bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee.
- D-11. The consultation or advisory panel may recommend through the bishop that ~~the ordained minister or~~ the rostered ~~minister~~~~layperson~~ resign from the current call ~~and/or~~ resign from the ~~relevant clergy~~ roster ~~or from the appropriate roster of laypersons~~.
- D12. Whenever possible, a consultation panel or an advisory panel shall endeavor to resolve the controversy through recommendations that are pastoral and therapeutic and ~~which that~~, if accepted by the parties and others concerned, ~~would~~ eliminate the necessity for proceedings before a discipline hearing committee.
- D13. When the subject of a consultation or advisory ~~panel's~~ ~~panel's~~ inquiry concerns ~~an ordained minister or~~ a rostered ~~minister~~~~layperson~~, its meetings should be closed sessions, except in unusual circumstances and at the direction of the bishop. When the subject of the panel's inquiry concerns a congregation, its meetings may be open or closed sessions at the direction~~s~~ of the bishop.
- *D14. The panel may meet with complaining witnesses, as well as with the concerned ~~ordained-rostered~~ minister~~f~~, ~~concerned-rostered layperson~~, or leadership of the concerned congregation, ~~and with~~ any other persons who ~~may~~ have information that the panel wishes to consider.
- D15. A consultation panel or advisory panel may be flexible in dealing with a particular matter. For example, in one case it may be desirable to interview complaining witnesses and the concerned ~~ordained-rostered~~ minister ~~or~~ ~~concerned-rostered layperson~~ at the same time and place, while in another case it may be preferable that the panel ~~separately~~ interview ~~separately~~ the complaining witnesses and the concerned ~~ordained-rostered~~ minister ~~or~~ ~~concerned-rostered layperson~~.
- D16. An individual or congregation may decline to be interviewed by a consultation or advisory panel.
- D17. ~~-~~Any individual who is interviewed by a consultation or advisory panel may be accompanied by a spouse, friend, relative, advocate, or representative; ~~however~~ such spouse, friend, relative, advocate or representative shall not participate in discussion with the panel, ~~however~~. Members of a congregation chosen to represent ~~the congregation~~ may be interviewed by the panel.
- ~~-~~D18. Members of a consultation or advisory panel may not testify in subsequent proceedings before a discipline hearing committee regarding any statement they heard or information they learned while serving as members of the committee. However, any witnesses or evidence identified as the result of the statements or information presented to a panel may be presented in subsequent proceedings before a discipline hearing committee.
- *D19. If requested by the synod~~ical~~ bishop, members of the panel may also assist, as representatives of the accuser, in the presentation of the accuser, in the presentation of accuser's case and examination of witnesses before a discipline hearing committee.
- D20. Members of a consultation panel or advisory panel shall refrain from discussing matters considered by the panel except as required to discharge the duties of the panel.

E. Dismissal of Charges When Brought by Someone Other than the Synod~~ical~~ Bishop

- E1. Most frequently, formal disciplinary proceedings are commenced when a synod~~ical~~ bishop brings charges. Rules E1 through E6 provide a special process that a bishop may invoke in the less frequent cases when charges have been brought pursuant to ELCA Bylaw 20.2~~2~~4.03. (Rule B3), or ~~ELCA Bylaw 20.23~~2.03. (Rule B~~8~~9), by someone other than the synod~~ical~~ bishop or the presiding bishop of this church.
- E2. The invocation of the provisions of ELCA Bylaw 20.2~~2~~4.06. (Rule E4) is always discretionary with the synod~~ical~~ bishop. The bishop may, but is not required to, utilize a consultation panel when charges are filed by someone, other than the synod~~ical~~ bishop or the presiding bishop of this church, ~~authorized to bring charges under ELCA Bylaw 20.21.03. (Rule B3), or ELCA 20.22.03. (Rule B9).~~
- E3. The provisions of ELCA Bylaw 20.2~~2~~4.06. (Rule E4), if utilized by the synod~~ical~~ bishop, require the use of a consultation panel, constituted in the manner described in ELCA Bylaw 20.2~~2~~4.04.a. (Rule D6). The provisions of ELCA Bylaw 20.2~~2~~4.06. (Rule E4) cannot be utilized by an advisory panel described in ELCA Bylaw 20.2~~2~~4.04.b. (Rule D7).

- *E4. When charges are brought by someone authorized to do so, other than by the synodical bishop of this church, the synodical bishop may refer such charges to a consultation panel appointed in accordance with 20.224.04.a. (Rule D6):
- If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.
 - Upon recommendation of the consultation panel that the charges be dismissed, the synodical bishop may dismiss the charges, in which case no further proceedings shall be required.
 - Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synodical bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.
 - In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synodical bishop that sets forth the action or actions recommended by the consultation panel, and the synodical bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.
 - In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.224.06.a. or b. ~~above~~, the charges shall be referred to a discipline hearing committee for a hearing.
 - The work of a consultation panel under this section should be completed within 30 days from the time the panel was constituted.
- *E5. While the synodical bishop is not required to follow the recommendations of a consultation panel, the bishop has authority to dismiss the charges or strike certain of the allegations supporting the charges only when so recommended by a consultation panel.
- E6. No individual can serve as member of a consultation panel if (i) such individual is related (as "related" is defined in ELCA Bylaw 19.0564.074.) to the accused if an individual or to the accuser(s) if an individual(s); (ii) such individual is a member or a former member of a congregation that is the accused or accuser; (iii) such member is a member of the Synod Council who is the accuser; or (iv) such individual is an accused or accuser.

F. Discipline Hearing Committee — Preliminary Matters

- *F1. A discipline hearing committee shall be convened to conduct a hearing whenever charges are brought by the synodical bishop or the presiding bishop of this church, ~~or~~ are brought by others and have not been withdrawn or dismissed under the process described in ELCA Bylaw 20.224.06. (Rule E4). The voting members of this committee shall be composed of 12 persons, ~~six~~ of whom ~~six~~ shall be selected from the members of the Committee on Discipline of the synod under the process described in ELCA Bylaw 20.224.08. and these Rules and ~~six~~ of whom shall be selected from the churchwide Committee on Discipline (see Rules F11 and F16). A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in ELCA Bylaw 20.224.124. (Rule F17); shall preside as the nonvoting chair of the discipline hearing committee.
- *F2. The Committee on Discipline of the synod shall consist of 12 persons of whom ~~six~~ shall be ~~ordained~~ rostered ministers and six shall be lay-persons, who shall each be elected by the Synod Assembly for a term of six years without the possibility of consecutive reelection. The terms of committee members shall be staggered so that the terms of four committee members (two rostered clergy and two lay) expire every two years.
- *F3. The churchwide Committee on Discipline shall consist of ~~24-36~~ persons elected by the Churchwide Assembly for a term of six years, each without the possibility of consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- *F4. The churchwide Committee of Hearing Officers shall consist of six to nine persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- *F5. When charges are brought by a synodical bishop, or when charges are brought other than by a synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.242.06. (Rule E4), the synodical bishop shall deliver a copy of the charges to the accused and the secretary of this church.
- F6. The ~~secretary of the ELCA~~ secretary of this church shall obtain from the synod of roster of the accused a list giving the names, addresses, gender, lay or rostered clergy status and term expiration dates of the members of the Committee on Discipline of the synod. The secretary also shall obtain from the synod biographical information about each committee member comparable to the biographical information contained in the churchwide nominations data base.

- F7. The ~~secretary of the ELCA~~secretary of this church shall communicate with each of the members of the Committee on Discipline of the synod of roster of the accused to ascertain whether the member is not disqualified from serving; and is available to serve on a discipline hearing committee.
- F8. The ~~secretary of the ELCA~~secretary of this church shall communicate with each of the members of the churchwide Committee on Discipline to ascertain whether the member is not disqualified from serving; and is available to serve on a discipline hearing committee. The secretary shall also provide each committee member with ~~her or his~~the member's biographical information contained in the churchwide nominations data-base, with the request that the committee member update such information as required.
- F9. The ~~secretary of the ELCA~~secretary of this church shall communicate with each member of the churchwide Committee of Hearing Officers to ascertain whether the member is not disqualified from serving; and is available to serve on a discipline hearing committee. The secretary shall also provide each committee member with ~~her or his~~the member's biographical information contained in the churchwide nominations data-base, with the request that the committee member update such information as required
- F10. No member of the Committee on Discipline of the synod, the churchwide Committee on Discipline, or the churchwide Committee of Hearing Officers shall serve on a discipline hearing committee if (i) such member is related (as "related" is defined in ELCA Bylaw 19.0564.074.) to the accused if an individual or to the accuser(s) if individual(s); (ii) such member is a member or a former member of a congregation that is the accused or accuser; (iii) such member was a member of a congregation at the time that such congregation employed the accused or accuser; (iv) such member is a member of the Synod Council who is the accuser; (v) such member is an accused or accuser; or (vi) the participation of such member may give rise to the appearance of partiality, even if the member would in fact be impartial.
- *F11. The ~~Secretary of the ELCA~~secretary of this church shall notify (as provided in Rule B1920) the accused that a discipline hearing committee will hear the case and that the accused has the right to select two (one rostered minister/clergy and one lay-person) of the 12 committee members who will serve on such committee (and in addition, if the accused so desires, a first alternate and a second alternate of the same lay or rostered/clergy status for each of the two selected members). Such two persons (as well as the alternates) so selected shall be from the ~~36~~ members of the churchwide Committee on Discipline. The ~~secretary of the ELCA~~secretary of this church shall also notify the accused that ~~to~~ to exercise this right, the secretary must receive the names of those selected by the accused within 20 days from the date that the secretary's notice is given. The ~~secretary of the ELCA~~secretary of this church shall also provide the accused and the accuser with biographical information on the members of the churchwide Committee on Discipline
- F12. The ~~secretary of the ELCA~~secretary of this church shall notify the vice president and secretary of the synod of the need to determine, in accordance with ELCA Bylaw 20.224.08. and Rule F19., which members of the Committee on Discipline of the synod will serve as members of the discipline hearing committee and which will serve as alternates for the discipline hearing committee.
- F13. The ~~secretary of the ELCA~~secretary of this church shall notify the ~~vice president of the ELCA~~vice president of this church of the need for a meeting of the Executive Committee of the Church Council to select six members, plus six alternates, from the churchwide Committee on Discipline to serve on a discipline hearing committee.
- F14. The Executive Committee of the Synod Council shall determine, in accordance with ELCA Bylaw 20.224.08. and Rule F19., which members of the Committee on Discipline of the synod are to serve as members of the discipline hearing committee and which members are to serve as alternates for the discipline hearing committee. ~~The~~ The secretary of the synod shall so advise the ~~secretary of the ELCA~~secretary of this church by such date as the ~~secretary of the ELCA~~secretary of this church shall specify. If by such date the ~~secretary of the ELCA~~secretary of this church has not been so informed, the ~~secretary of the ELCA~~secretary of this church shall make the required determinations on the basis of information then available.
- F15. The ~~secretary of the ELCA~~secretary of this church shall notify the presiding bishop of the ELCA of the need to appoint a hearing officer to serve as nonvoting chair of a discipline hearing committee.
- *F16. If within the time prescribed, the accused has selected two members, plus their alternates, of the discipline hearing committee, the Executive Committee of the Church Council shall select the four additional members, plus an alternate for each member, from the churchwide Committee on Discipline so that, together with the two members selected by the accused, the total of six persons selected consists of three rostered/ordained ministers and three laypersons, and the alternates consist of three rostered/ordained ministers and three laypersons, with each alternate being designated as the primary alternate for a particular selected member. If within the time prescribed the accused shall have failed to exercise the right to select two members, or any of the members or alternates selected by the accused are disqualified from serving or are unable to serve, the Executive Committee of the Church Council shall select an additional one or two members and alternates from the churchwide

Committee on Discipline, so that the total of six persons selected consists of three ~~rostered~~~~ordained~~ ministers and three laypersons, and the alternates consist of three ~~rostered~~~~ordained~~ ministers and three laypersons, with each alternate being designated as the primary alternate for a particular selected member of

- *F17. Not later than at the time that the Executive Committee of the Church Council makes its selection as provided in Rule F16, the presiding bishop of the ELCA shall select one member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee. The bishop shall so advise the ~~secretary of the ELCA~~secretary of this church.
- F18. The presiding bishop of the ELCA shall select another member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee in the event of an emergency that precludes the person selected under Rule F17 from discharging ~~his or her~~that person's duties. The bishop shall so advise the ~~secretary of the ELCA~~secretary of this church who shall notify the individual so selected and the hearing officer first selected.
- F19. Those six members of the Committee on Discipline of the synod whose terms expire latest shall serve as members of a discipline hearing committee, and those six members whose terms expire earliest shall serve as alternates. Within each category of ~~rostered minister~~clergy or lay-~~person~~, the alternate who is first in alphabetical order shall serve as the alternate for the voting member who is first in alphabetical order, the alternate who is second in alphabetical order shall serve as the alternate for the voting member who is second in alphabetical order, and so on, and as the second alternate for the other member. As to the positions on a discipline hearing committee not filled under the preceding sentence because if there is a deadlock as to which member shall serve as a member of the discipline hearing committee and which member shall serve as an alternate because two members of the Committee on Discipline of the synod have terms expiring at the same time, the member who is first of the two in alphabetical order shall serve as the member of, and the other as alternate for, the discipline hearing committee if the discipline hearing committee is constituted (as defined in Rule F21) in an ~~even-even~~-numbered year, and the member who is second of the two in alphabetical order shall serve as the member of, and the other as alternate for, the discipline hearing committee if the discipline hearing committee is constituted (as defined in Rule F21) in an ~~odd-odd~~-numbered year.
- F20. The ~~secretary of the ELCA~~secretary of this church (or other person authorized by the Executive Committee of the Church Council) shall notify (as provided in Rule B~~1920~~) the hearing officer of the discipline hearing committee, the accused, and the accuser of the names of the six members of the churchwide Committee on Discipline and the six members of the Committee on Discipline of the synod who will serve on the discipline hearing committee. The ~~secretary of the ELCA~~secretary of this church shall provide the accused, the accuser, and the hearing officer with the list of alternates. The ~~secretary of the ELCA~~secretary of this church shall also provide the accused, the accuser, and the hearing officer with the biographical information concerning the discipline hearing committee members and alternates obtained under Rules F6, F8, and F11.
- *F21. The discipline hearing committee shall be constituted on the date that the ~~secretary of the ELCA~~secretary of this church gives notice to the hearing officer of the discipline hearing committee, the accused, and the accuser(s) of the six members from the churchwide Committee on Discipline and the six members of the Committee on Discipline of the synod who will serve on the discipline hearing committee.
- F22. Whenever vacancies in the voting membership of a discipline hearing committee occur for any reason following the constituting of the committee, as provided in Rule F21, reasonable efforts shall be made to fill a vacancy with the designated alternate for that position. The Hearing Officer shall implement this replacement effort consistent with this rule.
- If a designated alternate is unable to serve for any reason, one of the other alternates shall be selected to serve but only if the alternate meets both of the following conditions:
1. The alternate selected shall be from the same discipline committee (synod or churchwide) as was the person being replaced.
 2. The alternate selected shall be of the same ~~rostered minister~~clergy or lay-person category as was the person being replaced.
- If, consistent with these two conditions, there are two alternates eligible and available to serve, the alternate selected shall be of the same gender as the person being replaced. If, after application of the preceding sentence, there remains a vacancy and there are two alternates eligible and available to serve, the alternates whose name is first in alphabetical order shall serve, if the committee was constituted (as defined in Rule F21) in an ~~even-even~~-numbered year, and the alternate whose name is first in reverse alphabetical order shall serve if the committee was constituted (as defined in Rule F21) in an ~~odd-odd~~-numbered year.
- *F23. Any member of the churchwide Committee on Discipline who has been appointed to serve on, or to be an alternate for, a discipline hearing committee to hear a particular pending case shall continue to serve to discharge

that appointment notwithstanding that ~~his or her~~ successor has been subsequently elected at a Churchwide Assembly.

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- *F24. Any member of a Committee on Discipline of the synod who has been appointed to serve on, or to be an alternate for, a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that ~~his or her~~ successor has been subsequently elected at a Synod Assembly.
- F25. Any member of the churchwide Committee of Hearing Officers who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that ~~his or her~~ successor has been subsequently elected by the Church Council.
- F26. The quorum for the discipline hearing committee shall be seven of its voting members.
- *F27. Prior to and at the hearing, decisions of the discipline hearing committee shall be made by a majority of its members present. Following the hearing, decisions of the discipline hearing committee shall be made by a majority of its members who were present at the hearing. Any member who was not present for the entire hearing shall not be eligible to participate in any deliberations subsequent to the hearing.
- F28. Either the accused or the accuser may challenge the participation of- a hearing officer or any voting member or alternate member on a discipline hearing committee for cause, under Rule F10. A party raising such a challenge shall be permitted to support the challenge with argument and evidence. With the consent of the other party, the hearing officer may remove a challenged member or alternate of the discipline hearing committee without further proceedings. Absent such consent, the other party may, but need not, submit argument and evidence in opposition to the challenge. The remaining voting members of the committee, even though also challenged, shall determine whether the challenged hearing officer or member shall be disqualified. ~~The challenged~~Challenged hearing officers or members may participate in the deliberations on whether ~~he or she~~they should be disqualified, but only the remaining members shall vote upon the challenge. This vote shall be by secret ballot if the committee has met in person or by individual poll by the hearing officer or facilitator if the committee has met by telephone conference call.
- F29. At all times, before, during, and after the pendency of disciplinary proceedings, members of or alternates for, a discipline hearing committee shall refrain from discussing matters considered by the committee except as required to discharge the duties of the committee.
- F30. Any written statements in the accuser's possession that relate to the subject matter of the charges and have been written, dictated, signed, or subscribed to by a complaining witness who is identified in the charges are for the exclusive use of the accuser and the representatives of the accuser. Such statements shall not be shared with the accused unless consented to by the complaining witness or required in secular judicial proceedings.

G. The Hearing Officer of a Discipline Hearing Committee

- G1. After consulting with the secretary of ~~the this~~ church concerning the availability of members of the discipline hearing committee, the hearing officer of the discipline hearing committee shall contact the accused, the accuser(s), ~~(and their representatives, if known,)~~ to determine possible dates and places for a hearing.
- G2. The hearing officer of the discipline hearing committee shall set the date and time of the hearing before the discipline hearing committee within the time parameters described in Rules G3 and ~~Rule~~G4. The hearing officer shall also select the place of the hearing. After consulting with the accused, the accuser(s), and their representatives, the hearing officer may order that a hearing be conducted by means of remote communication.
- *G3. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered by the hearing officer to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.
- *G4. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to commence a hearing.
- G5. The 60-day period specified in Rule *G4 may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- G6. In the event of an emergency, such as, but not limited to, pandemic, snowstorm, flood, hurricane, earthquake, airline strike, or terrorism attack, that necessitates a postponement or change of the site of the hearing, the hearing officer, after consultation, if possible, with the accuser and the accused or their representatives, may

order a postponement or a change of site or both, which may include changing to a hearing by remote communication.

- G7. The hearing officer shall ascertain that all members of the discipline hearing committee have available, and shall distribute to the accuser and the accused ~~or their representatives~~, the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, these Rules Governing Disciplinary Proceedings, *Definitions and Guidelines for Discipline* adopted pursuant to ELCA ~~Bylaw-20.2174.14.~~, prior reports to the Churchwide Assembly from the Committee on Appeals pursuant to ELCA 20.636. and such other documents reflecting policies of the ELCA as appear relevant in the opinion of the hearing officer or are requested by the parties.
- G8. Discovery, as that term is understood in secular judicial proceedings, is not permitted in disciplinary proceedings. Neither the accused nor the accuser shall be compelled to provide any information or documents to the other, except as specifically required by ~~C~~chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the ELCA of the governing documents or by these rules. Members of the discipline hearing committee may take into account the inability of the parties to engage in discovery in deciding what weight or importance to give to particular evidence.
- G9. No fewer than two and no more than nine days before the discipline hearing is scheduled to begin:
- Each party shall provide the other party and the hearing officer with a list of the names of the witnesses that the party intends to call on direct examination (as distinguished from on rebuttal) and shall briefly describe the subject matter of each witness's^s expected testimony. Each party shall be permitted to call on direct examination only those persons who appeared on that party's witness list, unless the discipline hearing committee finds that there was good cause for the party's failure to identify the witness.
 - Each party shall provide the other party and the hearing officer with copies of all documents that the party intends to introduce on direct examination (as distinguished from on cross or on rebuttal). Each party shall be permitted to introduce on direct examination only those documents that were so disclosed, unless the discipline hearing committee finds that there was good cause for the party's failure to disclose the document. The hearing officer shall not provide copies of any document to the members of the discipline hearing committee until that document is introduced into evidence at the hearing.
- G10. The hearing officer of a discipline hearing committee may conduct pre-hearing conferences, either by ~~telephone conference call remote technology~~ or by actual in-person meeting, with the accuser(s) and the accused and/or their representatives for the purpose of discussing the need for supplemental rules of procedure (G11), providing for written submissions or briefs on points requested by either the accused or the accuser(s) or by the hearing officer, and written offers of proof or testimony (G12) or similar matters.
- G11. The discipline hearing committee, upon request of the accused, the accuser(s), or the hearing officer, or upon its own motion, may adopt additional rules of procedure which are appropriate for consideration of a particular dispute, provided such rules do not conflict with Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA governing documents* or with these rules. Copies of such rules shall be furnished to the accused and the accuser(s) promptly after adoption.
- G12. The hearing officer of a discipline hearing committee may direct the accuser(s) and the accused or their representatives to prepare written offers of testimony or of other proof that either proposes to offer at the hearing when the hearing officer believes that the testimony or other proof would be only cumulative or of questionable relevancy or of such other nature that the discipline hearing committee may decide to exclude it as evidence at the hearing, or to admit it as evidence only in the form of the written offer. If such testimony or other proof is excluded by the committee, the written offer of testimony or other proof shall, upon timely request of a party, made in timely fashion, be included as a part of the record on appeal.
- G13. The hearing officer shall avoid imposing unnecessary burdens or costs upon the parties. For example, the hearing officer shall not require the parties to submit written briefs or stipulated facts unless it is clear that the benefits to the committee of such a written submission will outweigh the burdens imposed upon the parties.
- G14. The hearing officer of the discipline hearing committee shall be responsible for arrangements for a verbatim record of the hearing to be made by a stenographer or court reporter. If both parties and the hearing officer agree, the hearing may be recorded electronically by audio or video tape recording instead of by a stenographer or court reporter. The stenographer or court reporter shall not produce a transcript of the proceedings unless and until ~~one or both parties appeals~~ the decision of the discipline hearing committee is appealed. If the hearing is recorded ~~on audio or video tape~~, the recording tapes shall be available to no one other than the hearing officer and the facilitators unless and until one or both parties appeals the decision of the discipline hearing committee. In the event of an appeal, the transcript or ~~tape~~ recordings shall be made available only to the accused, the accuser, their representatives, and the Committee on Appeals. The transcript or recording tape shall be the property of this church.

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- G15. The hearing officer of a discipline hearing committee may convene the committee for a ~~remote telephone conference~~ meeting to decide important matters requiring discussion or decision prior to the scheduled hearing before the committee. The accuser(s) and the accused and their representatives may participate in such ~~remote meeting/telephone conference~~, if at all, only to the extent determined by the hearing officer.
- G16. The hearing officer of a discipline hearing committee may convene the committee for a preliminary meeting on the day preceding or the day on which the hearing is scheduled to begin in order to review important matters requiring discussion or decision prior to the hearing before the committee. The accuser(s) and the accused and their representatives may participate in such preliminary meeting, if at all, only to the extent determined by the committee upon recommendation of the hearing officer.
- G17. As a nonvoting member of a discipline hearing committee, the hearing officer shall preside at all meetings of the committee, including the hearing and the deliberation. In presiding during deliberations, the hearing officer shall endeavor to permit reasonable discussion on the part of members of the committee, while keeping the committee focused upon its purposes and the necessity for timely decisions. In presiding at the hearing, the hearing officer shall endeavor to permit reasonable questioning on the part of members of the committee, while allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions.
- G18. The hearing officer of a discipline hearing committee shall at all times endeavor to assure that due process, as more fully described in Rules J1 through J4, is observed. In particular, the hearing officer shall observe, and endeavor to have committee members observe, the requirement that both the accuser(s) and the accused are to be allowed to present their cases without unnecessary interruptions. The hearing officer shall also endeavor at all times to maintain decorum during the hearing and for this purpose may order the exclusion at either a public or closed hearing of persons whose conduct is disruptive or distracting. The hearing officer shall avoid written communications to either the accused or the accuser(s) or their respective representatives without copy to the other. The hearing officer shall avoid oral communications with either the accused or the accuser(s) or their respective representatives outside of the presence of the other.
- G19. The hearing officer of a discipline hearing committee may exclude offers of testimony or evidence, subject to appeal to the committee upon motion of a committee member, whether following or in the absence of an objection of the accuser(s) or the accused or their representatives.
- G20. Subject to the directions and decisions of the discipline hearing committee, the hearing officer of the committee shall be responsible following the hearing for the preparation and appropriate distribution of the committee's written report in conformity with the requirements of ELCA Bylaw 20.24-2.21. (Rule K11).
- G21. The hearing officer of a discipline hearing committee shall be responsible for maintaining material that will constitute the record on appeal (as defined in the rules of the churchwide Committee on Appeals), and for certifying and delivering such material to the churchwide Committee on Appeals in the event that an appeal is timely made by either the accuser(s) or the accused.
- G22. In the event of an emergency that requires the hearing officer of a discipline hearing committee to withdraw from a pending matter, the hearing officer shall, if possible, first inform the individual selected as an alternate under Rule F18 so that individual can promptly assume the duties of, and act as, the hearing officer of the committee.
- G23. Members of the churchwide Committee on Appeals, churchwide Committee on Discipline, Committee of Hearing Officers, and Committees on Discipline of the synods shall not advise nor serve as advocates or representatives of individuals or entities that are or may become either accusers or accuseds in disciplinary proceedings.

H. Facilitators

- *H1. The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.
- H2. At all times, the facilitator(s) shall be subject to the directions of the hearing officer of a discipline hearing committee.
- H3. Subject to Rule H2, examples of arrangements for which a facilitator may be responsible are travel and hotel arrangements of members of the discipline hearing committee, site arrangements, media relations on behalf of the hearing officer and the committee, arrangements for a court reporter, and providing secretarial and clerical support for the hearing officer both before and during the hearing.
- H4. Subject to Rule H2, examples of technical assistance that a facilitator may provide are identifying and supplying to the hearing officer documents setting forth policies of the ELCA and assisting and advising the hearing officer on matters of procedure.

- H5. Facilitators shall refrain from discussing matters involved in a disciplinary proceeding except as required in the discharge of their duties.
- H6. Whenever a facilitator needs to communicate with either the accuser(s) or the accused or their representatives regarding substantive matters (such as evidence relating to the charges), written communication may be made with one only with copy to the other and oral communication may be made with one only in the presence of the other, except in specific instances, with the prior express consent of the other. The facilitator may communicate in writing with either party without sending a copy of the communication to the other party, and the facilitator may communicate orally with either party outside of the presence of the other party, but only regarding non-substantive matters (such as hotel reservations or scheduling of telephone conference calls).
- H7. The facilitator shall attend sessions of the hearing before the discipline hearing committee and may attend (but not participate in) the committee's deliberations, if the hearing officer concludes that the facilitator's attendance will expedite the work of the hearing officer or of the committee.

I. The Hearing Before the Discipline Hearing Committee

11. In the proceedings before the discipline hearing committee there shall be a presumption of innocence in favor of the accused. Among other things this requires that (i) the committee shall reach its decision and make judgment solely on the basis of the evidence presented at the hearing before the committee; (ii) the accuser has the burden of proof as provided in Rule I23; and (iii) the evidence presented at the hearing, as well as the entire process before the committee, shall be in conformity with the requirements of the governing documents and these rules, including specifically the due process requirements set forth in Rules J1 through J5.
12. The hearing before the discipline hearing committee shall commence at the time and place set forth in the notice issued pursuant to Rule G3, unless Rule *G5 or Rule G6 applies.
- *13. If the accused is a congregation, the hearing shall be open to the public, unless both the accuser and the accused agree to a ~~closed~~ hearing ~~not open to the public~~. If the accused is an individual, the hearing shall not be open to the public unless both the accuser and the accused agree to a public hearing.
- *14. In a hearing not open to the public,
- the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence,
 - the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser, and
 - while testifying a witness may be accompanied by a spouse and by a friend or advocate.
- *15. Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying.
16. Persons permitted to attend the hearing under Rule I4.b. and c. shall not have any role in the proceedings, unless specifically authorized by an additional rule adopted by the discipline hearing committee in a particular case.
17. The accuser (or if there be more than one, the accusers collectively) and the accused may each have no more than two other persons (the ~~""representatives""~~) present who may act on behalf of either of them. These representatives may, but need not, be attorneys. Subject to the limit of two, representatives of a synodical bishop who is an accuser may include persons who served as members of a consultation or advisory panel.
- *18. A verbatim record shall be made by a stenographer or court reporter, or by an ~~audio or video tape~~ electronic recording of the hearing.
19. The accuser(s) and the accused or their representatives may, but need not, present brief opening statements. Opening statements shall be limited to no more than one hour per side. The accuser, as the party with the burden of proof, shall be permitted to give the first opening statement.
110. The accuser(s) shall first call witnesses, including the accuser(s) if appropriate, to present evidence in support of the charges.
111. The accuser(s) may present documentary evidence in support of the charges.

112. After the accuser(s) has called witnesses and offered any documentary evidence, the accused may call witnesses and offer documentary evidence.
113. After the accused has called witnesses and offered any documentary evidence, first the accuser, and then the accused, for purposes of rebuttal, may call witnesses and other documentary evidence.
114. The accused may not call as a witness a physician, psychologist, or other expert who has examined the accused for the purpose of preparing to testify on the accused's behalf unless (i) the accused notifies the accuser of the accused's intention to call such an expert witness not later than 30 days after the accused is notified that charges have been filed as provided in Rule F5., and (ii) the accused agrees to be examined by a physician, psychologist, or other expert designated by the accuser. The expert designated by the accuser may testify at the discipline hearing whether or not the expert designated by the accused also testifies.
115. The accuser may not call as witness a physician, psychologist, or other expert who has examined a complaining witness for the purpose of preparing to testify on the accuser's behalf unless (i) the accuser notifies the accused of the accuser's intention to call such an expert witness not later than 30 days after the accused is notified that charges have been filed as provided by Rule F5., and (ii) the complaining witness agrees to be examined by a physician, psychologist, or other expert designated by the accused. The expert designated by the accused may testify at the discipline hearing whether or not the expert designated by the accuser also testifies.
116. Nothing in Rules 114 and 115 shall exclude the testimony of a physician, psychologist, or other expert who is called only as a fact witness, such as a treating psychologist who is called to testify that a statement was made by the accused or a complaining witness during a therapy session.
117. No party to proceedings before a discipline hearing committee may refer in any manner to a polygraph test. For example, no party may refer to the results of a polygraph test or to the fact that a party or a complaining witness either took or did not take a polygraph test. If any reference is made to a polygraph test in violation of this rule, the committee shall ignore the reference and prevent its decision from being in any way influenced by the reference.
- *118. The accused has the right to testify or to remain silent.
119. The accuser may call the accused to testify as part of the accuser's direct case, but only after all other witnesses that the accuser intends to call on direct examination have testified. If the accuser calls the accused to testify at the conclusion of the accuser's direct case, and the accused exercises the accused's right not to testify, the accused shall not be permitted to testify later in the proceedings.
120. Whenever a witness (including the accused or the accuser) testifies, the party who has called the witness shall first question the witness and then the other party may question the witness on any matter relevant to the charges. Then the party calling the witness may again question the witness, followed by the other party questioning the witness, with respect to matters previously testified about by the witness. A representative of a party, in lieu of the party, may question any witness. Committee members may also question the witness for the purpose of clarification.
121. The accuser(s) and the accused or their representatives may, but need not, present brief closing statements. Closing statements shall be limited to no more than one hour per side. The accuser, as the party with the burden of proof, shall be permitted to give the last closing statement.
122. The rules of evidence and other rules used in secular judicial proceedings shall not apply in disciplinary proceedings. Testimony or documentary evidence shall not be excluded merely because it would be excluded under such secular rules. For example, evidence shall not be excluded merely because it is hearsay, although individual members of a discipline hearing committee may choose to give hearsay evidence little or no weight or importance. Nothing in this rule shall restrict the authority of a hearing officer of a discipline hearing committee or a discipline hearing committee to exclude offers of testimony or evidence under Rule G12 or Rule G19.
123. The accuser(s) shall have the burden of proof. The discipline hearing committee shall not find that any allegation contained in the charges is true unless the accuser has proven that it is true by a preponderance of the evidence. An allegation has been proven true by a preponderance of the evidence if the committee, after weighing all ~~of~~ the evidence presented at the hearing, believes that more likely than not the allegation is true.
124. At any time during the hearing, the discipline hearing committee may decide to meet in executive session for deliberations, either with or without the participation of the accuser(s) and the accused and their respective representatives.

125. If the accused and the accused's representative shall fail to appear at the scheduled hearing before the discipline hearing committee, the committee, after making a record that the accused was given notice of the date, time and place of the hearing, and other information relevant to the accused's absence of which the committee has knowledge, may either (i) proceed to hear the testimony and evidence offered by the accuser(s) and render its written decision or (ii) if the committee concludes that the absence is justified, adjourn the hearing to a rescheduled date in which case the period between the originally scheduled date and the rescheduled date shall not be counted for purposes of the 60-day period referred to in ELCA Bylaw 20.224.157. (Rule G4).

J. Due Process in Discipline Proceedings

- *J1. The process of discipline governing ~~rostered~~ordained ministers, ~~persons on other official rosters~~, and congregations shall assure due process and due protection for the accused, other parties, and this church.
- *J2. "Due process" means and includes:
- the right to be given specific written notice of the charges;
 - in the case of the accused, the right to testify in person or to remain silent;
 - the right to call witnesses;
 - the right to introduce documentary evidence concerning the pending charges;
 - the right to confront and cross-examine all witnesses;
 - the right to a hearing by a discipline hearing committee;
 - the right to a hearing closed to the public where the accused is an individual, unless both the accuser and the accused agree to a public hearing, and the right to a hearing open to the public where the accused is a congregation, unless both the accuser and the accused agree to a closed hearing;
 - the right to a written decision of the discipline hearing committee; and
 - the right to be treated with fundamental procedural fairness.
- *J3. "Fundamental procedural fairness" means and includes:
- avoidance by committee members of written communications to or from either accused or accuser(s) without copy to the other;
 - avoidance by committee members of oral communications with either the accused or the accuser(s) outside of the presence of the other;
 - maintaining decorum during the hearing;
 - allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions;
 - keeping a verbatim record of the hearing, either made by a stenographer or court reporter or by ~~audio or video tape~~ electronic recording;
 - allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who may also participate in the proceedings;
 - impartiality of the committees ~~which~~ consider the charges; and
 - the right to be treated in conformity with the governing documents of the ELCA.
- J4. "Due process" and "fundamental procedural fairness" shall be defined without regard to how these concepts may be defined in secular civil or criminal proceedings. "Due process" and "fundamental procedural fairness" shall mean nothing more and nothing less than what is provided in Rule J2 and Rule J3, respectively.
- *J5. Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in ELCA Bylaws 20.14.01., 20.14.02., and 20.243.08.

K. Discipline Committee ~~—~~ Post-Hearing Matters

- K1. For the purpose of reaching its decision and judgment, the discipline hearing committee, including its hearing officer, shall meet without the presence of the accused, the accuser(s), their representatives or any other person who is not a committee member except the facilitator(s) as provided in Rule H7.
- K2. The quorum for the discipline hearing committee shall be seven of its voting members.
- K3. In order to facilitate full and frank discussion among the members of the discipline hearing committee, the deliberations of the committee shall be confidential and no record shall be taken or maintained, other than the written decision of the committee.
- *K4. The decision of the discipline hearing committee shall be made by a majority vote of its voting members who were present at the entire hearing.

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- K5. The discipline hearing committee shall determine by the preponderance of the evidence (as defined in Rule J23) whether the accused committed the offense(s) charged. ~~If in the event that~~ the discipline hearing committee finds that the accused committed the offense(s) charged, it shall determine the appropriate disciplinary action. If the discipline hearing committee finds that the accused did not commit any of the offenses charged, it shall dismiss the charges.
- *K6. The disciplinary actions which may be imposed upon an ordained rostered minister are:
- private censure and admonition by the synod bishop ~~of the synod~~;
 - suspension from the office and the functions of ~~the ordained~~ ministry for a designated period or until there is satisfactory evidence of repentance and amendment; or,
 - removal from the ordained ministry relevant roster of this church.
- ~~*K7. The disciplinary actions which may be imposed upon a rostered layperson are:~~
- ~~private censure and admonition by the bishop of the synod;~~
 - ~~suspension from the role and functions as an associate in ministry, a Deaconess of the Evangelical Lutheran Church in America, or a diaconal minister for a designated period or until there is satisfactory evidence of repentance and amendment; or~~
 - ~~removal from the appropriate official roster for lay persons of this church.~~
- *K7~~8~~. The disciplinary actions which may be imposed upon a congregation are:
- censure and admonition by the synod bishop ~~of the synod~~;
 - suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ordained rostered ministers) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee or other group of this church, any of its synods, or any other subdivision thereof;
 - suspension of the congregation from this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod provided that a congregation may refuse to accept such administration, in which case it shall be removed from the roll of congregations of this church; or
 - removal from the roll of congregations of this church.
- K8~~9~~. The Synod Council may terminate synod administration at any time, or may decline to accept synod administration, in which case suspension shall continue for the designated period with the consequences set forth in ELCA Bylaw 20.31.02.b. (Rule K7~~8~~.b).
- *K9~~10~~. Suspension of a congregation by a discipline hearing committee terminates the call(s) of the ordained rostered minister(s) serving under call to the congregation. Suspension of an ordained rostered minister by a discipline hearing committee terminates the call of the ordained rostered minister.
- *K10~~11~~. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts ~~—~~ that is, what it believes to be the truth of the matter.
 - Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.
- K11~~2~~. Subject to the directions and decisions of the discipline hearing committee, following the hearing the hearing officer ~~of the committee~~ shall be responsible for the preparation of the committee's written report in conformity with the requirements of ELCA Bylaw 20.22~~4~~.21. (Rule K10~~11~~) and these rules.
- K12~~3~~. If the decision of the discipline hearing committee is not unanimous, the position of minority member(s) may be noted by the committee only in a brief summary either in the body of, or footnote to, the written decision.
- *K13~~4~~. The discipline hearing committee must render its written decision within 15 days from the time the committee completed the hearing.
- K14~~5~~. The hearing officer of the discipline hearing committee shall give notice (as provided in Rule B19~~20~~) to the accused, the accuser(s), the bishop (if not an accuser) of the synod on whose roster the accused is listed and the ~~secretary of ELCA~~ secretary of this church of the judgment of the discipline hearing committee, and provide to each a copy of the committee's written decision. Such notice must be given, but need not be received, within the 15-day period specified in ELCA Bylaw 20.22~~4~~.15~~7~~. (Rules ~~F24, G4 and~~ K14~~3~~).

*K156. Either the accuser(s) or the accused may appeal to the Committee on Appeals of the ELCA within 30 days after receiving the written decision of the discipline hearing committee. Disciplinary Rules REDLINE

*K167. The decision of the discipline hearing committee shall be final unless, within 30 days of receipt of the written decision, one of the parties appeals to the Committee on Appeals. The decision of the Committee on Appeals shall be final.

K178. In event of an appeal, the hearing officer of the discipline hearing committee shall furnish the record on appeal (as defined in the rules of the Committee on Appeals), and certify to the completeness and accuracy of such record.

K189. In the event there is no appeal, 75 days after giving the notice referred to in Rule K15, the hearing officer of the discipline hearing committee shall make the following disposition of the material which would have constituted the record on appeal: (i) Documentary and physical evidence shall be returned to the party who presented it; (ii) the written charges, the written decision of the discipline hearing committee and certification or other proof of notice given under Rule K15 above shall be delivered to the ~~secretary of the ELCA~~secretary of this church to be held as provided in ELCA Bylaw 7.41.0948.; and (iii) all other material shall be destroyed.

L. Proceedings Before Six Members of the Synod's Synod's Committee on Discipline

L1. Rules L1 through L53 provide an alternative process to the process described in the rules in Sections F through K.

L2. The process described in the Rules L1 through L53 can be invoked only by specifically referring in the written charges to ELCA Bylaw 20.243.01., and further specifying that the accuser does not seek either removal of the accused from the appropriate roster, or suspension for a period exceeding three months of the accused from the office and functions or from the role and functions held by the accused.

L3. A discipline hearing committee shall be convened to conduct a hearing whenever charges are brought under the provisions of Rule L2 by the synod~~ical~~ bishop, or are brought by others and have not been withdrawn or dismissed under the process described in ELCA Bylaw 20.224.06. (Rule E4). The voting members of this committee shall be composed of six persons (three ~~rostered ministers~~clergy and three lay~~persons~~) selected from the synod Committee on Discipline under the process described in ELCA Bylaw 20.243.02. (Rule L7). A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in ELCA Bylaw 20.243.03. (Rule L10); shall preside as the nonvoting chair of the discipline hearing committee.

*L4. The Committee on Discipline of this synod shall consist of 12 persons of whom six shall be ~~rostered~~ordained ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection.

- a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- b. The terms of committee members shall be staggered so that the terms of four committee members (two ~~rostered~~clergy and two lay) expire every two years.
- c. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.

*L5. The churchwide Committee of Hearing Officers shall consist of ~~six to~~ nine persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.

L6. When charges are brought by a synod~~ical~~ bishop, or when charges are brought other than by a synod~~ical~~ bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ELCA Bylaw 20.224.06. (Rule E4), the synod~~ical~~ bishop shall deliver a copy of the charges to the accused and the secretary of this church.

*L7. The ~~Secretary of the ELCA~~secretary of this church shall advise the synod~~ical~~ Vice President of the need for the selection from the Committee on Discipline by the Executive Committee of the Synod Council of three ~~rostered ministers~~clergy and three laypersons to serve on a discipline hearing committee. The synod~~ical~~ ~~Vice Vice~~President shall advise the ~~Secretary of the ELCA~~secretary of this church of those selected.

L8. No member of the Executive Committee of the Synod Council who is an accuser or accused shall participate in the selection process described in Rule L7.

L9. No member of the Committee on Discipline of the synod, or the churchwide Committee of Hearing Officers, shall serve on a discipline hearing committee if (i) such member is related (as "related" is defined in ELCA Bylaw 19.0564.074.) to the accused if an individual or to the accusers if individuals; (ii) such member is a member or

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a former member of a congregation that is the accused or accuser; (iii) such member was a member of a congregation at the time that such congregation employed the accused or accuser; (iv) such member is an accused or accuser; or (v) the participation of such member may give rise to the appearance of partiality, even if the member would in fact be impartial.

