

Rules of Organization and Procedure for the 2016⁶³ Churchwide Assembly

PART ONE: AUTHORITY AND DUTIES

Authority of the Churchwide Assembly

The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly . . . (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constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA 12.12.).

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.

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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 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 ASSEMBLY

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every ~~5,8006,000~~ baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. These 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. There shall be at least ~~two~~four voting members from each synod. . . . 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 and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote (ELCA 12.41.21.).

The total number of voting members at the ~~2013~~2016 Churchwide Assembly is ~~953~~980.

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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. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member (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 synodical 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 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 as nearly as possible, 50 percent of the lay members of these assemblies . . . shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies . . . shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.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 6.02.A09.).

The term, “persons of color and/or persons whose primary language is other than English,” shall be understood to mean African American, 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.C00.).

Additional Voting Members Provided

The Church Council may allocate up to ten additional voting members among synods ~~in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution~~, 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:

<i>Synod</i>	<i>Additional Members</i>
Alaska (1A)	1
— Stipulation: Must be an Alaska Native person	
Arkansas-Oklahoma (4C)	1
— Stipulation: Must be a person of color or a person whose primary language is other than English	
Slovak Zion (7G)	+2
— Stipulation: Must be a lay person	
West Virginia-Western Maryland (8H)	1
— Stipulation: Must be a person of color or a person whose primary language is other than English	
Caribbean (9F)	2
— Stipulation: Both persons must be persons of color or whose primary language is other than English (total voting members from synod would be four: two clergy, including bishop, one lay woman and one lay man)	

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

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, 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 (ELCA 12.41.31.).
 Advisory members shall have voice but not vote (ELCA 12.41.32.).

Other Non-Voting Members

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 12.41.41.).
 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.).
 In addition, a representative of the faculty of each seminary of the Evangelical Lutheran Church in America, appointed by the president, and one teaching theologian appointed by the Association of Teaching Theologians in the ELCA, shall serve as faculty resource persons with voice but not vote (ELCA 12.31.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.

An individual who served as a churchwide or presiding bishop in a predecessor church body or this church, unless elected as a voting member of the assembly, shall have voice but not vote.

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.C04).

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 the 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 11th 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 deputy. 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.

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 he or she 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 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 12.51.11.).

Memorials Committee

A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action (ELCA 12.51.21.).

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 and for which a nominating procedure has not otherwise been designated in the constitution, bylaws, and continuing resolutions of this church (ELCA 12.51.31.).

The Nominating Committee shall strive to ensure that at least ~~twenty percent~~ of the voting membership of the Church Council ~~shall be youth or young adults. Youth members shall have been be~~ younger than ~~18 at the time of their election, and young adults shall be older than 18 and younger than~~ 30 years of age at the time of their election (ELCA 19.21.A~~98~~13.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 19.21.01.).

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.

Minutes Committee

The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church. The Minutes Committee shall review and recommend approval of the minutes to the secretary and presiding bishop. The presiding bishop and secretary shall then have the authority to approve the minutes on behalf of the Churchwide Assembly and shall deposit in the archives of this church the protocol copy of the assembly's minutes.

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.~~

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Additional Appointments

Additional officials or committees (sergeants-at-arms, parliamentarians, chairs for hearings, chairs for unit lunches, 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 on a pad in front of every voting member. The device should remain there throughout the assembly when not being used for voting. The device and pad 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.

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

A voting member must be seated at the table that contains his or her 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 a voting member has registered her or his vote, confirmation will appear on the device's screen. If this message is not received, the synodical 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, a voting member may change his or her mind 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 inoperative or lost, or if a voting member for any reason cannot use the voting device, please see the secretary's deputy (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 her or his 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 be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (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 so long as:

- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and
- b. the Church Council is not precluded by constitutional or bylaw provisions 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, subject to review by the Churchwide Assembly (ELCA 14.21.01.).

The Church Council shall review all recommendations from churchwide units for 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 14.21.0807.).

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 15.15.03., 17.20.05., 17.20.A11.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 ELCA Pension and Other Benefits Program that have been referred by the Church Council; and
- b. refer any amendments to the ELCA 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 members with respect to their pension accumulations (ELCA 17.20.01.).

The Church Council shall refer, as it deems appropriate, proposed amendments to the ELCA 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 organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts (ELCA 17.20.A11.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.A11.e.).

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 deputy before the established deadline or, if applicable, in writing immediately after being moved. A form is provided for this purpose in the *Pre-Assembly Report*, and paper forms are available from the secretary's deputy. Other forms also are available in the *Pre-Assembly Report* and from the secretary's deputy. The method for electronically submitting resolutions and motions is described below.

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 deputy 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 deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) must be submitted to the secretary or the secretary's deputy electronically or on a paper form and 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 suspension of 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.

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 ELCA Guidebook application 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 deputy 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 SYNODICAL ASSEMBLIES

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synodical assemblies to the churchwide organization. Memorials from synodical assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action.

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(s) 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(s), the committee's recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended that the assembly decline a memorial(s) 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.

If a voting member desires the assembly to discuss a synodical memorial or the Memorials Committee's response that is proposed for *en bloc* consideration, she or he may request that it be removed from the proposed *en bloc* resolution, provided the member's request is supported by ten 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 deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled Notice Related to Recommendations of the Memorials Committee.

A copy of that form is included in the Report of the Memorials Committee. Paper forms are available from the secretary's deputy.

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 ten 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 form, Notice Related to Recommendations of the Memorial Committee, and submit it to the secretary of this church or the secretary's deputy 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 deputy.

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.

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 deputy 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.

¹Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

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 with the consent of the assembly 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, which is developed by the appropriate churchwide unit and presented to the Churchwide Assembly as a proposed 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. The text of a proposed social statement shall be approved and recommended to the assembly by the Church Council (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 of the Churchwide Assembly (ELCA 8.71.).

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 19.61.B11.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. This form is also included in each voting member's registration materials (ELCA 19.61.B11.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 **Monday, August 12, 2013, 2016, from 8:30 a.m.-12:00 p.m. to 9:30 p.m. and on Tuesday, August 13, 2013, 2016, from 8:00 a.m. to 11:00 a.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 19.05.).

Term Limit

Other than elections of officers and executive directors of units **Unless otherwise specified in the Constitution, Bylaws, and Continuing Resolutions**, elections shall be for one six-year term, without consecutive re-election, and with approximately one-third of the members of the Church Council and of each board or advisory committee elected each **biennium-triennium** (ELCA 19.04.).

Nominations Form

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or clergy status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require (ELCA 19.61.B11.c.).

The nomination form for the common ballot is also available in the *Pre-Assembly Report*, and paper forms are available at the Nominations Desk at the times described above.

For purposes of nomination procedures, "synodical membership" means:

- 1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership;
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained; and
- 3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person's name is maintained (ELCA 19.61.B11.d.).

Making Floor Nominations

Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least ten other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least twenty other voting members (ELCA 19.61.C05.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 19.61.C05.b.).

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 **Monday, August 12, 2013, 2016, from 8:30 a.m. to 9:30 p.m. and on Tuesday, August 13, 2013, 2016, from 8:00 a.m. to 11:00 a.m.**

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.61.C05.c.).

For Boards and Committees: Restrictions on Nominations

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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 19.21.02.).

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, 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 19.21.04.).

Nominations from the floor for positions on churchwide 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 19.61.D05.a.).

See **Section VIII** of the *Pre-Assembly Report* for details on restrictions.

A former full-time or part-time employee ~~of the churchwide organization~~ 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 19.61.J0013.).

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 19.61.D05.b.).

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For Church Council: Restrictions on Nominations

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 33 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 synodical 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 12**. 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 ~~nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time~~. The Church Council shall have at least ~~one member~~ **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. **If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31** (ELCA 19.02.).

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 19.21.02.).

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 19.61.E05.).

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 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 submit a replacement name from the same synod as the original nominee. 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 19.21.B11.).

See [Section VII, page 2](#), of the *Pre-Assembly Report* for details on restrictions.

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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 19.21.01.).

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 19.61.F98.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 19.61.F98.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 19.61.G02.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. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot (ELCA 19.21.03.).

For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod (ELCA 19.61.G02.b.).

Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot (ELCA 19.61.G02.c.).

Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synod bishop) from such synod must be reported by the synodical bishop to the Elections Committee (ELCA 19.61.G02.d.).

Each ticket for which an election is held will be considered a separate ballot (ELCA 19.61.G02.e.).

A voting member may vote for only one nominee on each ticket (ELCA 19.61.G02.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 19.61.G02.g.).

Ballots must be marked in accordance with the instructions presented in plenary session (ELCA 19.61.G02.h.).

Ballot forms shall not be folded (ELCA 19.61.G02.i.).

Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held (ELCA 19.61.G02.j.).

If a 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 19.61.G02.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 19.61.G02.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 19.61.G02.m.).

Unless the second ballot is conducted by electronic device, 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 19.61.G02.n.).

(See PART EIGHTEEN: Deadlines *below*.)

On the second ballot, whether by common ballot or by electronic device, 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 19.61.G02.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 19.11.01.b.).

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 her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.61.198.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 19.61.198.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.A10.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. ~~The and 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.A10A15.).

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 of all donor-unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod (ELCA 10.71.).

Proposed amendments to the budget must be submitted to the secretary of this church or the secretary's deputy 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 Research and Evaluation in the Office of the Presiding Bishop. ~~This section~~ **Research and Evaluation**, 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~~ **Research and Evaluation section** 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~~ **Research and Evaluation section** 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, "Policy 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) and in 2011 (CC11.04.28).

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 deputy 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 deputy 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 ~~10.91.03, 15.31.03,~~ 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 deputy 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 ~~to mandatory provisions incorporating constitutional provisions of this church~~ shall be made in ~~the same manner as prescribed in ELCA Chapter 22 for amendments to the constitution of this church~~ accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. ~~Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments to the bylaws of this church.~~ 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 deputy 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 ELCA 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 deputy prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

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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*² resolutions when so proposed by the Church Council.

If a voting member desires the assembly to discuss a particular amendment that is included in the *en bloc* resolutions, she or he may request that the particular amendment be removed from the proposed *en bloc* resolutions, provided the member's request is supported by ten 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 ten other voting members, must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled *Notice Related to Proposed Amendment to the Governing Documents*. This form is provided in the *Pre-Assembly Report*, and paper forms are available from the secretary's deputy.

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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.

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 19.31.A09.).

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 an ordained minister 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 ~~shall be a voting member of a congregation of this church~~ (ELCA 13.32.).

The vice president shall serve without salary (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 ~~shall be a voting member of a congregation of this church~~ (ELCA 13.42.).

The secretary shall be a full-time, salaried position (ELCA 13.42.02.).

The secretary may be either an ordained 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:

Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

- 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;
- d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- ~~g.~~ in which any name appearing on the second ballot may not be subsequently withdrawn;
- h. 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
- i. 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 19.61.A94.).

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 that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.61.H07.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating 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 19.61.H07.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, synod, or residence (ELCA 19.61.H07.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 19.61.H07.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H07.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H07.f.).

Written ballots shall not be folded (ELCA 19.61.H07.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H07.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 19.61.H07.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.61.H07.j.).

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 19.61.H07.k.).

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 19.61.H07.l.).

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 19.31.01.a.).

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 telephonically.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven 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 the secretary's deputy ~~until Tuesday, August 13, 2013, at 8:00 a.m.~~ 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 in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each of the nominees shall be asked questions in rotating order, and each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

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 five minutes. If any such person is not present at the assembly and is unable to address the assembly telephonically, 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 persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to participate in a question-and-answer period moderated by an individual appointed by the Executive Committee of the Church Council.

Election of the Vice President

In a year when the vice president shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. 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 19.031.AB15.).

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 19.31.01.b.).

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.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for vice president, biographical data will be distributed for the seven nominees (plus ties).

Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as 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 90 seconds.

Prior to the fourth ballot for vice president, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to

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address the assembly telephonically, 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.

Election of the Secretary

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 19.31.01.c.).

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.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for secretary, biographical data will be distributed for the seven nominees (plus ties). Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as 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 90 seconds.

Prior to the fourth ballot for secretary, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to address the assembly telephonically, the bishop of the synod of such person's roster of ordained ministers, or such person's congregation membership, shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

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 shall be necessary for election (ELCA 19.11.01.ed.).

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 19.61.198.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 Web site 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

Monday, August 12, 2013, 2016

9:30 p.m. Separate consideration (removal from *en bloc*) of responses to synodical memorials

_____ Substitute responses to synodical memorials

Tuesday, August 13, 2013, 2016

8:00 a.m. Proposed questions for the question and answer forum with nominees for presiding bishop

11:00 a.m. Separate consideration (removal from *en bloc*) of election amendments to constitutions, bylaws, and continuing resolutions related to Word and Service Proposal

Proposed changes to the election amendments to constitutions, bylaws, and continuing resolutions:

_____ Nominations from the floor

5:00 p.m. Withdrawal from ballot for vice president.

Withdrawal from ballot for presiding bishop

Wednesday, August 14, 2013, 2016

1:00-1:30 a.m.-p.m. Non-germane resolutions

2:30 p.m. _____ First common ballot

Amendments to the social statement on criminal justice

Amendments to the social statement's implementing resolutions

6:00 p.m. _____ Amendments to 2014–2016 budget proposal

_____ Separate consideration (removal from *en bloc*) of general amendments to constitutions, bylaws, and continuing resolutions

_____ Proposed changes to the general amendments to the constitutions, bylaws, and continuing resolutions

Thursday, August 15, 2013

11:00 a.m. Withdrawal from ballot for secretary

2:30 p.m.-6:30 p.m. Second common ballot

PART NINETEEN: HEARINGS

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits 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 sergeants-at-arms. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

PART TWENTY: ELECTRONIC DEVICES

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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-ONE: 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.

2016 Synod Assembly Churchwide Representatives

#	SYNOD	START	END	ELECTION	CHURCHWIDE REPRESENTATIVE
1A	Alaska	04/22/16	04/24/16		Stephen Bouman
1B	Northwest Washington	05/20/16	05/21/16		Sunitha Mortha
1C	Southwestern Washington	NO ASSEMBLY			
1D	Eastern Washington-Idaho	04/15/16	04/17/16		Christina Jackson-Skelton
1E	Oregon	04/29/16	05/01/16		Joe Young
1F	Montana	06/03/16	06/05/16		Kevin Strickland
2A	Sierra Pacific	06/03/16	06/05/16		Bishop Eaton
2B	Southwest California	06/03/16	06/04/16		Carlos Pena
2C	Pacifica	05/05/16	05/07/16	X	Bishop Eaton
2D	Grand Canyon	06/16/16	06/17/16		Al Starr
2E	Rocky Mountain	04/28/16	04/30/16		Mikka McCracken
3A	Western North Dakota	06/09/16	06/11/16		Dan Rift
3B	Eastern North Dakota	06/04/16	06/05/15		Mikka McCracken
3C	South Dakota	06/03/16	06/04/16		Ruben Duran
3D	Northwestern Minnesota	05/20/16	05/21/16		Ron Glusenkamp
3E	Northeastern Minnesota	04/29/16	05/01/16		Rafael Malpica
3F	Southwestern Minnesota	06/10/16	06/11/16		Robin Steinke
3G	Minneapolis Area	05/06/16	05/07/16		Carlos Pena
3H	Saint Paul Area	05/20/16	05/21/16		Wyvetta Bullock
3I	Southeastern Minnesota	05/06/16	05/07/16		Mikka McCracken
4A	Nebraska	06/02/16	06/04/16		Mikka McCracken
4B	Central States	06/02/16	06/04/16		Neil Bullock
4C	Arkansas-Oklahoma	04/29/16	05/01/16		Sunitha Mortha
4D	N.Texas - N. Louisiana	04/22/16	04/24/16	X	Linda Norman
4E	Southwestern Texas	04/29/16	05/01/16		Christina Jackson Skelton
4F	Texas-Louisiana Gulf Coast	05/19/16	05/21/16		Rozella White
5A	Metropolitan Chicago	06/10/16	06/11/16		Rafael Malpica
5B	Northern Illinois	06/16/16	06/18/16	X	Chris Boerger
5C	Central/Southern Illinois	06/02/16	06/04/16		Dana Dutcher
5D	Southeastern Iowa	05/06/16	05/07/16		Ruben Duran
5E	Western Iowa	06/10/16	06/12/16		Andrea Walker
5F	Northeastern Iowa	06/10/16	06/12/16		Molly Beck Dean
5G	Northern Great Lakes	05/13/16	05/14/16		Chris Boerger
5H	Northwest Synod of Wisc	05/21/16	05/21/16		Walter May
5I	East-Central Synod of Wisc	05/19/16	05/21/16		Judith Roberts
5J	Greater Milwaukee	06/02/16	06/04/16	X	Wyvetta Bullock
5K	South-Central Synod of Wisc	04/30/16	05/01/16		Bishop Eaton

2016 Synod Assembly Churchwide Representatives

#	SYNOD	START	END	ELECTION	CHURCHWIDE REPRESENTATIVE
5L	La Crosse Area	06/10/16	06/12/16		David Wunsch
6A	Southeast Michigan	05/13/16	05/14/16		Bishop Eaton
6B	North/West Lower Michigan	05/15/16	05/17/16		Dan Rift
6C	Indiana-Kentucky	06/09/16	06/11/16	X	Chris Boerger
6D	Northwestern Ohio	05/19/16	05/21/16	X	Bishop Eaton
6E	Northeastern Ohio	05/13/16	05/14/16		Kevin Strickland
6F	Southern Ohio	06/03/16	06/04/16		Kathryn Johnson
7A	New Jersey	05/06/16	05/07/16		Tammy Jackson
7B	New England	06/10/16	06/12/16		Mikka McCracken
7C	Metropolitan New York	05/19/16	05/21/16		Chris Boerger
7D	Upstate New York	06/05/16	06/07/16		Molly Beck Dean
7E	Northeastern Pennsylvania	06/17/16	06/18/16		Andrea Walker
7F	Southeastern Pennsylvania	05/06/16	05/07/16		Al Starr
7G	Slovak Zion	DELAYED	ASSEMBLY		
8A	Northwestern Pennsylvania	06/16/16	06/18/16		Scott Weidler
8B	Southwestern Pennsylvania	06/17/16	06/18/16		Dana Dutcher
8C	Allegheny	06/02/16	06/04/16		Greg Villalon
8D	Lower Susquehanna	06/03/16	06/05/15		Barbara Berry-Bailey
8E	Upper Susquehanna	06/17/16	06/18/16	X	Carlos Pena
8F	Delaware-Maryland	06/02/16	06/04/16	X	Chris Boerger
8G	Metropolitan Washington, DC	06/18/16	06/18/16		Cherlyne Beck
8H	West Virginia-Western MD	06/03/16	06/04/16		Jonathan Strandjord
9A	Virginia	06/10/16	06/12/16		Kevin Strickland
9B	North Carolina	06/03/16	06/04/16		Stephen Bouman
9C	South Carolina	06/09/16	06/11/16		Brenda Smith
9D	Southeastern	05/27/16	05/29/16		Carlos Pena
9E	Florida-Bahamas	06/10/16	06/12/16		Judith Roberts
9F	Caribbean	NO ASSEMBLY			

AMM PARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities



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

AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

WHY AMMPARO?



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

AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

The ELCA AMMPARO Strategy

- 4 commitments of a holistic, whole church response
- 3 moments of the journey- Countries of origin, In-transit, US.
- 3 guiding principles – Accompaniment, Awareness-building, Advocacy
- 4 activities - Protection, Advocacy, Representation and Opportunities



AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

Suyapa Ucles

Program Coordinator, Comision Accion Social
Menonita (CASM), Honduras



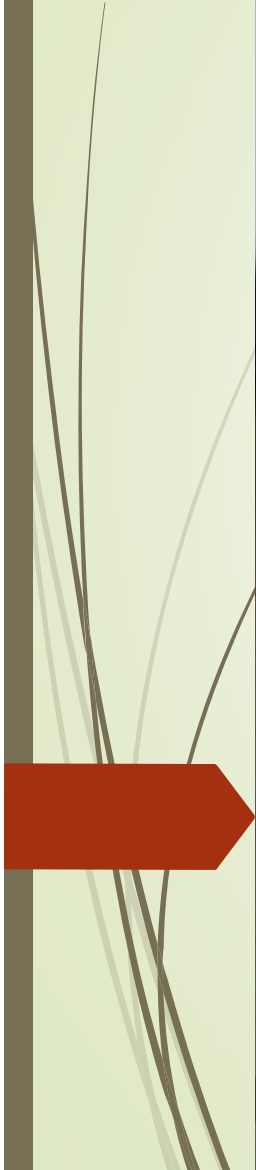
Evangelical Lutheran Church in America
God's work. Our hands.



60 HOMICIDIOS PCCMH

**14 MUERTES VIOLENTAS
DIARIAS**

**80.9% ENTRE 15 Y 44
AÑOS**



Programa
APOYO A MIGRANTES RETORNADOS

Ofrece oportunidad de recibir Formación Técnico vocacional, desarrollo personal, empresarial que amplia las posibilidades de empleo.

INCLUYE:

- BECAS TECNICO-VOCACIONAL
- EMPREDEDURISMO EMPRESARIAL
- FORMACION EN VALORES

REQUISITOS:

- SER MIGRANTE RETORNADO
- EDAD ENTRE 15-25 AÑOS
- ... MENTAL POSITIVA





➔ FORMACION VOCACIONAL



**APOYO SICOSOCIAL
INDIVIDUAL**



CAMPAÑAS



**Pues nosotros por el Espíritu
aguardamos por fe la
esperanza de la justicia”**

Gálatas 5:5

AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

www.elca.org/AMMPARO



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

AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

A mother's story of Guardian Angels

<https://vimeo.com/156481674>



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

**Recent changes to the AMMPARO Strategy
(since November 2015's Church Council meeting)**

In the **Introduction**, the major changes were to update the statistical and trends data to cover FY 2015. The second and third paragraphs were re-written. Mention of the 2014 international Lutheran roundtable was brought forward. At the suggestion of Lutheran Immigration Refugee Service (LIRS), reference to “families” was added, beginning here but also elsewhere in the document. There were some additional minor changes that were related to style or to provide nuance rather than rely on more absolute generalizations.

In the **Background**, the description provides a more holistic view, gives more specifics on why people are on the move, describes the U.S. and Mexican government responses to the movement and discusses how policies, not specifically directed at children, nonetheless have considerable impact upon them. The section on protection with respect to the policies of Mexico and the U.S. was revised.

In the section on **Ministry with migrants in transit**, there is new material related to the Mexican government's detention practices and the problems of human trafficking, although some of this latter information previously appeared in the Background (of the previous version).

In the section on **Ministry with migrants in the U.S.**, there is new discussion on the situation of asylum seekers and less about specific legislation. There is a new section on LIRS activities. A description about welcoming congregations was added and there is more about the Guardian Angels.

In the **Strategy** section, units to be held responsible for certain tasks were identified where they had not been previously and there was some reorganizing and consolidation of items that are alike. In some areas, collaboration with LIRS was added to the existing references and Lutheran World Relief was mentioned.

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) Strategy¹

1. Introduction

In 2014, media put a spotlight in the humanitarian crisis in Honduras, El Salvador and Guatemala that led almost 70,000 unaccompanied children and another 70,000 mostly mothers and children to flee to the United States where they were apprehended by U.S. Customs and Border Protection.² In fiscal year (FY) 2015, after varied government responses, the number of children arriving in the U.S. decreased by approximately 42 percent.³ However, in the last three months of 2015 arrivals of children and families doubled from the year prior.⁴ The forced displacement of these families and children is witnessed by the Evangelical Lutheran Church in America (ELCA) through its historical and personal connections with churches in the region and calls us to action as the church.

Migration from Central America to the United States is not a new phenomenon, and the ELCA, synods, congregations, companion churches and service partners have been deeply engaged in efforts to protect, care for and welcome Central Americans seeking safety for decades. There has been a pattern of unaccompanied children from Mexico and Central America coming to the U.S. over the past decade. However, FY 2013 was the first year that more Central American children were apprehended along the U.S.-Mexico border than Mexican children. Between 2012 and 2014, the number doubled each year. In addition, more mothers from Central America have been traveling with their children recently on the treacherous trip through Mexico, which had not been the case before. The forced displacement of these families and children hit close to home for the ELCA, which has historical and personal connections with them through our companions, synods and regional partners. The ELCA has also supported protection and social service work for Central Americans in the U.S. through Lutheran Immigration and Refugee Service (LIRS) and Lutheran social ministry organizations for decades.

In 2014, ELCA leadership traveled to the U.S.-Mexico border to understand why vulnerable children and families were leaving their communities and to get a better sense of the challenges faced by those seeking protection in the U.S. This visit, and continued reports from LIRS on the situation, raised major concerns about lack of access to justice and the inhumane treatment that people seeking protection receive once in the U.S. The trip, followed by President Barack

¹ This is a draft proposal.

² http://www.cbp.gov/sites/default/files/documents/FINAL_Draft_CBP_FY14_Report_20141218.pdf.

³ U.S. Customs and Border Protection. "Southwest Border Unaccompanied Alien Children Statistics FY 2015" <http://www.cbp.gov/newsroom/stats/southwest-border-unaccompanied-children/fy-2015>.

⁴ Solis, Dianne. "Another migration crisis may be looming," The Dallas Morning News. Jan. 14, 2016. <http://www.dallasnews.com/news/local-news/20160113-another-migration-crisis-may-be-looming.ece>.

36 Obama's declaration that the number of children and families at the U.S. border was an "urgent
37 humanitarian crisis," expanded the ELCA's understanding of the pressing need to walk
38 alongside the children and families seeking protection.⁵ This information also made evident the
39 need to accompany these forcibly displaced people in their countries of origin as they make the
40 treacherous journey to safety.

41
42 In the fall of 2014, an international Lutheran roundtable – in which the ELCA, The Lutheran
43 Church–Missouri Synod and LIRS participated – brought together partners from the region,
44 Lutheran leaders, U.S.-based service providers and experts on the subject. The roundtable was
45 an opportunity to consider the situation in a holistic way, in its many dimensions, and to
46 understand how efforts in the different regions and different spheres could better complement
47 each other.

48
49 In February 2015, a delegation of ELCA staff visited Honduras, El Salvador and Guatemala to
50 hear firsthand why so many are forced to leave their communities and how our Lutheran
51 companion churches are affected by these conditions. The delegation heard numerous stories
52 of children and mothers fleeing due to **violence, poverty and lack of opportunities**. These
53 testimonies confirmed the results from numerous studies, including those from the U.N. High
54 Commissioner for Refugees⁶ and the U.S. Government Accountability Office,⁷ which cite brutal
55 and targeted violence as a principal reason for migration out of Central America. Lutheran
56 churches in the region have seen this violence worsen and frequently witness their young
57 leaders being forced to flee their communities. Sometimes it results in internal displacement,
58 while other times it results in children crossing borders to find safety.

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60
61 *Angelica's⁸ son migrated to the United States unaccompanied a few years ago after gang*
62 *members wanted to recruit him. He had to stop attending school because he was being followed*
63 *by gang members. She believes he was targeted because he did not have a criminal record and*
64 *was young. "He was a child, and here they prefer children because they can do their bidding,*
65 *and they have the possibility of not going to jail," she said. Because of her son's situation,*
66 *Angelica made the difficult decision to support her child's escape from the country. "I would*
67 *rather have him in a place where he is going to be safe than to have him here, where a criminal*
68 *would already have killed him."*

69
70 As part of the journey to understand the implications of this humanitarian crisis, ELCA staff
71 traveled to Mexico in June 2015 after repeatedly hearing stories of the dangerous journey that

⁵ [Katie Zezima](http://www.washingtonpost.com/politics/obama-calls-wave-of-children-across-us-mexican-border-urgent-humanitarian-situation/2014/06/02/4d29df5e-ea8f-11e3-93d2-ed44be1f5d9e_story.html) and Ed O'Keefe. "Obama calls wave of children across U.S.-Mexican border an 'urgent humanitarian situation,'" Washington Post. June 2, 2014. http://www.washingtonpost.com/politics/obama-calls-wave-of-children-across-us-mexican-border-urgent-humanitarian-situation/2014/06/02/4d29df5e-ea8f-11e3-93d2-ed44be1f5d9e_story.html.

⁶ <http://unhcrwashington.org/children>.

⁷ <http://www.gao.gov/assets/670/668750.pdf>.

72 awaits migrants traveling through the country. The delegation found that all migrants are
73 vulnerable to violence – from kidnapping and extortion rings, human traffickers, police agents
74 and private citizens – but women, children, people with disabilities and asylum seekers have
75 special vulnerabilities.

76
77 Entire families or mothers with their children continue to make the treacherous journey through
78 Mexico in increased numbers despite being aware of its dangers. This is a reflection of the
79 generalized violence and economic desperation they face in their home countries. Those fleeing
80 dangerous or desperate situations today face increased border security in Mexico whose
81 government now deports more than double the number of Central American children than they
82 did in 2013.⁸ Child protection, trafficking screening and the asylum system have stalled while
83 immigration enforcement has increased at a rapid rate. The Georgetown Law Human Rights
84 Institute published a study that confirms that many children go unscreened for trafficking or
85 other protections, which leads to children being returned to dangerous situations.⁹ If children
86 ask for protection after being apprehended by immigration officials, they will spend months in
87 Mexican detention centers while their case is reviewed.

88
89 *Jennifer,¹ a psychiatrist with rare access to one of the detention centers in Mexico, spoke to the*
90 *ELCA delegation about the conditions in these detention centers. “I could describe the migration*
91 *stations as barren; they are places where their own structures create a depressive*
92 *environment.” Although Mexican law calls for children to be put in the custody of their child*
93 *protection agency, children remain in immigration detention for months. “The first day that I*
94 *came into the station, I was overwhelmed and couldn’t process my experience at the time. I left*
95 *with a heavy heart due to the conditions migrants face and the stories that women, boys and*
96 *girls told me.”*

97
98 Ensuring the safety and humane treatment of children and families does not stop at any
99 geographical border. **As brothers and sisters in Christ, the ELCA is called to bear witness**
100 **to the conditions affecting so many communities and work to find solutions that will**
101 **acknowledge the humanity in all of God’s children.**

102
103 The ELCA believes that the number of children and families fleeing Central America and Mexico
104 is of such significance that all expressions of the church and its strategic partners are called to
105 respond to this situation. As a global church, the ELCA has a local perspective of this migration
106 situation, both in the U.S. and regionally in El Salvador, Guatemala and Honduras (also known
107 as Central America’s Northern Triangle) and in Mexico. This presence across borders provides

⁸ Secretaría de Gobernación (June, 2015). Estadísticas sobre Niñez migrante devuelta, 2010 – junio 2015. Centro de Estudios Migratorias de la Unidad de Política Migratoria.

⁹ Georgetown Law Human Rights Institute Fact-Finding Project. “The Cost of Stemming the Tide: How Immigration Enforcement Practices in Southern Mexico Limit Migrant Children’s Access to International Protection.” April 13, 2015. http://www.law.georgetown.edu/academics/centers-institutes/human-rights-institute/fact-finding/upload/HRI-Fact-Finding-Report-Stemming-the-Tide-Web-PDF_English.pdf.

108 us a whole-picture assessment of the migration situation and enables us to anchor our response
109 activities in the communities where the children originate and where they arrive.

110

111 Working as “church together,” the ELCA will be children- and family-centered in this work and
112 will engage across the faith-based community and with agencies and institutions whose
113 missions align with our commitments. The ELCA will collaborate in an evolving and adaptable
114 relationship with forcibly displaced children, their families and our partners while adopting the
115 accompaniment values to build awareness around the issues facing unaccompanied and
116 migrant children and to advocate domestically and internationally for these children and their
117 families.

118

119 In a holistic, whole church response that connects international and U.S. outcomes, the ELCA
120 has developed this strategy based on the following **commitments**:

121

- **Uphold and guarantee basic human rights and safety of migrant children and their families;**
- **Address the root causes of migration in countries from Central America’s Northern Triangle and Mexico and the treatment of migrants in transit;**
- **Work toward just and humane policies affecting migrants in and outside the U.S.; and**
- **Engage as a church body with all of its companions, affiliates and partners to respond to the migration situation as a whole context and to advocate for migrant children and their families.**

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132 In order to fulfill these commitments, the ELCA will work purposefully with companions and
133 partners, including LIRS, through strategies for ministry with 1) those in the countries of origin,
134 2) those in countries of transit and 3) those in the U.S., while focusing on three interdependent
135 guiding principles: accompaniment, awareness building and advocacy.

136

137 **2. The call to the church for engagement**

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139 In an initial social teaching statement in 1991, “The Church in Society: A Lutheran Perspective,”
140 the ELCA affirmed:

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The proclamation of the Gospel as the good news of God’s salvation given in the life, death, and resurrection of Jesus distinguishes the Church from all other communities. The Gospel liberates from sin, death, and evil and motivates the Church to care for neighbor and the earth.

The witness of this church in society flows from its identity as a community that lives from and for the Gospel. Faith is active in love; love calls for justice in the relationships and structures of society. It is in grateful response to God’s grace in Jesus Christ that

150 this church carries out its responsibility for the well-being of society and the environment.
151 ...

152
153 The Gospel does not allow the Church to accommodate to the ways of the world. The
154 presence and promise of God's reign makes the church restless and discontented with
155 the world's brokenness and violence. Acting for the sake of God's world requires
156 resisting and struggling against the evils of the world.

157
158 The ELCA's 1995 social statement, "For Peace in God's World," states:

159
160 All humans are created in the image of God (Genesis 1:27), made for life in
161 community—with God, with others, and with the rest of creation. ...

162
163 Faith in the crucified and risen Lord strengthens us to persist even when God seems
164 absent in a violent and unjust world, and when weariness and hopelessness threaten to
165 overwhelm us.

166
167 Through the cross of Christ, God calls us to serve the needs of our neighbor,
168 especially of those groups and individuals who suffer and are vulnerable. The cross
169 assures us that even in our vulnerability, suffering, and death, God's power is active
170 through us. ...

171
172 Care for the Uprooted. Tens of millions are refugees in foreign lands. At least as many
173 are internally displaced. In unprecedented numbers people have had to flee their homes
174 because of persecution or general violence. We support compassionate survival
175 assistance for refugees and vigorous international protection for them. The world
176 community has a responsibility to aid nations that receive refugees and to help change
177 the situations from which they have fled. In our own country, we support a generous
178 policy of welcome for refugees and immigrants. We pledge to continue our church's
179 historic leadership in caring for refugees and immigrants.

180
181 Because we understand each person to be made in God's image – without distinction based on
182 race, ethnicity, gender, economic class or country of origin – and have heard God's call to serve
183 the needs of our neighbor wherever she or he may be, we recognize ourselves to be in mission
184 and ministry together for the benefit of all God's people. (See also "Freed in Christ: Race,
185 Ethnicity and Culture," 1993).

186
187 It is on this basis and the many previous actions taken by the ELCA (see list appended), that
188 this church now pledges to continue, intensify and sustain its response in relation to the crisis
189 faced by unaccompanied migrant children and families.

190
191 **3. Background**

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193 After the number of unaccompanied children arriving in the U.S. from Central America garnered
194 large amounts of media and political attention during the summer of 2014, FY 2015 saw a
195 notable decrease (from 68,541 in FY 2014 to 39,970 in FY 2015) of unaccompanied children.¹⁰
196 However, at the same time, there was a significant increase in border enforcement in Mexico
197 and Central American countries, as well as a large increase in the number of internally
198 displaced people. Though this change meant less U.S. media attention to the plight of
199 unaccompanied children and families, ELCA partners in the region continued to alert the
200 churchwide organization that conditions driving so many to be forcibly displaced had not
201 changed. Through first-hand witness from ELCA companions, it became clear that the decrease
202 of children arriving in the U.S. did not mean a decrease in the number of children who were
203 forced to put their lives in harm's way to make the trip. During a time of incredible need, it
204 became evident that the ELCA's holistic approach to addressing this displacement –
205 encompassing their treatment in the U.S., in their countries of origin and in-transit – was critical
206 to ensure the safety of children and families forced to migrate.

207
208 In February 2014, leaders in the ELCA traveled to Central America to understand the reasons
209 behind the migration of many children and families and to get a sense of what repatriated
210 children face after deportation. The findings, outlined in the ELCA Advocacy report, "[Our
211 Communities in Crisis: A faithful look at the root causes of Central American forced
212 displacement and the repatriation of children and families after the summer of 2014,](#)" highlight
213 the complex and interrelated reasons forcing many to migrate and the critical need for protection
214 of some of the most vulnerable people leaving.

215
216 Although general numbers of unaccompanied children arriving in the U.S. decreased in FY
217 2015,¹¹ the Mexican government deported 12,511 Central American children from January to
218 June 2015, a figure that stands in contrast with the 5,858 deported in 2012.¹² The conditions of
219 violence driving mothers and children to flee continued or deteriorated even further. In El
220 Salvador, for example, murder rates increased by approximately 70 percent in 2015 from the
221 year before.¹³ Throughout 2015, high numbers of mothers, children and vulnerable populations
222 continued to be the victims of violence in their communities and throughout their journeys to
223 safety. Regrettably, impunity, economic and social policies that provide no support, and the
224 mitigation of environmental changes remain unaddressed.

225
226 Violence is a critical factor in why many children and families are forced to leave their
227 communities. This is highlighted not only by the fact that Northern Triangle countries are among

¹⁰ U.S. Customs and Border Protection. "Southwest Border Unaccompanied Alien Children Statistics FY 2015 n." <http://www.cbp.gov/newsroom/stats/southwest-border-unaccompanied-children/fy-2015>.

¹¹ Ibid.

¹² Secretaría de Gobernación (June, 2015). Estadísticas sobre Niñez migrante devuelta, 2010 – junio 2015. Centro de Estudios Migratorias de la Unidad de Política Migratoria.

¹³ Partlow, Joshua. "Why El Salvador became the hemisphere's murder capital." Washington Post. Jan. 5, 2016.

228 the most violent in the world but also by being aware that from 2008 to 2014 the Office of the
229 U.N. High Commissioner for Refugees documented a 1,185 percent increase in asylum
230 applications from El Salvador, Honduras and Guatemala that were filed in Belize, Costa Rica,
231 Mexico, Nicaragua and Panama.¹⁴ ¹⁵ In 2014, they also found that approximately 58 percent of
232 children making the treacherous journey to the U.S. need international protection, including
233 asylum. However, access to the channels that could provide this protection is severely lacking in
234 both Mexico and the U.S.

235

236 Responses by the U.S. and Mexican governments to the increased levels of children and
237 families seeking safety in the U.S. have been varied.¹⁶ Detention enforcement strategies that
238 target these populations have expanded since 2014. Most recently in the U.S., the Department
239 of Homeland Security began operations to track and deport Central American families that
240 arrived in the U.S. after Jan. 1, 2014.¹⁷ In Mexico, a reported 5,000 new agents with military
241 training were moved to the Mexico-Guatemala border in 2014 as part of Mexico's controversial
242 Southern Border Plan (Plan Frontera Sur), a program supported by the U.S.¹⁸ Along with
243 enforcement measures, however, the Obama administration created a program for Central
244 Americans who might qualify as refugees and be reunited with their families in the U.S. that will
245 be expanded in 2016.¹⁹

246

247 Those who fear returning to their countries of origin and may want to apply for international
248 protection do not have effective access to legal representation in Mexico or the U.S. Although
249 many nonprofit organizations have rallied and are providing free or low-cost legal services, the
250 levels remain inadequate. Making a case for international protection requires proving that an
251 individual has fears grounded in the legal refugee definition,²⁰ which requires a careful
252 articulation of the case and supporting evidence. Legally, Mexico and the U.S. have different
253 definitions of "refugee" because Mexico is a signatory to a declaration that expands the basic
254 definition to include generalized violence. Immigration law is highly complex, and asylum-

¹⁴ Cristina Eguizábal, Matthew C. Ingram, Karise M. Curtis, Aaron Korthuis, Eric L. Olson, Nicholas Phillips. "Crime and Violence in Central America's Northern Triangle: The U.S. Policy Responses are Helping, Hurting, and Can be Improved." Woodrow Wilson International Center for Scholars.

¹⁵ U.N. High Commissioner for Refugees. "Children on the Run." <http://unhcrwashington.org/children>.

¹⁶ For a deeper look into government responses, see below the subsections "Ministry with migrants in-transit" and "Ministry with migrants in the U.S."

¹⁷ Department of Homeland Security. Statement by Secretary Jeh C. Johnson on Southwest border security. Jan. 4, 2016. <http://www.dhs.gov/news/2016/01/04/statement-secretary-jeh-c-johnson-southwest-border-security>.

¹⁸ Langer, Ana. CIDH, preocupada por acciones vs migrantes. El Economista.

<http://eleconomista.com.mx/sociedad/2015/06/10/cidh-preocupada-acciones-vs-migrantes>.

¹⁹ Central American Minors Refugee/Parole Program – This program began accepting applications in December 2014. It allows parents in the U.S. with legal status to apply for refugee status or parole into the U.S. while their child remains in their country of origin.

²⁰ The legal definition of "refugee" in the 1951 Refugee Convention is: A person "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country."

255 seekers often do not carry with them documents that would prove their case. Without legal help,
256 asylum cases fail at high rates. Lack of legal representation or appropriate systems result in
257 children having to navigate complicated immigration systems alone or choosing not to pursue
258 an asylum claim even if that means returning to danger.

259
260 The arrival of children and families from Central America also resulted in a new look at U.S.
261 policy toward Central American countries. The U.S. Congress in late 2015 allocated \$750
262 million for FY 2016, which included funding to support an international commission to fight
263 impunity in Guatemala. However, concrete details about other parts of this plan, in relation to
264 security, development and protection, are yet to be prepared by the State Department.

265
266 Responses that fail to recognize the complex and humanitarian natures of the forced
267 displacement of unaccompanied children and families put those vulnerable populations at risk.
268 Women and children in poverty, the same population that is likely to be displaced, are the most
269 trafficked population around the world.²¹ In addition, these already vulnerable populations also
270 face, among other things, kidnapping, murder, disappearance and sexual violence.²²

271
272 a. Ministry with uprooted people

273
274 *The root causes of migration and safe repatriation of children and families*

275
276 The conditions forcing children and families to flee their homes have complex social, political,
277 and environmental layers. Multiple studies, including “Our Communities in Crisis,” cite extreme
278 violence, poverty, lack of access to educational and employment opportunities, and
279 environmental displacement, all of which are exacerbated by the failure of governments to
280 address these issues, as the fundamental reasons behind the flight of so many young people in
281 these countries. The reasons that citizens of the Northern Triangle countries flee their
282 communities are varied and interconnected, leaving children and families especially vulnerable
283 and in need of special attention and protection by their own governments and those that
284 encounter them as they migrate. Although this document outlines important background on
285 each root cause, it is incredibly important to understand that these issues are connected at
286 multiple levels and that each person’s decision to migrate might include all, one or a few, of the
287 identified issues. In addition, it is important to highlight that gender, sexual orientation, economic
288 status, age and other factors play an important role as each person experiences each of the
289 root causes highlighted below.

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²¹ Phinney, Alison. “Trafficking of Women and Children for Sexual Exploitation in the Americas. Organization of American States and Pan American Health Organization.”

²² Inter-American Commission on Human Rights. “Human Rights Situation of Refugee and Migrant Families and Unaccompanied Children in the United States of America.” <http://www.oas.org/en/iachr/reports/pdfs/Refugees-Migrants-US.pdf>.

291 Numerous studies have shown the critical need for protection of unaccompanied children. In
292 2014, the U.N. High Commissioner for Refugees found that at least 58 percent of
293 unaccompanied children traveling from the Northern Triangle “were forcibly displaced because
294 they suffered or faced harms that indicated a potential or actual need for international
295 protection.”²³ A study by the American Immigration Council, focused only on Salvadoran
296 children, shows that 59 percent of boys and 61 percent of girls listed crime, gang threats or
297 violence as the reason for the migration.²⁴ Furthermore, the U.S. Government Accountability
298 Office also found that violence plays a significant role in the forced displacement of children in
299 interviews with government officials stationed in these countries.²⁵ The sharp increase in asylum
300 applications to the U.S. and other countries illustrates the critical and immediate need for
301 protection of those fleeing. Since 2009, Mexico, Panama, Nicaragua, Costa Rica and Belize
302 jointly documented a 712 percent increase in the number of asylum applications from Northern
303 Triangle countries.²⁶

304

305 Among the reasons children and families leave their communities are:

306

- 307 ● Extreme violence and insecurity

308

309 The protracted insecurity in the Northern Triangle goes beyond widely reported gang violence
310 and seeps into all facets of community life. This small region is home to four of the most violent
311 cities in the world, and San Pedro Sula in Honduras has the unfortunate standing as the world’s
312 homicide capital. The different actors feeding and creating the astonishing level of violence are
313 known and categorized differently in each country. Generally, people in the region are faced
314 with violence from organized crime groups (including gangs, narco-traffickers and non-affiliated
315 criminal groups or individuals); individuals contracted to kill, extort or mug; family members (in
316 the case of domestic and gender-based violence); and the police and military. The Salvadoran
317 Lutheran Church has seen multiple cases of young people who are threatened and must flee
318 with only a few hours to prepare as well as entire families having to leave their communities.

319

320 This violence is experienced by local communities not only as direct threats but also in the form
321 of extortion. Business owners or young people who have to cross gang territory to go to work or
322 attend school must pay a “fee” to ensure their safety. These “fees” are so common that local
323 media openly report on how the fees affect the population. The Honduran newspaper, La
324 Prensa, reported that the “war tax,” the term used in the country to describe these fees, weighs

²³http://www.unhcrwashington.org/sites/default/files/1_UAC_Children%20On%20the%20Run_Executive%20Summary.pdf.

²⁴http://www.immigrationpolicy.org/sites/default/files/docs/no_childhood_here_why_central_american_children_are_fleeing_their_homes_final.pdf.

²⁵<http://www.gao.gov/assets/670/668749.pdf>.

²⁶http://www.wola.org/commentary/3_myths_about_central_american_migration_to_the_us.

325 heavily on taxi and bus drivers who must budget for them as they would for new tires or fuel.²⁷
326 This violence stifles economic growth by making people with successful business targets,
327 making it difficult for people in poverty to move about or start a business due to added costs.
328 Due to the sophisticated ways criminal organizations extract money from those in the Northern
329 Triangle attempting to make their lives better, viewing poverty and lack of opportunities without
330 a lens that addresses the violence in these communities, leaves many at risk.

331
332 A common response from governments in Central America to organized intimidation and
333 violence has been increased militarization and an “iron fist” approach. However, over reliance
334 on this approach, in which the government threatens to respond to violent actors with violence,
335 only perpetuates the systemic societal issues that lead to additional brutal violence.²⁸ This
336 became evident, for example, in El Salvador, where gangs forced a stoppage of public
337 transportation by killing drivers who defied their instructions after the government took a hard
338 line approach to gangs.²⁹

- 339
340 ● Poverty and lack of opportunities

341
342 Northern Triangle countries have significant rates of poverty and most of their citizens have little
343 access to services. Official statistics in Honduras show that more than half of the population
344 lives below the poverty line and over 1 million people are undernourished.³⁰ In El Salvador,
345 29.65 percent of the population lives in abject poverty.³¹ Over half of Guatemalans live in acute
346 poverty, and an alarming 49.8 percent suffer from chronic malnutrition.³²

347
348 Poverty affects the citizens of each Central American country in various ways. In Guatemala, 40
349 percent of the population self-identifies as indigenous,³³ a population that has been and
350 continues to be marginalized and has less access to services, in addition to a complicated
351 relationship with government institutions.³⁴ In all three countries poverty affects young people

²⁷ La Prensa. 5 de September de 2013. “L 20 millones pagan al año por ‘impuesto de guerra.’”
<http://www.laprensa.hn/especiales/381808-273/l-20-millones-pagan-al-a%C3%B1o-por-impuesto-de-guerra>.