- *L10. Not later than at the time that the Executive Committee of the Synod Council makes its selection as provided in Rule L7, the ~~secretary of the ELCA~~secretary of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee.
- L11. The ~~secretary of the ELCA~~secretary of this church shall select another member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee in the event of an emergency that precludes the person selected under Rule L10 from discharging ~~his or her~~that person's duties. The ~~secretary of the ELCA~~secretary of this church shall notify the individual so selected and the hearing officer first selected.
- L12. The ~~secretary of the ELCA~~secretary of this church (or other person authorized by the secretary) shall notify (as provided in Rule B ~~1920~~) the hearing officer of the discipline hearing committee, the accused, and the accuser of the names of the six voting members and of the hearing officer who will serve as the nonvoting chair of the discipline hearing committee.
- L13. The discipline hearing committee shall be constituted on the date that the ~~secretary of the ELCA~~secretary of this church gives notice to the hearing officer of the discipline hearing committee, the accused, and the accuser(s) of the members of the discipline hearing committee.
- L14. Vacancies in the voting membership of a discipline hearing committee that occur for any reason following the constituting of the committee, as provided in Rule L13, shall reduce the size of the committee and shall not be otherwise filled.
- *L15. Any member of the Committee on Discipline of the synod who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that ~~his or her~~a successor has been subsequently elected at a Synod Assembly.
- *L16. Any member of the churchwide Committee of Hearing Officers who has been appointed to serve on a discipline hearing committee to hear a particular pending case shall continue to serve to discharge that appointment notwithstanding that ~~his or her~~a successor has been subsequently elected by the Church Council.
- L17. The quorum for the discipline hearing committee shall be four of its voting members, or a majority of the voting members if the committee has been reduced in number as indicated in Rules L14 and L19.
- *L18. Prior to and at the hearing, decisions of the discipline hearing committee shall be made by a majority of its members present. Following the hearing, decisions of the discipline hearing committee shall be made by a majority of its members who were present at the hearing. Any member who was not present for the entire hearing shall not be eligible to participate in any deliberations subsequent to the hearing.
- L19. Either the accused or the accuser may challenge the participation of a hearing officer or any voting member on a discipline hearing committee for cause, under Rule L9. The remaining voting members of the committee, even though also challenged, shall determine whether the challenged hearing officer or member shall be disqualified. The challenged hearing officer~~s~~ or member~~s~~ may participate in the deliberations on whether ~~he or she~~they should be disqualified, but only the remaining members shall vote upon the challenge. This vote shall be by secret ballot if the committee has met in person or by individual poll by the hearing officer or facilitator if the committee has met by ~~-remote technology/telephone conference call.~~
- L20. Members of a discipline hearing committee shall refrain from discussing matters considered by the committee except as required to discharge the duties of the committee.
- L21. Any written statements in the accuser's possession that relate to the subject matter of the charges and have been written, dictated, signed, or subscribed to by a complaining witness who is identified in the charges are for the exclusive use of the accuser and the representatives of the accuser. Such statements shall not be shared with the accused unless consented to by the complaining witness or required in secular judicial proceedings.
- L22. Discovery, as that term is understood in secular judicial proceedings, is not permitted in disciplinary proceedings. Neither the accused nor the accuser shall be compelled to provide any information or documents to the other, except as specifically required by Chapter 20 of the Constitutions, Bylaws, and Continuing Resolutions of the ELCA governing documents or by these rules. Members of the discipline hearing committee may take into account the inability of the parties to engage in discovery in deciding what weight or importance to give to particular evidence.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

March 31-April 2, 2022

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- L23. The hearing officer of a discipline hearing committee may request that one or more facilitator(s) be appointed by the ~~secretary of the ELC~~secretary of this church.
- L24. The hearing officer of a discipline hearing committee shall direct the appointed facilitator(s) to make arrangements and to provide assistance as provided in Rules H1 through H7.
- L25. The hearing officer of a discipline hearing committee may conduct pre-hearing conferences, either by ~~remote technology/telephone conference call~~ or by actual in-person meeting, with the accuser(s) and the accused and/or their representatives for the purpose of expediting the hearing. Where the parties cannot agree on matters relating to the conduct of the hearing, the decision shall be made by the hearing officer.
- L26. The authority and duties of the hearing officer as found in Rules G7, G15, G16, G17, G21, and G22 shall apply to proceedings described in this Section L.
- L27. The hearing officer of the discipline hearing ~~committee~~committee shall be responsible for arrangements for ~~an audio tape~~-recording of the hearing. The ~~recording tapes~~ shall be available to no one other than the hearing officer unless and until one or both parties appeals the decision of the discipline hearing committee. In the event of an appeal, the ~~tape~~-recordings shall be made available only to the accused, the accuser, and the Committee on Appeals. The ~~recording tape~~ shall be the property of this church.
- L28. Subject to the directions and decisions of the discipline hearing committee, the hearing officer of the committee shall be responsible following the hearing for the preparation and appropriate distribution of the committee's written report in conformity with the requirements of ELCA Bylaw 20.243.08. (Rule L50).
- L29. The hearing before the discipline hearing committee is intended to be informal. A high premium is placed upon healing, although it must be recognized that determination or acknowledgment of wrongdoing can also be an important element in the healing process. Accordingly, it is important that the parties and the committee address the questions of evaluation, therapy, special education, or similar experience that may be part of the determination made by the committee.
- L30. The hearing may consist of sessions over one or more consecutive days or over several days that are not consecutive.
- L31. While normally the accuser and the accused are to be present at all sessions, it is within the authority of the committee to conduct some of its sessions without the presence of either or both of the accuser or the accused.
- L32. Where the parties and the hearing officer have agreed with respect to how all or portions of the hearing are to be conducted, the discipline hearing committee will respect such decisions. Where the parties have been unable to agree with respect to how all or portions of the hearing are to be conducted, and the hearing officer has therefore made decisions, the discipline hearing committee may review the decisions of the hearing officer as to the conduct of the hearing, but should revise the hearing ~~officer's~~officer's decisions only where the committee concludes that such decisions were clearly erroneous.
- L33. In hearings before the discipline hearing committee, the accused may be accompanied by a spouse and a friend or advisor. The spouse and such friend or advisor shall not participate in the proceedings before the committee.
- L34. In hearings before the discipline hearing committee, the accuser may be accompanied by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee. Where the accuser consists of a group of persons, only one person from the group shall participate in the proceedings. The committee may exclude some or all other members of such group of accusers from some or all of the sessions of the hearing.
- L35. In hearings before the discipline hearing committee, where the synod~~ical~~ bishop is the accuser, the synod~~ical~~ bishop may delegate to an assistant or associate to that bishop the responsibility for the presentation of the ~~accuser's~~accuser's case. Such delegation shall not preclude the appearing of the synod~~ical~~ bishop as a witness to testify at the hearing.
- *L36. In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

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- *L37. The hearing officer shall give written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting. After consulting with the accused, the accuser(s), and their representatives, the hearing officer may order that a hearing be conducted by means of remote communication.
- L38. The hearing before the discipline hearing committee shall commence at the time and place set forth in the notice issued pursuant to Rule L37, unless in the judgment of the hearing officer, after consultation, if possible, with the accuser and the accused or their representatives, an emergency, such as pandemic, snowstorm, flood, or airline strike, necessitates a postponement or change of site of the hearing or a change to a hearing conducted by remote communication.
- *L39. The hearing before the discipline hearing committee shall not be open to the public unless both the accuser(s) and the accused agree to a public hearing.
- *L40. In a hearing closed~~not open~~ to the public, a witness may be accompanied by a spouse and by a friend or advocate.
- *L41. Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses shall be permitted in the hearing only when testifying.
- *L42. A recording shall be made by an audio tape recording of the hearing.
- L43. No party to proceedings before a discipline hearing committee may refer in any manner to a polygraph test. For example, no party may refer to the results of a polygraph test or to the fact that a party or a complaining witness either took or did not take a polygraph test. If any reference is made to a polygraph test in violation of this rule, the committee shall ignore the reference and prevent its decision from being in any way influenced by the reference.
- L44. The accused has the right to testify or to remain silent.
- L45. The rules of evidence and other rules used in secular judicial proceedings shall not apply in disciplinary proceedings. Testimony or documentary evidence shall not be excluded merely because it would be excluded under such secular rules. For example, evidence shall not be excluded merely because it is hearsay, although individual members of a discipline hearing committee may choose to give hearsay evidence little or no weight or importance.
- L46. The accuser(s) shall have the burden of proof. The discipline hearing committee shall not find that any allegation contained in the charges is true unless the accuser has proven that it is true by a preponderance of the evidence. An allegation has been proven true by a preponderance of the evidence if the committee, after weighing all ~~of~~ the evidence presented at the hearing, believes that more likely than not the allegation is true.
- L47. At any time during the hearing, the discipline hearing committee may decide to meet in executive session for deliberations, either with or without the participation of the accuser(s) and the accused and their respective representatives.
- L48. If the accused should fail to appear at the scheduled hearing before the discipline hearing committee, the committee, after making a record that the accused was given notice of the date, time and place of the hearing, and other information relevant to the accused's~~accused's~~ absence of which the committee has knowledge, may either (i) proceed to hear the testimony and evidence offered by the accuser(s) and render its written decision or (ii) if the committee concludes that the absence is justified, adjourn the hearing to a rescheduled date in which case the period between the originally scheduled date and the rescheduled date shall not be counted for purposes of the 60 day period referred to in ELCA Bylaw 20.243.05. (Rule L36).
- *L49. The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.243.06. (Rule L37).
- *L50. The written decision of the discipline hearing committee shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts—that is, what it believes to be the truth of the matter.
 - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:
 - 1) private censure and admonition by the synod~~ial~~ bishop.

- 2) suspension for a period not exceeding three months from the office and functions of the ordained ministry ~~in the case of an ordained minister or from the role and functions of a rostered layperson in the case of a layperson on a roster of this church.~~
- 3) participation in such programs of evaluation, therapy, special education, or similar experience as the committee may direct.
- 4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under 20.224.08. through 20.224.24. or 20.232.05. through 20.232.07.

*L51. The due process requirements and provisions set forth in Section J above (Rules J1-J5) are not applicable to proceedings before the discipline hearing committee that is constituted and holds hearings in the manner described in this Section L. Such due process requirements and provisions apply to the proceedings described in this Section L only as specified in the ELCA bylaws or in these rules.

L52. The hearing officer of the discipline hearing committee shall give notice (as provided in Rule B1920) to the accused, the accuser(s), the bishop (if not an accuser) of the synod on whose roster the accused is listed and the ~~secretary of ELCA~~secretary of this church of the judgment of the discipline hearing committee, and provide to each a copy of the committee's written decision. Such notice must be given, but need not be received, within the 45-day period specified in ELCA Bylaw 20.243.08. (Rule L49).

L53. In the event there is no appeal, 75 days after giving the notice referred to in Rule L52, the hearing officer of the discipline hearing committee shall make the following disposition of the material which would have constituted the record on appeal: (i) documentary and physical evidence shall be returned to the party who presented it; (ii) the written charges, the written decision of the discipline hearing committee and certification or other proof of notice given under Rule L52 above shall be delivered to the ~~secretary of the ELCA~~secretary of this church to be held as provided in ELCA Bylaw 7.41.0948.; and (iii) all other material shall be destroyed.

M. Effective Dates, Appeals, and Stays

M1. The provisions of this Section M (Rules M1 through M10) are applicable to decisions of both the discipline hearing committee described in Rules F1 through K16, and the discipline hearing committee described in Rules L1 through L53.

*M2. The decision of the discipline hearing committee shall be final on the date it is issued by the committee.

*M3. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:
a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;
b. ~~an rostered~~ordained minister upon whom discipline has been imposed by a discipline hearing committee;
or
c. a congregation upon whom discipline has been imposed by a discipline hearing committee;
~~or~~
~~d. a rostered layperson upon whom discipline has been imposed by a discipline hearing committee.~~

*M4. Within 30 days of the date on which the discipline hearing committee issued its decision, one of the parties identified in Rule M3 may appeal to the Committee on Appeals.

*M5. Where one of the parties has appealed, any~~either~~ party may request the Committee on Appeals to stay the effective date of the decision.

*M6. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require.

*M7. The decisions of the Committee on Appeals shall be final.

M8. Any error made in the application of Chapter 20 of the ~~governing documents~~Constitution, Bylaws, and Continuing Resolutions of the ELCA or in the application of these rules may be deemed harmless. A harmless error shall not provide the basis for affording relief to a party or for reversing the decision of a discipline hearing committee. An error shall be deemed harmless if it is clear beyond a reasonable doubt that the outcome of the disciplinary proceeding was not or will not be affected by the error.

M9. Rules governing the scope of and procedure for appeals are set forth in the rules of the Committee on Appeals which appear as ELCA Continuing Resolution 20.61.A2092.

M10. Rules governing requests for stays are set forth in the rules of the Committee on Appeals which appear as ELCA Continuing Resolution 20.61.B95.

N. TABLE REFERENCING DISCIPLINARY RULES TO GOVERNING DOCUMENTS

Rule	Governing Documents Provision	Rule	Governing Documents Provision
*B1	20. 2422 .01.	*I5	20.13.02.
*B3	20. 2422 .03.	*I8	20. 2422 . 4917 .
*B4	20. 3422 .03.f	*I18	20.12.
*B6	20. 2223 .01.		
*B8	20.23.03.	*J1	20.11.
*B9	20. 2231 . 0301 .	*J2	20.12.
*B10	20.31.01.		and 20.13.
*B12 B11	20.31.03.	*J3	20.12.01.
*B24 B27	20.18.	*J5	20.14.
*C1	20. 2422 .23.	*K4	20. 2422 .22.
*C2	20.22.06.	*K6	20. 2422 .02. <u>and</u>
*C6 C5	20. 2422 .24.		20.23.02.
*C7	20.22.07.	*K7	20.22.02.
		*K8 K7	20.31.02.
*D1	20. 2422 .04. intro	*K 409	†S14. 4318 .a.7) <u>and</u>
*D5	†S11.02.		<u>†S14.43.a.7)</u>
*D6	20. 2422 .04.a.	*K 414 K10	20. 2422 .21.
*D7	20. 2422 .04.b.	*K 44 K13	20. 2422 . 4715 .
*D10	20. 2422 .05.	*K 46 K15	20. 2422 .22.
*D14	20. 2422 .05.	*K 47 K16	20. 2422 .22.
*D19	20. 2422 .05.		
		*L4	†S11. 0203 .
*E4	20. 2422 .06.	*L5	20.21. 4302 .
*E5	20. 2422 .06.b. and 20. 2422 .06.c.	*L7	20. 2322 . 0208 .
		*L10	20. 2322 . 0208 .
*F1	20. 2422 .08.	*L15	19. 41 . A9403 . A21 .b.
*F2	†S11.03.	*L16	19. 41 . A9403 . A21 .c.
*F3	20.21. 4401 .	*L18	20. 2322 . 0922 .
*F4	20.21. 4302 .	*L36	20. 2324 .05.
*F5	20. 2422 .07.	*L37	20. 2324 .06.
*F11	20. 2422 . 4211 .	*L39	20.13.
*F16	20. 2422 . 4211 .	*L40	20.13.02.
*F17	20. 2422 . 4412 .	*L41	20.13.02.
*F21	20. 2422 . 4715 .	*L42	20. 2322 . 0717 .
*F23	19. 41 . 22 . A9403 . A21 .a.	*L49	20. 2324 .08.
*F24	19. 41 . 22 . A9403 . A21 .b.	*L50	20. 2324 .08.
*F27	20. 2422 .22.	*L51	20.14.
*G3	20. 2422 . 4816 .	*M2	20. 2422 .22. and
*G4	20. 2422 . 4715 .		20. 2324 .09.
		*M3	20. 6361 .
*H1	20. 2422 . 4513 .	*M4	20. 2422 .22. and
			20. 2324 .09.
*I3	20.13.	*M5	20. 2422 .22. and
*I4	20.13.01. and 20.13.02.		20. 2324 .09.
		*M6	20. 2422 .22. and
			20. 2324 .09.
		*M7	20. 2422 .22. and
			20. 2324 .09.

SUMMARY OF REVENUE AND EXPENSES
For the Period Ending January 31, 2022

	2021 ACTUAL	2021 BUDGET	2020 ACTUAL	Year-to-Date Variance	
				ACTUAL vs. BUDGET Favorable/ (Unfavorable)	CURRENT YEAR vs. PRIOR YEAR Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	40,613,722	40,250,000	40,739,221	363,722	(125,499)
Other	25,991,149	21,576,923	19,453,086	4,414,226	6,538,062
TOTAL UNRESTRICTED	66,604,871	61,826,923	60,192,307	4,777,948	6,412,563
TOTAL Designated and Restricted Funds Released	798,871	4,020,077	1,687,534	(3,221,206)	(888,663)
TOTAL OPERATING REVENUE AND SUPPORT	67,403,742	65,847,000	61,879,841	1,556,742	5,523,900
LESS TOTAL EXPENSES	59,361,217	65,847,000	59,927,085	(6,485,783)	(565,868)
NET REVENUE OVER (UNDER) EXPENSES	8,042,524	-	1,952,756	8,042,524	6,089,768

REVENUE SUMMARY
For the Period Ending January 31, 2022

	2021		2020	Year-to-Date Variance	
	ACTUAL	BUDGET	ACTUAL	ACTUAL vs. BUDGET Favorable/ (Unfavorable)	CURRENT YEAR vs. PRIOR YEAR Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	40,613,722	40,250,000	40,739,221	363,722	(125,499)
Direct Gifts	6,142,628	6,510,000	5,355,499	(367,372)	787,129
Investment Income	3,411,710	1,475,380	1,100,091	1,936,330	2,311,619
Bequests and Trusts	5,135,498	2,064,000	2,258,643	3,071,498	2,876,855
Endowment	3,282,544	3,449,169	3,349,445	(166,625)	(66,901)
Rent	1,820,705	1,744,855	1,849,989	75,850	(29,284)
Service Level Agreements/Other	2,795,336	2,103,519	3,283,749	691,817	(488,413)
Missionaries	1,713,426	2,155,000	577,768	(441,574)	1,135,658
YAGM	189,301	575,000	177,902	(385,699)	11,398
Mission Investment Fund	1,500,000	1,500,000	1,500,000	-	-
TOTAL REVENUE	66,604,871	61,826,923	60,192,307	4,777,948	6,412,563
TOTAL Designated and Restricted Funds Released	798,871	4,020,077	1,687,534	(3,221,206)	(888,663)
Net Operating Revenue and Support	67,403,742	65,847,000	61,879,841	1,556,742	5,523,900

ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
For the Period Ending January 31, 2022

	<u>Actual</u> <u>Expenses</u>	<u>Spending</u> <u>Authorization</u>	<u>Variance</u> <u>Favorable</u> <u>(Unfavorable)</u>	<u>Percent of</u> <u>Budget</u>
Home Areas				
Christian Community & Leadership	21,003,067	22,268,376	1,265,309	94.32%
Service and Justice	9,649,820	12,560,316	2,910,496	76.83%
Innovation	1,247,403	2,111,697	864,294	59.07%
Operations	24,480,007	25,756,611	1,276,604	95.04%
Presiding Bishop	11,469,622	11,962,108	492,486	95.88%
Treasurer	8,431,195	8,732,564	301,369	96.55%
Secretary	4,579,189	5,061,939	482,750	90.46%
OTHER				
General Treasury	122,996	150,000	27,004	82.00%
Depreciation	2,857,925	3,000,000	142,075	95.26%
TOTAL OPERATING EXPENSES	<u>59,361,217</u>	<u>65,847,000</u>	<u>6,485,783</u>	<u>90.15%</u>
	-	-		

EVANGELICAL LUTHERAN CHURCH IN AMERICA
ELCA WORLD HUNGER
Rollforward of Fund Balance and Bequests
For the Period Ending January 31, 2022

	<u>BASE REVENUE</u>	<u>BEQUEST INCOME</u>	<u>TOTAL</u>	<u>ANNUAL BUDGET</u>
BALANCE, BEG OF YEAR	\$ 4,951,342	\$ 5,213,179	\$ 10,164,521	
Income				
Direct Giving	20,762,496	-	20,762,496	18,510,000
Endowments and Donor Requested Pmts	855,201	-	855,201	750,000
Bequests & Trusts/Misc	-	1,306,360	1,306,360	1,500,000
Release of Bequest Income from prior year	- (a)	-	-	2,540,000
Total Income	21,617,697	1,306,360	22,924,057	23,300,000
Expense				
Fundraising Allocation	2,076,483	-	2,076,483	2,177,250
Domestic Program	3,101,633	-	3,101,633	3,842,570
International Program	14,518,462	-	14,518,462	15,732,200
Witnessing in Society	1,654,291	-	1,654,291	1,547,980
Total Expense	21,350,869	-	21,350,869	23,300,000
NET for FY 2021	266,828	1,306,360	1,573,188	
BALANCE, END OF YEAR	\$ 5,218,170	\$ 6,519,539 (b)	\$ 11,737,709	

(a) The transfer of dollars from bequests income to base revenue did not occur as revenues exceeded budget.

(b) The proposed revised budget for FY 21 was to use \$2,40,000 of the prior year bequest fund balance to allow spending to exceed the revenues. The actual results do not reflect this use based on the facts that revenues exceeded budget and the spending was below the \$23.3 million budget. Accordingly, the portion of fund balance at 1/31/22 that relates to prior years is \$6.5 million. There are incremental spending plans in the revised spending authorization for FY22.

PRELIMINARY AND UNAUDITED

**Evangelical Lutheran Church in America
 2022 Home Area Allocations**

	Current Fund				ELCA World Hunger				
	FY 22 Spending Authorization Approved in Nov	Requested Revision	FY 22 Revised Spending Authorization		FY 22 Spending Authorization Approved in Nov	Requested Revision	FY 22 Requested Spending Authorization		Total FY 22
Christian Community & Leadership Innovation	\$ 22,690,464	\$ -	\$ 22,690,464						\$ 22,690,464
Service & Justice	2,031,360	(59,443)	1,971,917	(A)					1,971,917
Office of the Presiding Bishop	12,284,376	260,000	12,544,376	(B)	22,665,000	3,321,700	\$ 25,986,700	(F)	38,531,076
Office of the Secretary	\$ 11,780,430	-	\$ 11,780,430						\$ 11,780,430
Office of the Treasurer	5,013,465	205,462	5,218,927	(C)					5,218,927
General Treasury	9,066,054	244,252	9,310,306	(D)					9,310,306
Depreciation	\$ 150,000	-	\$ 150,000						\$ 150,000
Total Requested Spending Auth	2,800,000	-	2,800,000		\$ 22,665,000	\$ 3,321,700	\$ 25,986,700		\$ 92,453,121
	\$ 65,816,150	\$ 650,271	\$ 66,466,421	(E)					

(A) Decrease relates to transition of some of the Research, Planning and Evaluation budget. In addition to this \$1.9+ million budget for Innovation, an additional \$1 million of support from the Mission Development Fund Endowment for Innovation and New Initiatives has been approved.

(B) Additional funding for Multicultural and Ethnic Ministry Work as this is a strategic priority and plans have been presented for this work.

(C) Office of the Secretary was unable to reduce by 5%. Significant percentage of budget related to fixed costs such as personnel, churchwide assembly, conference of bishops, insurance and legal which are necessary.

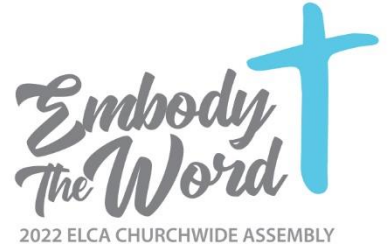
(D) Office of the Treasurer was only able to reduce by 2%. Transfer from MDF in proposal was insufficient to cover the existing costs of information technology personnel transferred to the OT budget. In addition, a large percentage of budget is personnel and software licenses to support the work.

(E) The requested increase in spending for FY22 of \$650,271 will be funded a release of funds from the Church Council Designated Fund set up in prior years to cover future years budgeted operating shortfalls.

(F) The requested increase in spending relates to \$650,000 in international grants, and \$2.7 million in domestic grants which were delayed in FY21, primarily due to Covid, this includes \$1 million increase in Big Dreams grants given to synods as well as \$600,000 for domestic hunger and housing and \$500,000 for Pine Ridge Reservation housing Project. This will be funded by spending some of the carryforward World Hunger bequest income in the World Hunger fund balance.



Evangelical Lutheran Church in America
God's work. Our hands.



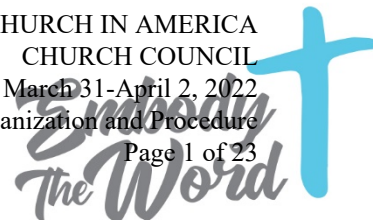
Rule for Hearings Prior to the 2022 Churchwide Assembly

The hearings for the 2022 Churchwide Assembly will be held by remote communication the week prior to the assembly and notice of the hearings shall be provided electronically.

Certain proposals that are scheduled for assembly action or information at the 2022 ELCA Churchwide Assembly are the subject of hearings. Voting members, advisory members, resource members, and other categories approved by the Church Council may attend with voice. Others may watch the hearing through identified livestream options and shall not have voice. Hearings have no legislative authority.

The chair of the hearing shall endeavor to maintain decorum and order and may call upon the assistance of technology support staff for serious breaches of order. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

Adoption of this rule will follow the procedure required by *Robert's Rules of Order*.



Rules of Organization and Procedure

Introduction

These “Rules of Organization and Procedure” serve many purposes. First, they bring together in one place all the provisions of the constitution, bylaws and continuing resolutions, as well as “standing” rules that describe the composition, functions and responsibilities of the Churchwide Assembly. Constitutional provisions and bylaws are highlighted in purple for convenience.

Bylaw 12.31.09. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* specifies that parliamentary procedures shall be in accordance with *Robert's Rules of Order*, latest edition, “unless otherwise ordered by the assembly.” Experience from past churchwide assemblies has demonstrated that plenary discussion and the conduct of the assembly’s business are best served by modifying certain parliamentary rules of *Robert's Rules of Order*. These modifications, as well as numerous other procedural matters not covered by *Robert's Rules of Order*, are a second purpose of these rules.

A third purpose is to adopt as part of the Rules of Organization and Procedure provisions from continuing resolutions related to the assembly. When adopted, a two-thirds vote will be required for their amendment or suspension as pertaining to business at this assembly.

At this Churchwide Assembly, most voting members will access the *Pre-Assembly Report*, including these rules, electronically by means of a tablet equipped with a custom application (the ELCA Churchwide Assembly Guide). This application will allow submission of resolutions, motions, nominations, and certain notices electronically; in addition, these documents may be submitted on paper forms. For clarity, these rules will specify “electronically or on a paper form” where either method of submission is available. The procedure for electronic submission is described in Part Seven of these rules.

Adoption of these rules will follow the procedure required by *Robert's Rules of Order*. The Church Council’s recommendation to adopt will be the main motion before the assembly.

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**Recommended for
Assembly Action**

Two-Thirds Vote Required

To adopt the “Rules of Organization and Procedure” for the 2022 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

PART ONE: AUTHORITY AND DUTIES

Authority of the Churchwide Assembly

The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this Constitution. (ELCA churchwide constitutional provision 11.31.).

The Churchwide Assembly shall be the highest legislative authority of the churchwide organization and shall deal with all matters which are necessary in pursuit of the purposes and functions of this church. The powers of the Churchwide Assembly are limited only by the provisions of the Articles of Incorporation, this constitution and bylaws, and the assembly’s own resolutions (ELCA 12.11.).

Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA 12.12.).

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

- a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
- b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
- c. Receive and consider proposals from synod assemblies.
- d. Establish churchwide policy.
- e. Adopt a budget for the churchwide organization.
- f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
- g. Establish churchwide units to carry out the functions of the churchwide organization.
- h. Have the sole authority to amend the constitution and bylaws.
- i. Fulfill other functions as required in the constitution and bylaws.
- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 12.21.).

Assembly Presiding Officer

The presiding bishop shall ... preside at the Churchwide Assembly (ELCA 13.21.c.).

The vice president shall be a layperson who shall serve ..., in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

Assembly Secretary

The secretary shall be responsible for the minutes and records of the Churchwide Assembly (ELCA 13.41.02.a.).

Notice of Meeting

The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance on this church’s website and in this church’s periodical (ELCA 12.31.02.).

Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed (ELCA 12.31.02.).

Agenda

The presiding bishop shall provide for the preparation of the agenda for the Churchwide Assembly (ELCA 13.21.c.).

Program and Worship

The arrangements for agenda, program, and worship shall be under the supervision of the presiding bishop (ELCA 12.31.04.).

Arrangements

Physical arrangements for churchwide assemblies shall be made by the secretary or by an assembly manager working under the secretary's supervision. Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop (ELCA 12.31.05.).

PART TWO: MEMBERS OF THE ASSEMBLY

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synod bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synod vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members. The voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 12.41.11.).

The officers of the churchwide organization, the members of the Church Council, and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. Unless otherwise determined by a synod, the synod vice presidents shall also serve as *ex officio* members of the Churchwide Assembly. *Ex officio* members shall have voice and vote. (ELCA 12.41.16.).

The total number of voting members at the 2022 Churchwide Assembly is 902.

Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church... [and] shall cease to be a member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected (ELCA 12.41.13.).

Certification of Voting Members

The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly (ELCA 12.41.12.).

Seating of Alternate Voting Members

If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synod bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod (ELCA 12.41.12.).

Inclusive Representation

Except as otherwise provided in this constitution and bylaws, the appropriate office or unit of the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies... be laypersons; that at least 45 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be women and at least 45 percent shall be men, and that, where possible, the representation of ministers of Word and Sacrament shall include both women and men. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English (ELCA 5.01.e, f.).

It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service (ELCA 5.01.F19.).

The term, “persons of color and/or persons whose primary language is other than English,” shall be understood to mean African American, African Descent, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church’s commitment to inclusive participation in its life and work (ELCA 5.01.C21.).

For purposes of the representational principles set forth in 5.01.e. and f., the percentage of laypersons that is not allocated to women or men may be allocated to persons who identify as gender non-binary, gender fluid, women, men, or other genders (ELCA 5.01.H21.).

Additional Voting Members Provided

The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members (ELCA 12.41.11.).

Additional voting members have been allocated by the Church Council as follows:

<u>Synod</u>	<u>Additional Members</u>
Alaska (1A)	2
Arkansas-Oklahoma (4C)	2
Slovak Zion (7G)	2
West Virginia-Western Maryland (8H)	1
Caribbean (9F)	2

Assembly Properly Constituted

Each assembly... of the churchwide organization ... shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly... may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly (ELCA 5.01.j.).

Advisory Members

Executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. Advisory members shall have voice but not vote (ELCA 12.41.17.).

Other Non-Voting Members

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 12.41.18.).

Presidents of the colleges, universities, and seminaries of this church, unless elected as voting members of the assembly, shall have voice but not vote (ELCA 12.41.A89.).

A representative of the faculty of each seminary of the Evangelical Lutheran Church in America shall be appointed by the president of each seminary to serve as a seminary faculty resource person In addition, a teaching theologian ... may be appointed by the steering committee of the Association of Teaching Theologians in the Evangelical Lutheran Church in America to serve as a faculty resource person. Faculty resource persons shall have voice, if so granted in the assembly’s rules, but not vote in plenary sessions of the assembly (ELCA 12.41.B07.).

An individual whose term of office as a bishop of a synod commences within one month of the assembly, unless elected as a voting member of the assembly, shall have the privilege of seat and voice, but not vote, during the assembly.

An individual whose term of office as a bishop of a synod either commences or expires during the course of the assembly shall have the privilege of seat and voice, but not vote, during that portion of the assembly before commencement or after termination of such term.

Resource Members

Resource members shall be persons recommended by the presiding bishop of this church or by the Church Council who, because of their position or expertise, can contribute to the work of the Churchwide Assembly. Resource members shall have voice only with respect to matters within their expertise, but not vote.

Congregation Observers

Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly.... Such observers shall have neither voice nor vote in plenary sessions of the assembly (ELCA 12.41.C21.).

Official Visitors

Official visitors shall be persons invited by the presiding bishop of this church or the Church Council to address the Churchwide Assembly. They shall not have vote.

Access to Seating

A person will be admitted to restricted seating areas only upon display of proper credentials.

Assembly Costs

The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including reasonable costs for travel, housing, and board for voting and advisory members (ELCA 12.31.06.).

PART THREE: QUORUM AND PROCEDURE

Quorum

At least one-half of all persons elected as voting members must be present at a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those voting members present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote at the adjourned meeting (ELCA 12.31.07.).

Absence of Members

Members shall not absent themselves from any session of the assembly without valid excuse, under penalty of forfeiture of the meal allowance for the day of absence and proportionate reimbursement of travel expenses.

Parliamentary Procedure

The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly (ELCA 12.31.09.).

Note: The 12th edition of *Robert's Rules of Order Newly Revised*, is, therefore, the governing parliamentary law of this church, except as otherwise provided.

No motion shall be out of order because of conflict with federal, state, or local constitutions or laws.

Proxy and Absentee Voting Precluded

Proxy and absentee voting shall not be permitted at a Churchwide Assembly (ELCA 12.31.08.).

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the *ex officio* members, have prior right to obtain the floor, unless the chair determines that it is in the best interests of the assembly to call upon an advisory member, a resource member, or another individual with voice.

Questions of Personal Privilege

Questions of personal privilege that are not urgent and do not relate to the assembly as a whole are out of order. (Questions of privilege that relate to the assembly as a whole include such concerns as problems with acoustics, voting devices, lighting, and emergencies.) Other requests for time in plenary for questions of personal privilege (e.g., personal announcements, comments on matters not on the agenda, reflections on the meaning of votes after they are taken) must be submitted electronically or on a paper form to the secretary's assistant. The chair may allow such matters to be addressed at a later time.

Speeches

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to two minutes. A signal shall be given one minute before the speaker's time ends. A second signal shall be given one minute later, and the speaker shall then sit down.

After four people have spoken in a row on the same side of the motion before the assembly and no one is in line to speak on the other side, the previous question will be automatically called.

Alternating Speeches

Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

To facilitate alternating speeches, assembly members awaiting recognition at the floor microphones shall approach the appropriate microphone (marked green for those in favor of the pending matter on the floor; marked red for those opposed to the pending matter on the floor).

Purpose and Use of “White Card”

A white card, provided in the registration packet of voting members, is to be used to identify a member who wishes to offer an amendment to the pending matter or some other motion that would be in order. Except when authorized to interrupt a speaker by *Robert’s Rules of Order*, voting members seeking to bring a motion shall line up at any microphone and await recognition by the chair.

Motion to Rescind or Amend Something Previously Adopted at This Assembly

A two-thirds vote of the voting members present and voting shall be required to rescind or to amend something previously adopted during this Churchwide Assembly. This rule does not apply to constitutional or bylaw amendments previously adopted by this assembly. (See PART FIFTEEN: Amendments to Governing Documents *below*.)

Suspending or Revising the Rules

After the adoption of the Rules of Organization and Procedure and any amendments thereto offered prior to the adoption of the Rules, any further amendment to, revision in, or suspension of the Rules shall always require for adoption a two-thirds vote of the members present and voting.

Moving the Previous Question

A member who has spoken on the pending question(s) may not move the previous question(s).

A motion to end debate by moving the previous question shall apply only to the immediately preceding motion. A motion to end debate on all matters on the floor or more than the immediately pending question is not in order.

Applause

In the give-and-take of debate on issues before the Churchwide Assembly, members of the assembly and visitors shall refrain from applause.

Departing from Agenda

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order the chair considers most expedient for the conduct of the assembly’s business.

A motion to alter the agenda shall require for adoption a two-thirds vote of the voting members present and voting.

Unfinished Business

Upon adjournment of the Churchwide Assembly, all remaining unfinished items of business shall be referred to the Church Council of the Evangelical Lutheran Church in America for disposition.

Audit of Credentials Report

At the request of the chair of the Credentials Committee or of the assembly, the chair may order an audit of the report of the Credentials Committee. When so ordered, the Credentials Committee will provide the bishop of each synod with a list of the registered voting members from such synod. Each bishop (or other voting member duly appointed by the bishop) shall then make appropriate corrections on such list and certify the accuracy of the list with such corrections as may be indicated. Each bishop (or other voting member duly appointed by the bishop) shall promptly return the certified list to the chair of the Credentials Committee.

PART FOUR: COMMITTEES OF THE ASSEMBLY

Mandated Committees

The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee (ELCA 12.51.).

Reference and Counsel Committee

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted that are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.01.).

Memorials Committee

A Memorials Committee, appointed by the Church Council, shall review memorials from synod assemblies and make appropriate recommendations for assembly action (ELCA 12.51.02.).

Nominating Committee

A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person for each position for which an election will be held by the Churchwide Assembly in accordance with Chapter 19 of this constitution (ELCA 12.51.03.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 19.11.01.).

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly. (*See PART THIRTEEN: Election Procedures below.*)

In the election for presiding bishop, vice president, or secretary, the Elections Committee shall report the results of any balloting by announcing the number of votes received by each nominee and the names of those nominees qualified to remain on the next ballot or the name of the nominee who is elected.

The Elections Committee shall report the results of balloting in other elections by announcing the name of the person elected or by announcing the names of nominees qualified to remain on the ballot. Vote totals shall be reported to the secretary of this church and recorded in the minutes of the assembly. Based on the report of the Elections Committee, the chair shall declare elected those who received the required number of votes.

A report showing the results of a ballot shall be distributed to the voting members concurrently with, or as soon as possible after, the announced report of the Elections Committee.

Credentials Committee

The Credentials Committee shall oversee the registration of voting members and shall report periodically to the Churchwide Assembly the number of voting members registered.

Churchwide Assembly Planning Committee

The Churchwide Assembly Planning Committee shall assist officers of this church in planning the agenda, program, worship, and arrangements at the Churchwide Assembly.

Other Committees

The Churchwide Assembly may authorize such other committees as it deems necessary (ELCA 12.51.).

Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop (ELCA 12.31.05.).

Ad Hoc Committees

Such committees as may be necessary to facilitate the organization and consideration of business before the assembly may be established by the presiding bishop in consultation with the secretary.

Additional Appointments

Additional officials or committees (e.g., sergeants-at-arms, parliamentarians, tellers, pages, etc.) of the Churchwide Assembly shall be appointed by the presiding bishop.

PART FIVE: VOTING PROCEDURES

Voting by Electronic Device

Voting generally shall occur through use of a wireless electronic device at each voting member's seat.

A voting device will be placed in front of every voting member. The device should remain there throughout the assembly when not being used for voting. The device must not be removed from the table. A voting device must not be used by anyone except the voting member to whom it has been assigned.

Synod bishops (or their designees) will check at the end of every plenary session to ensure that all voting devices are in place.

Voting members must be seated at the table that contains their assigned voting device in order to cast a vote.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee. The chair will announce when voting is to commence.

Once the voting period has begun and voting members have registered their vote, confirmation will appear on the device's screen. If this message is not received, the synod bishop or a member of the Elections Committee should be notified immediately.

At any time prior to the announcement that the voting period has ended, voting members may change their minds and register a different vote. A second vote will cancel the first vote. Confirmation of the second vote will be sent.

Periodically during the assembly, a test vote will be taken to ensure that all devices are in working order.

If a voting device is inoperable or lost, or if a voting member for any reason cannot use the voting device, please see the secretary's assistant (seated next to the podium) or a member of the Elections Committee (stationed around the plenary hall).

Various Other Methods of Voting

As directed by the chair, voting also may take place by voice, by show of hands, by standing, or by written ballot.

Any member who because of physical limitation cannot raise a hand or stand to vote should contact the Elections Committee for assistance.

Each voting member's registration packet contains a paper ballot to be used if the chair so directs. If a paper ballot is called for by the chair, it should not be folded. The ballot will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

Division of the House

When a division of the house is ordered, the vote shall be by electronic device, by standing vote, or by written ballot as directed by the chair. No division of the house is in order when a vote has been taken by electronic device, by a counted standing vote, or by written ballot.

PART SIX: RELATION OF ASSEMBLY TO CHURCH COUNCIL AND CHURCHWIDE UNITS

Relationship to Church Council

The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the churchwide organization (ELCA 14.11.).

"Interim legislative authority" is defined to mean that between meetings of the churchwide assemblies, the Church Council may exercise the authority of the Churchwide Assembly, including dealing with all matters which are necessary in pursuit of the purposes and functions of this church, so long as:

- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; provided, however, that nothing in this constitution and bylaws precludes the Church Council from establishing policies concerning areas where the Churchwide Assembly has not acted; and
- b. the Church Council is not precluded by the Articles of Incorporation or this constitution and bylaws from taking action on the matter (ELCA 14.13.).

Responsibilities of Church Council

The Church Council shall act on the policies proposed by churchwide units, when requested by the presiding bishop or the churchwide unit. The Church Council shall ensure that the actions of the Churchwide Assembly are implemented by the applicable unit or office (ELCA 14.21.01.).

The Church Council shall review all recommendations from churchwide units for possible consideration by the Churchwide Assembly (ELCA 14.21.03.).

The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.05.).

The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria (ELCA 14.21.22.).

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.07.).

Status of Church Council Recommendations

The recommendation of the Church Council with respect to any proposal by a churchwide unit or any other matter shall be treated as a motion made and seconded, unless the Church Council shall otherwise determine.

Relationship to Churchwide Units

Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions (ELCA 16.12.; see also 17.20.05., 17.20.A21.e., 17.30.03., 17.40.02. and 17.50.03.).

Relationship to the Board of Pensions (also known as Portico Benefit Services)

The Churchwide Assembly shall:

- a. approve the documents governing the Pension and Other Benefits Program that have been referred by the Church Council; and
- b. refer any amendments to the Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of sponsored members in the ELCA Retirement Plan (ELCA 17.20.01.).

The Church Council shall refer, as it deems appropriate, proposed amendments to the Pension and Other Benefits Program to the Churchwide Assembly for final action (ELCA 17.20.02.d.).

The Board of Pensions of the Evangelical Lutheran Church in America—also known as Portico Benefit Services—shall ... manage and operate the Pension and Other Benefits Program for this church and plans for other non-profit organizations having a formal affiliation with a church or a religious organization, and invest the assets according to fiduciary standards set forth in the plans and trusts (ELCA 17.20.A21.a.).

The Board of Pensions shall ... report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 17.20.A21.f.).

PART SEVEN: RESOLUTIONS, MOTIONS, AND NOTICES

Submission of Resolutions and Motions

Substantive resolutions or motions, or amendments to either, must be presented electronically or on a paper form to the secretary of this church or the secretary's assistant before the established deadline or, if applicable, in writing immediately after being moved. A form is provided for this purpose in the Churchwide Assembly Guide, and paper forms are available from the secretary's assistant. Other forms also are available in the Churchwide Assembly Guide and from the secretary's assistant. The method for electronically submitting resolutions and motions is described below. Questions about the process of submitting resolutions may be submitted to the parliamentarian or the secretary.

Nature of Resolutions and Motions

► **Germane Resolutions and Motions:** A germane resolution or motion is one closely related to or having bearing on the matter before the assembly. A resolution or motion that is germane to the matter before the assembly may be offered when in order by any voting member from the floor by going to a microphone and being recognized by the chair. Nothing in this provision is intended to modify established deadlines. (*See PART EIGHTEEN: Deadlines below.*)

► **Non-Germane Resolutions and Motions:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda must be submitted to the secretary of this church or the secretary's assistant electronically or on a paper form prior to the established deadline. (*See PART EIGHTEEN: Deadlines below.*) Each resolution or motion must be supported by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary shall refer such resolution to the Reference and Counsel Committee, which may:

- (a) Recommend approval;
- (b) Recommend referral to a unit or office of this church;
- (c) Recommend a substitute motion to the assembly; or
- (d) Recommend that the assembly decline the proposed resolution.

► **Same or Similar Subjects:** The Reference and Counsel Committee may group together in a single recommendation resolutions or motions on the same or similar subjects. A resolution or motion on the same subject as a recommendation already on the agenda of the assembly, such as a memorial, will not be submitted to the assembly for separate action by the Reference and Counsel Committee. The chair of the committee will inform the voting member of the committee's decision.

► **Beyond Deadline for Submission:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda that a voting member submits because of circumstances that develop during the assembly and that cannot be submitted to the secretary of this church or the secretary's assistant prior to the established deadline (*see PART EIGHTEEN: Deadlines below*) must be submitted to the secretary or the secretary's assistant electronically or on a paper form and be supported by one other voting member. The secretary shall refer such resolutions or motions to the Reference and Counsel Committee, which may:

- (a) Decline to refer the resolution or motion to the assembly;
- (b) Recommend approval;
- (c) Recommend referral to a unit or office of this church;
- (d) Recommend a substitute motion to the assembly; or
- (e) Recommend that the assembly decline the proposed resolution or motion.

Consideration of a resolution or motion submitted beyond the deadline will require the assembly to suspend the rules prior to presentation of the matter to voting members by the Reference and Counsel Committee.

► **On Societal Issues:** In its recommendation, the Reference and Counsel Committee, following consultation with the Office of the Presiding Bishop, shall inform the Churchwide Assembly when a resolution or motion requires action on a societal issue for which this church does not have an established social policy. Should such resolution or motion be adopted by the Churchwide Assembly, the matter shall be referred to the Office of the Presiding Bishop, which shall bring to the next regular meeting of the Church Council a plan for appropriate implementation.

► **Budget Expectations:** Resolutions with budget expectations should follow the process referenced in Part Fourteen.

Substitute Motions

When a substitute motion is made, secondary amendments may be offered first to the original motion. After all secondary amendments to the original motion have been disposed of, secondary amendments to the substitute motion may be offered. When all amendments to the substitute motion have been disposed of, the vote shall be taken on whether the substitute motion is to be substituted as the original motion or be rejected.

Electronic Submission

Whenever authorized by these rules, resolutions, motions, amendments, nominations, or notices may be submitted electronically through the Churchwide Assembly Guide by completing the applicable form located in the “Submissions” tab, identifying the supporting voting member(s), as required, and transmitting it to the secretary’s assistant by pressing the “Submit” button at the end of the form. An email response will be sent acknowledging receipt. If an electronic submission is improper or if additional information is necessary, the voting member will receive follow-up notification by email.

PART EIGHT: MEMORIALS FROM SYNOD ASSEMBLIES

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synod assemblies to the churchwide organization. Memorials from synod assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action. The committee’s review of the memorial shall include information about the financial and personnel implications if adopted. The committee may consult with the Budget and Finance Committee of the Church Council in preparing its recommendations.

Status of Committee’s Recommendations

When the Memorials Committee has recommended the passage of a memorial considered by the committee, the committee’s recommendation and text of the memorial recommended for passage shall be the main motion before the assembly.

When the Memorials Committee has recommended the adoption of a substitute recommendation for the memorial on a subject, the committee’s recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended referral of a memorial, the committee’s recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended that the assembly decline a memorial without the committee making any other recommendation related to the same or closely related subject, the memorial, if then moved by a voting member from the synod originating the memorial and seconded, shall be the main motion, and the committee’s recommendation shall be received as information.

En Bloc Resolution in Response to Certain Memorials

The responses to the synod memorials, as recommended by the Memorials Committee in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*¹ resolutions when so proposed by the Memorials Committee.

Voting members who desire the assembly to discuss a synod memorial or the Memorials Committee’s response that is proposed for *en bloc* consideration may request that it be removed from the proposed *en bloc* resolution, provided the member’s request is supported by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. After removals, the *en bloc* resolution shall be voted upon without amendments or debate.

► **Separate Consideration:** To call for such separate consideration, a voting member must submit notification electronically or on a paper form to the secretary of this church or the secretary’s assistant prior to the established

¹ Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

deadline (*see* PART EIGHTEEN: Deadlines *below*) on the memorials form. The form is available in the ELCA Churchwide Assembly Guide, and paper forms are available from the secretary's assistant.

Substitute Proposal

With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by 10 other voting members. For such notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the memorials form and submit it to the secretary of this church or the secretary's assistant prior to the established deadline and provided the request is supported by 10 other voting members. (*See* PART EIGHTEEN: Deadlines *below*.) In addition, the text of the proposed substitute shall be submitted on a Motion Form electronically or on a paper form to the secretary or the secretary's assistant.

Consultation with at least one of the co-chairs of the Memorials Committee is required when a substitute will be moved and is recommended when any other amendment will be proposed to the response recommended by the Memorials Committee.

Recommendation on Same Matter

A voting member's resolution or motion dealing with the same or similar matter as a subject being reported by the Memorials Committee cannot be considered prior to the Memorials Committee's recommendation and motion with respect to that matter. This rule does not apply to a resolution or motion that proposes an amendment to a constitutional provision, bylaw, or continuing resolution.

PART NINE: RECOMMENDATIONS OF THE REFERENCE AND COUNSEL COMMITTEE

Status of Committee's Recommendations

When the Reference and Counsel Committee has recommended the approval of a resolution or motion considered by the committee, the committee's recommendation and text of the resolution or motion recommended for passage shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended the adoption of a substitute recommendation for the resolution(s) or motion(s) on a subject, the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended referral of a resolution(s) or motion(s), the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended that the assembly decline a proposed resolution or motion without the committee making any other recommendation related to the same or a closely related subject, the voting member's resolution or motion, if then moved by that voting member and seconded, shall be the main motion and the committee's recommendation shall be received as information.

PART TEN: VOTES ON AND AMENDMENTS TO SOCIAL STATEMENTS AND RELATED ACTIONS

Definition of Social Statements

Social statements are major documents addressing significant social issues. They meet the criteria of and are prepared in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," adopted by the Churchwide Assembly in 1997 and amended by the Church Council most recently in 2018.

Deadline for Submission

Any amendment to a social statement, or to recommendations or resolutions concerning a social statement, must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*).

Voting members who submit amendments may be requested to meet with the staff of the unit that developed the statement.

If in the opinion of the chair of the assembly the amendments to a social statement, or to recommendations or resolutions concerning a social statement, are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to either the Reference and Counsel Committee or to an *ad hoc* committee appointed by the chair for its recommendations for the consideration of the statement or recommendations or resolutions and the proposed amendments by the assembly.

If a voting member wishes to offer a substantive amendment that was not submitted prior to the deadline, the assembly, by a majority vote, may consent to the consideration of such an amendment.

Vote to Adopt Social Statements

A two-thirds vote of the voting members present and voting in the Churchwide Assembly shall be required for adoption of a social statement.

A social statement of the Evangelical Lutheran Church in America shall be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly (ELCA 12.12.01.).

Vote to Amend or Repeal

Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA 12.12.).

Reconsideration of Social Statement

In accordance with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” Churchwide Assemblies may reconsider previously adopted social statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:

1. A Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly. Subsequent to such a vote, the social statement shall be referred to the Office of the Presiding Bishop for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.
2. The Church Council, by a two-thirds vote of its voting members, may ask the Churchwide Assembly to reconsider a social statement. Such Church Council action must be taken no later than at the Church Council meeting in the autumn prior to the assembly. The proposed change and the reasons for it shall then be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly. A two-thirds vote of the assembly shall be required to reconsider the statement and also to revise or remove it. Both actions may occur at the same assembly.

Vote to Adopt Certain Recommendations or Resolutions from a Social Statement Task Force Requiring Amendment of Constitutional Provisions or Bylaws

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations or resolutions originating from or relating to the subject of a social statement task force report or amendments or substitute motions related to such recommendations or resolutions that require amendment of a constitution or bylaw provision for implementation.

PART ELEVEN: VOTES ON PROPOSALS FOR CHURCH-TO-CHURCH AGREEMENTS

This church may establish official church-to-church relationships and agreements. Establishment of such official relationships and agreements shall require a two-thirds vote of the voting members present and voting in a Churchwide Assembly (ELCA 8.61.).

Each church body votes on a relationship of full communion using the same resolution. Amendments to a resolution establishing full communion, therefore, are not in order.

PART TWELVE: NOMINATIONS

Nominations Desk

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.11.A21.a.).

A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly’s Rules of Organization and Procedure (ELCA 19.11.A21.b.).

Nominations may be submitted electronically prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form to the Nominations Desk at the times described below.

Information and additional forms may be obtained from the Nominations Desk on Tuesday, Aug. 9 from 8:00 a.m. to 7:00 p.m.

Congregational Membership

Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the constitution, bylaws, and continuing resolutions of this church (ELCA 19.04.).

Term Limit

Elections shall be for one six-year term, without consecutive reelection, with approximately one-half of the members of the Church Council and of each board or committee elected each triennium, unless otherwise specified in this church's constitution, bylaws, and continuing resolutions (ELCA 19.03.).

Nominations Form

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, lay or rostered status, white or person of color or primary language other than English status, congregational membership, synod membership, and affirmation of willingness to serve, if elected; the name, address, and synod membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require (ELCA 19.11.A21.c.).

The nomination form for the common ballot is also available in the Churchwide Assembly Guide, and paper forms are available at the Nominations Desk at the times described above.

For purposes of nomination procedures, "synod membership" means:

- 1) In the case of a layperson who is not on the roster of this church, the synod that includes the congregation in which such person holds membership; and
- 2) In the case of a rostered minister, the synod on whose roster such person's name is maintained (ELCA 19.11.A21.d.).

Making Floor Nominations

Floor nominations for the Church Council, the Nominating Committee, or other committee or board to be elected by the Churchwide Assembly require, in addition to the nominator, the documented support of at least 20 other voting members (ELCA 19.11.B21.a.).

A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.11.B21.b.).

Floor nominations for the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* require, in addition to the nominator, the written support of at least 20 other voting members.

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form electronically before the established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form with the Nominations Desk on Tuesday, Aug. 9 from 8:00 a.m. to 7:00 p.m.

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.11.B21.c.).

For Boards and Committees: Restrictions on Nominations

Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.02.).

The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, excluding the officers, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group (ELCA 19.11.05.).

Nominations from the floor for positions on boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.11.C21.a.).

See Section VIII—Report of the Nominating Committee—of the *Pre-Assembly Report* for details on restrictions.

A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served (ELCA 19.06.A13.).

So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.11.C21.b.).

For Church Council: Restrictions on Nominations

The members of the Church Council, except the chair of the Conference of Bishops and the treasurer of this church, shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 32 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synod nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 13. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.02.).

Nominations for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.11.D21.).

On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection as nominees by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall request that the nominee's synod provide a replacement name. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except

as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.02.A21.).

See Section VIII—Report of the Nominating Committee—of the *Pre-Assembly Report* for details on restrictions.

For Nominating Committee: Restrictions on Nominations

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.01.).

Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly (ELCA 19.11.E21.a.).

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated (ELCA 19.11.E21.b.).

PART THIRTEEN: ELECTION PROCEDURES

Election Procedures Utilizing the Common Ballot

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.11.F21.a.).

In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor, where permitted. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot (ELCA 19.11.04.).

Unless an electronic or computerized voting system is being utilized, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of each synod. When instructed by the chair, the bishops, or their designees, will be responsible for distributing the ballot forms to each of the voting members from their synods. The vice president of this church will be responsible for distributing the ballot forms to each member of the Church Council serving as an *ex officio* voting member of the assembly. The Elections Committee will be responsible for distributing the ballot forms to each officer of this church (ELCA 19.11.F21.b.).

Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. If the second common ballot is not conducted by electronic means, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot (ELCA 19.11.F21.c.).

Any discrepancy between the number of ballots given to a synod bishop and the number of voting members (including the synod bishop) from such synod must be reported by the synod bishop to the Elections Committee (ELCA 19.11.F21.d.).

Each ticket for which an election is held will be considered a separate ballot (ELCA 19.11.F21.e.).

A voting member may vote for only one nominee on each ticket (ELCA 19.11.F21.f.).

Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked (ELCA 19.11.F21.g.).

Ballots must be marked in accordance with the instructions presented in plenary session (ELCA 19.11.F21.h.).

If a paper common ballot is utilized, ballot forms should not be folded (ELCA 19.11.F21.i.).

Completed paper ballots must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held (ELCA 19.11.F21.j.).

If a paper ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot (ELCA 19.11.F21.k.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure (ELCA 19.11.F21.l.).

(See PART EIGHTEEN: Deadlines *below*.)

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes (ELCA 19.11.F21.m.).

Unless the second ballot is conducted electronically, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly (ELCA 19.11.F21.n.).

(See PART EIGHTEEN: Deadlines *below*.)

On the second ballot, whether by paper ballot or electronically, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee (ELCA 19.11.F21.o.).

Majority Required for Election

In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.05.02.).

Breaking Ties

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.11.G21.b.).

On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.11.G21.c.).

PART FOURTEEN: BUDGET PROPOSALS

Budget Procedures

The presiding bishop shall ... provide for the preparation of the budget for the churchwide organization (ELCA 13.21.f.).

At the direction of the presiding bishop, the executive for administration shall ... develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.12.A20.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an *ex officio* member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer (ELCA 14.41.A15.).

The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.05.).

The Churchwide Assembly shall ... adopt a budget for the churchwide organization (ELCA 12.21.e.).

Each synod shall remit to the churchwide organization a percentage or amount of all donor-unrestricted receipts contributed to it by the congregations of the synod. The actual percentage or amount shall be determined through individual consultations with each synod. Consultations may recognize and include receipts other than unrestricted receipts in establishing and reporting the synod's remittance to the churchwide organization (ELCA 10.71.).

Proposed amendments to the budget must be submitted to the secretary of this church or the secretary's assistant electronically or on a paper form prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.) Each amendment must be supported by one other voting member. The secretary shall refer such proposed amendments to the Budget and Finance Committee. During the consideration of the budget by the assembly, the Budget and Finance Committee shall report on the implication of each proposed amendment.

Any amendment to the budget that increases a current program proposal of, or adds a current program proposal to, a churchwide unit must include a corresponding decrease in some other current program proposal of the same or another churchwide unit(s) and/or increase in revenues. Any amendment to the budget that proposes an increase in revenues shall require an affirmative vote by at least two-thirds of those present and voting.

The assembly may refer to the Church Council for final action any amendment to the budget that has been presented in accordance with these Rules of Organization and Procedure. Such referral shall not preclude the assembly from acting on other budget amendments or from adopting the budget.

Appropriations

When a motion calling for an appropriation comes before the Churchwide Assembly from any source other than the Church Council or a memorial from a synod, it shall be referred at once to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposed appropriation to the Budget and Finance Committee of the Church Council. The Budget and Finance Committee may consult with the churchwide unit(s) affected by the proposed appropriation. The Budget and Finance Committee may conclude that it cannot evaluate adequately the proposed appropriation prior to assembly adjournment and may request that the Church Council be designated to receive the evaluation later and to determine whether or not the proposed appropriation shall be authorized. The findings of the Budget and Finance Committee shall be forwarded to the Reference and Counsel Committee, which shall then make its recommendation to the Churchwide Assembly. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

A proposed appropriation that originates with a synod through a memorial will be handled in the same way as in this preceding rule, except that reference shall be to the Memorials Committee rather than to the Reference and Counsel Committee.

New Studies or Research Proposals

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to the Office of the Secretary, which, in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing studies and research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. The Office of the Secretary may conclude that it cannot evaluate adequately the proposal prior to assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study or research project should be initiated. The findings of the Office of the Secretary shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

A proposal that originates with a synod through a memorial shall be handled the same way, except that reference shall be to the Memorials Committee, rather than to the Reference and Counsel Committee.

Process for Initiation or Reconsideration of Social Statements

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policies and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51), 2011 (CC11.04.28), and 2018 (CC18.11.25o).

PART FIFTEEN: AMENDMENTS TO GOVERNING DOCUMENTS

Constitutional Amendments

This constitution may be amended only through either of the following procedures:

- a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.
- b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly (ELCA 22.11.).

A constitutional amendment may be proposed only by a main motion.

A proposed constitutional amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

Bylaw Amendments

Bylaws not in conflict with this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the

assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

A bylaw amendment may be proposed only by a main motion.

A proposed bylaw amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.) The secretary first shall report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Reference and Counsel Committee.

Any floor amendment that is to be offered to a bylaw amendment proposed by the Church Council must be submitted in accordance with the requirement for bylaw amendments that are proposed by voting members.

Continuing Resolutions

Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Such continuing resolutions become effective immediately upon adoption. Matters related to the administrative functions of the churchwide organization shall be set forth in the continuing resolutions (ELCA 22.31.).

Should the conference, committee, or board in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly. (See ELCA 10.81.03., 17.20.07., 17.40.04. and 17.50.07.)

A continuing resolution amendment may be proposed only by a main motion.

A proposed continuing resolution amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

Amendments to the Constitution for Synods

The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments shall be made in accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church (ELCA 10.13.).

An amendment to the *Constitution for Synods* may be proposed only by a main motion.

A proposed amendment to the *Constitution for Synods* must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

Amendments to the Model Constitution for Congregations

A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church (ELCA 9.53.02.).

An amendment to the *Model Constitution for Congregations* may be proposed only by a main motion.

A proposed amendment to the *Model Constitution for Congregations* must be submitted electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

En Bloc Resolution for Amendments to Governing Documents

Amendments to the constitutions, bylaws and continuing resolutions as recommended by the Church Council in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc* resolutions when so proposed by the Church Council.

Voting members who desire the assembly to discuss a particular amendment that is included in the *en bloc* resolutions may request that the particular amendment be removed from the proposed *en bloc* resolutions, provided the member's request is supported by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the particular proposed amendment. After removals, the *en bloc* resolutions shall be voted upon without amendments or debate.

To call for such separate consideration, a voting member, with the support of 10 other voting members, must submit notification electronically or on a paper form to the secretary of this church or the secretary's assistant prior to the established deadline (see PART EIGHTEEN: Deadlines *below*) on the form titled Amendments to Governing Documents.

Notice shall be given by the secretary of this church to the assembly of which constitutional provisions or bylaw proposals have been removed from the *en bloc* resolutions by specific voting members.

Vote to Adopt Certain Recommendations from Reports

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from any report that requires amendment of a constitutional provision or bylaw of this church for implementation.

Reconsideration or Rescission Prohibited

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration or a motion to rescind or amend such action is not in order.

PART SIXTEEN: ELECTIONS OF OFFICERS

Election Procedures

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, and the secretary, whether or not there will be an election at this assembly for any of these positions. Elections are required because of completion of the specified term for a position or when a vacancy otherwise occurs.

Background Checks and Screening

Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council (ELCA 19.01.B09.).

The Protocol for Churchwide Officer Background Checks and Screening and the forms which the nominees need to complete, including a Biographical Information Form, a Disclosure Form, and a Background Check Disclosure and Release Information Form, are available.

Restrictions on Nominations for Officers

The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church (ELCA 13.11.).

The presiding bishop shall be a minister of Word and Sacrament of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president shall be a layperson (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.32.).

The vice president may perform such other tasks for the benefit of this church as the Church Council directs, and may be compensated as the Church Council determines (ELCA 13.32.02.).

The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.42.).

The secretary shall be a full-time, salaried position (ELCA 13.42.02.).

The secretary may be either a rostered minister or a lay person.

Ecclesiastical Ballot Defined

An “ecclesiastical ballot” for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:

- a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
- b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
- c. that precludes spoken floor nominations but allows nomination of persons not in attendance at the meeting;
- d. in which those casting ballots have primary responsibility to nominate persons willing to serve if elected;
- e. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
- f. in which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations;
- g. in which each synod bishop will seek to inform nominees from that synod that they have been nominated and that they may withdraw if they do not seek election;
- h. that allows, after the reporting of the first ballot, the persons nominated to withdraw their names prior to the casting of the second ballot;

- i. in which any name appearing on the second ballot may not be subsequently withdrawn;
- j. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
- k. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents. (ELCA 19.01.C19.).

Election Procedures Utilizing the Ecclesiastical Ballot

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of each synod. Unless an electronic or computerized voting system is being utilized, the bishops, or their designees, will be responsible for distributing the ballot sets to each of the voting members from their synods. The Elections Committee will be responsible for distributing the ballot sets to each officer and member of the Church Council serving as an *ex officio* voting member of the assembly (ELCA 19.01.D21.a.).

The chair will announce what type of voting system is to be used for the election. If ordered by the chair to use paper ballots, one of the numbered ballots from the appropriate ballot set is to be used on each ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot (ELCA 19.01.D21.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, position, synod, congregation, or residence (ELCA 19.01.D21.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.01.D21.d.).

A member may vote for only one nominee on each ballot (ELCA 19.01.D21.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.01.D21.f.).

Written ballots shall not be folded (ELCA 19.01.D21.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.01.D21.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA 19.01.D21.i.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.01.D21.j.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes. (ELCA 19.01.D21.k.).

Election of the Presiding Bishop

The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.01.02.).

Those wishing to withdraw and not let their names go to the second ballot may do so in paper form to the Nominations/Elections desk in the registration area, electronically via email (nominations@elca.org), or by phone in the hearing of two members of the elections committee.

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check

Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven nominees (plus ties).

All nominees will be present for the following forums or be permitted to address the assembly by remote communication.

Prior to the third ballot for presiding bishop, the seven nominees (plus ties) will be invited to address the assembly, with each speech limited to four minutes. If any such person is not present at the assembly and is unable to address the assembly by remote communication, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for presiding bishop, the three nominees (plus ties) are invited to respond to questions submitted. Voting members may submit questions electronically or on a paper form to the secretary of this church or to the secretary's assistant. From the questions submitted, the Executive Committee of the Church Council, excluding the presiding bishop and nominees, shall select a sample of questions and determine the process to be followed. The question-and-answer period shall be moderated by an individual appointed by the Executive Committee of the Church Council. Each of the nominees shall be asked questions in rotating order, and each response shall be no longer than two minutes.

Election of the Vice President

In a year when the vice president or secretary shall be elected, those who will serve as voting members of the upcoming Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president or secretary. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members (ELCA 19.01.A21).

The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.01.03.).

Names identified and posted on the assembly website or through the Churchwide Assembly Guide prior to the assembly shall be removed from the site and the application following the adoption of these rules. The biographical information shall be provided for the top seven nominees plus ties after the second ballot.

Those wishing to withdraw and not let their names go to the second ballot may do so in paper form to the Nominations/Elections desk in the registration area, electronically via email (nominations@elca.org), or by phone in the hearing of two members of the elections committee. The deadline for withdrawing is Tuesday, Aug. 9 at 7:00 p.m.

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for vice president, biographical data will be distributed for the seven nominees (plus ties).

All nominees will be present for the following forums or be permitted to address the assembly by remote communication.

Prior to the third ballot for vice president, the seven nominees (plus ties) will be invited to address the assembly, with each speech limited to four minutes. If any such person is not present at the assembly and is unable to address the assembly by remote communication, the bishop of the synod of such person's congregation membership shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for vice president, each of the three nominees (plus ties) will be asked in rotating order to respond to three questions determined by the Executive Committee of the Church Council, excluding the vice president and nominees. Each nominee's response to each question shall be limited to two minutes.

Election of the Secretary

In a year when the vice president or secretary shall be elected, those who will serve as voting members of the upcoming Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president or secretary. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members. (ELCA 19.01.A21.).

The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.01.04.).

Names identified and posted on the assembly website or through the Churchwide Assembly Guide prior to the assembly, shall be removed from the site and the application following the adoption of these rules. The biographical information shall be provided for the top seven nominees plus ties after the second ballot.

Those wishing to withdraw and not let their names go to the second ballot may do so in paper form to the Nominations/Elections desk in the registration area, electronically via email (nominations@elca.org), or by phone in the hearing of two members of the elections committee. If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for secretary, biographical data will be distributed for the seven nominees (plus ties).

All nominees will be present for the following forums or be permitted to address the assembly by remote communication.

Prior to the third ballot for secretary, the seven nominees (plus ties) will be invited to address the assembly, with each speech limited to four minutes. If any such person is not present at the assembly and is unable to address the assembly by remote communication, the bishop of the synod of such person's congregation membership shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for secretary, each of the three nominees (plus ties) will be asked in rotating order to respond to three questions determined by the Executive Committee of the Church Council, excluding the secretary and nominees. Each nominee's response to each question shall be limited to two minutes.

Majority Required for Election

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast is necessary for election.

Breaking Ties

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.11.G21.a.).

PART SEVENTEEN: STATUS OF REPORTS

Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the website of this church (ELCA 12.31.03.).

Reports of the Presiding Bishop and Secretary of This Church

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

Status of Reports

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

Distribution of Materials

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee. That committee's decision shall be final.

PART EIGHTEEN: DEADLINES

Tuesday, Aug. 9, 2022

- 11:45 a.m.** Separate consideration (removal from *en bloc*) of responses to synod memorials
Substitute responses to synod memorials
Separate consideration (removal from *en bloc*) 2022 archival of certain social policy resolutions
Nominations from the floor
Separate consideration (removal from *en bloc*) of the constitutions, bylaws, and continuing resolutions
Proposed changes to the amendments to the constitutions, bylaws, and continuing resolutions
Proposed amendments from the floor to the constitutions, bylaws, and continuing resolutions
- 7:00 p.m.** Withdrawal from ballot for vice president

Wednesday, Aug. 10, 2022

- 10:15 a.m. Non-germane resolutions
Proposed amendments to 2023–2025 budget proposal
- 1:45 p.m.** First Common Ballot

PART NINETEEN: ELECTRONIC DEVICES

Use of computers and other electronic devices, such as cellphones (in texting mode only), smart phones, tablets, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on any device is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communication activities that may disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship.

Members and others using ELCA-issued electronic equipment shall ensure that such equipment is used for assembly purposes only and in a manner that is consistent with good stewardship and the mission and ministry of this church. Use of such equipment and related technology is contingent upon agreement to the terms and conditions of the use agreement.

PART TWENTY: OTHER MATTERS

College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s) or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

Chapter 19: Nominations and Election Process

19.06.A~~2213~~. A former full-time or part-time employee shall not be eligible for ~~a minimum of threesix~~ years subsequent to such employment, for nomination or election to the board of ~~athe~~ separately incorporated ministry or committee related to the churchwide unit or office in which the employee served.

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Chapter 14.
CHURCH COUNCIL

14.40. CHURCH COUNCIL COMMITTEES

14.41.A15. *Budget and Finance Committee*

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer.

14.41.B22. Christian Community and Leadership Committee

A Christian Community and Leadership Committee shall be composed of members of the Church Council elected by the council, shall relate to the work of the Christian Community and Leadership unit, and have staff services provided by the Christian Community and Leadership unit. This committee shall receive reports from Christian Community and Leadership unit, act upon policies and strategies recommended from this unit to the Church Council, and provide periodic review of this unit.

14.41.C11C22. Planning and Evaluation CommitteeFaith, Society, and Innovation Committee

A ~~Planning and Evaluation~~Faith, Society, and Innovation Committee shall be composed of members of the Church Council elected by the council, ~~and~~ shall relate to the work of the Office of the Presiding Bishop and the Innovation unit, and have staff services provided by the Office of the Presiding Bishop and the Innovation unit. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council. This committee shall be responsible for reviewing policies related to the ecumenical, inter-Lutheran, and inter-religious activities, and make recommendations to the Church Council and the Churchwide Assembly. It shall provide ongoing review of the development of this church's social teaching documents

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and act upon recommendations from the Office of the Presiding Bishop. All churchwide policies and strategies recommended by the Office of the Presiding Bishop that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council. This committee also shall receive reports from the Innovation unit, act upon policies recommended from the Innovation unit to the Church Council, and provide periodic review of the Innovation unit. ~~This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units.~~

14.41.B15D22. Legal and Constitutional Review Committee

A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council. The secretary of this church shall serve as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.

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14.41.D20E22. Program and ServicesService and Justice Committee

A ~~Program and Services~~Service and Justice Committee shall be composed of members of the Church Council elected by the council ~~and shall~~ relate to the work of the Service and Justice unit, and have staff services provided by the ~~Office of the Secretary~~Service and Justice unit. This committee shall receive reports from this unit, act upon policies and strategies recommended from this unit to the Church Council, and provide periodic review of the Service and Justice unit. This committee shall assist the council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council.

(Renumbering to allow for standing committees to be placed together alphabetically in constitution)

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- 14.41.~~E20~~F22. *Audit Committee*
- 14.41.~~F20~~G22. *Board Development Committee*
- 14.41.~~G20~~H22. *Resource Development Committee*

Chapter 15.
CHURCHWIDE OFFICES AND ADMINISTRATION

- 15.12.~~A20~~A22. *Responsibilities of the Executive for Administration*
 - e. *provide staff services and documentation to the ~~Planning and Evaluation~~Faith, Society, and Innovation Committee and the Board Development Committee of the Church Council.*

Proposed Bylaw Amendments

7.31.10. Synod-authorized Ministry. When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not ~~possible~~ feasible to provide ~~appropriate pastoral leadership rostered ministers of Word and Sacrament~~, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod’s pastor. Such an individual will be trained to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synod leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

10.01.01. Names and Boundaries. The names and boundaries of the synods shall be: ... Synod 8.E—Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the ~~state~~ commonwealth of PENNSYLVANIA; the congregation Trinity, Luzerne County, and the congregation Zion, Pillow, Dauphin County, in the ~~state~~ commonwealth of PENNSYLVANIA.

Amendment to Portico Benefit Services Restated Articles of Incorporation

The ELCA Church Council shall approve certain amendments, initiated by Portico Benefit Services, to the *Restated Articles of Incorporation of the Board of Pensions of the Evangelical Church in America*.

Portico Benefit Services' proposed change to the articles received the approval of its Board of Trustees at the meeting on February 24, 2022. In accordance with the approval requirements, the changes are summarized below for approval of the ELCA Church Council.

Amendment to registered office location:

Description: Article V of the Restated Articles of Incorporation of the Board of Pensions of the Evangelical Lutheran Church in America shall be amended to reflect the new registered office location:

The registered office of this corporation shall be located at ~~800 Marquette Avenue, Suite 1050, Minneapolis, Minnesota 55402~~ 7700 France Avenue South, Suite 350, Minneapolis, Minnesota 55435-2802

Rationale: Portico Benefit Services executed a new office lease resulting in a change to its registered office location. As a Minnesota corporation, Portico Benefit Services is required to provide its new registered office location to the Secretary of State and in its articles of incorporation.

Strategy Toward Authentic Diversity Annual Report

The Strategy Towards Authentic Diversity (STAD) Advisory Committee was commissioned in 2019 to support the implementation of the document, “[Strategy Toward Authentic Diversity](#).” The advisory committee is currently convened by the Rev. Abraham Allende as chair. Judith Roberts, senior director for diversity, equity, and inclusion, serves as liaison to the committee and coordinator of the strategy with churchwide staff; and Sharei Green serves as part-time administrative support to the committee.

The committee continues to receive quarterly updates from churchwide staff and provide recommendations in the implementation of the Strategy. Advisory committee members continue work within their synods in an advisory capacity—to support the document in synod diversity, equity, and inclusion initiatives.

Over the past year, the implementation of the STAD document focused on the following areas: communicate and highlight efforts toward strategic diversity; the development of resources addressing systemic and root causes of historical and contemporary racism; and theological education and leadership development.

Working with the director for members communication strategy, members of the advisory committee contributed to the new elca.org Justice Portal web page. The site houses resources created for justice ministries. The Strategy Towards Authentic Diversity web page hosts resources related to the strategy. Advisory Committee Chair, the Rev. Abraham Allende contributed [The church and authentic diversity - Living Lutheran](#) article to the *Living Lutheran* as part of the “Deeper Understandings” series. The series was designed to engage the ELCA’s commitment to authentic diversity by creating a greater awareness of the document. The article appeared in the December 2021 issue.

Two new ELCA resources have been developed to address historical racial injustices and church complicity. The *Now is the Time* congregation study resource accompanies the ELCA *Declaration to People of African Descent*. The declaration calls the ELCA to examine the complicity of the church in the trans-Atlantic slave trade and the legacy of institutional and structural U.S. racism. *A Declaration of the Evangelical Lutheran Church in America to American Indian and Alaska Native People* is a direct result of the social policy resolution “Repudiation of the Doctrine of Discovery,” which was passed by the 2016 Churchwide Assembly. The declaration acknowledges the theological and Christian foundation of the Doctrine of Discovery, which has codified colonialism and religious intolerance as societal norms for more than 500 years.

In the area of theological education and leadership development, the Rev. Javier Goitia, senior director for education for leadership, is working with seminaries to fund and plan an ethnic-specific faculty retreat planned in 2022. The event is geared towards networking and promotion of actions related to the STAD and other diversity, equity, and inclusion related documents.

Implementing Resolution 17 *Ad Hoc* Committee Proposal

Through implementing resolutions relating to *Faith, Sexism, and Justice: A Call to Action* social statement, the 2019 ELCA Churchwide Assembly resolved, in part:

17. To direct the ELCA Church Council to establish a process for public repentance regarding the sins of patriarchy and sexism and establish a churchwide day of confession and repentance no later than the 2022 ELCA Churchwide Assembly (*Faith, Sexism, and Justice: A Call to Action*, p. 83).

To serve the work for which the ELCA Church Council is responsible, an *ad hoc* committee on implementing resolution 17 (IR 17) shall be formed of the following individuals and continue at least through the 2025 ELCA Churchwide Assembly.

Chair of the *ad hoc* committee:

ELCA Church Council advisor to the Gender Justice and Women's Empowerment Consulting Committee, **Ms. Tracey Beasley**

Members of the *ad hoc* committee:

chair of the ELCA Church Council Program and Services Committee, **Ms. Sonja Wolfe** (until such time as the Faith, Society, and Innovation Committee is formed and the chair of said committee then serves as a member of the *ad hoc* committee)

one member of the Faith, Society, and Innovation Committee, **TBD**

two former social statement task force members, **Bishop Ann Svennungsen and Pastor Viviane Thomas-Breitfeld**

Supporting staff members for the *ad hoc* committee:

Jodi Slattery, Office of the Secretary

John Weit, Christian Community and Leadership

Jennifer Baker-Trinity, Christian Community and Leadership

Kathryn Lohre, Office of the Presiding Bishop

Mary Streufert, Office of the Presiding Bishop

Candidacy in the ELCA

The purpose of the candidacy process in the ELCA is to help the church call and ordain qualified persons to lead word and sacrament and word and service ministries. The ELCA needs a candidacy process that helps it identify, form, and place these leaders for the church as it is and as it is becoming. The need for Christ and to proclaim the gospel has never been more clear, and we are struggling to find and form leaders the church needs now and into the future.

The Problem

The system was created with the assumption that one, more or less uniform, process would work equally well for all candidates who would then be able to serve anywhere in the church. Yet needs of congregations and ministries in the ELCA for rostered (credentialed) leaders are changing at a rapid rate.

The candidacy process has tried to keep up with these changing needs by adding the TEEM process and adapting requirements to meet the needs of candidates from a wide variety of backgrounds. This has made the process complicated and not as responsive to the needs of the church as it is and as it hopes. Many congregations cannot afford full time, master level educated clergy. Pastors cannot afford to pay their loans and expenses with what many Churches can afford to pay. Some of the key problems include:

1. A lack of basic faith and Lutheran theology in some candidates.
2. It is too complicated.
3. It does not focus enough on discernment before a formal meeting about entrance.
4. It does not use research to understand the changing needs of the church.
5. It is not adaptable to the changing needs for differing kinds of leaders in the ELCA (MDiv is still the only 'true standard'.)
6. It is very uneven when it comes to candidates who do not identify as white, male cis people.
7. There has been an erosion of partnerships with seminaries.

We envision a process that helps the church recruit, develop and place the leaders it needs for the Gospel to be heard by its current membership and those who have yet to follow in the way of Jesus, especially those who are in our communities who are younger and more diverse than we are today. This effort will be led by bishops who are the closest to the decisions that need to be made regarding candidates and the needs of the church. This process will both amend the current way of doing things and learn and implement new experiments that will help it continue to adapt.

Design Criteria

A new process will be:

1. Grounded in Lutheran Theology and faith.
2. Simple to follow
3. Wholistic from discernment to placement
4. Driven by the needs of the church (present and future)
5. Nimble to adjust to changing needs
Prioritizing a positive experience for candidates who are new to the ELCA, unfamiliar with the process and from underrepresented groups.

According to the ELCA Constitution: Bishops will advise, Churchwide staff will write and the Church Council will approve the Candidacy Process and update the Candidacy manual and the Constitution (Chapter 7)

Candidacy Task Force

Name	Representing	State	Diversity Represented
Bishop Susan Candea, chair	CoB, CoB Leadership Cmte, Central States	MO	Women
Rev. Dr. Phil Hirsch	CWO Staff: Executive for Christian Community & Leadership (CCL)	IL	Men
Rev. Sara Cutter	CWO Staff: Senior Director Operational Effectiveness for CCL	NC	Women
Deacon Krista Anderson	CWO Staff: Candidacy Leadership Manager Region 3 and Word & Service Roster	MN	Women, deacons
Rev. Cherlyne Beck	CWO Staff: Director Candidacy Leadership Mangers and Region 6	IL	Women
Rev. Irma Banales	DEM, Northern Texas-Northern Louisiana	TX	Latinx, TEEM, women
Bishop Christopher deForest	Bishop, Northeastern Pennsylvania Synod, Church Council	PA	Men
Dr. Terri Elton	Professor of Leadership at Luther Seminary, Seminary Representative	MN	Women, lay person
Rev. Dr. Guy Erwin	Preident United Luterhan Seminary, Seminary Representative	PA	LGBTQIA+, Native, men
Rev. Tim Feiertag	Pastor, Trinity Lutheran in Everett, WA	WA	LGBTQIA+, men
Mr. David Lenz	Church Council Member	OH	Lay member, men
Rev. Jacqui Pagel	Assistant to the Bishop for Candidacy, Grand Canyon Synod	AZ	African descent, women

Deacons Unified Cross Design

A final design concept for a unified cross pin design is submitted to Church Council for affirmation. This symbol will serve as one of the primary symbols for the ministry of Word and Service in the ELCA as proposed by the Entrance Rite Discernment Task Force and defined by Church Council in 2019.

This design concept comes to Church Council following two years of conversation among deacons, review of existing and comparable symbols used in diaconal ministry around the world, and engagement with potential manufacturers and designers. Early design concepts were reviewed by deacons and helped narrow the design concepts to this final proposal. At various points in the process there was a variety of opinions among deacons about potential design concepts and how it would be utilized. However, staff concludes there is still sufficient desire for a common symbol to warrant continuing this process.

The designers note that the concept behind the design came from the idea that deacons act as a bridge between church and world. Pieces were created that are brought together (as a bridge would do) by a cross. The cross is represented as a negative space to convey that it is in that gap, in the negative space, where God meets God's people. In the gap, in the cross, as a bridge from the cross to the other, is the work of a deacon. The imperfect oval conveys that the journey is rarely predictable.

Old Lutheran was engaged as a potential partner in this work and has worked with churchwide staff to complete the initial design steps. Staff plan to continue working with Old Lutheran as the sole manufacturer and distributor of the deacon cross pin. This aligns with existing ELCA partnerships with Old Lutheran on "God's work. Our hands." and Youth Gathering products.

The final selection of metal as well as manufacturing and distribution details will be completed in the weeks following affirmation of the design concept and plan by the Church Council. At the time of this report, the intended materials are an antique nickel plating with an antique recessed texture for the darker portion. It is intended that the pin will measure 1¼" tall and have a magnetic style back.

The initial design and prototype work will be funded by the worship budget of the Christian Community and Leadership home area on behalf of the collaborative partners in the churchwide organization. It is intended that an agreement with Old Lutheran, affirmed by ELCA legal counsel, will establish a manufacturing, ordering and distribution process that will be financially self-sustaining (i.e., no ongoing cost to the churchwide organization). Deacon cross pins will be purchased by individual deacons (or candidates) directly from the distributor or may be gifted by others. While there are no guarantees in any production process considering supply chain concerns, it is hoped that the initial order of pins could be fulfilled as early as the 2022 Churchwide Assembly.

With a final cross design in place, work will continue on appropriate guidance and educational materials related to the symbols of the ministry of Word and Service in the ELCA as proposed by the Entrance Rite Discernment Group and defined by Church Council:

- the deacon's stole as an appropriate symbol especially when leading worship; and
- the ELCA deacon cross pin as an appropriate symbol identifying the deacon as a presence for the servant Christ in the world.

The deacon's stole is always presented at ordination. Other symbols, including the deacon cross pin, may be presented at ordination. Appropriate language for this presentation of a cross pin already is included in the rite of [Ordination to the Ministry of Word and Service](#), as authorized by the Church Council in 2019:



EVANGELICAL LUTHERAN CHURCH IN AMERICA
PROGRAM AND SERVICES COMMITTEE

April 1, 2022

Deacons Unified Cross Design

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“Receive and wear this cross as a sign of your calling to serve Christ and his people. Confess your faith in the risen Christ, and bear in your heart the love of Christ who died on the cross for you.”

As details become available, appropriate information will be shared with current rostered deacons, candidates for the ministry of Word and Service, bishops, and synods regarding the procedures for ordering the deacon cross pin.

Background Explanation for 2022 Archival of Certain Social Policy Resolutions

“[Policies and Procedures of the ELCA for Addressing Social Concerns](#)” (P&P) establishes the practice of reviewing ELCA social policy resolutions (SPRs) that are older than 25 years in order to determine if they should be archived. The list of SPRs is for Church Council review and indicates which ones are recommended for archive.

After 25 years, some clearly are dated while others have been updated or replaced by ELCA social teaching messages and statements and effectively no longer have relevance even though they retain official status. There also is the matter of effective management since there currently are some 140 SPRs. Under no circumstances should an SPR be archived (become a document of historical interest) if it remains relevant. The review process was designed to make this determination.

The director for Theological Ethics has identified all the social policy resolutions in the 25-year-old range, per P&P. The director is recommending for archive those on the accompanying worksheet marked with a Y for “Yes.” (Those with no marking will remain in force as official ELCA policy. They are included for information.) All of these have been reviewed by the Theological and Ethical Concerns Committee of the Conference of Bishops, by Churchwide staff such as advocacy staff, and by other church leaders as appropriate. The Program and Services Committee will consider this list carefully and finalize it for the Church Council to recommend the SPRs for archive to the 2022 Churchwide Assembly as an *en bloc* action.

Included with the worksheet is a document holding all the SPRs to read if members have questions about the decision to archive. It remains possible to change the designation from Yes to No if a council member wishes to demonstrate its continued relevance, per P&P criteria. The same will be true at the churchwide assembly.

ABORTION

Social Policy Resolution
CC.95.11.79



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Church Council.

Resolved

To express gratitude to the members of the Work Group on Abortion and the Medical Plan for their study of proposed amendments in relation to the content of the 1991 "Social Statement on Abortion" of the Evangelical Lutheran Church in America;

To receive with concurrence the recommendation of the work group, acknowledging especially that abortion ought to be an option only of last resort because of the basic moral presumption of preserving and protecting life, and underscoring the complex difficulties involved in moral decision-making; and

To request the Division for Church in Society to include concerns related to abortion in the proposed volume on ethics and companion document for congregational study as part of an educational process to assist ELCA medical plan members and all members of this church in moral deliberation on such concerns.

AFRICAN DEVELOPMENT FOUNDATION AND DEVELOPMENT FUND FOR AFRICA

Social Policy Resolution
CA95.07.66



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Whereas

Whereas, the old economic order of apartheid, colonialism, and slavery helped devastate Africa, leaving it the poorest of all continents of the world; and

Whereas, the United States Congress created the African Development Foundation and the Development Fund for Africa as a way to protect necessary development aid to Africa where one-eighth of the world's people live; and

Whereas, the United States Senate, through a rescission bill, reduced 1995 funding for the African Development Foundation from \$17 million to \$10 million and the Development Fund for Africa from \$802 million to \$780 million; and

Whereas, the United States Senate proposes 1996 funding for the Development Fund for Africa to be reduced to \$528 million out of a total \$12.1 billion for the entire Foreign Aid Bill; and

Whereas, African countries critically need U.S. development assistance to build schools and roads, purify drinking water, pay for immunization medicine, and fight childhood diseases; therefore, be it

Resolved

RESOLVED, that members of the Evangelical Lutheran Church in America be encouraged to contact their United States senators and urge restoration on the 1995 funding level of \$17 million for the African Development Fund and \$802 million for the Development Foundation for Africa and continuance of that development aid amount for 1996.

ADVOCACY WITH THE U.S. GOVERNMENT—AID TO CUBA

Social Policy Resolution
CA95.07.63



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Whereas

Whereas, Our faith calls us to love our neighbor and to work for justice, peace, and reconciliation among all peoples; and

Whereas, The economic embargo imposed by the United States on Cuba is causing great suffering, especially for children and the elderly; and

Whereas, The ELCA's "A Churchwide Blueprint for Action on Central America and Caribbean Concerns" states as goals: (1) to oppose the politicalization of humanitarian assistance in the region and advocate its unrestricted delivery [1.4.]; (2) to advocate the normalization of diplomatic relations between the U.S. and other nations in the region where this is not the case [1.6.]; (3) to listen and respond to the voices from the churches in the region [2.1.]; and (4) to promote and develop mutually supportive relationships between the Lutheran churches in the region and those in the U.S., and promote, between churches in the region and other partners in the region, self-sufficient, interdependent efforts and relationships among the churches and peoples [2.4.]; and

Whereas, The representatives of the Council of Churches of Canada, the National Council of the Churches of Christ in the U.S.A., the Caribbean Council of Churches, the Latin American Council of Churches, the World Council of Churches, and the Ecumenical Council of Cuba in their meeting in Havana in December 1991 called for the lifting of the U.S. blockade against Cuba, the provision of humanitarian help (especially food and medicine), and promotion of dialogue and exchanges of people and information between the churches in Cuba and in our country; and

Whereas, The ELCA Church Council, in response to a motion from the 1993 Churchwide Assembly, voted at its April 1994 meeting to encourage support and aid to entities of the Evangelical Lutheran Church in America "petition the U.S. government to seek further reconciliation and normalization of relations between the U.S. and Cuba"; and

Whereas, The Evangelical Lutheran Church of the Lutheran Confession in Cuba, together with its brothers and sisters of the Cuban Ecumenical Council, is urgently calling for a lifting of the U.S. embargo, which continues to cause much pain among the people; therefore, be it

Resolved

RESOLVED, that the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America request:

1. that ELCA congregations be urged to recognize and support the Lutheran congregations in Cuba through prayer, information sharing, and material support in cooperation with the ELCA Division for Global Mission;
2. that ELCA congregations be urged to participate in current humanitarian appeals to send shipments of medical and food supplies to Cuba by Church World Service of the National Council of the Churches of Christ in the U.S.A., Pastors for Peace, and other similar efforts;
3. that ELCA congregations be urged to become familiar with the ELCA's "A Churchwide Blueprint for Action on Central America and Caribbean Concerns" and the goals stated therein; and
4. that the members of this church be urged to work through their congressional representatives to encourage the lifting of the embargo and to seek to achieve steps towards the normalization of relations with Cuba;

and be it further

RESOLVED, that 1995 Churchwide Assembly of the Evangelical Lutheran Church in America request:

1. that the Evangelical Lutheran Church in America work actively toward the goal of ending the U.S. embargo against Cuba as part of its ongoing efforts to seek further reconciliation and the establishment of normal relations between the United States and Cuba through all appropriate channels; and
2. that in any follow-up required as a result of the action taken by this Churchwide Assembly, the Church Council or other designated persons confer with the appropriate staff representatives of the Division for Global Mission, Lutheran Office for World Community, and the Lutheran Office for Governmental Affairs who deal with Cuba regularly and, most especially with the Evangelical Church of the Lutheran Confession in Cuba, when appropriate action regarding Cuba is being considered.