²⁸ Council on Hemispheric Affairs. May 22, 2014. “Hernandez's ‘Mano Dura’: An Enduring Barrier to Reform.” Council on Hemispheric Affairs: <http://www.coha.org/hernandezs-mano-dura-an-enduring-barrier-to-reform/>

²⁹ http://www.bbc.com/mundo/noticias/2015/07/150729_america_latina_el_salvador_maras_pandillas_paro_transporte_aw.

³⁰ U.N. World Food Programme. (s.f.). WFP Honduras: Brief. U.N. World Food Programme:
<http://documents.wfp.org/stellent/groups/public/documents/ep/wfp269059.pdf> .

³¹ U.N. World Food Programme. (s.f.). WFP El Salvador: Brief. U.N. World Food Programme:
<http://documents.wfp.org/stellent/groups/public/documents/ep/wfp272160.pdf> .

³² Central Intelligence Agency. May 1, 2015. The World Factbook: Guatemala.
<https://www.cia.gov/library/publications/the-world-factbook/geos/gt.html> .

³³ Instituto Nacional de Estadística Guatemala. (Feb. 26, 2014). Caracterización: República de Guatemala. Instituto Nacional de Estadística Guatemala.
<http://www.ine.gob.gt/sistema/uploads/2014/02/26/L5pNHMXzxy5FFWmk9NHCrK9x7E5Qqvvy.pdf>.

³⁴ Hall, G., & Patrinos, H. A. (2005). “Latin America's Indigenous Peoples. Finance

352 the most. In Honduras, roughly half of all unemployed people in the country are less than 24
353 years old.³⁵ Although programs exist in theory for people who are unemployed or
354 underemployed in these areas, such programs either suffer from woeful underfunding or have
355 not succeeded in being effective.

356

- 357 • Environmental issues

358

359 Drought and coffee rust, an aggressive fungal disease that kills coffee leaves, have contributed
360 to additional internal displacement and migration of rural populations in parts of Central
361 America. The drought has affected more than 2 million people in El Salvador, Guatemala,
362 Honduras and Nicaragua, while the coffee rust has affected another 2 million.³⁶ The World Food
363 Programme of the United Nations found that 5 to 12 percent of people affected by drought had
364 at least one family member who migrated in search of job opportunities.³⁷ Environmental
365 displacement is often characterized by individuals in terms of poverty or another push factor. It
366 is also important to mention that industrial projects and mining activities displace many people
367 from their communities.

368

369 In critical moments, U.S. foreign policy and interactions with Northern Triangle countries have
370 had a devastating impact on living conditions for people in these countries. These conditions
371 have been caused in part by devastating civil wars and political shifts in the region in the 1980s,
372 both influenced by U.S. foreign policy, and the mass deportation of migrants with gang
373 affiliations from the U.S. to Central America in the 1990s.

374

375

376 **The ELCA response**

377

378 In response to the recent surge in unaccompanied and migrant children and families from
379 Central America, the ELCA and its partners have implemented or strengthened ministries to
380 assist Central American migrant children and their families in their countries of origin.

381

382 **Honduras:**

- 383 • An emergency grant was made to the Mennonite Social Action Committee (CASM) in
384 Honduras for two to three months of humanitarian and psychological assistance to returning
385 child migrants during the repatriation process in San Pedro Sula.

and Development.”

³⁵ Instituto Nacional de Estadística. Resumen Ejecutivo: XLIV Encuesta Permanente de Hogares de
Propositios Múltiples- EPHPM- Mayo 2013.

<http://www.ine.gob.hn/images/Productos%20ine/encuesta%20de%20hogares/EPHPM%20mayo%202013/Resumen%20ejecutivo%20mayo%202013.pdf>

³⁶ World Food Programme. Dec. 12, 2014. Central America Drought: Situation Report #2.

<http://documents.wfp.org/stellent/groups/Public/documents/ep/WFP270873.pdf>.

³⁷ Ibid.

- 386 • Project grants went to CASM and The Lutheran World Federation World Service program for
387 community-based educational and economic initiatives with repatriated children, youth and
388 their families in the two geographic areas of Honduras – one urban, the other rural – with the
389 country's highest incidences of child migration.

390

391 **EI Salvador:**

- 392 • A project grant was made to the Salvadoran Lutheran Church to accompany and provide
393 key resources for the economic reinsertion of children, adolescents and their families after
394 they have been apprehended and sent back from Mexico and the U.S.

395

396 b. Ministry with migrants in-transit

397

398 Children and families from Central America are seeking refuge in all neighboring countries, not
399 just the U.S. As a result, the lines between sending countries and in-transit countries are
400 blurred. Mexico, for example, is both a sending country – occupying the top position in the list of
401 countries whose unaccompanied minors arrive in the U.S. until recently – and an in-transit
402 country for many children and families traveling to the U.S. Countries surrounding the Northern
403 Triangle also have felt the impact of forced displacement. The U.N. High Commissioner for
404 Refugees reports that there has been an increase of approximately 1,200 percent in asylum
405 applications of people from the Northern Triangle in countries other than the U.S. since 2008.³⁸
406 Migrants in transit face drug traffickers, corrupt law enforcement agents, and miles of dangerous
407 terrain. With support from the U.S., all three countries from the Northern Triangle have
408 increased border and migration enforcement without also ensuring that those in fear of returning
409 to their country have access to protection.

410

411 Human trafficking, including labor, sex and other kinds of exploitation, remains a critical problem
412 affecting the Americas.³⁹ Human trafficking is the third largest illicit industry in Latin America,
413 with women, children, undocumented migrants and indigenous people being especially
414 vulnerable.^{40 41} According to figures from the U.N. Office on Drugs and Crime's "Global Report
415 on Trafficking in Persons," 40 percent of trafficking victims in North America, Central America
416 and the Caribbean are subjected to sexual exploitation while 55 percent are forced into labor.
417 Because unaccompanied children and women face a greater risk, laws and judicial structures
418 that actively screen all vulnerable populations are an important tool to prevent trafficking.

419

420 The ELCA delegation to Mexico in June 2015 met with a Guatemalan woman who was forced
421 into debt bondage working at restaurants after having agreed to travel to Mexico under the
422 (false) promise of work. Although Mexican authorities are aware of this practice, these women

³⁸ Personal communication. July 29, 2015.

³⁹ https://www.unodc.org/documents/data-and-analysis/glotip/GLOTIP_2014_full_report.pdf.

⁴⁰ <http://www.insightcrime.org/news-analysis/latin-america-success-unodc-human-trafficking>.

⁴¹ <https://www.fas.org/sqp/crs/row/RL33200.pdf>.

423 are not viewed as victims of human trafficking, and the restaurants continue to operate with
424 impunity.

425
426 Although people from Central America are being forcibly displaced to many countries, the
427 principal country deporting children back to Central America is Mexico. Children and families in
428 Mexico face a dangerous journey that begins with the need to avoid police and migration
429 officials that might use excessive force or bribe them. As security increases along the traditional
430 migration routes, children and families are forced to find alternatives that conceal them and their
431 stories and put them in even more danger. Stories of disappeared or dead migrants are
432 incredibly common in Mexico⁴² with families never knowing what happened to their loved ones.
433 The ELCA delegation met with several young migrants who had been kidnapped for three days
434 and had been made to contact their families to pay a fee for their release. Thus, migrants have
435 become a source of income for criminal organizations, money transfer companies, officials
436 asking for bribes and individuals charging them to use their services. In addition, for many
437 migrants there are disincentives to applying for protection due to the long months in detention
438 and little support from any governmental entity.

439
440 Mexico relies heavily on the detention of all migrants, including those seeking asylum,
441 unaccompanied children and families. Unaccompanied children and families are detained in
442 immigration stations in poor conditions despite international and national laws outlining their
443 release to, at least, shelters in custody of the Mexican child-protection agency. Those who fear
444 returning to their countries of origin and may want to apply for international protection do not
445 have access to legal representation. Lack of legal representation results in children having to
446 cope with complicated immigration systems alone and, if unsuccessful, having to return to the
447 country they fled. Immigration agents, who are largely unskilled in child welfare, are tasked with
448 protecting the best interests of children, which, unsurprisingly, results in children becoming at
449 risk.⁴³

450
451 In all three Northern Triangle countries, the treatment of migrants in-transit and the lack of
452 enforcement of policies that ensure children's best interests was a concern of the ELCA leaders
453 after conversations with government officials, civil society organizations and migrants. The
454 ELCA delegation verified media accounts that unaccompanied children are sent in buses from
455 Mexico with adult men and families, with only the bus driver present and no personnel
456 designated to ensure the children's safety. This continues to occur despite the existence of
457 regional agreements and international guidelines that call for the contrary, including the 2009
458 Regional Agreement for the Attention of Unaccompanied Migrant Children and Adolescents in
459 Case of Repatriation. The 2009 repatriation agreement includes a mandate to return children
460 without requiring a long and tiring trip, in order to ensure their wellbeing. However, the ELCA
461 delegation found several instances in which this agreement was not honored by the Mexican

⁴² <http://www.telesurtv.net/english/news/160-Migrants-Feared-Dead-in-Mexico-after-Being-Attacked-20150618-0001.html>.

⁴³ Georgetown Law Human Rights Institute Fact-Finding Project. op. cit.

462 government. Repatriation centers in Honduras and El Salvador reported children traveling for up
463 to 11 hours without a break. Governmental institutions and civil society organizations both
464 articulated instances in which they have attempted to improve coordination with Mexican
465 government officials but were met with little interest.

466

467 c. Ministry with migrants in the U.S.

468

469 The United States has a long history of protecting vulnerable people seeking safety and calling
470 on other countries to protect those fleeing danger. However, children and families forcibly
471 displaced from Central America encounter detention, lack of appropriate legal representation,
472 and the uncertainty of not knowing whether they will be returned to a dangerous situation.
473 Family unification and the safety of children are basic values that the U.S. government must
474 uphold in their immigration policies.

475

476 In response to the arrival of unaccompanied children and families from Central America, the
477 administration expanded the use of family detention. A ruling in June 2015 stated that family
478 detention violates a 1997 legal agreement that sets standards for the treatment of children in
479 immigration detention, but the U.S. government has continued to push back against it.⁴⁴
480 Although alternatives to detention exist that are much more cost effective and humane ways to
481 enforce U.S. immigration laws, Congress still requires 34,000 beds be available for migrant
482 detention every day in addition to the 3,000 spaces that hold families.⁴⁵ Faith, human and civil
483 rights organizations advocating to improve the immigration detention system face private
484 companies spending millions of dollars pushing policies that keep people in detention.⁴⁶

485

486 Children and asylum seekers in the U.S. also face multiple barriers attempting to tell their
487 stories before an immigration judge. Asylum seekers, including children, do not have a right to
488 legal representation and, therefore, are not provided lawyers to help, which has resulted in
489 young children representing themselves in court. Making a case for international protection
490 requires proving that an individual has been targeted and the country of origin cannot protect
491 them, usually requiring paperwork only available in the countries of origin. Although children are
492 some of the most vulnerable populations, they often are not properly screened for trafficking or
493 other humanitarian protections. In the U.S., Mexican children can be screened only by
494 Department of Homeland Security officials, most of whom do not have child welfare expertise.

⁴⁴ American Immigration Lawyers Association. Documents relating to Flores v. Reno settlement agreement on minors in immigration custody.

⁴⁵ <http://iirs.org/wp-content/uploads/2015/11/Family-Detention-Backgrounder-with-Flores-Updates-11.16.15-Final.pdf>.

⁴⁶ <https://www.washingtonpost.com/posteverything/wp/2015/04/28/how-for-profit-prisons-have-become-the-biggest-lobby-no-one-is-talking-about/>.

495 As a result, many children who may qualify for protection do not have access to a system that
496 will evaluate their needs.⁴⁷

497
498 In response to the recent increase in the number of unaccompanied and migrant children from
499 Central America entering the United States, the ELCA and its partners have implemented or
500 strengthened ministries to assist Central American migrant children and their families who arrive
501 in the U.S.

502
503 **Synods:**

504 Several ELCA synods and their congregations have started ministries, held events or joined
505 with partners in their communities to assist unaccompanied and migrant children who arrive in
506 the United States. Activities have included donation drives, fundraisers to send proceeds to a
507 Lutheran social ministry organization or other faith-based partner, and working with Lutheran
508 Immigration and Refugee Service (LIRS) or other faith-based organizations to advocate for and
509 provide a place of welcome to the children and families arriving in the U.S.

510
511 Much of the synod activity has taken place in synods that are in companion relationships with a
512 country in the Northern Triangle, synods that are on the border of the U.S. and Mexico, and in
513 synods where there is a high number of children being placed after being processed.

514
515 The Global Mission Companion Synod program has brought nine synods into deep relationships
516 with churches in the Northern Triangle countries. These relationships have provided
517 considerable efforts to walk with migrants in a variety of ways, including through advocacy and
518 direct accompaniment of migrants through the Welcoming Congregations and Guardian Angels
519 programs.

520
521 **Lutheran Disaster Response:**

522 Lutheran Disaster Response first started working with unaccompanied and migrant children in
523 the summer of 2014. Representatives of Lutheran Disaster Response have participated in site
524 visits in Texas, California, El Salvador and Honduras to learn about the situation and to
525 determine potential responses. Several grants have been disbursed to Lutheran Disaster
526 Response social ministry organization affiliates for work with unaccompanied and migrant
527 children entering the U.S. from Central America.

528
529 Work and projects supported by Lutheran Disaster Response include:

- 530 o Grant to Upbring (formerly Lutheran Social Services of the South) for existing children's
- 531 shelter, construction of new shelter, support for two transitional foster care programs, one
- 532 community manager

⁴⁷ "Unaccompanied Alien Children: Actions Needed to Ensure Children Receive Required Care in DHS Custody." July 14, 2015. U.S. Government Accountability Office. <http://www.gao.gov/products/GAO-15-521>.

- 533 o Grant to Lutheran Social Services of New York for legal services and clothing for
534 unaccompanied migrant children
535 o Grant to Southwest California Synod for intern for Guardian Angels program
536 o Grant to Church World Service for legal services in the Miami area
537 o Grant to LIRS for International Roundtable, National Mobilization of Congregations,
538 community outreach to parents of Central American children, and resource guide on family
539 reunification

540
541

542 **Lutheran Immigration and Refugee Service:**

543 LIRS is working through more than 30 partners and providing millions of dollars to serve more
544 than 20,000 Central American children and their families in the United States. It also has
545 provided leadership in advocacy to advance more effective protection solutions, to roll back
546 family detention, and to expand legal services. The long-standing and deeply committed
547 partnership between the ELCA and LIRS is acknowledged with gratitude on both sides, as
548 together they have been able to make a much greater impact on the lives of migrants and
549 refugees in the United States.

550

551 Key accomplishments in this partnership include:

552

- 553 • Provided transitional or long-term foster care for unaccompanied children without family
554 in the U.S.
555 • Provided post release services (holistic case management) to assist unaccompanied
556 children and their families with needed services, addressed identified risk factors, and
557 provided extensive referrals including legal services.
558 • Provided additional services to recently immigrated youth and families using a holistic
559 case management, support group and trauma-informed mental health service model.
560 • Advocates for the Central American Minor Affidavit of Relationship Program, which
561 allows qualifying families in the U.S. to apply for their children to come with legal status,
562 and for an alternative to detention for families.
563 • Shared stories of our brothers and sisters, of children in need, and of communities that
564 welcome; "[The Journey](#)" video produced by LIRS in cooperation with the ELCA and a
565 [study guide](#) highlights the human story.
566 • Facilitated conversations and trainings on best practices with the aim of finding stable,
567 resource-sustainable housing for immigrant families by engaging church partners,
568 exploring finance tools, and identifying potential areas of collaboration.
569 • Makes maps of immigration legal services available through the LIRS network as a
570 resource for referral and connection.

571

572 **Lutheran Services in America:**

573 Several agencies of Lutheran Services in America, an alliance of the ELCA and The
574 Lutheran Church–Missouri Synod, are engaged in services with unaccompanied and

575 migrant children. The agencies involved in this work are in areas where high numbers of
576 children are being placed after being processed. Agencies providing services for
577 unaccompanied and migrant children and examples of their engagement include:

- 578 • Upbring:
 - 579 2 transitional foster care programs
 - 580 2 Office of Refugee Resettlement children's shelters
 - 581 1 community manager to liaison between a shelter in McAllen, Texas, and others
 - 582 involved in the work in McAllen
- 583 • Lutheran Social Services of New York:
 - 584 Legal services
- 585 • Ascentria (formerly Lutheran Social Services of New England):
 - 586 Free and low-cost legal services
- 587 • Lutheran Social Services of National Capital Area:
 - 588 Foster care

589

590 **Welcoming Congregations:**

591 In obedience to Matthew 25:35, Welcoming Congregations agree to welcome migrant children
592 and families, listen to their stories with respect to receive the divine blessings that they bring,
593 pray for and share the gospel, provide emotional and spiritual support, accompany migrants to
594 access local and institutional services as needed and advocate for justice for and with migrant
595 families and children.

596

597 **Guardian Angels:**

598 The Guardian Angels program is a court-watch program started by the Southwest California
599 Synod. English-speaking and Spanish-speaking volunteers go to court for immigration hearings.
600 English-speaking volunteers sit in the courtroom to take notes and document proceedings to
601 watch for inconsistencies. Spanish-speaking volunteers meet with families outside the
602 courtroom to pray together, help answer questions, provide information on legal assistance, and
603 provide emotional support. The Guardian Angels program was replicated and implemented at
604 the ELCA churchwide organization in Chicago.

605

606 In December 2015, the Rev. Elizabeth A. Eaton, presiding bishop of the ELCA, visited the
607 Chicago Immigration Court of the Executive Office for Immigration Review to witness the
608 Guardian Angels program at work. After her visit, she reaffirmed the ELCA's commitment to
609 work as "church together" to bear witness and respond to the significant number of children and
610 families fleeing Central America and Mexico.

611

612

613 **4. Strategy**

614

615 While the ELCA, its synods, its companion churches, its partner agencies and other related
616 groups have been responding to the situation in the countries of origin, in the countries of transit

617 and in the United States, it is now proposed that a churchwide initiative be undertaken that
618 better coordinates and intensifies this work.

619
620

621 **I. Strategy for ministry with those in the countries of origin**

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623

623 **a. Accompaniment**

624
625
626

1. To accompany companions in Central America and Mexico who have identified the root causes of thousands of children and families fleeing their communities and have developed programs addressing them:

627
628
629
630

– Global Mission will continue to fund three programs that have been identified to address root causes through community-based economic development in El Salvador and Honduras, will support the development of similar proposals for 2016, and provide funding; and

631
632

– Global Mission will financially support programs of emergency relocation assistance for children and families displaced by generalized violence in El Salvador and Honduras.

633
634

2. To accompany companions in Central America and Mexico, who are actively responding to the immediate and long-term needs of returned migrants in their communities:

635
636
637

– Global Mission will continue to support emergency responses on behalf of returnees and those displaced by violence in El Salvador and Honduras and will add programs in Guatemala with similar objectives.

638
639
640
641

3. To enhance the capacity of companions to develop strategic alliances with organizations in the countries of origin and with outside organizations that are working on the issues of migration, detention, deportation, repatriation and reinsertion in Mexico and the Northern Triangle and to develop plans of action:

642
643
644
645

– Global Mission will extend new relationships in the countries in the Northern Triangle and will identify new relationships in Mexico for strategic alliances on behalf of unaccompanied and migrant children.

646 **b. Awareness building**

647
648

1. To mobilize and enhance the participation of the nine synods and constituents in companionship with churches in the Northern Triangle of Central America:

649
650
651

– Global Mission and, where possible, synods will keep leaders updated on the latest developments in the region with respect to migration through quarterly conference calls between companions, Global Mission and synods; and

652
653

– Global Mission and, where possible, synods will offer root causes immersion experiences – in collaboration with the ELCA Advocacy Office and, where feasible,

654 AMEXTRA⁴⁸, LWF, Action by Churches Together (ACT) Alliance and civil society – and
655 delegations to assist ELCA members in understanding the issues.

656 2. To enhance awareness of the situation:

657 – ELCA Advocacy, Global Mission and Mission Advancement will pull together
658 supporting resources (including the creation of a webpage), documents and materials to
659 assist ELCA members, partners and the general public in understanding and advocating
660 on the situation;

661 – Global Mission and Congregational and Synodical Mission will focus on four principle
662 areas of engagement: protection, advocacy, representation, and opportunities; and

663 – ELCA Advocacy and Global Mission, in consultation with LIRS, will further investigate
664 the challenges of Mexican children fleeing to the U.S. (who are treated differently under
665 U.S. law) and create awareness in congregations.

666

667 **c. Advocacy**

668 1. To address the root causes of migration:

669 – a comprehensive ELCA advocacy strategy will be developed, in consultation with key
670 companions and partners, which will outline needed U.S. policy changes that, among
671 other things, addresses the root causes of migration;

672 – a comprehensive strategy will be developed to bring together, where possible, ELCA
673 synods in relationship with the Northern Triangle churches, ethnic-specific ministries,
674 partners, the Immigration Ready Bench, synods on the Mexico border and other
675 communities serving migrants to advocate for fair and compassionate migration policies;
676 – ELCA Advocacy will increase the participation of actors in the countries of origin in
677 decision-making in Washington, D.C., such as through pastoral letters and the creation
678 of alliances; and

679 – ELCA Advocacy will develop positions and an advocacy strategy to advocate for the
680 treatment of all migrant children and families in the U.S., including Mexican children
681 treated differently under U.S. law. This strategy will benefit from Lutheran and faith
682 partners in the region, including Lutheran World Relief and The Lutheran World
683 Federation.

684

685

686 **II. Strategy for ministry with those in countries of transit**

687

688 **a. Accompaniment**

689 1. To enhance the capacity of companions to develop strategic alliances with ecumenical and
690 inter-faith partners as well as organizations working on the issues of migration and deportations
691 in Mexico, focusing on its southern border with Guatemala, and other countries of transit to
692 develop plans of action:

⁴⁸ The Mexican Association for Rural and Urban Transformation (AMEXTRA) is a non-profit organization that generates transformative solutions to the poverty that many families face living in rural and urban areas of Mexico. See also: <http://www.amextra.org/en/>.

- 693 – Global Mission will provide resources for companions as they engage in strategic
694 alliances with faith-based and other civil society in the Northern Triangle and Mexico on
695 the migration route;
696 – Young Adults in Global Mission will continue to accompany programs in Mexico that
697 work with Central American migrants in transit through Mexico with the possibility of
698 expanding relationships on the southern border of Mexico:
699 – Global Mission will seek companion relationships with the Lutheran Church in Mexico:
700 and
701 – Global Mission, ELCA Advocacy, and Congregational and Synodical Mission will
702 provide resources to build capacity among companions for the programmatic response
703 of the church, including addressing root causes, expanding relationships with
704 organizations with similar objectives, and strengthening alliances.
705

706 **b. Awareness building**

- 707 1. To mobilize and enhance the participation of the nine synods and constituents in
708 companionship with churches in the Northern Triangle of Central America:
709 – Global Mission, and where possible synods, will keep leaders updated on the latest
710 developments in the region with respect to migration through quarterly conference calls
711 between companions, Global Mission and synods: and
712 – Global Mission and, where possible, synods will offer immersion experiences focusing
713 on the root causes and treatment of migrants in-transit – in collaboration with the ELCA
714 Advocacy Office, companions and, where feasible, AMEXTRA – and delegations to
715 assist ELCA members and leadership in understanding the issues.
716 2. To enhance awareness of the situation:
717 – ELCA Advocacy, Global Mission and Mission Advancement will pull together
718 supporting resources (including the creation of a webpage), documents and materials to
719 assist ELCA members, partners and the general public in understanding and advocating
720 for children;
721 – ELCA Advocacy will build awareness of different governmental positions on definitions
722 of migrants and refugees benefiting from the expertise of partners such as LIRS and the
723 LWF;
724 – ELCA Advocacy will work with all ministries in the church to raise awareness for
725 implementation of protocols for adequate treatment of children in Mexico, whether
726 accompanied or unaccompanied, using national and international resources like the
727 Inter-American Commission for Human Rights; and
728 – Global Mission, Congregational and Synodical Mission, and ELCA Advocacy will ask
729 those with migration stories to teach us and share their stories.
730

731 **c. Advocacy**

- 732 1. To address the situation of migrants in transit we will advocate for laws and policies that
733 protect children and people fleeing persecution,
734 – A comprehensive ELCA advocacy strategy, in consultation with key companions and
735 partners, will be developed which will outline needed U.S. policy changes that, among

736 other things, addresses the situation of migrants in transit (This strategy must have a
737 focus on the southern border of Mexico and have the flexibility to change focus
738 depending on need);
739 – The comprehensive strategy will be developed to bring together, where possible,
740 ELCA synods in relationship with the Northern Triangle churches, ethnic-specific
741 ministries, partners, the Immigration Ready Bench, synods on the Mexico border and
742 other communities serving migrants to advocate for fair and compassionate migration
743 policies;
744 – The ELCA Advocacy office will encourage local advocacy by companions as well as
745 solidarity advocacy by international companions (e.g. ELCA) in a coordinated and
746 collaborative way, using an accompaniment approach and methodology;
747 --The Lutheran Office for World Community will advocate with regard to the treatment of
748 Central American children in transit in migration forums with governments, promote the
749 ratification of relevant human rights treaties (including the Convention on the Rights of
750 the Child and the International Convention on the Protection of the Rights of All Migrant
751 Workers and Members of Their Families) and engage in monitoring and reporting with
752 respect to states parties' compliance with those treaties; and
753 – ELCA Advocacy will build a collection of resources for synods in companion
754 relationships.

755

756

757 **III. Strategy for ministry with those in the U.S.**

758

759 **a. Accompaniment**

- 760 1. To help ensure that children and families have appropriate legal representation:
- 761 – Global Mission, the Office of the Secretary, and Congregational and Synodical Mission
762 will work with the ELCA Attorneys Association and, as appropriate, LIRS to identify a
763 group interested in focusing on immigration (similar to Immigration Ready Bench) where
764 lawyers will be trained to handle unaccompanied and migrant children's asylum cases
765 and will connect migrants to pro bono lawyers through partners, first in areas where the
766 largest number of cases exist (Florida, New York and Illinois) and expanding to other
767 areas where synods are organized around the issue, building on mapping and existing
768 referral networks; and
769 – Congregational and Synodical Mission and Global Mission will expand the Guardian
770 Angels program and will accompany synods and national churches that want to and
771 have the capacity to carry out the program.
- 772 2. To assist children who do not have a sponsor:
- 773 – Congregational and Synodical Mission will support LIRS and social ministry
774 organizations in recruiting foster parents and placing children in foster care with a family.
- 775 3. To ensure that children and families are better assisted and accompanied:
- 776 – Congregational and Synodical Mission and Global Mission will encourage
777 congregations to foster personal relationships between migrants and non-migrants to
778 better understand the multi-faceted challenges faced by migrants;

- 779 – Congregational and Synodical Mission and Global Mission will urge congregations to
780 become Welcoming Congregations for migrants and volunteers in collaboration with
781 LIRS and social ministry organizations;
- 782 – Congregational and Synodical Mission will encourage congregations to develop
783 service centers that focus on social services that need to be provided and will create
784 “welcome kits” that provide resources about local organizations that offer services for
785 migrants and how to find local legal aid, in collaboration with LIRS and social ministry
786 organizations;
- 787 – Congregational and Synodical Mission will encourage social ministry organizations to
788 take steps to ensure that children will have access to “wrap-around services”⁴⁹ during
789 their time in the U.S.; and
- 790 – Congregational and Synodical Mission will urge congregations to work with LIRS,
791 which has developed a national program to organize visitation services for those in
792 detention and assist those recently released from detention.
- 793 4. To facilitate the formation of and participate in a web of church and community support:
- 794 – Congregational and Synodical Mission will encourage Lutheran Services in America,
795 LIRS, social ministry organizations and colleges to assist migrants by providing thorough
796 case management services to help migrants realize their assets as well as possible
797 resources available to them in the community drawing upon the expertise of groups such
798 as La Frontera;
- 799 – Congregational and Synodical Mission and Global Mission will urge congregations,
800 through the Welcoming Congregations program, to initiate community committees to
801 assist migrants with services and resources to advance local integration into
802 communities;
- 803 – Congregational and Synodical Mission will accompany congregations (specifically
804 ethnic-specific ministries) that are already serving migrant families – both Lutheran and
805 ecumenical; and
- 806 – Congregational and Synodical Mission and Global Mission will connect communities
807 that are already serving migrant populations with communities that wish to.
- 808
- 809 **b. Awareness building**
- 810 1. To help children and families connect with an ELCA congregation or a full communion
811 partner congregation:
- 812 – Lutheran Disaster Response and Global Mission, with companion synods and other
813 synods where possible, will promote and expand the Guardian Angel and Welcoming
814 Congregation programs;
- 815 – The ELCA as a church will continue to partner with LIRS in its programs with this same
816 objective; and

⁴⁹ Such services would include education, life-skills training, legal assistance, vocational training, safety and health care (physical, psychological, emotional and pastoral/spiritual).

- 817 – Congregational and Synodical Mission will emphasize the mobilization of ethnic-
818 specific ministries toward this objective.
- 819 2. To better understand the root causes of migration:
- 820 – immersion programs and tours for ELCA members, colleges, universities, seminaries
821 and other networks and agencies that are engaged in work around this issue will be
822 conducted in collaboration with companions in Central America and Mexico with a
823 capacity to receive such visits;
- 824 – Congregational and Synodical Mission, Global Mission and Mission Advancement will
825 develop toolkits for congregational use that include testimonies, theological reflections,
826 myths and facts, prayers and elements for worship services, etc.;
- 827 – Global Mission will provide resources so that the experiences of other countries in
828 addressing issues of migrants and refugees may be shared with congregations and
829 others;
- 830 – Congregational and Synodical Mission and Global Mission will seek to enhance synod
831 to synod exchange and peer to peer programmatic engagements, create volunteer
832 programs along the border for congregations, link with the efforts of Women of the
833 ELCA, lift up human trafficking issues, and suggest other actions by congregations, such
834 as writing Christmas cards for detainees, distributing Spanish Bibles, holding Mother’s
835 Day activities, etc., in collaboration with LIRS; and
- 836 – ELCA Advocacy, Global Mission, and Marketing and Communications will pull together
837 supporting resources (including the Latino blog and the creation of an inclusive webpage
838 that contains links to our partners), to assist ELCA members, partners and the general
839 public in understanding and advocating for the well-being of all children and families.
- 840 3. To better understand the journey of migrants:
- 841 – Congregational and Synodical Mission, Global Mission and Mission Advancement will
842 raise awareness about the various aspects of their journey, e.g. detention, release,
843 family reunification, legal proceedings, naturalization for repatriation, etc., collaborating
844 with entities such as Upbring, La Frontera and the LIRS network;
- 845 – ELCA Advocacy and others will provide resources, such as from LIRS, to help
846 congregational members work through divisive issues relating to migrants in
847 congregational gatherings;
- 848 – Congregational and Synodical Mission will work with the Lutheran Association of
849 Hispanic Ministries to engage and build awareness; and
- 850 – Congregational and Synodical Mission will support partners, such as LIRS, to create
851 public awareness about the annual Refugee Sunday.
- 852 4. To reach children and youth:
- 853 – Mission Advancement, in collaboration with other units, will create a vacation Bible
854 school curriculum on migrant issues; and
- 855 – Mission Advancement will create social media campaigns around the issue to engage
856 the younger generations across racial, economic and cultural groups.
- 857 5. To mobilize and enhance the participation of the nine synods and constituents in
858 companionship with churches in the northern triangle of Central America:

- 859 – Synods will be encouraged to promote the Welcoming Congregations program to
860 increase ELCA members understanding of the migration issue and prepare them for
861 participation, with a heightened sense of awareness, in advocacy issues; and
862 – Mission Advancement will provide resources and other information to synod
863 communicators so information gets to all ELCA members.
864

865 **c. Advocacy**

866 1. To enhance advocacy with migrants, the ELCA will collaborate with U.S. partners to
867 advocate for fair and compassionate policies toward vulnerable migrants, children and families
868 so that:

- 869 – A comprehensive ELCA advocacy strategy will be developed, in consultation with key
870 companions and partners, which will outline needed U.S. policy changes that, among
871 other things, addresses the U.S. situation, both nationally and on the state level;
872 – The comprehensive strategy will be developed to bring together, where possible,
873 ELCA synods in relationship with the Northern Triangle churches, ethnic-specific
874 ministries, partners, the Immigration Ready Bench, state public policy offices, synods on
875 the Mexico border and other communities serving migrants to advocate for fair and
876 compassionate migration policies;
877 – Synods will be encouraged to promote the involvement in advocacy issues of U.S.
878 voters who are active in the Welcoming Congregations programs; and
879 – Synods and individuals will be encouraged to advocate for appropriate government
880 funding.

881 2. To enhance advocacy efforts:

- 882 – ELCA Advocacy and Mission Advancement will provide language that will assist ELCA
883 members and staff in talking about migration in an inclusive way that addresses divisive
884 issues but unifies everyone in faith. (This will be informed by materials already produced
885 by the ELCA such as the “Our Communities in Crisis” report.);
886 – Congregational and Synodical Mission will place emphasis on supporting, learning
887 from and joining communities affected by migration in congregations in their leadership
888 on this issue;
889 – Congregational and Synodical Mission and Global Mission will provide sufficient
890 staffing to implement advocacy strategies around this issue to ensure there are enough
891 people to carry out the work;
892 – ELCA Advocacy will include collaborating with national partners that are interested in
893 immigration issues;
894 – ELCA Advocacy and the Lutheran Office of World Community will explore
895 opportunities for advocacy around these issues with full communion partners;
896 – Congregational and Synodical Mission, Global Mission and Mission Advancement will
897 use key recommendations from “Our Communities in Crisis” in creating materials for
898 advocacy;
899 – ELCA Advocacy and Global Mission will provide advocacy information and action
900 items to synod communicators to get such information to all ELCA members; and

901 – Congregational and Synodical Mission, Global Mission and Mission Advancement will
902 make sure youth and young adult networks have access to advocacy information
903 through social media tools.
904

905

906 **IV. Coordination and funding**

907

908 While a number of aspects of the strategy, especially those already underway will be able to
909 continue to use existing staff and funding, new work may require additional resources and some
910 current work may require a longer-term commitment or adjustments to current staff
911 responsibilities. Based on prior experience with similar churchwide strategies and to enhance
912 efficiency and effectiveness in implementing the strategy, several coordination groups would be
913 desirable.

914

915 It is recommended that:

916 1. A small staff team be designated within the churchwide organization to maintain day-
917 to-day coordination and follow-up on the strategy;

918 2. A somewhat larger coordination group be established that could meet semi-annually
919 (using telecommunications technology as appropriate for at least one of the meetings)
920 and would include all relevant churchwide units, as well as representatives of
921 companions and partners that have been identified in the strategy, including LIRS, the
922 companion churches, LWF, social ministry organizations and possibly others;

923 3. Consideration be given to inclusion of programmatic aspects related to the
924 implementation of the strategy in future iterations of the churchwide operational plan;

925 4. Churchwide units review their current budgets to ascertain what adjustments will be
926 necessary for FY 2016 and beyond to continue current commitments identified in the
927 strategy; and

928 5. Churchwide units review their current budgets to ascertain what adjustments will be
929 necessary for FY 2016 and beyond to undertake new programmatic aspects of this
930 strategy. Such a review should seek to identify those financial sources necessary to
931 manage and carry out program activities.

932 **Appendix 1:**

933

934 **Actions by the ELCA in relation to immigration and Central America**

935

936 1989

937 Central American Refugees Assembly resolution

938 A Churchwide Blueprint for Action on Central America

939 and Caribbean Concerns Church Council resolution

940

941 1993

942

943 "Freed in Christ: Race, Ethnicity and Culture"

944 (social statement) Assembly resolution

945

946 1998

947

948 "Message on Immigration" (social message) Church Council resolution

949

950 1999

951

952 "Message on Immigration" Assembly resolution

953 Youth Violence Assembly resolution

954

955 2002

956

957 Refugees Church Council resolution

958

959 2003

960

961 Immigrants, Refugees and Asylum Seekers Assembly resolution

962

963

964 2005

965

966 Refugees, Asylum Seekers and Immigrants Assembly resolution

967

968 2009

969

970 Comprehensive Immigration Reform Assembly resolution

971 Toward Compassionate, Just, and Wise

972 Immigration Reform Church Council resolution

973

974 2011

975		
976	Dream Act	Assembly resolution
977	Immigrant Welcome	Assembly resolution
978		
979	<u>2013</u>	
980		
981	Immigration Reform	Assembly resolution
982	Uniting American Families Act	Assembly resolution
983	Immigration Detention	Assembly resolution
984	“The Church and Criminal Justice:	
985	Hearing the Cries” (social statement)	Assembly resolution
986		

**Budget and Finance Committee of the
Evangelical Lutheran Church in America
Audit Committee Report**

March 24, 2016 meeting:

This meeting was held by conference call.

Linda Norman reviewed the financial statements of the Endowment Fund Pooled Trust as of December 31, 2015. She noted the following: total assets increased to \$591.4 million, including a cash balance of \$9.6 million. Investments increased to \$581.8 million, primarily due to an increase in net participant contributions. During 2015, the Trust experienced market losses of approximately (0.6) percent, exceeding the benchmark (gross of fees) by 0.4 percent. Total assets increased by \$9.2 million from December 31, 2014.

Liabilities (primarily amounts due to the church for management fees) increased in proportion to the growth in market value. Participants' equity increased by approximately 1.6 percent, the combination of a 7.2 percent growth in units outstanding and a 5.2 percent loss in unit price. At December 31, 2015, the unit price was \$1,160.81.

In reference to the disclosure of the financial statements, she noted that the fair value hierarchies were removed since the (ASU) Accounting Standards Update 2015-07 doesn't require us to report that information.

Bryan Zygmunt, Partner from Crowe Horwath, reviewed the conduct of the audit and thanked the ELCA staff in supporting the completion of the audit and for being well prepared, responsive and transparent, with all the requests for information completed on a timely basis. He then reviewed the SAS 114 letter to the Audit Committee and noted: the opinion of the auditors will be unqualified; management's judgments and accounting estimates; that there were no audit adjustments or waived audit adjustments; that there were no difficulties encountered during the audit, no disagreements with management, no consultations with other auditors by management, and no other significant findings or issues. He also reported that Crowe Horwath received no fees from the ELCA for non-audit services and that there are no relationships that would impair the objectivity or independence of the auditor and that there has not been any update to the most recent peer review.

He then indicated that no formal management letter would be issued, but that three deficiencies in internal controls relative to IT security log reviews was discussed orally with management. Management indicated that there are sufficient mitigating controls in place related to the deficiency.

Jon Beyer shared an update about the churchwide organization's information security and explained the work that has been done and next steps mitigation efforts. The committee affirmed the desire to receive annual updates regarding information security at each November meeting.

Augsburg Fortress Digest of Board Actions

Submitted by Beth A. Lewis, President and CEO

Meeting Dates: December 17, 2015

Category I: *(Policies with an impact beyond the unit, which require Church Council approval.)*

Category II: *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

Voted to recommend to the Nominating Committee of the 2016 ELCA Churchwide Assembly that Mr. Mark Brokering, Mr. Dan Currell, Mr. Rob Flynn, Bishop Sharon Rader, Pastor Clint Schneklath, and Pastor Pam Smith be nominated for possible re-election to a three-year term on the Board of Trustees of the Publishing House of the Evangelical Lutheran Church in America. (PH.15.12.07)

Executive Session actions

Voted to authorize the change of the DBA from Augsburg Fortress or Augsburg Fortress, Publishers to [*name to be announced*] to be made effective in 2016 at a date deemed appropriate by the Augsburg Fortress executive staff in consultation with the Board of Trustees executive committee. (PH/ES.15.12.04)

Voted to authorize the CFO and President & CEO of Augsburg Fortress to negotiate and close the sale of AF Canada, if they deem the offer received to be in the best interests of Augsburg Fortress and the AF Canada customers. (PH/ES.15.12.05)

Voted that the Augsburg Fortress annual operating budget for fiscal year 2016 be approved as presented. (PH/ES.15.12.06)

Voted to authorize Augsburg Fortress to use up to an additional \$400,000 from the board restricted fund to launch Stage 2 of Sparkhouse Family. (PH/ES.15.12.07)

Category III: *(Other procedures and board actions.)*

Publishing House of the ELCA (Augsburg Fortress)

Submitted by Beth A. Lewis

500th Anniversary of the Reformation Resources from Augsburg Fortress

The Augsburg Fortress Lutheran resource development team is hard at work on a number of resources to assist congregations with commemorating the 500th anniversary of the Reformation.

New print and digital anniversary editions of Luther's Small Catechism, both the Pocket Edition and Study Edition, will be published in time for the 2016 ELCA Churchwide Assembly.

[*Reformation 500 Sourcebook: Anniversary Resources for Congregations*](#) will be available in June 2016. Included will be a variety of ideas for worship services, learning experiences, music and visual arts, service projects, connections with other Christians and communication strategies. A CD-ROM of reproducible, customizable content is also included. You may place a pre-order or download a sampler with [this link](#).

We have also recently published [*Resilient Reformer: The Life and Thought of Martin Luther*](#), a wonderful new biography started by the late Dr. Tim Lull and completed by Dr. Derek Nelson. For youth (or adults who want a fun read), we have recently published an entertaining and educational novel, [*When Lightning Struck! The Story of Martin Luther*](#). In December 2015, we published [*Martin Luther's Ninety-Five Theses: With Introduction, Commentary, and Study Guide*](#) by Timothy Wengert.

Whether for a personal collection or congregational library, those with a passion for learning about Martin Luther and the Reformation will want to know about the new six-volume series from Fortress Press, [*The Annotated Luther*](#). Those who sign up for a standing order for the series will receive a 30 percent discount.

Another excellent resource for congregations and individuals (especially those who are embarking on armchair or real Reformation study tours) is our recently published [*Atlas of the European Reformations*](#).

Colorful and informative children's and adult studies about the Lutheran expression of Christianity are in preparation, with availability in time for the ELCA Churchwide Assembly.

Those who want to make certain they don't miss out on the many Reformation 500 resources being published by both Augsburg Fortress and Fortress Press may use this signup link to receive more information: <http://reformation500.instapage.com/>.

Faith Formation Resources for Congregations from sparkhouse

More and more ELCA, ELCIC and other mainline congregations continue to select our innovative [sparkhouse](#) faith formation resources each year! We continue to add adopters of our children's Sunday school resources *Spark*, *Whirl* (RCL-based), *Holy Moly*, and *Connect*.

In late spring/early summer, we will launch a new version of [Whirl Sunday School](#) that is a traditional classroom format for children PreK-grade six, with a two-year scope and sequence featuring 80 key Bible stories.

For congregations trying to connect with and support the faith lives of families with infants, [Frolic](#), for children from birth to age 3, is an exciting new print, video and web-based offering that will be launched in May. One of its unique features will be materials to assist congregations in transforming their nursery into an intentional ministry site.

Launched last summer, [CoLABorate Lutheran Confirmation](#) has well exceeded our expectations and it is fun to read the affirming comments of pastors and students alike as they use it. With print learner and leader resources, combined with animated videos and a NRSV Bible, *CoLABorate* invites learners to frame the problem (co-); interact with the content in a group (-lab-); and, share their thoughts with others (-orate). Because of the success of *CoLABorate Lutheran Confirmation*, we are launching a new [CoLABorate Methodist Confirmation](#) for full communion

partner congregations in the United Methodist Church. In addition, we have a new [CoLABorate Bible Study](#) for Sunday School and small groups for youth.

Resources for Families from Sparkhouse Family

Our late summer 2015 launch of [Sparkhouse Family](#) continues to receive enthusiastic support from church leaders, bookstore buyers, and families. These Bible storybooks, story bibles, and animated videos (both DVD and streaming) are crafted to assist families with young children with faith development at home, in the minivan, or wherever it is convenient for them to read and watch engaging animated videos. With the proliferation of mobile devices, this means faith formation can happen just about anywhere! One of the most popular features of Sparkhouse Family is our free [blog for parents](#).

Resources for Adult Readers and Higher Education:

A long time favorite for adults, both as individual readers or for adult forums, has been [Honoring Our Neighbor's Faith](#). We are pleased to have published an updated and revised edition of this helpful resource in January 2016.

A few of our many new Fortress Press publications since the November 2015 Church Council meeting include:

- [Paul: The Apostle's Life, Letters and Thought](#); E.P. Sanders
- [Luther Refracted: The Reformer's Ecumenical Legacy](#); Piotr J. Malysz and Derek R. Nelson, editors
- [Thinking about Death and Immortality](#); Paul Badham
- [Thinking about Faith in God: How Belief Makes Science Possible](#); Jonathan Clatworthy
- [Thinking about Religious Pluralism: Shaping Theology of Religions for our Times](#); Alan Race
- [First Isaiah](#) (in the Hermeneia series); J.J. M. Roberts
- [Healing the Schism: Barth, Rosenzweig, and the New Jewish-Christian Encounter](#); Jennifer M. Rosner
- [Down in the Valley: An Introduction to African American Religious History](#); Julius H. Bailey
- [Luther and Liberation: A Latin American Perspective, Second Edition](#); Walter Altmann, translated by Thia Cooper
- [Jesus' Abba: The God Who Has Not Failed](#); John B. Cobb, Jr.
- [Telling Tales about Jesus: An Introduction to the New Testament Gospels](#); Warren Carter
- [The Cultural Life Setting of the Proverbs](#); John J. Pilch
- [Stars Beneath Us: Finding God in the Evolving Cosmos](#); Paul Wallace
- [Beyond Church Walls: Cultivating a Culture of Care](#); Richard Rouse
- [Jesus of Korea: Savior of the People](#); Paul Hyoshin Kim
- [Ways of the Word: Learning to Preach for Your Time and Place](#); Sally A. Brown and Luke A. Powery

**All of these titles are available in both print & eBook formats*

Summary

Thank you for your interest in and continuing support of your ministry of publishing! We welcome suggestions from our partners in ministry from across this church. Please send your thoughts or questions to Beth Lewis at ceo@augzburgfortress.org.

Budget and Finance Committee Report

April 9, 2016



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Report Highlights

- 2016 - 2017 Mission Support Plans
- 2016 Income Estimates & Spending Authorizations
- 2017-2019 Triennium Budget
- TEAC Budget Implications





2016 Mission Support Plan Revisions



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FY16 Synod Mission Support

- Goal: \$45M
- Nine synod revisions
 - Five will hold % sharing, but decrease \$
 - Three will decrease % sharing, and decrease \$
 - One will hold % sharing, and increase \$



Action One:

To acknowledge with appreciation the action of the following synods to maintain the percentage of sharing of 2016 mission support contributions by congregations for synodical and churchwide ministries but estimating an adjustment in the projected amount to be shared:

Arkansas-Oklahoma, Rocky Mountain,
Southeastern Minnesota, Southeastern Iowa,
Upstate New York, Southeastern Pennsylvania

To further affirm that we will steward these gifts to maximize their impact in mission for the sake of God's Work. Our Hands. in the world.



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Action Two:

As a grateful church that affirms the partnership of congregation, synod and churchwide expressions, we affirm the percentage of sharing of 2016 mission support by congregations for synodical and churchwide ministries:

La Crosse Area, Southeast Michigan and Western Iowa

As a Church Council, we thank the bishops and synod leaders of every synod as they strive to be faithful to shared commitments within the ELCA and to direct synod and churchwide staff, including the directors for evangelical mission, to deepen their partnership in efforts to strengthen financial support for the Evangelical Lutheran Church in America.

We will steward these gifts to maximize their impact in mission for the sake of God's Work. Our Hands. in the world.