ENVIRONMENT—CARE OF CREATION

Social Policy Resolution
CA95.05.26a



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To affirm the memorial of the Minneapolis Area Synod on Care of Creation;

To call upon congregations of the Evangelical Lutheran Church in America to engage regularly in prayer related to the care of creation and to engage in at least one activity during the next year that publicly witnesses to the congregation's commitment as a community of stewards of the environment; and

To call upon churchwide units to assist the congregations, synods, and related agencies and institutions of the Evangelical Lutheran Church in America to implement the church's "Social Statement on Caring for Creation: Vision, Hope, and Justice."

U.S. ELECTION CAMPAIGN FINANCE REFORM

Social Policy Resolution

CA95.07.67



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Whereas

Whereas, successful election campaigns in our society are almost totally dependent upon the expenditure of large sums of money for various forms of political advertising and other campaign expenses; and

Whereas, the vast majority of our citizens do not have access to the large sums of money required to conduct a successful election campaign; and

Whereas, in most instances, less wealthy citizens are not able to be elected to public office, or even to elect candidates who will be responsive to their needs for dignity and justice; and

Whereas, the Constitution of the Evangelical Lutheran Church in America states that, the Church shall "serve in response to God's love to meet human needs,... advocating dignity and justice for all people,... and standing with the poor and the powerless, and committing itself to their needs (4.02.c.); and

Whereas, the Lutheran Office for Governmental Affairs provides direct advocacy on public policy issues that may affect the members of our church; therefore, be it

Resolved

RESOLVED, that the Evangelical Lutheran Church in America call upon its members and the Lutheran Office for Governmental Affairs to advocate for the enactment of campaign finance reform legislation at the local, state, and national levels, so that an equal opportunity may be provided for all candidates for elected office, regardless of their personal wealth or the wealth of their supporters.

ENVIRONMENT—ENERGY AUDITS

Social Policy Resolution

CA95.05.26b



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To affirm the memorial of the Western Iowa Synod; and

To encourage members, congregations, synods, agencies, and institutions of the Evangelical Lutheran Church in America to engage in energy audits of their buildings and to use the results of such audits to reduce energy consumption and energy expenditures through lighting renovations, new installation, and other building improvements.

EXTREMIST GROUPS

Social Policy Resolution

CA95.03.5



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To affirm the memorials of the Montana and Northwestern Pennsylvania synods on peace and violence, misuse of Scripture, and hate groups;

To denounce hate, violence, and intolerance, in all forms, including acts directed at religious groups, at the government, or at those least able to defend themselves.

To reject the blasphemous use of the name of Christ as a device for those who distort Scripture to further political and personal views which are contrary to the call of our Lord for compassion, tolerance, and love;

To encourage the use of the teaching offices of pastor, bishop, and teacher to preach the Gospel, teach the Scriptures, and publicly challenge the misuse of God's Word when it is used to promote hate, bigotry, and violence in any form;

To call on members and congregations:

- to pray and support all people who confront, challenge, and oppose hate groups;
- to continue to study issues of peace and violence, and to engage actively in their communities with a true witness to the Gospel;
- to pray for the victims of violence and for the perpetrators of violence; and
- to support governmental employees and law enforcement officers who serve the common good; and

To request the Division for Congregational Ministries, the Division for Church in Society, and the Commission for Multicultural Ministries to continue the development and promotion of resource materials that equip the people of God to challenge intolerance, hate, and violence, particularly when advocated under the guise of religion and Scripture.

FAMILY FARMS

Social Policy Resolution
CA95.05.44



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To express the concern of the 1995 Churchwide Assembly for family farmers and to echo the call of the South Dakota Synod for all members and congregations of the Evangelical Lutheran Church in America to:

- pray for family farmers, their families and rural communities;
- learn about the challenges facing family farms; and
- support family farmers through advocacy for just legislation that protects family farms, the land, and the small towns they make possible; and
- To refer the memorial of the South Dakota Synod to the bishop of the Evangelical Lutheran Church in America, as the bishop provides for the agenda of future churchwide assemblies.

GUATEMALA

Social Policy Resolution CA95.03.7



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To affirm the concerns expressed in the memorials of the Arkansas-Oklahoma and Metropolitan Washington, D.C., synods concerning the situation in Guatemala; and

To encourage churchwide units, synods, and congregations and their members to support the Guatemalan peace process by:

1. Supporting in prayer and action the ongoing efforts of the Lutheran World Federation, the Lutheran Office for World Community, the Lutheran Office for Governmental Affairs, and other church agencies to move the Guatemalan peace process forward and to guarantee full implementation of the peace accords that emerge from the negotiating process;
2. Advocating, through the Lutheran Office for Governmental Affairs and other appropriate channels, that the United States continue its support to the U.N. Mission for the Verification of Human Rights and of Compliance with the Comprehensive Agreement on Human Rights in Guatemala, which has been charged with mediating the final phase of the peace talks and with monitoring overall compliance with the peace accords; and
3. Adding the voice of this church to those of independent human rights monitors and others who are calling for full public disclosure regarding U.S. knowledge of and complicity in human rights violations by direct and indirect support for known human rights violators with Guatemalan military, paramilitary, and intelligence units.

U.S. ARMY SCHOOL OF THE AMERICAS

Social Policy Resolution

CA95.03.6



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To call upon the United States government to eliminate funding for the U.S. Army School of the Americas in Fort Benning, Georgia, and to direct funds to programs that strengthen democratization and respect for human rights and provide support for victims of violence in Central America;

To encourage members of the Evangelical Lutheran Church in America to pray about and study this issue, and to contact their U.S. senators and representatives in support of the previous resolve; and

To convey this action to the Northeastern Minnesota Synod as the response of the 1995 Churchwide Assembly to the synod's memorial on the subject.

VIOLENCE AGAINST WOMEN

Social Policy Resolution
CA95.07.62



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Whereas

Whereas, violence against women is a tragic reality that pervades societies worldwide, expressing itself in not only extreme forms (such as beating, sexual abuse, rape, torture, and killing), but also cultural practices (such as discrimination, female infanticide, genital mutilation, dowry, and widow deaths); and

Whereas, Jesus Christ calls each Christian and the whole Church into a mission of love and compassion toward all peoples, and the Holy Scriptures repeatedly call the people of God to do justice, love kindness, and walk humbly with God; and

Whereas, the Evangelical Lutheran Church in America, participating in God's mission, commits itself in its constitution to "lift its voice in concord and work with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged" (churchwide constitutional provision ELCA 4.03g.); and

Whereas, the Lutheran World Federation Council at its meeting in Kristiansand, Norway, in June 1993, asked the member churches to provide educational programs on the different forms of violence against women, to offer social support and practical aid for women, and to advocate for social policies and laws that protect women; and

Whereas, by action of the Church Council in April 1988, the Evangelical Lutheran Church in America joined with other Christian churches in the "Ecumenical Decade: Churches in Solidarity with Women," the focus of which is on:

- "the full participation of women in both Church and society,"
- "the commitment to justice and peace for all," and
- "theology and spirituality which flow out of women's faith and life experience" (Church Council minutes, CC88.4.53); and

Whereas, widespread discrimination against women continues to permit the rationalization of violence against women and may result in a violation of their human rights; and

Whereas, the report from the United Nations World Conference on Human Rights, held in June 1993 in Vienna, Austria, calls for action by governments and non-governmental organizations to prevent violence against women, e.g., domestic

violence, abuse, rape, and killing of women during civil wars and at refugee camps, and considers these abhorrent acts as violations of the human rights of women; and

Whereas, 130 nations have ratified the International Convention against the Discrimination of Women, but the United States is among the minority that have not; and

Whereas, the United Nations has drafted a Declaration against Violence against Women and the U.N. Commission on Human Rights has appointed a Special Rapporteur on Violence against and

Whereas, the international relief and development agencies with whom the Evangelical Lutheran Church in America cooperates have identified the suffering of women as a major concern and have called upon churches and global institutions to respond; therefore be it

Resolved

RESOLVED, that the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. denounce and combat the beating, sexual abuse, raping, and killing that threaten the life and safety of women everywhere;
2. denounce the exploitation in visual print and electronic media of violence against women that simultaneously portrays, assumes, and reinforces the apathetic response of our society toward such violence;
3. encourage greater awareness among members of the Evangelical Lutheran Church in America about all forms of violence that threaten the life and safety of all women;
4. encourage all members of the Evangelical Lutheran Church in America to make their homes, schools, and places of employment safe places where all may be free from physical, emotional, and verbal abuse and those elements of the mass media that extol violence and the exploitation of women;
5. support the efforts of all members and congregations of this church, synods, church-wide units, and church-related agencies and institutions that seek to provide both justice and security for women in Church and society through law, policy, care, service, and support within the Body of Christ;
6. encourage the development of culture-specific resources and programs that advise and educate women who may experience violence in their lives;
7. express appreciation to the United States Senate for the ratification of the International Convention on the Elimination of All Forms of Racial Discrimination on June 24, 1994;
8. encourage the U.S. government to ratify the Convention on the Elimination of Discrimination against Women (CEDAW) and encourage church leaders and members, congregations, synods, the churchwide organization, and church-related agencies and institutions to advocate for the ratification of this important agreement; and

9. affirm the call made by the Lutheran World Federation to combat violence against women.

WELCOMING GAY AND LESBIAN PEOPLE

Social Policy Resolution

CA95.06.50



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1995 Churchwide Assembly.

Resolved

To affirm the prior action of the 1991 Churchwide Assembly, that "gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America"; and

To convey this action as a response to the 1995 Churchwide Assembly to the memorials on this topic by the Southeastern Pennsylvania and Metropolitan Washington, D.C. synods.

RESOLUTION ON JERUSALEM

CHURCH COUNCIL ACTION

CC.96.04.12



Evangelical Lutheran Church in America
God's work. Our hands.

Passed by the 1996 Church Council.

Resolved

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America:

1. Acknowledges the actions of the ELCA 1993 Churchwide Assembly encouraging prayer and concern for a peace settlement in the Near East that guarantees Israel's right to exist and the establishment of a Palestinian state;
2. Deplores the lack of access for Palestinians from the West Bank and Gaza to Jerusalem and urges that free access to Jerusalem be guaranteed for all peoples at all times; and
3. Calls upon the international community to respect and protect the unique historic stature of Jerusalem as being sacred to Jews, Christians, and Muslims.
4. Welcomes the "Memorandum of Their Beatitudes, the Patriarchs, and of the Heads of Christian Communities in Jerusalem," November 14, 1994, on "The Significance of Jerusalem for Christians" and endorses:
 - their affirmation that "the experience of history teaches us that in order for Jerusalem to be a city of peace, no longer lusted after from the outside, and thus a bone of contention between warring sides, it cannot belong exclusively to one people or to only one religion. Jerusalem should be open to all, shared by all";
 - their invitation to all parties concerned "to go beyond all exclusivist visions or actions, and without discrimination, to consider the religious and national aspirations of others, in order to give back to Jerusalem its true universal character and to make of the city a holy place of reconciliation for humankind";
 - their call for a "special judicial and political statute for Jerusalem that reflects the universal importance and significance of the city:
 - a. in order to satisfy the national aspirations of all its inhabitants, and, in order that Jews, Christians, and Muslims can be "at home" in Jerusalem and at peace with one another, representatives from the three monotheistic religions, in addition to local political powers, ought to be associated in the elaboration and application of such a special statute; and

- b. because of the universal significance of Jerusalem, the international community ought to be engaged in the stability and permanence of this statute. Jerusalem is too precious to be dependent solely on municipal or national political authorities, whoever they may be. Experience shows that an international guarantee is necessary";
5. Advocates the strengthening of joint efforts with the Lutheran World Federation, the World Council of Churches, the Vatican, and other Christian bodies to promote discussion on the future of Jerusalem and, thus, enable concerted Christian action on Jerusalem;
6. Calls upon the government of Israel and the Palestinian authority to protect and preserve internationally recognized human rights; and
7. Calls upon all members of the Evangelical Lutheran Church in America to pray for the peace of Jerusalem, remembering the suffering and the hope of both Palestinians and Israelis and the challenges their leaders face as they work to move the peace process forward.

ABORTION

Social Policy Resolution
CA97.06.30



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To express this church's continuing concern about the number of abortions in this country;

To commend the Social Statement on Abortion, which was adopted by the 1991 Churchwide Assembly, as a resource to our pastors and members dealing with this issue;

To encourage continuing moral deliberation throughout this church on abortion;

To request that the Board of Pensions and the Division for Church in Society provide a joint report to the Church Councils April 1998 meeting related to plans to continue educational efforts on abortion, in support of the members of the ELCA health plan and all members of the Evangelical Lutheran Church in America; and

To acknowledge the complex issues related to plan administration and to recognize the Church Council's actions at its November 1995 and April 1997 meetings as an appropriate response to the concerns raised in the memorials of the South Dakota Synod, Northeastern Minnesota Synod, Central/Southern Illinois Synod, and Lower Susquehanna Synod.

ABORTION

Church Council Action

CC97.04.31



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1997 Church Council.

Resolved

To adopt the amendment to the ELCA Medical and Dental Benefits Plan printed in Agenda/MINUTES Exhibit J, Part 1b, which would exclude coverage of late-term abortions, except when the life of the mother is threatened or when the fetus has lethal fetal abnormalities indicating that death is imminent.

AMERICAN INDIAN AND ALASKAN NATIVE STRATEGIC PLAN

Social Policy Resolution
CA97.05.17



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To receive with appreciation the American Indian and Alaska Native Strategic Plan developed by the American Indian and Alaska Native community;

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with American Indian and Alaska Native people; and

To recommit the Evangelical Lutheran Church in America to partnership with existing American Indian and Alaska Native congregations and to intensified outreach with the Gospel among the wider American Indian and Alaska Native communities.

CAMPAIGN JUBILEE 2000

Social Policy Resolution

CA97.06.47



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To affirm the concern expressed in the memorial of the Minneapolis Area Synod about the crushing debt burdens of many developing countries and the need for comprehensive international action to assist them to move to a position of sound economic growth and stability; and

To refer to the Division for Church in Society the matter of ELCA participation in Jubilee 2000 and instruct the division to bring a report and recommendation through its board to the November 1997 meeting of the Church Council.

FAIR LABOR PRACTICES—EMPLOYMENT

Social Policy Resolution

CA97.06.29



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To respond to the memorial of the Southeastern Synod by expressing support for the Employment Non-Discrimination Act, while acknowledging that the act provides for a broad religious exemption; and

To affirm the advocacy of synods and the Division for Church in Society in support of laws barring discrimination against individuals on the basis of their sexual orientation.

LANDMINES

Social Policy Resolution
CA97.02.3



Evangelical Lutheran Church in America
God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To support the call for an international ban on the use, production, stockpile, and sale, transfer, or export of anti-personnel land mines;

To call on the government of the United States to sign as soon as possible an international treaty that bans anti-personnel landmines immediately and to increase support for international and bilateral programs for humanitarian mine clearance and mine victim assistance;

To encourage members of the Evangelical Lutheran Church in America to:

- Learn about the landmines issue;
- Join the Lutheran World Relief and Church World Service petition to ban anti-personnel land mines;
- Contact the President of the United States and their U.S. Senators and Representatives in support of an international treaty, which bans land mines immediately;
- Support the ELCA World Hunger Appeal, so that increased attention can be given to humanitarian mine-clearance efforts and mine-victim assistance, through Lutheran World Relief and other international partners;
- Pray for victims of land mines; and
- To encourage the Evangelical Lutheran Church in America — its churchwide organization, synods, congregations, and church-related organizations—to advocate for a global ban on land mines, for mine clearance, and for mine-victim assistance.

RELIGIOUS PERSECUTION

Social Policy Resolution

CA97.6.48



Evangelical Lutheran Church in America

God's work. Our hands.

Adopted by the 1997 Churchwide Assembly.

Resolved

To respond to the memorials of the New Jersey Synod and New England Synod by calling upon members of the Evangelical Lutheran Church in America to pray for all victims of religious persecution, both Christians and non-Christians, and for their oppressors;

To direct the Division for Church in Society to continue its work with other appropriate churchwide units to study the matter of religious persecution and religious freedom and assist this church to respond effectively and sensitively to violations of the human right of freedom of thought, conscience, and religion;

To call on members of the Evangelical Lutheran Church in America to continue to foster respect, tolerance, and understanding of other faiths, including an examination of the causes and manifestations of religious extremism in a variety of religious contexts; and

To call on members of the Evangelical Lutheran Church in America to communicate to the President of the United States, the Department of State, and both Houses of Congress, their concern for all victims of religious persecution in other parts of the world, conveying their conviction that such human rights violations are contrary to the international community's standards for freedom of conscience and religion.

From ELCA Policies and Procedures for Addressing Social Concerns (2018), p. 25

“Social policy resolutions serve as this church’s policy directives until a) replaced by subsequent resolutions, b) rendered mute by subsequent social teaching documents, or c) sent to archive by a churchwide assembly. A review for relevance shall be initiated 25 years after adoption. Social policy resolutions are adopted in a particular social context, and this planned review of their continued relevance enables subsequent generations of church leaders to consider whether a resolution should continue to represent the policy of this church.

Review procedure:

...2. The director for theological ethics shall bring a recommendation to the Church Council regarding which resolutions should remain in force and those that should be archived in the category of historical documents.

The recommendation should be guided by comments from those consulted and the following criteria:

- Relevance to the ELCA’s contemporary mission.
- Continued significance for society.
- Congruence with ELCA social teaching.”

Key: SPR= social policy resolution; sm = social message; ss = social statement; h.rts = human rights

<i>Soc Policy Resltn</i>	<i>Yr</i>	<i>Archive?</i>	<i>Notes for decision</i>	<i>Description</i>
Abortion	1995	Y	no relevant directives	expresses thanks and concurs with report of Work Group on Abortion and the Medical Plan, requests educational materials from Portico
Abortion	1997	Y	no relevant directives	encourages continuing moral deliberation; requests Portico to provide education about the Abortion Insurance SPR 1997
African Development Foundation	1995	Y	was focused on actions now past	encourages members to contact U.S. senators to urge restoration of the 1995 funding for African Development Fund & Development Foundation for Africa
Campaign Jubilee	1997	Y	Archive, was focused on actions now past	refers the matter of ELCA participation in Jubilee 2000 to DCS and directs development of a report and recommendation for CC's action
Care of Creation	1995	Y	concerns expressed in ss Caring for Creation	calls congregations to prayer & to at least one activity of public witness for ecology; futher, calls upon CWO to assist in implementing ss Caring for Creation
Fair Labor Employment	1997	Y	ss Human Sexuality supplants	supports Employment Non-Discrimination Act and affirms advocacy in support of laws barring discrimination due to sexual orientation
Guatemala	1995	Y	social context dramatically changed	encourages whole ELCA to support Guatemalan peace process and Verification of human rights & urges full public disclosure of U.S. complicity in h.rts. violation
US Army School	1995	Y	changed practices	calls on U.S. to eliminate funding for Army School of Americas and urges members to contact legislators in support of this stance

Welcoming G&L People	1995	Y	ss Human Sexuality supplants	affirms 1991 Churchwide Assembly, that "gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations"
Abortion Insurance	1997		Critical to keep as basis for contemporary ELCA policy, including for Portico	amends ELCA Medical Plan to exclude coverage of late-term abortions, except when mother's life is threatened or fetus abnormalities indicate early death
Aid to Cuba	1995		principles for action remain relevant	urges support of Lutheran congregations in Cuba, humanitarian aid, and calls for lifting of the embargo
American Indian Alaskan	1997		Nothing since quite covers some of these items	receives American Indian and Alaska Native Strategic Plan, recommits ELCA to partnership with congregations and to intensified outreach with Gospel
Election Reform	1995		campaign finance reform remains relevant	calls upon LOGA (now Witness in Society) to advocate for campaign finance reform that creates equal opportunity for all candidates
Energy Audits	1995		specificity calling for audits valuable	encourage members, congregations, to engage in energy audits to reduce energy consumption & energy expenditures thru ecological building improvements
Extremist Groups	1995		remains significantly relevant	denounces all forms of hate, rejects blasphemous use of Christ's name to distort Scripture for political/personal views, urges study of violence & new resources
Family Farms	1995		there is another SPR that covers same issues	calls membership to pray and learn about challenges facing family farms and to seek just legislation that protect family farms and land
Landmines	1997		landmines, etc. remain a problem	calls for international ban on use, production, etc. of anti-personnel land mines and urges U.S. government to sign international treaty & encourage members learning
Religious Persecution	1997		extremism, and conscience not specified in 2019 Inter-Religious policy	work to end all forms of religious persecution and calls members to respect, tolerance and understanding & calls for U.S. support for religious tolerance
Resolution on Jerusalem	1996		Jerusalem still threated with being closed	supports free access for all, specifically Palestinians, protection of historic stature of Jerusalem for all 3 religions, endorses "Memorandum" on open Jerusalem
Violence Against Women	1995		extensive list remains valuable because consistent with ss FSJ, but specifies some items not listed there	affirms extensive list of resolves calling upon whole ELCA ecology and supports development of culture-specific resources; encourages U.S. to ratify CEDAW

From ELCA Policies and Procedures for Addressing Social Concerns (2018), p. 25

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CHRISTIAN COMMUNITY & LEADERSHIP

The Christian Community and Leadership
(CCL) Home Area's Purpose
within the ELCA is to

**Recruit, train, and deploy leaders
who will establish and grow
Christian Communities.**



CCL in a Nutshell

- Much of what was Domestic Mission, prior to February 2022
- Generally, think lay & rostered leadership and community development that is not directly tied to missional service or advocacy work

Bigger Programs to Note:

- **Youth Gathering** and all ministries to those in the first third of life, Young Adults in Global Mission
- **Worship**
- **Congregational Vitality (CV):** New starts and redeveloping congregations
- **Directors of Evangelical Mission (DEMs):** Deployed churchwide staff in each synod
- **Seminaries, colleges, and lay schools**
- **Candidacy**
- **Chaplaincy**





SANDY



SARA



JAVIER



EVELYN




KIMBERLY



PHIL

Notable Names

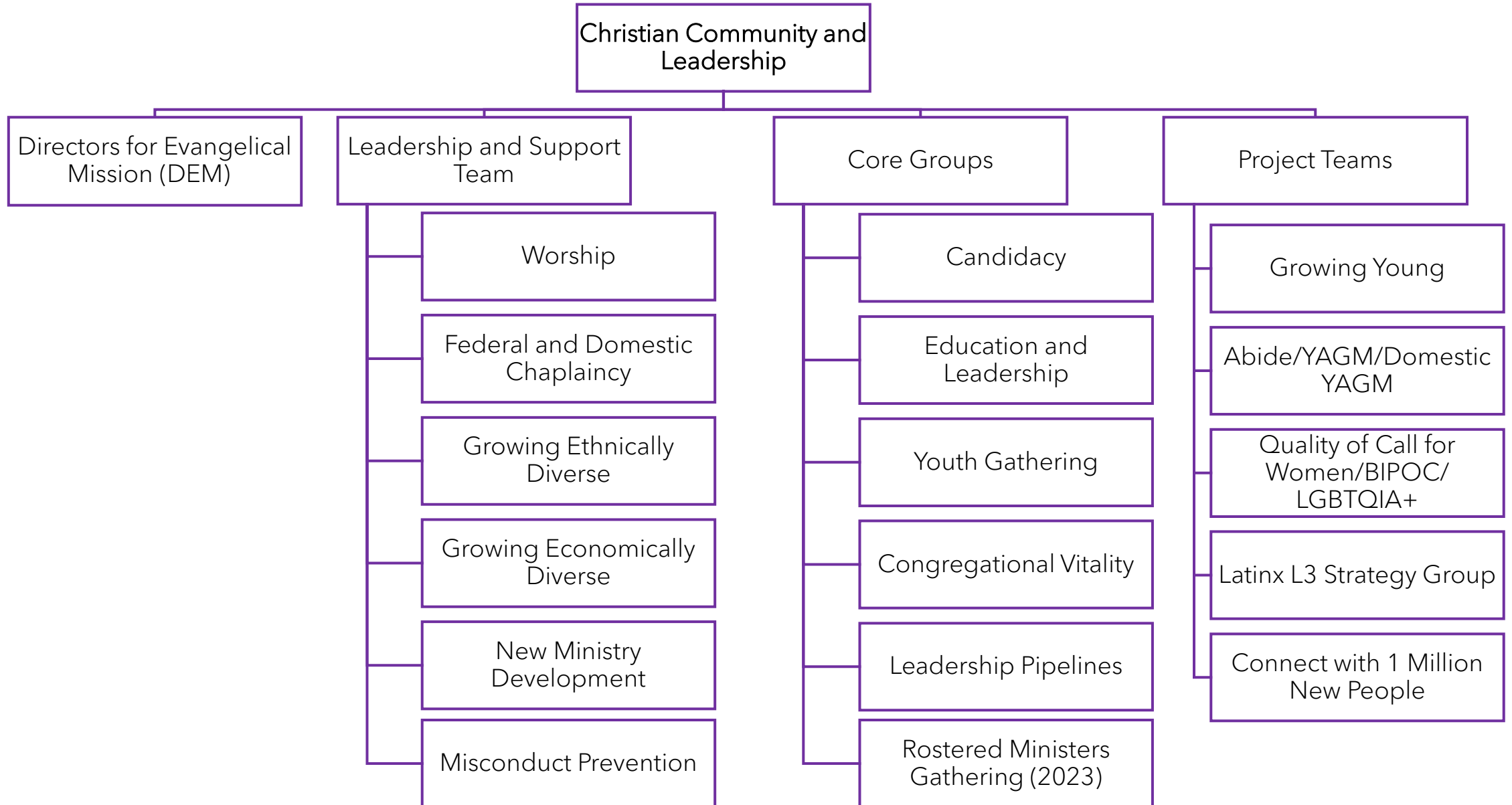
- **Phil Hirsch**, Executive Director
- **Sandy Chrostowski**, Senior Director Congregation Vitality & Development (DEMs)
- **Sara Cutter**, Senior Director Operational Effectiveness
- **Javier Goita**, Senior Director Education and Leadership (Seminaries & Universities), leads L3 Initiative
- **Evelyn Soto**, Senior Director Resources and Relationships
- **Kimberly Vaughn**, Senior Director Mission (30 and younger)



Other people & programs to note

- Rachel Alley, Youth Ministries
- Cherlyne Beck, Candidacy
- Dan Beirne, YAGM
- Josiah Benedict, Total Inclusion & ELCA Mission Builders
- Ruben Duran, New Ministry Development
- Lisa Heffernan, Disability Ministries
- Daniel Kirschbaum, Young Adult Ministries
- Beth Lockard, Deaf Ministries
- Christopher Otten, Federal and Domestic Chaplaincy
- Kaleb Sutherland, International Leaders
- John Weit, Worship
- Tammy Jones West, Youth Gathering
- Lamont Wells, Campus Ministry
- Mark Wilhelm, ELCA Colleges Liaison

Christian Community and Leadership Home Area Programs



It is late November 2024. This is a snapshot of a conversation had because of the work of the Christian Community & Leadership Home Area:

Walking past Phil Hirsch's office at the Lutheran Center I overheard a conversation he was having with an African-Descent pastor in the Rocky Mountain Synod. She was sharing her appreciation for CCL and the work she has experienced and observed. This is what I heard.

Last Sunday morning after worship, I was approached by a Latinx teenager:

Pastor, my name is Ricardo, but my friends call me Ricky.

Hello Ricky, is it your first time with us?

Yes and no. It is my first time at worship, but I have seen the Lutheran Podcast Without Borders and participated in a couple of environmental justice events sponsored by the Está muy caliente/Its Really Hot Lutheran advocacy youth group in town.

Good! I am happy you came today. We are having a Movie and Conversation this Friday with two other Lutheran communities and the UCC congregation in the neighborhood. The movie is Interstellar. Saturday we will go dancing at a salsa place downtown. Do you want to come with us? I cannot make it Friday, but certainly will go with you to the salsa dancing Saturday. Can I bring my friend Gloria? She just came from Cuba and does not speak English.

No te preocupes. Mi papá es alemán y mi mamá es mejicana. Mi esposa es afroamericana. We speak about ten languages in our congregation. Next month we will worship in Swahili.

Cool! In the podcast they announced a series of masterclass-like courses on Lutheranism. I am thinking about registering.

Perfect. We have a group that meets to discuss those masterclass-like courses here. Anyone can come and participate. No strings attached. The group meets on Mondays. They will begin discussing that Lutheran course next month. Here is my card. You can reach me by phone, email, WhatsApp or Twitter.

Gracias Pastor, I will connect with you this week and see you Saturday. And by the way, I really liked worship and your sermon. Those songs really captured what I am feeling and living now.

Thank you for coming. Nos vemos el sábado

You should have heard Phil's response! He was so grateful and mentioned how this outcome was the result of three years of collaborative work with church wide staff, synods, and members of the ELCA. His joy was infectious. He shared that the home area had just wrapped up their second full year of short-term goal setting that allowed them to create new pipelines for licensed lay-leadership and reshaped the candidacy process. Young adults are leading digital first communities and building safe, faith-nurturing relationships where authenticity is valued, and difficult conversations are convened. The DEMs are thriving in their stream-lined roles and leading on-going vitality training to shape more sustainable ministries. The new leaders are 50% diverse and have implemented alternative worship styles that embrace a variety of cultures and are more inclusive to those who are neurodiverse. More and more the church is being recognized for being authentically diverse and unapologetically Lutheran.

The pastor agreed. She affirmed that CCL is gaining a reputation for being a resource to the rest of the ELCA in and beyond Chicago. The home area is actively enabling the church to be well-positioned from the generosity, faithfulness, and giftedness of its members to share the gospel and celebrate the sacraments in a variety of contexts.

Christian Community and Leadership (CCL)

Report to the CCL Committee of Church Council
prepared March 3, 2022

To our CCL Committee Members of Church Council:

Grace and peace to you in the name of our Lord Jesus Christ.

The following document is a brief narrative to give you a quick introduction to the work currently being executed by the Christian Community and Leadership Home Area. While this quick look cannot cover all of our work, it is a high level overview of our part of the Churchwide Organization and what is most critical for us right now.

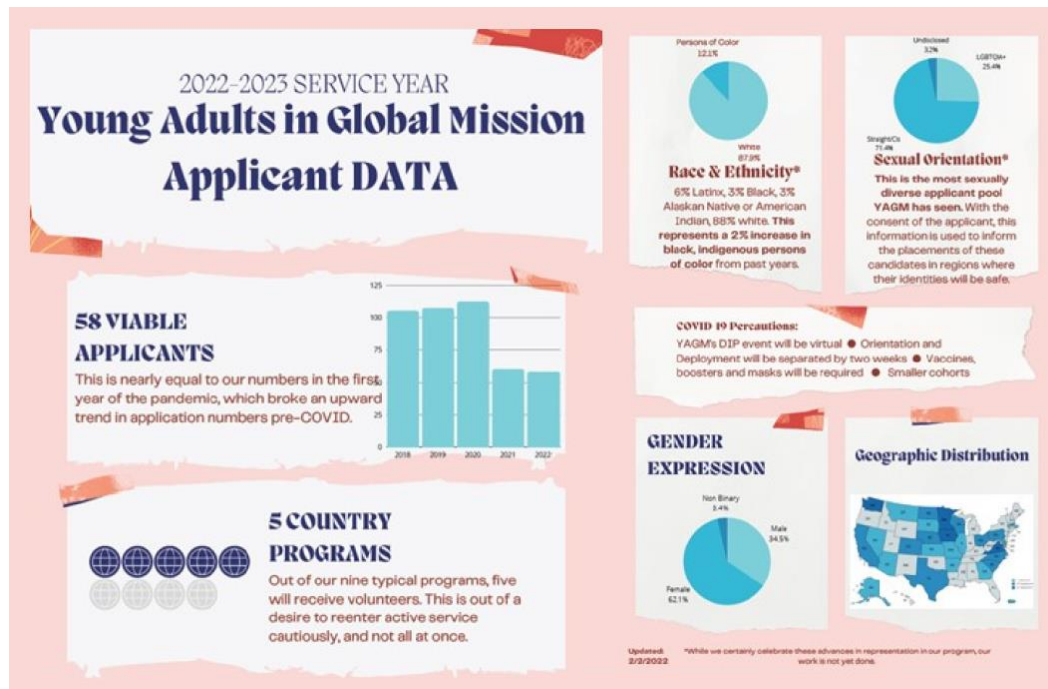
In 2021, the ELCA Churchwide Organization reorganized. One piece of that puzzle was to create the **Christian Community and Leadership Home Area (CCL)**. The name of our home area is a quick summary of the ministries we oversee that is expanded by our purpose statement: CCL exists to recruit, train, and deploy leaders who will establish and grow Christian Communities.

Much of the work we do in CCL intersects with the work charged to our synods. Most notably, all **Directors of Evangelical Mission (DEM)** are connected in the Congregational Vitality Team which is managed by Sandy Chrostowski. Reports that you may have seen in other publications, including statistics on new church starts, lay evangelist training, community organizing, and coaching come from this area. While our DEMs are deployed to our synods, we expect them to be the embodiment of our Churchwide Organization and live out our church's mission to spread the gospel in each synod. We are grateful for the partnership their ministry offers with members of our synod staffs and local congregations.

No doubt, you all are aware of the unfortunate cancellation of the **2022 Youth Gathering**. While this decision was not an easy one to discern, it became clear through much prayer and conversation that it was the right one. In no way do we want this to communicate that we are not invested in our youth. The Youth Gathering team was faced with the same confusion and exhaustion plaguing so many ministry decisions. We are grateful for the Extravaganza in Minnesota in February that safely brought together many youth directors for fellowship and education. At that time, we shared that **Tammy Jones West was named as our interim Youth Gathering Director**, replacing Molly Beck Dean who ended her service in January. Tammy will be with us through the 2024 Youth Gathering and we feel this call was Spirit led.

If you or members of your synod or congregation are looking for an event particularly for those who planned on attending **MYLE (Multicultural Youth Leadership Event)**, please consider visiting the MyJ website at <https://www.2022myj.com/>. This initiative is being moved forward by the leaders of MYLE to facilitate local and regional gatherings to supplement the in person gathering that was canceled. Thank you for continuing to care and support our younger generations. For a full list of the ministries that connect to the first third of life, please visit: <https://linktr.ee/ELCACCLM>

On the more hopeful side, we are thrilled to share several opportunities for our young adults. We reinstated the ELCA's **Young Adults in Global Mission (YAGM)** program. See the infographic on the next page for detailed applicant data. We are excited to be dreaming about a domestic fellowship program that would be a stateside companion to YAGM. Additionally, we will once again host the **Horizon's Apprenticeship program** locally and virtually this summer. Applications will be available soon. Also, **Abide**, the ELCA's online young adult remote small group ministry, continues to meet. Please visit <https://linktr.ee/ELCAYoungAdults> for more information.



As we discern ways to form leaders to suit the changing needs of the ELCA and our communities, the **First Call Task Force** is continuing to work with the regional Candidacy and Leadership Managers led by Bishop Hazelwood (7B – New England) to look for ways to improve the process. A task force is being launched at the end of March, just prior to the Church Council Meeting, under the direction of Bishop Candea (4B – Central States) to take a fresh look at our **candidacy process**. Please look at the separate one-page document on this group’s work. The numbers of people entering the candidacy process has dropped from 360 in 2019 to 206 in 2021. The need for pastors still exceeds the number of people approved for ordination in the ELCA. Additionally, we are also working on continuing to develop lay schools and having resources translated into Spanish to serve the needs of a more diverse population.

For the first time, all **ELCA chaplains** are now being organized in one national registry. Christopher Otten will continue to credential and care for ELCA military chaplains as well as those serving hospitals, nursing homes, hospice, and a variety of other settings. A national board has been established to guide this work.

Again, we are grateful for you following the call of the Holy Spirit to serve on Church Council. Thank you for your partnership as we strive to activate all members and expressions of our church so that more people know the way of Jesus and discover community, justice, and love. Should you desire to deepen your engagement with CCL, please reach out to one of the leaders listed below.

Grace & peace,

Phil Hirsch, *Executive Director CCL*, Philip.Hirsch@elca.org

Sandy Chrostowski, *Senior Director: Congregational Vitality*, Sandra.Chrostowski@elca.org

Sara Cutter, *Senior Director: Operational Effectiveness*, Sara.Cutter@elca.org

Javier Goitia, *Senior Director: Education and Leadership*, Javier.Goitia@elca.org

Christopher Otten, *Senior Director: Chaplaincy*, Christopher.Otten@elca.org

Evelyn Soto, *Senior Director: Resources and Relationships*, Evelyn.Soto@elca.org

Kimberly Vaughn, *Senior Director: CCL Mission*, Kimberly.Vaughn@elca.org

John Weit, *Executive for Worship*, John.Weit@elca.org

Candidacy in the ELCA

The purpose of the candidacy process in the ELCA is to help the church call and ordain qualified persons to lead word and sacrament and word and service ministries. The ELCA needs a candidacy process that helps it identify, form, and place these leaders for the church as it is and as it is becoming. The need for Christ and to proclaim the gospel has never been more clear, and we are struggling to find and form leaders the church needs now and into the future.

The Problem

The system was created with the assumption that one, more or less uniform, process would work equally well for all candidates who would then be able to serve anywhere in the church. Yet needs of congregations and ministries in the ELCA for rostered (credentialed) leaders are changing at a rapid rate.

The candidacy process has tried to keep up with these changing needs by adding the TEEM process and adapting requirements to meet the needs of candidates from a wide variety of backgrounds. This has made the process complicated and not as responsive to the needs of the church as it is and as it hopes. Many congregations cannot afford full time, master level educated clergy. Pastors cannot afford to pay their loans and expenses with what many Churches can afford to pay. Some of the key problems include:

1. A lack of basic faith and Lutheran theology in some candidates.
2. It is too complicated.
3. It does not focus enough on discernment before a formal meeting about entrance.
4. It does not use research to understand the changing needs of the church.
5. It is not adaptable to the changing needs for differing kinds of leaders in the ELCA (MDiv is still the only 'true standard'.)
6. It is very uneven when it comes to candidates who do not identify as white, male cis people.
7. There has been an erosion of partnerships with seminaries.

We envision a process that helps the church recruit, develop and place the leaders it needs for the Gospel to be heard by its current membership and those who have yet to follow in the way of Jesus, especially those who are in our communities who are younger and more diverse than we are today. This effort will be led by bishops who are the closest to the decisions that need to be made regarding candidates and the needs of the church. This process will both amend the current way of doing things and learn and implement new experiments that will help it continue to adapt.

Design Criteria

A new process will be:

1. Grounded in Lutheran Theology and faith.
2. Simple to follow
3. Wholistic from discernment to placement
4. Driven by the needs of the church (present and future)
5. Nimble to adjust to changing needs
Prioritizing a positive experience for candidates who are new to the ELCA, unfamiliar with the process and from underrepresented groups.

According to the ELCA Constitution: Bishops will advise, Churchwide staff will write and the Church Council will approve the Candidacy Process and update the Candidacy manual and the Constitution (Chapter 7)

Candidacy Task Force

Name	Representing	State	Diversity Represented
Bishop Susan Candea, chair	CoB, CoB Leadership Cmte, Central States	MO	Women
Rev. Dr. Phil Hirsch	CWO Staff: Executive for Christian Community & Leadership (CCL)	IL	Men
Rev. Sara Cutter	CWO Staff: Senior Director Operational Effectiveness for CCL	NC	Women
Deacon Krista Anderson	CWO Staff: Candidacy Leadership Manager Region 3 and Word & Service Roster	MN	Women, deacons
Rev. Cherlyne Beck	CWO Staff: Director Candidacy Leadership Mangers and Region 6	IL	Women
Rev. Irma Banales	DEM, Northern Texas-Northern Louisiana	TX	Latinx, TEEM, women
Bishop Christopher deForest	Bishop, Northeastern Pennsylvania Synod, Church Council	PA	Men
Dr. Terri Elton	Professor of Leadership at Luther Seminary, Seminary Representative	MN	Women, lay person
Rev. Dr. Guy Erwin	Preident United Luterhan Seminary, Seminary Representative	PA	LGBTQIA+, Native, men
Rev. Tim Feiertag	Pastor, Trinity Lutheran in Everett, WA	WA	LGBTQIA+, men
Mr. David Lenz	Church Council Member	OH	Lay member, men
Rev. Jacqui Pagel	Assistant to the Bishop for Candidacy, Grand Canyon Synod	AZ	African descent, women

Faith, Society & Innovation at the Churchwide Organization



Evangelical Lutheran Church in America

God's work. Our hands.

Faith, Society & Innovation

- Ecumenical & Inter-Religious Relations
- Future Church Strategy
- Innovation
- Justice
- Theological Discernment



Ecumenical & Inter-religious Relations



Kathryn Lohre

Executive, Ecumenical & Inter-Religious Relations and Theological Discernment



Kristen Opalinski

Manager, Ecumenical & Inter-Religious Relations



Carmelo Santos

Director, Theological Diversity and Ecumenical & Inter-Religious Engagement



Evangelical Lutheran Church in America

God's work. Our hands.

Ecumenical & Inter-religious Relations

Body of work includes:

- Conciliar, bilateral, multilateral, full communion, ecumenical and inter-religious relations
- *Lutheran World Federation* collaboration and networking
- Theological diversity and the *Theological Roundtable*



Future Church Strategy

- New position at CWO.
- Responsible for developing, tracking, planning, engaging and implementing tools and strategies to successfully execute Future Church.



Jackie Baumhover
Director for Strategy



Louise Johnson
Executive for Administration

- Responsible for budget, staffing and planning to reach the ELCA's new goal of engaging one million new, young, and diverse people.
- As Chief Operating Officer, responsible for the effective and efficient work of the CWO.



Innovation



Iain Chester

*Director,
Innovation
Services*



Luis Colmenares

*Director,
Organizational
Development &
Leadership*



Maddie Fairfax

*Temporary
Assistant*



Phillip LaDeur

*Program Manager,
Innovation & Ideas*



Rebecca Payne

*Program
Manager,
Congregations
Lead Initiative*



Evangelical Lutheran Church in America

God's work. Our hands.

Innovation

Body of work includes:

- Organizational change and innovation culture
- Development of new and useful things

Goals for 2022:

- Listen to, learn from, and experiment alongside people who are new, young, and diverse so that the ELCA understands community, justice, and love from their perspective.
- Equip and empower the ELCA with the tools and frameworks for culture change.



Justice



Judith Roberts

*Senior Director, Diversity,
Equity & Inclusion*

- Cross-unit implementation of the *Strategy Toward Authentic Diversity (STAD)*.
- *Declaration to People of African Descent* work in collaboration with churchwide staff and the STAD advisory committee.
- A strategy for attaining and measuring specific goals of churchwide assembly actions.



Evangelical Lutheran Church in America
God's work. Our hands.