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2017 Synod Mission Support Plans



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FY17 Synod Mission Support

- 63 FY17 Intents received to date
- Total of retained amounts for Mission Support Experiment Synods to come (these synods removed from following comparisons)
- In total, compared to FY16 (59 synods)
 - Estimated decrease of less than 1% change in total percentage share for synods reporting (non-experiment)
 - 12 Increase % of Sharing
 - 42 No Change % of Sharing
 - 5 Decrease % of Sharing
- In total, compared to FY16 (59 synods)
 - Estimated decrease of \$350,000 in total dollar share for synods reporting (non-experiment)
 - 26 Increasing in dollars shared
 - 10 No change in dollars shared
 - 23 Decrease in dollars shared



Action Three:

As a grateful church that affirms the partnership of congregation, synod and churchwide expressions, we acknowledge with gratitude the actions of the following synods and to affirm the percentage of sharing of 2017 mission support by congregations for synodical and churchwide ministries:



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Alaska, Allegheny, Caribbean, Central States, Central/Southern Illinois, Delaware-Maryland, East-Central Synod of Wisconsin, Eastern North Dakota, Eastern Washington/Idaho, Florida-Bahamas, Grand Canyon, Greater Milwaukee, Indiana/Kentucky, La Crosse Area, Lower Susquehanna, Metropolitan Chicago, Metropolitan New York, Metropolitan Washington D.C., Minneapolis Area, Montana, Nebraska, New England, New Jersey, North Carolina, North/West Lower Michigan, Northeastern Iowa, Northeastern Ohio, Northeastern Pennsylvania, Northeastern Minnesota, Northern Great Lakes, Northern Illinois, Northern Texas/Northern Louisiana, Northwest Ohio, Northwestern Pennsylvania, Northwest Washington, Northwestern Minnesota, NW Synod of Wisconsin, Oregon, Pacifica, Rocky Mountain, Saint Paul Area, Sierra-Pacific, Slovak Zion, South Carolina, South Dakota, South-Central Synod of Wisconsin, Southeastern Iowa, Southeast Michigan, Southeastern Pennsylvania, Southeastern, Southeastern Minnesota, Southern Ohio, Southwest California, Southwestern Pennsylvania, Southwest Texas, Southwestern Washington, Southwestern Minnesota, Upper Susquehanna, Upstate New York, Virginia, West Virginia/Western Maryland, Western Iowa, Western North Dakota



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As a Church Council, we thank the bishops and synod leaders of every synod as they strive to be faithful to shared commitments within the ELCA and to direct synod and churchwide staff, including the directors for evangelical mission, to deepen their partnership in efforts to strengthen financial support for the Evangelical Lutheran Church in America;

We further affirm that we will steward these gifts to maximize their impact in mission for the sake of God's Work. Our Hands. in the world; and

We request that all synods submit any 2016 revisions or 2017 mission support plans or plan revisions prior to their 2016 synod assemblies.



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2016 Revised Income Estimates and Spending Authorizations



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Summary

- Total Current Fund income projection remains the same, but estimates in income categories have changed
- ELCA World Hunger income projection increased by \$3M
- No recommended change to the 2016 current fund spending authorization
- Recommended \$1M increase to ELCA World Hunger spending authorization



Revised 2016 Income Estimates

	Current	Revision	Revised
UNRESTRICTED			
Mission Support	\$ 45,000,000	\$ -	\$ 45,000,000
Vision for Mission	800,000	-	800,000
Investment Income	1,465,620	(561,830)	903,790
Bequests & Trusts	1,250,000	-	1,250,000
Endowment	1,190,000	200,000	1,390,000
Rent	1,941,320	(38,170)	1,903,150
Other	2,690,400	-	2,690,400
Total Unrestricted	\$ 54,337,340	\$ (400,000)	\$ 53,937,340
TEMPORARILY RESTRICTED			
Global Church Sponsorship	\$ 3,200,000	\$ 350,000	\$ 3,550,000
Bequests and Trusts	1,525,000	400,000	1,925,000
Endowment	1,762,000	-	1,762,000
Unit Designated	435,000	(350,000)	85,000
Mission Investment Fund	1,500,000	-	1,500,000
Total Restricted	\$ 8,422,000	\$ 400,000	\$ 8,822,000
Total Unrestricted and Temporarily Restricted Income Funds	\$ 62,759,340	\$ -	\$ 62,759,340
Other Fund Sources			
Designated Funds Released	255,000.00	-	255,000.00
Restricted Funds Released	3,500,000		3,500,000
Total Current Funds Available	\$ 66,514,340	\$ -	\$ 66,514,340



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Unrestricted Income

- \$45M Mission Support estimate remains, aggressive given mission support plans
- Decreased Investment Income primarily due to mineral rights income and market volatility.
- Increased Unrestricted Endowment reflects recent performance
- Reduced Rent due to re-negotiated leases



Temporarily Restricted Income

- Increased Bequest and Trust, reflective of five-year trend analysis
- Reclassification from Unit Designated Gifts to Global Church Sponsorship
 - Aligns budget with expanded scope of work
 - Zero net effect on restricted income





Revised ELCA World Hunger Income Estimates



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Revised ELCA World Hunger Income Estimates

	World Hunger		
	Current	Proposed Revision	Revised
Direct Gifts	\$ 19,475,000	\$ 1,525,000	\$ 21,000,000
Endowments	525,000	-	\$ 525,000
Bequests and Trusts	1,000,000	1,475,000	\$ 2,475,000
Total	\$ 21,000,000	\$ 3,000,000	\$ 24,000,000



Action:

Revised 2016 ELCA World Hunger Spending Authorization

To approve a revised 2016 fiscal year ELCA World Hunger spending authorization of \$22,000,000.



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2017-2019 Triennium Budget Recommendations



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Budget Considerations

- Income estimates 2017-2019, spending for 2017 only
- Churchwide Assembly provision authorizing Church Council to revise
- Discussion via conference call with BFC in March 2016
- Normally would align with operational plan



Budget Priorities

Until future directions are established and a new operational plan is created:

- Balance budget for 2017
- Equitable funding of major programmatic/administrative areas
- Evaluate impact of new initiatives



Summary

- Balanced 2017 current fund budget 2% less than prior year
- 2018-2019 income estimates totaling \$64M each year
- ELCA World Hunger income and expenses expected to be \$25M annually



Action:

2017 – 2019 Triennium Budget

To recommend to the 2016 Churchwide Assembly the following:

2017 Budget Proposal

To approve a 2017 current fund spending authorization of \$65,296,005;

To approve a 2017 ELCA World Hunger spending authorization of \$24,800,000; and

To authorize the Church Council to revise the spending authorizations after periodic review of revised income estimates.



2018 Budget Proposal

To approve a 2018 current fund income proposal of \$64,057,220; and

To approve a 2018 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

2019 Budget Proposal

To approve a 2019 current fund income proposal of \$64,151,175; and

To approve a 2019 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.





TEAC

Budget Implications



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Thank you

To thank the Theological Education Advisory Council (TEAC) and the TEAC working group for their vision and contributions to our church as we seek to “to address in a holistic manner, issues in leadership development, theological education, candidacy and call, and the rosters of this church” (CC13.04.12).

Thank you to Maren Hulden and Stephen Herr for their service with the TEAC working group.



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Budget Implications & Funding Models

To affirm the need for evaluating budget implications and sustainable funding models for the churchwide organization as well as theological education partners across the ecology of this church as we consider the recommendations of the Theological Education Advisory Council (TEAC) and the implementing strategies of the TEAC working group.



Current Support

To acknowledge with thanksgiving the \$15.7 million in FY15 churchwide funding in support of leadership priorities of this church, including theological education and formation for current and emerging leaders.



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Called Forward together in Christ

To recognize the importance of the *Called Forward together in Christ* process and results as a context for setting priorities for financial resource allocation.



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Next Steps

To continue considering, in consultation with the proposed Advisory Committee, financial implications of recommendations and implementing strategies as they are developed; and

To give progress reports to the November 2016 and the April 2017 meetings of the Church Council.



Always Being Made New: The Campaign for the ELCA

Coordination and leadership for the comprehensive campaign approved by the 2013 Churchwide Assembly is provided by Mission Advancement. Through several featured priorities, *The Campaign for the ELCA* seeks to:

- Increase the ELCA's capacity to support congregational renewal and the planting of new congregations
- Form and support new lay, ordained and global leaders for mission
- Encourage and form lay youth and young adult leaders
- Support disability ministries
- Bolster the commitment to walk with global companion churches in shared witness
- Expand efforts to address poverty and hunger

In addition, the campaign is in alignment with the Churchwide Operational Plan goal five: “Leaders across this church are working together on strategies to address future sustainability of the ELCA and the churchwide organization has a growing and sustainable revenue base for mission.”

The second year of *The Campaign for the ELCA* brought exciting growth for our church. From Madagascar to Cambodia, South Sudan to North Dakota, the support of our donors, volunteers and leadership groups is making a difference in the lives of people around the world.

In 2015, we broke ground alongside local church leaders on a new Lutheran center and health clinic in South Sudan, sent a group of seven young adults to the new Young Adults in Global Mission Cambodia country program, with a total 73 young adults in ten country programs, and surpassed our \$15 million goal for the ELCA Malaria Campaign, allowing work to continue in 14 African countries and enabling a new program to open in Madagascar. Here at home, we distributed 17 grants to assist synods and congregations across the ELCA in their renewal efforts, awarded 235 seminary students with scholarships from the ELCA Fund for Leaders and welcomed 62 new-start ministries into the ELCA. Together, we are doing God’s work with our hands.

This year, we look forward to building on this momentum and continuing to share the stories of those transformed by our work together through the campaign. In 2016, we are lifting up the life-saving work of ELCA World Hunger, a key priority of the campaign. With the continued support of ELCA members, we will expand the comprehensive ministries of ELCA World Hunger including education, advocacy and relief and development initiatives in nearly 60 countries around the world. Together with generous, loving hands, we work for a world in which all are fed.

❖ **Cash and Commitments**

- At the end of its second of five years, *The Campaign for the ELCA* has received more than \$80 million in cash and commitments, representing over 40 percent of its five-year goal.
- While planned gifts for the campaign do not count toward the overall goal, they are critical to the future sustainability of these priorities. To date, we have been notified of \$17 million in planned gifts toward the ministries of the campaign.
- Since the approval of *The Campaign for the ELCA* at the 2013 Churchwide Assembly, there has been a significant push to engage our leadership groups in the campaign. The current level of participation through gifts and commitments is:

Leadership group	Participation rate	Total number of participants*
Campaign Steering Committee	88%	14
Conference of Bishops	95%	62
Church Council	92%	33
Churchwide Administrative Team	100%	7
Churchwide Senior Leadership	90%	37
Bishop’s Advisory Council**	55%	6

*Note: these participation numbers include both pledges and gifts.

**Note: we are working on 100% participation. Four of the 11 members are new members who joined the group within the last 12 months.

- Churchwide employees celebrated the second birthday of the campaign in early February by joining Bishop Eaton, campaign and other staff members for an afternoon reception. ELCA World Hunger shared an update on the program's annual theme year (2016) plans and Young Adults in Global Mission introduced the new country coordinators for the Australia and Senegal programs.

❖ **Major gifts**

- Below is a summary of cash and realized bequests the ELCA has received in support of campaign priorities from donors giving \$5,000 or more annually. In 2014, the ELCA received approximately \$8 million from three donors who left ELCA World Hunger and ELCA Fund for Leaders in their estate plans, plus over \$1.3 million was pre-paid on seven-figure multi-year commitments. These two very substantial factors, totaling \$9.3 million, provided year one of the campaign a welcomed boost in major gift revenue.
- In 2015, the ELCA focused on conducting discovery visits with major gift donor prospects, while 2014 was focused on asking our closest supporters to make special campaign gifts. Of the \$7.4 million raised from gifts of \$5,000 or more in 2015, \$2.9 million was from realized bequests. The campaign team remains confident that the ELCA will continue to see growth in its major gift efforts going into 2016.

Gift Range	FY13 Donor Count	FY13 Total Dollars	FY14 Donor Count	FY14 Total Dollars	FY15 Donor Count	FY15 Total Dollars
\$5,000-\$9,999	87	\$497,605	117	\$615,950	122	\$736,360
\$10,000-\$49,999	60	\$636,375	60	\$1,159,398	68	\$1,233,488
\$50,000-\$99,999	11	\$730,412	9	\$599,182	7	\$405,879
\$100,000-\$499,999	9	\$1,399,685	12	\$1,594,090	15	\$2,009,780
\$500,000+	2	\$2,219,909	5	\$9,056,546	4	\$3,022,590
Grand Totals*	169	\$5,483,986	203	\$13,025,166	216	\$7,408,097

**The numbers provided in this chart are pre-close and pre-audit and are not official Office of the Treasurer numbers.*

❖ **Staff updates**

- The search is underway for a second manager of donor relations for the campaign, as well as a contract grant writer to research potential grant opportunities and prepare proposals.
- Sarah Brock, a Young Adult in Global Mission who served in Rwanda in 2014/2015, joined the campaign team as campaign interpreter last summer and will be with us through May. She is actively meeting with synods, congregations and donors in Minnesota as a representative of the campaign and the Young Adults in Global Mission program. We look forward to the possibility of recruiting another returning Young Adult in Global Mission this year.
- The campaign team has applied for a summer intern, with the hopes of recruiting someone to assist with research and various campaign projects.

❖ **Campaign communications**

- A direct mail appeal was distributed to adult chaperones and volunteers of the 2015 Youth Gathering (approximately 7,000 individuals) in November 2015 asking for their support of the Youth and Young Adults priority. A follow-up letter will be sent later this year.
- A Giving Tuesday e-appeal was distributed to nearly 200,000 ELCA members and donors in December featuring the campaign's Congregations priority – ELCA New Congregations, Renewing Congregations and Disability Ministries. The Giving Tuesday efforts also included social media outreach and promotion.
- The 2016 annual theme toolkit, which encouraged congregations and synods to participate in ELCA World Hunger's Lenten initiative, *40 Days of Giving*, was circulated in November 2015 with follow-up

communications in January and February. As of March 6, more than 500 congregations and 300 individuals were registered as participants. Plans are in place to thank participants, including a certificate and other tools for congregations to use in bulletins, newsletters and other communications with members.

- As part of the *40 Days of Giving* initiative, a 40-day desktop devotional was created to raise awareness and support of ELCA World Hunger. More than 20,000 of these devotionals were distributed across the ELCA by early February. A devotion-of-the-day e-blast was distributed to this group throughout Lent, as well.
- A feature story on the global ministry evangelism project in South Sudan was included in the March issue of *The Lutheran*. The story also highlights the work of two ELCA missionaries serving in South Sudan.
- The 2015 Campaign Report, which shares the progress and impact of the campaign in its second year, will be distributed to congregations, synods, volunteers and major gift donors in early May. A news release announcing the official 2015 results preceded this report.
- As in 2015, the campaign will have advertisements in *The Lutheran* and *Gather* magazines throughout the year. These include a Mother's Day ad featuring International Women Leaders, a preview of the 2017 annual theme year in January and other various campaign priority highlights.

❖ **Campaign Steering Committee**

- The semi-annual Campaign Steering Committee meeting is taking place April 22-23 in Chicago, Illinois. Members will gather to discuss campaign progress and plans for moving forward.
- Campaign Steering Committee members Dr. Becky Shaw, MaryAnn Anderson and Jenny Peterson are serving on the planning committee for the first-ever Women's Summit hosted on behalf of International Women Leaders in November.
- Jenny Peterson traveled to Cambodia with the Global Church Sponsorship and ELCA World Hunger teams in February. Upon her return, she hosted a donor event on behalf of the campaign and shared her experiences in Cambodia with the group.
- Drs. Bob and Becky Shaw hosted the campaign director at their congregation in Iowa.
- Tim Krumm is actively working with his home synod, the Southeastern Iowa Synod, on local campaign efforts.
- The Rev. Elizabeth Ekdale is working with her congregation, St. Mark's Lutheran Church in San Francisco, California, and synod to encourage campaign support and engagement locally.
- MaryAnn and Loren Anderson continue to lead, encourage and inspire campaign staff and volunteers.

❖ **Synod engagement and support**

- The campaign team is continually working with synods as they implement their own plans in conjunction with *The Campaign for the ELCA* and/or lead efforts with donors and congregations in their region.
- Churchwide representatives, including the campaign director, will provide campaign information and updates at the 2016 synod assemblies.
- In addition to working with congregations, synods and individual donors, one key way synods are collaborating to support the campaign is by hosting events. These events have produced good leads and great information sessions that provide opportunities for hosts and guests to deepen their commitment. In 2016, we look forward to events with an emphasis on ELCA World Hunger.
- Some recent and upcoming campaign events in collaboration with synods include:
 - Seattle/Tacoma (November 2015)
 - Southeastern Minnesota (December 2015)
 - Rally in the Valley, Arizona (February 2016)*
 - Northeast Minnesota synod council (February 2016)
 - Metropolitan Chicago/Northern Illinois (March 2016)*
 - Northwestern Minnesota (May 2016)
 - South Central Wisconsin (June 2016)

*Campaign events in conjunction with Presiding Bishop Elizabeth Eaton.

❖ **Program Updates**

• **Hunger and Poverty**

○ **ELCA Malaria Campaign**

- The \$15 million fundraising goal was achieved in September 2015, making the ELCA Malaria Campaign the first ministry within *The Campaign for the ELCA* to reach its goal.
- As of Jan. 31, more than \$15.45 million has been received for this ministry.
- The ELCA Malaria Campaign is now supporting the malaria programs of companions in 14 countries in Africa. Due to funds raised in excess of \$15 million, the campaign is able to support a new program in Madagascar.
- As of Jan. 31, the fundraising portion of the ELCA Malaria Campaign has closed.
- Though the fundraising goal is complete, global companions may continue to apply for malaria program funding through ELCA World Hunger. Donors may continue to support malaria programming through ELCA World Hunger, as well.

○ **ELCA World Hunger**

- ELCA World Hunger's total income for 2015 is \$21,944,702, the most for any single year in our 41-year history. In addition to exceeding the pre-recession income by more than \$500,000, direct giving grew more than \$1 million between 2014 and 2015.
- Because of this growth in giving, the programs are also growing with expansion of work in the United States through domestic hunger initiatives, and in nine other countries. Together, we are working for a world in which all are fed.
- December 2015 was ELCA World Hunger's best December on record, in terms of funds raised, with \$4.8 million income in one month.
- ELCA World Hunger also celebrated more than \$1 million in gifts to ELCA World Hunger's Walk for Water through the ELCA Youth Gathering challenge.
- More than \$77,000 was raised in support of ELCA World Hunger through the ELCA World Hunger Big Game Synod Challenge between Team Carolina (Bishop Timothy Smith and the North Carolina Synod and Bishop Herman Yoos and the South Carolina Synod) and Team Denver (Bishop James Gonia and the Rocky Mountain Synod) for the 50th Super Bowl.
- 2016 is the focus year for ELCA World Hunger within *The Campaign for the ELCA*. ELCA World Hunger kicked off the year with a Lenten challenge entitled *ELCA World Hunger's 40 Days of Giving*, which included a brand-new devotional featuring thought leaders from across the ELCA. With a \$24 million fundraising goal for this year, it's time to be all in together for hunger!
- In early February, ELCA World Hunger disbursed \$5,000 to the ELCA Southeast Michigan Synod to help support the immediate need for water and the food pantry at Salem Lutheran Church in Flint, Mich. The funds to the food pantry will be used to purchase foods that meet the nutritional needs of children and adults with lead poisoning as recommended by the Michigan Department of Health and Human Services.

• **Global Church**

○ **Missionaries and Young Adults in Global Mission**

- Two new country programs, one in Senegal and one in Australia, will begin in 2016. The country coordinators for both programs have been selected and conducted in early February. The new country program in Cambodia is in its first year; a delegation of ELCA staff, ELCA vice president Carlos Peña and other donors visited the program in February.
- The Young Adults in Global Mission program received 152 applications for the 2016/2017 year. We are seeking to send approximately 95 young adults into service, the largest number to-date and an increase of 20 from the previous year.
- A new Peer-to-Peer giving platform is in development for the Young Adults in Global Mission program. Our goal is to have the site up and running by mid-April.

- A survey is being sent to all missionaries asking questions about home assignment and how Global Church Sponsorship may be more helpful to their mission interpretation efforts.
- **International Women Leaders**
 - On March 8, the ELCA celebrated International Women's Day through prayer, sharing and giving. All rostered leaders received an email with information on International Women's Day, as well as worship resources to celebrate this day. In addition, we received a \$100,000 matching gift from an anonymous donor for any International Women Leaders gifts as part of the International Women's Day initiative. As of March 15, \$90,000 has been raised towards the match.
 - We currently have six women from global companion churches studying at Newberry College, Augsburg College and Luther College. More than 45 applications were received for the 2016/2017 academic year. We anticipate allocating an additional six full-tuition scholarships from these applications in partnership with ELCA colleges and universities
 - Two more seminars focused on church leadership, global Lutheran identity, the role of women in church and society, and women's justice will be held in Wittenberg this year. The first seminar took place in mid-March with 16 participants, two each from Thailand, Peru, India, Poland, Tanzania, Central African Republic and Palestine, and one each from Serbia and from Lithuania.
- **Global Ministries**
 - The campaign's 14 global ministry projects demonstrate the ELCA's long-standing commitment to accompanying evangelism and the growth of Lutheran churches around the world. When funded, these projects will grow additional capacity for global companions to preach and teach the Gospel and build the necessary infrastructure for these churches to thrive.
 - There is momentum growing for some of our global ministry projects, especially the project in South Sudan being funded through the campaign. In November 2015, a delegation from the ELCA traveled to South Sudan for the ground breaking of the Lutheran Center & Clinic, a \$1.2 million project that will serve thousands in the capital city of Juba.
 - Other campaign projects ready to begin and waiting for funding include Senegal and The Gambia, Tanzania, Myanmar, Malaysia, Cambodia and Zambia. Support from the synods, especially where there is a companion church relationship, will be important in meeting our goals.
- **Leadership**
 - **ELCA Fund for Leaders**
 - As of December 31, 2015, the ELCA Fund for Leaders endowment was at \$45.8 million. Because of unfavorable market fluctuations, the fund has not increased in market value this calendar year, although over \$2 million was raised for the fund.
 - For the current (2015-2016) academic year, 235 students received scholarships from the ELCA Fund for Leaders, totaling \$1.63 million in distributed scholarships. Four of these scholarships were awarded to qualified candidates of color and/or students for whom English is a second language under our new initiatives to promote diversity within our church. Due to the tremendous response from the seminaries and students, our priority is to grow the amount of scholarships available for this initiative.
 - Two of the above-mentioned "diversity" scholarship recipients participated as panel members in Bishop Eaton's second webcast focused on race relations.
 - Six new named endowments have been created this year, which include three new synod funds: Minneapolis Area Synod, New England Synod and Western Iowa Synod.
 - The ELCA Fund for Leaders will receive \$300,000 of a \$1 million Lilly Endowment grant awarded to the ELCA to address economic challenges facing pastoral leaders. The grant will be used to fund a position for three years, which will focus on securing leadership gifts for the ELCA Fund for Leaders.

- **Youth and Young Adults**
 - The Youth and Young Adults program has approved 21 grants with a total funding commitment of nearly \$530,000. These grants represent ministries from across the ELCA, including programs in Los Angeles, Des Moines, the interior Alaska Synod, Philadelphia, Nashville, Northeastern Minnesota Synod, and many more.
 - The program will also be supporting leadership internships with Lutheran Services in America and its affiliated social ministry agencies in partnership with Lutheran colleges, universities and campus ministry agencies.
 - The campaign team is actively reaching out to individual donors with an affinity for youth and young adult ministries requesting their support in these efforts. Most recently, a donor couple made a \$51,000 commitment to fully fund one of these grants, as well as seven Lutheran Services in America internships.
 - An article in the March issue of *The Lutheran* featured one of the grant recipients, Peer Ministry Leadership in Danbury, Wisconsin, of the Youth and Young Adults ministry.
- **Congregations**
 - **Disability Ministries**
 - The program has awarded four grants (totaling \$7,000) to the following projects:
 - Definitely-Abled Youth Leadership Event (DAYLE) 2015
 - Camp Able, Joy Ranch in South Dakota
 - Mosaic/Wartburg Immersion Program
 - Summer Institute for the Theology and Disability scholarships
 - The Disability Ministries volunteer table will be focusing on five areas for the coming year: workshop formation, networking, a new grants process, the formation of an online database for resources, as well as a quarterly newsletter for those interested or working in disability-related ministries.
 - Over the spring and summer months, Disability Ministries will have a presence at the Liturgical Interpreters Conference, the Summer Institute on Theology and Disability and a special training on how to be inclusive to kids with special needs in congregations at Columbia Theological Seminary.
 - **ELCA New Congregations**
 - There were 62 new ministries developed in 2015. For 2016, 22 are already approved, with a goal of obtaining 60 by the end of December.
 - To date, there are 379 new starts in the ELCA. At least 58 percent are with people of color or multicultural, where English is a second language; 27 percent are in areas experiencing poverty.
 - **Renewing Congregations**
 - The campaign Renewing Congregations grant process accepted its third round of grants in February with seven requests receiving funds. These included five synodical renewing congregation strategy initiatives and two fast-growth congregation initiatives.
 - To date, 17 grants totaling \$622,000 have been allocated. These allocations include 11 Synodical Renewing Congregations Strategies initiatives, 4 Fast Growth Congregations and 2 Area Ministry Strategies.

The support of the ELCA Church Council is critical to the success of the campaign. Thank you for your efforts to tell the story of this church and for encouraging a deeper engagement and support during this opportunity that we have together through *The Campaign for the ELCA*.

Always being made New.

25 YEARS TOGETHER IN CHRIST



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

Cash and Commitments

As of January 31, 2016

- \$76 million in cash gifts
- \$4 million in multi-year commitments
- \$17 million in planned gifts
- Cash gifts and multi-year commitments total \$80 million or 40% of our \$198 million goal

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CAMPAIGN PROGRESS

2014



\$44,749,000

amount of current gifts
to the campaign



\$10,820,000

planned gifts*
for campaign priorities



\$3,489,000

amount of outstanding
multi-year commitments

2015



\$75,614,000

amount of current gifts
to the campaign



\$17,211,000

planned gifts*
for campaign priorities

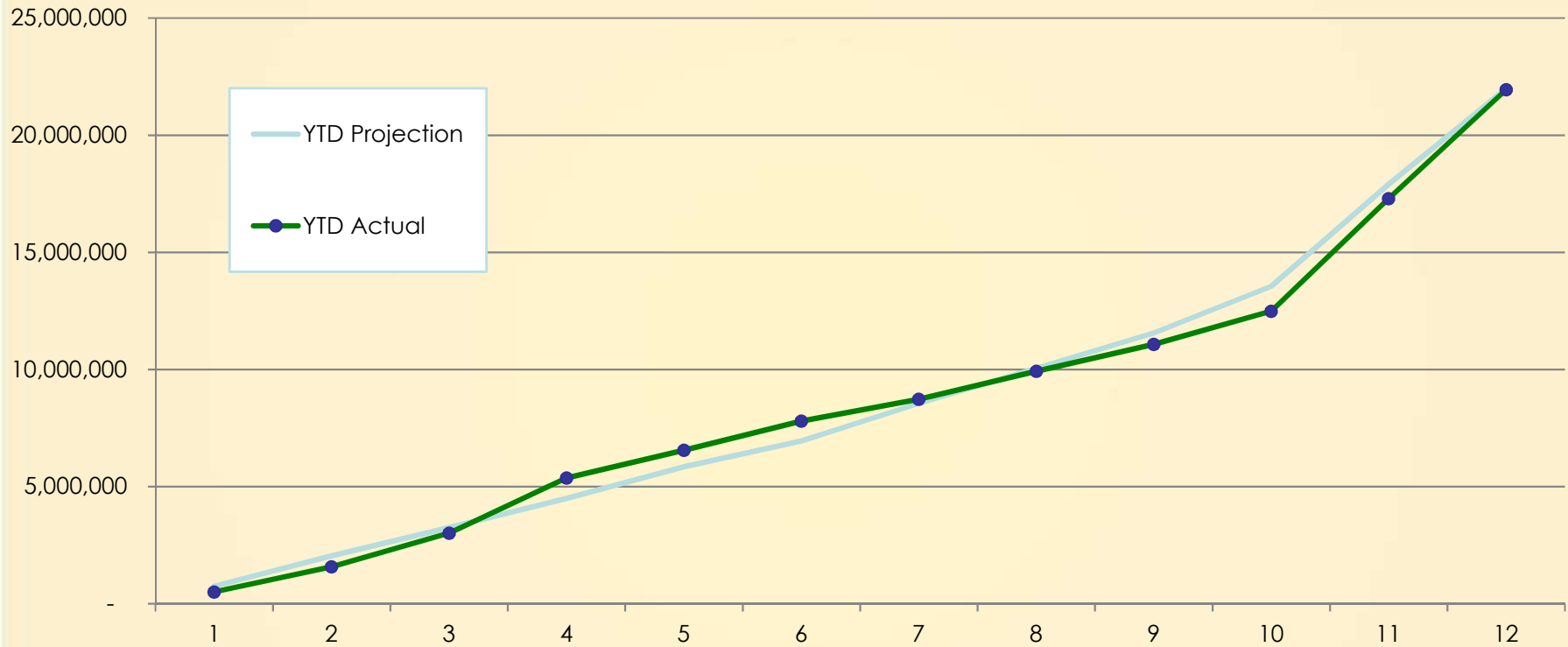


\$4,425,000

amount of outstanding
multi-year commitments

**While planned gifts for the campaign priorities are not included in the \$198 million goal, they are critical to the future sustainability of these ministries.*

FY15 Revenue Summary for ELCA World Hunger



25 YEARS TOGETHER IN CHRIST



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CAMPAIGN *gifts* IN ACTION

62 New-start ministries welcomed into the ELCA in 2015

235 Seminary students received an ELCA Fund for Leaders scholarship in the 2015-2016 academic year

73 Young Adults in Global Mission sent into a year of service in August 2015

6 International women received a full-tuition scholarship in the 2015-2016 academic year

48 International women participated in an International Women Leaders seminar in Wittenberg, Germany

224 Missionaries served with the ELCA during 2015

14 Malaria programs in Africa received support from the ELCA Malaria Campaign

60 Countries around the world have ELCA World Hunger-supported programs

17 Renewing Congregations grants distributed through the campaign in 2015

21 New or enhanced Youth and Young Adult ministries received a campaign grant

Congregations



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Leadership



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Hunger and Poverty



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Global Church



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25 YEARS TOGETHER IN CHRIST



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Exciting Growth in 2015

- ELCA World Hunger's total income for 2015 is \$21,944,702, the most for any single year in our 41 year history. In addition to exceeding the pre-recession income by more than \$500,000, direct giving grew more than \$1 million between 2014 and 2015.
- The ELCA Malaria Campaign's multiyear income is at \$15,447,922, exceeding the \$15 million goal. This is the first fund in the campaign to reach its goal.

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25 YEARS TOGETHER IN CHRIST



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

62 new congregations





Supported **235 students** at
seven ELCA seminaries

- **73 Young Adults** in Global Mission
- 1 new country program in Cambodia
- **224 missionaries** in more than **40 countries**





6 college scholarships to promising young women



ELCA World Hunger

- Supported solutions to hunger and poverty in over **60 countries**
- More than **347 program** in the U.S.

ELCA Malaria Campaign

- Reducing the impact of malaria in **14 African countries**



ELCA World Hunger
2016 goal: \$24 million



Paul Jeffrey/ACT Alliance

2016 FOCUS YEAR!

- Lent – Nearly 500 congregations participated in 40 Days of Giving
- Fall events
- ELCA Good Gifts are GREAT!

ELCA World Hunger's
40 DAYS *of Giving*

Count Us In!

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

Always New.

The graphic features a collage of four photographs: a group of smiling children in a rural setting, a close-up of a young girl smiling, a woman holding a large bag of snacks, and a group of people in a kitchen preparing food. A large purple circle with the text 'Count Us In!' is overlaid on the center.

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being made
New.

25 YEARS TOGETHER IN CHRIST



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

2016 Focus Year: Lent

- With ELCA World Hunger's 40 Days of Giving underway, direct giving for ELCA World Hunger in February 2016 was up \$438,000 over last February.
- A bequest of \$250,000 contributed additional bounce for a total positive variance of nearly \$650,000. This is a good way to kick off an important year for ELCA World Hunger!

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25 YEARS TOGETHER IN CHRIST



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

International Women Leaders and International Women's Day

More than \$200,000 raised in support of International Women Leaders!



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New.

25 YEARS TOGETHER IN CHRIST



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

Global Ministries

- As part of *The Campaign for the ELCA*, 14 new Global Ministry evangelism projects have been initiated by our companion churches in Africa, Asia, Europe, the Middle East and Latin America.
- Ranging from planting churches in Tanzania to equipping people from Siberia to proclaim God's love, these new evangelism projects are opportunities to share God's promise through Jesus and advance our companions' ministries.

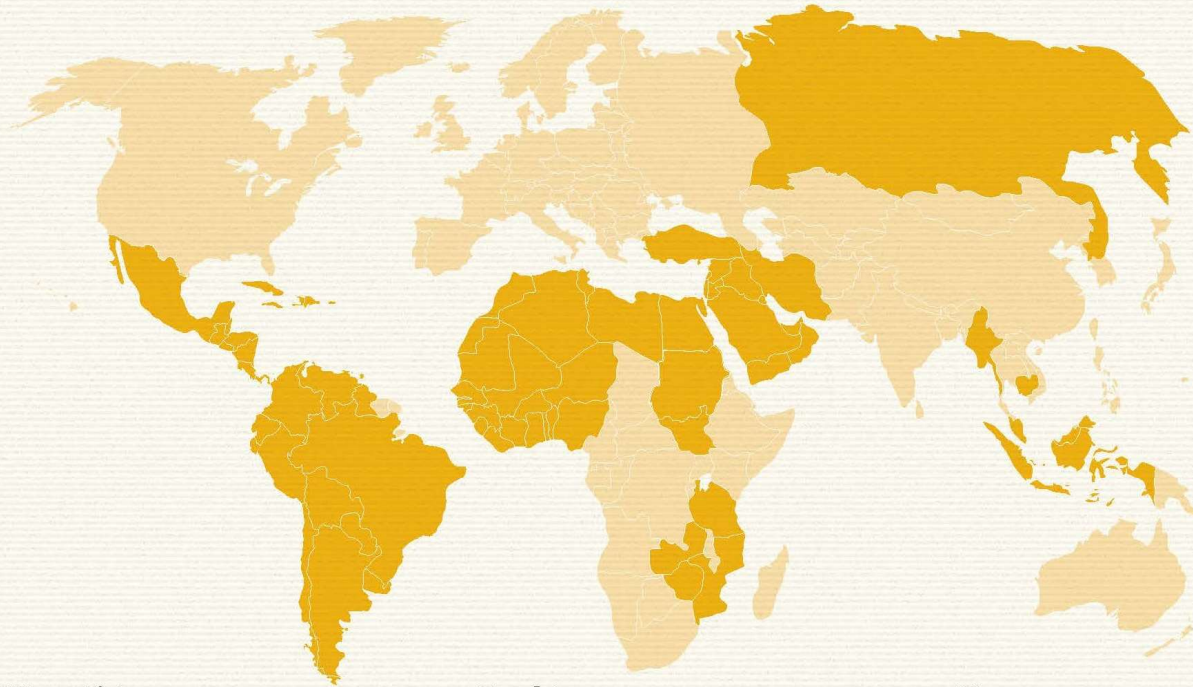
Always
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New.

25 YEARS TOGETHER IN CHRIST



Evangelical Lutheran Church in America
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CAMPAIGN GLOBAL MINISTRY PROJECTS



West Africa:

Proclaiming the Gospel in Urban Areas
\$700,000

Mozambique:

Training Servant Leaders
\$375,000

Senegal:

Growing the Church
\$100,000

South Sudan:

A New Church for a New Nation
\$1,225,000

Tanzania:

Effective Outreach in the
Twenty-First Century
\$300,000

Zambia:

Constructing New Churches
\$500,000

Zimbabwe:

Building Up the Church
\$800,000

Cambodia:

Expanding Outreach
\$300,000

Indonesia:

Reaching New Communities
\$300,000

Malaysia:

Outreach Among Indigenous Neighbors
\$500,000

Myanmar:

Strengthening the Emerging Church
\$500,000

Siberia:

Equipping the Faithful
\$500,000

Latin America and the Caribbean:

Strengthening Small Churches
\$500,000

Middle East and North Africa:

Strengthening Arab Christian
Evangelical Witness
\$400,000

South Sudan: A New Church for a New Nation

- Broke ground on a new Lutheran Center and Clinic in Juba
- Launching point for the Evangelical Lutheran Church Africa Mission in South Sudan
- Place of worship, learning, health care and healing for people of many different ethnic and religious backgrounds
- Project also includes training mission leaders and conducting outreach programs



Always
better made
New.

25 YEARS TOGETHER IN CHRIST



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

Always
being made
New.

25 YEARS TOGETHER IN CHRIST



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



BIOGRAPHY



UNITED STATES AIR FORCE

Chaplain, Lt Col, Christopher D. Webb

Chaplain Webb is the wing chaplain for the 916th Air Refueling Wing at Seymour Johnson AFB where he serves more than 1750 reservists and 250 active duty reserve airmen.

Chaplain Webb is an ordained pastor of the Evangelical Lutheran Church in America. He was commissioned as a reserve Individual Mobilization Augmentee (IMA) chaplain in July 2000. He is presently the Senior Pastor of St. Mark's Lutheran Church in Asheville, NC where he has served since 2004. From 1997-2004 he served as the Senior Pastor of Gethsemane Lutheran Church in Gainesville, FL.

Chaplain Webb has previously served as an IMA staff chaplain and instructor at the USAF Chaplain Corps College where he was the course director for the Chaplain Candidate Course. He has also served as an IMA chaplain at Shaw AFB, SC and MacDill AFB, FL.

Ch Webb and his wife Janine have two children: Andrew and Katherine.



EDUCATION:

- 1993 Bachelor of Arts, Communication, Lenoir-Rhyne College, Hickory, North Carolina
- 1997 Master of Divinity, Lutheran Theological Southern Seminary, Columbia, South Carolina
- 2001 Orientation Chaplain Course, Maxwell AFB, Alabama
- 2003 Critical Incident Stress Management, Pastoral Crisis Intervention Course, MacDill AFB, Florida
- 2007 Field Traumatology Training, Shaw AFB, SC
- 2008 Intermediate Chaplain Course, Maxwell AFB, Alabama
- 2010 Academic Instructors Course, Maxwell AFB, Alabama
- 2010 Air Command and Staff College, Maxwell AFB, Alabama
- 2012 Wing Chaplain Course, USAF Chaplain Corps College, Fort Jackson, Columbia, South Carolina
- 2013 Senior Chaplain Course, USAF Chaplain Corps College, Fort Jackson, Columbia, South Carolina
- 2012 Blackboard Advanced Teaching and Learning Online Certification

ASSIGNMENTS:

1. Jul 2000 – Oct 2004, IMA Reserve Chaplain, MacDill AFB, Florida
2. Nov 2004 – Feb 2010, IMA Reserve Chaplain, Shaw AFB, South Carolina
3. Feb 2010 – Sep 2013, IMA Staff Chaplain, USAF Chaplain Corps College, Ft Jackson, South Carolina
4. Oct 2013 – Present, Wing Chaplain, 916 ARW, Seymour Johnson AFB, North Carolina

MAJOR AWARDS AND DECORATIONS:

Meritorious Service Medal with one Oak Leaf Cluster
Air Force Commendation Medal

Air Force Outstanding Unit Award with one Oak Leaf Cluster
National Defense Service Medal
Global War on Terrorism Service Medal
Military Outstanding Volunteer Service Medal
Nuclear Deterrence Operations Service Medal
Air Force Longevity Service with two Oak Leaf Clusters
Armed Forces Reserve Medal with Bronze Hourglass

EFFECTIVE DATES OF PROMOTION:

First Lieutenant	July 31, 1999
Captain	October 1, 2002
Major	August 2, 2007
Lieutenant Colonel	August 10, 2012

(Current as of January, 2016)

Centurion Connections

(Mark 15:39, Matthew 8:8, Acts 10:1-8)

Acts 10

Cornelius' Vision

¹⁰ At Caesarea lived Cornelius, a centurion in the Italian Regiment. ² He and all his family were devout and God-fearing. ³ One day about three in the afternoon he had a vision. An angel of God, came to him and said, "Cornelius!"

⁴ Cornelius stared in fear. "What is it, Lord?" he asked.

"Your prayers and gifts to the poor come up as a memorial offering before God. ⁵ Send men to Joppa to bring back Simon also called Peter. ⁶ He is staying with Simon the tanner, whose house is by the sea."

Peter's Vision

⁹ About noon the following day two servants and a devout soldier sent by Cornelius were approaching Joppa. Peter went up on the roof to pray. ¹⁰ He became hungry and wanted something to eat, and while the meal was being prepared, Peter fell into a trance. ¹¹ He saw heaven opened and something like a large sheet being let down to earth by its four corners. ¹² It contained all kinds of four-footed animals, as well as reptiles and birds. ¹³ Then a voice told him, "Get up, Peter. Kill and eat."

¹⁴ "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean."

¹⁵ The voice spoke to him a second time, "Do not call anything impure that God has made clean."

¹⁶ This happened three times, and immediately the sheet was taken back to heaven.

Peter Escorted From Joppa to Ceasarea

¹⁷ While Peter wondered, those sent by Cornelius found Simon's house and stopped at the gate.

¹⁸ They called out, asking if Simon known as Peter was staying there.

¹⁹ While Peter was still thinking about the vision, the Spirit said, "Simon, three people are looking for you. ²⁰ Get up and go downstairs. Do not hesitate to go with them, for I have sent them."

²² The men explained, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to ask you to come to his house so that he could hear what you have to say."

Peter Arrives

The next day Peter started out with them, and some believers from Joppa went along. ²⁴ The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵ As Peter entered the house, Cornelius met him and fell at his feet in reverence. ²⁶ But Peter made him get up. “Stand up,” he said, “I am only a man myself.”

²⁷ While talking with him, Peter went inside and found a large gathering of people. ²⁸ He said to them: “You are well aware it is against our law for a Jew to associate with or visit a Gentile. But God has shown me I should not call anyone impure or unclean. ²⁹ I came without raising any objection. May I ask: why did you send for me?”

Cornelius Speaks

³⁰ Cornelius answered: “Three days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me ³¹ and said, ‘Cornelius, God has heard your prayer and remembered your gifts to the poor. ³² Send to Joppa for Simon who is called Peter.’ ³³ So I sent for you immediately. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us.”

Peter Speaks

³⁴ Peter began to speak: “I now realize how true it is that God does not show partiality ³⁵ but accepts from every nation those who fear God and does what is right. ³⁶ You know the message God sent to Israel, announcing the good news of peace through Jesus Christ, Lord of all. ³⁷ You know what has happened throughout the province of Judea, beginning in Galilee after the baptism John preached— ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and power, and how Jesus went around doing good and healing all who were under the power of the devil. God was with him.

³⁹ “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross, ⁴⁰ but God raised him from the dead on the third day and caused him to be seen. ⁴¹ He was not seen by all the people, but by witnesses God had already chosen—by us who ate and drank with him after he rose from the dead. ⁴² He commanded us to preach and testify he is the one whom God appointed as judge of the living and the dead. ⁴³ The prophets testify: everyone who believes in him receives forgiveness of sins through his name.”

⁴⁴ While Peter spoke, the Holy Spirit came on all who heard. ⁴⁵ Circumcised believers with Peter were astonished that the gift of the Holy Spirit was poured out even on Gentiles. ⁴⁶ They heard them speaking in tongues praising God.

Peter said, ⁴⁷ “Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.” ⁴⁸ He ordered they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them.

Surprises – for Peter? for you?

In Luke-Acts....who are the “outsiders?”

Women, lepers, poor and powerless, Gentiles, and more...Cornelius, his family and those in his Italian cohort.

How far does God’s grace extend? To military members, their units and families? Veterans of war? From another point of view, among which “outsiders” is God’s purpose most thoroughly revealed?

Centurion Readings

Matthew 8

5And when Jesus entered Capernaum, a centurion came to Him, imploring Him, 6and saying, “Lord, my servant is lying paralyzed at home, fearfully tormented.” 7Jesus said to him, “I will come and heal him.” 8But the centurion said, “Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. 9“For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does *it*.” 10Now when Jesus heard *this*, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel.

Mark 15

33When the sixth hour came, darkness fell over the whole land until the ninth hour. 34At the ninth hour Jesus cried out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI?” which is translated, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” 35When some of the bystanders heard it, they *began* saying, “Behold, He is calling for Elijah.” 36Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “Let us see whether Elijah will come to take Him down.” 37And Jesus uttered a loud cry, and breathed His last. 38And the veil of the temple was torn in two from top to bottom. 39When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, “Truly this man was the Son of God!”

ELCA Centurion Connection Contacts:

What is a Centurion Contact:

A synod Centurion Contact is the identified contact person within each synod who fosters connections between Lutheran veteran/military personnel/families with congregations, synods, and ELCA churchwide colleagues, agencies and institutions. Encourages prayer, networking and fosters support by highlighting and advancing creative ministries taking place within the synod.

Key Emphases:

1. Fosters support for the ELCA Prayer Book for Armed Services.
2. Highlights the ELCA Federal Chaplaincy Ministries Scholarship Fund for Leaders Endowment.
3. Directs synod members to the "elcachaps.com" web site
4. Links, as available, with other outreach initiatives, such as the Veterans Administration Rural Clergy Outreach Training project or the VA chaplains Veterans Clergy Outreach Initiative.

En Bloc Items

I. Board Development Committee

II. Budget and Finance

A. Audit Committee Report

CC ACTION [EN BLOC]

Recommended:

To approve the report of the ELCA Audit Committee describing the review of the audited financial statements, management letter, and response of management for the Endowment Fund Pooled Trust's year ending December 31, 2015.

B. Revisions to Resolutions Regarding Authority to Act in Financial Matters

In November 2015, the Church Council adopted CC15.11.45, regarding authority to act in financial matters. It is proposed to make minor revisions and corrections to CC15.11.45 to replace a signatory who has left the organization and clarify that gift annuities are not trusts. Except as revised, CC15.11.45 remains unchanged. The proposed revisions are as follows:

1. Appointment of Assistant Officers

CC ACTION [EN BLOC]

Recommended:

RESOLVED, that for the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the following are hereby appointed as assistant vice presidents of this corporation: M. Wyvetta Bullock, Walter S. May, Marcus R. Kunz, and Jodi L. Slattery, to serve until replaced or removed by subsequent appointments, with such subsequent appointments to be based upon the nomination and recommendation of the Presiding Bishop;

RESOLVED, that for the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the following are hereby appointed as assistant treasurers of this corporation: **Robert J. Benson, Cecilia Favela, Christina Jackson-Skelton, Christopher Carpenter-Majors, and Annette Roman**, to serve until replaced or removed by subsequent appointments, with such subsequent appointments to be based upon the nomination and recommendation of the Treasurer;

RESOLVED, that for the sole purpose of executing or attesting, when necessary, documents approved and authorized in accordance with actions of the Church Council, the following are hereby appointed as assistant secretaries of this corporation: Phillip H. Harris, Laura L. Knitt, Sue E. Rothmeyer, and Thomas A. Cunniff, to serve until replaced or removed by subsequent appointments, with such subsequent appointments to be based upon the nomination and recommendation of the Secretary;

RESOLVED, that prior resolutions adopted by this Council, including CC15.04.31b and the prior actions identified in CC15.04.31b, addressing the appointment of assistant officers are hereby rescinded and replaced by this action.