Theological Discernment



Heather Dean

*Program
Coordinator,
Theological
Discernment*



Jennifer DeLeon

*Director, Racial
Justice*



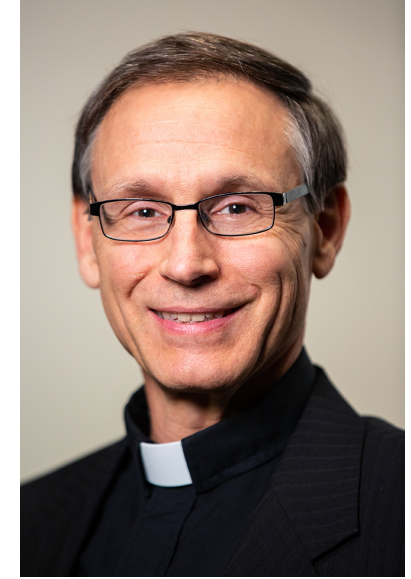
Denise Rector

*Program Assistant,
Gender Justice &
Women's
Empowerment*



Mary Streufert

*Director, Gender
Justice & Women's
Empowerment*



Roger Willer

*Director,
Theological Ethics*



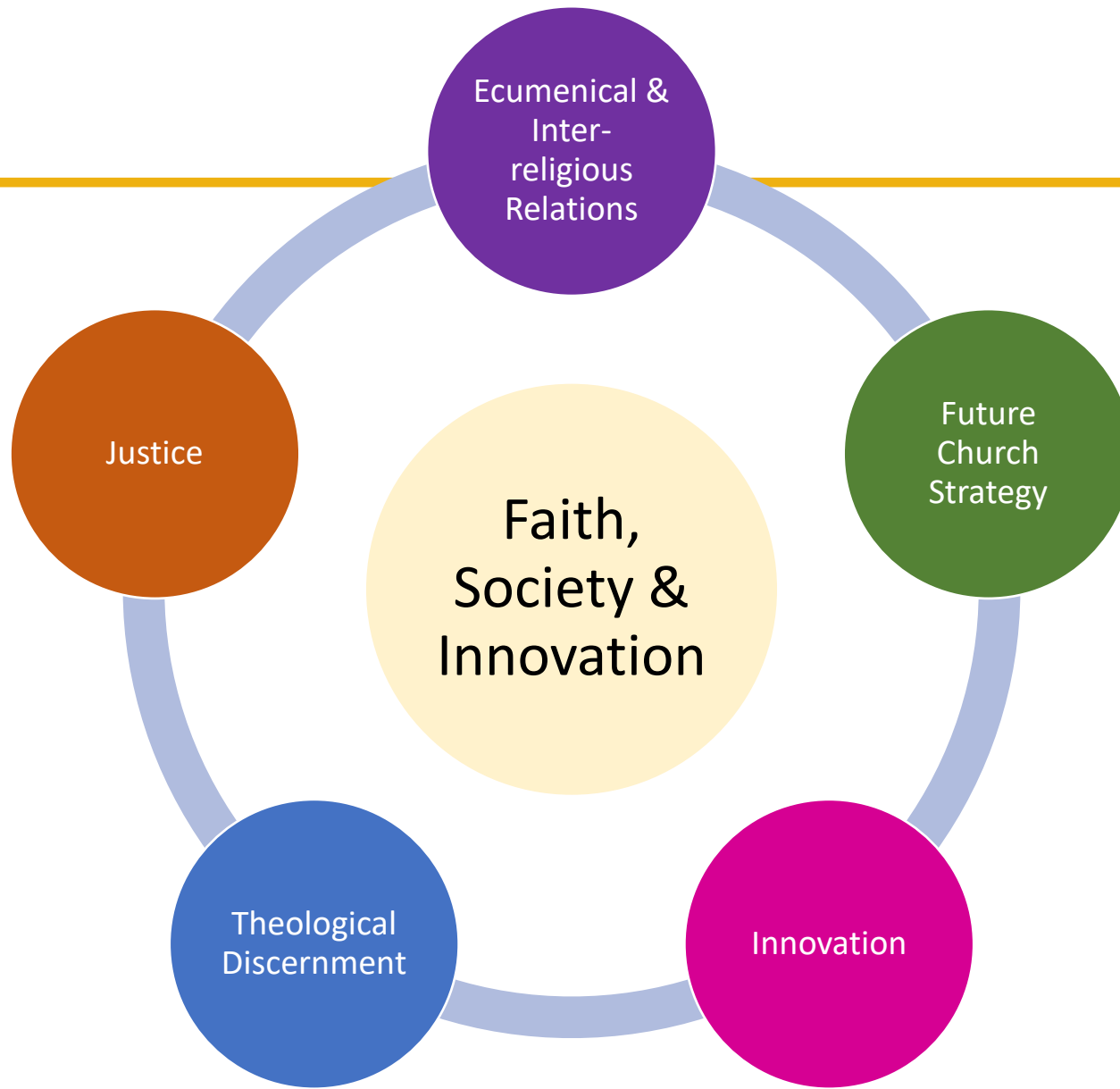
Evangelical Lutheran Church in America
God's work. Our hands.

Theological Discernment

Body of work includes:

- ELCA *Quality of Call Initiative* for women in ministry
- ELCA social teaching and moral deliberation
- *Lutheran Women in Theology and Religious Studies*
- Racial justice and anti-racism





Service and Justice Updates

Evangelical Lutheran Church in America



Evangelical Lutheran Church in America
God's work. Our hands.

**Winter/Spring
2021**

“Justice and the love of God; it is these you ought to have practiced.”

—Jesus of Nazareth (Luke 11:42)

“To change the world, my dear Sancho, is neither craziness nor utopia, but justice.”

—Don Quixote de La Mancha, Miguel de Cervantes Saavedra (translation mine)

Feb. 1, 2021, marked the beginning of a new design for the churchwide organization. In this rapidly changing world, with all its complexities, brokenness and beauty, we seek to witness together so that this world God loves so much experiences “the difference God’s grace and love in Christ makes for all people and creation,” as stated in the Future Church vision statement.

The Service and Justice home area is called to foster and facilitate this church’s engagement in service with and among communities, globally and locally, and to promote efforts to call and act for justice. Part of this work is done by engaging systems and processes in the public square and seeking a more robust, just and equitable response to the many “isms” affecting the communities where we live and serve. Most of our work happens as we support the free course of the gospel of Jesus Christ in the world and the freedom of Christians to love and serve their neighbor.

New Testament scholar Douglas R.A. Hare defines love as “stubborn, unwavering commitment.” This is the way of Jesus, a deep, passionate and extravagant love that leads to restored relationships and transformed communities. We seek to activate people so that this world may experience community, justice and love.

Together we envision a younger, more diverse church. The Service and Justice home area, in collaboration with synods, congregations, campus and outdoor ministries, colleges and universities, social ministry organizations and independent Lutheran organizations (the whole ecology of this church), provides vibrant and motivational opportunities to find connections through community-rooted, justice-seeking ministry that offers faith formation in the way of Jesus so that all may experience God’s radical, transformational and liberating grace.

As Cornel West once said, “Justice is what love looks like in public.” This update offers you a summary of our work of love for the sake of God’s world.

Pax,



The Rev. Dr. Rafael Malpica Padilla
Executive Director, Service and Justice

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Service and Justice Home Area

Accompanying Peoples, Communities and Networks

- Domestic Ministries
- Global Ministries

Building Resilient Communities

- ELCA World Hunger
- Lutheran Disaster Response

Administration

- Senior Administration
- AMMPARO
- Program Directors for Relationships

Witnessing in Society

- Federal and state advocacy
- Corporate Social Responsibility
- Lutheran Office for World Community

Administration

In the new Future Church structure, there will be four teams within the Service and Justice home area: Accompanying Peoples, Communities and Networks; Building Resilient Communities; Administration; and Witnessing in Society. The Administration team oversees the work of the home area and also includes Program Directors for Relationships and AMMPARO.

Program Directors for Relationships

There will be three program directors for relationships within the Service and Justice home area. Their vision for the home area's work is to move from the companion synod program to a portfolio of relationships. The plan is to create an interactive space that inspires local engagement through global awareness. In these engagements, the ELCA recognizes the great work done in the past even as it welcomes and invites members of our church to share new passions and talents. Together we will shape a multiplicity of relationships that can be seen as pathways to inform, connect and strengthen members of the ELCA, and to unleash their potential for new and existing relationships.

Karin Brown
Middle East and North Africa

Paulina Dasse
Latin America and the Caribbean
Europe

Kevin Jacobson
Africa
Asia and the Pacific

AMMPARO

The Biden administration has undertaken a comprehensive approach to foreign policy and immigration, showing greater humanitarian interest and service while acknowledging the drivers of forced migration. New enrollments to the previous administration's Migrant Protection Protocols, which have forced at least **70,000 asylum-seekers** to remain in Mexico, were promptly **suspended**. President Biden signed an **action** to "preserve and fortify" the DACA program, which protects an estimated 650,000 undocumented youth in the United States. The U.S. secretary of state has also spoken to the need for an orderly and humane approach to migration that addresses root causes and ensures protections for those who need them. The president **supports** a task force to help reunify families separated by a 2017 policy at the U.S.-Mexico border and to

strengthen asylum and refugee protections, especially for minors in Central America. The president has also called upon Congress to enact a sweeping immigration reform proposal.

To respond to this new comprehensive approach, the AMMPARO U.S. network is considering congregational sponsorship of asylum-seekers. A three-session training, jointly sponsored by AMMPARO, Episcopal Migration Ministries and Lutheran Family Services Rocky Mountains, was conducted in October 2020 and will be offered again to interested congregations in spring 2021.

#SomosHermanas/os was a two-month campaign conducted by AMMPARO and international companions to raise awareness of migrant rights.



28 de diciembre
Día de los Santos Inocentes
(Mt 2:16-18)

Hoy en día, las políticas crueles de separación familiar y encarcelamiento infantil le roban a la niñez migrante de su inocencia y dejan heridas profundas.
¡Basta ya con la detención de niñas y niños migrantes!
Defendamos su derecho de permanecer junto a sus seres queridos.

#SomosHermanas/os

AMMPARO
Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

Foto: ELCA

Logos of partner organizations: Asociación Pop Noj, ELCA, Lutheran Family Services, Episcopal Migration Ministries, and others.

Accompanying Peoples, Communities and Networks

The Accompanying Peoples, Communities and Networks (APCN) team maintains global relationships between churches as they share mission personnel and carry out mutual endeavors for evangelical witness. It will engage with partners within the ELCA ecology to pursue full partnership and participation of African-descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander, and Latino people in the life of this church. Accompaniment will frame our integrated global and local work. The staff's respective portfolios remain, but the new team presents a new opportunity to carry out God's mission within our church and around the world. Following are brief updates on the team's global and U.S.-based ministries.

▶ Young Adults in Global Mission (YAGM)

While the YAGM team now falls under Christian Community and Leadership in the Future Church design, it is important to note this timely update. On Jan. 28, 2021, the Rev. Dr. Rafael Malpica Padilla, then the executive director of Global Mission and now of Service and Justice, wrote to ELCA synods and companion churches to announce cancellation of the YAGM year of service for 2021-2022. "We will not be sending volunteers into service this year, resulting in two years in a row with no active volunteers," Padilla wrote. "As you might guess, this decision is due to the continued uncertainties and difficulties presented by COVID-19, and its variants." He continued, "Related to this decision, it has also been decided that we are no longer able to keep our team of Country Coordinators on staff for another year. Effective March 31, 2021, all ELCA Young Adults in Global Mission Country Coordinators' service will end." This decision was made in the best interests of mission personnel and the countries they serve.

DOMESTIC MINISTRIES

▶ African Descent Ministries

With stay-at-home orders disconnecting many people from their workplaces and communities, it became important to help the African-descent community feel connected. To that end, and with the partnership of the African Descent Strategy Team, African Descent Ministries launched a series of virtual summits in September 2020. With up to 125 participants, the monthly summits have brought together people from all over the United States for education, support and worship. A revival was held in November 2020. These gatherings will continue through at least March 2021, and February's summit focused on Black History Month under the theme "An Evening of African Descent Cultural Expression." The focus for the 2021 pandemic year is to continue building, supporting, strengthening and connecting Black congregations and leaders.

▶ African National Ministries

The African National Ministries desk continues to coordinate missional work among its six caucuses during this time of pandemic. These caucuses, known as the African National Communities, include West Africa, Southern Africa, the Horn of Africa (speaking Oromo, Amharic and Tegra), South Sudan and Eritrea, plus a sixth caucus for Swahili speakers. These communities, like most others, have been unable to gather in person for worship. Facebook is by far the



Training for African national leaders in San Diego, Calif., in March 2020.

most popular platform used by the African National Ministries, although many churches also use YouTube and/or their own websites. Several congregants have tested positive for COVID-19, and all six caucuses have lost members to the pandemic. About 106 ministries meet online every Sunday for worship service, Bible study and leadership gatherings. Worship attendance and giving have dropped between 25-30% in most of these ministries. The International African Lutheran Conference, originally planned for April 2021 in Monrovia, Liberia, has been postponed. In 2021, as we transition into the new Future Church structure, the task of identifying young, gender-diverse and visionary leaders will be given top priority.



Leaders of Arab and Middle Eastern Ministries assemble in October 2019.

Arab and Middle Eastern Ministries

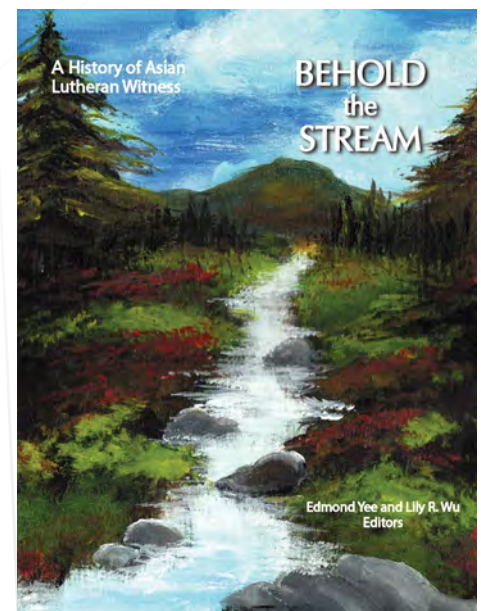
Over the past six months the pandemic has radically changed our sense of human community. Even before the pandemic there was a trend of people moving their lives online, but this year many staff members of Arab and Middle Eastern Ministries have lived through their screens in ways they never expected. The leadership of Arab and Middle Eastern Ministries was

amazed, inspired and grateful for the way the Arab and Middle Eastern community so quickly and successfully adapted to becoming a mostly digital community and church. There have been some real benefits: attendance has risen at times, and members who had moved or were stuck at home could once again take part in the life of their congregation.

The ministry has worked very closely with congregations to manage grant funding, find pro bono attorneys to help with immigration cases, and provide food for families impacted by the pandemic, while doing both legal and medical translation and assisting members of the Arab and Middle Eastern congregations with emotional care. A webinar about the olive harvest and Advent in Palestine, produced with Peace Not Walls and the Young Adults in Global Mission program, was attended by hundreds of people.

Asian and Pacific Islander Ministries

As part of its ongoing mission to build a resilient Asian community, Asian and Pacific Islander Ministries presents its newest resource, *Behold the Stream: A History of Asian Lutheran Witness*. The book includes a history of the Asian Lutheran community from the 1960s to the present, a listing of congregations/ministries and leadership, theological essays, and publications of the Association of Asians and Pacific Islanders-ELCA and the Asian Lutheran International Conference (ALIC). Coedited by professors Edmond Yee and Lily R. Wu, the book was published by the association. This year's ALIC has been postponed until Jan. 20-25, 2022, when it will take place in Bangkok, Thailand. The association's 14th biennial assembly will commence in Bangkok a few days prior to the ALIC gathering.



Behold the Stream: A History of Asian Lutheran Witness, coedited by Professor Edmond Yee and Professor Lily R. Wu, was published by the Association of Asians and Pacific Islanders-ELCA.



Sam Cunningham, mayor of Waukegan, Ill., and the Rev. Nestor Espinoza Perez, pastor of Sagrado Corazón Lutheran Church.

Latino Ministries

The COVID-19 pandemic has impacted Latino communities in the United States in many ways. Food insecurity has been one of the main issues, and thanks to the ELCA and other partners contributing food and funding, many programs in Latino congregations have been operating at full capacity. An excellent example of this initiative is the Sagrado Corazón Lutheran Church in Waukegan, Ill. Sagrado Corazón received financial assistance from not only the Metropolitan Chicago Synod and the ELCA World Hunger domestic program but also from private entities such as Faith in Place and Faith Acres Foundation. Sagrado Corazón operates a food-drop program that helps more than 200 families weekly. Not only did it provide food, but with the help of the census workers, program workers were able to facilitate completion of more than 25 census forms while distributing face masks and hand sanitizer. With the help of the congregation and community volunteers, the program has been a very successful ministry among the Latino communities.

Peace Not Walls

In December 2020, Peace Not Walls (PNW) collaborated with the ELCA Young Adult Ministry and a student at Lutheran School of Theology at Chicago to produce the Advent Pilgrimage in Palestine. Each week the team shared video and blog devotions from a diverse set of young adults, including people from the ELCA (members of the Association of Lutherans of Arab and Middle Eastern Heritage, former Young Adults in Global Mission who had served in Jerusalem and the West Bank, young adult trip leaders and others from the Peace Not Walls program) and from the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL). The themes of the study series were hope, love, joy, peace and justice. Over 1,000 individuals and communities signed up to receive the resources weekly. A new PNW Resource Packet, which includes books, podcasts, maps, news sources, videos, and information about the ELCJHL and the Jerusalem program of the Lutheran World Federation, is now available. In 2021 PNW will be preparing a planning toolkit to help ELCA members take accompaniment-based trips to Israel and Palestine. PNW hopes to consult congregations, synods, seminaries, colleges and campus ministries for advice on how to plan post-COVID-19 trips centered on relationships with the “living stones” of the land – its people.



GLOBAL MINISTRIES

Africa

In 2021, the Africa desk will focus on gender justice and equity as strategic priorities. This strategy will address underlying causes of poverty and inequitable distribution of power while providing resources and opportunities for women and girls to pursue their livelihoods across the continent. The Reconciliation Lutheran Church Community Center and Primary Health Care Clinic was established to provide these holistic services for the Referendum community in South Sudan. The clinic was established primarily as a



Reconciliation Lutheran Church Community Center and Primary Health Care Clinic in the Referendum community of South Sudan.

reproductive and child health care unit. However, pregnant women in Referendum had no facility for medically supervised deliveries, so the ELCA and Reconciliation clinic staff agreed to expand the clinic with a two-story maternity unit offering 10 beds and two delivery stations. The maternity ward will open in March 2021.



The Rev. Cholita Narzary (center) is ordained by the Rev. Ichahak Muchahary (left), bishop of the Bodo Evangelical Lutheran Church.

Asia and the Pacific

The Bodo Evangelical Lutheran Church, in India, has amended its constitution to require that its governing bodies include at least 41% women. It has also ordained its second woman pastor after 23 years. Both these decisions reflect the church's commitment to furthering gender justice within the church after participating in an ELCA-sponsored regional gender-justice conference. This commitment encourages the ELCA to continue working with churches in the Asia and the Pacific region to address together the importance of gender equity. Further, the Batak Protestant Christian Church (HKBP) in Indonesia – the largest Lutheran church in Asia – has requested special funds from the ELCA to deepen the discussion

of gender justice in its context. These decisions are critical because they unite the churches, other global companions and a variety of ELCA units. The Asia and the Pacific desk is excited to accompany women in the region and to network with other churches across cultures, languages, histories and contexts toward God's justice for all people.

Europe

The ELCA's Europe desk continues to accompany Lutheran churches in Central and Eastern Europe. In majority-Catholic or -Orthodox countries, these churches are often marginalized in national conversations. One example of an ongoing ELCA commitment is its partnership coordinating the Central Europe Teachers program with the Evangelical Church of the Augsburg Confession in Slovakia (ECACS). Since regaining possession of the schools after the collapse of the Eastern Bloc, ECACS has prioritized the teaching of English and the presence of ELCA volunteer teachers. This strategy has resulted not only in students learning English – viewed as a necessary tool for professional success – but also in students being exposed to Christians strong in their faith. The ministry of the ELCA's volunteer teachers in Central Europe has positively impacted an entire generation of young people. The Central Europe Teachers program also includes one school of the Evangelical Church of the Augsburg Confession in Poland and another of the Evangelical Lutheran Church in Hungary.



ELCA Central Europe teacher Megan Freudenberg (top right), fellow teachers and upperclassmen celebrate the arrival of first-year students at Evangelic Lutheran Lyceum in Bratislava, Slovakia.



A grief management workshop for families who have lost loved ones.

Latin America and the Caribbean

On Oct. 30, 2020, a landslide struck the community of Angelitos II, in the region of Nejapa, El Salvador. The Salvadorean Lutheran Synod (SLS) was in a unique position to respond, given its strategic vision of developing a holistic ministry; as SLS members understood from a biblical/theological focus, they saw a need to respond and had the capacity and training to do so. The SLS climate advocacy project, supported with ELCA World Hunger funds, works

to organize communities in Nejapa, and as a result the SLS was able to use its networks and relationships, established through the project, to respond to this disaster and advocate for others to respond as well. Additionally, with support from ELCA mission support funding, the SLS trained its pastors and leaders in trauma response and psychological care. Through one-on-one meetings and grief management workshops, these individuals have been able to attend to people affected by the landslide. Over the last four months, the SLS has accompanied these Nejapa communities as they recover from this tragic disaster.

Middle East and North Africa

Recently, via Zoom, the Middle East and North Africa (MENA) desk met with all companions serving in Palestine, Israel, Lebanon, Syria, Jordan, Iraq and Egypt to accompany them and figure out ways to increase their capacity to respond to COVID-19. The pandemic had a huge effect on the ELCA's sister church in the Holy Land, whose economy depends on tourism. In the Bethlehem region alone, 75% of the population are unemployed. A joint team of MENA and Lutheran Disaster Response staff worked for four months with staff of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) to help them define their plans for a COVID-19 response. This was the first time the ELCJHL had applied for and received a grant through the ELCA's disaster response granting system.

The Rev. Dr. Saïd Ailabouni, area director for the Middle East and North Africa, will retire at the end of May 2021. His replacement, the Rev. Gabi Aelabouni, is already serving in Jerusalem and is working with his predecessor and other staff for a smooth transition. Karin Brown will be the program director for Peace Not Walls and for Middle East and North Africa relationships.



The Rev. Gabi Aelabouni, new area director for the Middle East and North Africa.

Building Resilient Communities

BUILDING RESILIENT COMMUNITIES



ELCA World Hunger
Evangelical Lutheran Church in America
God's work. Our hands.



Lutheran Disaster Response
Evangelical Lutheran Church in America
God's work. Our hands.

The Future Church design brings together the ELCA World Hunger and Lutheran Disaster Response (LDR) teams, which had been separated geographically and by program, into a new team, Building Resilient Communities. The purpose of this team is to meet human needs and enhance human dignity; to overturn oppression and injustice; and to engage collaboratively toward the flourishing of human community and creation, both internationally and domestically, through advocacy, development and disaster response programming. By integrating into Building Resilient Communities, the new team will have opportunities to further build on ongoing collaboration, identify synergies and learnings across program areas, create efficiencies in processes, and make connections across the international and domestic work. This is especially important in a global context of climate change, migration, gender inequality, racism and white supremacy, and the COVID-19 pandemic. The design provides space to better address the root causes of oppression and injustice in the work of both ELCA World Hunger and LDR, building on “transformative, holistic, and integrated” ministry to address “-isms” and move toward seeking liberation (see more below). The intent is to be more efficient and impactful together. In addition, within Service and Justice, Building Resilient Communities will have greater potential to deepen coordination with Witnessing in Society in advocacy efforts, and with Accompanying Peoples, Communities and Networks to engage more strongly as one church in matters of service and justice.

ELCA WORLD HUNGER

Domestic

The domestic work of ELCA World Hunger supports individuals, congregations, synods and other ministries in understanding and addressing, through our shared faith and identity as church together, the challenges contributing to hunger and poverty in the United States and the Caribbean. ELCA World Hunger carries out this work through its network, educational resources and granting.

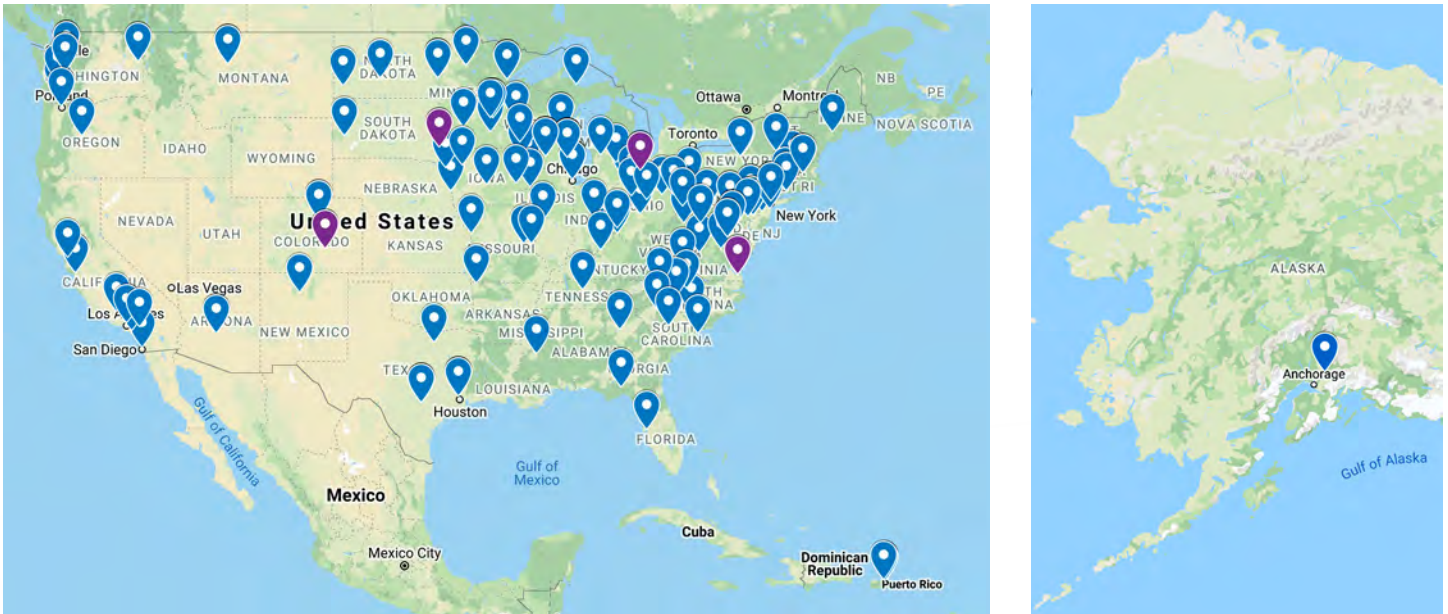
Grants: ELCA World Hunger is honored to award grants to ministries working to address hunger and poverty in their communities. Beyond the award itself, ELCA World Hunger accompanies partners through the term of the grant as they work in transformative, holistic and integrated ways. Looking ahead, the ELCA World Hunger domestic team will explore with its partners what it means to incorporate the guiding principle of “liberation” into this work together.

In 2021, 53 new Domestic Hunger Grants will join existing multiyear grants for a total of 167 grants across 63 synods, representing over \$1 million in investment in partner ministries. This rounds out the three-year cycle initiated in 2019 and substantially increases both the total number of grants and total amount awarded for domestic hunger. These are joined by four [Big Dream grants](#) supporting ministries that are boldly working to

uproot, transform or envision the structures and norms that perpetuate unequal access to resources and result in 77% of low-income Americans living without the savings to cover costs when an emergency arises.

In light of the success of ELCA World Hunger's Daily Bread Matching Grants as part of the ELCA's COVID-19 response, ELCA World Hunger plans to award an additional 50 Daily Bread Matching Grants to ELCA congregations this summer, bringing the total 2021 ELCA World Hunger grant investment in domestic partner ministries to over \$1.25 million.

ELCA World Hunger FY2021 Domestic Hunger Grants (blue) and Big Dream Grants (purple)



Education: In 2021, Hunger Education will continue to provide opportunities for Lutherans to connect their faith to the baptismal vocation “to strive for justice in all the earth” by producing new resources for audiences across ages (including children, youth and young adults) and releasing a new book on global Lutheranism. ELCA World Hunger is particularly excited about building collaborative space with Lutheran Disaster Response, expanding its support of educational opportunities through congregations and virtual spaces, and diversifying the voices that shape ELCA World Hunger as we work together for a just world where all are fed.

Network: Following the successful completion of the first virtual ELCA World Hunger Leadership Gathering in January 2021, ELCA World Hunger looks forward to new opportunities for members of its network to learn from and accompany one another. This year the ELCA World Hunger domestic team will explore ways to expand network engagement through accessible online programming and to build a more diverse network through intentional outreach and targeted programming. ELCA World Hunger also looks forward to creatively exploring alignments across existing networks, particularly those of ELCA World Hunger and Lutheran Disaster Response.

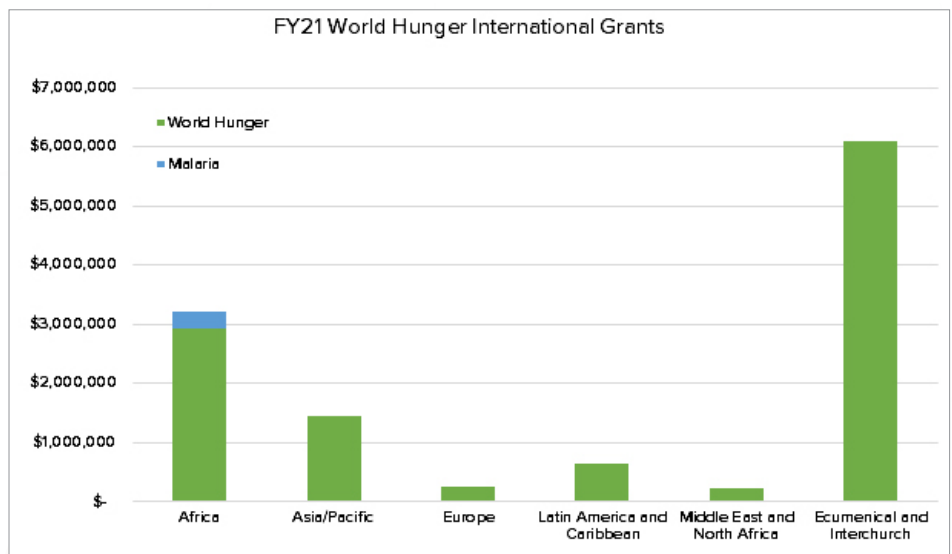
The Future Church structure provides a welcome space for collaboration and learning between programs that already align naturally. ELCA World Hunger will further explore opportunities for improved and aligned granting processes, robust and impactful story sharing, and effective and engaged networks across international and domestic programs and with Lutheran Disaster Response – all with the hope of better serving our constituents and partners in ministry in the United States and around the globe.

International

The international work of ELCA World Hunger is firmly rooted in relationships that reflect our identity as a church working with churches and as a member of the Lutheran World Federation (a communion of Lutheran churches around the world). This includes relationships with companion churches, local development and/or interchurch organizations stewarded by regional desks, and relationships with organizations (including the Lutheran World Federation, Lutheran World Relief, the World Council of Churches, and Church World Service) that bring together churches in the United States and around the world for collective work.

As the ELCA moves into the Future Church structure, ELCA World Hunger continues to support the work of Lutheran churches and other organizations internationally by providing grants for their projects and programs. Supporting projects that address gender justice, migration, livelihoods and health remains a top priority. In 2021, ELCA World Hunger is supporting 11 new projects implemented by companion churches, four of which focus on gender justice issues. These new projects are in Cuba, Guatemala, Liberia, Sierra Leone, Zambia, Zimbabwe, Cambodia, India and Myanmar. This is the first year that ELCA World Hunger has supported work with companion churches in Cuba and Myanmar. The graph below breaks down by region and interchurch and ecumenical partnership the grants ELCA World Hunger plans to provide in the upcoming year.

All projects are being adapted in some way to the changing reality of COVID-19. Companions are reimagining work that has often been conducted in person, working through other mediums or providing adequate precautions when in-person spaces are critical. Further, COVID-19 has even more clearly exposed the inequalities related to income; access to food, water, education and health; and gender, racial and ethnic injustice – and the continued need to change this reality. Many companions are unlikely to see vaccinations until 2022, which pushes them further into situations that increase vulnerability to the short- and long-term impacts of COVID-19.



Service and Justice continues conversations with companions and within the home area to encourage projects that are transformative, holistic and integrated. As ELCA World Hunger moves into Service and Justice, it will be viewing its work through the lens of liberation theology. The ELCA World Hunger international team is excited to continue working in close collaboration with the LDR international team and to deepen the connection with World Hunger's domestic work, particularly in storytelling and impact reporting, in our collective efforts toward a just world where all are fed.

LUTHERAN DISASTER RESPONSE

Domestic

Under the Future Church structure, the domestic team of Lutheran Disaster Response will seek opportunities to deepen engagement and connections among people and partners with whom it works, including synods, congregations and Lutheran social ministry organizations; to build on the existing LDR network; and to work toward more intentional connectivity and enhanced collaboration among members.

The LDR domestic team plans to assess and further develop existing educational resources related to emotional and spiritual care, disaster recovery service navigation, community long-term recovery development and coordination, the effects of climate change, COVID-19, and addressing racial and ethnic injustice within the LDR disaster response and recovery system – the last of these especially important as LDR begins to view its work through a lens of liberation.

Through the grant-making process, LDR will continue to work with local communities as they empower themselves to respond to disasters in their contexts. It will explore ways to engage collaboratively in and support disaster response, such as working more widely through the LDR network, including social ministry organizations (SMOs) as well as ELCA synods and congregations. LDR also aims to streamline the grant-making process, keeping it outcome-focused; to strengthen monitoring, evaluation and reporting practices; and to consider three types of grants: relief and solidarity grants (small, expedited grants designed to empower local synods, SMOs and congregations to engage immediately in addressing urgent needs); recovery grants (larger grants designed for deeper, longer-term intervention); and resilience grants, which engage local communities in building their capacity for disaster response and preparedness.

In the Future Church design, the LDR domestic team looks forward to deepening engagement around disaster preparedness capacity building in collaboration with the LDR international team, particularly related to issues such as climate change and COVID-19, as well as to new potential for engagement with the ELCA World Hunger domestic team in resilience and development work with ministry partners and social ministry organizations.

International

The COVID-19 pandemic has triggered worldwide economic turmoil and caused a huge setback in progress on food security, nutrition, health, education, gender justice and livelihood, especially in the most affected communities. Lutheran Disaster Response made a bold commitment to support companion churches and ecumenical partners – not only in providing immediate relief assistance but also in providing continued support for recovery assistance, disaster preparedness, trauma counseling, and implementing innovative programs to adapt to what could be the new normal – and to focus on populations pushed into vulnerable situations, such as people affected by gender-based violence, people with disabilities and people who are older adults, migrants or refugees. In 2020, LDR internationally awarded over \$4.79 million in 125 grants to 49 countries; 84 of the grants (\$2.45 million) were in response to COVID-19, reaching at least 776,000 people around the world. In addition, LDR responded to major catastrophes as well as disasters that didn't make headlines.





On April 29 and 30, 2020, Bodo Evangelical Lutheran Church (BELC) conducted food distribution for 203 families in remote villages in Assam, India. Families were unable to leave their villages due to the COVID-19 lockdown imposed by the government. Photo: BELC.

This year LDR will focus on the continuing impacts and aftermath of the pandemic, responding to political conflicts, migration and refugee crises, and climate-induced catastrophes afflicting the globe. During the first quarter of this year, LDR will provide humanitarian assistance to those affected by the political crisis in Ethiopia, food insecurity in Venezuela and the migration crisis in Central America (through AMMPARO), as well as refugees and internally displaced people in Iraq and Jordan. Through the generous contribution of Lutheran constituents, LDR can provide immediate and long-term assistance where it's needed most.

Future Church offers the LDR international team the opportunity to work more collaboratively with the LDR domestic team and the ELCA World Hunger international team in developing strategies toward building resilient communities, especially in times of crisis. LDR recognizes that for communities to become self-reliant, it must invest in companion churches and local faith-based groups to build their capacity as trusted organizations. This means addressing not only immediate needs but also emotional and spiritual

support to disaster-affected communities. Disaster preparedness and mitigating potential risks are key to resiliency and must be prioritized as many experience more frequent and intense disasters. Adhering to the Core Humanitarian Standard on Quality and Accountability is an approach LDR has been supporting and began to promote more intentionally in 2020 through online training with both international and national partners. It will continue to do so in 2021. The approach reminds us that humanitarian response must be people-centered, focused on human dignity and on protecting people from further harm. With the Future Church structure in place, 2021 will be a year of learning and exploring our potential, and we look forward to the innovative ideas that will emerge from our more intentional collaboration.

Witnessing in Society

Witnessing in Society encompasses some of the work and ministry the ELCA does in the public sphere, advancing justice and shining a light on peace and dignity. This work and ministry take place wherever Lutherans are found, in communities across the 50 states and in the Caribbean region, with focused activity through the Lutheran Office for World Community at the United Nations in New York City; the ELCA's federal hub in Washington, D.C.; and Lutheran state public policy offices (SPPOs) in California, Minnesota, Pennsylvania and Wisconsin, as well as more than 15 directly affiliated locations serving even more states. Through the Corporate Social Responsibility (CSR) program, the ELCA intersects with social implications of company practices and affects ELCA investment policy in socially responsible ways. The Christian community of the ELCA envisions a world experiencing the difference that God's grace and love in Christ make for all people and creation.

FOCUSED WITNESSING IN SOCIETY ACTIVITY

Lutheran Office for World Community

The Lutheran Office for World Community (LOWC) represents both the ELCA and the Lutheran World Federation at the United Nations headquarters in New York. Guided by such priorities as gender justice, racial justice, migration, humanitarian issues, sustainable development, human rights and HIV/AIDS, a Lutheran advocacy presence in this setting brings people together to make a difference in lives around the globe and in all creation. Find a fuller description of LOWC's focus on each of these areas in its [2021 United Nations Policy Priorities](#). "In an increasingly integrated world nations cannot and should not seek only their own security," reads the ELCA social statement *For Peace in God's World*. "Their goal should be common or mutually assured security. ... We support, without illusions, efforts to make stronger and more effective the work of the United Nations and regional bodies in preventive diplomacy, peacemaking, peacekeeping, and peacebuilding."

Lutherans and their guests who come to New York are aided by the organization, connections, experience and hospitality of LOWC staff for U.N. meetings and events, such as the Commission on the Status of Women (CSW). Plans are underway for a CSW virtual experience in 2021 that, when last held in person, in 2019, was attended by 32 Lutheran delegates from seven nations who built a network of understanding with each other in parallel and side events and represented their nations in larger gatherings.



The Rev. Veronica Mwakasungura of the Lutheran Church of Rwanda was a delegate at the last in-person Commission on the Status of Women, in 2019. Photo: Carson Smith.

Federal Activity

Deployed ELCA staff in Washington, D.C., include skilled policy advocates who monitor developments consistent with ELCA federal policy priorities, develop relationships with policy makers, consult in collaborative relationships with faith-based and issue-focused coalitions, advance accompaniment awareness and goals from ELCA ministries and colleagues, and act and facilitate action from ELCA advocacy network members at opportune moments toward a just world where all are fed. In the ELCA we believe that, through baptism, God calls us into the world to serve together. Shaped by social teaching documents and the experiences of its congregations, ministries and partners, the ELCA advocates to end world hunger and stands



When in-person exchanges are possible, the D.C. office trains and facilitates visits to Capitol Hill for groups such as the AGAPE Illinois State University campus ministry.

up for policies that create opportunities to overcome poverty, promote peace and dignity, preserve God’s creation and promote racial and gender justice.

Based on the current federal landscape, the document “[2021 ELCA Federal Policy Priorities](#)” lists the church’s priorities for advocacy in domestic policy, housing policy, environment policy, international policy, migration policy and Middle East policy, as well as civic engagement.

Acting on experiences of ELCA members and communities, the ELCA has advocated for policy to address the COVID-19 pandemic and its cultural strain. Through coalitions such as the Circle of Protection, the Domestic Human Needs interreligious

working group of the Washington Interfaith Staff Community, and many others, ELCA voices have expressed in a nonpartisan voice the need for proposed legislation to respond to the most vulnerable. People responding to ELCA Action Alerts directed over 2,500 messages to lawmakers in late 2020, emphasizing priorities for COVID-19 response packages.

“At the end of the day, our ‘macro’ advocacy efforts result in billion- and even trillion-dollar legislation and programs to respond to the crisis created by the pandemic. The ‘micro’ result is that a family has rent for another month, food on the table, medicine needed or heat on a cold winter’s night. How do we follow Jesus’ command to ‘abide with and love one another’ in the 21st century? We do it together. Government and advocacy give it shape,” says John Johnson, program director for domestic policy.

National borders are not respected by the pandemic, nor do they delineate the needs of God’s children. The ELCA’s advocacy voice has included a call for international COVID-19 relief.

“In our work to advocate for international funding in supplemental packages, we were able to facilitate a high-level meeting for Presiding Bishop Eaton and Speaker Pelosi’s office to highlight the importance of U.S. government support for our neighbors around the world. These funds will help low-income countries access vaccines, PPEs, diagnostic devices, and address humanitarian needs resulting from the COVID-19 global crisis,” says Patricia Kisare, program director for international policy.

Almost 400 participants from 28 countries and over 150 interfaith organizations from around the world took part in “Good Trouble for a Healthy Planet” virtually in September 2020. This second interfaith-based consultation, like the first, was organized and led by ELCA and coalition partners to address the impact of human activity on the planet and the urgent need for action to build sustainable and resilient communities and to develop recommendations for addressing climate change.

“Bringing together these interfaith entities revealed the power, insight and hope of faith voices at this watershed moment while emphasizing the need for action by all,” says Ruth Ivory-Moore, program director for environment and corporate social responsibility.

The ELCA has a long legacy of welcoming and caring for newcomers, a tradition that is active today. Along with Lutheran Immigration and Refugee Service (LIRS) and through the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) strategy, our congregants share concern for migrants and refugees, in particular children and families. Prioritizing this awareness in policy was a pressing call for ELCA advocates in 2020. From mobilizing more than 240 ELCA bishops and ministers around generous refugee admissions in September, a campaign undertaken jointly with LIRS, to organizing a seven-week public campaign on migrants with AMMPARO's regional partners, ELCA advocacy, through groups such as the Interfaith Immigration Coalition, continues to highlight public policy affecting the lives of migrants in the United States and outside its borders.

“The ELCA recognizes the need for just and humane immigration policies that honor the gifts of our immigrant siblings — new approaches, like a proposal to legislate permanent protections for undocumented individuals, and commitment to address the root causes of migration, are exciting examples of policies that the ELCA has long called for and will continue to push for,” says Giovana Oaxaca, program director for migration policy.

Witnessing in Society has the responsibility and privilege to bring a racial- and gender-equity lens to policies advancing in our country. “A burning cross reminds us that blatant acts of intimidation, hatred, and violence continue,” reads the ELCA social statement *Freed in Christ: Race, Ethnicity, and Culture*. “A critical look reminds us of barriers that are more insidious. The source of this many-faceted crisis, however, is profoundly spiritual. We will rise to the crisis, not by making a longer list of commitments, but by persisting with repentant hearts.” We use our transformed hearts to persist toward breaking barriers of injustice in policies, from housing and health to environmental impact and everything in between, that profoundly impact all of us. In policy, we seek to affirm the declaration described in the social statement: “Cultural differences still matter, but they can be seen for what God intends — blessings rather than means of enslavement.”

“Homeownership disparities have long contributed to the shocking racial wealth gap in America,” says Andrew Fuller, program director for housing and human needs. “When the Department of Housing and Urban Development (HUD) proposed a new rule that would weaken oversight and national data on fair housing initiatives, hundreds of Lutherans challenged this discriminatory move through public comments facilitated by the ELCA Action Center in the spring of 2020. The interfaith response to address housing disparities was noticed by top officials, including incoming officials of the Biden administration, and the rule is now being revisited by HUD.”

State Public Policy Offices

Advocacy engagement takes shape among members, in congregations and in synods, and a network of Lutheran state public policy offices brings a faith-centered voice into public dialogue. The ELCA publishes a [list and map of state public policy offices](#). Varied, dynamic and responsive initiatives show results for us and our neighbors across this map.

The Lutheran Office of Public Policy–California (LOPP-CA) has advocated with a coalition of over 60 anti-poverty, immigrant rights and community-based organizations in support of Assembly Bill 1876, which was signed into California law in September 2020. Now noncitizen immigrant households, as well as mixed-status families in which one tax filer has a social

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3600 HAMPTON AVE, ST. LOUIS, MO

ADVOCATE FOR CHANGE

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gethsemanestl.org/gods-work-our-hands

God's work. Our hands.

Gethsemane Lutheran Church
Evangelical Lutheran Church in America
God's work. Our hands.

Many ELCA congregations, like this one in Missouri, used advocacy tools in service to our neighbors, including templates for writing lawmakers, on “God’s Work. Our Hands.” Sunday. Image: Gethsemane Lutheran Church, St. Louis, Mo.

security number but others do not, will directly benefit from expansion of California's anti-poverty tax credits. The coalition says critical support to over 600,000 individuals, including over 200,000 children, will help reduce inequality, stimulate the economy and alleviate the impact of the 2020 recession, which hit immigrant communities and communities of color the hardest.

“I felt the Holy Spirit moving when this victory was announced,” says Regina Banks, director of the LOPP-CA. “It was equally undeniable when I shared the news with our network. The federal and state income tax return credit is one of the most powerful tools available for lifting people out of poverty, and after a long-standing battle this legislation will include many hardworking Californians.”

Corporate Social Responsibility

The Corporate Social Responsibility (CSR) program of the ELCA seeks to engage in shareholder advocacy with corporate environmental, social and governance representatives on the social implications of their companies' practices, and to affect ELCA investment policy in socially responsible ways. This activity is organized through Witnessing in Society staff and the ELCA CSR review team. The ELCA collaborates with Portico Benefit Services Social Purpose Funds and with other faith-based investors and asset managers through the Interfaith Center on Corporate Responsibility (ICCR), where the ELCA is now represented on the board. Guidance is shaped by issue papers, investment screens and other policy and procedures, which can be found at [ELCA.org/csr](https://www.elca.org/csr). These tools are utilized to help ensure that people are treated fairly and with dignity and to create sustainable communities.

In recent activity, the ELCA Church Council revised its Code of Conduct, Extractive Industries, and Domestic Access to Health Care Issue papers. The Pornography investment screen was also revised.

EQUIPPING CIVIC ENGAGEMENT

While ELCA policy staff have a distinct role in Witnessing in Society, every Lutheran does as well. We endeavor to live into our baptismal covenant to serve all people, following the example of Jesus, and to strive for justice and peace in all the earth.

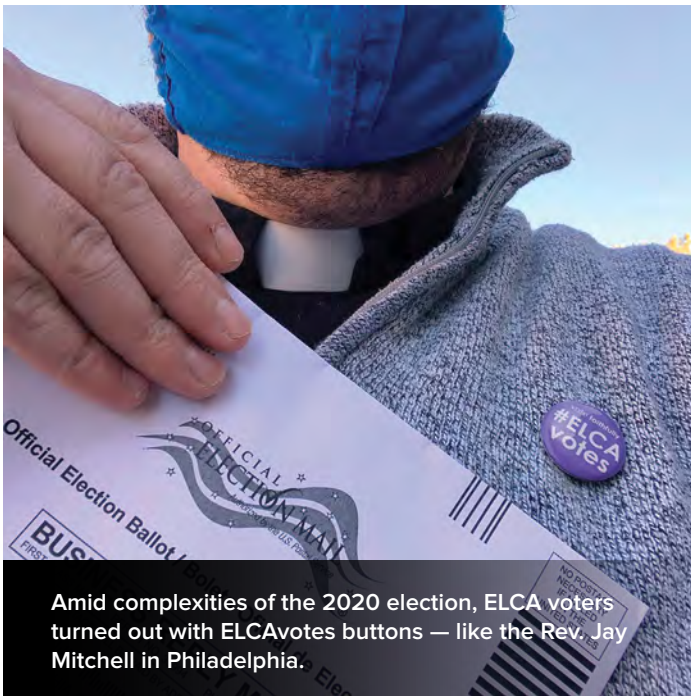
Through its resources, blog, social media presence (@ELCAadvocacy) and communication with those who join the ELCA Advocacy Network through [ELCA.org/advocacy/signup](https://www.elca.org/advocacy/signup), Witnessing in Society seeks to equip Lutherans with tools and information for engagement. The ELCA Advocacy Convening, a biennial flagship opportunity for ELCA bishops and key leaders, will not resume in person at this time of public health restrictions, but opportunities adapted to the present reality continue.

- Over 2,000 people registered for training in “[Advocacy Tools for Loving Your Neighbor](#),” an online training event in July 2020 jointly hosted by The Episcopal Church and the ELCA, and even more have accessed the archived video. A follow-up event with both Presiding Bishop Elizabeth Eaton and Episcopal Presiding Bishop Michael Curry is planned.



During the most recent in-person ELCA Advocacy Convening, bishops and key leaders prepped for visits to Capitol Hill to address disasters intensified by climate change.

- ELCA Hunger Advocacy Fellows wrote, compiled and designed “[Advocacy 101 for Young Adults: When Faith Meets Public Policy](#),” posted in December 2020. The fellowship program operates virtually in the 2020-2021 cycle, but its vibrant young-adult leaders make a valuable contribution to Witnessing in Society through their positions in the D.C. office, Lutheran Advocacy Ministry in Pennsylvania, and the Lutheran Office for Public Policy in Wisconsin.



Amid complexities of the 2020 election, ELCA voters turned out with ELCAvotes buttons — like the Rev. Jay Mitchell in Philadelphia.

There is much Lutherans can do. Our faith is integral to how we, as Christians, attend to the world. Our beliefs and actions are shaped by our relationships with God and one another. Civic engagement is one way we express this.

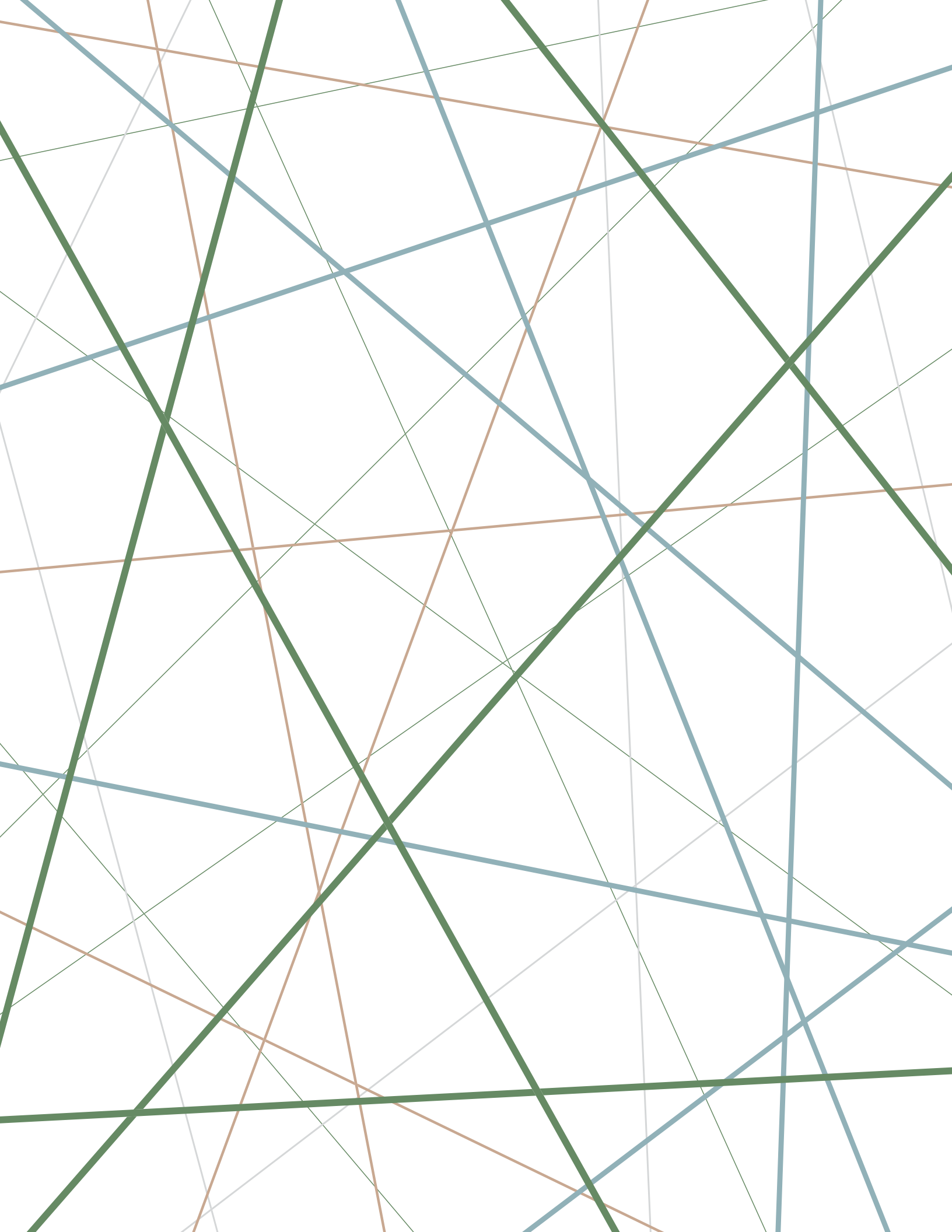
The ELCAvotes initiative saw a strong uptick in activity with the 2020 presidential election. Lutheran leaders seeking more information via the ELCAvotes network sign-up climbed prior to November 2020, and more people continue to join that list to inform engagement. Witnessing in Society sought to [disseminate accurate information](#) at the height of the election season through social media channels and its blog, including the post “[Sifting Through Misinformation](#)” and response tools for voter intimidation.

When we reflect on our values, faith-driven service activities and experiences, and educate ourselves about the policies surrounding issues, there are many activities we can conduct — as individuals, in congregations and in

other partnerships — that both demonstrate our Christian faith as Lutherans and benefit our communities and country. Tools in our [ELCA Civic Engagement Guide](#) can assist with holding voter registration drives, sharing absentee ballot information, interacting at candidate forums and hosting Pledge to Vote commitments and Get Out the Vote events, and can be used year-round.

► [Lively Activity Making a Difference](#)

The ELCA is actively witnessing in society, from a congregation utilizing advocacy tools on “God’s Work. Our Hands.” Sunday, to a campus group visiting Washington, D.C., to voice their concerns to policy makers with training and arrangement by ELCA staff, to the ELCA presiding bishop boldly expressing faith-centered priorities in a country needing the prophetic influence. We in Witnessing in Society are glad to be part of this work, and we ask God to help and guide us.



Portico Benefit Services Update

Submitted by **The Rev. Jeffrey D. Thiemann, President and CEO**, twitter.com/RevJeffThiemann

As the pandemic ebbed and flowed in 2021, Portico's benefits remained a reliable constant for ELCA organizations, affirming the importance of church together. Over the last three years, we've extended quality, cost-effective benefits to more ELCA-affiliated social ministry organizations, colleges, and universities, as well as organizations affiliated with full communion partners. Our goal is two-fold:

- Continue strengthening our benefits program for current members. Growing our member pool strengthens Portico's negotiating position, which leads to lower administrative fees and access to benefits not typically available to smaller groups.
- Strengthen the whole church. Bringing cost-effective, turn-key, wellness-oriented benefits to more ministries across the ELCA landscape can energize mission and create healthier, more resilient servants.



As we all know, a living, breathing church is sustained by partnerships. If you have a connection with a church-affiliated organization not yet working with us, let's talk about how Portico can help.

Helping Our Exhausted Leaders Refill Their Cup

EMOTIONAL & PHYSICAL STRESS

Portico's 2022 "Refill Your Cup" campaign for ELCA-Primary health benefit members puts a spotlight on a variety of no- and low-cost benefits they can use to maintain or strengthen their health.

The Being Here podcast, hosted by an ELCA pastor and co-sponsored by Portico and Being Academy (Portico's wellness platform), allows members to turn off their screens, close their eyes, and listen to constructive discussion about innovative ministry, racial justice conversations, navigating retirement, personal finances, compassion fatigue, and burnout.

Most popular Being Here podcast to date:
Protecting Yourself From Burnout with 375 listens.

Portico added Bernalong last year to give ELCA-Primary health benefit members no-cost access to a wide variety of online fitness and wellness classes. It includes the option to invite up to four other people to participate — even if they're not plan members.

Between March and August 2021, nearly twice as many members used Bernalong than used Portico's old fitness reimbursement program during its peak.

FINANCIAL STRESS

Portico just added a Fidelity self-serve financial wellness checkup for members in the ELCA Retirement Plan. In ten minutes, it helps members pinpoint a starting place personal to them, then offers the right tools to take a next step.

Those needing to regain financial control can call Lutheran Social Service (LSS) of Minnesota. Their certified counselors deliver debt and financial coaching services — most at no cost to the member.

By the end of September 2021, LSS coaching had served 76% more members than in the same period in 2020.

Benefit Update

COVID-19 testing: As of Jan. 15, ELCA-Primary health benefits will cover up to eight FDA-authorized at-home tests per 30-day period — at no cost to the member.

ELCA Medicare-Primary prescription drug benefit: Portico transitioned from Express Scripts to Humana during Annual Enrollment last fall, and Humana’s customer service during this critical phase proved exceptional.

Although Humana’s call volume increased 107%, the average hold time our members experienced was about 2 minutes.

ELCA-Primary health telehealth “virtual” visits: During the COVID-19 Public Health Emergency, the federal government paved the way for coverage to temporarily include telehealth virtual visits with eligible medical and mental health providers, subject to plan deductible and out-of-pocket provisions. It’s been appreciated by many of our leaders, especially in rural areas, so we’re extending it through July 31, 2022.

Due in part to virtual visits, use of Portico’s mental health benefit increased 7% between 2019 and 2021.

New voluntary vision benefit: During Annual Enrollment last fall, we launched a voluntary benefit providing money-saving vision care services. 34% of eligible members opted to enroll, exceeding first-year expectations.

Retirement trends: Portico’s role in the ELCA retirement process gives us a clear line of sight to retirement trends. In 2021, 643 members in the bundled ELCA benefits program retired — compared to 585 in 2020, 605 in 2019, and 640 in 2018. Note the dip in 2020 when some chose not to retire amidst so much change and uncertainty.

Investment market: Given the barrage of challenging news over the last few years and a bumpy start to 2022, it’s worth appreciating the U.S. stock market’s well-above-average investment returns. While exposure to stocks varies within individual diversified portfolios, many members benefitted from strong stock performance in 2021.

Adapting in a Changing World

Portico’s culture, it turned out, is well-suited for remote work. While operating from home, our service levels have remained strong and consistent since the start of the pandemic. Still, we recognize how important a collaborative culture is to our work.

Last spring, we committed to transitioning to a hybrid work model in the fall, with strong support from our employees. Throughout this journey, we’ve asked for buy-in from our employees, and, in exchange, have promised a transparent, flexible transition based on employee feedback. As COVID has surged, we’ve honored that commitment, shifting our proposed return-to-office date from October to January, and most recently, to April.

Portico Benefit Services

Submitted by: The Rev. Jeffrey D. Thiemann, President and CEO

Meeting Dates: February 24-25, 2022

Category I: Policies with an impact beyond the unit which require Church Council approval.

None

Category II: Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.

February 2022 Resolutions/Actions

Approved resolution for Registered Address Change to amend the Articles of Incorporation.

Category III. Other procedures and board actions.

February 2022 Resolutions/Actions

Received the report on 2022 Trustee Conflict or Duality of Interest and Code of Conduct.

Received the 4Q2021 Portico Benefit Services Management Report.

Mission Investment Fund of the ELCA Report

Submitted by: Eva M. Roby, President and CEO

Financial Update

Two years after the start of a global pandemic, the winds of change and uncertainty continue to challenge every sector of our society. Throughout it all, the Mission Investment Fund (MIF) has stood solidly on its foundation of strength and stability.

At December 31, 2021, MIF's loans were \$575.4 million, down slightly from \$596.4 million at year-end 2020. Investment obligations increased to \$575.4 million from \$543.1 million the previous year. Our customers appreciate the safety that our Demand Accounts and Term Accounts offer. They also remain faithful to supporting the mission of ELCA through their investments.

Total assets rose to \$822.0 million, as compared to \$773.8 million at year-end 2020. Net assets increased to \$226.4 million, from \$218.2 million at December 31, 2020. MIF's capital ratio remains strong and healthy at 27.54%.

Key Initiatives and Partnerships

Knowing that we are stronger when united with others in mission, our focus has been on developing, growing, and nurturing partnerships. We are working very closely with our sister organization, the ELCA Federal Credit Union, to align ourselves even more closely so that we can offer a full array of products and services to ELCA congregations, ministries, and members. It is an exciting time as we explore the potential in harnessing our respective strengths and moving forward together in new ways to benefit our customers.

In addition, we have taken significant steps in developing stronger relationships within the ELCA marketplace. New marketing tools and approaches are allowing us to identify lending and refinancing prospects in a more targeted, refined way.

We continue to work closely with another set of sister organizations, the church extension funds of our ecumenical partners. Through this network, we remain connected and informed of trends and issues facing organizations similar to ours. We meet regularly to share information, and this connection has proved to be especially vital during the pandemic when we have all been facing unprecedented conditions and challenges.

Within MIF, several major initiatives are also underway. We have begun the process of developing an enterprise-wide risk management program that will help us identify priority risks, appropriately manage those risks, and seize new opportunities and make decisions in a risk-informed way. As with any organization, risk management has always been a critical piece of our business model. Our current initiative aims to strengthen and formalize our efforts in a cohesive, enterprise-wide manner.

We are in the process of developing our 2023-2026 strategic plan. Working with our consultant partner, we have held a series of workshops with both our Board of Trustees and our staff to clarify our ambitions and visions for the future of our organization. In late April, our Board will engage in an intensive two-day workshop as one of the final steps toward completing our plan, and we expect to have our new strategic plan approved by early summer.

Looking Ahead

We are finalizing overall plans for a hybrid work model for our staff, after having shifted to primarily remote work for all staff at the start of the COVID-19 pandemic. Our commitment to serving our customers and supporting the mission of ELCA has not changed; we will continue to explore new ways of collaborating and connecting.

**Mission Investment Fund (MIF)
Digest of Board Actions**

Category 1: (Policies with an impact beyond the unit, which require Church Council approval.)

None

Category 2: (Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)

Approved revisions to

- Article 4, Section 4.1(a) of the MIF Bylaws.
- MIF Governance Policy and Guidelines
- MIF Executive Committee Charter
- MIF Audit Committee Charter
- MIF Governance Committee Charter

Approved the recommended revisions to Chapter 17 of the ELCA Constitution, Bylaws, and Continuing Resolutions, and recommended the revisions to the ELCA Churchwide Assembly for adoption.

Category 3: (Other procedures and board actions.)

None

Publishing House of the ELCA (1517 Media) Report

Submitted by Tim Blevins, President and CEO

The publishing activities of 1517 Media complement the goals of the ELCA churchwide organization. We join in seeking a common purpose: to activate each of us to invite more people into the way of Jesus and discover together community, justice, and love.

This summary highlights a few recent initiatives in our two publishing areas, Congregational Resources and Books, and in the ministry as a whole, toward the pursuit of this vision.

Congregational Resources

After eighteen months of disruption due to the COVID-19 pandemic, the past six months have brought a substantial recovery in congregational ministries of worship and faith formation, despite localized resurgence in the first several months of 2022. We expect the recovery curve will continue, though not always evenly. Through our Augsburg Fortress and Sparkhouse resources, we remain focused on and dedicated to helping congregations thrive and adapt to new circumstances.

Worship: Our support for the ongoing renewal of worship continues. More congregations are discovering and adopting *All Creation Sings: Evangelical Lutheran Worship Supplement*. This worship resource will be featured in use at the 2022 Churchwide Assembly in Columbus. Worship assemblies are learning new liturgies (one a bilingual Spanish and English communion service), 200 hymns and songs in diverse genres, and a timely, expanded prayer section.

Sundaysandseasons.com is the principal digital worship utility of the ELCA, used by a large majority of its congregations and institutions. In addition to content and planning tools facilitating the use of *Evangelical Lutheran Worship* and *All Creation Sings*, we have just expanded the Spanish language content to include nearly all of the hymns and liturgical materials—more than 600 items—from *Libro de Liturgia y Cántico*. We have also recently added the contents of *Hear My Voice: A Prison Prayer Book*.

Faith Formation: We are in the midst of comprehensive research into the rapidly evolving Christian education landscape, especially for youth preparing for Affirmation of Baptism (Confirmation) in the Lutheran church, as well as for children's faith formation. We continue to expand our online platform, Sparkhousedigital.org, which serves a variety of learning environments.

Books

We continue to expand the output of our several book imprints. Fortress Press, long a vital part of this church's publishing efforts, seeks to advance scholarship and resource church leaders both in the ELCA and beyond. Our consumer book imprints, Beaming Books (children) and Broadleaf Books (youth and adult) offer avenues by which we extend our mission beyond the church and higher education to the broader society. As we plan for new titles to be released in the coming years, we consistently seek to expand contributions by authors who are Black, Indigenous, or other people of color. This sampling of published titles from the last six months illustrates the range of subjects and authors in these categories.

FORTRESS PRESS

Black Hands, White House: Slave Labor and the Making of America, Renee K. Harrison

20 Myths about Religion and Politics in America, Ryan Burge

Free in Deed: The Heart of Lutheran Ethics, Craig Nesson

Stony the Road We Trod: African American Biblical Interpretation (30th Anniversary Edition)

BEAMING BOOKS

In the Beginning: A Creation Story Pop-Up Book. Agostino Traini

Mother God, Teresa Kim Pecinovsky and Khoa Le

Black Girls Unbossed, Khristi Lauren Adams

A Kid's Guide to Saving the Planet: It's Not Hopeless and We're Not Helpless, Douglas/Écija

BROADLEAF BOOKS

The Enneagram for Black Liberation, Chichi Agorom

Innocent Until Proven Muslim, Maha Hilal

The Sacred Pulse: Holy Rhythms for Overwhelmed Souls, April Fiet

Brave Women of the Bible, Alice Connor

1517 Media Organizational Matters

After several months of settling into our new hybrid office space in Minneapolis's North Loop, we transitioned to all-remote work in January and early February 2022, due to the rise of the omicron variant. We continue to require vaccination and boosters for those who work in the office, and we regularly evaluate protocols for health and safety.

A cross-functional Intercultural Competency Team continues its work to ensure all our colleagues at 1517 Media are equipped and supported in their ongoing development. We regularly monitor publishing activities toward this end, and our efforts to seek out diverse contributors and partners in our work are showing positive results.

We have welcomed new members to our Board of Trustees who have increased its breadth and depth, and who bring valuable new counsel and guidance to our work. Recently, with the Audit and Finance Committee of our Board, we completed a five-year prospectus for the work of this ministry, which will receive further discussion at our next Board of Trustees meeting in June 2022.

We strive to work with partners in ministry all across the ELCA as we work together toward the future into which God is calling us. Thank you for your continuing interest and support! If you have any questions or concerns, please don't hesitate to contact me at blevinst@1517.media.

Publishing House of the ELCA (1517 Media)

Digest of Board Actions

Meeting Dates: None between fall and spring Church Council meeting

Category I: Policies with an impact beyond the unit which require Church Council approval

None

Category II: Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit

None

Category III: Other Procedures and board actions

None

Women of the ELCA Report

Submitted by: *Linda Post Bushkofsky, Executive Director*

The work of the churchwide staff of Women of the ELCA is to support the organization's participants as they live out the mission of mobilizing women to act boldly on their faith in Jesus Christ.

Here are some highlights of activities of the churchwide women's organization:

- To celebrate and observe **Women's History Month**, Women of the ELCA is sponsoring **three conversations** exploring the extraordinary lives of ordinary Christian women. [Advanced registration is required for these conversations.](#)
 - The first conversation, March 10, will focus on Emmy Carlsson Evald (1857-1946), the founder of the Women's Missionary Society of the Augustana Synod. Her great-granddaughter, Sharon Wyman, has just published a biography of Emmy that highlights Emmy's work beyond the WMS, including her work in the suffrage movement and as a social activist.
 - On March 17, the conversation turns to Sister Emma Francis (1875-1945), the first woman of color to serve as a Lutheran deaconess in North America. Sister Emma is known for a lifetime of service to at-risk youth. Sister Noreen Stevens and Sister Megan McClinton will join that conversation.
 - The final conversation, on March 24, will feature Joy Schroeder and Marion Ann Taylor introducing their new book, *Voices Long Silenced: Women Biblical Interpreters through the Centuries*.
- The churchwide executive board has [authorized three foci of anti-racism awareness-raising, anti-racism accompaniment, and anti-racism advocacy](#) for the remainder of the 2020-2023 triennium. Staff, led by the executive director, are implementing them, offering a range of resources for use by participants. Three examples are listed here.
 - Women of the ELCA co-sponsored (with ELCA Racial Justice and the European Descent Lutheran Association for Racial Justice) a webinar on March 5 that introduced "Now is the Time: A Study Guide for ELCA Declaration to People of African Descent."
 - Posts on the [Women of the ELCA blog](#) March 7 – April 4 will offer white women's reflections on various questions found in the study guide.
 - The organization's blog featured Black writers during Black History Month. We kicked off the month with [an explanation of the three anti-racism foci](#).
- Women of the ELCA's **2022 leadership event**, [For Such a Time as This: Spirit fed, Spirit led](#), occurred February 18-19, 2022. The event focused on creating a better understanding of what it means to be a servant leader. Over 250 women from across the church participated in this online event that featured the Rev. Heidi Neumark as Bible study leader; the Rev. Wilma Kucharek as worship leader; and two presenters, Ms. Christine Mangale and Ms. Camille Trott. As one participant wrote, "*The bible study on Esther was outstanding and ALL the speakers challenged, affirmed, instructed, and rallied us to meet the awesome future unfolding before us. I received pages of ideas and inspiration from ALL of your speakers. Singling out anyone would negate the combined influence of the whole. Their thoughts will help guide our local WELCA unit for such a time as this!*"

- The organization focused efforts in January 2022 around [anti-human trafficking](#). Three blog posts explained the work of some work in our organization in this area and offered prayers for the weeks leading up to the Super Bowl.
- The churchwide organization launched a feasibility study on July 1, 2021, to examine the capacity of the organization to conduct a **major campaign**. The board received recommendations from the feasibility study in November 2021 and authorized a \$1 million campaign for the Katharina von Bora Luther Endowment Fund (also known as Katie's Fund). A Core Team and a Leadership Team are already at work. It is expected that the campaign kick-off will occur this coming June.
- [Gather](#) magazine's Bible study continues in print, on video, and even online via Facebook, Zoom, and other social media channels. The current study, "The kingdom of God," was written by Rev. Mark Allan Powell.
- [Daily Grace](#) devotionals (a smartphone app and also available via email) and Women of the ELCA's websites continue to help us connect and serve in a variety of ways.
- [Café](#), WELCA's e-magazine for younger women, [launched a monthly B.Y.O.D. virtual series](#) (bring your own dinner) in October 2020 that's proven very popular. At these online events, readers virtually mingle and chat with writers and other friends of the organization. This is one of many efforts staff have launched to support community, the bedrock of the organization. The next dinner is scheduled for April 7 when the Rev. Kristen Kuempel, bishop of the Northwest Intermountain Synod, will lead a conversation about loving ourselves as God loves us. [Advanced registration is required](#).
- The organization hosted its second digital **Blue Christmas** service on the evening of December 21, the Winter Solstice, with over 500 registrants. Here's just one worshipper's experience: *"Your Blue Christmas Service was wonderful. It was so calming and relaxing. I don't think I've felt so at peace since my husband passed in April. I certainly felt God's presence. Thank you so much for the music, the words and the serene atmosphere. My children are not believers and I will be with them Christmas Eve and Christmas Day. I've now experienced the love, joy, and peace of Christmas."*
- The [application cycle for scholarships](#) closes April 5, for the 2022-2023 academic year.

**Women of the ELCA
Digest of Board Actions
Meeting date: November 3, 2021 (via Zoom)**

Category 1: (policies with an impact beyond the unit, which require Church Council approval)

None.

Category 2: (policies related to the day-to-day functioning of the unit or to the specific mandate of the unit)

- The board received a feasibility study and adopted its recommendations for a \$1 million campaign to grow the Katharina von Bora Luther Endowment Fund.
- The board received the annual review of the executive director; this review, falling as it did in the third year of a four-year term, was a 360-degree review.

Category 3: (other procedures and board actions)

None

2022 ELCA Churchwide Assembly Schedule
Subject to Change - Updated 2/11/22

Date/Time	Aug 8	Aug 9	Aug 10	Aug 11	Aug 12
8:30 a.m.		Opening Plenary - Hall A (8:30 - 11:30 a.m.)	Plenary - Hall A	Worship (8:30 a.m.) Battelle Grand Ballroom	Holy Communion & Installation of Vice President-Elect Battelle Grand Ballroom
10:30 a.m.			Break (10:00 - 10:30)	Break (9:20 - 10:00)	Break (9:50 - 10:30)
12:00 - 1:30 p.m.	Lunch on own	Lunch - Hall B	Lunch - Hall B	Lunch - Hall B	
1:30 - 2:00 p.m.					
2:00 - 5:00 p.m.	4:00 p.m. Assembly Orientation Hall A 5:00 p.m. CWA Guide training Hall A	Plenary - Hall A (1:30 - 3:30 p.m.)	Plenary - Hall A	Plenary - Hall A	
5:00 - 6:30 p.m.	Dinner - Hall B 5:30 - 7:00 p.m.	Worship (4:00 p.m.) Battelle Grand Ballroom			
Evening	7:00 p.m. Pre-Service Music 7:30 p.m. Holy Communion Battelle Grand Ballroom 9:00 p.m. Dessert Reception Union Ballroom				

Registration Desk Hours: 12:00 p.m. - 9:00 p.m. 7:30 a.m. - 7:00 p.m. 7:30 a.m. - 5:30 p.m. 7:30 a.m. - 5:30 p.m. 7:30 a.m. - 1:00 p.m.

Nomination Desk Hours: Closed 8:00 a.m. - 7:00 p.m. Closed Closed Closed

Hearings will be held the week prior to the 2022 ELCA Churchwide Assembly - dates and times to be announced later

Church Council Member Ecumenical Visit Report

Name: The Rev. Joanne Elise Engquist
Meeting: Executive Council, The Episcopal Church
Place: ZOOM (Originally scheduled for Cleveland, OH)
Date: Jan. 24-27, 2022

The surge in omicron-variant cases of COVID-19 and its impact on healthcare systems shifted the Executive Council's meeting online rather than in-person as had been planned. The oft-tested and -refined format was again exceedingly productive, employing five 2-hour blocks of time for work in committees and five 3-hour blocks of time in plenary.

The usual work of the council was undertaken with the added complexities of a one-year delay of the 80th General Convention (now scheduled for July 7–14 2022 in Baltimore, Maryland). Each such issue has been thoroughly researched, explained, and remedied.

The Presiding Bishop Michael Curry and President Gay Clark Jennings set a tone for the meeting with care that urged all present to pray and advocate for peace, and to work vigorously for a 'more perfect union' where all voices are honored and all ballots are counted. In addition to the work of worshipping together, receiving reports, reviewing recommendations, and acting on items related to the "ordinary" operations of the Church, the council's agenda continued to emphasize ongoing commitments to listen with care to siblings who often experience marginalization in church and society. Two 90-minute time blocks in plenary were devoted to LGBTQIA+ Listening and Dismantling Racism. It was a privilege to engage in these times of shared listening, learning, and working together.

With reports of increased aggressions at the border of Ukraine and Russia, the council also considered and passed unanimously a quickly-drafted resolution expressing grave concern about the escalation of tensions and denouncing any invasion. The resolution further urged the United States to "respond wisely, condemning any violation of territorial integrity while holding armed intervention to be a last resort;" and finally resolved that the church continue to pray with the hope of averting conflict.

Because of a family death, I was unable to attend the final day of the meeting and was, therefore, unable to bring greetings in plenary but sent a personal greeting by message to the council, expressing our church's appreciation for shared work and witness, and naming my personal appreciation for the ways in which witnessing the work of the Executive Council kindles hope in me for the whole church.

Report of the Church Council Young Adult Working Group

At the fall 2021 Church Council meeting, we felt called by Bishop Eaton's words to work on this church's goal of engaging one million young and diverse people in the next ten years. As young adults ourselves, we want to serve the church and provide where we can our insights into young people and help the Church Council work with the churchwide organization to achieve this goal. We were so glad to have our resolution approved by Church Council to form a working group to discuss, create plans, advise, and work with the churchwide organization and other Church Council members to achieve this goal. Over the past few months our group has met three times, we have decided to meet once a month on the first Wednesday of the month.

On Jan. 11, 2021, we discussed how we wanted to invite people into our discussions. We agreed to invite the Rev. Marcus Bigott to join our conversations as an additional voice from Church Council. We also discussed inviting people in leadership from various areas of the church, such as Campus ministry, Youth Gathering, Lutheran Outdoor Ministries, Young Adults in Global Mission, and others. Over time it is our plan to continue to invite leaders from these areas so we can hear what they have been doing, discuss our thoughts with them, and hopefully see how the Church Council can help them.

On Feb. 2, 2021, we discussed our upcoming primer and decided what we wanted to try and cover during it and assigned sections of the primer for people to focus on, and some of our long-term goals.

On March 9, 2021 (pushed back for Ash Wednesday), we met with Daniel Kirschbaum, ELCA program director for Young Adult Ministry. He gave us a run-down of what they have been trying to do to reach folks who are not inside the ELCA. This included an upcoming small grant program for synods, called "Gather," to create regional young adult programs. The group really liked this plan and wants to encourage its use and further expansion so that more of these programs can be funded. They are also working on digital programs, and continuing online Bible study programs, as well as creating a TikTok. Finally, Daniel suggested we consider coordinating with the Young Adult Steering Committee, which is helping to advise him and his team by having one of us join them and perhaps have a steering committee member attend our meetings for greater cooperation. Alongside this update, we also had some productive conversation about how we define young adults, and what does it mean to engage. Ultimately landing on a fairly large range for young adults of about 18-35 y/o. This is especially true as people have families later in life and because the church's programming is so often geared towards families. We talked about what it means to engage. The answer seems unclear, but what we did decide is that we need to stop talking about what it means and just do the work of engaging in every way we can.

We are looking forward to further conversations with folks, and the upcoming primer at the Church Council meeting. We are open to talking with people from around the ELCA who would like to chat with one of us and we will dutifully relay the conversation to the rest of the group so that they are heard, feel free to reach out to any of us. Thank you for your continued support and prayers as we continue our work for God's Kingdom and God's Church.

God's Peace; The Young Adults of the Churchwide Council.

Synod Visit Reports

Name: Kevin D. Anderson
Synod Visited: Metropolitan Washington, D.C. Synod (8G)
Visit Date: Continuous (currently an officer)
Purpose of Visit: Continuous

A bit of introductory context might be appropriate. I have served as the secretary of the synod since January 2014, having filled a vacancy in that position until the 2014 Synod Assembly election, and will conclude my second full four-year term on Aug. 31, 2022. My service on the Church Council began in August 2019, and it was logical for me to be assigned as the Church Council representative to this synod. This report is not based on any particular “visit,” but instead is based on my continuous involvement in both expressions of the church. It is my one and only—first and last—Synod Visit Report as a member of the Church Council.

1. What are the joys and opportunities happening within the Synod?

There are many things happening around the synod at the present time. Bp. Leila Ortiz was first elected as synod bishop in June 2019 for a six-year term that began on Sept. 1, 2019. For reasons that are clear to everyone, her first two and a half years have not been anything resembling “normal.” Here are some of the most important highlights of the synod’s activities during this period:

- (a) Shortly after her term began, Bp. Ortiz encouraged the synod to adopt a new mission statement: “By the inspiration of the Holy Spirit, we are called to cultivate a bold and boundless love for Jesus and for God’s beloved creation.” For 2021, the three themes that guided the work of the synod, through the Synod Council, tables, committees, teams, and staff, are (1) Sabbath, (2) cultural competency, and (3) transformational leadership.
- (b) The Synod Council has adopted and continues to implement a plan for racial justice. Members of the council approved a letter dated Oct. 7, 2020, which sets forth its plan and the reasons for it. You can read the letter [here](#). The plan consists of three parts: (1) providing regular opportunities for rostered ministers and lay persons to learn about racial justice and equity; (2) engaging a contractor to review certain systems of the synod; and (3) forming a panel to consider how the synod, as an entity, and its congregations may issue reparations to people of color and work toward meaningful reconciliation. In furtherance of the second part, the synod has engaged [Gold Enterprises LLC](#) to provide professional assistance over a period that is expected to extend into January 2023.
- (c) In an effort to expand and improve our youth, young adult, and family ministry, the synod has engaged with the Delaware-Maryland Synod, on a temporary basis, in a cooperative effort to share the services of an Assistant to the Bishop for Youth and Family Ministry.
- (d) The synod is engaged in planning for its first in-person Synod Assembly (June 10 and 11) in three years. The 2020 Synod Assembly was cancelled, and the 2021 Synod Assembly was held in an all-virtual format (except for officers and staff).

- (e) The financial position of the synod is sound, aided in part by the receipt and subsequent forgiveness of a Paycheck Protection Program loan in excess of \$100,000. The synod determined that it did not qualify for the second round of such assistance. Much of the synod's current financial position is due to the continued faithfulness and stewardship of its congregations.
- (f) As my parting gift to the synod, we will be making changes to the synod's *Constitution, Bylaws, and Continuing Resolutions* to accomplish two substantive changes, in addition to general updates and clean-up. Subject to the approval of the 2022 Synod Assembly, we will be reducing the size of our Synod Council from 22 to 18, which we hope is a bit more manageable for a synod of our size (relatively small). Consistent with other changes throughout the church, we will also be opening up new service and leadership opportunities for ministers of Word and Service, including by serving as conference deans and Synod Council members from their respective conferences.
- (g) The 2022 Churchwide Assembly will be electing a member of the Church Council (lay woman) from the synod from the two nominees who were elected by the 2021 Synod Assembly. Her six-year term will begin upon the conclusion of the Churchwide Assembly.
- (h) While it is perhaps not unique to our synod, the regular reports that we get on candidacy and mobility efforts indicate that many of our rostered ministers are in discernment, a process that could lead (and has led) to (1) early retirements (relatively speaking), (2) accepting a call in another synod, (3) accepting another call in our synod, or (4) leaving the ministry altogether.

2. How did the visit deepen the relationship between the synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

The relationship between the synod and the churchwide organization is already well developed in many areas. We have sent some of our best from the Metropolitan Washington, D.C., area to Chicago (most recently, Pr. Phil Hirsch and Pr. Carmelo Santos). Through regular reports to the Synod Council, members are made aware of the important matters under consideration in the churchwide organization, the Conference of Bishops, and the Church Council. Our former bishop (Dick Graham) served for a time as the Region 8 Liaison Bishop to the Church Council. Bp. Ortiz is well connected in the Conference of Bishops. Our Assistant to the Bishop and Director for Evangelical Mission is serving on the Task Force on Government and Civic Engagement.

Thus, the relationship between the synod and the churchwide organization is already deep. We will be in the rare position of having two Church Council members from the same synod for the next three years; the relationship should grow even stronger.

Name: Pr. Joanne Engquist
Synod Visited: Alaska Synod
Visit Date: March 26, 2022
Purpose of Visit: Check-in

1. What are the joys and opportunities happening within the Synod?

We began with “Telling the Story of Faith” storytelling workshop led by Karen Kretschmann, Director of Evangelical Mission (DEM) in Maryland and the part-time coordinator for mission interpretation/storytelling, with support from Alaska Synod DEM Rev. Lisa Smith Flegel. The synod will continue with two more of these workshops this spring.

It was a joy to listen to reports exploring the activity in the synod, including: an installation of new council members, authorization of continuing SAWCs (synodically authorized worshipping communities), prayers for those who are changing rosters, and details regarding the upcoming online assembly (April 22-24). The council discussed its plan for providing youth a shared camping experience which is being arranged in response to the cancellation of the national youth gathering.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

A member of the Synod Council and I both highlighted the August election of a new ELCA Vice President. I spoke in gratitude for Bp. Shelley Wickstrom’s presence on and participation with the Church Council as liaison bishop from Region 1.

After reviewing matters that will come before the Church Council at its upcoming meeting in Chicago (March 31-April 2), I invited questions in the meeting and welcomed receiving such by email following adjournment.

Name: Susan Boxberger
Synod Visited: Central States
Visit Date: March 11-12, 2022
Purpose of Visit: Member of Synod Council in my home Synod

It had been decided at our previous meeting last fall that, due to the uncertainties of the Covid-19 pandemic and the proven reliability and functionality of Zoom, this meeting would be conducted virtually.

1. What are the joys and opportunities happening within the Synod?

Our financial situation is not great, but due to the forgiveness of our PPP loan and reduced expenses (especially travel), our balance sheet is positive, as it has remained throughout the pandemic.

As congregations appear to be coming out of the pandemic, many (including my own) are in a time of discernment about the transition underway and how they can live into this “new normal” and honor both our new mission statement (*United with Christ in Baptism: Traveling the way of Jesus and Joining God’s reign of justice and radical love*) and the goals of Future Church. Our synod currently has 44 congregations in the process of discernment, either seeking a pastor, being served by TEEM candidate or interim pastor, or some other long-term process; two congregations are somewhere in the process of disaffiliation from the ELCA.

Due to the cancellation of this summer’s National Youth Gathering, plans are underway for an alternative regional event at Camp Tomah Shinga in central Kansas.

We talked at some length about the closing of a congregation in the St. Louis area, and the transfer of ownership of their property to the synod. There are several proposed uses for the property, which will foster outreach to and interaction with the local community.

We welcomed new members of the Synod Council.

The council reviewed and endorsed an application for a Synod Vitality grant, which would launch Lutheran Link, support our Racial Justice Team, and form an LGBTQIA+ Justice Team.

We reviewed reports from the bishop and officers of our synod, plus reports from various other ministries and agencies of the Central States Synod.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

Bishop Candea often points out in meetings that I sit on the Church Council, so there is recognition of the interconnectedness of the various expressions of the church.

The Synod Vitality Grant, if approved, will deepen Central States Synod’s relationship with the Churchwide organization and will involve us more fully in the goal of reaching new, young and diverse members.

One of the two congregations seeking disaffiliation is particularly thorny, and I imagine that the Churchwide organization is well aware of it; I know that our legal counsel is. We look forward to resolution, in whatever form that may take.

In the “For What It’s Worth” department, I am also serving on the Local Planning Team preparing for our Synod Assembly in June. It will be our first in-person meeting since 2019. Those meetings have been held monthly beginning in January and will continue through May. Thus far, two have been virtual and one in person.

Young Adult Primer

ELCA Church Council Spring 2022

What's a Young Adult?



18-35 years

- high school
- college
- grad school
- recent graduates
- new families



What caters to Young Adults?



Social Media

Connecting with others



Events

Sharing experiences



Community

Intimacy via shared values

What is engagement?

Attending service

Volunteering with
the Church

Events hosted

Relationship connections,
maintaining
contact/effort

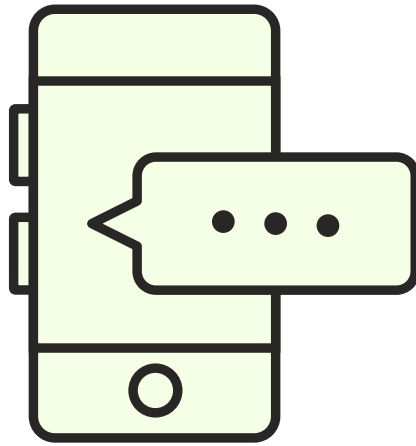
Young Adult Group



College Care Packages



Contacting/Contacted by members



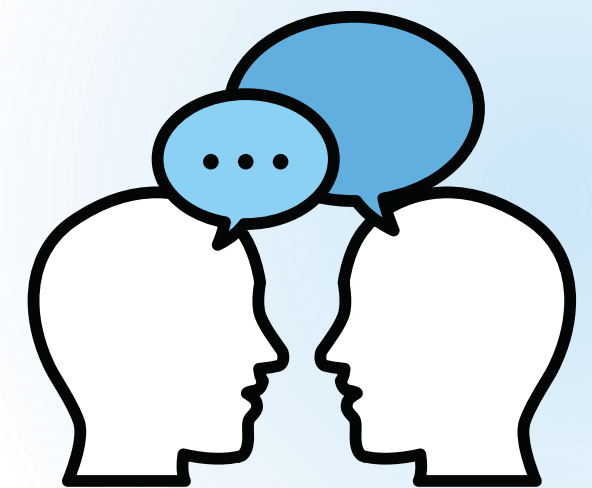
Volunteering in young adult communities - school events



Social Media



Engaging YAs in Bible studies and places for young people to ask the hard questions about God

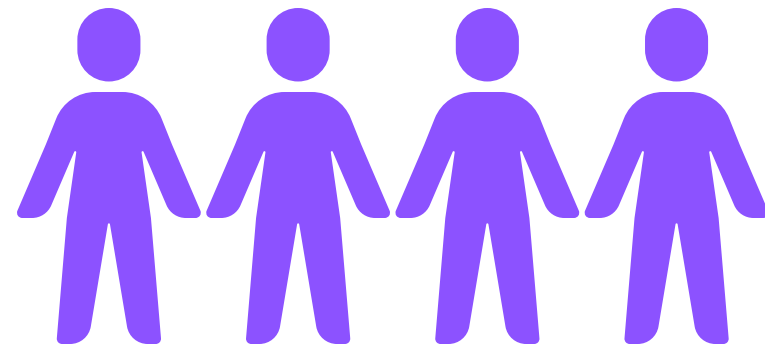


So what can we do?

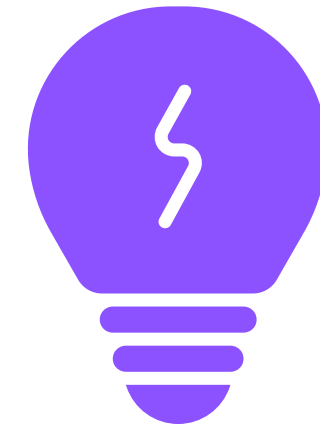
Young Adult Ministry Goals



**Maintain a robust
digital ministry
strategy**



**Develop Young Adult
Ministry networks
across leaders,
participants, and
partners**



**Improve and develop
leadership and
discernment
opportunities for
young adults**

Thank You

**questions and
conversation**

ELCA YA website

[sites.google.com/view/elcayoungadults/home?
authuser=0](https://sites.google.com/view/elcayoungadults/home?authuser=0)




CC Young Adult Working Group Report

2022 Spring ELCA Church Council Meeting



Getting off the ground

- ▶ ELCA Goal to Engage 1 Million Young and Diverse people
 - ▶ How can we as Church Council Young Adults, and the full Council assist the Churchwide organization in achieving this goal.
 - ▶ Sincere Appreciation for the Support already offered to us by Church Council and Churchwide Staff.
 - ▶ Excited for the Future!
- 



Meetings



- ▶ 3 meetings since The Fall
- ▶ Set our meeting time as the 1st Wednesday of the Month at 8 pm Eastern
- ▶ 1st Meeting, discussed the composition of the group and broad goals
- ▶ 2nd Meeting, worked on Primer, Welcomed Marcus Bigott into the working group
- ▶ 3rd Meeting, met with Daniel Kirshbaum the ELCA Young Adult Program Director




Considerations



- ▶ Retention, once we engage young adults how do we keep them?
- ▶ Do you have the ability in your congregation to engage young adults right now?
- ▶ There is lots of great programming that churchwide staff is supporting, especially with young adults. How can we devote more resources to these efforts?
- ▶ What does engage mean? How do we attain it?