2. Authorization to Act for the ELCA as a Trustee

CC ACTION [EN BLOC]

Recommended:

RESOLVED, that the Treasurer and the Executive Director of the Mission Advancement unit are appointed as a committee having the authority of the Church Council in the management of the business and fiscal affairs of any trust for which the churchwide organization is acting as trustee to *authorize and approve*, on behalf of this corporation as trustee, transactions to which such trust is a party;

RESOLVED, that the Treasurer and the Executive Director of the Mission Advancement unit are appointed as a committee having the authority of the Church Council to authorize and approve establishment of any gift annuity agreement for which the churchwide organization is guarantor, on behalf of this corporation as guarantor;

RESOLVED, that the Treasurer or the Executive Director of the Mission Advancement unit, or in absence of both of the foregoing, any two assistant treasurers may *execute*, and the Secretary or any assistant secretary may *attest*, any document **previously authorized and approved as provided in this resolution, which is required or desirable in connection with the establishment of any gift annuity agreement for which the churchwide organization is guarantor or which is necessary and appropriate for the management of the business and fiscal affairs of any trust for which the churchwide organization is acting as trustee, and which has been previously authorized and approved, including the establishment of any gift annuity agreement for which the churchwide organization is guarantor;**

RESOLVED, that the Mission Advancement unit keep and maintain appropriate records of all transactions so authorized and, upon request, report such transactions to the Budget and Finance Committee of the Church Council;

RESOLVED, that prior resolutions adopted by this Council, including CC02.11.89 and CC12.04.19i, addressing the matters specified above are hereby rescinded and replaced by this action.

III. Executive Committee

A. Northern Illinois Synod Council Resolution

Within the January 30, 2016 meeting of the Northern Illinois Synod Council, the Synod Council received a report and some proposed recommendations from the synod's Social Ministry Committee regarding a resolution that had been referred to them at the June 2015 Northern Illinois Synod Assembly.

The Synod Council voted "to request that the ELCA Church Council hold a conversation on climate change and the environment and include these issues on the agenda of the 2016 Churchwide Assembly" (Northern Illinois Synod Council Action SC-16-01-03).

Pursuant to 12.31.04. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the arrangements for the ELCA Churchwide Assembly agenda is under the supervision of the presiding bishop. In addition, the 2016 ELCA Churchwide Assembly will receive memorials on climate change and the environment, which the Memorials Committee will be reviewing prior to the assembly.

CC ACTION [EN BLOC]

Recommended:

To receive the resolution from the Northern Illinois Synod concerning a conversation on climate change and the environment on the agenda of the 2016 ELCA Churchwide Assembly;

To refer the resolution to the Office of the Presiding Bishop; and

To request the Secretary of this church notify the synod of this action.

IV. Legal and Constitutional Review Committee

A. Designation of Churchwide Organization Representatives at Synod Assemblies

In accordance with S7.23, the Church Council is to designate official representatives of this church who will have voice but not vote in the meetings of the Synod Assembly. Bishop Eaton has named the official representatives for the synod assemblies. The grid that identifies each representative to a respective synod assembly can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To designate the persons identified in the “2016 Synod Assembly Churchwide Representatives” grid with voice but not vote in the meetings of the assigned Synod Assembly, including like privileges accorded to those additional persons whom the Synod Assembly or the Synod Council has designated.

B. 2016 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 on 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 as a result of the experiences of the thirteen 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 voting members of the 2016 Churchwide Assembly:

To adopt the “Rules of Organization and Procedure” for the 2016 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 editing 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 2016 meeting.

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

The Churchwide Assembly adopts amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The process for amending the governing documents is specified in Chapter 22 of the ELCA Constitution. At the November 2015 Church Council meeting, the Office of the Secretary proposed a majority of the constitutional amendments for consideration at the 2016 Churchwide Assembly. However, there are some bylaw amendments that still need to be considered by the Church Council before being presented for consideration by the Churchwide Assembly.

The proposed amendments represent an ongoing commitment of the Office of the Secretary and this church to continue to evaluate the efficacy of its governing documents and their alignment to its mission and ministry.

A two-thirds vote of the 2016 Churchwide Assembly is required for adoption.

CC ACTION [EN BLOC]**Recommended:**

To recommend the following for adoption by the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America:

To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

~~8.32.02. Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, the Church Council, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least 90 percent a majority of whom shall consist of members of the Churchwide Assembly or the Church Council, and (2) that shall hold the meeting of such a corporation in conjunction with the Churchwide Assembly or the Church Council for the purpose of electing or ratifying members of the governing board, and approving amendments to the articles of incorporation, and approving amendments to other governing documents which affect the relationship between the college or university and this church. At least 60 percent a majority of the members of the governing boards of the corporations that meets in conjunction with the Churchwide Assembly or Church Council shall be members of this church or of a church body with which this church is in a relationship of full communion, but under no circumstances shall fewer than forty (40%) percent of the members of such board be members of this church.~~

D. Approval of ELCA Continuing Resolutions

The Congregational and Synodical Mission unit is requesting a name change for its program unit. The following continuing resolutions are updated to reflect the new name, Domestic Mission Unit.

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

Recommended:

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

16.11.A11.A16. Identity of Units

Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:

- a. ~~Congregational and Synodical Domestic~~ Mission unit;
- b. Global Mission unit;
- c. Mission Advancement unit.

16.12.A13.A16. Congregational and Synodical Domestic Mission Unit

The ~~Congregational and Synodical Domestic~~ Mission unit shall foster and facilitate the work of synods, congregations, and partners in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; providing worship and liturgical resources; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity; fostering relationships with educational partners; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The ~~Congregational and Synodical Domestic~~ Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.

17.30.A15.A16. Operation of the Mission Investment Fund of the ELCA

The Mission Investment Fund of the Evangelical Lutheran Church in America shall:

- a. *have primary responsibility for the development, administration, promotion, and sale of Mission Investments;*
- b. *develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. *provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. *relate to the ~~Congregational and Synodical Domestic~~ Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria;*
- e. *confer with the ~~Congregational and Synodical Domestic~~ Mission unit on any loans to developing ministries;*
- f. *offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church.*
- g. *offer building and property consultative services to congregations of this church.*

- h. offer financial management and consulting services to synods including, for example, banking and treasury management services, accounting services, payroll management services, audit coordination, financial reporting services, and budgeting services.*

V. Planning and Evaluation

VI. Program and Services

A. Policy and Procedures for Review of Liturgical Material

Pursuant to 14.21.02, the Church Council reviews the procedures and programs of the churchwide units to assure that churchwide purposes, policies and objectives are fulfilled. Pr. Kevin Strickland, executive for worship in the Office of the Presiding Bishop, created a team to review, edit and prepare a revised version of the "[Policy and Procedures for Review of Liturgical Material](#)." Cynthia Gustavson was the Church Council person serving on the team.

CC ACTION [EN BLOC]

Recommended:

To approve the amended Policy and Procedures for Review of Liturgical Material.

VII. Other Items

A. Church Council Nominations and Elections

The Church Council has the responsibility of electing people to fill terms on boards of Separately Incorporated Ministries (SIM), social ministry organizations, and seminaries. Bylaw 8.31.03. outlines basic parameters for the election of members to the boards of ELCA seminaries.

Pursuant to 14.15. 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.

At its November meeting, the Church Council took action authorizing the Executive Committee to elect trustees to fill, until the spring 2016 meeting, vacancies in the Endowment Fund board (CC15.11.50). In February, the Executive Committee elected Mr. Eric Goldberg to serve until the April 2016 meeting of the Church Council. Trustees are needed to be elected to serve the remainder of those terms (i.e., until the Fall 2021 meeting of the Church Council).

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

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Luther Seminary for a term coterminous with her service as president of Luther Seminary: The Rev. Robin J. Steinke;

To re-elect to the board of directors of Luther Seminary for a four-year term expiring in 2020: Ms. Bonnie Raquet;

To re-elect to the board of directors of The Lutheran School of Theology at Chicago for a three-year term expiring in 2019: Mr. Clarence J. Atwood Jr. and the Rev. Gordon A. Braatz;

To nominate to the advisory council of Lutheran Theological Southern Seminary as part of Lenoir-Rhyne University for a three-year term expiring in 2019: Ms. Mariam L. David and the Rev. Kathryn A. Tiede;

To elect to the advisory board of Pacific Lutheran Theological Seminary for a six-year term expiring in 2022: The Rev. Richard W. Rouse;

To re-elect to the board of directors of Trinity Lutheran Seminary for a three-year term expiring in 2019: Mr. Aaron Schmalzle; and

To elect to the board of directors of Trinity Lutheran Seminary for a three-year term expiring in 2019: Mr. James A. McCoy.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America for a six-year term expiring in November 2021: Ms. Liza Canino and Mr. Eric Goldberg.

CC ACTION [EN BLOC]

Recommended:

To elect as members of the Committee of Hearing Officers to one six-year term expiring in 2022: Ms. Stephanie Ertel, Mr. F. Thomas Kull Jr., and the Rev. Raymond A. Miller.

Report of the African Descent Lutheran Association

Submitted by the Rev. Lamont Anthony Wells, National President

The African Descent Lutheran Association (ADLA) is committed to living out our faith by expressing our love for one another and affirming our cultural heritage as gifts to the Evangelical Lutheran Church in America, and by working toward a full realization of the unity that is to be found in Jesus Christ. ADLA is an ethnic association that is an integral connection and resource to this church becoming anti-racist.

At the beginning of the ELCA, we gathered as the African American Lutheran Association (AALA), but in 2011 the association made a decision that called for a change of name of this organization. We were led to live into a change of heart, mind and manner of action that embraces our heritage as people who are descended from the African continent, and we became the African Descent Lutheran Association. This furthers a deeper relationship for African Americans with our African National and African Caribbean brothers and sisters as well as other connected immigrant/refugee communities. In all of our complexities and distinctions of culture, we never claim a monolithic expression of who we are. In fact, together we offer this church a gifted collection of experiences and heritage that often is suppressed by Eurocentric domination.

There are many challenges in these current times. There is an ache that we feel in the depths of our beings over the growing list of those who have been killed, incarcerated or maimed giving rise to the #BlackLivesMatter movement. The African Descent Lutheran Association's members and leaders have been some of the early participants in the sustained protests and rallies in support of Eric Garner in New York, Sandra Bland in Texas, Mike Brown in Missouri, Tamir Rice in Ohio, Freddie Gray in Maryland, the Emanuel Nine in South Carolina, and unfortunately for many others as the list seems to grow daily and we see many demands for quick action.

As people of faith who are Lutheran, we have become a "ministry of presence" to offer spiritual comfort for these hurting families and communities suffering from abuse of power by police. We often gather membership-volunteers to serve as a support for many communities around the nation addressing food insecurity and collaborating with many (Lutheran) social services agencies. In recent years, the African Descent Lutheran Association has been a bold advocate for "directed action" against the injustice of mass incarceration, economic disparities for people of color and women and public health related epidemics. Much of our association's outreach and advocacy advances many of the social statements produced by the ELCA.

One of the greatest ways that the association assists the ELCA is the ability to counteract the often paralyzing sense of isolation felt by people of African Descent in areas of the church where there is minimal diversity (especially regarding rostered leadership). We also help to create a collective capacity to positively impact our church by implementing the current and emerging ELCA strategic plans for African Descent Ministries through active support for our own initiatives and connecting with other ethnic-specific associations.

We are organized as local chapters within many synods in various cities across the nation. Some of our larger chapters are in Philadelphia, New York, Chicago, Los Angeles and Cleveland. Due to a high demand for gathering and connecting, we are expanding and growing chapters in Milwaukee, Atlanta, New Jersey, South Carolina, Alabama and counting. Because we realize a need to walk together and be equipped for a sustained response to injustice, we welcome anyone to join us without regard to race, gender expression, etc. Although we are the collective voices of people of African Descent in the ELCA, we include "membership-allies" of all races and ethnicities as a part of our organizational participation model. We solicit prayers, support and invitation to be a vital resource to help this, our church, grow in wisdom, mission and wholeness.



Report of the American Indian Alaskan Native Lutheran Association

Submitted by the Rev. Joann Conroy

The American Indian Alaskan Native Lutheran Association is an ELCA association created by vibrant communities of rich histories in our congregations made in the image of God and empowered by the Holy Spirit.

“CHRIST AND CULTURE, HAND IN HAND” (Theme from the 1st Triennial meeting)

The association gathered at Oaks Indian Mission/Ebenezer Lutheran Church, Oaks, Oklahoma in July 2015. We gathered as a multi-generational worshiping community. During our time together, we discussed the Doctrine of Discovery and how to address it as an association, as well as the National Youth Convention and our youth’s participation. Two things are important to the Association at this time:

- 1) Present the Memorial/Resolution on the Doctrine of Discovery to the ELCA.
 - a) Continue working with the Conference of Bishops in shepherding the Memorials/Resolution through each Synod for the Church Wide Assembly.
- 2) Lifting up, supporting and recognizing each of our Native American Alaskan Native Ministries as they develop their children, youth and family and young adult ministries and leadership.

The American Indian Alaskan Native Lutheran Association actively assists the church in becoming more culturally diverse and anti-racist by supporting each of our ministries providing a means of recognition for their individual activities that they support, develop, and hold at their sites. We recognize that our children, youth and young adults are of vital importance to our church and its mission.

These multi-generational activities that our ministries do are intentionally inviting a multi-cultural and diverse group of people to the church. Culture is shared, people are welcomed and partnerships are formed.

Report from the Association of Asians and Pacific Islanders (AAPI)

Submitted by the Rev. Gigie Sijera-Grant, President

Ethnic Association Leaders Meeting

The meeting, which was held in January 2016, was attended by Yutaka Kishino, Gigie Sijera-Grant, and Andrew Yee.

Restructuring of the Executive Committee

The Rev. Yutaka Kishino, who recently retired after 36 years of ministry, stepped down as AAPI President effective February 26. With his resignation, Vice President Gigie Sijera-Grant has assumed the position of president; Secretary Andrew Yee is now Vice President; and Member-at-Large Hayley Bang is now the Secretary. A new Member-at-Large will be elected at the next AAPI Assembly. Late last year, Member-at-Large Surekha Nelavala vacated her position to become a member of the Steering Committee for the Asian Lutheran International Conference (ALIC). The Executive Committee appointed Stephanie Baccam to finish her term.

Upcoming Assembly

The 13th Assembly of the AAPI will be held on April 20-23, 2016 at St. Paul Thai Lutheran Church in Forest Park, Illinois. The theme is “Reformation and Renewal in Asian-American Context” in anticipation of the 500th year of the Reformation. The keynote speakers will focus on three topics: “Grace Alone” (Rev. Man Hei Yip); “Faith Alone” (Rev. Dr. Surekha Nelavala); and “Scripture Alone” (Rev. Sarah Anderson). The agenda will include worship, business sessions, caucus reports, a banquet honoring Asian Ministry Leaders and an Asian Talent Night. The AAPI has representation from the following Asian groups: Laotian, Chinese, Japanese, Indian, Korean, Hmong, Indonesian, Thai and Filipino. A revised Asian Strategy Plan will be among the topics to be discussed and approved at the assembly.

Representatives to the ELCA Multicultural Summit

The Executive Committee is in the process of submitting a list of Asian participants to the Multicultural Summit to be held at the Lutheran Center on May 20-22, 2016. The list represents Asian ministry leadership serving in various positions.

9th Asian Lutheran International Conference

Preparations for the next Asian Lutheran Conference are underway. The conference, which will be attended by Asian leaders from the United States, Asia and other countries, will be held in Indonesia on February 2-7, 2017.

Report of ALAMEH to the ELCA Church Council Meeting
April 7-10, 2016

Greetings to you in the name of our Lord and Savior Jesus Christ,

ALAMEH, the Association of Lutherans of Arab and Middle Eastern Heritage, is the fifth association in the ELCA with a mandate to minister to an ethnic-specific group, and it is the Arab and Middle Eastern Christian community. Alameh in Arabic means “a sign,” or “a distinguishing mark.”

In June 1992, The Division for Outreach and Commission for Multicultural Ministries convened a gathering of thirty Lutherans of Arab and Middle Eastern Heritage with ELCA churchwide staff. The outcome of that gathering was to develop ministry to, and advocacy on behalf of the Arab/M.E. Christians of the ELCA. In January 1993, about 40 Arab/Middle East Lutherans and their friends were invited to the Lutheran Center to found ALAMEH. Our association refers to the January 1993 meeting as our first and constituting assembly.

In 1995 ALAMEH was endorsed by the Churchwide Assembly as an official organization within the ELCA, and ever since, our association’s mission has been, and continues to be the creation of a ministry of witness and service with and among persons of Arab and Middle Eastern heritage both within the ELCA and in ethnic Arab and Middle Eastern communities in the United States that will affirm the dignity and worth of our people and their cultures.

Our association holds a general assembly every two years. The theme of our tenth assembly in October 2014 was “From East to West, How Can Arab-American Christians Serve As A Bridge,” during which about 55 Arab/M.E. Lutherans and their friends attended to engage in fellowship, dialogue and worship. Our eleventh general assembly will be in October 2016, and we look forward to an increased attendance. During our eleventh assembly, we hope to discuss ways to respond to the recent humanitarian tragedies emanating from the Middle East and affecting us in the U.S. as we gather in fellowship and worship.

We currently have two Arabic speaking Lutheran congregations: Mother of the Savior Lutheran Church in Dearborn MI, and Salam Arabic Lutheran Church in Brooklyn NY who, not only minister to Christians, but have found ways to interact positively with both the Muslim and Jewish communities in their context. We are also connected with about 200 Arab/Middle Eastern Lutherans who are members of Anglo congregations throughout the ELCA. It is our understanding that the actual numbers of Arab/M.E. Lutherans in the ELCA is much larger and we hope, through outreach, and with the help of other ELCA entities, such as synod offices, this church council and others, to find them and to invite them to our association events.

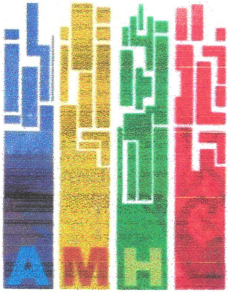
During the upcoming ELCA Multicultural Summit of May 20-22, 2016, the Arab/M.E. Christian voice will be represented, as six members from our association will attend and engage in dialogue and fellowship.

Please keep our association in your prayers as we strive to be an integral witness in Word and service within the ELCA and beyond, and to help our church become more inclusive and culturally diverse both in representation and in worship.

In God’s Grace,

Fuad Bassim Nijim
ALAMEH Association President

“And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.” Romans 8:27



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E.L.C.A. Church Council

We are one body in Christ. As latinos we have been called by God to live a life under one faith and one baptism. The church of Christ is formed by different cultures, traditions and languages. As latin and christian we work as one body in Christ and not apart from the rest of the body, that is the Church. In this case the Evangelical Lutheran Church in America. The apostle Paul let us all know that "there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for in union with the Messiah Yeshua, you are all One. Galatians 3:28 (CJB)

Inside the diversity the latin has to fight and work for the togetherness of all latinos lutherans as for all ethnic to keep the unity in the body of Christ, in the E. L. C. A. We are compromise to collaborate of the wellbeing of the E. L. C. A. But not leaving behind our culture neither the one in need of a blanket or the good news of the risen One. We also have a strong commitment to spread the word of God, promote the inclusiveness and to between advocate to eliminate any kind racism.

We hope as Latino Ministry Association to be consider in the decision making process. We also expect to have more lutheran means available for latin community such as: lutheran literature in Spanish, economy resources for new and existing ministries and continuous support for the work that is as the moment in progress as for future ones. We understand the thought time we are all going through but "we can do all things through him (Christ) who gives us power." Philippians 4:13 (CJB)

As for this moment we are working in three aspects of the Asociation: promotion, publicity and a plan of developing Chapters in four differences areas. In the latter one we establish four different points Chicago, Florida, Texas and Puerto Rico. The purpose is to gather between 10 to 25 persons whom could help us to develop new ministries and leadership at the same the Asociation is promoted. The mission, to spread the word of God.

A handwritten signature in blue ink that reads "Martín J. López-Vega". The signature is written in a cursive, flowing style.

Rev. Martín J. López-Vega
Presidente de la Asociación Ministerios Latinos E.L.C.A.
amLatinos.E.L.C.A.@gmail.com (new email address)

Report from the President of the European Descent Lutheran Association for Racial Justice

The European Descent Lutheran Association for Racial Justice adopted its current name at its biennial assembly last September 2016. Constituted in 2008 as the European American Lutheran Association, the assembly reflected on two issues: first, it has from inception considered including its mission for racial justice in its name, and second, the horror of the Charleston massacre was justified by using a European American framework.

Chancellor Clayton Schmidt of the Lutheran Theological Southern Seminary presented to the 2015 assembly of the association. He appreciated the name change, noting that he was concerned about what the association represented when we first contacted him. The name change has been well-received from all indications.

As an ELCA ethnic association, The purpose of the [EDLARJ] is to dismantle racism, white privilege, and white power by recognizing and confessing our individual and corporate sin, and addressing institutional racism in the church and society ...” To that end we engage in activities of liaison with other ethnic associations, mutual accountability on the use and assumptions of privilege, engagement in social media, public witness in society, and prophetic questioning in the church.

Our board is composed of lay and clergy from across the church, as we strive for equity in geography, gender, age, and vocation. We recently converted our membership basis to a partnership concept because we do not collect dues and we recognize that our mission objectives can be filled by allies and friends. Our official partners are those who recognize the natural alignment of our various efforts toward realizing an anti-racist church and society. Currently some 60 individuals receive our ELCA listserv alerts and 428 likes on Facebook – a growth of 1/3 since the name change. We also have active Twitter feeds. Our website is <http://crossculturalchurch.org>.

We endeavor to have representatives at the major gatherings of our sister ethnic associations. The 2011 churchwide resolution on state immigration advocacy was drafted and promoted by us. Letters to the Thrivent board on both adding persons of color to their board and opening up the Choice Dollars programs to social justice/equity groups have also been sent. These actions reflect our commitment to be action-oriented allies in the struggle for racial justice.

Our board members have undergone some form of anti-racism training. Most have been trained either by the former Lutheran Human Relations Association or Crossroads. Each year we endeavor to send board members and encourage partners to participate in worthwhile conferences, including Ecumenical Advocacy Days, the White Privilege Conference, and the biennial Race Forward conference.

One of our major projects, which frankly has been hit or miss, is to build a contact database of the synod anti-racism / racial justice structures. We found that many synods simply lacked a functional component in this work. Since Charleston, there has been greater attention to the need – may the Spirit of God bless it! Structural racism is the bulk of the challenge facing church and society. There needs to be demonstrable structural components that enable structural transformation to take place. Such a commitment will involve the displacement of otherwise cherished programs once an unambiguous advance toward anti-racism begins. In the work that lies ahead, we ask the Church Council to take whatever steps are necessary to recognize our new name officially and to consider how we might assist this church in fulfilling its baptismal calling: one Lord, one faith, one baptism for all.

The Rev. Dr. Russell L. Meyer, EDLARJ President
Pastor, New Parish Tampa – St Paul & Faith Lutheran Churches
Executive Director, Florida Council of Churches

To the Program and Services Committee of the ELCA Church Council:

In the early years of the ELCA, it became clear that predecessor church bodies had different expectations and ways of determining what liturgical materials, if any, would receive an official designation, what the levels of designation would be, from whom the designation would come. The original document was drafted and approved by Church Council in the early 90's. Although inconsistently applied over the years, the policy served this church for many years. The Renewing Worship project (2000-2006), resulting in the publication of *Evangelical Lutheran Worship* and a plethora of supplemental and support resources, provided the first test of the policy for a primary worship resource of the church.¹

The policy served well through the Renewing Worship project and was updated in 2007 to reflect the shift to *ELW* as the most recent primary worship resource for the church. However, it became clear that the policy was creaking and needed a more thorough revision.

This revision is being presented for that very reason and to uphold what the introduction of this document points to: "For the well-being of this church's members, and for responsible development and administration of material prepared by this church for public worship. The central way in which this church communicates its Lutheran understanding of the Christian faith and life is through the public worship of this church within each of its expressions: congregation, synod, and churchwide gatherings."

This revision was worked on by:

The Rev. Dr. Michael Burk, *Bishop of the South East Iowa Synod*

Ms. Cynthia Gustavson, *Member of the ELCA Church Council*

The Rev. Dr. Thomas Schattauer, *Professor of Worship at Wartburg Theological Seminary*

The Rev. Martin Seltz, *Publisher for Augsburg Fortress*

The Rev. Kevin L. Strickland, *Assistant to the Presiding Bishop/Executive for Worship*

Mr. Scott Weidler, *AIM, Program Director for Worship and Music*

We respectfully submit this policy for approval to the Program and Services Committee of the ELCA Church Council and for the commended use by the Church Council.

The Rev. Kevin L. Strickland,
Assistant to the Presiding Bishop/Executive for Worship

¹ An aside: *Lutheran Book of Worship*, published in 1978, and all predecessor worship books in North America, were the collaborative work of multiple church bodies. This means that multiple review policies and practices were in place for each of these projects.



**Evangelical Lutheran
Church in America**

God's work. Our hands.

Liturgical Review

DRAFT

CURRENT

Statement of Policy and Procedures for Review of Liturgical Material Prepared by Churchwide Units

I. Introduction

For the well-being of members of this church and for responsible development and administration of material prepared by churchwide units for public worship, the following statement of policy and procedures was developed. It shall guide the process for review of liturgical material prepared by churchwide units of the Evangelical Lutheran Church in America.

The primary way in which our Lutheran understanding of the Christian faith and life is communicated is through public worship of this church as well as through public worship in synodical and churchwide gatherings.

Worship touches the lives of church members more frequently than any other contact that they have with congregations. It involves both corporate and evangelical aspects. Both nurture and outreach occur through worship. In worship, members gather for the proclamation of the Word, give expression to the faith, and celebrate the sacramental mysteries. Furthermore, visitors to a congregation perceive that the worship they share in that place exemplifies and proclaims the faith and teachings of this whole church.

DRAFT PROPOSED

Statement of Policy and Procedures for Review of Liturgical Material Prepared by and on Behalf of the Churchwide Organization

I. Introduction

For the well-being of this church's members, and for responsible development and administration of material prepared by this church for public worship, the following statement of policy and procedures of the Office of the Presiding Bishop was developed. It guides the process for review of liturgical material prepared within and on behalf of churchwide units and related organizations of the Evangelical Lutheran Church in America.

The central way in which this church communicates its Lutheran understanding of the Christian faith and life is through the public worship of this church within each of its expressions: congregation, synod, and churchwide gatherings.

The Lutheran confessions describe worship as constitutive of the church: "It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the gospel is preached in its purity and the holy sacraments are administered according to the gospel" (Augsburg Confession, Article VII). Both nurture and evangelical outreach occur through worship. Gathered for the proclamation of God's word and the celebration of the sacraments, the worshiping assembly also bears witness to the faith and teaching of this church.

CURRENT

II. Standards and Criteria

These standards and criteria shall guide the development of material for public worship and corporate liturgical gatherings.

- A. The three general criteria for judging material for public worship and liturgical use shall be fidelity to the Word of God, consistency with the Lutheran confessions, and respect for the nature of the liturgical assembly as the gathering of God's people in a public exercise of the faith.
- B. All worship materials shall express faithfully the biblical witness and the confessional commitments of this church.
- C. Worship materials shall reflect the awareness that what is spoken, sung, prayed, and enacted by persons in corporate worship is a means by which the faith of the church is nourished and expressed.
- D. Corporate worship is never a private act but rather gives expression to the unity of God's people "and their continuity with Christians across the ages. ... The Lutheran Confessions set our liturgical life within that mainstream of Christian worship..." (Lutheran Book of Worship, page 6).
- E. The liturgical texts and patterns of Evangelical Lutheran Worship are viewed as the norm for common use in public worship.
- F. Common ecumenical texts of historic portions of the liturgy¹ from the International Commission on English in the Liturgy normally shall be used in new orders of public worship and other corporate liturgical gatherings.
- G. The possibility of and need for development of language- and culture-specific public worship resources in expression of the faith as confessed by the Lutheran church is acknowledged.

DRAFT PROPOSED

II. Principles for Guidance and Practice

A. *The Use of the Means of Grace: A*

Statement on the Practice of Word and

Sacrament was adopted for guidance and

practice by the Fifth Biennial Churchwide

Assembly of the Evangelical Lutheran Church

in America, August 19, 1997. This Statement

articulates the foundational principles to be

applied in developing and evaluating material

for public worship.

B. Principle 1 of *The Use of the Means of*

Grace offers this central foundation for

developing and evaluating material for public

worship: "Jesus Christ is the living and abiding

Word of God. By the power of the Spirit, this

very Word of God, which is Jesus Christ, is

read in the Scriptures, proclaimed in

preaching, announced in the forgiveness of

sins, eaten and drunk in the Holy

Communion, and encountered in the bodily

presence of the Christian community. By the

power of the Spirit active in Holy Baptism,

this Word washes a people to be Christ's own

Body in the world."

C. *Evangelical Lutheran Worship*, as the

current primary commended worship

resource for the ELCA, sets out liturgical

patterns for worship that are normative and

liturgical texts that are exemplars for

common use in worship. Its use of common

ecumenical liturgical texts* is normally to be

extended into other liturgical materials

developed for worship.

D. Other commended language- and culture-

specific resources, especially *Libro de Liturgia*

y Cántico, *This Far by Faith*, and *Chinese*

Lutheran Book of Worship, exemplify ways of

applying this church's guiding worship

principles in response to particular contextual

needs.

CURRENT

III. Materials Subject to Liturgical Review

A. The source of material:

All public worship and corporate liturgical material intended by the churchwide organizations, and any units thereof, for use in congregations, synods, and churchwide events shall be subject to review, including but not limited to:

1. Published materials widely distributed by churchwide units or this church's publishing house.
2. Materials prepared for single, significant events, such as the Churchwide Assembly, large workshops, and special events and gatherings.
3. Materials emerging from joint projects, either pan-Lutheran or ecumenical.
4. Resources prepared by ELCA units or other entities that are recommended for ELCA congregational use.

DRAFT PROPOSED

III. Materials Subject to Liturgical Review

A. The source of material:

All material for public worship developed within or on behalf of the churchwide organization, which is intended for ELCA congregation, synod, or churchwide use, is subject to review, including but not limited to:

1. Published materials in print and digital forms that are widely distributed by churchwide units or the Publishing House of the ELCA.
2. Materials prepared for single, significant events that involve worship.
Examples: Churchwide Assembly; Youth Gathering; gatherings of Women of the Evangelical Lutheran Church in America and Lutheran Men in Mission; global mission and campus ministry events; consultations, workshops, and conferences.
3. Materials emerging from collaborative projects that are ecumenical or inter-religious in nature.
Examples: celebrations of full communion partnership agreements; guidance for interfaith prayers in response to national or world events.
4. Materials from sources outside the ELCA that are recommended for public worship in this church by a unit of the churchwide organization or one of its related ministries.
Examples: excerpts from primary worship resources of full communion partner churches.

CURRENT

[III. Materials Subject to Liturgical Review, continued]

B. The type of material:

All materials intended for use in worship, shall be reviewed regardless of the title or categorization of the material. Some materials that are not identified for use in worship, but relate to liturgical matters may be subject to review. In general, material may be subject to review in light of its:

1. Content, purpose, or function:
 - a. Components of worship, such as public services, litanies, prayers, responsive readings, and special rites.
 - b. Planning tools, such as lectionary helps, "how to" guides, and recommendations for special emphases in public worship.
 - c. Conceptual material, such as, booklets, pamphlets, or other materials that explore theories and practices of worship and suggest experimental options and practices.
2. Use:
 - a. Specific occasions, such as orders for the Churchwide Assembly, other churchwide gatherings, or liturgical material recommended for synod assemblies.
 - b. Special occasions, such as particular events in the life of a congregation or other events for which resources are prepared and generally distributed.
 - c. New and alternative liturgical forms for the main service of congregations.

DRAFT PROPOSED

[III. Materials Subject to Liturgical Review, continued]

B. The type of material:

All materials intended for use in worship are subject to review. Some materials that are not identified for use in worship but that relate to liturgical matters may also be subject to review. In general, the need for review is related to the material's:

1. Content, purpose, or function
 - a. Elements of worship, such as orders of service, prayers and litanies, hymns and liturgical texts for singing, gestures and ritual action, and rites for particular occasions. Review is especially indicated for language and ritual that the assembly is expected to say, sing, and enact.
 - b. Planning tools, such as lectionary helps, "how to" guides, and recommendations for special emphases in worship.
 - c. Conceptual and formational materials that explore and teach about worship and that suggest options and practices.
2. Use
 - a. Specific churchwide and synod occasions, such as orders for the Churchwide Assembly and other churchwide gatherings. Example: the Installation of a Bishop (synodical) is a churchwide order of service that occurs in a synod context.
 - b. Special occasions, such as particular events in the life of the church and the world for which resources are prepared and generally distributed for congregational use. Example: a healing service developed for use on a Sunday near St. Luke's day.

CURRENT

IV. Liturgical Review Process

A. Identification of material to be reviewed:

All staff members of the ELCA churchwide offices, Women of the ELCA, Augsburg Fortress, and other ELCA-related organizations have a responsibility to be alert for materials which may be subject to the liturgical review process.

Primary responsibility for identifying materials for liturgical review shall be carried by the staff person responsible for its development or recommendation. In another, the need for liturgical review may also be identified by:

1. ELCA churchwide worship staff.
2. Members of all resource planning groups, including but not limited to the Worship Resource Planning Group.
3. Persons preparing materials for production, including the Chicago office of Augsburg Fortress.
4. Staff members planning worship at events such as the Churchwide Assembly or a gathering or convention.

Note: Reviews for non-worship or liturgical concerns also may be appropriate. Other specialized reviews do not substitute for the liturgical review.

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IV. Liturgical Review Process

Guidelines for timely and responsible coordination and completion of the review process are developed and communicated by the ELCA churchwide worship staff. The following general outline and guidelines apply.

A. Identification of material to be reviewed

Staff members of the ELCA churchwide organization, separately incorporated ministries, and other ELCA-related organizations have a responsibility to monitor and to assist in identifying materials to which the liturgical review process may apply. ELCA churchwide worship staff is available to offer advice to other staff members concerning the need for and extent of liturgical review in particular instances.

The types of material and occasions to which review may apply are illustrated by the following examples, which are not comprehensive.

- > Prayer Ventures
- > a Lenten worship/prayer series
- > Campaign for the ELCA
- > World Hunger Appeal
- > Lutheran Disaster Response
- > Global Mission gatherings
- > Young Adults in Global Mission
- > Intercessory prayers in "Celebrate" inserts

CURRENT

[IV. Liturgical Review Process, continued]

B. Initiation of the review:

1. Coordination of the review process: The coordination of the liturgical review process shall be (a) by the ELCA worship staff for materials developed, distributed, or recommended by the ELCA or Women of the ELCA, or (b) by Augsburg Fortress staff for resources to be published by the publishing house. The review coordinator will:
 - a. Identify, contact, and, as appropriate, provide reviewers with an orientation to the review process.
 - b. Perform initial internal review to determine extent of the review process; upon request, initiate further review (see paragraph 3 below).
 - c. Distribute manuscript copies of the material to be reviewed.
 - d. Distribute and collect review forms and provide appropriate review criteria.
 - e. Transmit review results to the staff person responsible for developing the resource, and report results to the Worship Resource Planning Group.
2. Timing of the review: Adequate review of manuscript copies of proposed liturgical material will inevitably require additional time in the development process and should be considered when establishing when materials will be available. Materials may be delayed until the review is complete.

The review coordinator should initiate the review in a timely manner, monitor the movement of the material through the process, and promptly report results to the staff person responsible for the development of the material. The developer of the material should alert the review coordinator to any special needs and may be called upon to facilitate the review process.

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[IV. Liturgical Review Process, continued]

B. Steps in the review process

1. The Office of the Presiding Bishop through ELCA churchwide worship staff coordinates review for materials developed, distributed, or recommended by the ELCA churchwide organization and related organizations, except as noted in IV.B.2.
2. Augsburg Fortress worship staff coordinates review for resources to be developed, distributed, or promoted to the ELCA by the Publishing House of the ELCA.

CURRENT

[IV. Liturgical Review Process, continued]

3. Reviewers:

a. Internal:

Reviewers by staff members of the ELCA, Women of the ELCA, Augsburg Fortress, and other ELCA related organization will be subject to an initial worship review by the ELCA churchwide staff as they are identified for review. Some resources may require no further review.

i. Materials developed by the ELCA churchwide organization, Women of the ELCA, and other ELCA-related organizations will be subject to an initial worship review by the ELCA churchwide staff as they are identified for review.

Some resources may require no further review. In reviewing material developed by worship staff of the ELCA churchwide organization, the person developing the material may also be the review coordinator; however, in all such cases, the internal review process must go beyond that individual, and initial internal review must be done by someone else. Additional internal review will be done by the Worship Resource Planning Group and by other staff with specialized program responsibilities.

ii. Materials published by Augsburg Fortress will be subject to an initial liturgical review by the Augsburg Fortress staff according to departmental procedures. Once identified, the staff person responsible for the development of the material presents the material to the Worship Resource Planning Group for review through a member of that resource planning group.

DRAFT PROPOSED

[IV. Liturgical Review Process, continued]

3. Reviewers are selected as appropriate to the review.

a. Internal reviewers

i. Materials developed, distributed, or recommended by the ELCA churchwide organization and other ELCA-related organizations will receive an initial liturgical review by the ELCA churchwide worship staff. Some resources may require no further review. Internal review of material developed by ELCA churchwide worship staff includes review by a staff member other than the developer.

ii. Materials developed, distributed, or promoted to the ELCA by the Publishing House of the ELCA will receive an initial liturgical review by Augsburg Fortress worship staff. Some resources may require no further review. Internal review of material developed by Augsburg Fortress worship staff includes review by a staff member other than the developer.

CURRENT

[IV. Liturgical Review Process, continued]

b. External:

A review by persons who are not staff members of the ELCA churchwide organization or publishing house will be considered an external worship review. Names of persons available for the pool of external reviewers shall be suggested by the Worship Resource Planning Group and shall include persons with expertise in the following areas:

- i. The content of the material (systematic, biblical, and/or liturgical theology). One copy of the manuscript is sent to a theological professor (or professors) at an ELCA college or seminary or to a pastor with an advanced degree in theology.
- ii. The medium (grammar, literary style, music, and/or artistic expression). One copy of the manuscript is sent to a person with particular expertise related to the nature of the publication.
- iii. The users, including leaders of specialized ministries (campers, military, hospital, geriatric, ethnic, gender, culture) and of traditional ministries (parish pastor and synodical bishop), as well as worshipers (including those with special needs).

c. Other:

Under special circumstances, additional review may be required.

- i. Bishop of this church, or secretary acting on behalf of the bishop
- ii. Individuals or panels appointed by the bishop to review particular material
- iii. Church Council/Churchwide Assembly

DRAFT PROPOSED

[IV. Liturgical Review Process, continued]

b. External reviewers

Review by persons who are not staff members of the ELCA churchwide organization or publishing house will be considered an external liturgical review. A pool of names of external reviewers is developed collaboratively by ELCA churchwide worship staff and Augsburg Fortress worship staff. External reviewers are selected with attention to factors such as the following, as appropriate to the material:

- i. The content of the material (e.g., systematic, biblical, liturgical theology);
- ii. The medium (e.g., grammar, literary style, music, artistic expression);
- iii. The intended users (e.g., those in language-specific contexts, those with specialized needs).

c. Other reviewers

Under special circumstances, additional review may be required, at the discretion of the presiding bishop.

- i. Presiding bishop of this church
- ii. Individuals or panels appointed by the presiding bishop to review particular material
- iii. Conference of Bishops
- iv. Church Council, Churchwide Assembly

CURRENT

[IV. Liturgical Review Process, continued]

4. Extent of Review:

Initially the level of review will be determined by the review coordinator. The following factors will be considered:

a. The amount of material

Example: A brief prayer vs. a lengthy prayer with many petitions.

b. The intended use

Example: One-time worship materials for a workshop vs. model for a series of workshops

Example: Culture-specific worship materials.

c. The intended audience

Example: Retail and trade audience vs. material designed for ELCA use only

All materials will receive an internal review and, in addition, may also receive external and other reviews.

Ordinarily, the internal and external reviews will be done simultaneously. If, however, materials were initially designated to have only an internal review, the review coordinator, an internal reviewer, of members of the Worship Resource Planning Group may identify the need for an request a subsequent additional review. All Augsburg Fortress materials will receive both an internal and external review.

DRAFT PROPOSED

[IV. Liturgical Review Process, continued]

4. The extent of the review is determined.

The initial liturgical review assesses the need for and extent of additional review (if any).

The following factors are considered:

a. The amount of material

Example: A brief prayer vs. a lengthy prayer with many petitions

b. The intended use

Example: One-time event materials vs. model for multiple events

Example: Prayer spoken by assembly vs. worship planning idea

c. The intended audience

Example: General commercial audience vs. material specifically designed for and promoted to ELCA audiences

Additional review beyond the initial review may include a broader internal review and may also include external review.

CURRENT

[IV. Liturgical Review Process, continued]

5. Review reports
 - a. To the developer of the material: Once all review forms have been returned, the review coordinator will transmit the original copies of the forms and any marked manuscript pages to the staff member responsible for development of the materials.
 - b. To the Worship Resource Planning Group: In keeping with its assigned duties, the Worship Resource Planning Group will receive verbal reports from review coordinators as a regular item of business during meetings.
6. Developer's response
 - a. Editing material in keeping with reviewer comments and recommendations.
 - b. Additional review
 - c. Redesign/rewriting of the manuscript; review process begins again with the new or substantially revised material.

DRAFT PROPOSED

[IV. Liturgical Review Process, continued]

5. Reviewers are engaged, and results are delivered and processed.
 - a. Review results are communicated to the review coordinator, typically a worship staff member of the ELCA churchwide organization or Augsburg Fortress.
 - b. Review results are shared with the developer of the material.
 - c. The review coordinator assists the developer in addressing review comments and recommendations. Editing or newly created work may be required. In the case of significant new or substantially revised material, a second review process may be indicated.

CURRENT

V. Degree of Endorsement

Differing degrees of endorsement and status may result from the liturgical review process.

A. Interim materials:

1. Provisional--Resources prepared for provisional use that have undergone liturgical review and are distributed for testing and responses from congregations and other entities employing them.
2. Proposed--Resources that have emerged from provisional use and are now proposed for more formal, ongoing purposes in the life of this church.
3. Other Possibilities--Some resources may be prepared and restricted for "limited use," with specific limits placed on time or location of its interim uses.

B. Market-specific materials:

1. Available--Includes both retail and traded materials that have undergone liturgical review but carry no official endorsement of this church or entities related to it.
2. Recommended--Includes all retail materials that have undergone liturgical review and are recommended by a specific unit, with the concurrence of the bishop of this church, for use by congregations and synods.

C. Encouraged materials:

Commended--Resources that have extensive liturgical review and are now commended, normally by the Churchwide Assembly, for general use in this church, such as Evangelical Lutheran Worship. Ordinarily such resources have been prepared as the appropriate form to use, such as the Rite of Ordination, and have been deemed to be in accordance with the governing documents of this church, upon recommendation by the appropriate unit, review by the Conference of Bishops, and approval by the Church Council.

DRAFT PROPOSED

V. Degree of Endorsement

Differing degrees of endorsement may result from the liturgical review process.

A. "Available" materials

Includes distributed or commercially available materials that have undergone liturgical review but carry no endorsement of this church.

B. "Provisional" materials

Resources prepared for provisional use that have undergone liturgical review and are distributed for testing and responses from congregations and other entities employing them. Example: Renewing Worship. Some material may be prepared and restricted for "limited use," with specific limits placed on time or location of its interim use/s.

C. "Recommended" materials

Includes developed, distributed, or commercially available materials that have undergone liturgical review and are recommended by a specific churchwide unit or related organization, with the concurrence of the office of the presiding bishop, for use in the ELCA.

D. "Commended" materials

Resources that have undergone extensive liturgical review and are now commended, normally by the Churchwide Assembly, for general use in this church as principal worship resources. Example: Evangelical Lutheran Worship Pew and Leader Editions.

Supplemental resources to the principal worship resources of this church may be commended for use by the Church Council after liturgical review and recommendation by the Office of the Presiding Bishop. Example: Evangelical Lutheran Worship Pastoral Care.

CURRENT

[V. Degree of Endorsement, continued]

D. Authorized Materials:

Resources that have been deemed to be in accordance with the governing documents of this church and that have been designated as the appropriate form, to be used in this church as presented. Examples include the Service of Ordination and other services related to rostered ministries of this church. Authorized materials may also include resources that have emerged from ecumenical consultations and this church's liturgical review process. Materials are authorized upon recommendation by the Office of the Presiding Bishop, review by the Conference of Bishops, and approval by the Church Council.

E. Other endorsements:

1. Proper or Official: Resources are not normally designated as having "proper" or "official" status.
2. Other: Resources deemed as meeting only minimum requirements for public use. Other resources may be judged as proscribed through action of the Church Council.

¹These texts for the Nicene Creed, Apostles' Creed, Lord's Prayer, Kyrie eleison, Gloria in excelsis, Sursum corda, Sanctus and Benedictus, Agnus Dei, Gloria Patri, Te Deum laudamus, Benedictus, Magnificat, and Nunc dimittis were issued in 1975 by the International Consultation on English Texts (ICET). Subsequent revisions for some of these texts were proposed by the English-language Liturgical Consultation, which was the successor to ICET. These have been distributed by the International Commission on English in the Liturgy (ICEL). The proposed revisions are offered by ICEL for consideration by churches in the preparation of English-language worship material.

DRAFT PROPOSED

[V. Degree of Endorsement, continued]

E. "Authorized" materials

Resources that have been deemed to be in accordance with the governing documents of this church and that have been designated as the appropriate form, to be used in this church as presented. Examples: the texts of Ordination, Consecration, Installation, and other services related to the rostered ministries of this church are to be used as authorized.

Authorized materials may also include resources that have emerged from ecumenical consultations and this church's liturgical review process. Materials are authorized upon recommendation by the Office of the Presiding Bishop, review by the Conference of Bishops, and approval by the Church Council.

* Common ecumenical texts include texts for historic portions of the liturgy, including the Nicene Creed; Apostles' Creed; Lord's Prayer; Kyrie; Glory to God; Preface Dialogue; Holy, holy, holy; Lamb of God; Glory to the Father; We praise you, O God; Blessed are you, Lord; My soul proclaims the greatness of the Lord; and Now, Lord. These texts, proposed and distributed by the English Language Liturgical Consultation (1988), are now in widespread use in English-speaking churches across the world. Common ecumenical texts also include the words that accompany baptism: "Holy Baptism is administered with water in the name of the triune God, Father, Son, and Holy Spirit" (*Use of the Means of Grace*, Principle 24).

Lutheran Men in Mission

Submitted by Doug Haugen, Executive Director

The vision of Lutheran Men in Mission is for every man to become a bold, daring follower of Jesus Christ. The mission is, by God's grace, to help congregations build life-changing ministries with men; to strengthen men's faith and relationships for witness and service; and to equip followers of Jesus Christ through events, resources and leadership development.

Events

The 2017 Lutheran Men in Mission Assembly and Lutheran Men's Gathering will be held at the Minneapolis Marriott City Center Hotel July 20-21 and July 21-23, respectfully. The LMM board will meet there April 15-17, 2016.

Lutheran Men in Mission continues to conduct *One Year to Live* retreats on a regular basis. *One Year to Live* is a retreat model developed by Lyman Coleman in cooperation with Lutheran Men in Mission. The retreat is designed to help men take an honest look at their faith, what is keeping them from experiencing God more fully, and what they believe God is calling them to do for the rest of their life within the safety of a small group. The retreat is completely "lay-lead" as all the small group facilitators and staff members have been participants in earlier retreats. Over 1,000 men have now experienced the One Year to Live weekend. The intent is to eventually bring this to every synod.

Lutheran Men in Mission sponsors a growing number of local events including *High, Deep and Wide* which features inspirational/educational segments interspersed with times of great fun. *Building Men for Christ* is a one-day seminar for rostered and lay leaders designed to teach how to engage more men in the congregation.

Leadership

Lutheran Men in Mission is the engine leading an inter-denominational, ecumenical group of men's leaders in establishing a movement that is generating a network that anyone can come to with questions on male issues and the "how-tos" of men's ministry. The group consists of the most creative "out-of-the-box" thinkers on men's ministry from various ethnicities, ages and geographic areas. The group includes ELCA and non-ELCA Lutherans as well as representatives of the United Methodist, Episcopal, Disciples of Christ and Mennonite churches. The first initiative of this group is "Project XII" and will be rolled out in April. This project includes the curation of resources all the participant groups are aware of in personal faith development, and ministry and organizational leadership, and creation of resources to fill areas of need in each of these categories. We are well on our way toward fulfilling our vision through social media, networking within the ELCA and other church bodies, and developing strategies, resources and events that reach all men for Christ.

Building Men for Christ is training designed to help rostered and lay leaders, male and female, to see ministry with and to men as an integral part of overall congregational ministry and helps them reach and activate men for the congregation's ministry and outreach. Like *One Year to Live* and *High, Deep and Wide*, this one-day workshop continues to spread to new areas. 500 leaders have now been trained at 27 events. Please go to <http://www.lutheranmeninmission.org> for the updated schedules of *One Year to Live* and *Building Men for Christ*.

Resources

The *Master Builders Bible for Men* continues to be our strongest resource with over 60,000 in circulation. Along with the study questions written in the margins, what makes this resource unique is the thirty-two page section for men's ministry leaders.

ManTalk is a deck of playing cards designed to help men engage in meaningful (and fun) conversation. Four categories of questions deal with relationships, sports and leisure, lessons and reflections, and ethics and spirituality.

The most recent issue of the *foundations* newsletter focuses our partnerships, especially with Lutheran Outdoor Ministries, and our "Come to the Water" fundraising event for camps. *foundations* is distributed to approximately 8,000 men.



ELCA Malaria Campaign: Program Updates & Strategy Post-2015


Conference of Bishops
March 2015



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Companions & Partners



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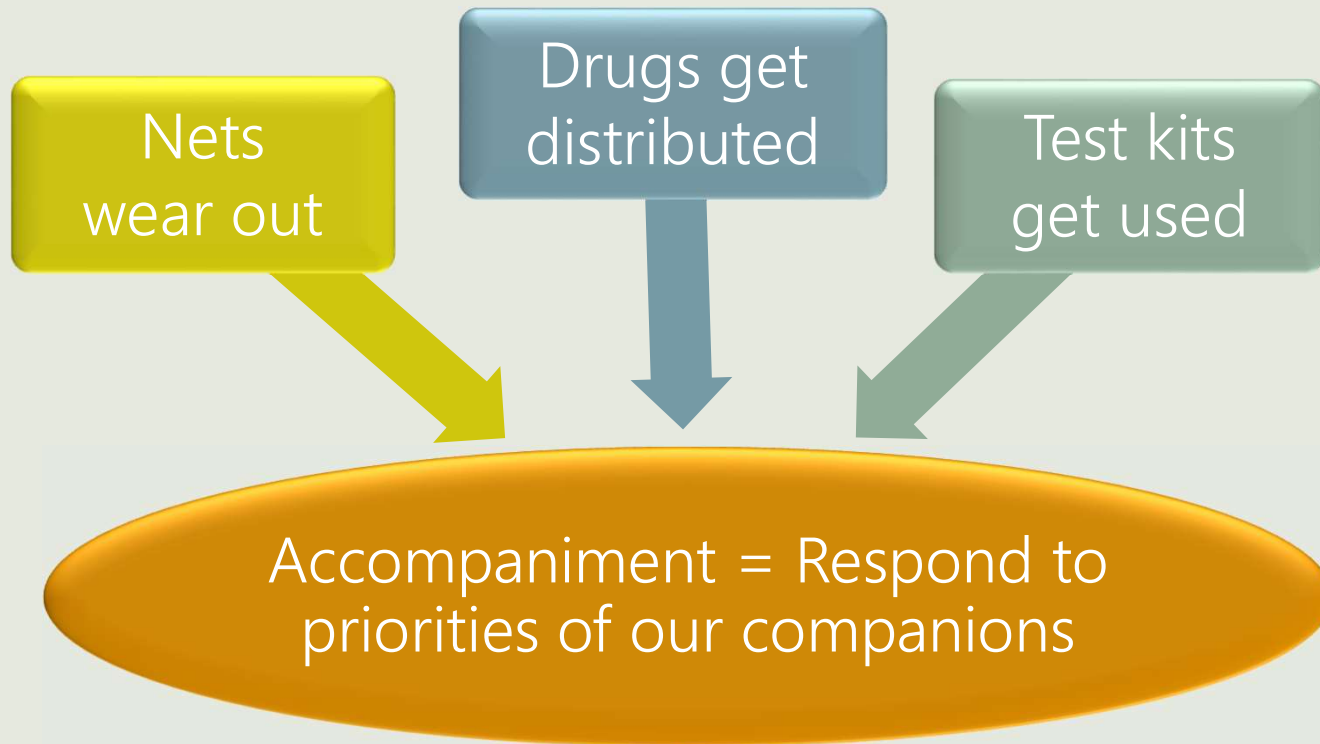
Elements of Sustainability

- Capacity building
- Education
- Infrastructure
- Networking
- Advocacy
- Livelihoods
- Healthier children & parents



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But what about...



Strategy Post-2015

- Programs that began in 2014/2015
 - Continued funding from Malaria Campaign
- Programs that completed at least 3 years
 - Funding can continue through World Hunger
 - Elements of sustainability = less \$ needed
 - More holistic programming – encompass within CBPHC, connect to HIV&AIDS, integrate with sustainable development





Malaria Program Overviews

Statistics, Challenges, Successes, & Future Plans

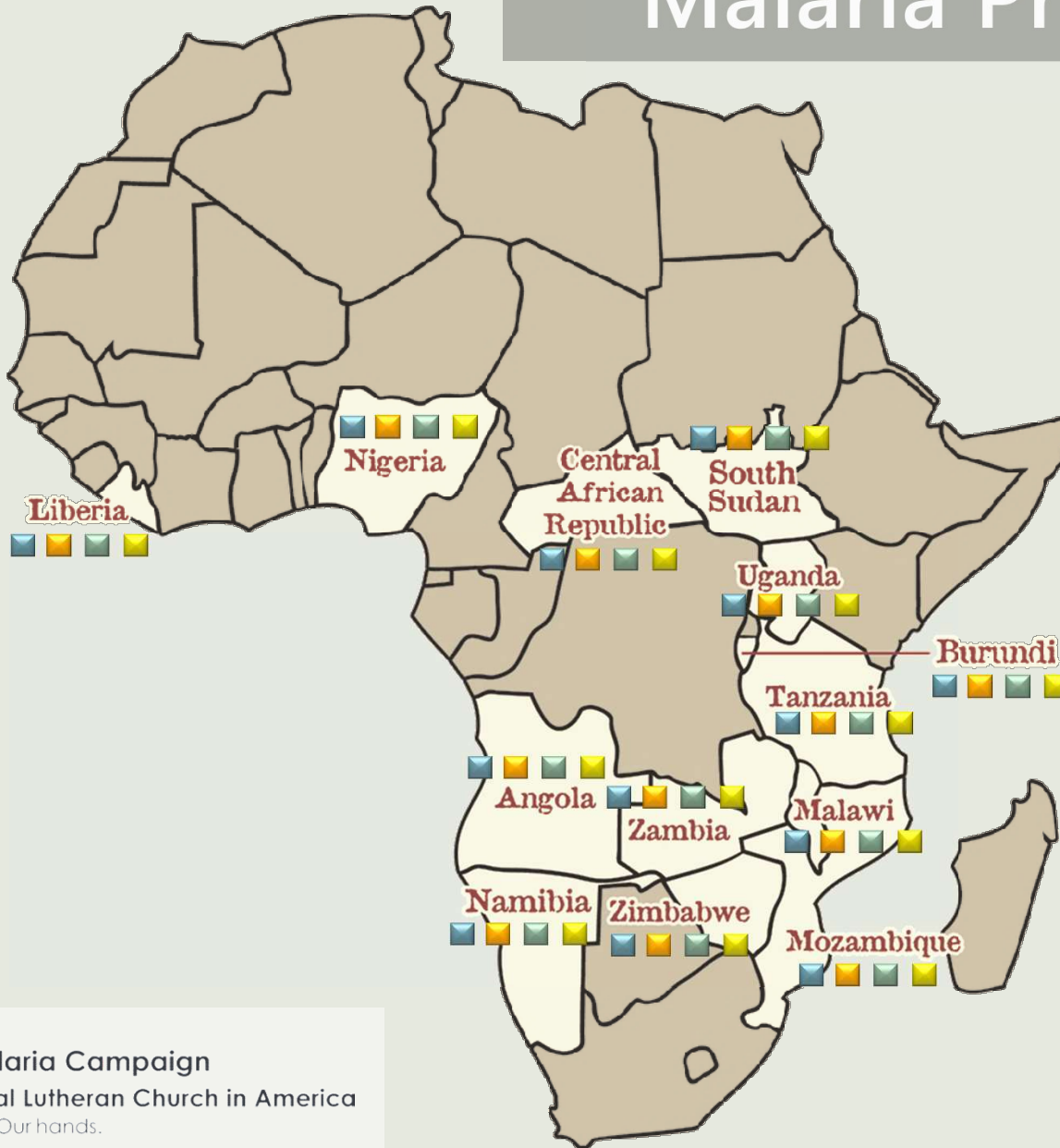
Instructions: *In the following section, do not advance through the slides one by one. Instead, click on the colored boxes to reveal “bubbles” with information about statistics, challenges, successes, & future plans in each country. Clicking on the “success” bubbles themselves also leads to a photograph to illustrate that success story. Clicking on the colored boxes in the key reveals all of the bubbles in that category at once, and additional bubbles may appear at the top that can also be clicked on for further information.*



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Malaria Programs

- Statistics
- Challenges
- Successes
- Future Plans

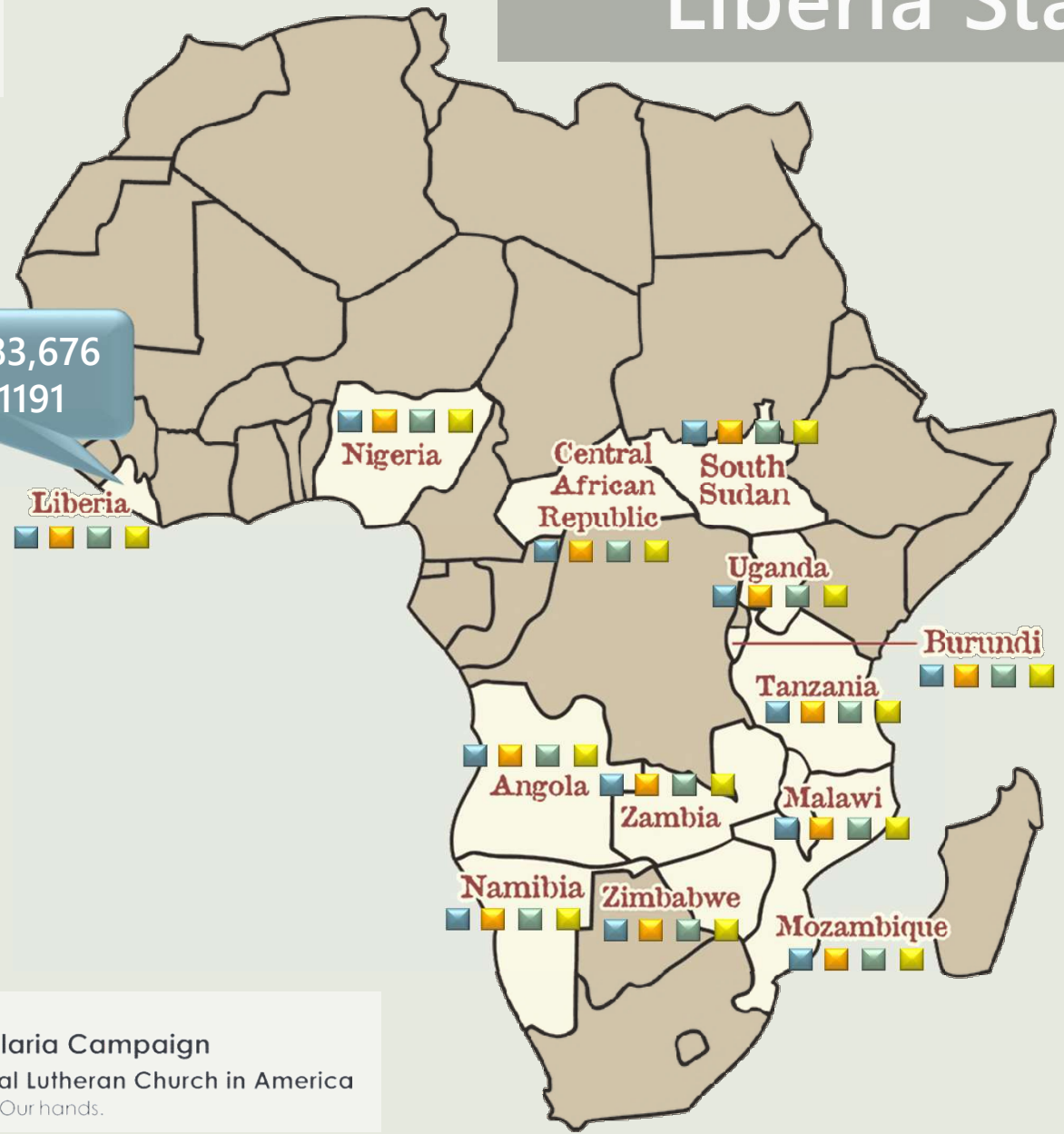



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Liberia Statistics

- Statistics
- Challenges
- Successes
- Future Plans

Cases: 1,483,676
Deaths: 1191

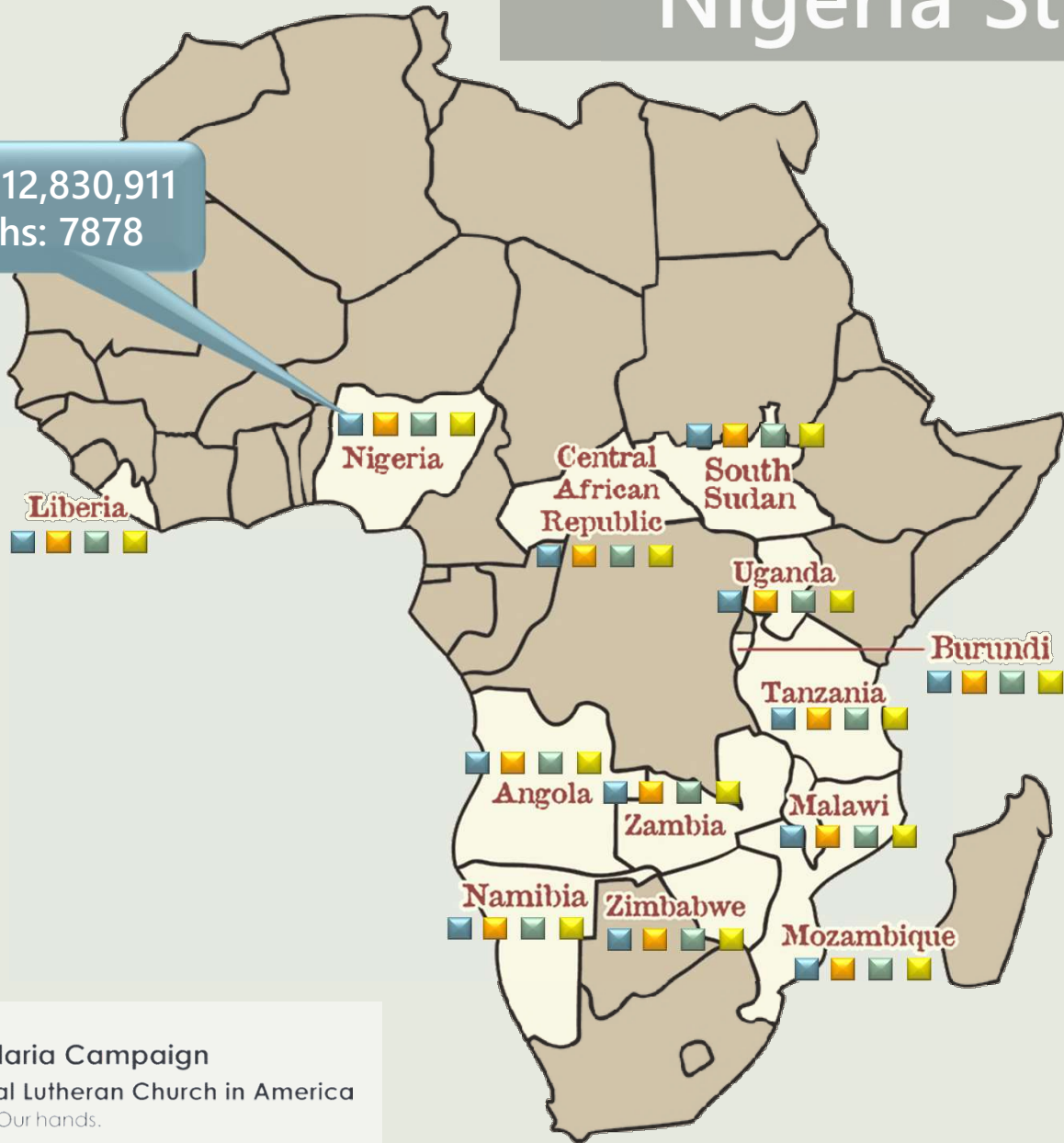


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Nigeria Statistics

- Statistics
- Challenges
- Successes
- Future Plans

Cases: 12,830,911
Deaths: 7878

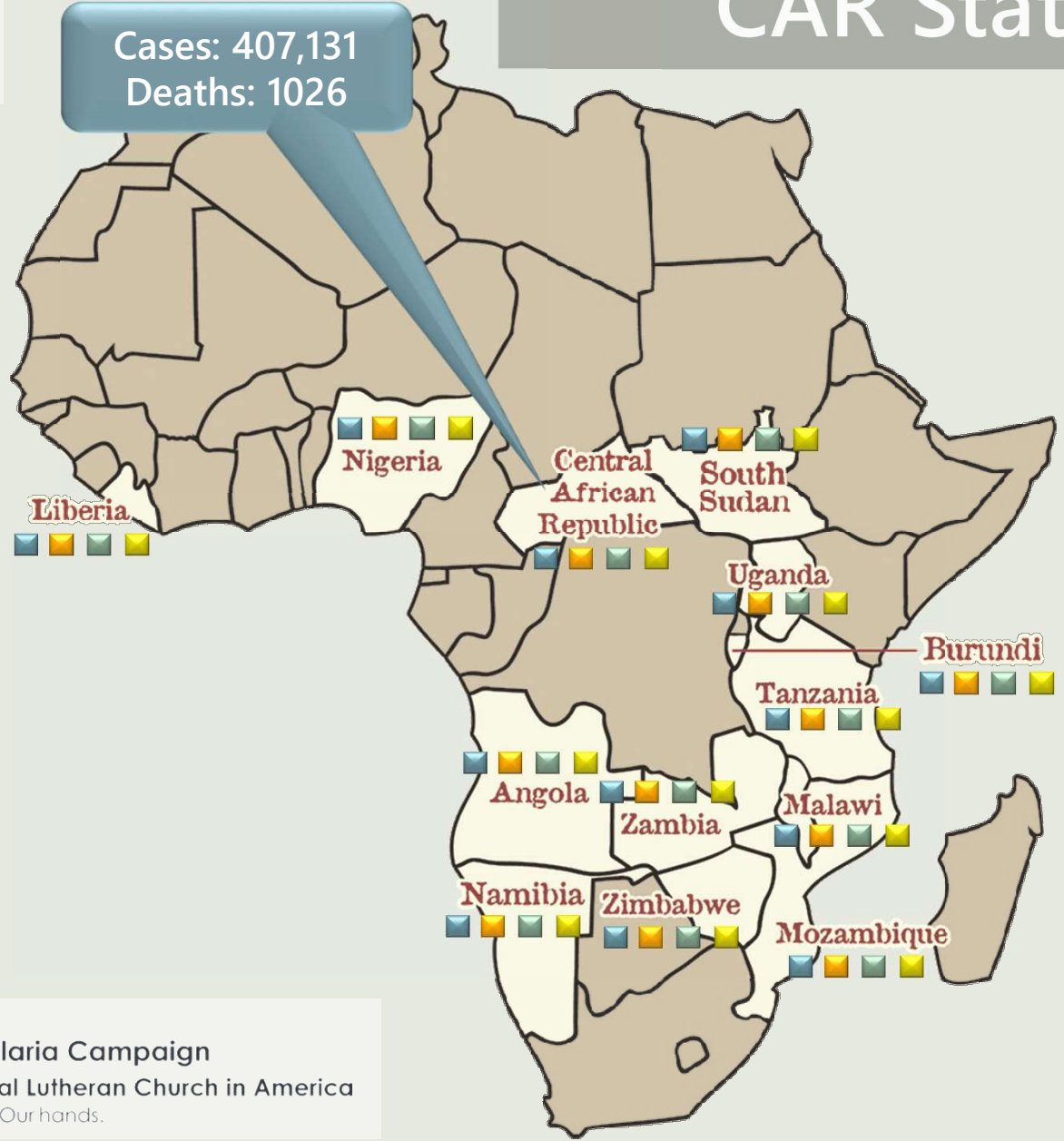


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CAR Statistics

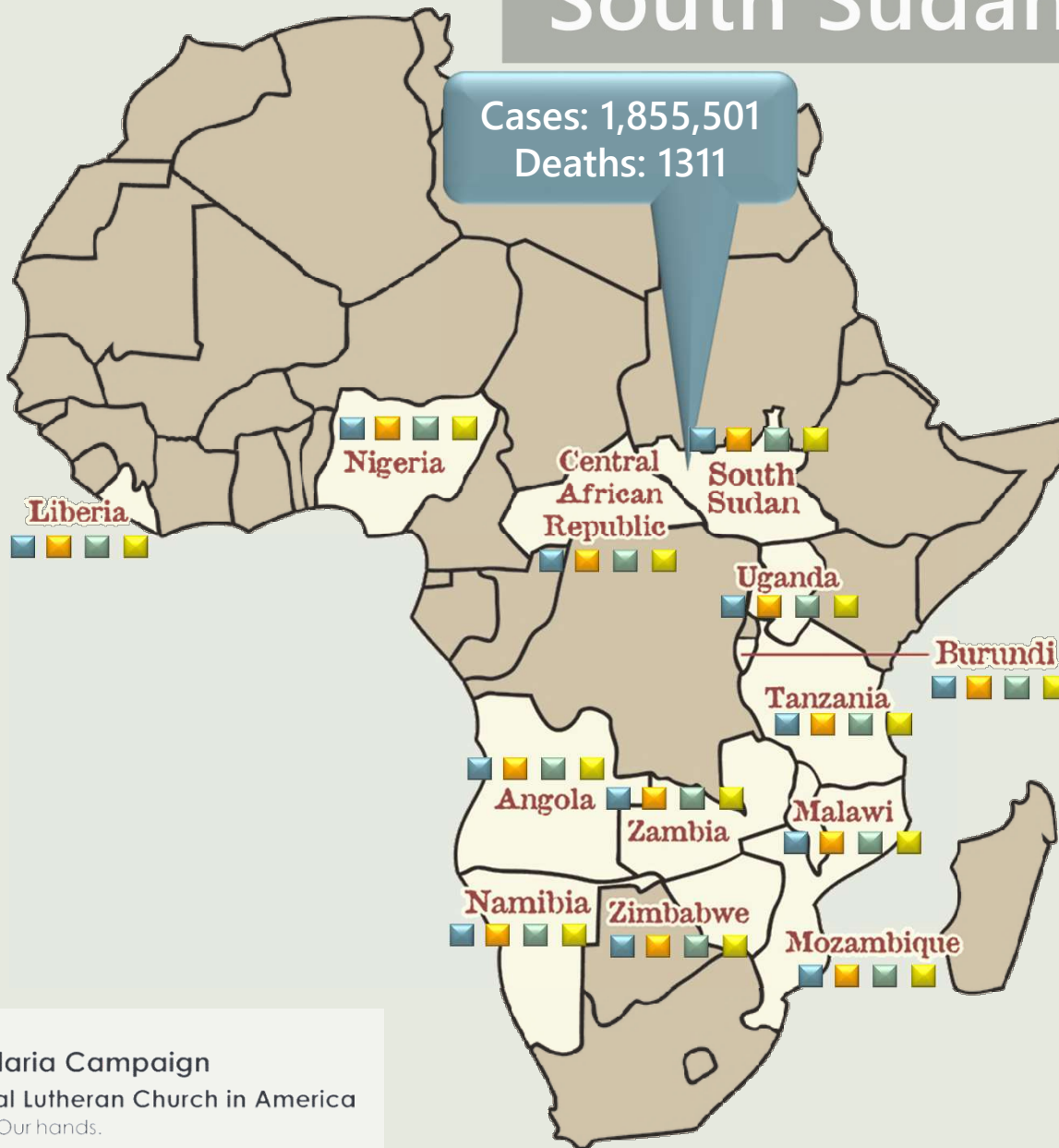
- Statistics
- Challenges
- Successes
- Future Plans

Cases: 407,131
Deaths: 1026



South Sudan Statistics

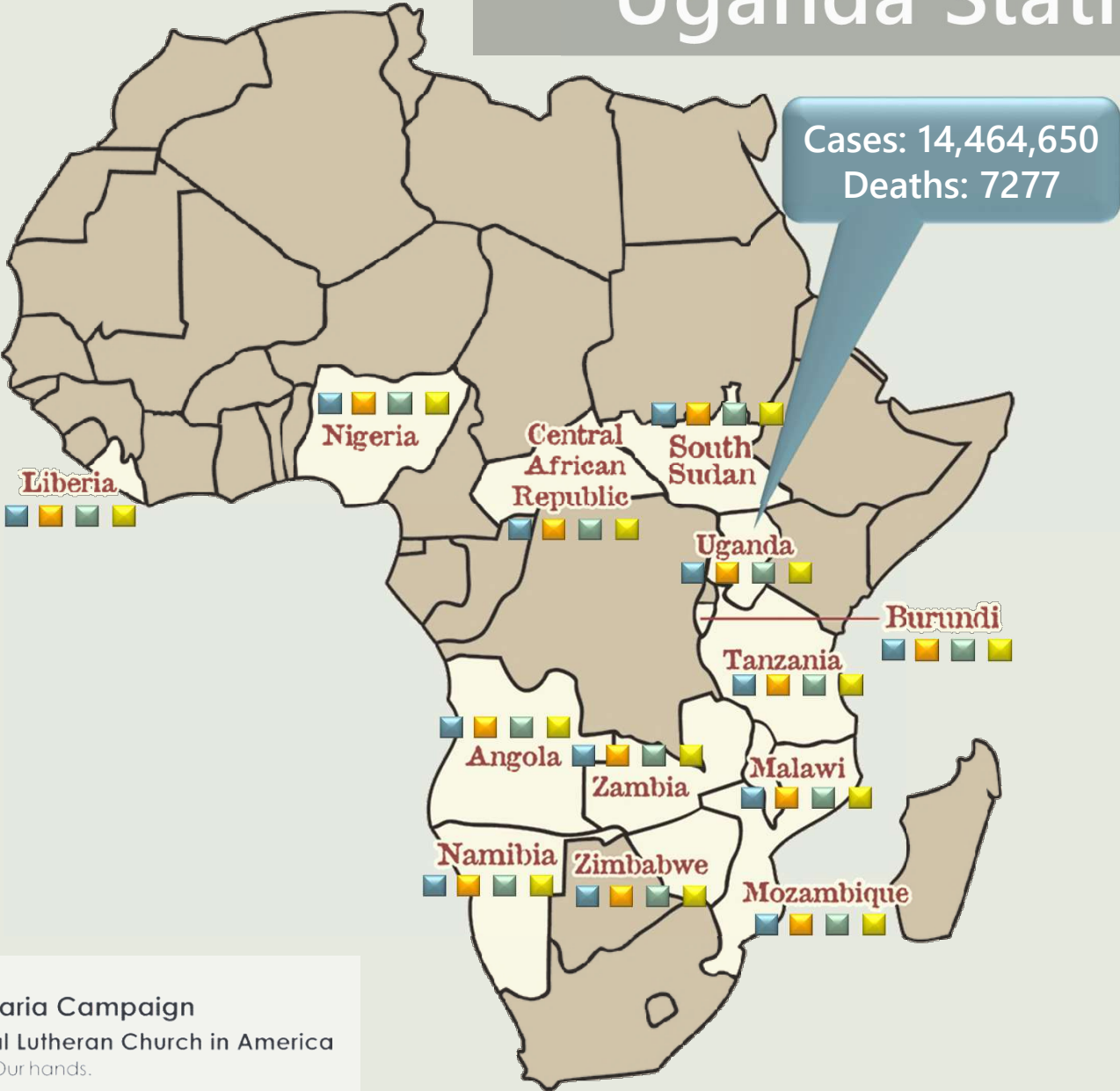
- Statistics
- Challenges
- Successes
- Future Plans



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Uganda Statistics

- Statistics
- Challenges
- Successes
- Future Plans



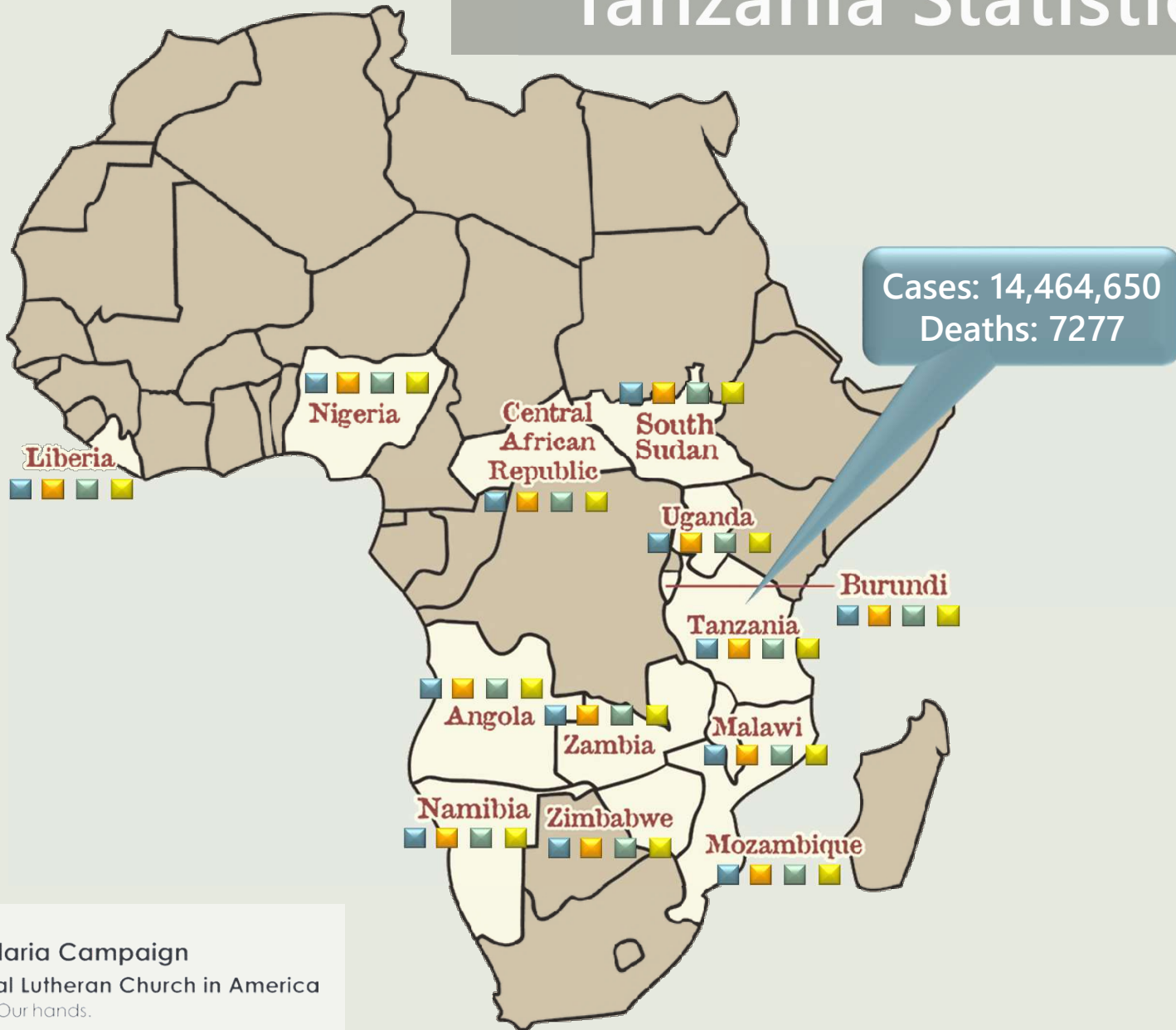
Cases: 14,464,650
Deaths: 7277



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Tanzania Statistics

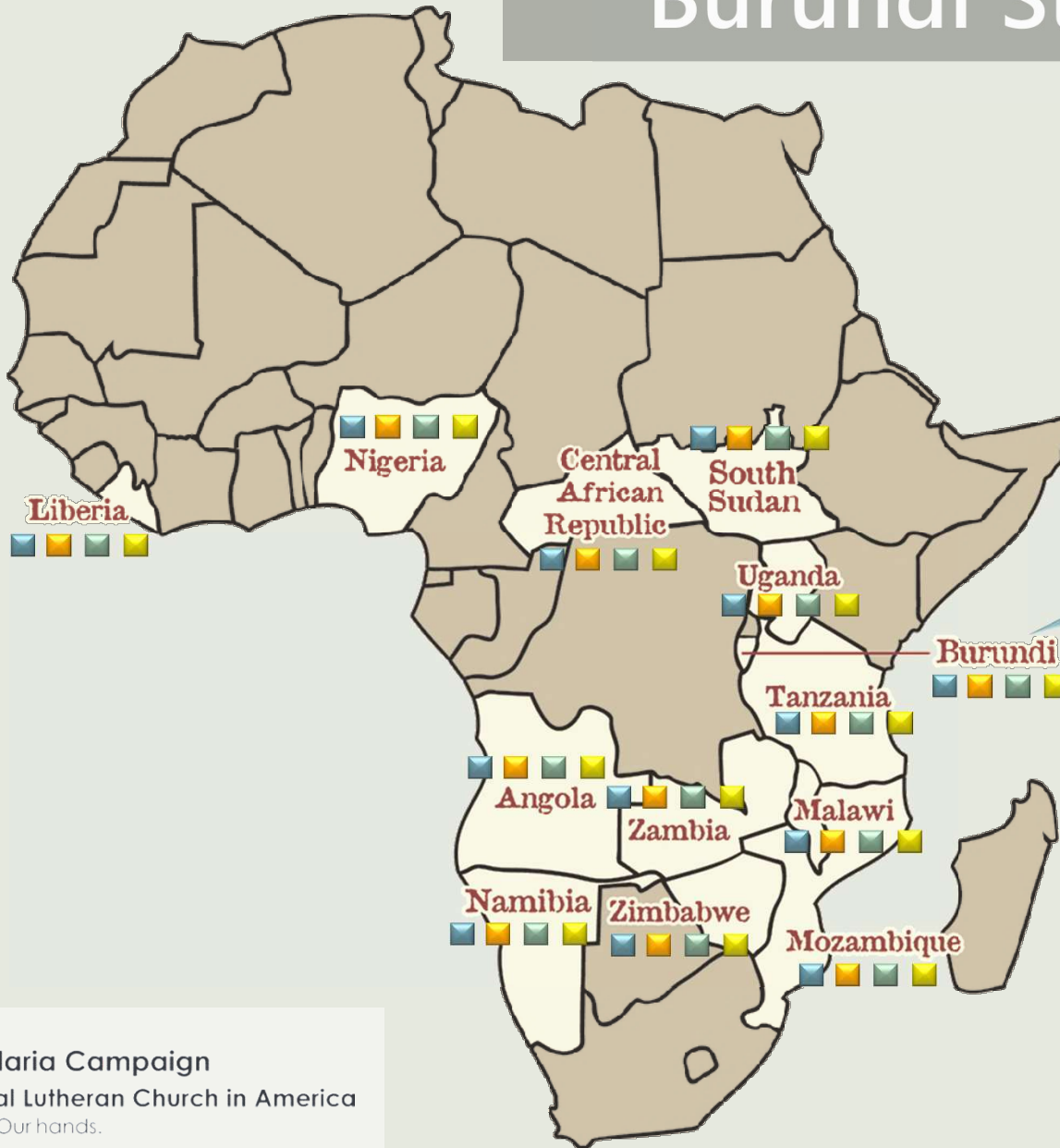
- Statistics
- Challenges
- Successes
- Future Plans



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Burundi Statistics

- Statistics
- Challenges
- Successes
- Future Plans



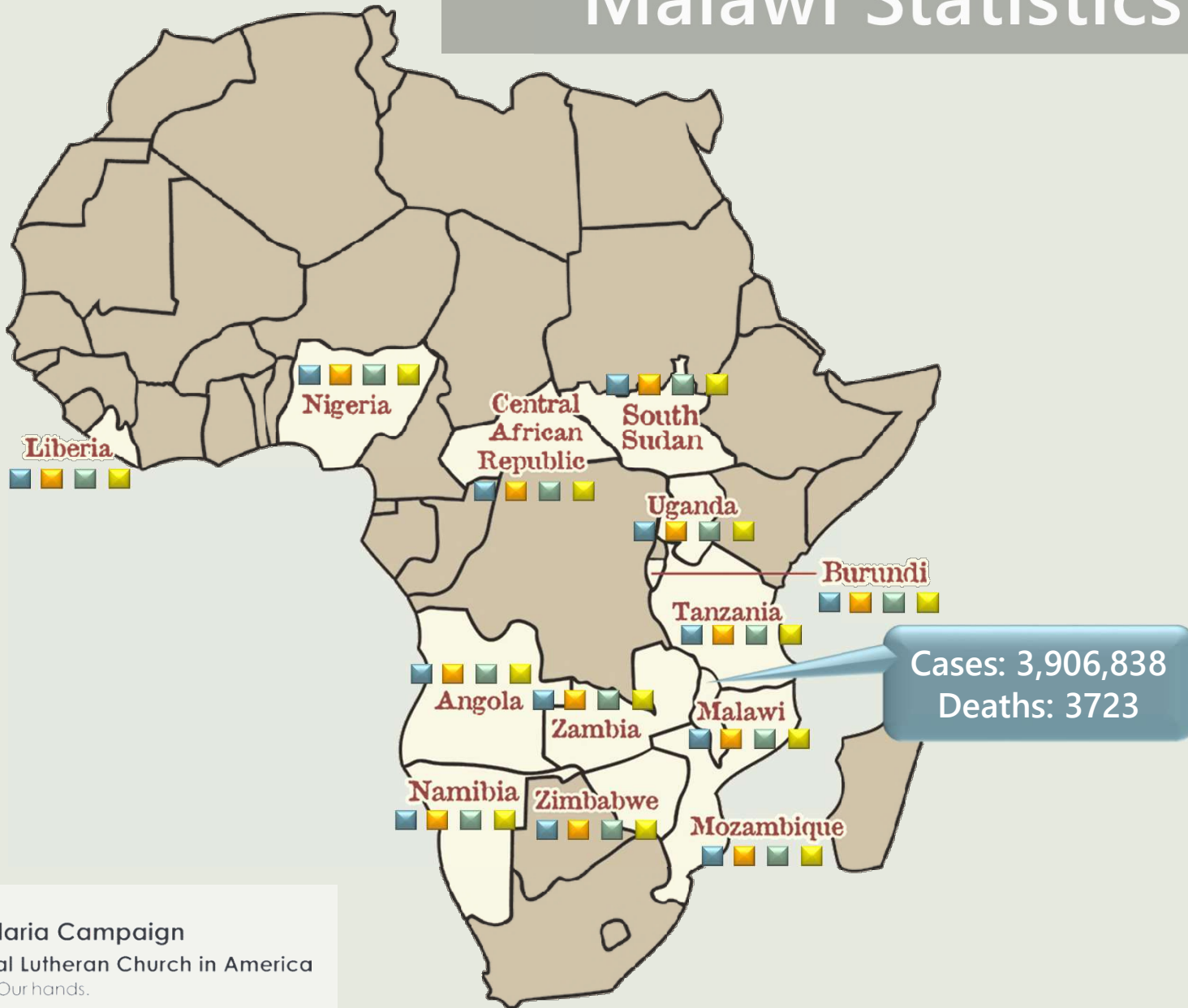
Cases: 4,469,007
Deaths: 3,411



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Malawi Statistics

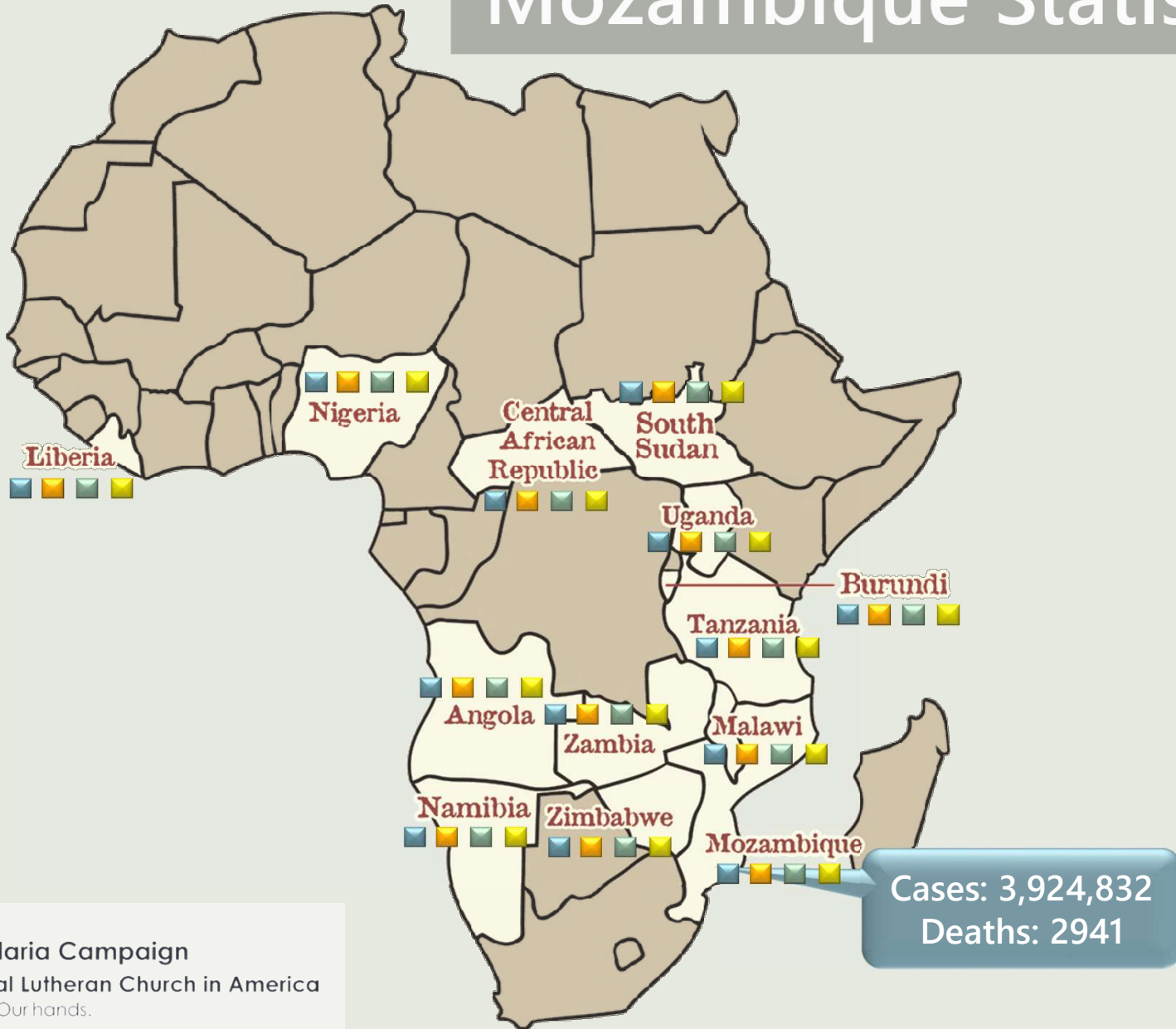
- Statistics
- Challenges
- Successes
- Future Plans



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Mozambique Statistics

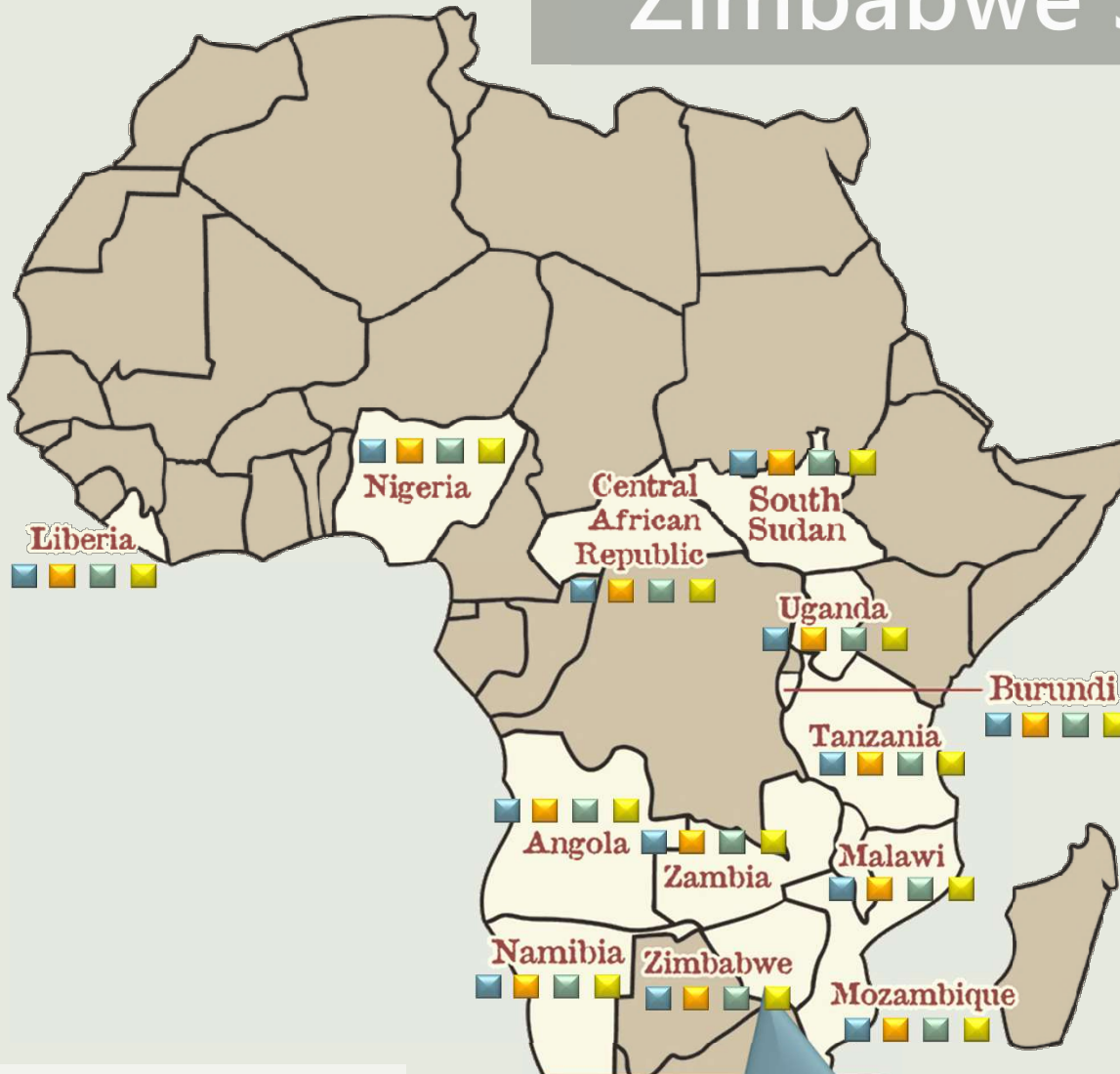
- Statistics
- Challenges
- Successes
- Future Plans