Things we are excited about

- ▶ The work of the ELCA Young Adult Ministry Team
 - ▶ The “Gather” grants to allow synods to fund programs for young adults
 - ▶ Growing desire to include young people in church, and a pro-growth vision rather than complacency.
 - ▶ The opportunity to act as a sounding board for young adults, and young adult ministries across the ELCA
- 



Future Goals

- ▶ To meet with more leaders across the ELCA to hear from them what resources they need and how we can help them.
 - ▶ Work more directly with the ELCA Young Adult Ministry Teams Steering Committee.
 - ▶ Come to this Council with more concrete proposals about how we can actively support the efforts to achieve the One Million engagement goal.
- 



Questions:



Board Development Committee



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Committee Topics

- Board Development Committee members will continue to do process observation throughout our meeting this weekend
- Ongoing planning for racial and gender justice learning at future Church Council meetings
- Prepare for incoming (soon-to-be) elected Church Council members
 - Mentors for new class
 - Welcome video for new members
- Informal conversations, today, 5:30 p.m.



Informal Conversation Topics at 5:30 p.m. today

- 1. Educational Debt/Quality of Call: Hollyhock Room**
(facilitated by Tara and Cherrish)
- 2. Cultural Humility reflections: Lilac Room**
(facilitated by Cheryl)
- 3. Young Adults and the Church: Violet Room**
(facilitated by Loren)
- 4. Wild Card/Open Forum/You choose the topic: Fenthistle Room**
(facilitated by Jim)
- 5. Wild Card/Open Forum/You choose the topic: Aster Room and/or Red Oak Ballroom**
(no identified facilitator)

Farewell and Godspeed to Board Development Committee members whose terms end on August 12, 2022:

- Cheryl Chatman
- Jim Jennings
- Joe Nolte

New chair: Marcus Bigott

Vice chair: Loren Solberg

Program and Services Committee



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En Bloc Items

- Reviewed and affirmed the design concept for a unified cross design for ministers of Word and Service.
- Recommend to 2022 Churchwide Assembly the archiving of certain social policy resolutions.



These recommendations from Program and Services are *en bloc* actions for Church Council approval.



Process for public repentance of patriarchy and sexism

CC Action

- To authorize the formation of an ad hoc committee as identified in the “Implementing Resolution 17 *Ad Hoc* Committee Proposal” and to assign the committee with guiding a process for public repentance and a churchwide day of confession and repentance regarding the sins of patriarchy and sexism;
- To appoint the following individuals to serve on the *ad hoc* committee: Ms. Tracey Beasley (chair), Bishop Ann Svennungsen, the Rev. Viviane Thomas-Breitfeld, and Ms. Sonja Wolfe;
- To authorize the Executive Committee to appoint additional members to the *ad hoc* committee; and
- To request the *ad hoc* committee provide periodic updates to the Faith, Society, and Innovation Committee through at least the 2025 ELCA Churchwide Assembly.



Discussion Items

- Received an update on the Christian Community and Leadership Candidacy Task Force
 - These updates will move forward in the new Christian Community and Leadership Committee.
- Received updates on the progress of the government, civic engagement social statement work as well as the social message on climate change
 - These updates will move forward in the new Faith, Society, and Innovation Committee.



Farewell and Godspeed to Program and Services Committee members whose terms end on August 12, 2022:

- Joe Nolte
- Sonja Wolfe
- Merritt Zesinger

Report of the Treasurer



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Unrestricted Fund Results

January 31, 2022



Unrestricted Fund Results thru 1/31/2022

(in Thousands)

	Actual		
		Budget	Prior Year
Revenue			
Mission Support	\$40,614	\$40,250	\$40,739
Other	<u>25,991</u>	<u>21,577</u>	<u>19,453</u>
Total Revenue	66,605	61,827	60,192
Des/Res Funds Released	799	4,020	1,688
Expenses	<u>(59,361)</u>	<u>(65,847)</u>	<u>(59,927)</u>
Rev in Excess of Exp	\$8,043	\$0	\$1,953

Preliminary and Unaudited

Note: This does not reflect the gain from extinguishment of debt related to the PPP loan.



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Unrestricted Fund Sources of Revenue (in 000s) 1/31/22

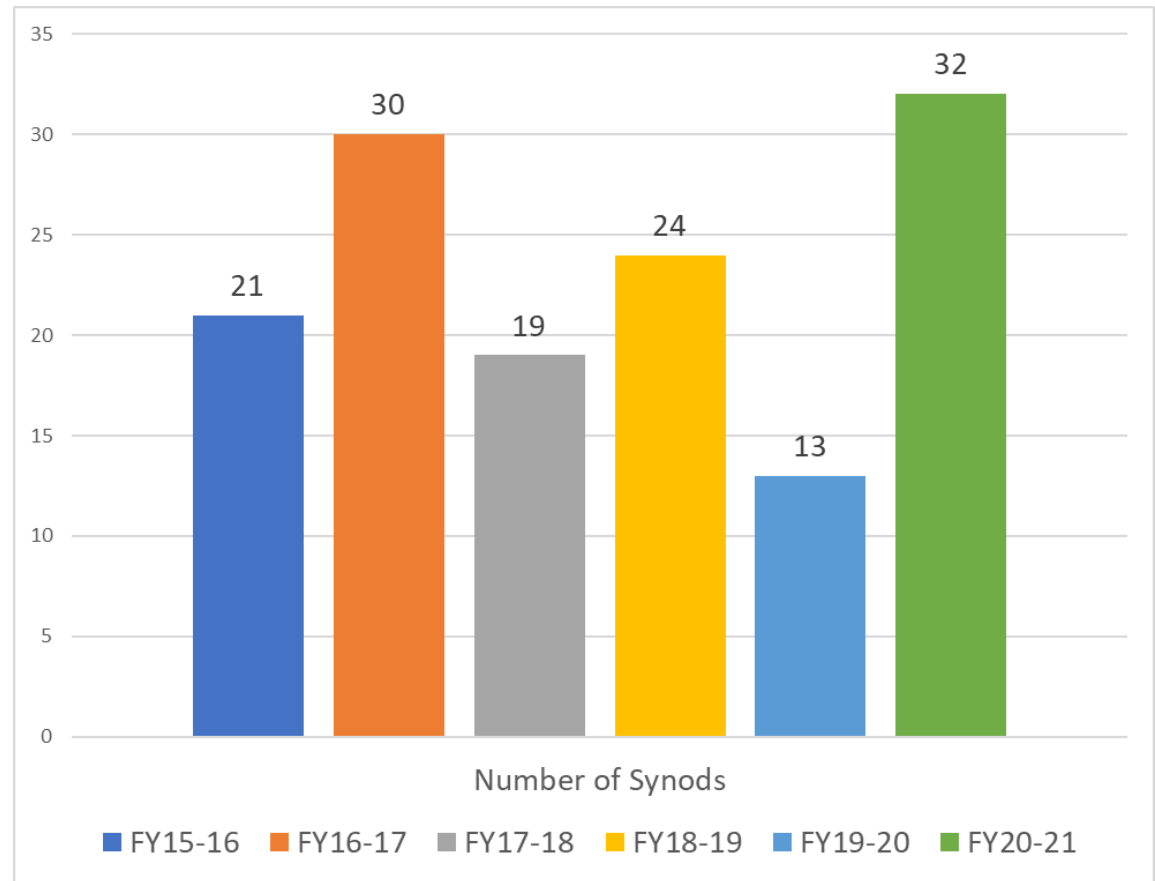
	Actual	Fav (Unfav) Variance From	
		Budget	Prior Year
Mission Support	\$40,614	\$364	\$(126)
Direct Gifts	6,143	(367)	787
Investment Income	3,412	1,936	2,312
Bequests & Trusts	5,135	3,071	2,877
Endowment	3,283	(167)	(67)
Rent	1,821	76	(29)
Service Agreements/Other	2,795	692	(488)
Missionaries/YAGMs	1,903	(827)	1,147
Mission Investment Fund	1,500	---	---
Release from Rest/Des Fund	<u>799</u>	<u>(3,221)</u>	<u>(889)</u>
Total	\$67,404	\$1,557	\$5,524



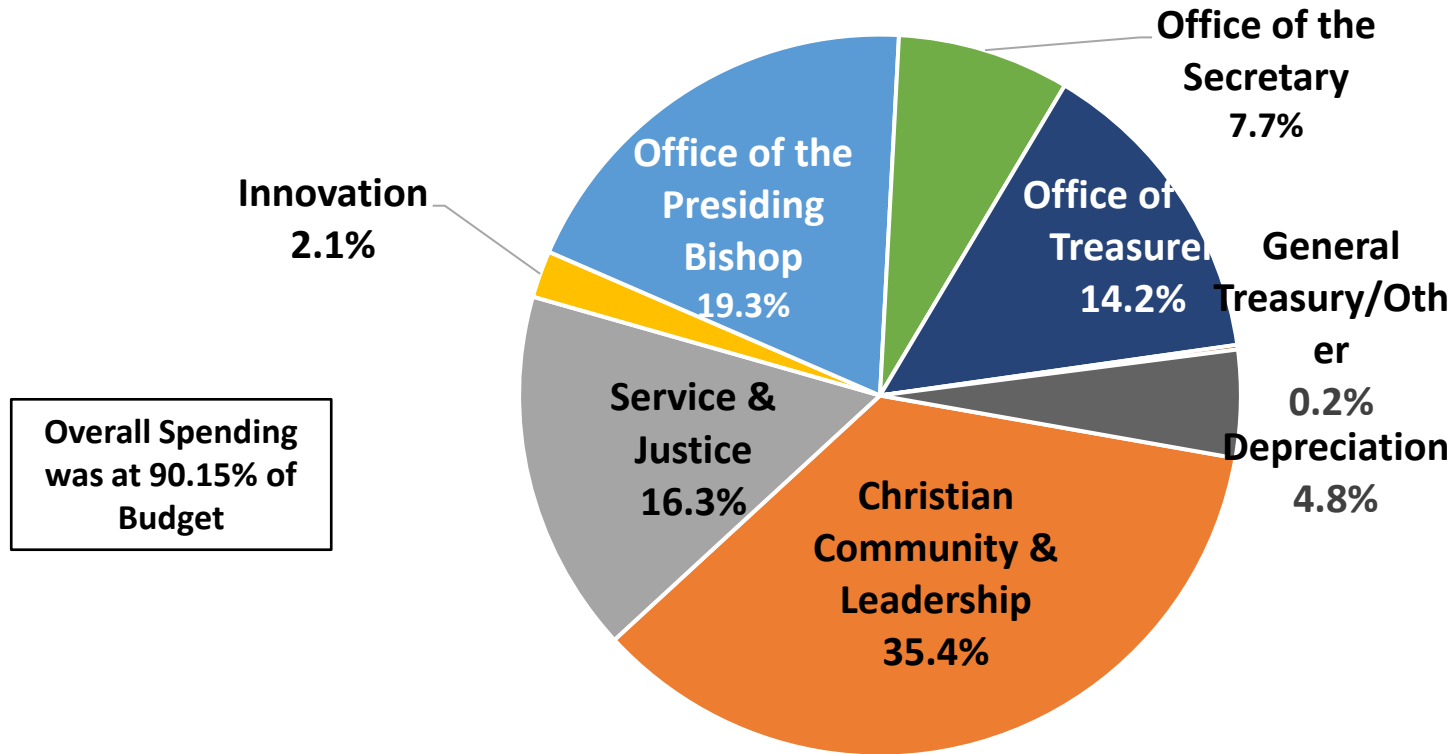
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Number of Synods with Higher \$ Mission Support Share Year-over-Year



Expenditures by Home Area/Office



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Excess of Revenues over Expenses	\$8,042,524
Transfer of Excess Bequest over budget	(3,071,498)
Establish Campaign Readiness Fund (BFC Action)	(3,000,000)
Youth Gathering Desig Fund Support (BFC Action)	(1,500,000)
Support for possible work from CWA actions	<u>(200,000)</u>
Net	\$271,026



Treatment of Excess Revenues over Expenses

ELCA World Hunger

A Record Year for Direct Giving: \$20,762,496

- Total income received during FY21 was \$22.9 million.
- Total spending was 91.6% of budget at \$21.3 million.
- Fund balance is higher than target because of increased revenues and spending below plan.
- Plans for incremental spending have been developed for FY22. Will be discussed in FY22 requested spending revision.



FY22 Requested Changes to Spending Authorization

Proposed Changes to FY22 Spending

	Current Fund			ELCA World Hunger			Total FY 22
	FY 22 Spending Authorization Approved in	Requested Revision	FY 22 Revised Spending Authorization	FY 22 Spending Authorization Approved in	Requested Revision	FY 22 Requested Spending Authorization	
Christian Community & Leadership	\$ 22,690,464	\$ -	\$ 22,690,464				\$ 22,690,464
Innovation	2,031,360	(59,443)	1,971,917	(A)			1,971,917
Service & Justice	12,284,376	260,000	12,544,376	(B)	22,665,000	\$ 25,986,700	(F) 38,531,076
Office of the Presiding Bishop	\$ 11,780,430	-	\$ 11,780,430				\$ 11,780,430
Office of the Secretary	5,013,465	205,462	5,218,927	(C)			5,218,927
Office of the Treasurer	9,066,054	244,252	9,310,306	(D)			9,310,306
General Treasury	\$ 150,000	-	\$ 150,000				\$ 150,000
Depreciation	2,800,000	-	2,800,000				2,800,000
Total Requested Spending Auth	\$ 65,816,150	\$ 650,271	\$ 66,466,421	(E)	\$ 22,665,000	\$ 3,321,700	\$ 25,986,700
							\$ 92,453,121



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2023 - 2025 Triennium Budget Recommendations



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Key Points

- ❖ **Income estimates 2023-2025, Spending for 2023 only (Current Fund & World Hunger)**
- ❖ **Churchwide Assembly provision authorizing Church Council to revise**
- ❖ **Proposed budget reflects plans for innovation through 2025**
- ❖ **Goal is a breakeven budget**



Key Points (cont)

- ❖ Budget assumes only minor changes in CWO office rental space
- ❖ Highlights need for further assessment of work to be continued or additional revenue generation beg in 2024
- ❖ Change will be challenging and will call us to deepen our relationships with synods, congregations, and others in ecology



Budget Framework



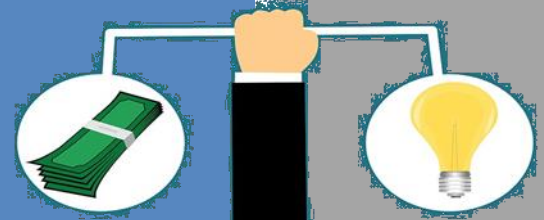
- Goal: Engage 1 million New, Young, & Diverse People
- How do we begin to transform our church? What is the right balance of innovation?
- Healthy, innovative organizations
 - 70% core operations
 - 30% innovation

Budget Framework (cont)



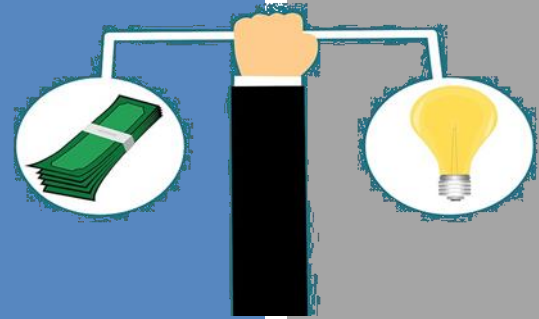
- Increase in resource commitment to innovation from 2022 through 2025
- Innovation led by the Innovation home area but will permeate the work of Christian Community & Leadership and Service & Justice.
- The Innovation Home Area will also provide support for the entire ecology in this work.
- Offices will be impacted to a lesser degree (e.g. Development, Communications)

The Numbers - Income



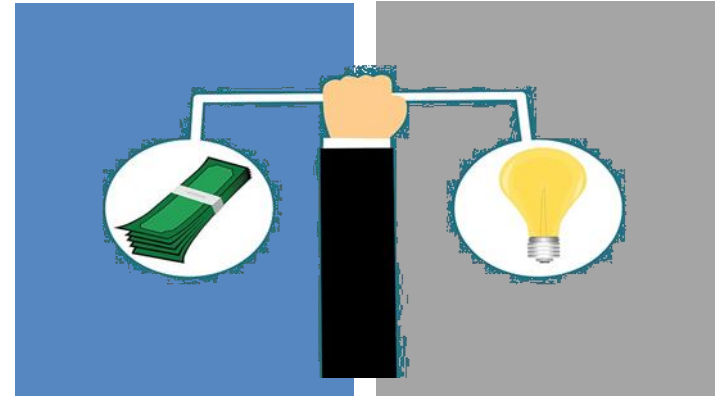
- Revenue budget is balanced with expenses in 2023; however, gap exists in 2024 (\$4.8 million) and 2025 (\$6.6 million)
- Proposed Mission Support decrease of 2.1% annually (\$850K)
- Growth in unrestricted and temp restricted fundraising areas is important (avg 7% increase annually)

The Numbers – Income (cont)



- **Investment income is conservatively budgeted at approx. 2%**
- **Rent reflects likely reduction in space from one tenant in 2023. No new tenants planned.**
- **Increase in SLA/Other reflects increase in other gifts, primarily from synods**
- **Release from designated funds – utilization of CC operating support fund set up beg in 2019**

The Numbers – Income (cont)



- **Mission Development Fund – Endowment set up by CC. \$6 million investment in innovation over 3-year period**
- **Budget gap in 2024 and 2025 – Various alternatives from expense reduction to add'l fundraising to incremental endowment distributions**
- **ELCA World Hunger – spending will be modified based on Direct Gifts revenue forecast and carryover bequest income**

2023 – 2025 Income Estimates

	2022	2023	2024	2025
Mission Support	\$40,000	\$39,150	\$38,300	\$37,450
Fundraising Gifts	9,678	10,744	11,379	11,832
Investment Income	2,075	2,101	2,126	2,151
Bequests/Endowments	6,114	5,764	5,794	5,823
Rent	1,845	1,301	1,077	1,091
Serv Level Agree/Other	1,803	2,204	2,204	2,204
MIF	1,500	1,500	1,500	1,500
Release of Desig Funds	2,518	3,117	71	0
Use of Mission Dev Fund	1,000	2,000	2,000	2,000
Release of Restricted Fds	933	933	933	933
Budget Gap	<u>0</u>	<u>0</u>	<u>4,807</u>	<u>6,610</u>
Total Income	<u>\$67,466</u>	<u>\$68,814</u>	<u>\$70,191</u>	<u>\$71,594</u>

The Numbers - Spending

- ❖ **FY2023 – 2025 includes a 2% inflationary adjustment in each year**
- ❖ **Migration for Christian Community & Leadership and Service & Justice from 98% core in 2022 to 70% core in 2025**
- ❖ **Will require significant shifts. Work categorized as new will only qualify if it involves “direct engagement with new people”**



The Numbers – Spending

- ❖ **Actual FY21 Innovation spending will be increased by 2.5 times in 2022 – 2025. Growth in the innovation team will encourage critical experimentation and learning throughout the ecology.**
- ❖ **World Hunger spending fluctuates as necessary with the revenue stream.**



The Numbers - Spending

	Current Year Budget			Inflation Adjusted all at 2%			Inflation Adjusted all at 2%			Inflation Adjusted all at 2%		
	Core	Adj/New	2022	2023		\$	2024		\$	2025		\$
				Core	Adj/New	2023	Core	Adj/New	2024	Core	Adj/New	2025
	98%	2%		90%	10%		80%	20%		70%	30%	
	2%	98%		1%	99%		1%	99%		0%	100%	
	98%	2%		95%	5%		90%	10%		85%	15%	
CCL	\$ 22,236	\$ 454	\$ 22,690	\$ 20,829	\$ 2,314	\$ 23,144	\$ 18,885	\$ 4,721	\$ 23,607	\$ 16,855	\$ 7,224	\$ 24,079
S & J	12,293	251	12,544	11,515	1,279	\$ 12,795	10,441	2,610	13,051	9,318	3,994	13,312
Innovation	59	2,913	2,972	30	3,001	\$ 3,031	31	3,061	3,092	-	3,154	3,154
Offices	28,674	585	29,259	28,352	1,492	\$ 29,844	27,397	3,044	30,441	26,392	4,657	31,050
Total Spending	\$ 63,263	\$ 4,202	\$ 67,465	\$ 60,727	\$ 8,087	\$ 68,814	\$ 56,754	\$ 13,437	\$ 70,191	\$ 52,566	\$ 19,029	\$ 71,594
Weighted Avg	94%	6%	100%	88%	12%	100%	81%	19%	100%	73%	27%	100%



The Numbers - Spending

	CURRENT FUNDS		
	2022 Budget	Adjustments for 2023 Spending	2023 Proposed Spending
Christian Community & Leadership Service & Justice	\$ 22,690,464	\$ 453,535	\$ 23,144,000
Innovation	12,544,376	250,624	12,795,000
	2,971,917	59,083	3,031,000
Office of the Presiding Bishop	11,780,430	235,570	12,016,000
Office of the Secretary	5,218,927	104,073	5,323,000
Office of the Treasurer	9,310,306	185,694	9,496,000
General Treasury	150,000	3,000	153,000
Depreciation	2,800,000	56,000	2,856,000
TOTAL EXPENSES	\$ 67,466,421	\$ 1,347,579	\$ 68,814,000



ELCA World Hunger

- Base level of Direct Gifts is \$20 million raising slightly each year
- Total WH Income Budget
 - 2023 \$22,869,000
 - 2024 \$22,930,000
 - 2025 \$22,960,000
- Total WH Spending = Budgeted income



Special Thank You to BFC Committee Members



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Report of Budget & Finance Committee April 2, 2022



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Actions related to FY21 Designations



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CC Action:

Recommended:

To approve the establishment of a Church Council designated fund, entitled Campaign Readiness Fund, in the amount of \$3.0 million to be used to assess the feasibility of a fundraising campaign at a future date.



CC Action:

Recommended:

To add \$1.5 million to the Youth Gathering designated fund, to be used to offset losses incurred by the Youth Gathering related to the cancellation of the 2022 Youth Gathering and to provide start up support for the future ELCA Youth Gathering events.





Actions related to FY2022 Spending Authorization



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CC Action:

Recommended:

To increase the FY22 spending authorization in the Current Fund by \$650,271, from \$65,816,150 to \$66,466,421.

CC Action:

Recommended:

To increase the FY22 spending authorization in ELCA World Hunger by \$3,321,700, from \$22,665,000 to \$25,986,700.



Actions related to Triennium Budget



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To recommend the following for adoption by the 2022 Churchwide Assembly of the ELCA:

2023 Budget Proposal

To approve a 2023 current fund spending authorization of \$68,814,000;
To approve a 2023 ELCA World Hunger spending authorization of \$22,869,000; and
To authorize the Church Council to revise the spending authorizations after periodic review of revised income estimates.

2024 Budget Proposal

To approve a 2024 current fund income proposal of \$70,191,000;
To approve a 2024 ELCA World Hunger income proposal of \$22,930,000; and
To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

2025 Budget Proposal

To approve a 2025 current fund income proposal of \$71,594,000;
To approve a 2022 ELCA World Hunger income proposal of \$22,960,000; and
To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.



Thank You!



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Church Council Churchwide Assembly Primer



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Where and When

- Columbus, Ohio
- Greater Columbus Convention Center
- Hotels: Hyatt, Hilton or Sonesta
(youth will be housed in Sonesta)
- August 8 – 12
- On-site Assembly Orientation: Aug. 8 at 4:00 p.m.
- First Plenary Session: Tuesday, Aug. 9 at 8:30 a.m.



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2022 ELCA CHURCHWIDE ASSEMBLY

2022 ELCA Churchwide Assembly Schedule
 Subject to Change - Updated 2/11/22



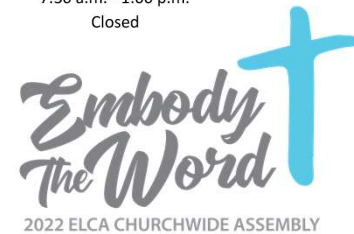
Date/Time	Aug 8	Aug 9	Aug 10	Aug 11	Aug 12
8:30 a.m.		Opening Plenary - Hall A (8:30 - 11:30 a.m.)	Plenary - Hall A	Worship (8:30 a.m.) Battelle Grand Ballroom	Holy Communion & Installation of Vice President-Elect Battelle Grand Ballroom
10:30 a.m.			Break (10:00 - 10:30)	Break (9:20 - 10:00)	Break (9:50 - 10:30)
			Holy Communion (10:30 a.m.) Battelle Grand Ballroom	Plenary - Hall A	Closing Plenary - Hall A (10:30 a.m. - 12:30 p.m.)
		Break (11:30 - 12:00)			
12:00 - 1:30 p.m.	Lunch on own	Lunch - Hall B	Lunch - Hall B	Lunch - Hall B	
1:30 - 2:00 p.m.			Break	Break	
2:00 - 5:00 p.m.	4:00 p.m. Assembly Orientation Hall A 5:00 p.m. CWA Guide training Hall A	Plenary - Hall A (1:30 - 3:30 p.m.)	Plenary - Hall A	Plenary - Hall A	
		Worship (4:00 p.m.) Battelle Grand Ballroom			
5:00 - 6:30 p.m.	Dinner - Hall B 5:30 - 7:00 p.m.	Dinner - Hall B	Seminary, College, University Presidents' Reception	Dinner on own	
Evening	7:00 p.m. Pre-Service Music 7:30 p.m. Holy Communion Battelle Grand Ballroom 9:00 p.m. Dessert Reception Union Ballroom				

Registration Desk Hours: 12:00 p.m. - 9:00 p.m. 7:30 a.m. - 7:00 p.m. 7:30 a.m. - 5:30 p.m. 7:30 a.m. - 5:30 p.m.
 Nomination Desk Hours: Closed 8:00 a.m. - 7:00 p.m. Closed Closed

Hearings will be held the week prior to the 2022 ELCA Churchwide Assembly - dates and times to be announced later



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August 7

- Church Council will meet on Sunday, August 7
 - 10 a.m.: Executive Committee meets
 - 1 p.m.: Worship with Conference of Bishops and synod vice presidents
 - 2:30 p.m.: Joint meeting with CoB and synod vice presidents
 - 3:45 p.m.: Separate meeting – Church Council
 - 5:30 p.m.: Dinner Reception
 - 6:00 p.m.: Shared dinner with CoB and synod vice presidents
- Meetings in Greater Columbus Convention Center



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Current COVID-19 Requirements for Admission

- Vaccinated, on arrival

Show proof of being fully vaccinated

Propose to add all recommended booster(s) when eligible

And a valid photo ID (age 16+)

Verification will occur on-site

- Unvaccinated, on arrival

Provide a negative COVID-19 test result taken 1–3 days prior to traveling to the assembly

And a valid photo ID (age 16+)

Rapid testing available on-site, if needed






Registration

- Registration will open for Church Council and Conference of Bishops on April 8
- Open registration for all voting members will open April 19 and will close on June 17
- For this assembly ONLY, all voting members and advisory members can choose a single occupancy room for no additional cost.
- As a voting member, the churchwide organization covers your travel expenses (airfare or mileage reimbursement, lodging and meals).

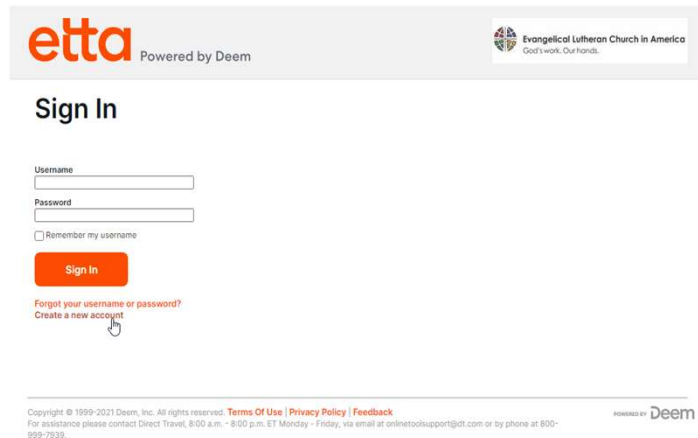


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Steps for online CWA Registration

1. Book your airline travel first through Etta. If driving, you won't need to use Etta.
 - a) Do this soon; no later than May 31 for the lowest airfares

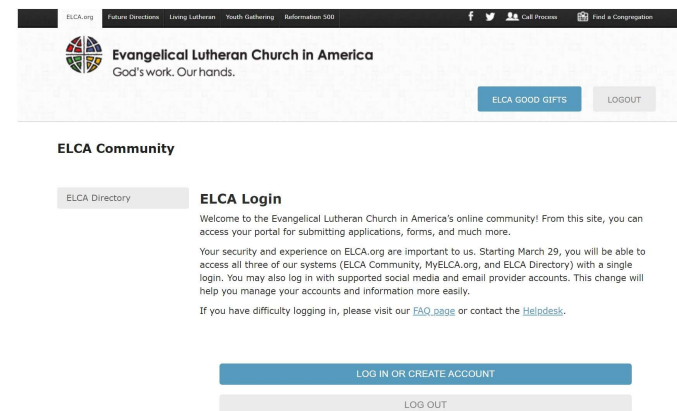


The screenshot shows the Etta login interface. At the top left is the 'etta' logo with 'Powered by Deem' below it. To the right is the ELCA logo with the text 'Evangelical Lutheran Church in America' and 'God's work. Our hands.' Below this is a 'Sign In' section with a 'Username' input field, a 'Password' input field, and a 'Remember my username' checkbox. An orange 'Sign In' button is positioned below the fields. Underneath the button are links for 'Forgot your username or password?' and 'Create a new account'. At the bottom of the page, there is a copyright notice: 'Copyright © 1999-2021 Deem, Inc. All rights reserved. Terms Of Use | Privacy Policy | Feedback' and 'Powered by Deem'.



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2. Once you book travel, go to community.elca.org to register; no later than June 17



The screenshot shows the ELCA Community login page. At the top is a navigation bar with 'ELCA.org' and links for 'Future Directions', 'Living Lutheran', 'Youth Gathering', and 'Reformation 500'. There are also social media icons and a 'Call Process' button. Below the navigation bar is the ELCA logo and the text 'Evangelical Lutheran Church in America' and 'God's work. Our hands.' To the right are buttons for 'ELCA GOOD GIFTS' and 'LOGOUT'. Below this is the 'ELCA Community' section, which includes a sub-section for 'ELCA Login'. The 'ELCA Login' section contains a welcome message, a paragraph about security and access to systems (ELCA Community, MyELCA.org, and ELCA Directory), and a link to the 'Helpdesk'. At the bottom of the page are buttons for 'LOG IN OR CREATE ACCOUNT' and 'LOG OUT'.

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2022 ELCA CHURCHWIDE ASSEMBLY




Hotel Accommodations and Meals

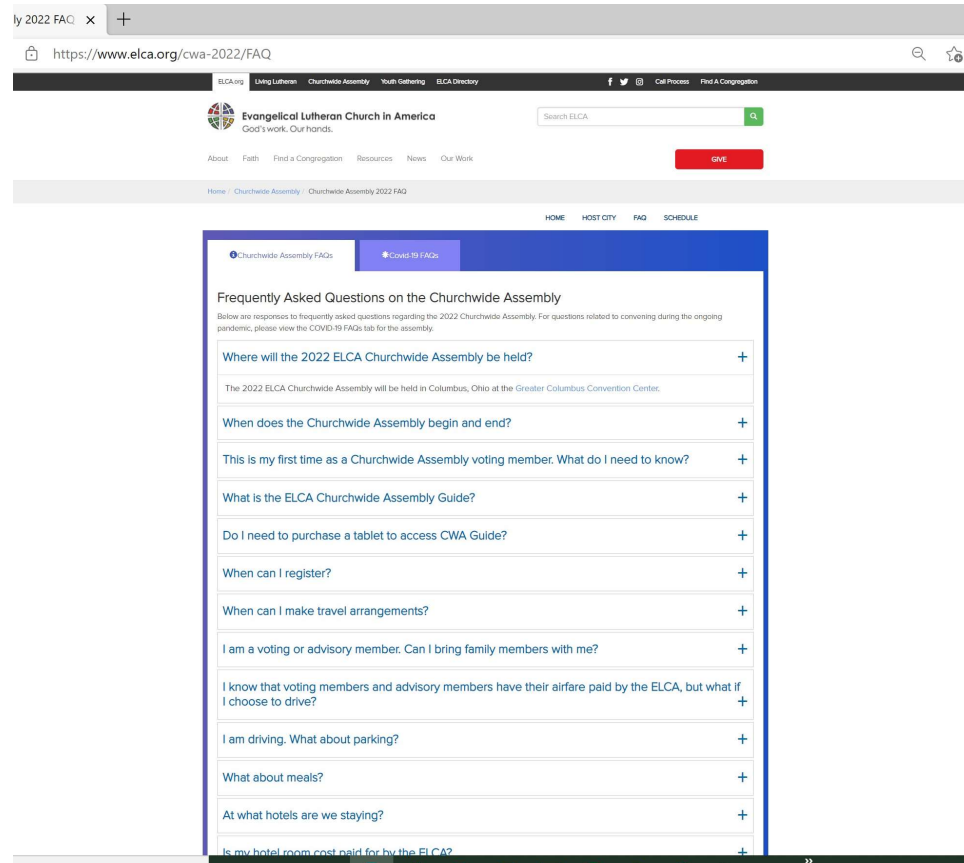
- Hyatt Regency, Hilton Columbus Downtown, Sonesta Columbus
- During registration you'll indicate your preferred hotel, but we may need to assign you to another one based on availability
- Hotel confirmations will be sent by July 15
- Most meals provided; a debit card will be provided for meals not provided at the assembly



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CWA FAQ Web Page



[www.elca.org/
cwa-2022/
FAQ](https://www.elca.org/cwa-2022/FAQ)



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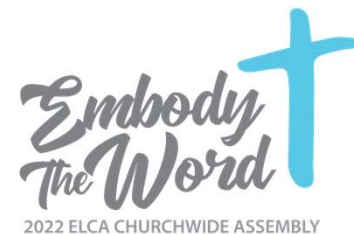
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ELCA Churchwide Assembly Guide (aka CWA Guide – mobile app)

- Can choose to bring your own or use an ELCA-issued iPad
- CWA Guide available for download on iOS (Apple) or Android tablet with access to the internet (available in app stores by early May)
- Prior to CWA, access all assembly materials online at ELCA.org/CWA



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CWA Theme: Embody the Word

Luke 24:45

- Prior to the assembly, in July, virtual Bible studies on Sunday afternoons, using the theme of embodiment.
- During the assembly, on August 10, Theological Presentation by the Rev. Dr. Anthony Bateza
- Daily worship, including a liturgy of repentance for this church's complicity in colonialism
- Participate in Thursdays in Black Campaign
- Presentation of Declaration to American Indian and Alaska Native People
- Hear from Fawn Sharp, president, National Congress of American Indian



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Key Legislative Business

- Election of vice president
 - Identification process closed yesterday, April 1
 - Biographical Forms can be submitted until May 1
 - Voting at assembly will be electronic with multiple ballots
- Common ballot voting done electronically
 - Includes electing 16 people to Church Council and elections for other churchwide boards and committees
 - Tickets on the common ballot could have one, two or three nominees.
- Amendments to ELCA Constitution (most done *en bloc*)
- Processing memorials from synod assemblies



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Pre-Assembly Virtual Hearings

- Council members will chair and moderate the hearings
- Presentation portion will be recorded to view later (not Q&A)
- Voting members only will have voice
- Streaming available for others to observe



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Questions?



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Recap of 2022 Churchwide Assembly

CWA Theme: Embody the Word

- Columbus, Ohio from Aug. 8 – 12
- Church Council meetings on Aug. 7
- Greater Columbus Convention Center
- Hotels: Hyatt, Hilton or Sonesta
(youth will be housed in Sonesta)
- On-site Assembly Orientation: Aug. 8 at 4:00 p.m.
- First Plenary Session: Tuesday, Aug. 9 at 8:30 a.m.
- Lots of INFO: www.ELCA.org/CWA



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2022 ELCA CHURCHWIDE ASSEMBLY



Apr. 4, 2022

To: Bishops of synods of the Evangelical Lutheran Church in America
Vice presidents of synods of the Evangelical Lutheran Church in America
Secretaries of synods of the Evangelical Lutheran Church in America
Members of the Church Council of the Evangelical Lutheran Church in America
Administrative Team of the churchwide organization
Chief executive officers of separately incorporated ministries
Seminary leaders
From: Deacon Sue E. Rothmeyer, secretary
Subject: Report of Actions of the Church Council (Mar. 31–Apr. 2, 2022)

The Church Council of the Evangelical Lutheran Church in America (ELCA) met at the Eaglewood Resort in Itasca, Illinois, Mar. 31–Apr. 2. Here is a summary of particular actions along with background information.

1. CHURCH COUNCIL COMMITTEE STRUCTURE 1
2. ADDRESSING EDUCATIONAL DEBT AMONG ROSTERED MINISTERS..... 2
3. ADDRESSING THE DISCIPLINE CONCERNS OF ROSTERED PERSONS OF COLOR AND/OR WHOSE PRIMARY LANGUAGE IS OTHER THAN ENGLISH..... 2
4. DECLARATION OF THE ELCA TO THE MUSLIM COMMUNITY 2
5. DESIGNATED FUNDS AND FY22 SPENDING AUTHORIZATIONS 3
6. TRIENNIUM BUDGET PROPOSAL 3
7. PROCESS FOR PUBLIC REPENTANCE OF PATRIARCHY AND SEXISM 3
8. RULES ON GOVERNING DISCIPLINARY PROCEEDINGS 4
9. 2022 CHURCHWIDE ASSEMBLY RULES OF ORGANIZATION AND PROCEDURE 4
10. RULE FOR 2022 CHURCHWIDE ASSEMBLY HEARINGS 4
11. CONTINUING RESOLUTION AMENDMENTS TO THE CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS OF THE ELCA 4
12. PROPOSED AMENDMENTS TO THE CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS OF THE ELCA..... 5
13. PROPOSED AMENDMENTS TO THE PORTICO BENEFIT SERVICES RESTATED ARTICLES OF INCORPORATION..... 5
14. DEACONS UNIFIED CROSS DESIGN..... 5
15. ARCHIVING OF CERTAIN SOCIAL POLICY RESOLUTIONS..... 6
16. CHURCH COUNCIL NOMINATIONS AND ELECTIONS..... 6
17. NOMINATING COMMITTEE 7

1. CHURCH COUNCIL COMMITTEE STRUCTURE

Background:

At the November 2021 Church Council meeting, the Church Council directed the Board Development Committee to plan for the size and composition of the new standing committees and to forward preliminary committee assignments to the Executive Committee, and for the Executive Committee to review the proposed committee assignments and forward them to the Church Council for ratification [CC21.11.26].

Church Council action:

To ratify the following appointments of continuing members of the ELCA Church Council to Church Council committees for the 2022–2025 time period beginning at the close of the Churchwide Assembly on August 12, 2022:

- Budget and Finance Committee: Tracey Beasley, Kerry Fehrman, Cherrish Holland, Keoni Newman;
Legal and Constitutional Review Committee: Kevin Anderson, Emily Hartner, David Lenz, Noah Roux;
Faith, Society, and Innovation Committee: Divine, Marcus Bigott, Tara Lynn, Loren Solberg; and

- **Christian Community and Leadership Committee:** Nick Billardello, Pamela Hoh, Valerie Shaw, Kjersten Sullivan; and
- **Service and Justice Committee:** Susan Boxberger, Bill Callister, Karn Carroll, Joanne Engquist, Loni Taylor.

Church Council action:

To declare that the newly elected chairs of the Budget and Finance Committee; Christian Community and Leadership Committee; Faith, Society, and Innovation Committee; Legal and Constitutional Review Committee; and Service and Justice Committee shall be members of the Executive Committee of the Church Council beginning at the close of the Churchwide Assembly on August 12, 2022.

2. ADDRESSING EDUCATIONAL DEBT AMONG ROSTERED MINISTERS

Background:

The 2019 ELCA Churchwide Assembly called for a “comprehensive analysis of current and potential seminary tuition funding sources, with a report and recommendations regarding funding for seminary tuition to be provided to the Church Council by its spring 2021 meeting” [CA19.02.06t].

In spring 2021, in response to this action of the Churchwide Assembly, the Christian Community and Leadership home area provided a report to Church Council, detailing ongoing ELCA initiatives which address seminary tuition concerns, and recommendations around addressing educational debt among seminarians and first call pastors [CC21.04.06w]. The proposal for the creation of a task force expands the recommendations already approved by Church Council to include all rostered ministers.

Church Council action:

To authorize the creation of a task force charged with studying the issue of addressing educational debt among rostered ministers and developing a comprehensive strategy to provide educational debt relief to as many rostered ministers as possible;

To authorize the Executive Committee to appoint members to the task force composed of representation from across the ELCA ecology (e.g., the churchwide organization, synod staff to include bishops and/or directors for evangelical mission, congregations, seminaries, colleges/universities, Mission Investment Fund, Portico Benefit Services, ELCA Federal Credit Union, ELCA Foundation, etc.); and

To request that the first progress reports be provided to the Fall 2023 Church Council meeting and a final report with possible recommendations be provided to the Spring 2025 Church Council meeting.

3. ADDRESSING THE DISCIPLINE CONCERNS OF ROSTERED PERSONS OF COLOR AND/OR WHOSE PRIMARY LANGUAGE IS OTHER THAN ENGLISH

Background:

Following consultation with the Strategy Toward Authentic Diversity (STAD) Advisory Table and with the Administrative Team, the senior director for diversity, equity and inclusion recommends a task force be authorized to review the current process for discipline and its impact on persons of color and other historically marginalized groups; consider a course of action for community healing and restoration; consider the creation of a staff position within the People Solutions home area and learn best practices from full communion partners. The task force will bring recommendations to the Spring 2023 Church Council meeting.

Church Council action:

To authorize the creation of a task force tasked with reviewing the current process for discipline and its impact on persons of color and other historically marginalized groups, considering recommendations for staffing, community healing and restoration, and learning best practices from full communion partners;

To authorize the Executive Committee to appoint members to the task force composed of representation from the Strategy Toward Authentic Diversity Advisory Table, Conference of Bishops, Committee on Appeals, ethnic specific associations, and churchwide staff from Office of the Presiding Bishop (i.e., Ecumenical and Inter-Religious Relations, director for racial justice, chief diversity officer, senior director for diversity, equity and inclusion), Office of the Secretary (i.e., general counsel), and Service and Justice (i.e., ethnic specific ministries); and

To request a report with possible recommendations be provided to the Spring 2023 Church Council meeting.

4. DECLARATION OF THE ELCA TO THE MUSLIM COMMUNITY

Background:

“A Declaration of Ecumenical Commitment” (1991), “A Declaration of the ELCA to the Jewish Community” (1994) and “A Declaration of Inter-Religious Commitment” (2019) together form the policy basis for the ecumenical

and inter-religious relations of the ELCA. The Consultative Panel on Lutheran-Muslim Relations developed “A Declaration of the ELCA to the Muslim Community” to articulate this church’s commitments to dialogue in response to Luther’s troubling legacy of anti-Islamic writings, and to publicly affirm this church’s pursuit of friendship and solidarity with our Muslim neighbors.

Church Council action:

To adopt “A Declaration of the Evangelical Lutheran Church in America to the Muslim Community” as a statement on Lutheran-Muslim Relations.

5. DESIGNATED FUNDS AND FY22 SPENDING AUTHORIZATIONS

Church Council action:

To approve the establishment of a Church Council designated fund, entitled Campaign Readiness Fund, in the amount of \$3.0 million to be used to assess the feasibility of a fundraising campaign at a future date.

Church Council action:

To add \$1.5 million to the Youth Gathering designated fund, to be used to offset losses incurred by the Youth Gathering related to the cancellation of the 2022 ELCA Youth Gathering and to provide start-up support for the future ELCA Youth Gathering events.

Church Council action:

To increase the FY22 spending authorization in the Current Fund by \$650,271, from \$65,816,150 to \$66,466,421.

Church Council action:

To increase the FY22 spending authorization in ELCA World Hunger by \$3,321,700, from \$22,665,000 to \$25,986,700.