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Zimbabwe Statistics

- Statistics
- Challenges
- Successes
- Future Plans



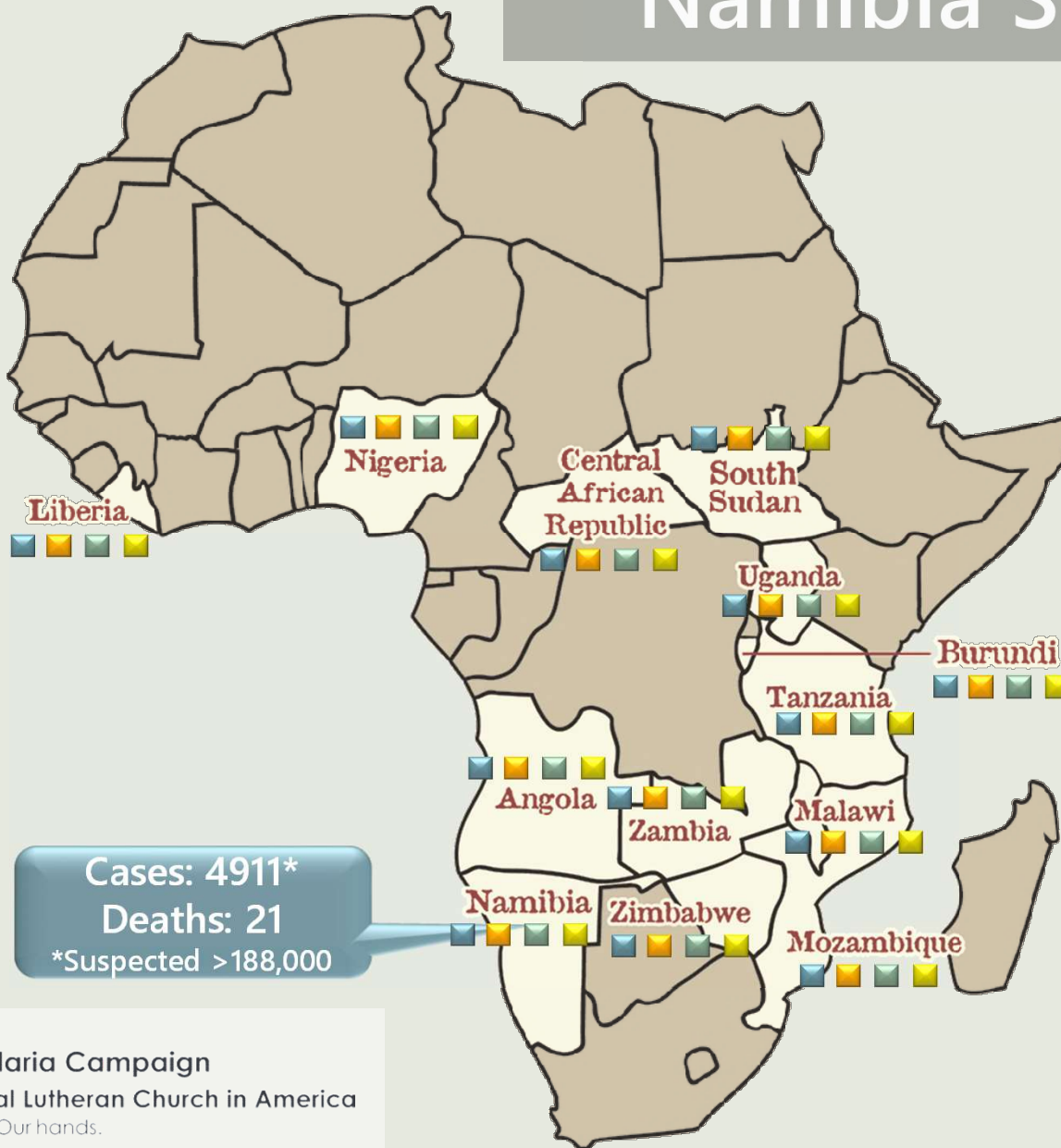
Cases: 422,633
Deaths: 352



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Namibia Statistics

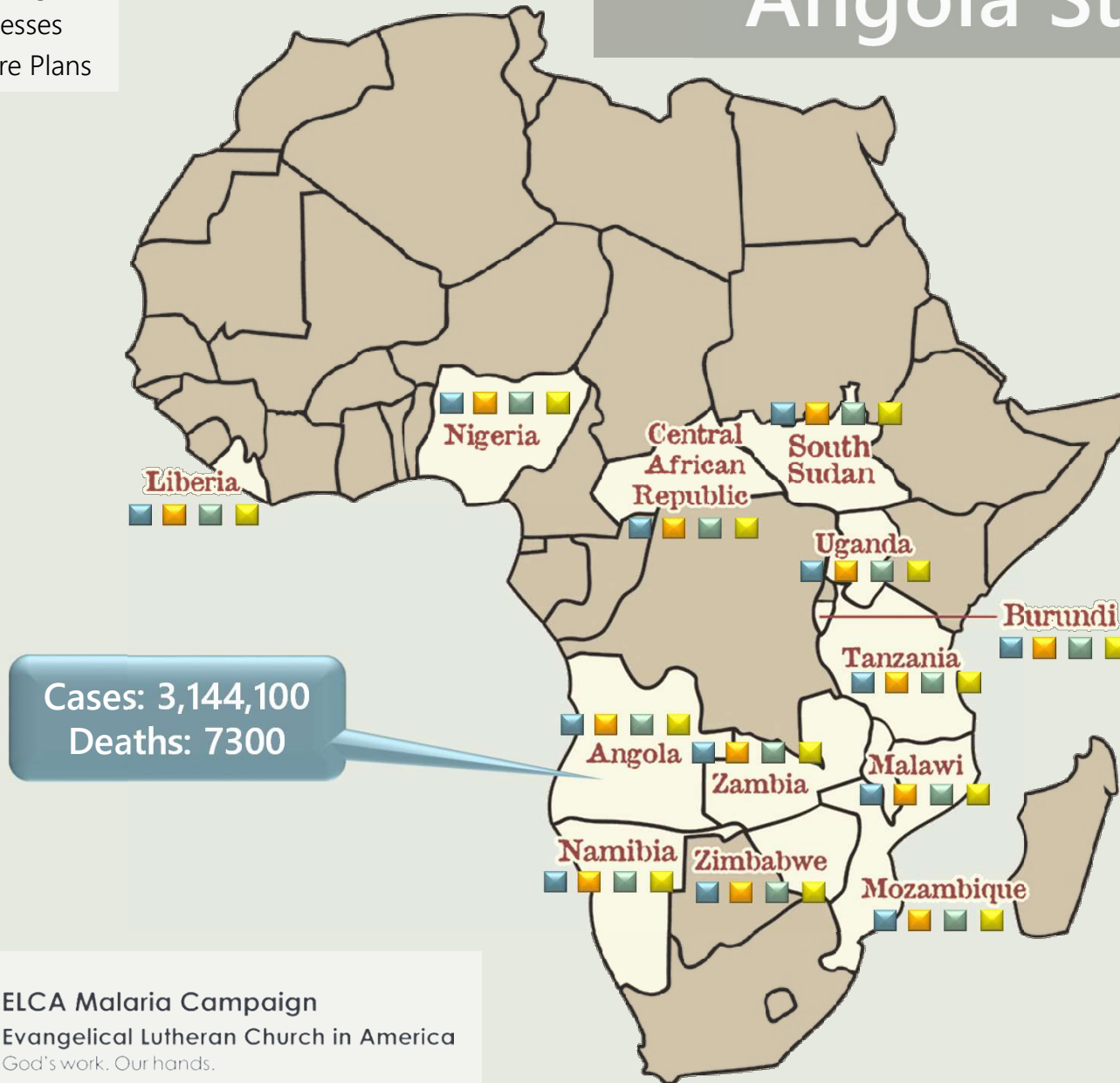
- Statistics
- Challenges
- Successes
- Future Plans



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Angola Statistics

- Statistics
- Challenges
- Successes
- Future Plans



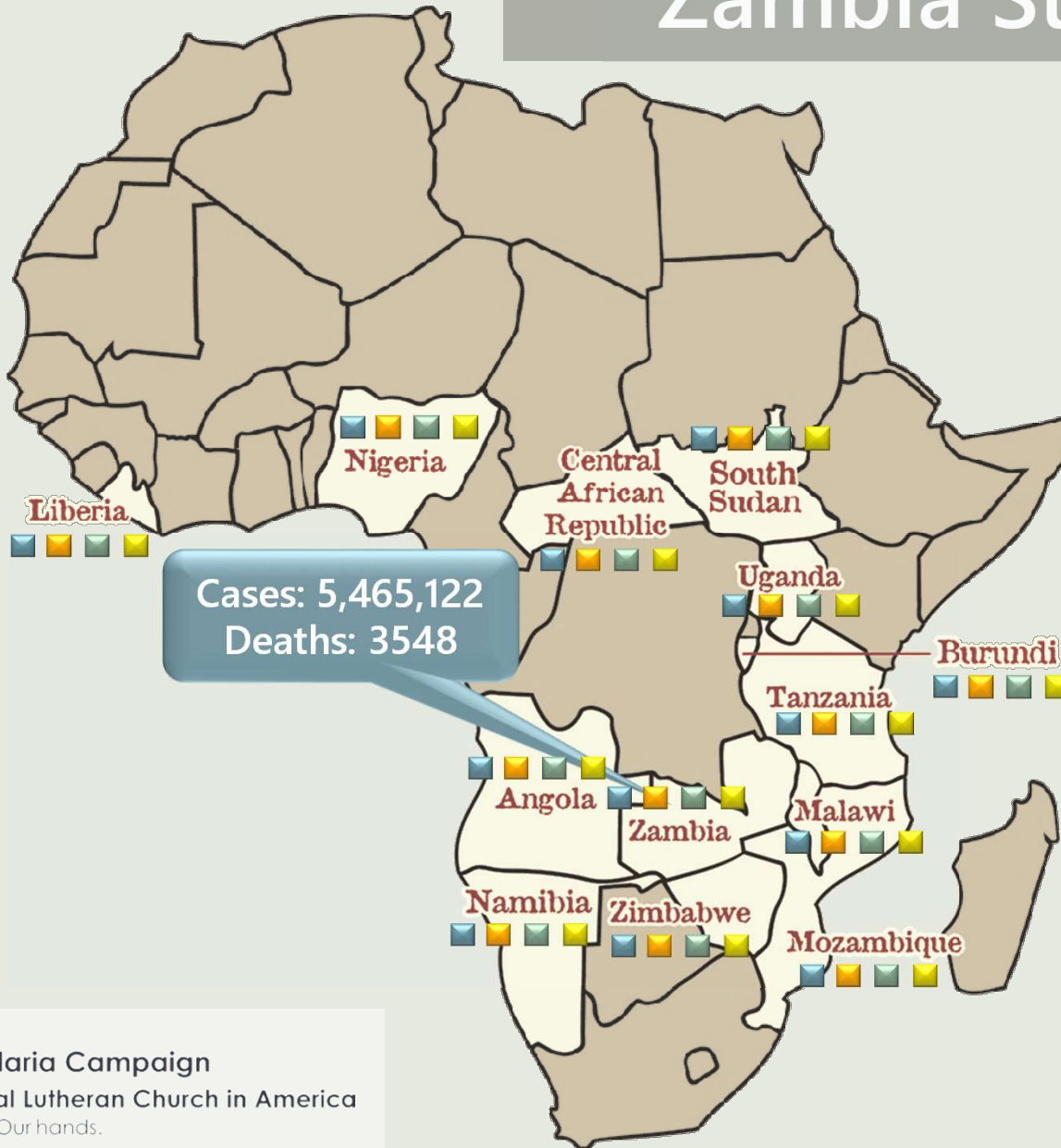
Cases: 3,144,100
Deaths: 7,300



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Zambia Statistics

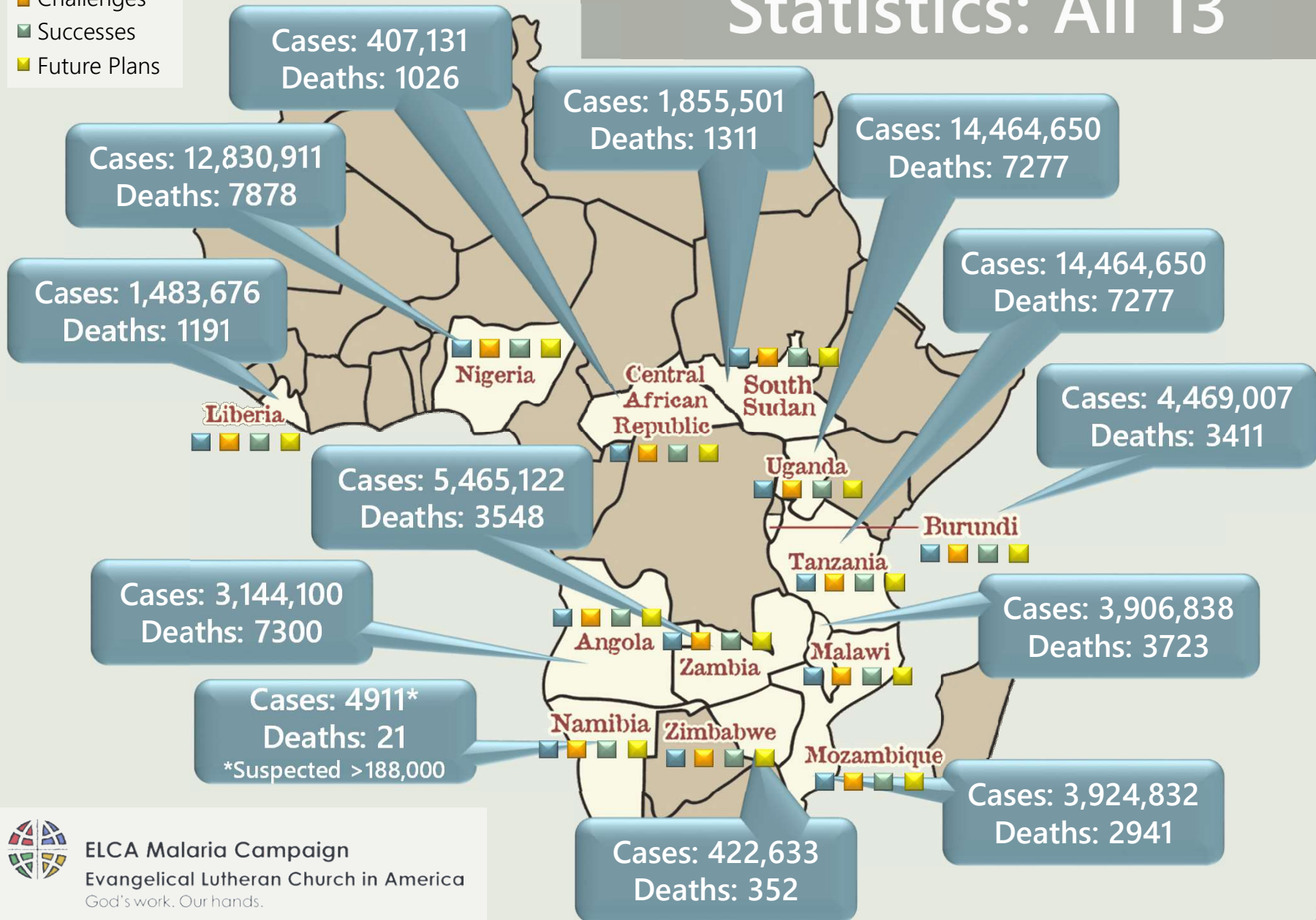
- Statistics
- Challenges
- Successes
- Future Plans



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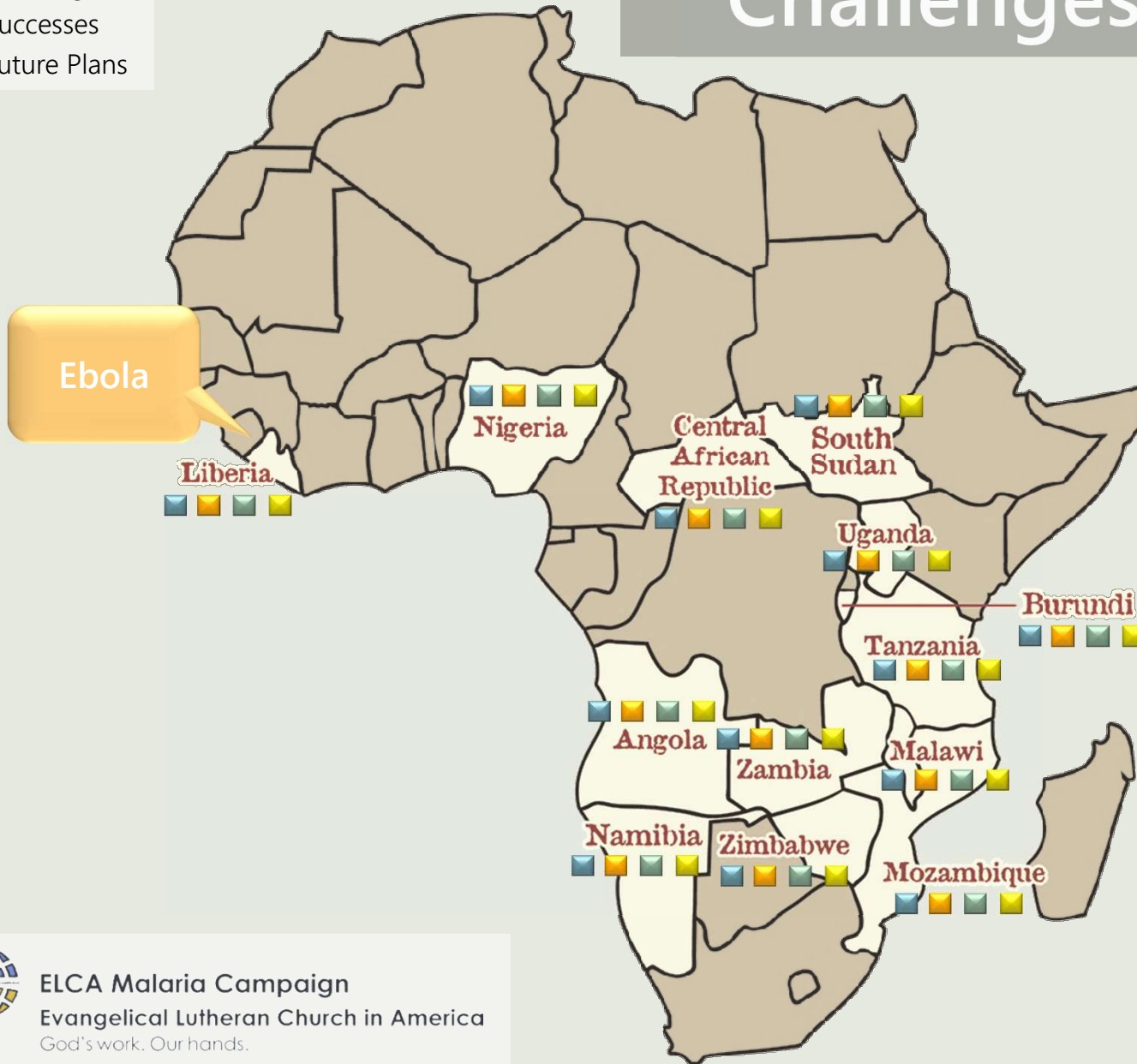
Statistics: All 13

- Statistics
- Challenges
- Successes
- Future Plans



Challenges: Liberia

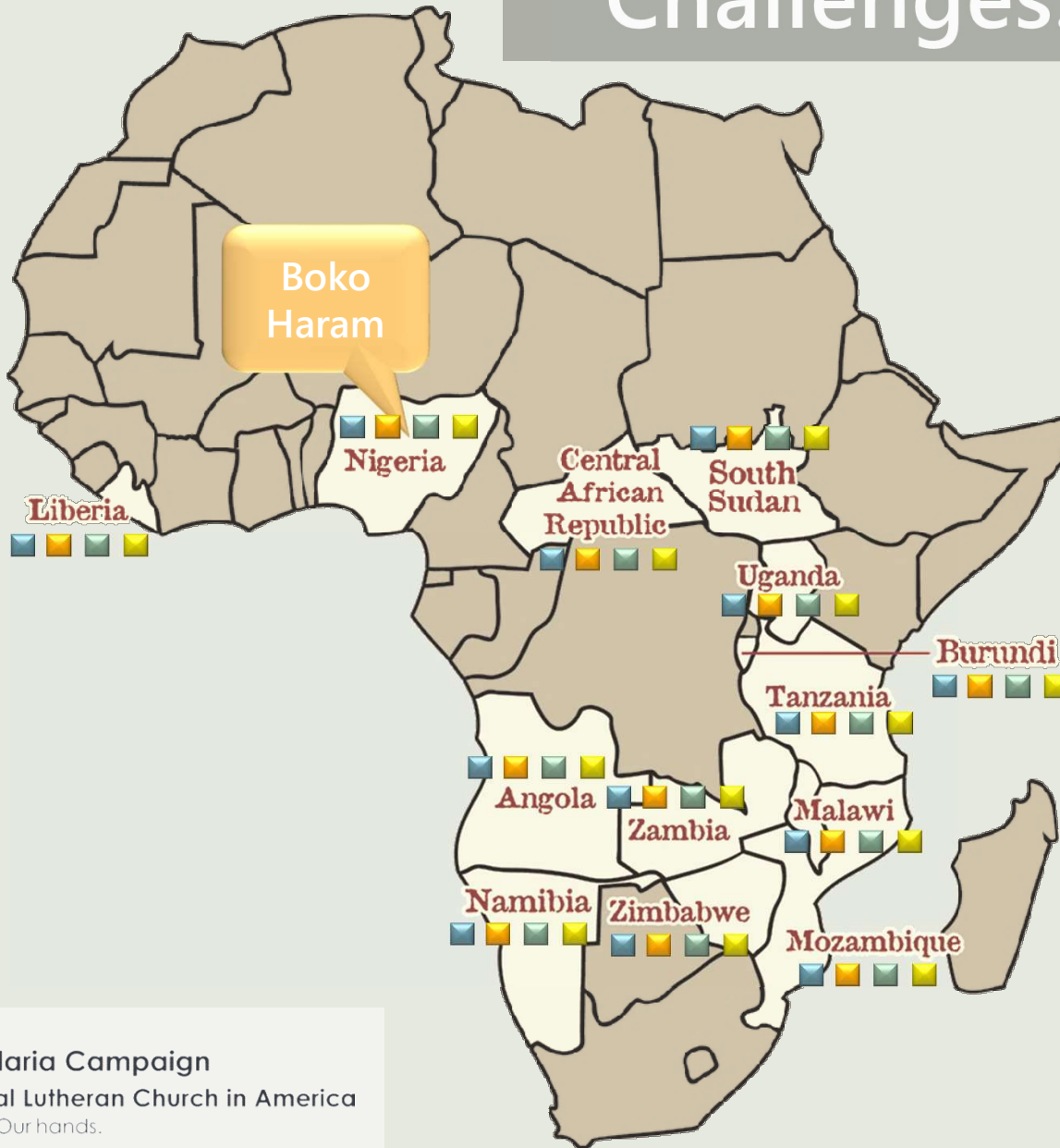
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Nigeria

- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: CAR

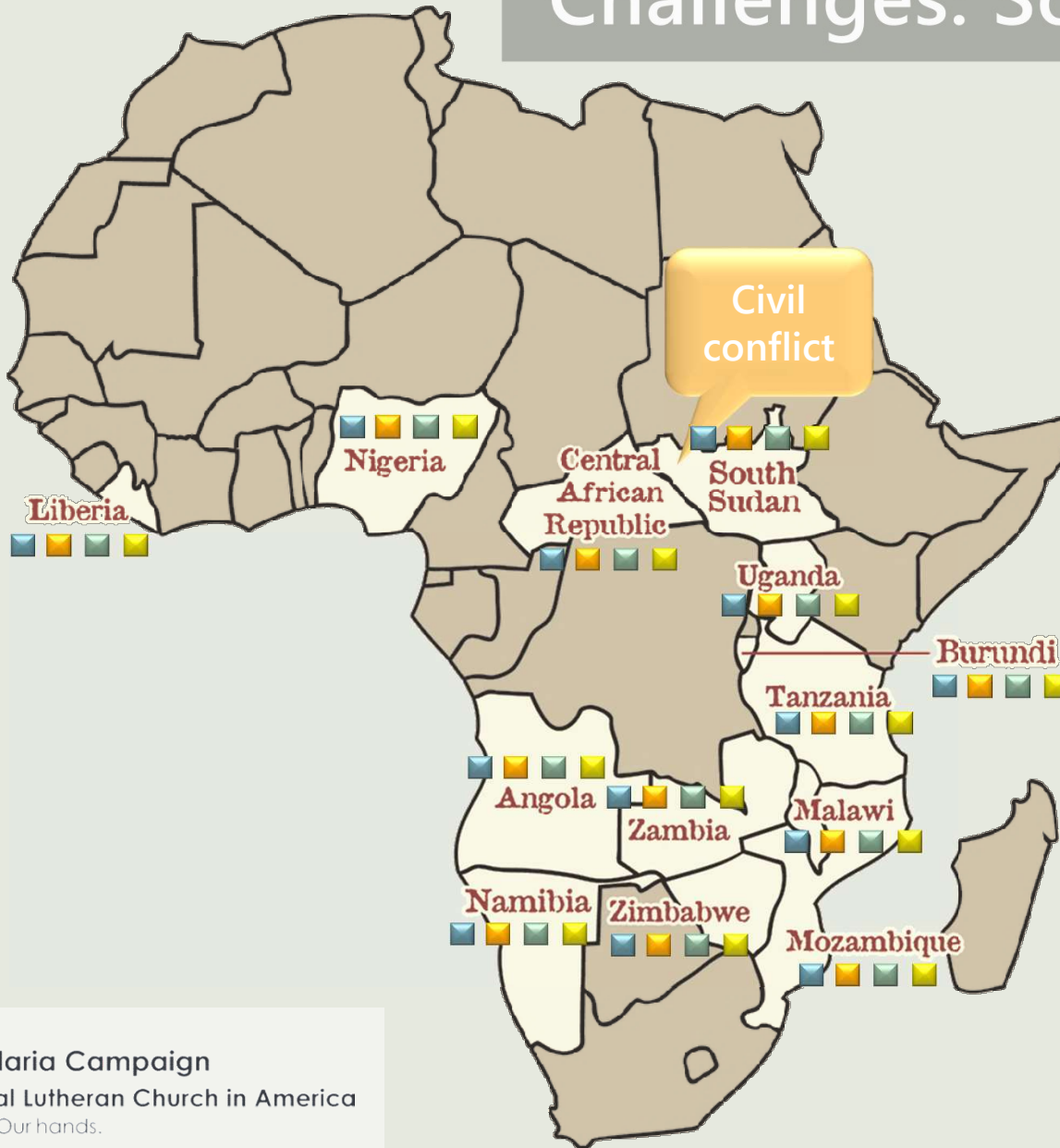
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: South Sudan

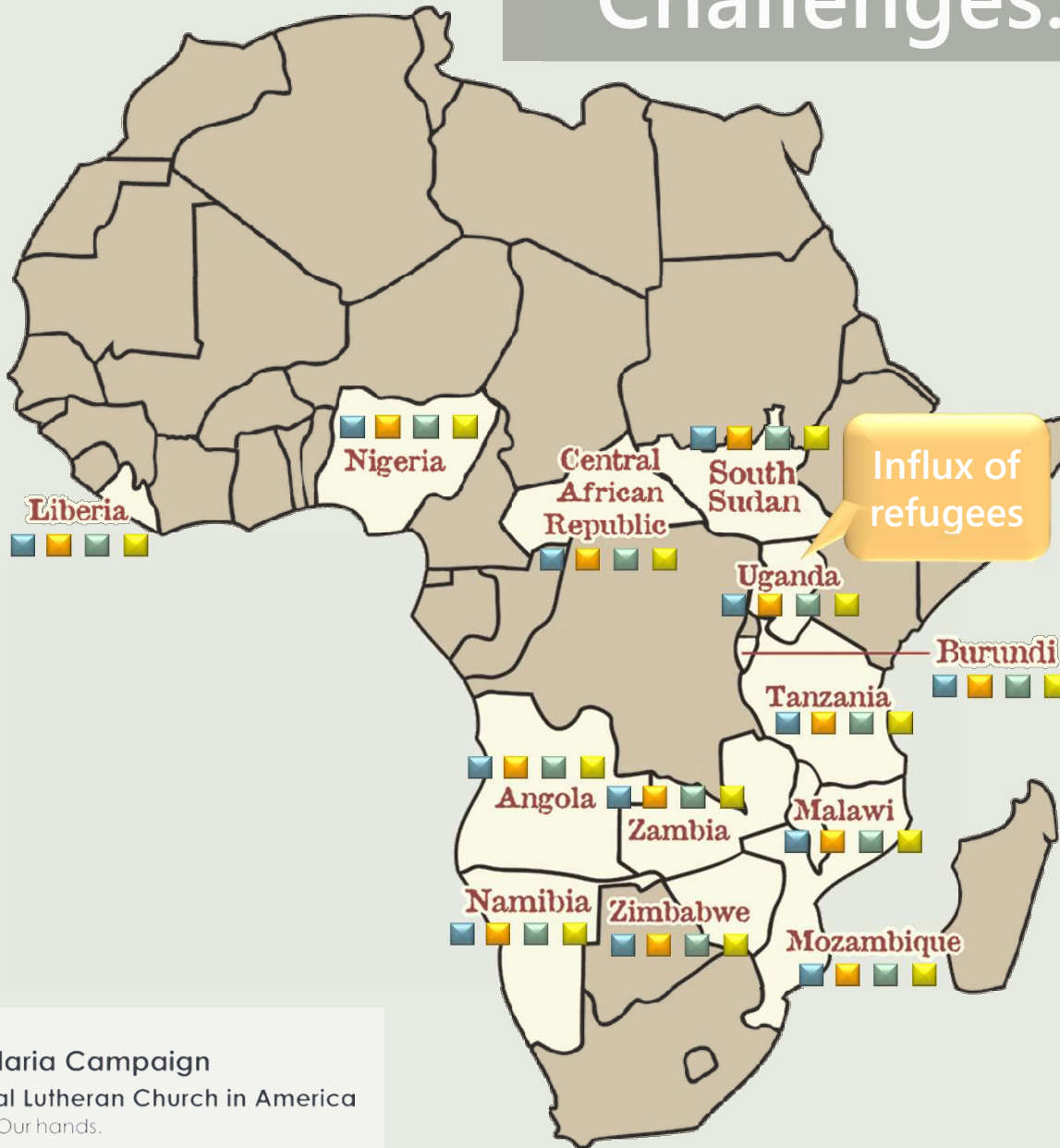
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Uganda

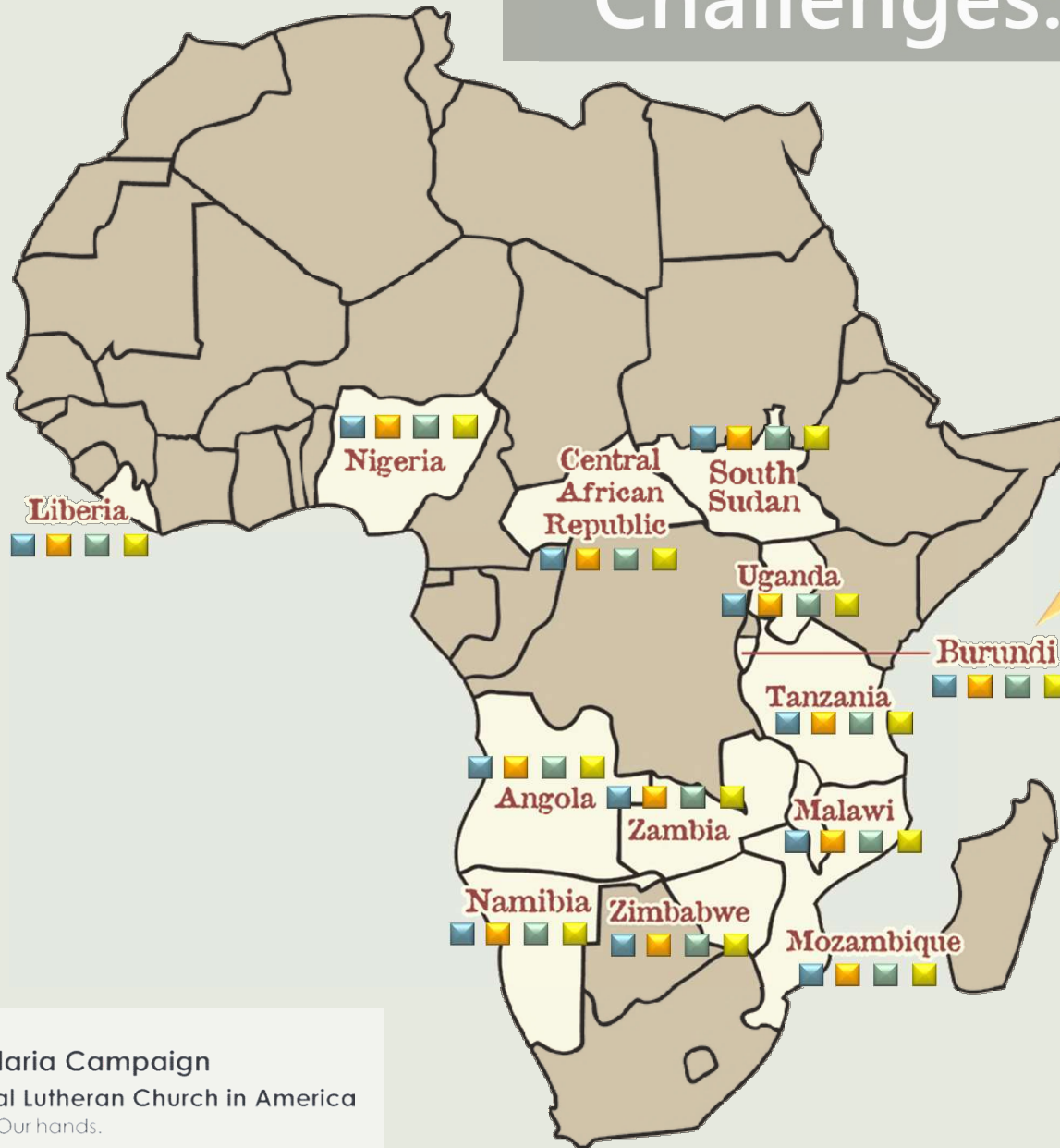
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Burundi

- Statistics
- Challenges
- Successes
- Future Plans



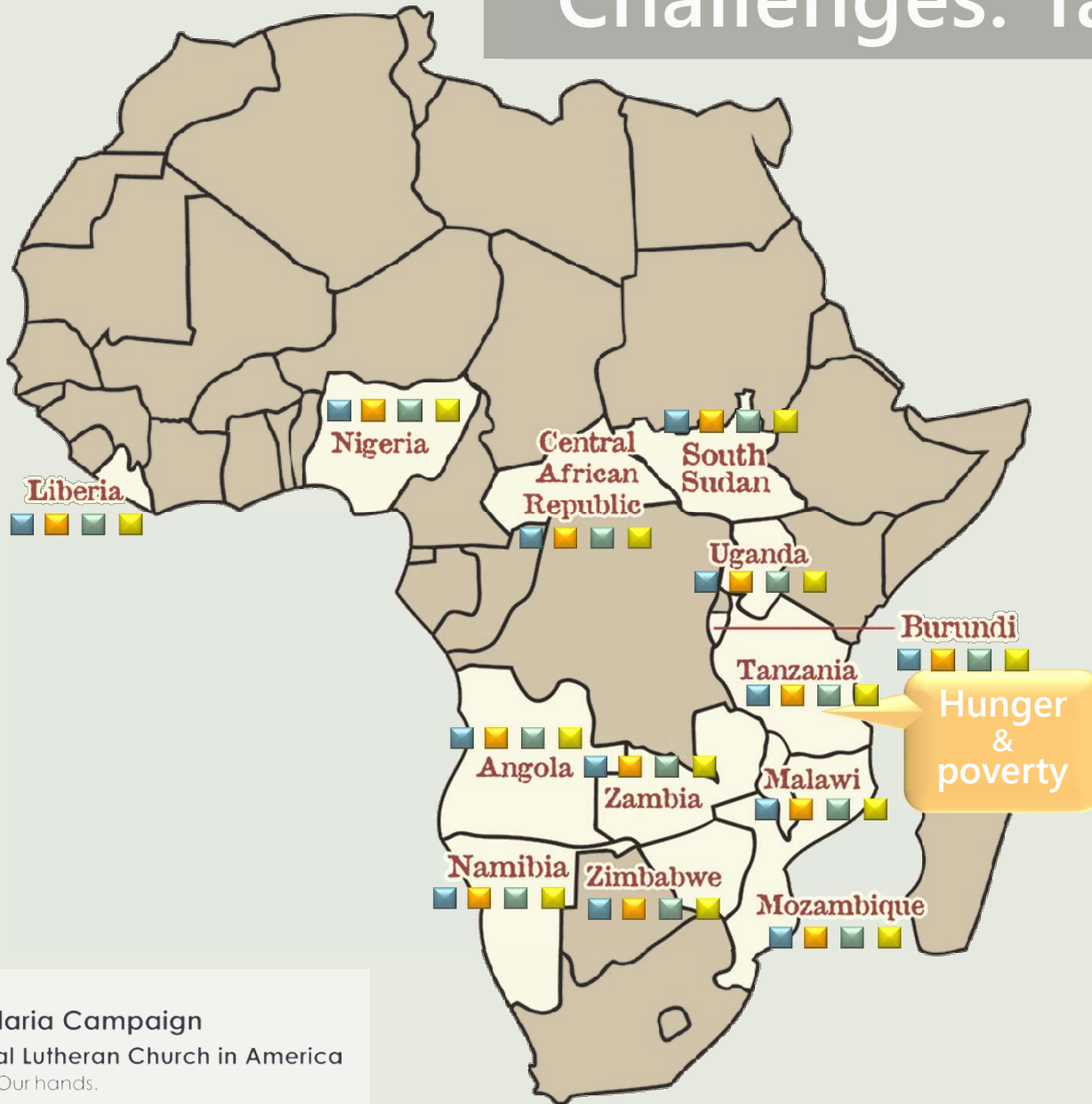
Int'l. funding



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Challenges: Tanzania

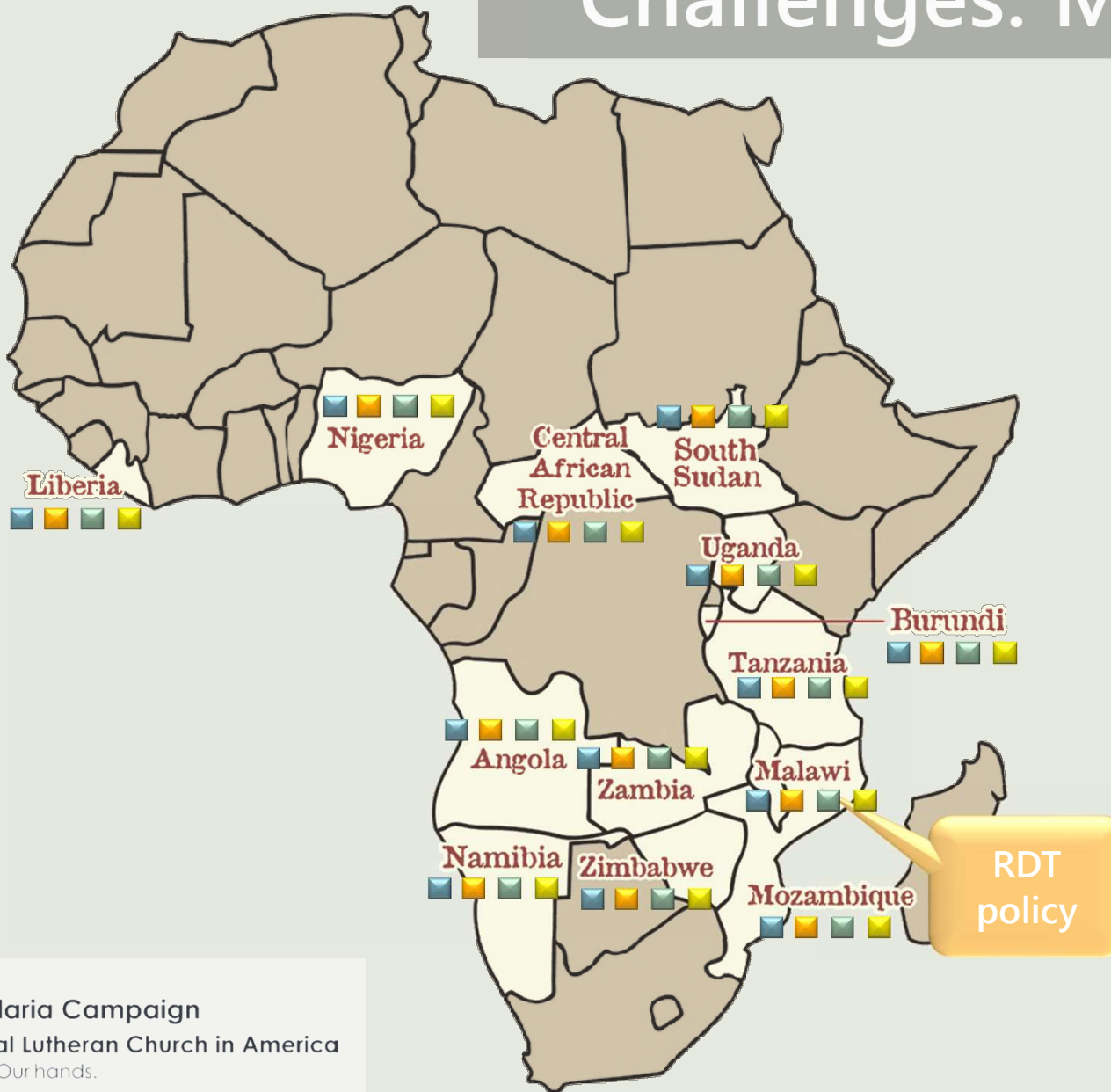
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Malawi

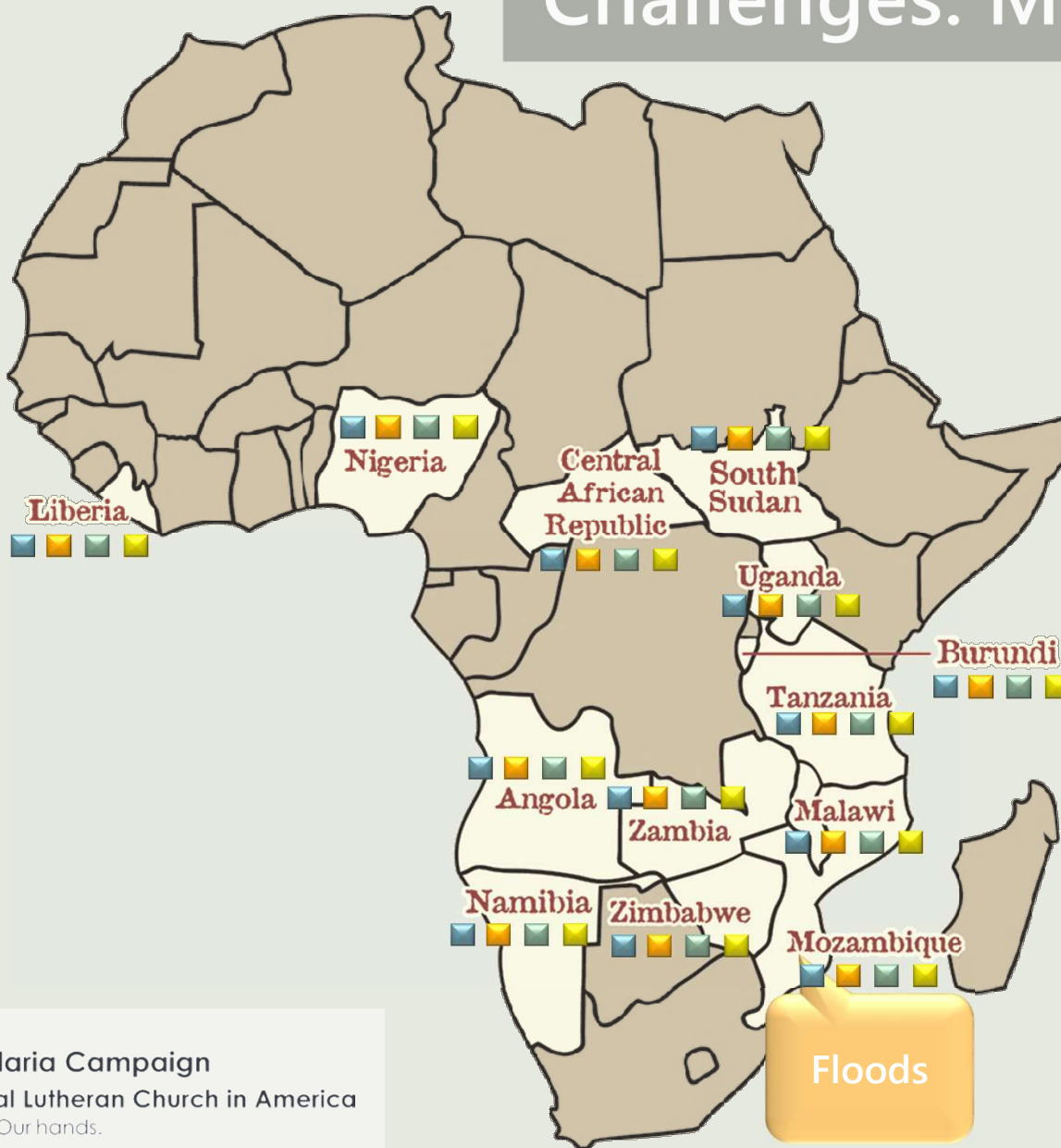
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Mozambique

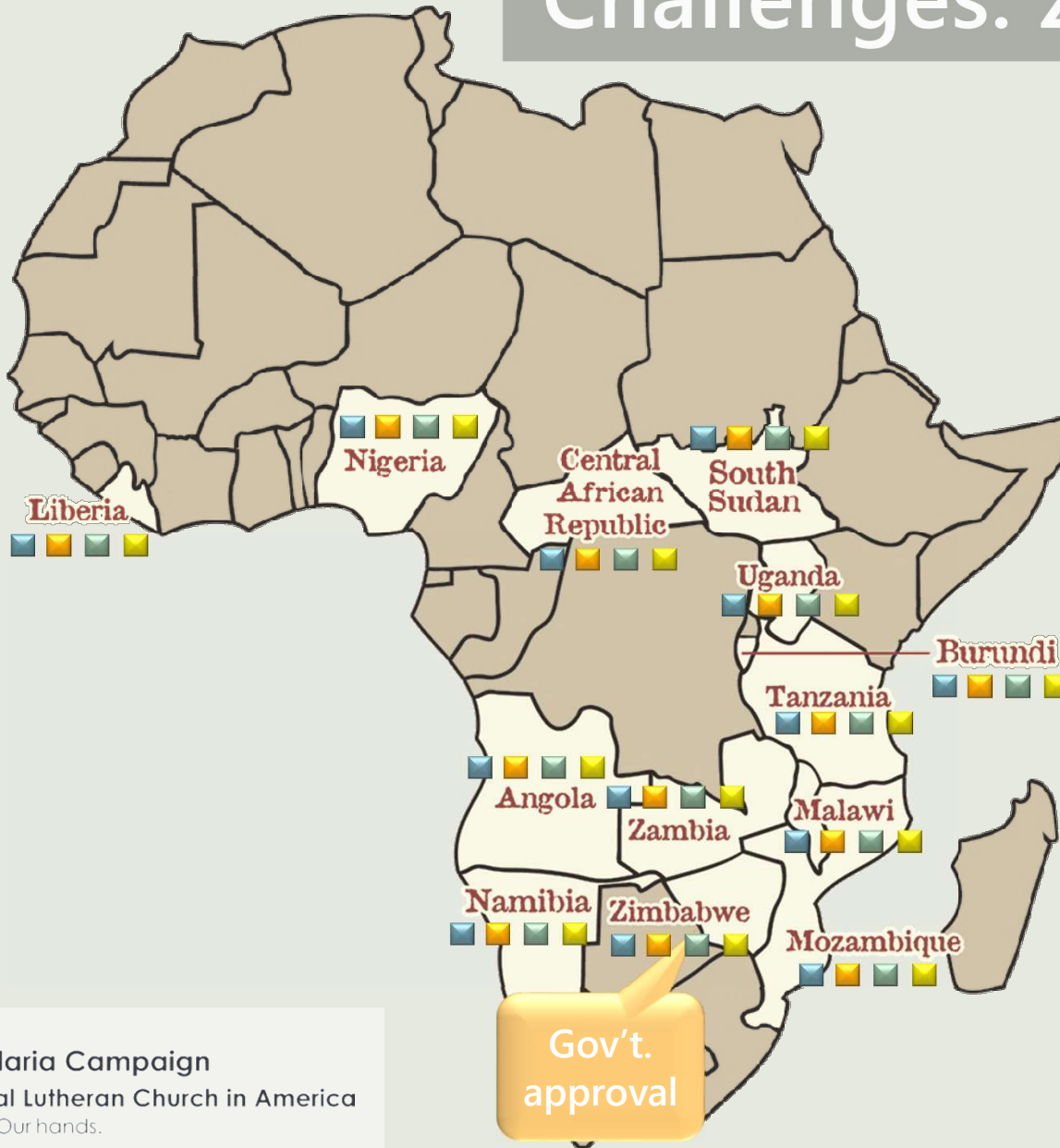
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Zimbabwe

- Statistics
- Challenges
- Successes
- Future Plans

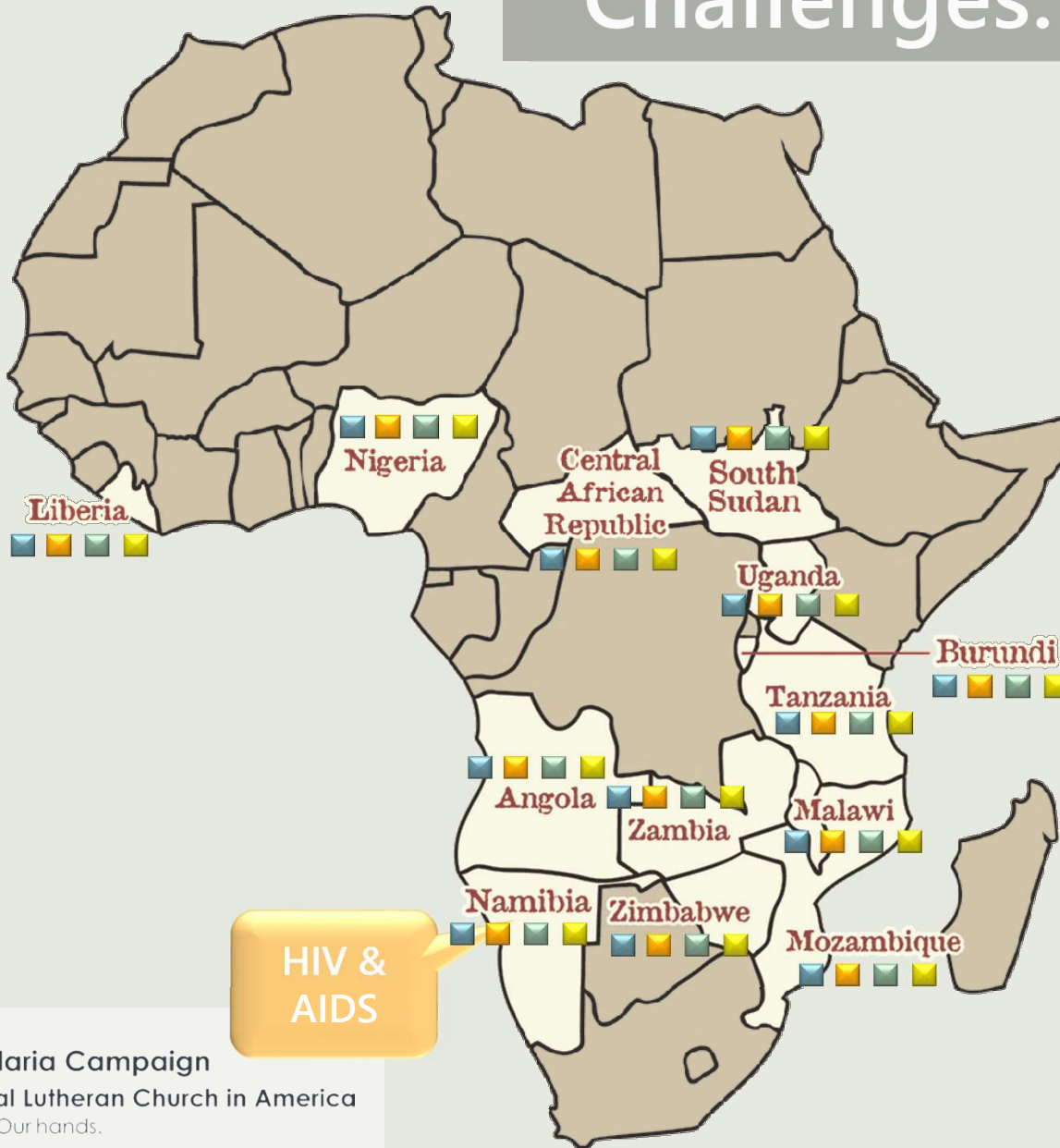


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Gov't.
approval

Challenges: Namibia

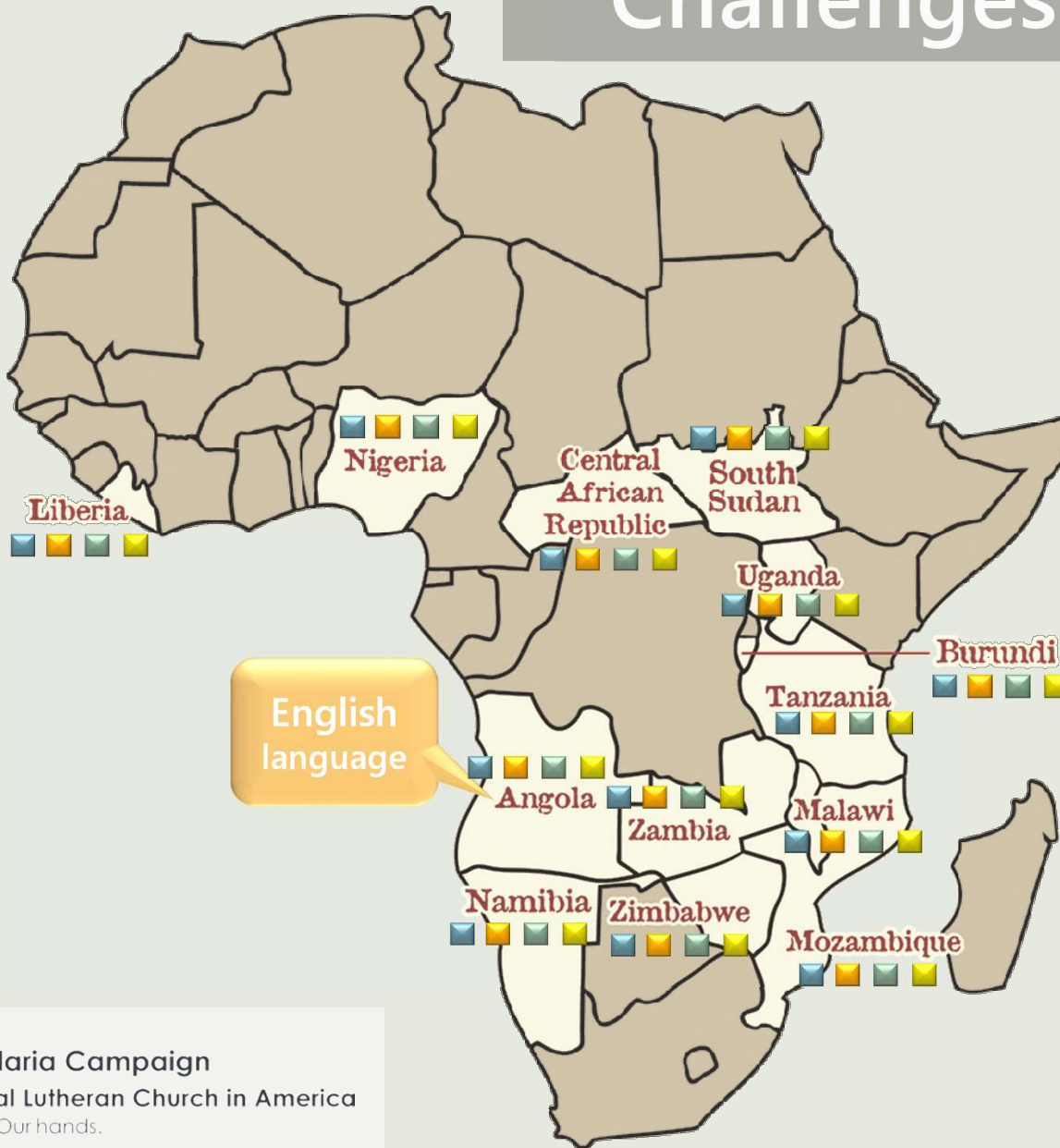
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Angola

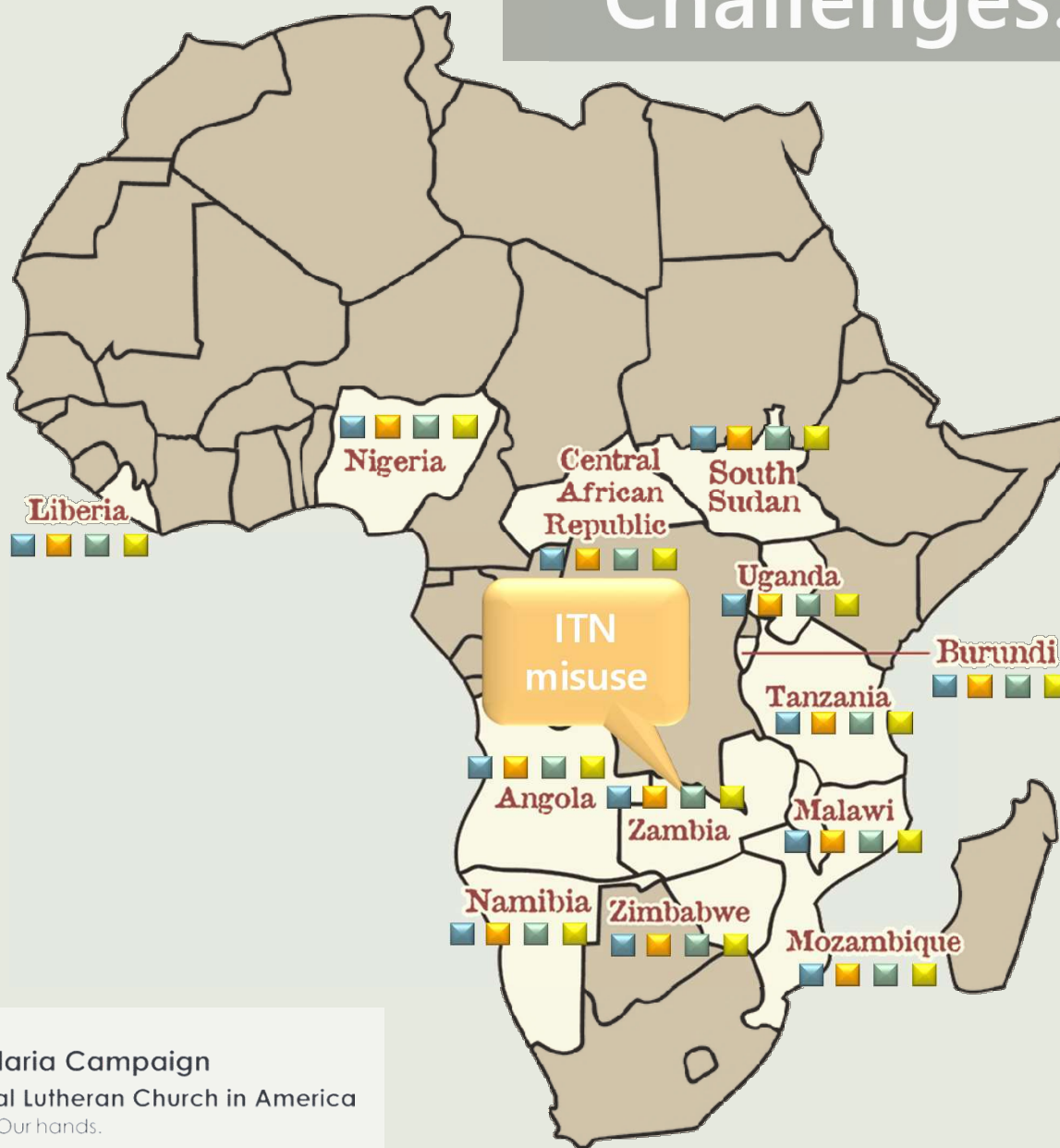
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: Zambia

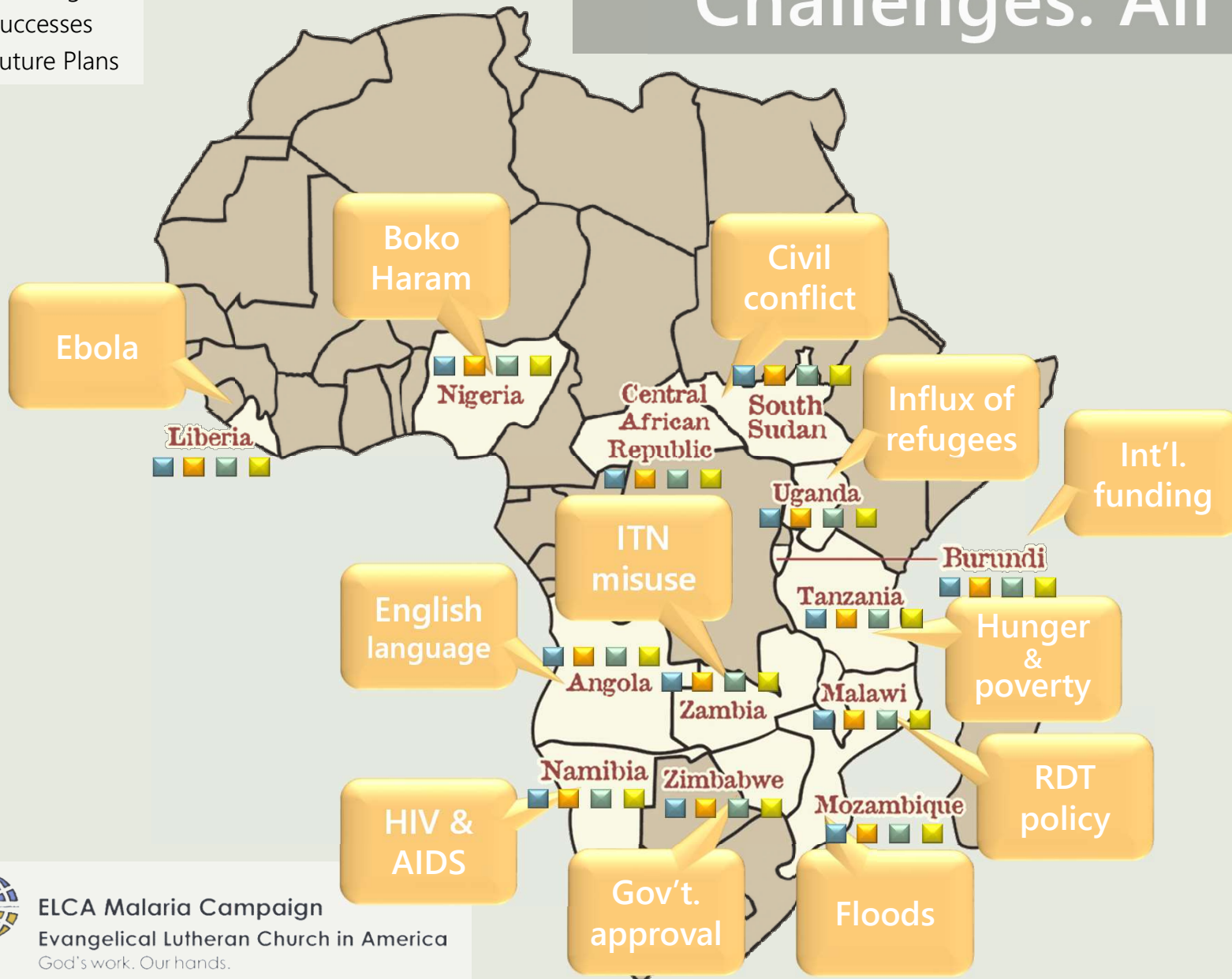
- Statistics
- Challenges
- Successes
- Future Plans



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Challenges: All 13

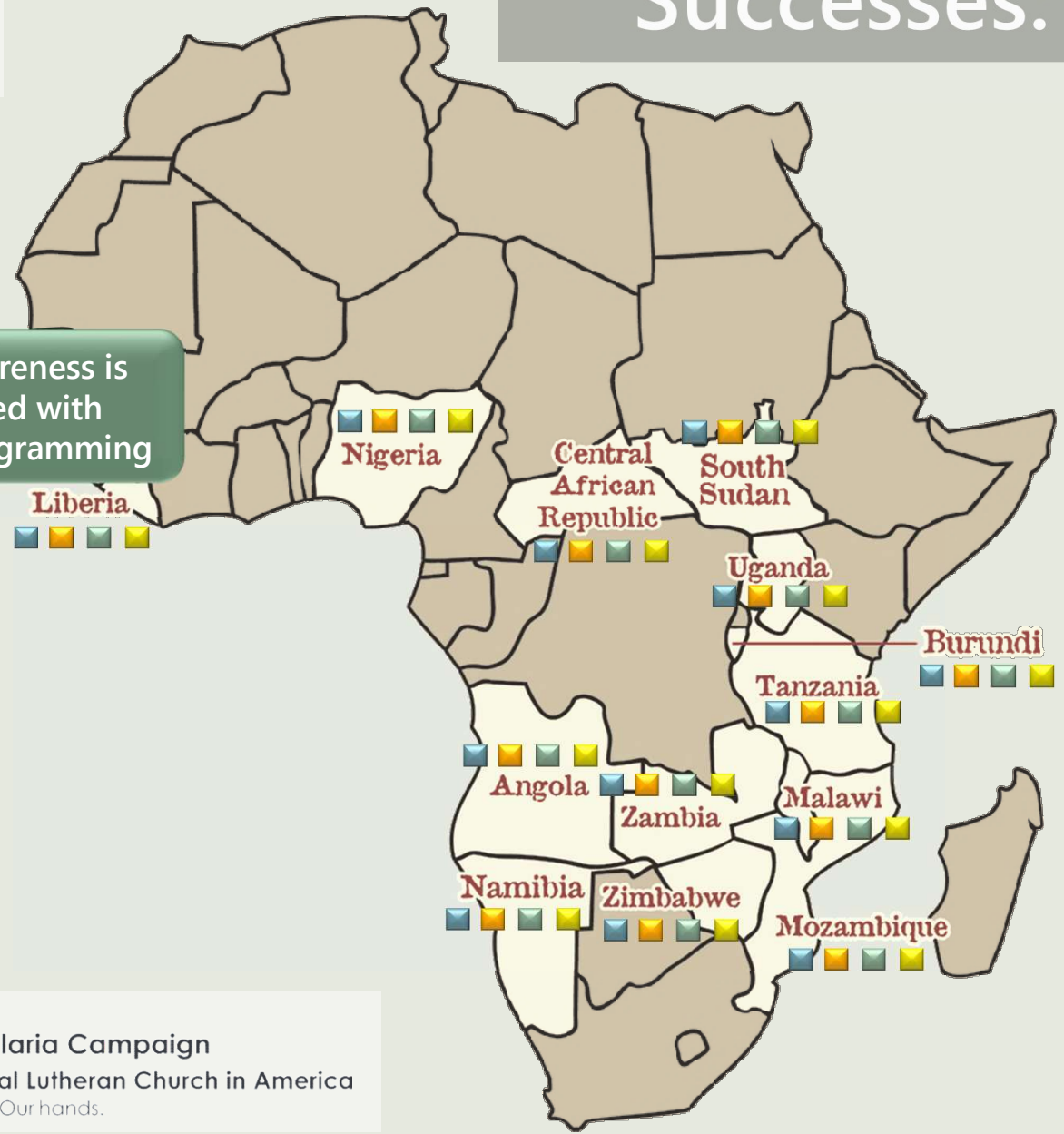
- Statistics
- Challenges
- Successes
- Future Plans



Successes: Liberia

- Statistics
- Challenges
- Successes
- Future Plans

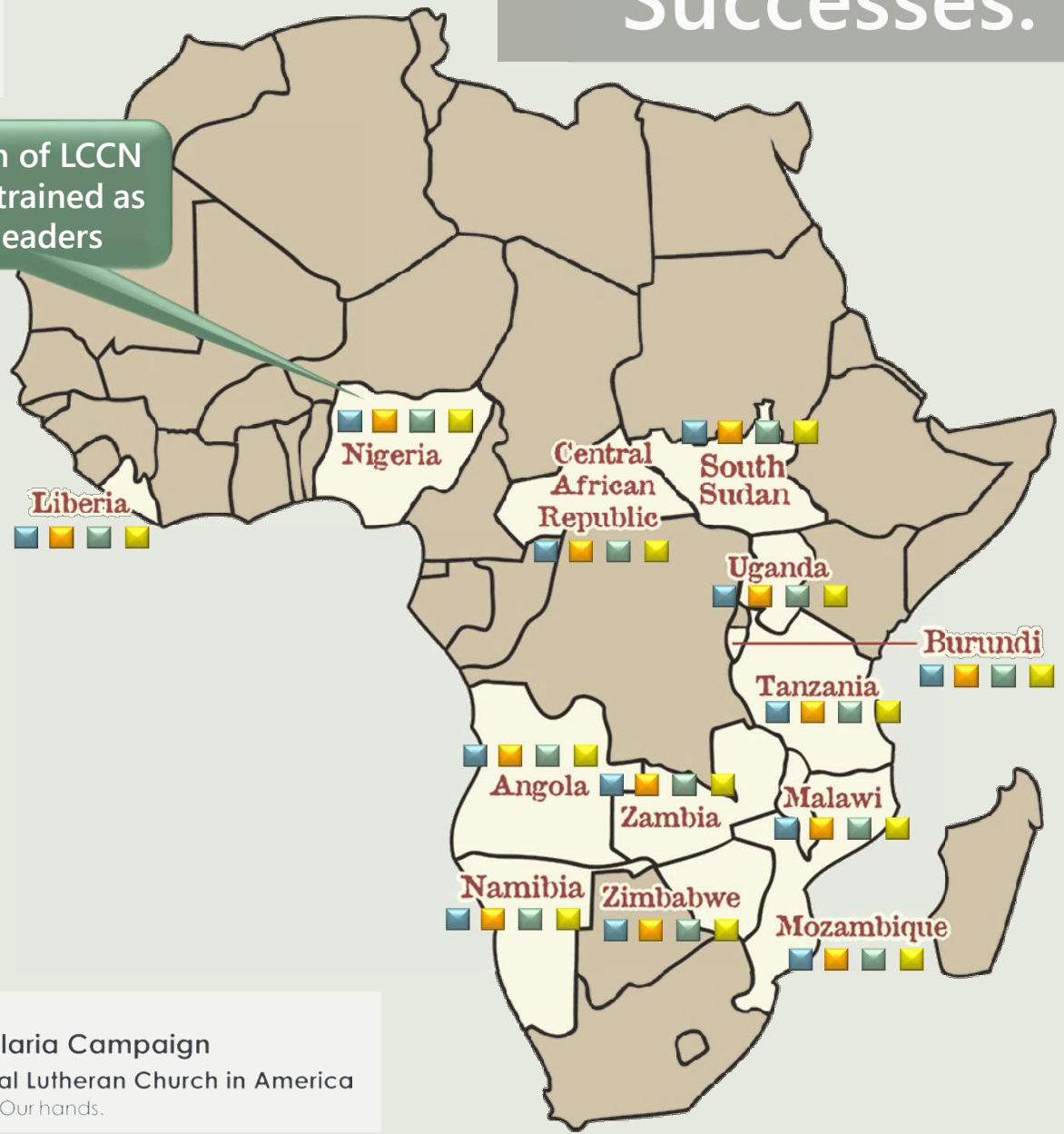
Ebola awareness is integrated with malaria programming



Successes: Nigeria

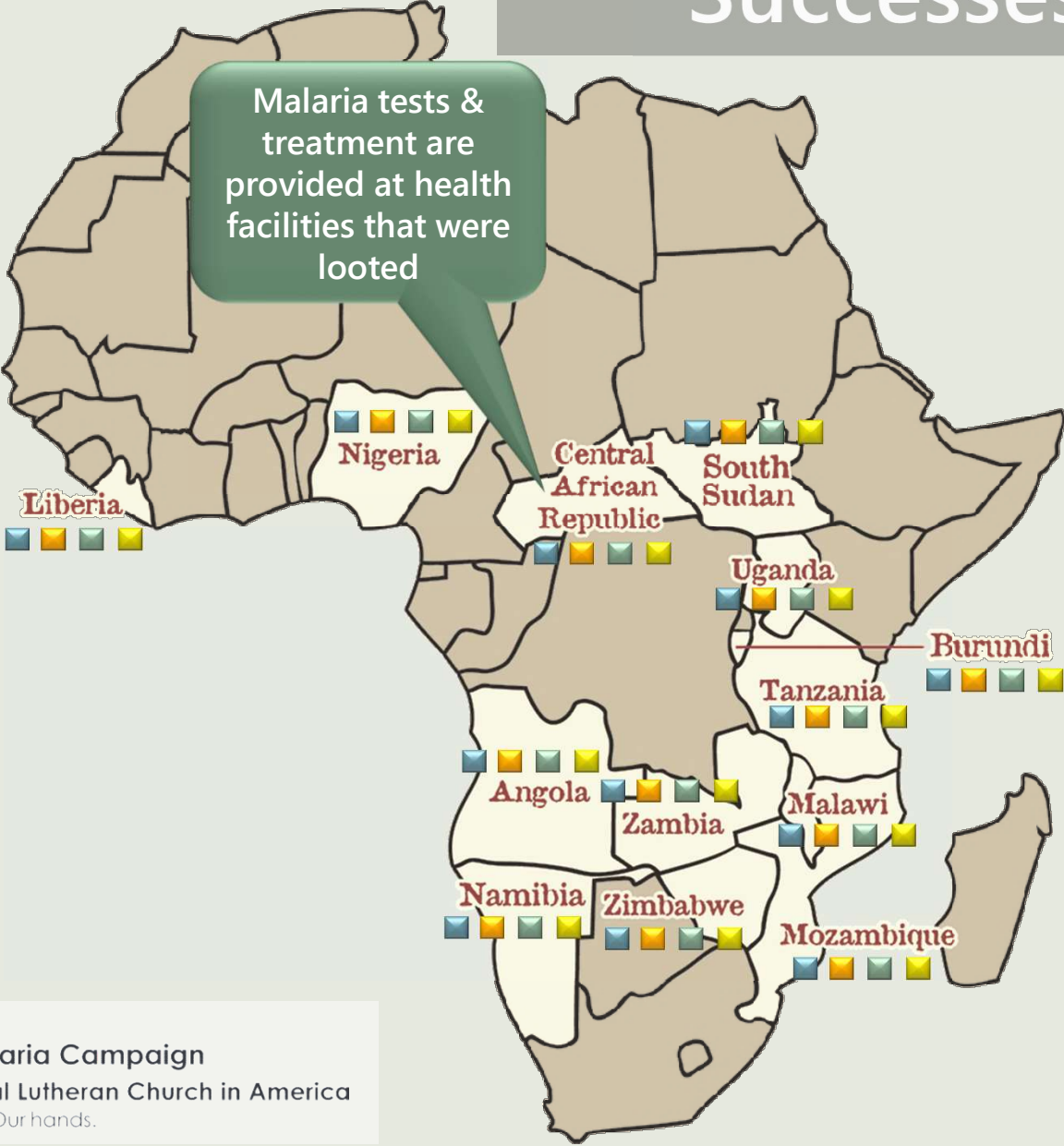
- Statistics
- Challenges
- Successes
- Future Plans

300 women of LCCN have been trained as malaria leaders



Successes: CAR

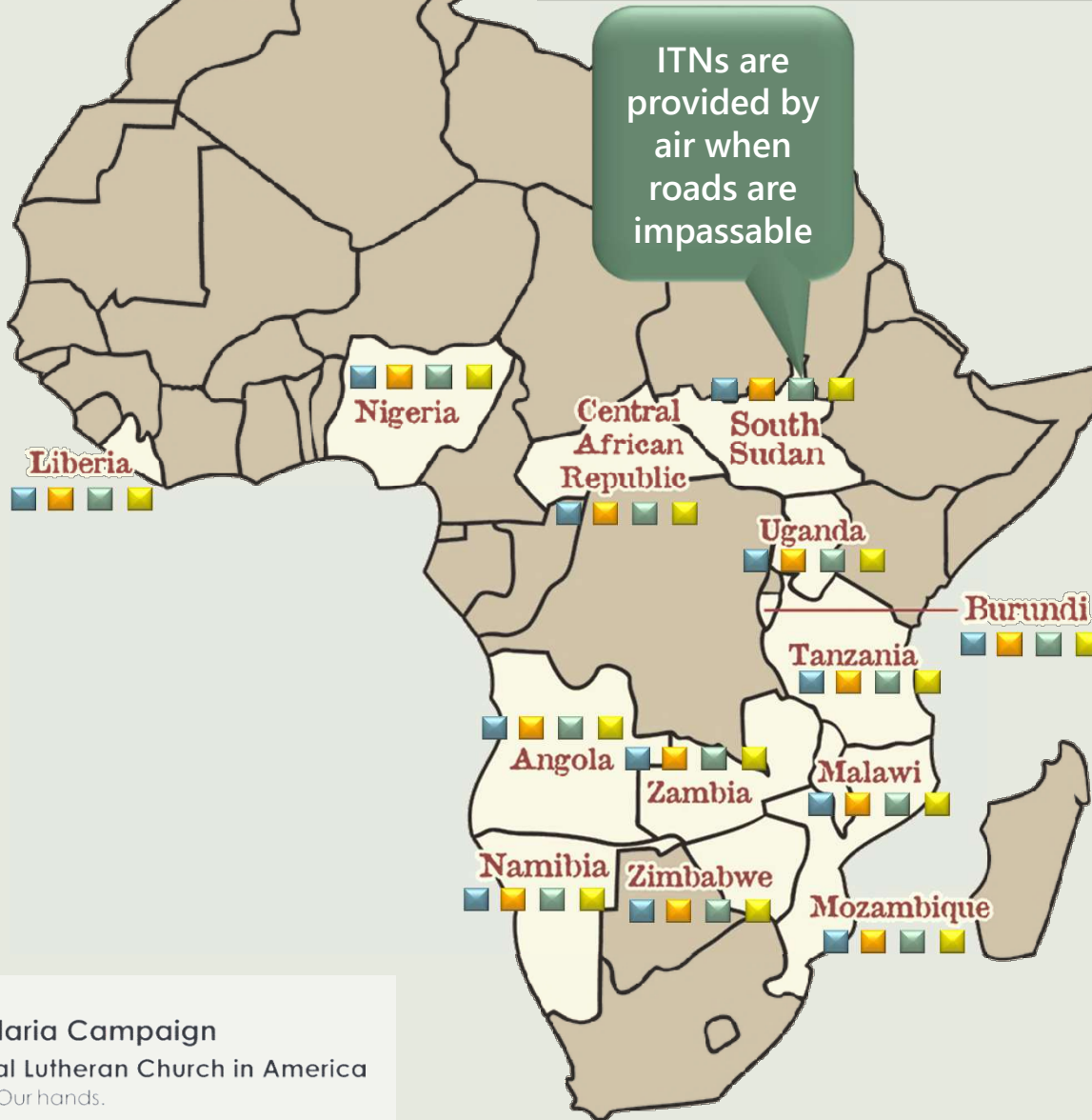
- Statistics
- Challenges
- Successes
- Future Plans



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Successes: South Sudan

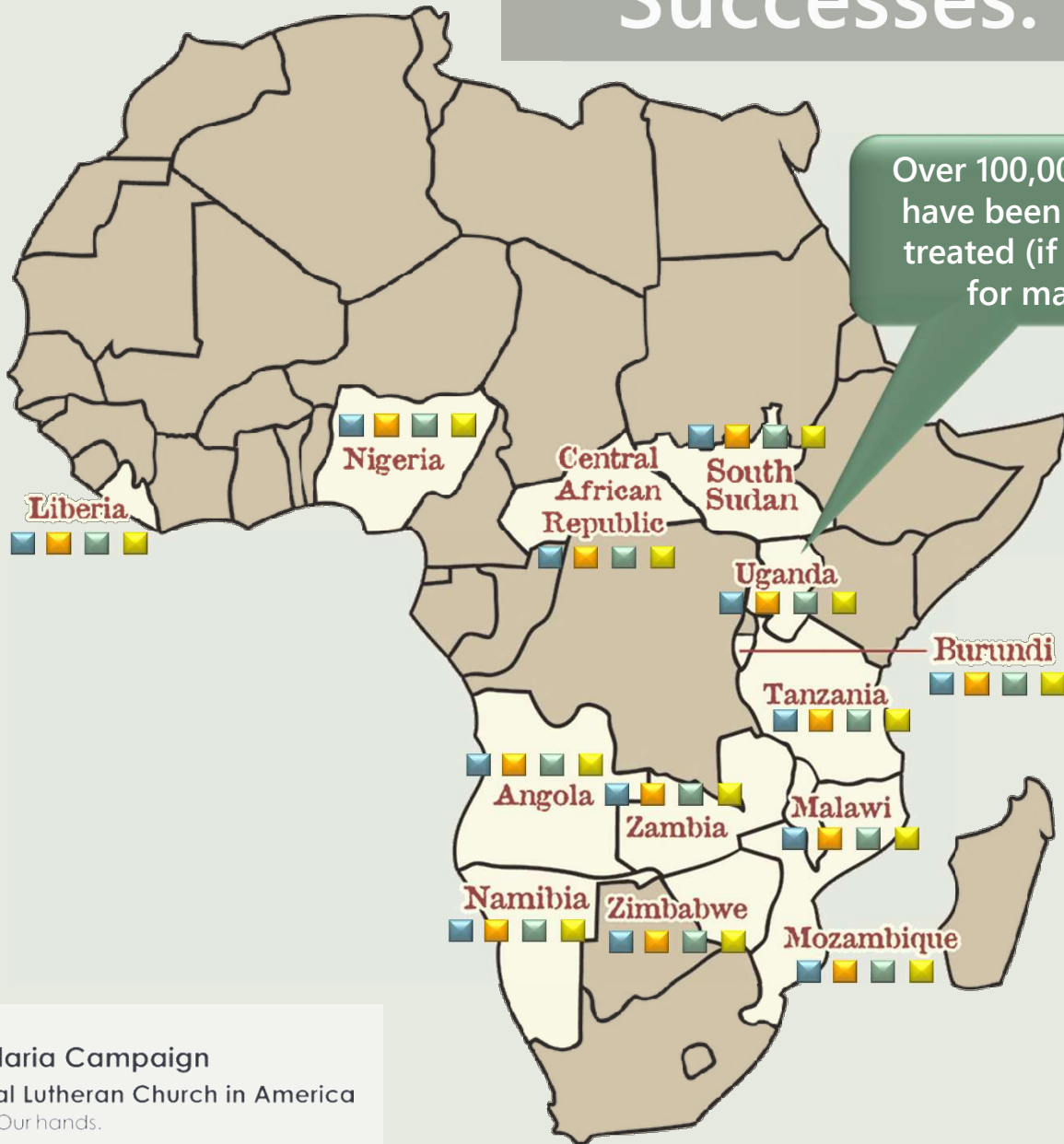
- Statistics
- Challenges
- Successes
- Future Plans



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Successes: Uganda

- Statistics
- Challenges
- Successes
- Future Plans



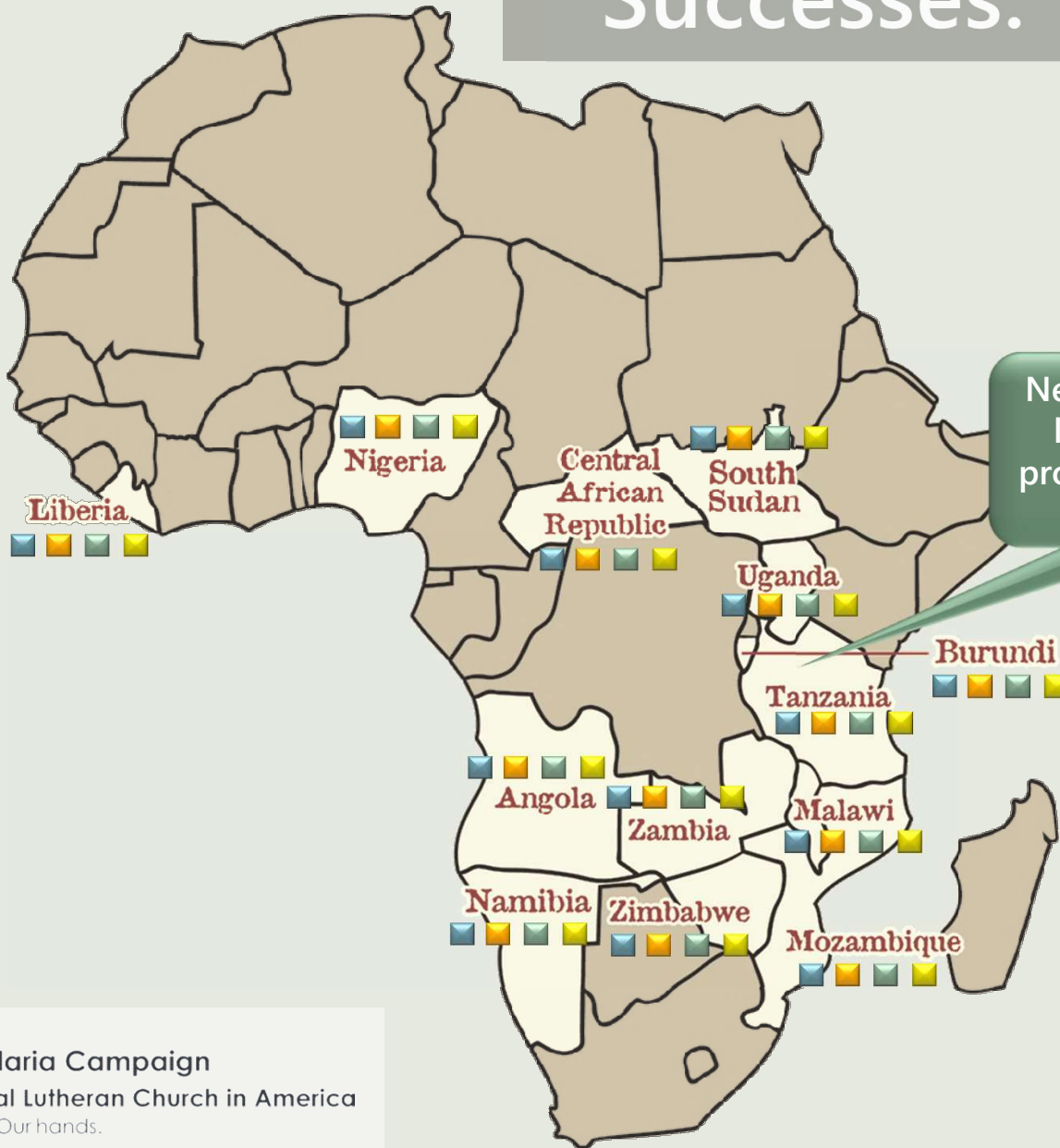
Over 100,000 people have been tested & treated (if positive) for malaria



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Successes: Tanzania

- Statistics
- Challenges
- Successes
- Future Plans



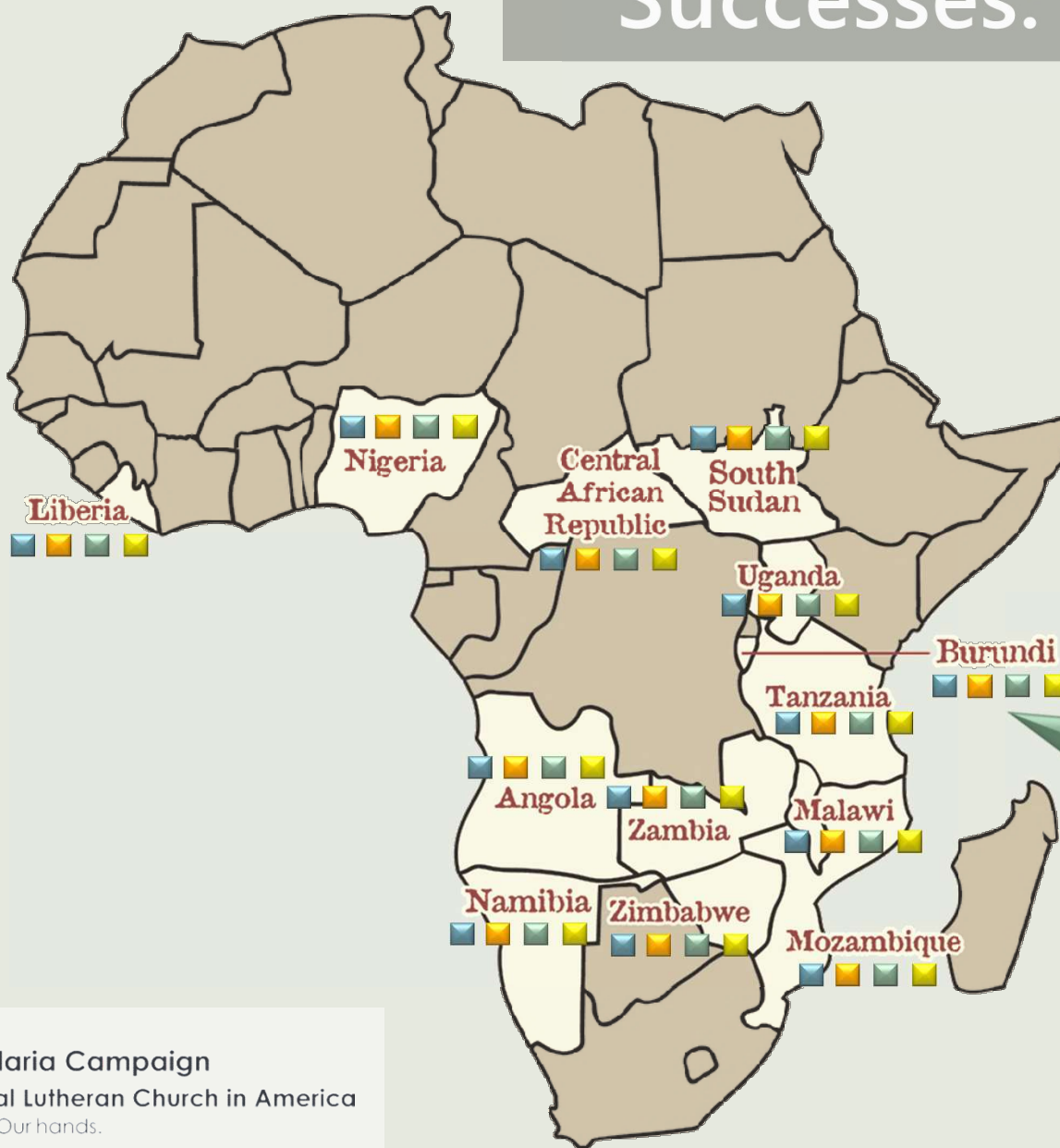
Nearly 2 million people learned how to stay protected through radio messaging



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Successes: Burundi

- Statistics
- Challenges
- Successes
- Future Plans



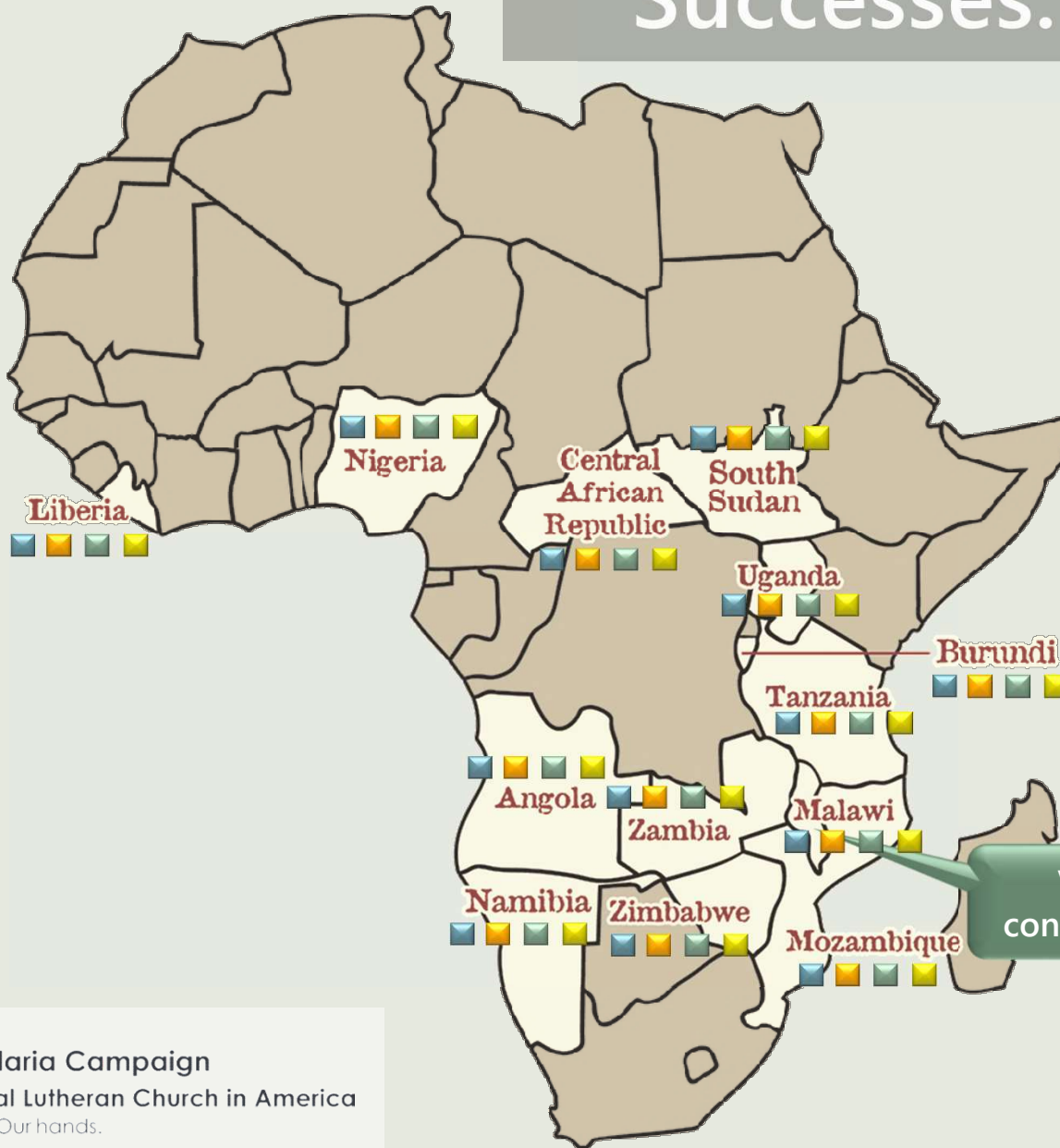
Malaria awareness spread quickly & effectively by building on existing programs