6. TRIENNIUM BUDGET PROPOSAL

Background:

The Church Council is responsible for submitting budget proposals for approval by the Churchwide Assembly and authorizing expenditures within the parameters of approved budgets [ELCA Constitution 14.21.05.].

Church Council action:

To recommend the following for adoption by the 2022 Churchwide Assembly of the Evangelical Lutheran Church in America:

2023 Budget Proposal

To approve a 2023 current fund spending authorization of \$68,814,000;

To approve a 2023 ELCA World Hunger spending authorization of \$22,869,000; and

To authorize the Church Council to revise the spending authorizations after periodic review of revised income estimates.

2024 Budget Proposal

To approve a 2024 current fund income proposal of \$70,191,000;

To approve a 2024 ELCA World Hunger income proposal of \$22,930,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

2025 Budget Proposal

To approve a 2025 current fund income proposal of \$71,594,000;

To approve a 2025 ELCA World Hunger income proposal of \$22,960,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

7. PROCESS FOR PUBLIC REPENTANCE OF PATRIARCHY AND SEXISM

Background:

A working group composed of churchwide staff and Church Council members reviewed implementing resolution number 17 from the *Faith, Sexism, and Justice: A Call to Action* social statement. The working group recommended the formation of an *ad hoc* committee to guide a process for public repentance and a churchwide day of confession and repentance.

Church Council action:

To authorize the formation of an *ad hoc* committee tasked with guiding a process for public repentance and a churchwide day of confession and repentance regarding the sins of patriarchy and sexism;

To appoint the following individuals to serve on the *ad hoc* committee: Ms. Tracey Beaseley (chair), Bishop Anne Svennungsen, the Rev. Viviane Thomas-Breitfeld, and Ms. Sonja Wolfe;

To authorize the Executive Committee to appoint additional members to the *ad hoc* committee; and

To request the *ad hoc* committee provide periodic updates to the Faith, Society, and Innovation Committee through at least the 2025 ELCA Churchwide Assembly.

8. RULES ON GOVERNING DISCIPLINARY PROCEEDINGS

Background:

In keeping with bylaws 20.22.14. and 20.24.04. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Committee on Appeals unanimously approved the amendments to the “Rules Governing Disciplinary Proceedings” and recommended the amendments for approval by the Church Council. The revisions are non-substantive for clarification and bring language into alignment with the constitution.

Church Council action:

To adopt the amendments to the “Rules Governing Disciplinary Proceedings Against Rostered Ministers and Congregations of the Evangelical Lutheran Church in America”; and

To authorize the Office of the Secretary to make any necessary editorial corrections for accuracy.

9. 2022 CHURCHWIDE ASSEMBLY RULES OF ORGANIZATION AND PROCEDURE

Background:

Each triennium the Church Council submits a recommendation to the Churchwide Assembly of the Evangelical Lutheran Church in America regarding proposed “Rules of Organization and Procedure.” Voting members of the assembly act on the rules in the first plenary session.

Church Council action:

To recommend adoption of the following proposed action by the 2022 ELCA Churchwide Assembly:

To adopt the “Rules of Organization and Procedure” for the 2022 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

Church Council action:

To authorize the presiding bishop and secretary of this church to prepare further editorial and scheduling revisions that may be found necessary for the Rules prior to their publication in the *Pre-Assembly Report*; and

To report any changes to the Church Council at its August 2022 meeting.

10. RULE FOR 2022 CHURCHWIDE ASSEMBLY HEARINGS

Background:

For the 2022 Churchwide Assembly, the Office of the Secretary proposes holding electronic hearings prior to the assembly. Hearings are non-legislative sessions held to inform assembly voting members of important actions. In accordance with ELCA Constitutional Provision 14.13, the Church Council may adopt the rule. A two-thirds vote is required for adoption of the rule.

Church Council action:

To adopt the rule to hold hearings prior to the 2022 ELCA Churchwide Assembly.

11. CONTINUING RESOLUTION AMENDMENTS TO THE CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS OF THE ELCA

Church Council action:

To adopt the amendments to the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* as described in “Proposed Amendments–Continuing Resolutions,” effective pursuant to Church Council action CC21.11.26, which calls for full implementation immediately following the 2022 ELCA Churchwide Assembly.

Church Council action:

To adopt, *en bloc*, the following amendment to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

19.06.A22. A former full-time or part-time employee shall not be eligible for three years subsequent to such employment for nomination or election to the board of a separately incorporated ministry or committee related to the churchwide unit or office in which the employee served.

12. PROPOSED AMENDMENTS TO THE CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS OF THE ELCA

Background:

Following the November 2021 Church Council meeting, additional amendments to certain bylaws have been identified for consideration by the Churchwide Assembly. The process for adopting bylaw amendments at a Churchwide Assembly is specified in Chapter 22 of the ELCA Constitution.

A two-thirds vote of the 2022 Churchwide Assembly is required for adoption.

Church Council action:

To recommend the following for adoption by the 2022 ELCA Churchwide Assembly:

To adopt, en bloc, the following amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

7.31.10. Synod-authorized Ministry. When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not ~~possible~~ *feasible* to provide ~~appropriate pastoral leadership rostered ministers of Word and Sacrament~~, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod’s pastor. Such an individual will be trained to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synod leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

10.01.01. Names and Boundaries. The names and boundaries of the synods shall be:

...

Synod 8.E—Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the ~~state~~ *commonwealth* of PENNSYLVANIA; the congregation Trinity, Luzerne County, and the congregation Zion, ~~Pillow~~, Dauphin County, in the ~~state~~ *commonwealth* of PENNSYLVANIA.

13. PROPOSED AMENDMENTS TO THE PORTICO BENEFIT SERVICES RESTATED ARTICLES OF INCORPORATION

Background:

Portico Benefit Services executed a new office lease resulting in a change to its registered office location. As a Minnesota corporation, Portico Benefit Services is required to provide its new registered office location to the Secretary of State and in its articles of incorporation.

Church Council action:

To approve the amended Restated Articles of Incorporation of the Board of Pensions of the ELCA—Portico Benefit Services.

14. DEACONS UNIFIED CROSS DESIGN

Background:

The unified cross design concept comes to the Church Council following two years of conversation among deacons, review of existing and comparable symbols used in diaconal ministry around the world, and engagement with potential manufacturers, and designers. This symbol will serve as one of the primary symbols for the ministry of Word and Service in the ELCA.

Church Council action:

To affirm the design concept for a unified cross design for ministers of Word and Service;

To request that the Christian Community and Leadership home area programs for worship and candidacy, in consultation with the Office of the Secretary, proceed with executing an agreement with a manufacturer and distributor;

To request that the churchwide organization create appropriate communication to ministers of Word and Service and synods about the process to purchase deacon cross pins; and

To update existing or create new guidance and educational resources related to the symbols of the ministry of Word and Service.

15. ARCHIVING OF CERTAIN SOCIAL POLICY RESOLUTIONS

Background:

Social policy resolutions (SPRs) serve as this church's policy directives until a) replaced by subsequent resolutions, b) rendered moot by subsequent social teaching documents, or c) sent to archive by a Churchwide Assembly. A review for relevance shall be initiated 25 years after adoption. Social policy resolutions are adopted in a particular social context, and this planned review of their continued relevance enables subsequent generations of church leaders to consider whether a resolution should continue to represent the policy of this church.

Church Council action:

To recommend adoption of the following proposed en bloc action by the 2022 ELCA Churchwide Assembly:

To archive the social policy resolutions identified in the "2022 Archiving of Certain Social Policy Resolutions" document, in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

16. CHURCH COUNCIL NOMINATIONS AND ELECTIONS

Background:

The Church Council has the responsibility for electing people to fill terms on boards of Separately Incorporated Ministries (SIMs), social ministry organizations, and seminaries. Bylaws 8.21.03. and 8.21.04. outline basic parameters for the election of members to the boards of ELCA seminaries. Pursuant to 14.22. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Church Council also elects nominees to a vacancy on a board or committee of the churchwide organization.

Church Council action:

To elect to the board of directors of United Lutheran Seminary to a term beginning July 1, 2022 and expiring June 30, 2025: Mr. Bernie S. Annor and the Rev. Judith Anne Sullivan.

Church Council action:

To elect to the board of directors of Luther Seminary to a four-year term beginning July 1, 2022, and expiring June 30, 2026: Ms. Maria G. Cowles, Mr. Steven D. Huseh, Mr. Michael M. Jerstad, Ms. Brenda Skelton-Bendtsen, and Mr. Clarence M. Smith.

Church Council action:

To elect to the board of directors of Lutheran School of Theology at Chicago to a term beginning Oct. 1, 2022, and expiring Sept. 30, 2024: The Rev. Bridget P. Jones.

Church Council action:

To elect to the advisory board of Pacific Lutheran Theological Seminary at California Lutheran University to a term beginning in June 2022 and expiring in June 2025: The Rev. Manuel Retamoza, the Rev. John M. Reutter-Harrah, and the Rev. Kirsten Sauey Hofmann.

Church Council action:

To elect to the board of directors of Trinity Lutheran Seminary at Capital University to a term beginning July 1, 2022, and expiring June 30, 2025: The Rev. Jack Sullivan, Jr.

17. NOMINATING COMMITTEE

Background:

The Church Council nominates individuals for possible election to the Nominating Committee by the Churchwide Assembly, in accordance with 12.51.03. and 19.11.01. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The committee has a range of 12 to 18 members. At least one but no more than three members must be from any of the nine regions of this church. Members serve one six-year term (or until a successor is elected) and are not eligible for re-election.

Church Council action:

To receive the written report of the Office of the Secretary on nominees for the Churchwide Nominating Committee;

To note that bylaw 19.11.01. states in regard to the Nominating Committee: “The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor;”

To request, therefore, that the Church Council restrict the tickets to the following: lay woman; lay man (YA); lay man (PC/L); lay man (Region 6); minister of Word and Service (Region 3); minister of Word and Sacrament (PC/L); and minister of Word and Sacrament; and

To request that the Church Council transmit the following slate of nominees to the 2022 Churchwide Assembly:

Churchwide Nominating Committee

Group 1: Lay Woman

- A. Ms. Susan Humphrey, Arkansas-Oklahoma Synod (4C)
- B. Ms. Rachel Line, Pacifica Synod (2C)

Group 2: Lay Man (YA)

- A. Mr. Carlos F. Ferrufino, Rocky Mountain Synod (2E)
- B. Mr. Matthew Lang, Southeastern Iowa Synod (5D)

Group 3: Lay Man (PC/L)

- A. Mr. Christopher A. Vergara, Metropolitan New York Synod (7C)
- B. Mr. Nathaniel P. Viets-VanLear, Metropolitan Chicago Synod (5A)

Group 4: Lay Man (Region 6)

- A. Mr. Ethan A. Roberts, Southern Ohio Synod (6F)
- B. Mr. George Watson, Southeast Michigan (6A)

Group 5: Minister of Word and Service (Region 3)

- A. Deacon Krista Lind, Saint Paul Area Synod (3H)
- B. Deacon Amanda Randall, South Dakota Synod (3C)

Group 6: Minister of Word and Sacrament (PC/L)

- A. The Rev. Eleanor Dutta, Central States Synod (4B)
- B. The Rev. Kwame Pitts, Upstate New York Synod (7D)

Group 7: Minister of Word and Sacrament

- A. The Rev. Jonathan Hemphill, Southeastern Synod (9D)
- B. The Rev. Bradley E. Schmeling, Saint Paul Area Synod (3H)



Apr. 4, 2022

To: Bishops of synods of the Evangelical Lutheran Church in America
Vice presidents of synods of the Evangelical Lutheran Church in America
Secretaries of synods of the Evangelical Lutheran Church in America
Members of the Church Council of the Evangelical Lutheran Church in America
Administrative Team of the churchwide organization
Chief executive officers of separately incorporated ministries
Seminary leaders

From: Deacon Sue E. Rothmeyer, secretary

Subject: Report of Church Council Responses to Synod Resolutions, Previous Church Council Actions, and Churchwide Assembly Actions (Mar. 31–Apr. 2, 2022)

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I. RESPONSES TO SYNOD ACTIONS

A. ETHIOPIA

Minneapolis Area Synod (3G) [2021]

WHEREAS, Ethiopia—a multi-ethnic and multi-religious country—has been in the news for over four decades affected by natural and human caused disasters, drought, famine and war; and

WHEREAS, due to severe political persecution under three successive Ethiopian regimes over the last four decades has meant targeted imprisonment and killing, especially of the Oromo people, the largest group in Ethiopia; and

WHEREAS, the Oromo people belong to many faiths—Evangelical Christian (Lutherans), Islam, and Waaqeffataa—and members of these groups are refugees, many of whom fled on foot to neighboring countries to seek safety in different parts of the world; and

WHEREAS, since late 1970s and early 1980s the largest Oromo refugees were assisted and resettled by Lutheran Social Services and International Institute of Minnesota, by extension the largest East African communities are in the state of Minnesota; and

WHEREAS, among those refugees there were members of the Ethiopian Evangelical Church Mekane Yesus (EECMY), which is the Lutheran Church in Ethiopia—the most targeted group because of members’ faith, especially under the Marxist regime (1974–1991) and again by the Ethiopian People’s Revolutionary Democratic Front regime (1991–2018)—who were targeted because of their demand for human rights and justice; and

WHEREAS, some of those refugees (former members of EECMY) faithfully continued to worship the Lord by setting up Bible study groups in their own Oromo language in their newly adopted country and soon grew to become full-fledged congregations, including Our Redeemer Oromo Evangelical Church of Minnesota (OROECM); and

WHEREAS, members of OROECM still have friends and family members back in Ethiopia under continued persecution, severe human rights violation, and total insecurity which has led to starvation, absolute poverty, and a state of war; therefore, be it

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop of the ELCA to call upon the office of the prime minister of Ethiopia to respect and uphold the human rights and security of all Ethiopian people and refrain from arbitrary arrest and incarceration, especially through the targeting of Oromo people and respect the rule of law; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Service and Justice unit, through the Lutheran Office for World Community, to call upon the Ethiopian Evangelical Churches Council, and all other faith groups within the country, to help to resolve all differences between the government and the opposition parties

peacefully so that peace prevails, and necessary normal governing functions can prevail, including peaceful elections and the transfer of power according to the law of the land; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the president of the Lutheran World Federation and the general secretary of the World Council of Churches to assist these faith communities in facilitating the discussions leading to peace in the land and to provide technical support as needed; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the office of the prime minister of Ethiopia to realize that a perpetual state of war, human rights abuse, injustice, imprisonment, and killings never provide solutions and instead to opt for peaceful solutions and goodwill among all the people of Ethiopia; and be it finally

RESOLVED, that the Minneapolis Area Synod in assembly urges the Office of the Presiding Bishop to call upon the office of the prime minister of Ethiopia to release all political prisoners without any precondition and call all political and concerned parties into a national dialogue to resolve the ongoing conflict.

Response from the Service and Justice home area (Spring 2022)

The resolution calls for actions by the Office of the Presiding Bishop, the Service and Justice home area, and the Lutheran Office for World Community.

It is recommended that the Church Council:

- 1) Take note of the Minneapolis Area Synod resolution on Ethiopia;
- 2) Ask the presiding bishop to take note as well and inform the other relevant churchwide offices of the resolution's contents; and
- 3) Ask the presiding bishop to consider and then take such actions as she may deem appropriate.

Church Council action:

To receive the resolution on “Ethiopia” from the Minneapolis Area Synod and the response from the Service and Justice home area;

To request that the presiding bishop consider the resolution and inform the Lutheran Office for World Community, Service and Justice home area, and other relevant churchwide home areas of the contents of the “Ethiopia” resolution;

To direct the Office of the Presiding Bishop to take the actions deemed most appropriate; and

To request that the secretary inform the synod of this action.

B. AMENDING GENDERED CONSTITUTIONAL LANGUAGE

Greater Milwaukee Synod (5J) [2022]

Whereas the Greater Milwaukee 2021 Synod Assembly called for amendments to the binary language related to gender in this church's and this synod's governing documents (2021 SA Resolution 2), we, the Synod Council of the Greater Milwaukee Synod,

RESOLVE, that the Church Council of the Evangelical Lutheran Church in America consider and recommend the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to the 2022 Churchwide Assembly; and authorize the Office of the Secretary to make appropriate changes in the *Constitution for Synods* and the *Model Constitution for Congregations* congruent with the ELCA Constitution as amended.

5.01. The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:

- e. Except as otherwise provided in this constitution and bylaws, the appropriate office or unit of the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, **as nearly as possible**, at least ~~45~~ 50 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be **people who identify as: women, transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive** and, **as nearly as possible**, at least 45 percent shall be men, and that, **where possible**, the representation of **rostered ministers of Word and Sacrament** shall include **many genders. ~~both men and women~~**. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of

gender diversity ~~women and men~~, persons of color and persons whose primary language is other than English, laypersons, and persons on the rosters of this church. This balance is to be evident in the selection of staff consistent with the inclusive policy of this church.

- f. Except as otherwise provided in this constitution and bylaws, synods, through synod councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, **as nearly as possible**, at least ~~50~~ **45** percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be **people who identify as: women; transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive**; and, **as nearly as possible**, at least 45 percent shall be men, and that, **where possible**, the representation of **rostered ministers of Word and Sacrament** shall include **many genders. ~~both women and men~~**. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

~~**5.01.H21.** For purposes of the representational principles set forth in 5.01.e. and f., the percentage of laypersons that is not allocated to women or men may be allocated to persons who identify as gender non-binary, gender fluid, women, men, or other genders.~~

10.21.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global companions, the responsibilities of the synod include the following:

- b. fostering organizations for **people of all ages and genders ~~youth, women, and men~~**, and organizations for language or ethnic communities;

10.41.01. Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

- c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, **typically at least one of whom shall be a person who identifies as: a woman, transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive; shall be voting members. ~~typically one of whom shall be a man and one of whom shall be a woman~~**, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, **as nearly as possible**, at least ~~45~~ **50** percent of the lay members of the assembly shall be women, **transgender, non-binary, gender queer, agender, bigender, gender non-conforming, or gender expansive**, and, **as nearly as possible**, at least 45 percent shall be men.

17.50.03. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.06. shall apply to this organization. Bylaw ~~16.11.04~~ **15.21.03.** shall apply to the women's organization with the exception of the balance provisions for **multiple genders ~~women and men~~** and for laypersons and rostered ministers.

And, be it further,

RESOLVED, that the ELCA Church Council, with guidance from the Office of the Secretary, shall establish a formal process to review the gender-specific language in this church's governing documents, social statements, and policies no less than every three years.

Executive Committee action [EC22.02.06b]

To refer the "Amending Gendered Constitutional Language" resolution from the Greater Milwaukee Synod to the Office of the Secretary for a report or for a timeline on when this will receive further action; and

To request that the secretary of this church inform the synod of this action.

Response from the Office of the Secretary (Spring 2022)

The Office of the Secretary notes that the proposed amendments to constitutional provisions called for by the Greater Milwaukee Synod Council were received too late to meet the constitutionally mandated notification period detailed in 22.11.a. of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. For the Church Council to propose to the Churchwide Assembly an amendment to a provision, there must be official notice sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. Such amendments thus would have

needed to be forwarded to the Church Council for consideration prior to its November 2021 meeting; if the Council chose to propose amendments to the Churchwide Assembly, notification would have had to be presented to the synods no later than Feb. 8, 2022. While bylaws and continuing resolution amendments function under different requirements, the language proposed in the Greater Milwaukee Synod Council resolution would require first that the constitutional provisions to which these refer be amended. The Office of the Secretary will take these proposed amendments under review for possible consideration by the 2025 Churchwide Assembly.

In regard to the request for a formal review process for gender-specific language in this church's governing and other documents, the Office of the Secretary has been actively involved in a recent revision of the "Style Guidelines for the ELCA," which addresses use of gendered language in ELCA communications and documents. In addition, many of the proposed amendments to the governing documents that have been proposed by the Church Council to the 2022 Churchwide Assembly eliminate gendered references to people and were based on an extensive review of the constitutions of this church by Office of the Secretary staff.

Church Council action:

To receive the response on "Amending Gendered Constitutional Language" resolution from the Office of the Secretary;

To request that the Office of the Secretary consider the amendment to the constitutional provision 5.01. and related bylaw and continuing resolution references as it reviews possible amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for the 2025 Churchwide Assembly;

To direct the churchwide organization to adhere to the "ELCA Style Guide" to ensure the appropriate usage of gender-inclusive language in ELCA communications and documents; and

To request that the secretary of this church inform the synod of this action.

**C. GUIDANCE ON RETIRED/RETIRING MINISTERS FROM THE ROSTER OF THE ELCA
Southwestern Pennsylvania Synod (8B) [2021]**

Bishop Kurt Kusserow submitted a letter to the Church Council on behalf of the Southwestern Pennsylvania Synod Council seeking guidance with retired or retiring ministers from the roster of the church whose status is in question or uncertain. Specifically, the synod council is asking about the required triennial review of the ministers on this church's retired roster and to propose that the guidance be added to the *Manual of Policies and Procedures for the Management of the Rosters of the Evangelical Lutheran Church in America* for the benefit of this whole church.

Church Council action [CC21.04.06s]

To receive the request from the Southwestern Pennsylvania Synod Council requesting guidance regarding the review of retired ministers on the roster of the Evangelical Lutheran Church in America;

To refer the matter to the Office of the Secretary for further research and to request that a response be provided at the Fall 2021 Church Council meeting; and

To request that the secretary of this church inform the synod of this action.

Response from Office of the Secretary (Nov. 2021)

Following the referral to the Office of the Secretary of the resolution from the Southwestern Pennsylvania Synod Council, Secretary Sue Rothmeyer conferred with Bishop Kurt Kusserow, whose letter had prompted the request. Bishop Kusserow has offered to serve on an *ad hoc* task force to consider guidelines for synods to use in conducting the status review of retired rostered ministers called for in the roster manual. He requested that a member of the Roster Committee of the Conference of Bishops also serve on the task force, and Bishop Shelley Wickstrom of the Alaska Synod has agreed. The task force will submit a proposal to the Roster Committee and the Conference of Bishops for possible guidelines to be inserted in the roster manual. A final draft would then be submitted to the Church Council to approve for inclusion in the roster manual.

Church Council action [CC21.11.25v]

To receive the response on "Guidance on Retired or Retiring Ministers for the Roster of the ELCA" from the Office of the Secretary;

To anticipate a progress report at the Spring 2022 Church Council meeting with possible updates to the roster manual; and

To request that the secretary of this church inform the synod of this action.

Response from the Office of the Secretary (Spring 2022)

In response to the resolution from the Southwestern Pennsylvania Synod Council requesting guidance in performing the triennial review required by the roster manual of all rostered ministers who are retiring or who have been granted retired status, the Office of the Secretary has been in communication with Bishop Kurt Kusserow, bishop of the Southwestern Pennsylvania Synod. Bishop Kusserow has offered to be part of a working group that will develop such guidelines. In addition, Bishop Shelley Wickstrom of the Alaska Synod, a member of the Roster Committee of the Conference of Bishops, has agreed to participate in the group, along with Deacon Connie Schmucker, assistant to the bishop of the Florida-Bahamas Synod. The Rev. Keith Fry, executive for Office of the Secretary administration, will provide staff support for the working group. An initial meeting is being set for early April with a tentative goal of having guidelines to present for consideration by the Roster Committee and the Conference of Bishops at the conference’s fall 2022 meeting, in hopes of having a possible revision of the roster manual for approval at the Church Council’s November 2022 meeting.

Church Council action:

To receive the progress report on “Guidance on Retired or Retiring Ministers for the Roster of the ELCA” from the Office of the Secretary;

To anticipate a report and a possible revision of the “Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America”; and

To request that the secretary inform the synod of this action.

II. RESPONSES TO PREVIOUS CHURCH COUNCIL ACTIONS

A. CLIMATE CHANGE ACTION

Background:

At its November 2019 meeting, Church Council referred a recommendation on climate change from the Conference of Bishops [CB19.09.26] to the Domestic Mission unit for a timeline on when the resolution would receive further attention [CC19.11.41].

Response from the Domestic Mission unit (March 2020)

The ELCA response to climate change is not unified but is conducted across all three churchwide expressions. Programmatic responsibility includes Lutheran Disaster Response (LDR), Advocacy, Global Mission, World Hunger, Stewardship, and Congregational Vitality. In addition, Lutherans Restoring Creation (LRC) as a grassroots Lutheran entity is instrumental in education and resourcing congregations and synods. These and other stakeholders met in January 2020 to propose a holistic and integrated approach and coordination on the impacts of climate change as a matter of sustainability.

The first phase in addressing climate change is the formation of a Sustainability Table that brings together the different churchwide programs and ministries to address not only climate change, but other environmental and energy matters that recognizes the intersectionality and impact of climate on every fiber of life; and to move with resolve to implement actions. *(Please see below.)* The convener initially will be the Advocacy Program Director, Environment and Corporate Social Responsibility.

	Sustainability Table Description
Purpose	To explore and pull together holistically ELCA churchwide and congregational strategies and activities that care for and protect all of creation into a coordinated effort for being more effective stewards of God’s good creation.
Goal	To build capacity at all levels for equipping the Church to actively utilize our many gifts in witness and service in response to human need in our communities, countries and the world.
Design	<ol style="list-style-type: none">1. Develop specific goals and measurements2. Establish Steering Committee members: Advocacy; Young Adult, Domestic Mission, Global Mission, Mission Advancement, Synods/Congregations, Lutherans Restoring Creation (LRC)3. Create Smaller Working Issue Groups: Communication, Education, Advocacy, Energy/Building Grounds, Worship, Justice (racial, ethnic, economic, environmental) and Funding.

Membership	Advocacy, LDR, Campus Ministries, Global Missions, Universities and Colleges, Young Adult Ministry, Multi-Cultural/Ethnic Ministry Associations, Synods Rep., Deacons, Lay people, Church Council, Outdoor Ministry, Bishop Rep., Facilities/Operations (CW), Investment staff, Strategic Communications, Coaches, Ecumenical Partners, Science/Tech & Faith; and Worship/Music, Stewardship, and Mission Advancement.
Meeting Timeline	Initial Introductory Call-----December 16, 2019 Organizing Meeting-----January 27, 2020 Steering Committee Call-----On or before March 2, 2020 Full Table Meeting-----On or before March 31, 2020 Scheduled Meetings-----Once per quarter

Church Council action [CC20.03.03g]

- To receive the response on climate change from the Domestic Mission unit;
- To affirm the coordinated approach and proposed timeline for this church’s response to climate change; and
- To anticipate progress reports at future Church Council meetings with a final report by the April 2022 Church Council meeting.

Response from Domestic Mission unit (Oct. 2020)

Addressing climate change in a more unified manner across ELCA began with the 2019 fourth-quarter launching of the Sustainability Table (Table). The Table seeks to build capacity and brings together the different churchwide programs and ministries. It embodies our responsibility as stewards of God’s creation through climate action seeking justice and equity for all. Below is a synopsis of the climate change work.

Sustainability Table: The Table operates with Funding, Faith Formation, Capacity Building, Organizational and Operational, Communication, and Advocacy workgroups; and a Steering Committee. The work includes seeking sources of funding for resiliency projects; building up ELCA congregations’ and ministries’ capacities for adapting to climate change; piloting a Rainwater Harvesting project to teach and share learnings about water conservation; developing a plan to address the impact of racism on sustainability; and formulating strategies to address the interconnectivity of climate change and disasters. Areas being evaluated include notification to potential buyers of areas prone to flooding and subject to wildfires, how to build back better, assist Lutheran Disaster Response in preparing for January 2021 consultation; identifying role for ELCA in greenhouse gases mitigation measures, and devising climate migration action plan.

Advocacy: Promoting policies to equitably transition to resilient societies without leaving anyone behind. ELCA leadership and interfaith colleagues organized two (2019 and 2020) innovative interfaith events to galvanize experiences, relationships, and resources toward addressing the climate crisis infused with conviction and hope at this watershed moment each held during United Nations Climate Change Week. Through collaboration with ecoAmerica’s Blessed Tomorrow, the ELCA co-branded an ELCA-specific video and researched resources for talking about climate change with congregations and members (available at [Resources](#)). ELCA votes initiatives and advocacy tools equip members with facts and tips to express their creation care concerns in policy consideration and the ballot. Awareness of intersection of environmental racism and health is raised in resources produced by ELCA advocacy staff. Arranged for diverse ELCA group to participate in the United Nations Framework Convention on Climate Change Conference of the Parties (COP) as an accredited party.

Corporate Social Responsibility: Review and update issues sheets and screens for social purpose funds investing guidance. Participate in the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues; and serve on ICCR’s Board.

Stewardship: ELCA Caring for Creation Coaching has 16 Level II coaches prepared to work with congregations. We are currently preparing guidelines and orientation for some of these coaches to accompany congregations on their Earth Charter Implementation Plans. A new cohort of coaches will start in October. Also introducing 10 Questions to Manage Your Energy Footprint to congregations and synods.

The next update will be issued in the Spring of 2021.

There was not significant progress to report to the Spring 2021 meeting of the Church Council, so the progress report was postponed to the Fall 2021 meeting.

Response from Service and Justice (Nov. 2021)

The Sustainability Table (Table) established in 2019 assists the ELCA in addressing climate change. Below is a synopsis of the ongoing climate change work.

The Sustainability Table (including Building Resilient Communities (BRC) and Witness In Society (WIS)): The Table's work includes preparing ELCA congregations' and ministries' capacities for building resilient communities in the face of climate change and other environmental matters.

The Table's Capacity Building working group from December 2020 to February 2021 conducted an online survey in the Delaware-Maryland Synod on Care for Creation. The survey helped develop a baseline understanding of environmental issues. Most respondents believed climate change is happening now but see a gap between what they perceive can be done and what is being done. The follow-up work assisted by ELCA Creation Care Coaches (now numbering 22) includes holding eight focus group sessions. The Capacity Building working group submitted a question on creation care in the Form C questionnaire for the ELCA Congregation Annual Report for inclusion in the 2021 report. The responses will help inform the current thinking and capacities of the church and its ministries. Listening sessions were held with Central States and Arkansas-Oklahoma synods. The sessions helped identify needed resources for synods. The Table, working with the Member Communications Strategy working group, will develop a sustainability website to provide a centralized churchwide space for resources. The Table's Organizational and Operational working group will assist in procuring the resources.

WIS led a coalition of partners in holding a side event during President Biden's April 2021 Summit on Climate Change. The consultation called for the inclusion of the expertise of Indigenous and faith communities alongside career politicians and others to implement climate solutions. The ELCA will send a diverse delegation to the United Nations Framework Convention on Climate Change's Conference of the Parties (COP 26) from October 31 to November 12, 2021. COP 26 will be the most significant COP since 2015 for addressing the climate crisis, "seen as the summit to both address what has and hasn't been achieved since 2015, while also setting concrete plans to reach the Paris Agreement targets" ([Euronews](#) Sept. 30), and the US also having rejoined the Paris Agreement." The ELCA met with high level Treasury Department officials on ways multilateral financial institutions can align with climate change goals.

BRC and WIS are partnering to initiate a Net-Zero by 2050 Greenhouse Gas (GHG) emissions pilot project with the Pennsylvania synods to accompany communities on the journey to a livable future where no one is left behind, starting with support for ministries in reducing their GHG emissions. Interested facilities will receive a baseline assessment of their emissions and site-specific long-term evergreen climate action plan proposals informed by their ministry priorities. Depending upon the ministry site, the recommendations may cover energy efficiency, water use, waste reduction, transportation, and land use/farming.

The Corporate Social Responsibility staff updates documents for social purpose funds investing guidance and is a member of the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues and serves on ICCR's Board.

The final update will be issued in the Spring of 2022.

Church Council action [CC21.11.25t]

- To receive the progress report on climate change from the Service and Justice unit; and
- To request the final report at the April 2022 Church Council meeting.

Response from Service and Justice (Spring 2022)

The Sustainability Table (Table) established in 2019 assists ELCA in addressing climate change. The Sustainability Table includes Building Resilient Communities (BRC), Witness in Society (WIS), and ELCA members of the congregations. Below is a synopsis of the ongoing climate change work.

Table's work includes preparing ELCA congregations' and ministries' capacities for building resilient communities in the face of climate change and environmental matters.

The Table's Steering Committee decided to re-evaluate the needs of this church. These include a focus on establishing a website to provide resources on sustainability for churches and congregations and addressing historical environmental justice issues. The [Sustainability Website](#), while the committee continues to improve it, will eventually test the site with diverse ELCA focus groups. The Table is also working with ELCA Development Operations to explore options for external funding from federal and state sources. The Table's goal of becoming more diverse includes extending invitations to area desk managers.

WIS led a diverse delegation to the United Nations Framework Convention on Climate Change's Conference of the Parties (COP 26) from October 31–November 12, 2021. COP 26 finalized the Paris Agreement Rulebook and continued with crucial discussions on climate finance, impacts that cannot be addressed by mitigation and adaptation measures (loss and damages), and raising commitments from all to reach net-zero greenhouse gas emissions by 2050. WIS continues the climate change work within ELCA (including BRC and Lutheran Disaster Response) and with ecumenical, interfaith, and secular (eNGO) groups external to ELCA. In February 2022, ACT Alliance, Lutheran World Federation, the World Council of Churches, and WIS sponsored a side-event to the [United Nations](#)

[Environment Assembly](#), entitled “Voices of Hope and Faith: Sharing visions of living in harmony with nature,” presenting an opportunity for youth, indigenous people and women to voice a call for action now.

BRC and WIS are partnering to initiate a Creation Care Steward pilot project in Pennsylvania for reducing the carbon footprint of worship facilities, camps, seminaries, and other facilities. The learnings from this project will be shared with the rest of the ELCA to help chart the path to Net-Zero by 2050. BRC and WIS are accompanying communities on the journey to a livable future where no one is left behind. Thus far, 24 churches, both campuses of United Lutheran Seminary, and three camps have elected to join the project. Each will receive a baseline assessment of their emissions and site-specific long-term evergreen climate action plan proposals informed by their ministry priorities. Depending upon the ministry site, the recommendations may cover energy efficiency, water use, waste reduction, transportation, and land use/farming. WIS is working with the World Resources Institute, Georgetown University, and the United States Environmental Protection Agency to develop the tools for conducting the assessment.

The Corporate Social Responsibility staff updates documents for social purpose funds investing guidance and is a member of the Interfaith Center on Corporate Responsibility (ICCR) committees addressing justice and climate change issues and serves on ICCR’s Board.

While this work continues, this is the final report to Church Council.

Church Council action:

To receive with gratitude the final report on climate change from the Witness in Society Team in the Service and Justice unit.

B. DECLARATION OF THE ELCA TO THE PEOPLE OF AFRICAN DESCENT

Background:

At the 2016 Churchwide Assembly, the assembly received the African Descent Lutherans memorial from 10 synods calling for a number of actions related to the ELCA’s observance of the 500th anniversary of the Reformation and the commemoration of the United Nation’s International Decade of People of African Descent. In response, the assembly requested in part that the Domestic Mission unit staff create a “Declaration to the African Descent Community.” [CA16.05.17]

At its special meeting in June 2019, the Church Council adopted “A Declaration to the People of African Descent” and directed additional action steps to be taken. [CC19.06.23]

Church Council action [CC19.06.23]

...To direct Planning, Research and Evaluation to measure and report progress on the discriminatory treatment within the call process and to urge Portico to assist with providing information to the churchwide organization to measure and report progress on inequitable compensation of clergy of color by the November 2021 meeting of the Church Council...

Response from Christian Community and Leadership (Nov. 2021)

Due to the transition of related research staff, the progress report will be delayed, and the Christian Community and Leadership (CCL) home area will not be ready to report by the Nov. 2021 meeting. However, this work is expected to be included as part of the Quality of Call project, which is considering barriers faced by women, people of color, and LGBTQIA+ pastors in the ELCA.

Additionally, Portico Benefit Services has reported that they do not have ethnic background in its systems and therefore would not have any data to segment rostered ministers of color. The terms of Portico’s privacy policy by which Portico gathers compensation information from membership precludes using that data for purposes other than providing benefits.

An update on this work is anticipated for the Spring 2022 meeting with a full report in Fall 2022

Church Council action [CC21.11.25u]

To receive the update from the Christian Community and Leadership unit and Portico Benefit Services on the research work related to the discriminatory treatment within the call process and the inequitable compensation of rostered ministers of color; and

To request a progress report be presented at the Spring 2022 Church Council meeting with a final report at the Fall 2022 Church Council meeting.

Response from Christian Community and Leadership (Spring 2022)

Christian Community and Leadership Home Area is gathering data from three synods about rostered ministers of color and the size of the congregations they serve. A [study](#) done by The Episcopal Church USA suggests a strong

correlation between the size of the ministry and compensation for a rostered minister ([additional narrative to study](#)). The study also would suggest one way to address the issue raised would be to include rostered ministers of color in interviewing for large member congregations. This will be reported in Fall 2022.

A [report](#) indicating wait times for candidates of color seeking first calls accompanies this response to the Church Council. A plan to address this inequity needs to be developed by the Conference of Bishops who oversee first call placements.

Conversations between Portico Benefit Services and the ELCA churchwide organization continue regarding the sharing of data and the needs to protect privacy as well as to help the church understand the trends related to compensation.

The data and additional information being collected will be shared with the Quality of Call Initiative that will begin the work of improving the quality of call for rostered ministers of color that will most include wait time and compensation.

The Christian Community and Leadership home area will provide an update and progress report for the Fall 2022 Church Council meeting with a final report coming to the Spring 2023 Church Council meeting.

Church Council action:

To receive the progress report from the Christian Community and Leadership unit regarding the research work related to the discriminatory treatment within the call process and the inequitable compensation of rostered ministers of color; and

To request a progress report be presented at the Fall 2022 Church Council meeting and a final report be presented at the Spring 2023 Church Council meeting.

III. RESPONSES TO CHURCHWIDE ASSEMBLY ACTIONS

A. SANCTUARY

Churchwide Assembly Action [CA19.03.07]

To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy “Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities” (AMMPARO);

To recognize that the ELCA in congregations, synods, and the churchwide organization are already taking the actions requested by this memorial; and

To request that appropriate staff on the AMMPARO team, LIRS, and the Domestic Mission, Global Mission, and Mission Advancement units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary;

To declare the Evangelical Lutheran Church in America a sanctuary church body; and

To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly.

Executive Committee Action [EC19.09.28.a6]

To refer the 2019 Churchwide Assembly action on Sanctuary to the Global Mission and Domestic Mission units, in consultation with the AMMPARO (“Accompany Migrant Minors with Protection, Advocacy, Representation and Opportunities”) team, LIRS and other appropriate churchwide organization units, for a report or for a timeline on when this will receive further attention; and

To request that the secretary of this church inform the synod of this action.

Response from the AMMPARO Team (November 2019)

There are essentially three requests from the 2019 Churchwide Assembly for further action:

1. educational materials for congregations and synods;
2. guidance for the three expressions of this church on what it means to be a sanctuary church body from the Church Council in consultation with the churchwide organization; and
3. a report to the 2022 Churchwide Assembly.

In terms of educational materials, the churchwide office has already produced talking points, an overview of sanctuary, and a video answering frequently asked questions. A new congregational study titled “Transformed Communities: Freed for Radical Welcome,” originally produced by Lutheran Outdoor Ministries, has been edited by Lutheran Immigration and Refugee Services (LIRS) with significant input by AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) staff as a Bible study for congregations to begin to discern their work with migrants, refugees, and asylum-seekers. More materials will continue to be produced.

In order to provide the requested guidance for the three expressions on what sanctuary means, AMMPARO staff, as well as others at the churchwide office, have reached out to other denominations who have supported sanctuary congregations to receive any materials and resolutions that they have produced. A small group of churchwide staff has been assembled as an advisory team to the AMMPARO Sanctuary team to oversee this process and recommends the following five-step process:

1. Convene the five sanctuary synods and selected sanctuary hosting congregations to receive their guidance and suggestions in January 2020. Representatives from LIRS and churchwide staff will be included.
2. Get feedback, if possible, on preliminary conclusions at the March 2020 joint meeting of the Church Council and Conference of Bishops.
3. Present a draft of the final report to the Fall 2020 Conference of Bishops meeting for feedback.
4. Present the definitions and final report to the Church Council at its fall 2020 meeting. Release the definitions, together with tools for synods and congregations, to use following the Church Council's action. These tools will be guides for those who wish to engage around sanctuary. Resources will be available shortly after the approval of the definitions by the Church Council.

A report will be presented at the Spring 2022 Church Council meeting with a final report presented to the 2022 Churchwide Assembly.

Church Council action [CC19.11.47t]

To receive the response on “Sanctuary” from the AMMPARO (“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities”) team;

To affirm the timeline proposed in the response;

To request that the definitions and guidelines about what it means to be a sanctuary church body for the three expressions of this church be provided to the Church Council's Fall 2020 meeting;

To request a final report be provided to the Church Council's Spring 2022 meeting in anticipation of the 2022 Churchwide Assembly; and

To request that the secretary inform the synod of this action.

Response from the AMMPARO Sanctuary Team (November 2020)

The ELCA AMMPARO Team received significant input at the March 2020 joint Conference of Bishops and Church Council meeting as well as through the online feedback form for congregational members. A variety of opportunities were contemplated but were not possible to carry out as a result of the COVID-19 pandemic. To respond to these changed conditions, the online feedback survey was heavily promoted and kept open for additional time in order to receive more input. The analysis of the input timeline was modified, which has delayed the drafting of definitions and guidelines.

The current uncertainty around future policy makes the drafting of effective guidelines about what it means to be a sanctuary church body most difficult at this time. The ELCA constituency would best be served by guidelines that respond to the post-election context.

As a result of the COVID-19 pandemic and the uncertain policy future around immigration issues as a result of the fall elections, the ELCA AMMPARO Team respectfully requests the Church Council postpone its receipt of the definitions and guidelines about what it means to be a sanctuary church body until the Spring 2021 meeting of the Church Council.

Church Council action [CC20.11.33t]

To receive the update from the AMMPARO (“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities”) Team on definitions and guidelines about what it means to be a sanctuary church body;

To extend the deadline for these definitions and guidelines to the Spring 2021 Church Council meeting; and To request that the secretary inform the synod of this action.

Response from the AMMPARO Team in the Service and Justice unit (Spring 2021)

The Service and Justice unit developed the “ELCA Sanctuary Church Guidelines” to provide guidance to congregations, synods, and the churchwide organization on the invitation to action from the Sanctuary Memorial, recognizing that this church's understanding of sanctuary will evolve amid changing contexts. The document can be located in the April 2021 Church Council meeting materials.

Church Council action [CC21.04.07]

To recognize that the ELCA's ministry as a sanctuary church body is a public witness that calls ELCA members to value the dignity of each human being made in God's image;

To thank the churchwide staff for the development of additional resources that provided education and discernment around sanctuary;

To encourage an understanding of the word 'sanctuary' that is rooted in the principles of walking alongside, or accompanying, immigrants and refugees while acknowledging that the word 'sanctuary' has no legal or universally accepted definition; and

To affirm the guidance provided in the "ELCA Sanctuary Church Guidelines" for ways congregations, synods, and the churchwide organization can accompany and support the ministry of sanctuary.

Response from the AMMPARO Team in the Service and Justice unit (Spring 2022)

Following the affirmation of the "ELCA Sanctuary Church Guidelines" by the ELCA Church Council at its Spring 2021 meeting, the guideline document was publicized and posted on the Sanctuary Church page on the ELCA website. AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) team received only positive expressions of thanks from people who were seeking this guidance. No negative feedback was received. As an additional resource for congregations interested in sanctuary, a "Sanctuary Discernment Guide" was produced and is in the final stages of editing before it will be posted on the ELCA Sanctuary Church webpage. This guide is actualized to this current context and will provide help to any congregation interested in better understanding sanctuary as well as information to congregations looking to declare sanctuary.

AMMPARO submitted a question to the 2020 Form C for congregations and received some astonishing information. At the end of 2020, 1692 congregations reported having discussed sanctuary in their congregations as a result of the sanctuary memorial, while 1693 congregations expressed a desire to learn more about sanctuary. The "Sanctuary Discernment Guide" will be offered to these congregations for their further study. A careful examination of the list of congregations interested in learning more about sanctuary reveals that every synod in the ELCA has at least one or two congregations and in some cases, dozens of congregations interested in learning more about sanctuary. Based upon the results of previous Form C questions that AMMPARO has submitted, a clear pattern of growing congregational interest, engagement and advocacy for migrant and refugees is visible and can be celebrated.

Sanctuary is not being requested in this current context. In fact, almost all persons who were previously in sanctuary in ELCA congregations have left sanctuary. The "ELCA Sanctuary Church Guidelines" and the new "Sanctuary Discernment Guide" will provide important resource material for all should the need arise in the future.

Church Council action:

To receive with gratitude the final report on "Sanctuary" from the AMMPARO ("Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities") Team in the Service and Justice unit; and

To request that the secretary inform the synod of this action.