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Successes: Malawi

- Statistics
- Challenges
- Successes
- Future Plans



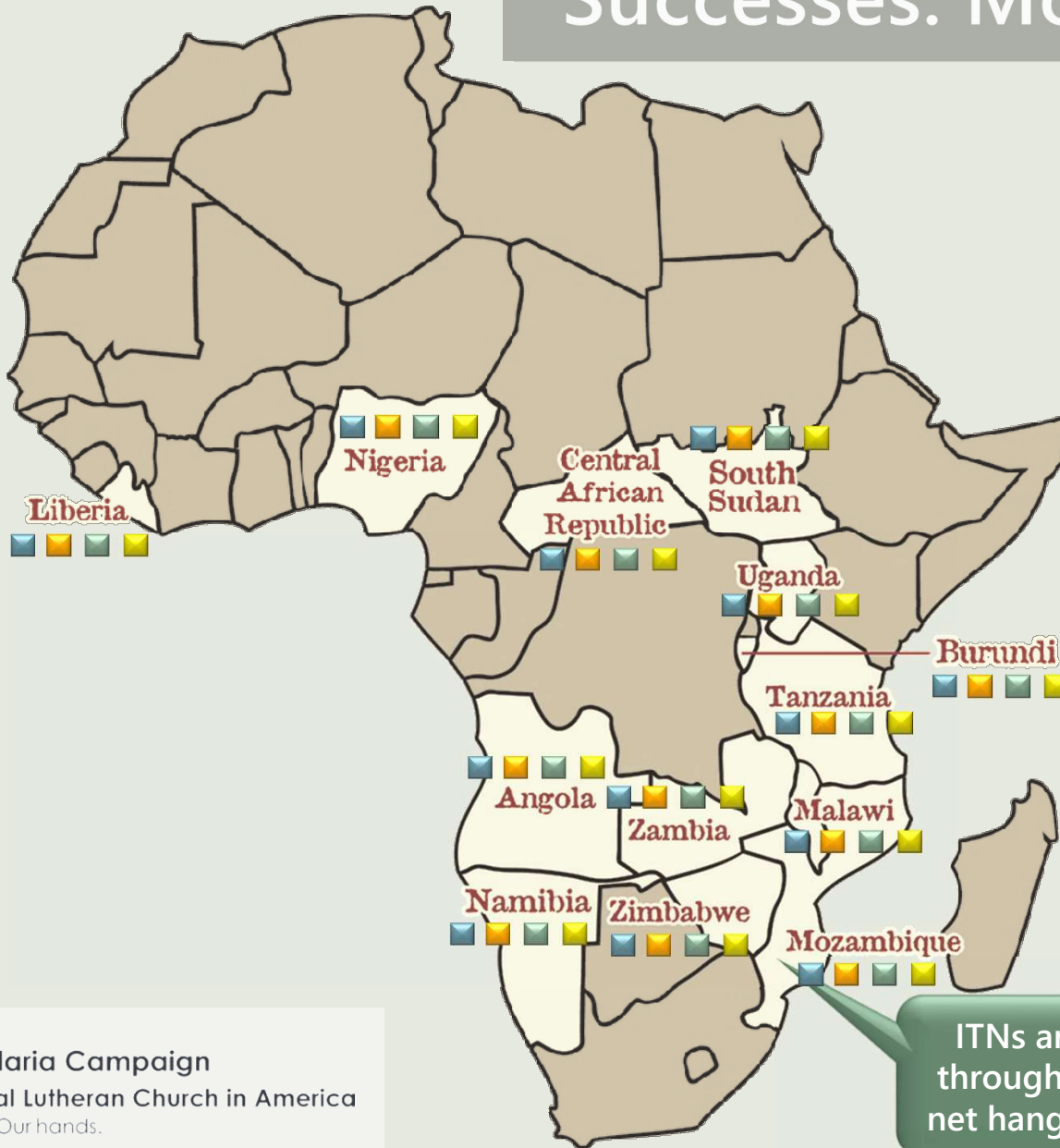
VSLA members have contributed ~\$175,000 USD



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Successes: Mozambique

- Statistics
- Challenges
- Successes
- Future Plans



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ITNs are distributed through door-to-door net hanging campaigns

Successes: Zimbabwe

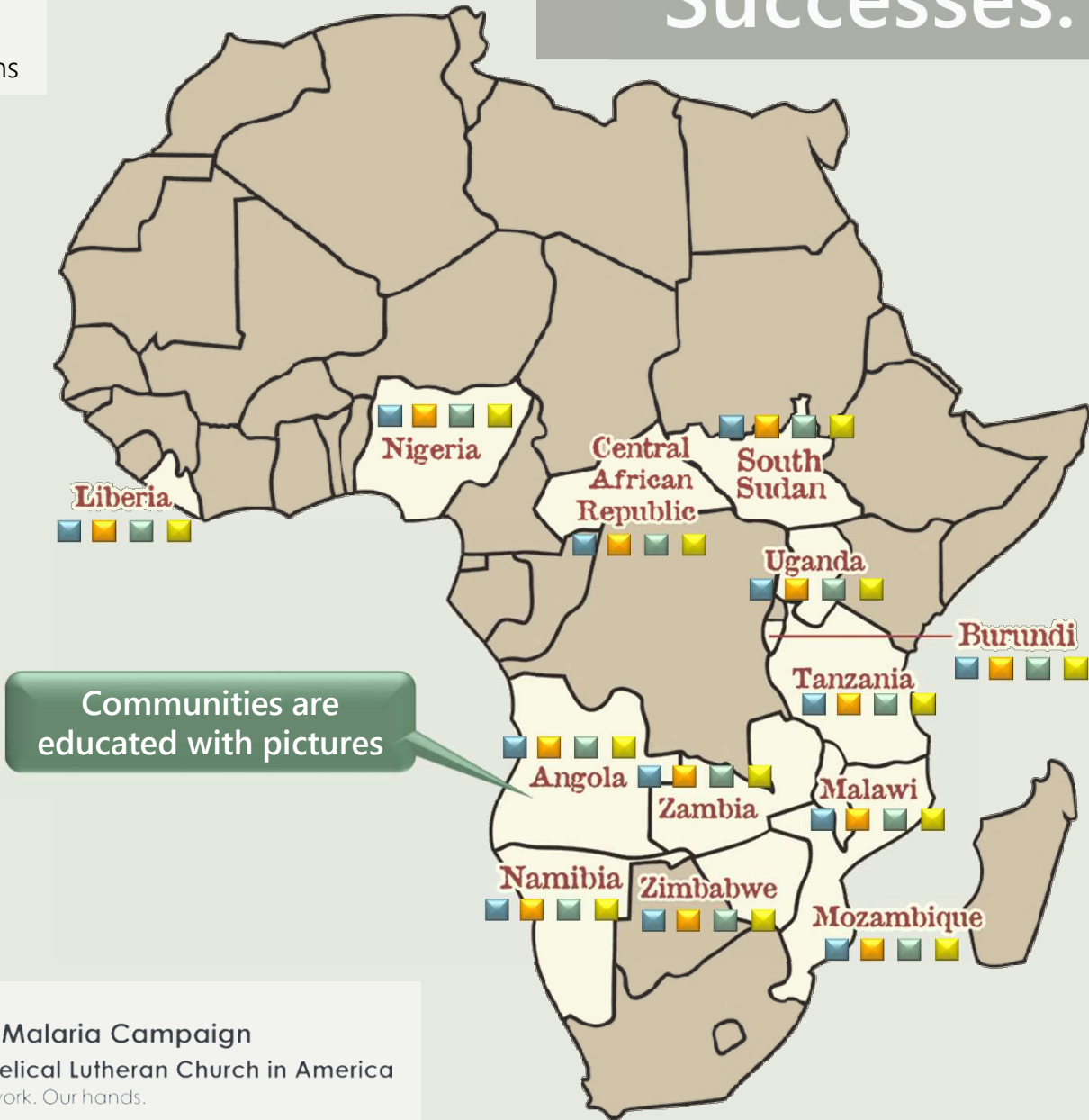
- Statistics
- Challenges
- Successes
- Future Plans



IRS coverage has increased to 84%

Successes: Angola

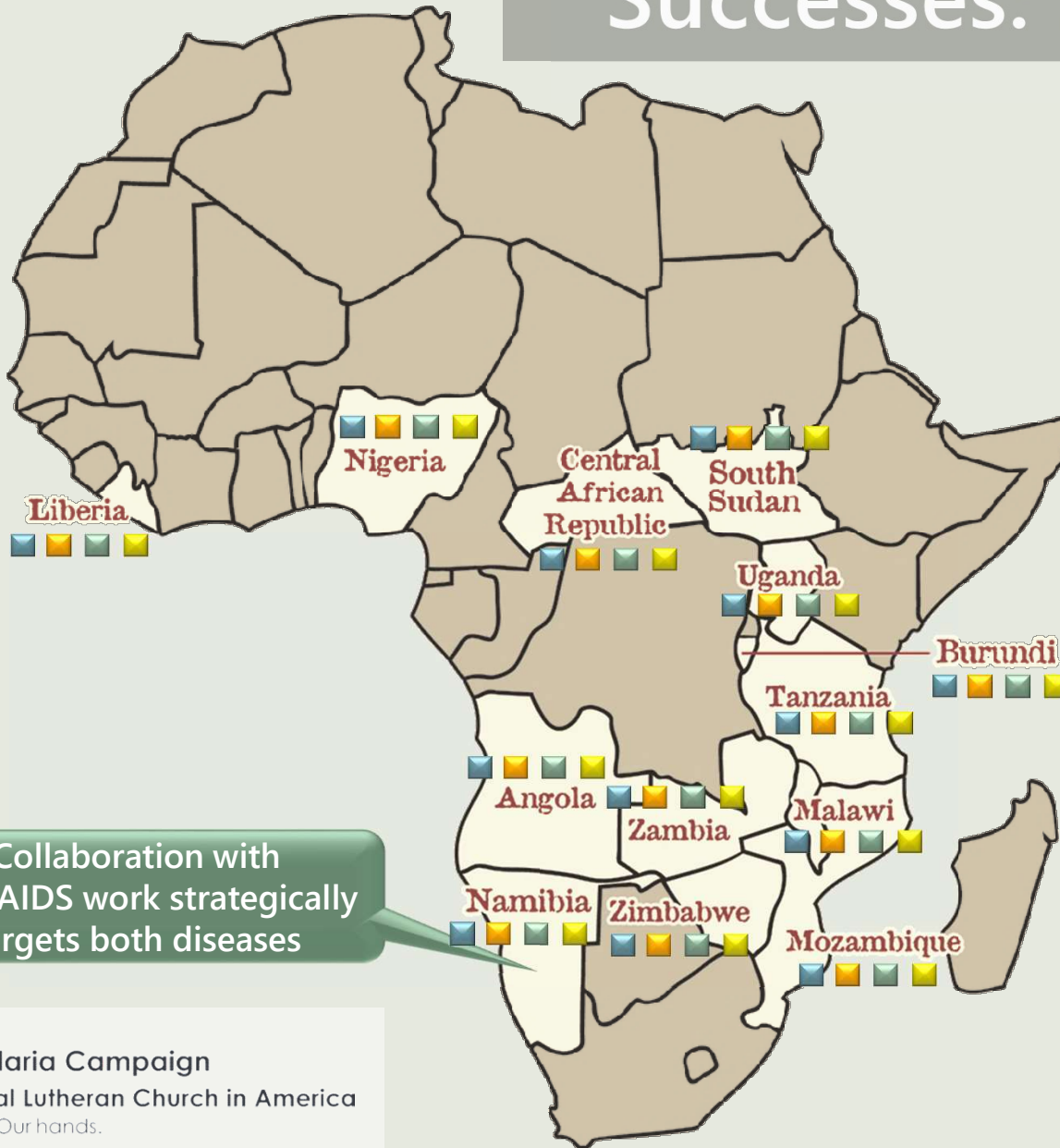
- Statistics
- Challenges
- Successes
- Future Plans



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Successes: Namibia

- Statistics
- Challenges
- Successes
- Future Plans



Collaboration with HIV&AIDS work strategically targets both diseases



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Successes: Zambia

- Statistics
- Challenges
- Successes
- Future Plans

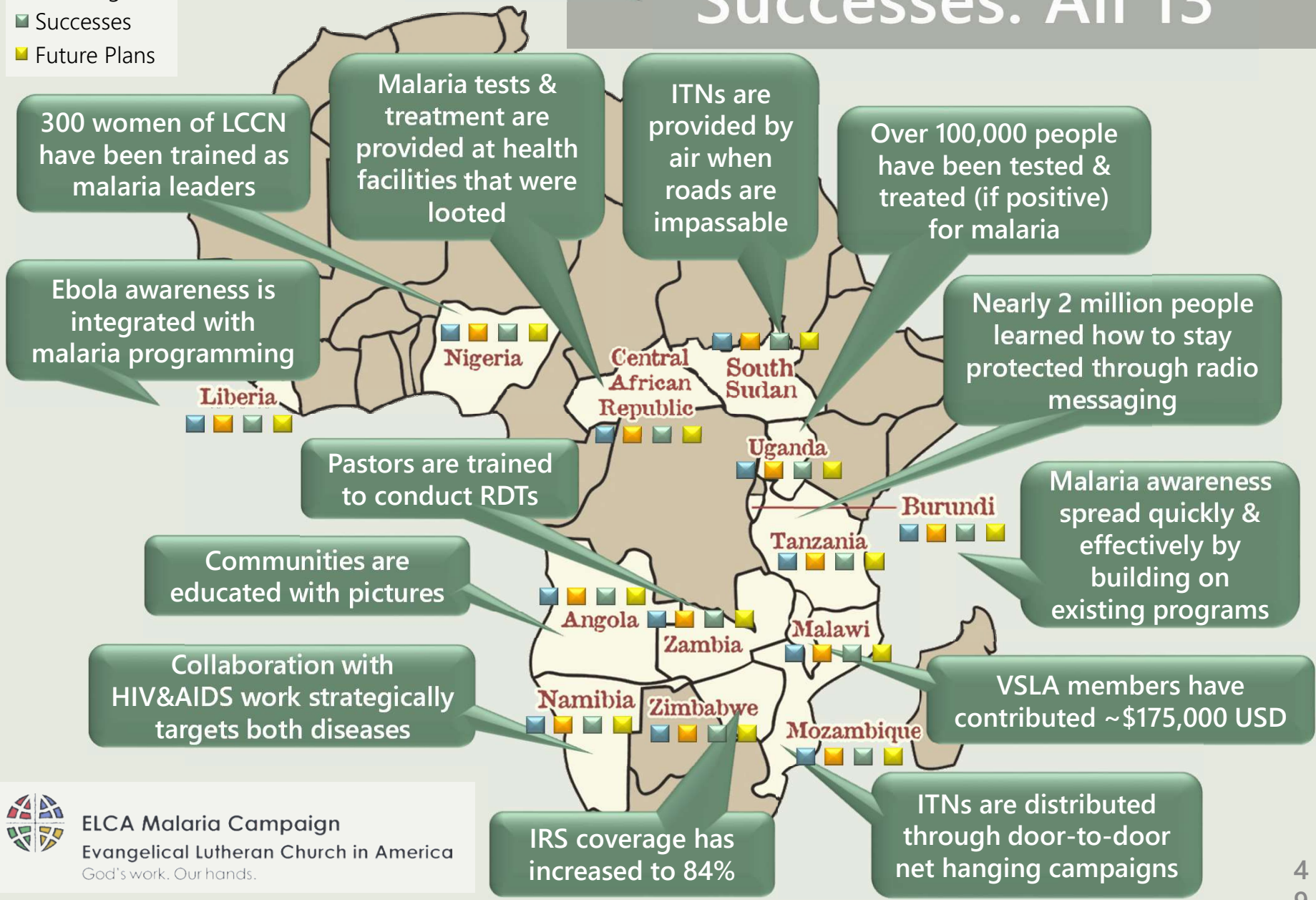


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Successes: All 13

- Statistics
- Challenges
- Successes
- Future Plans

Cumulative Statistics!



Liberia



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Nigeria



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South Sudan



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Uganda



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Tanzania

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Malawi



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Mozambique



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Zimbabwe



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Namibia



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Zambia



[← Back](#)

Burundi



← Back

Future Plans: Liberia

- Statistics
- Challenges
- Successes
- Future Plans

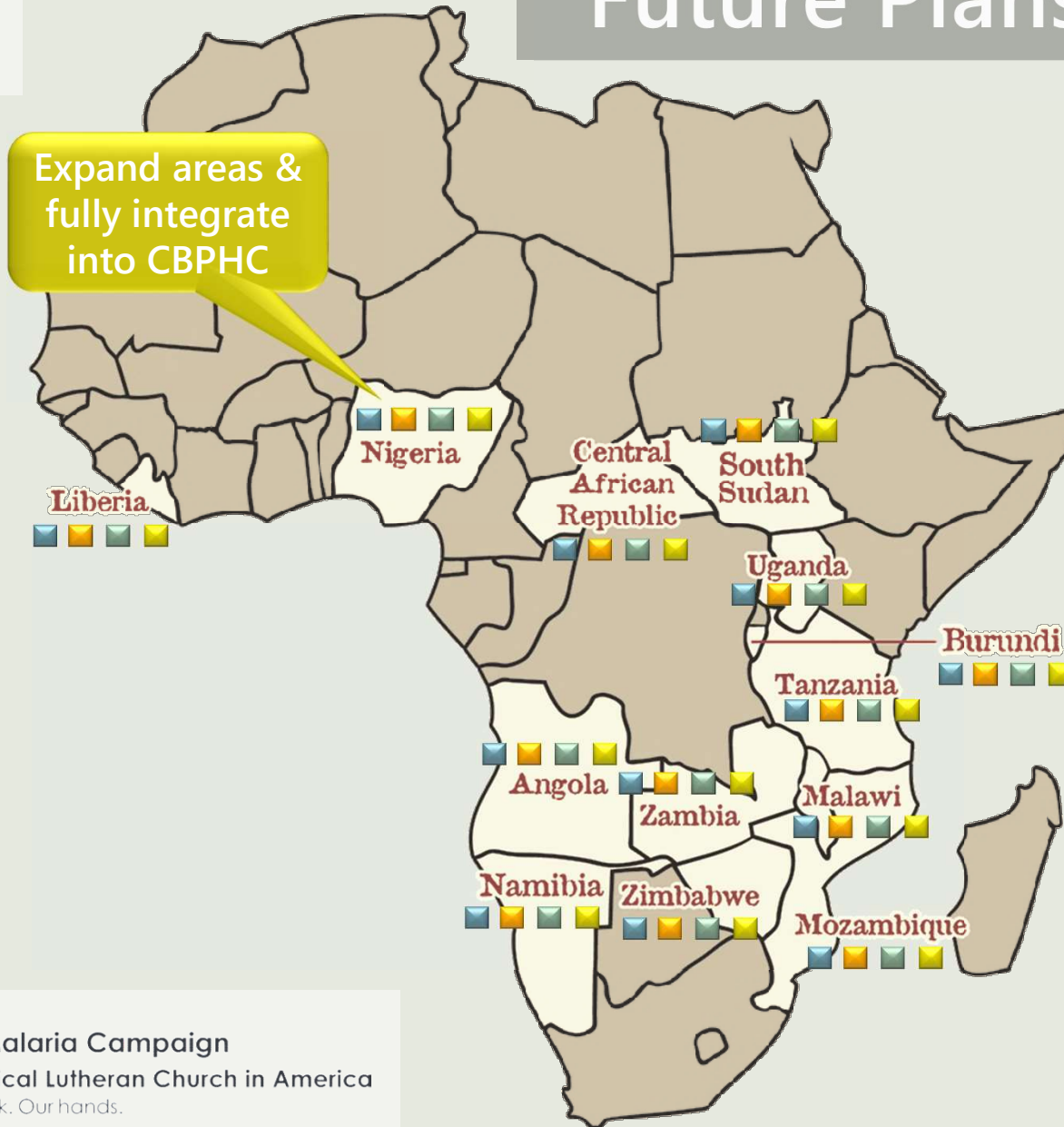
Continue program in context of recovery post-Ebola



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Future Plans: Nigeria

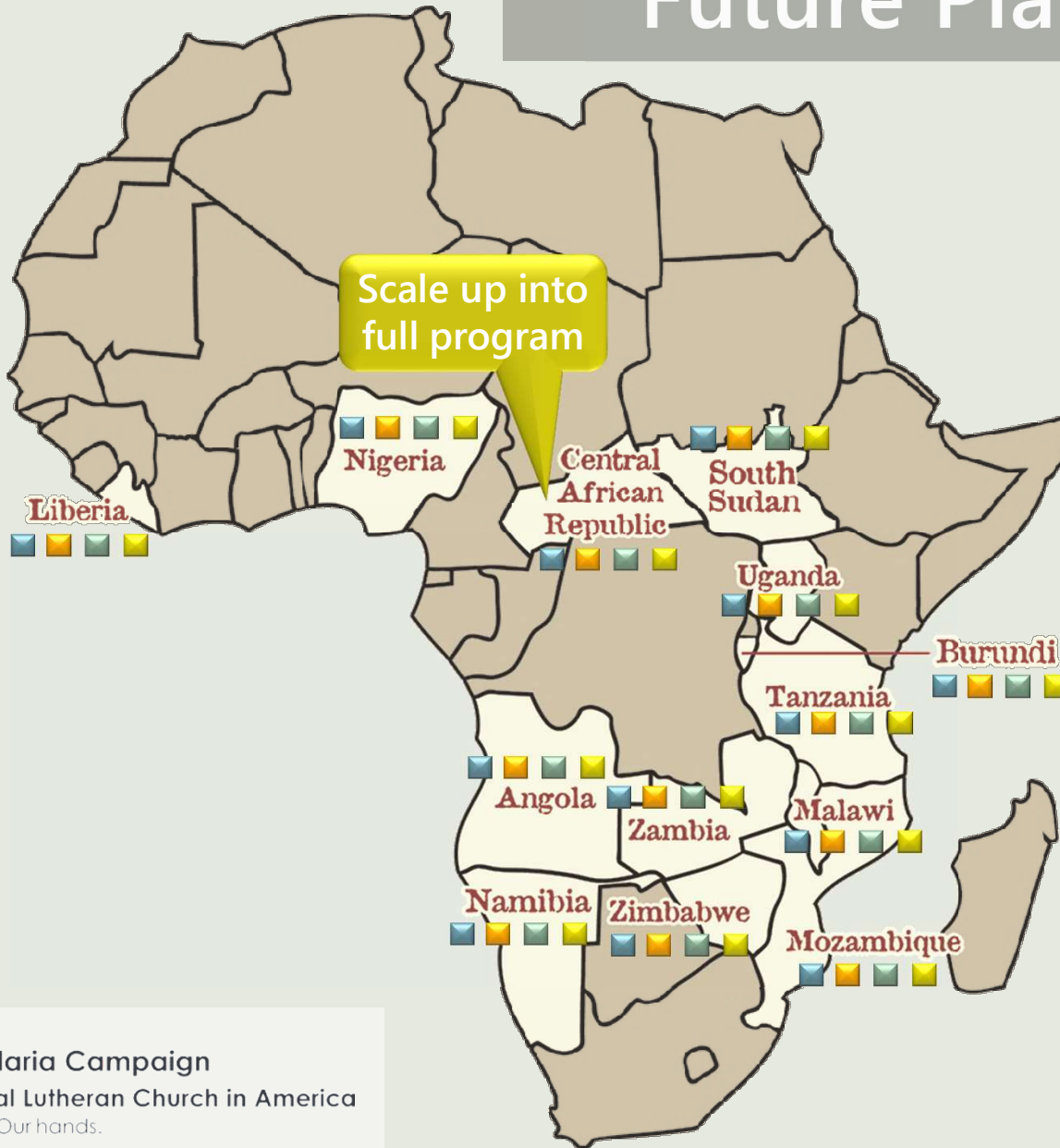
- Statistics
- Challenges
- Successes
- Future Plans



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Future Plans: CAR

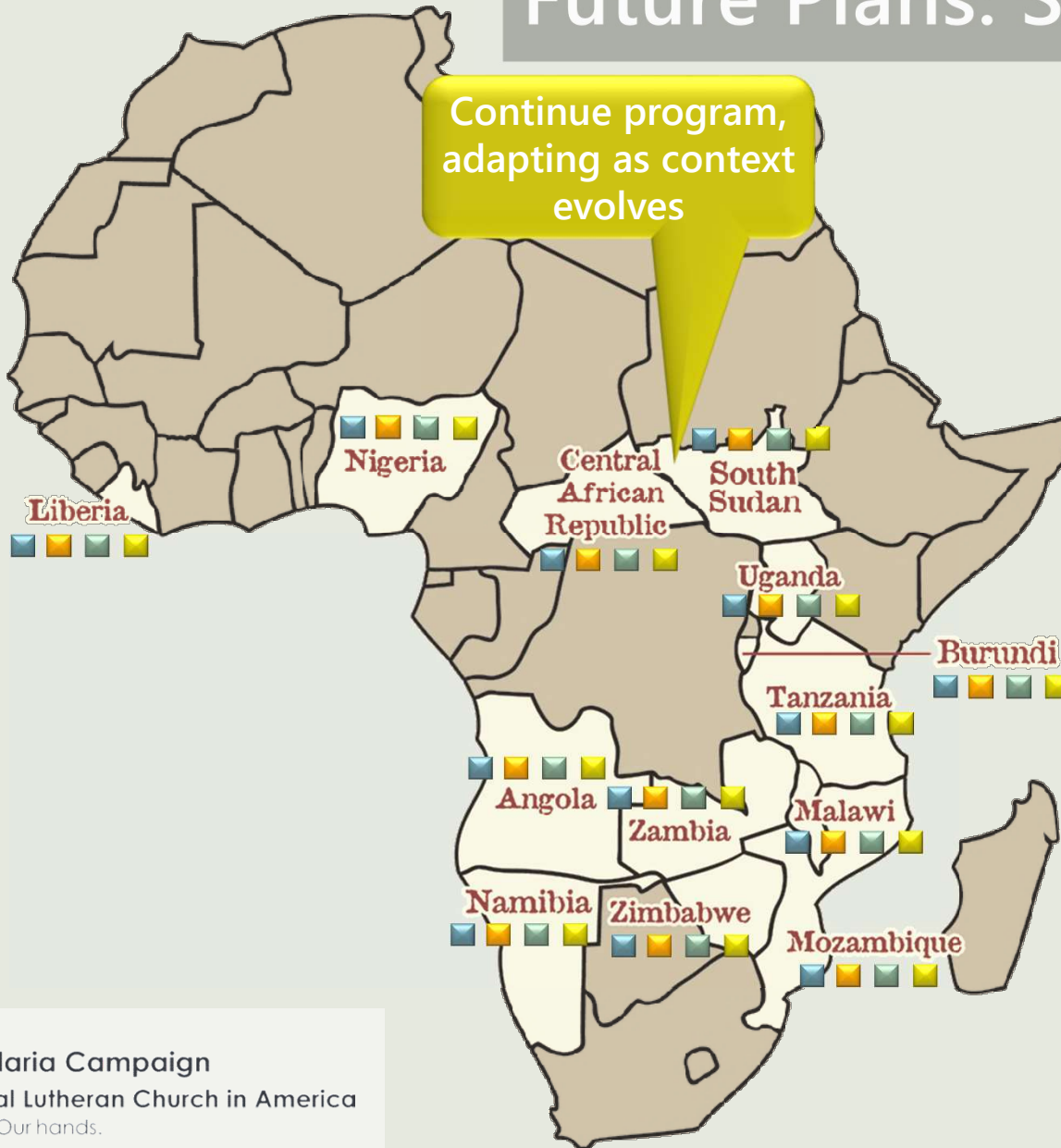
- Statistics
- Challenges
- Successes
- Future Plans



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Future Plans: South Sudan

- Statistics
- Challenges
- Successes
- Future Plans



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Future Plans: Uganda

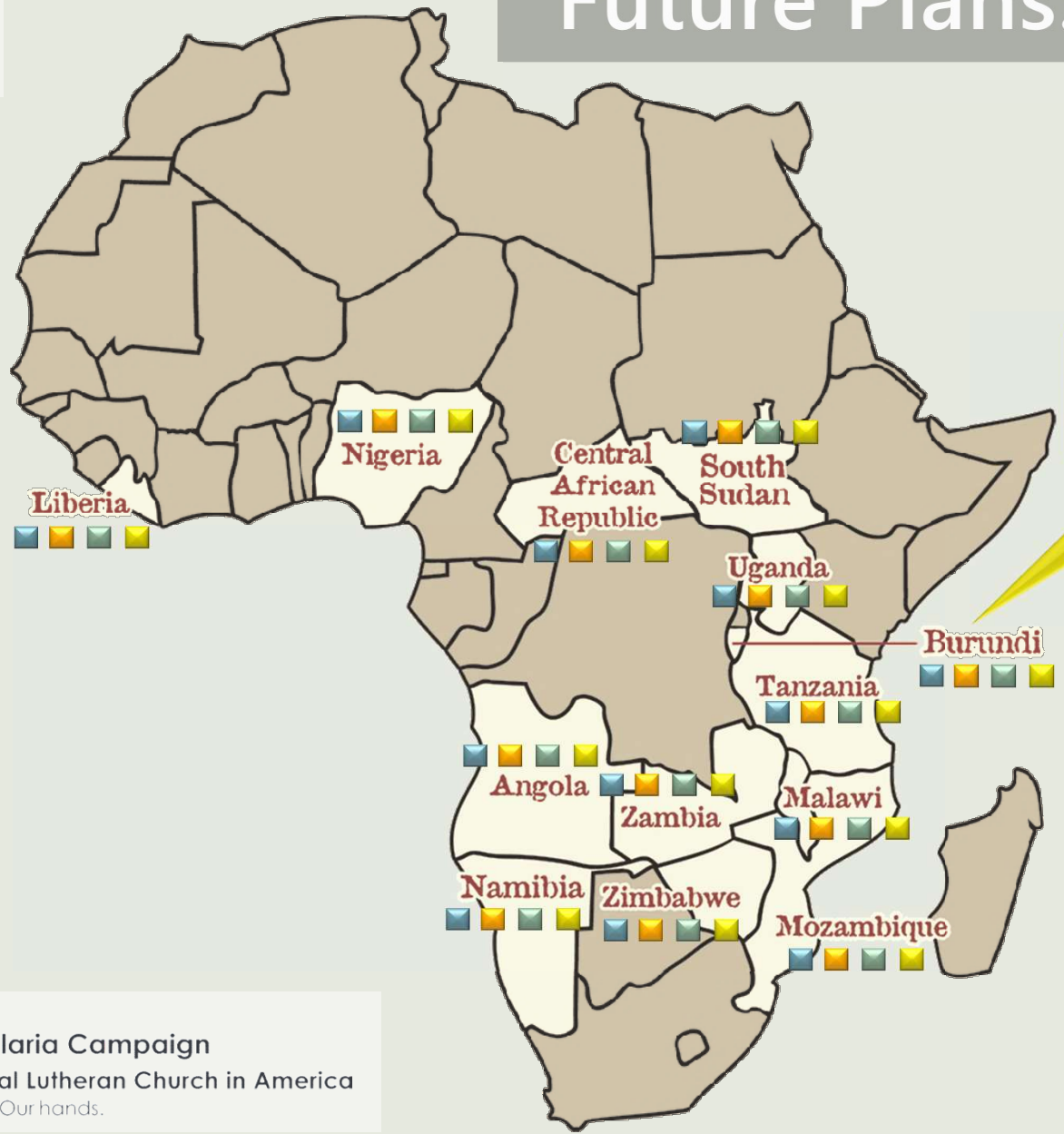
- Statistics
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- Future Plans



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Future Plans: Burundi

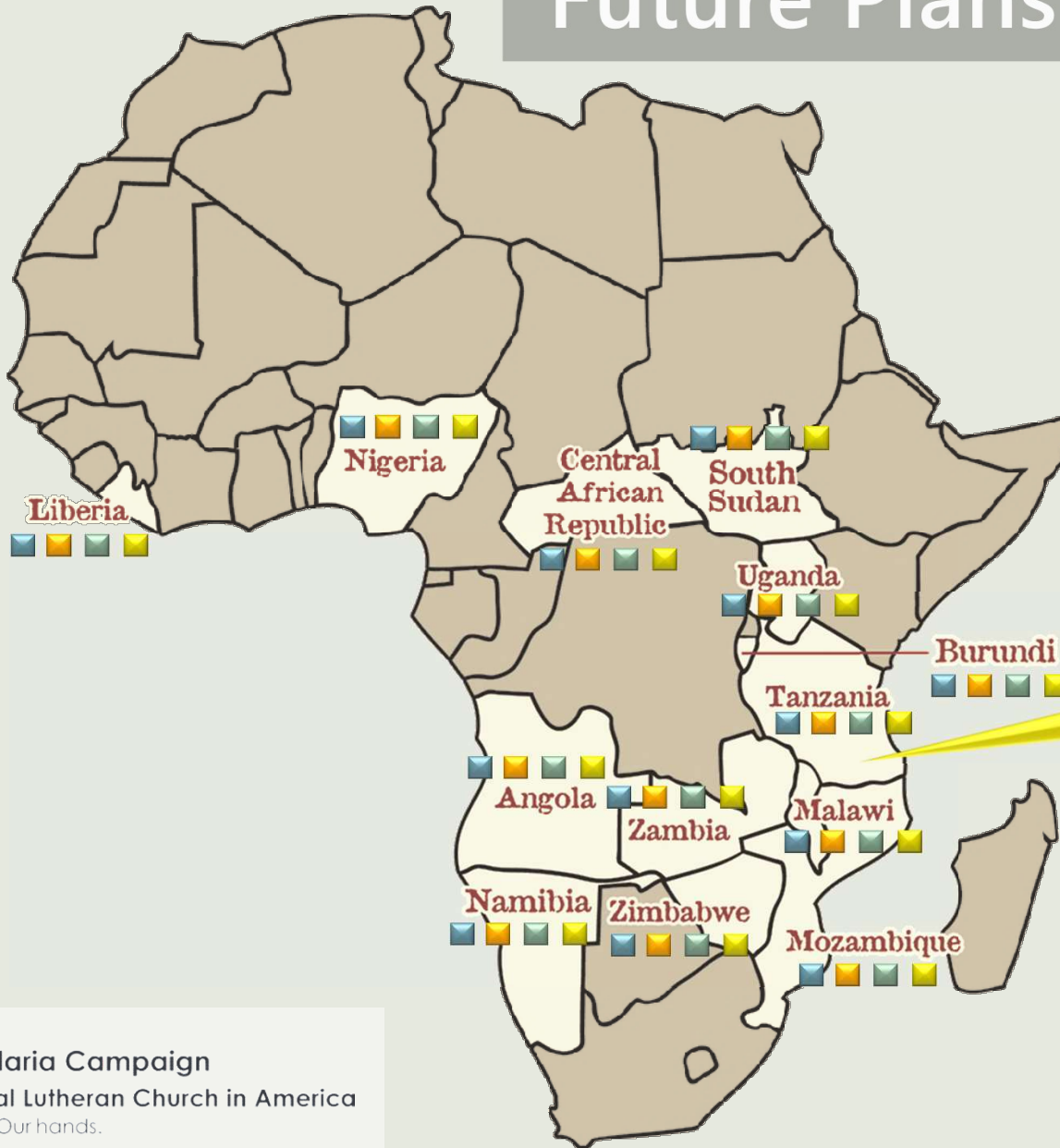
- Statistics
- Challenges
- Successes
- Future Plans



Continue program, with growth of malaria work

Future Plans: Tanzania

- Statistics
- Challenges
- Successes
- Future Plans



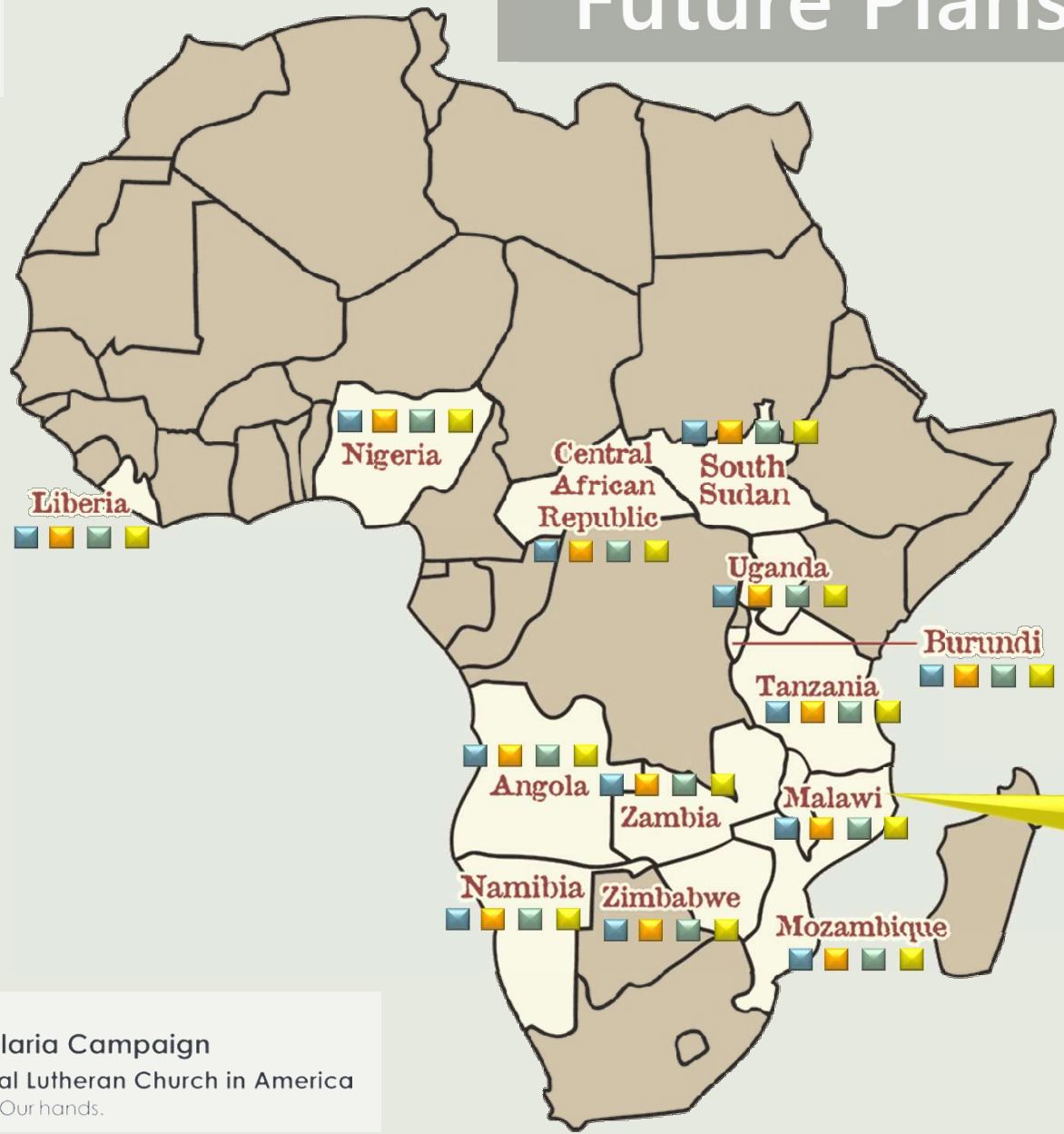
Focus on sustainable development



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God's work. Our hands.

Future Plans: Malawi

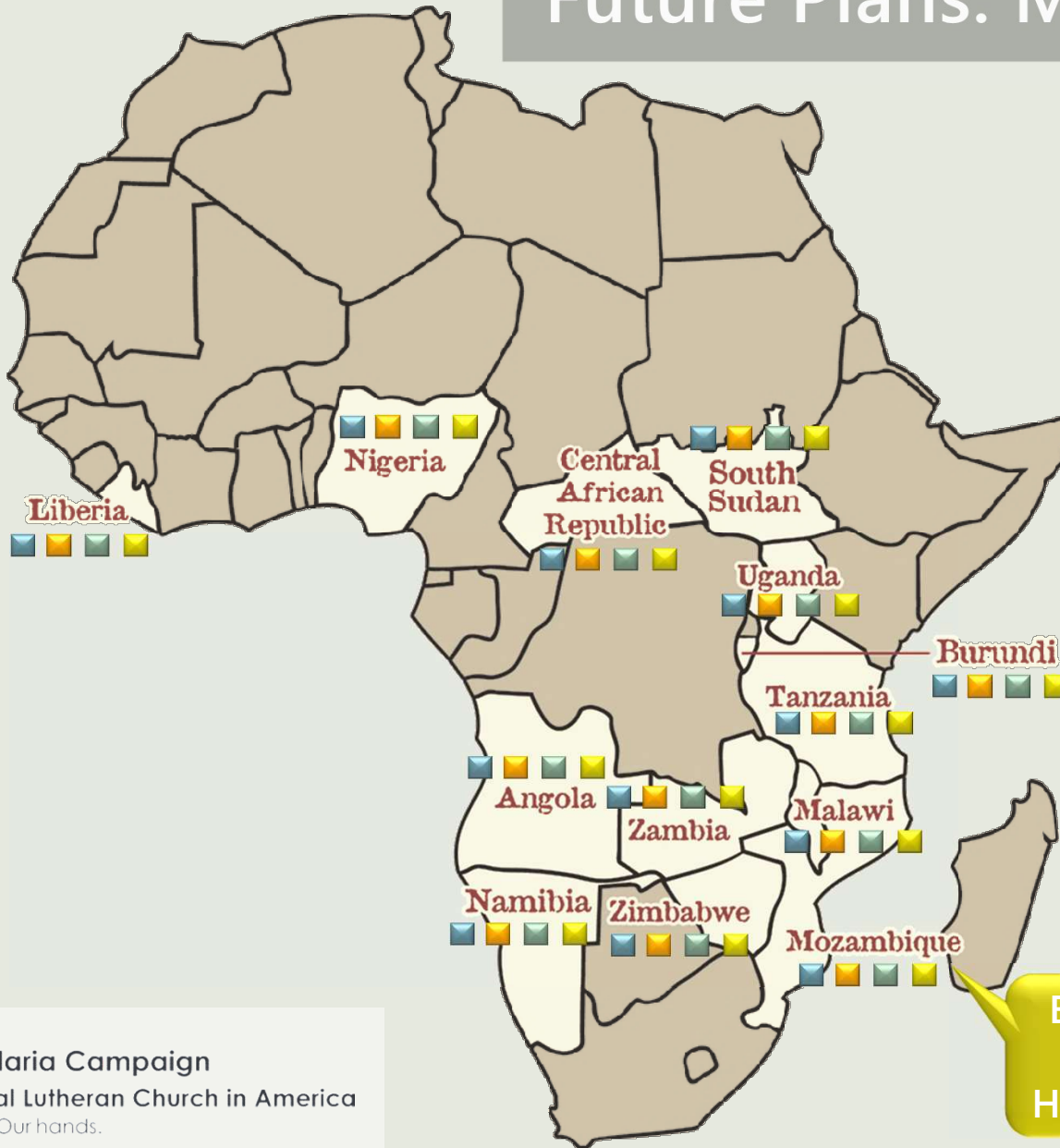
- Statistics
- Challenges
- Successes
- Future Plans



Begin Phase II with World Hunger support

Future Plans: Mozambique

- Statistics
- Challenges
- Successes
- Future Plans



Begin Phase II
with World
Hunger support



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

Future Plans: Zimbabwe

- Statistics
- Challenges
- Successes
- Future Plans



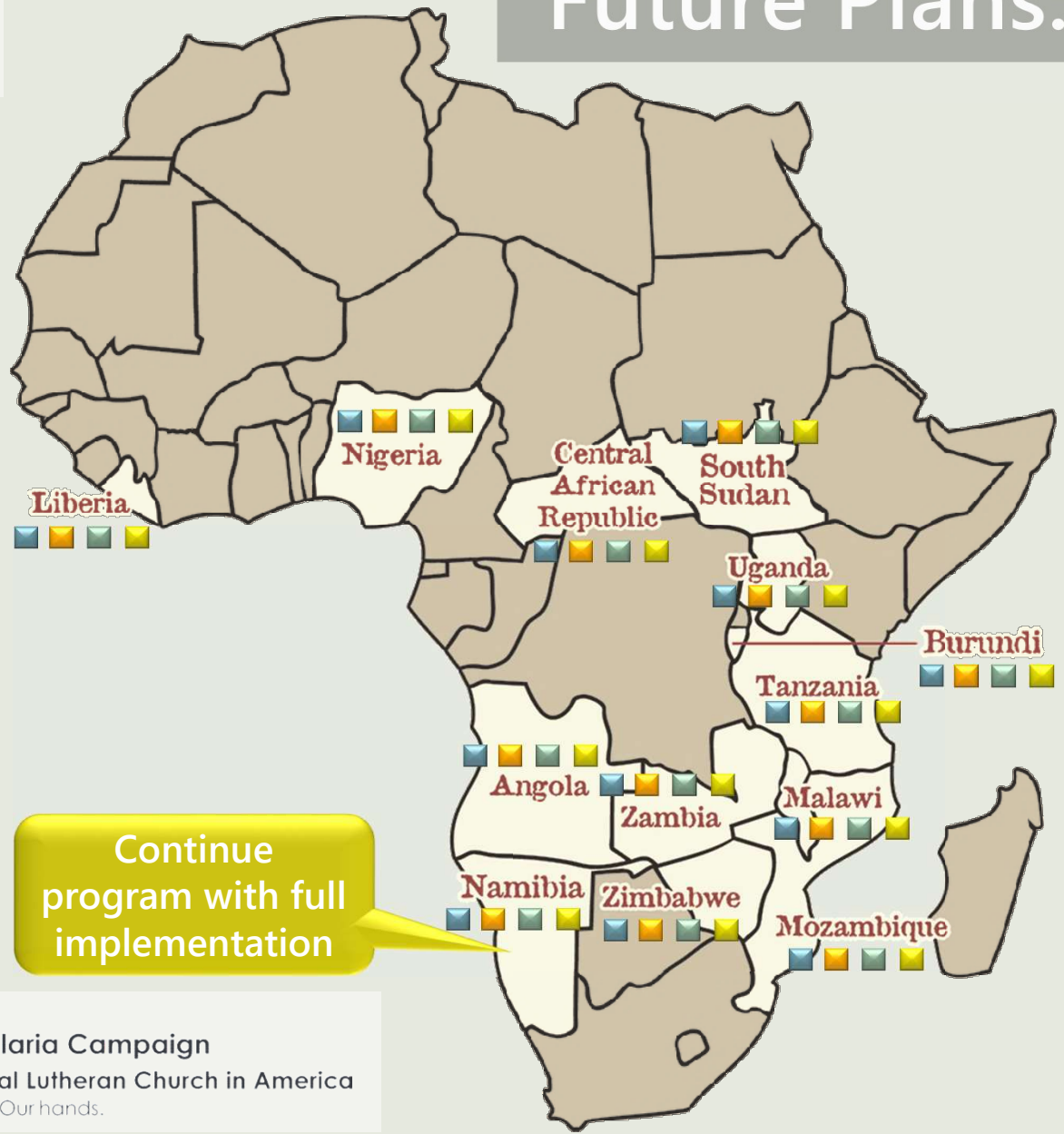
Begin Phase II
with World
Hunger support



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

Future Plans: Namibia

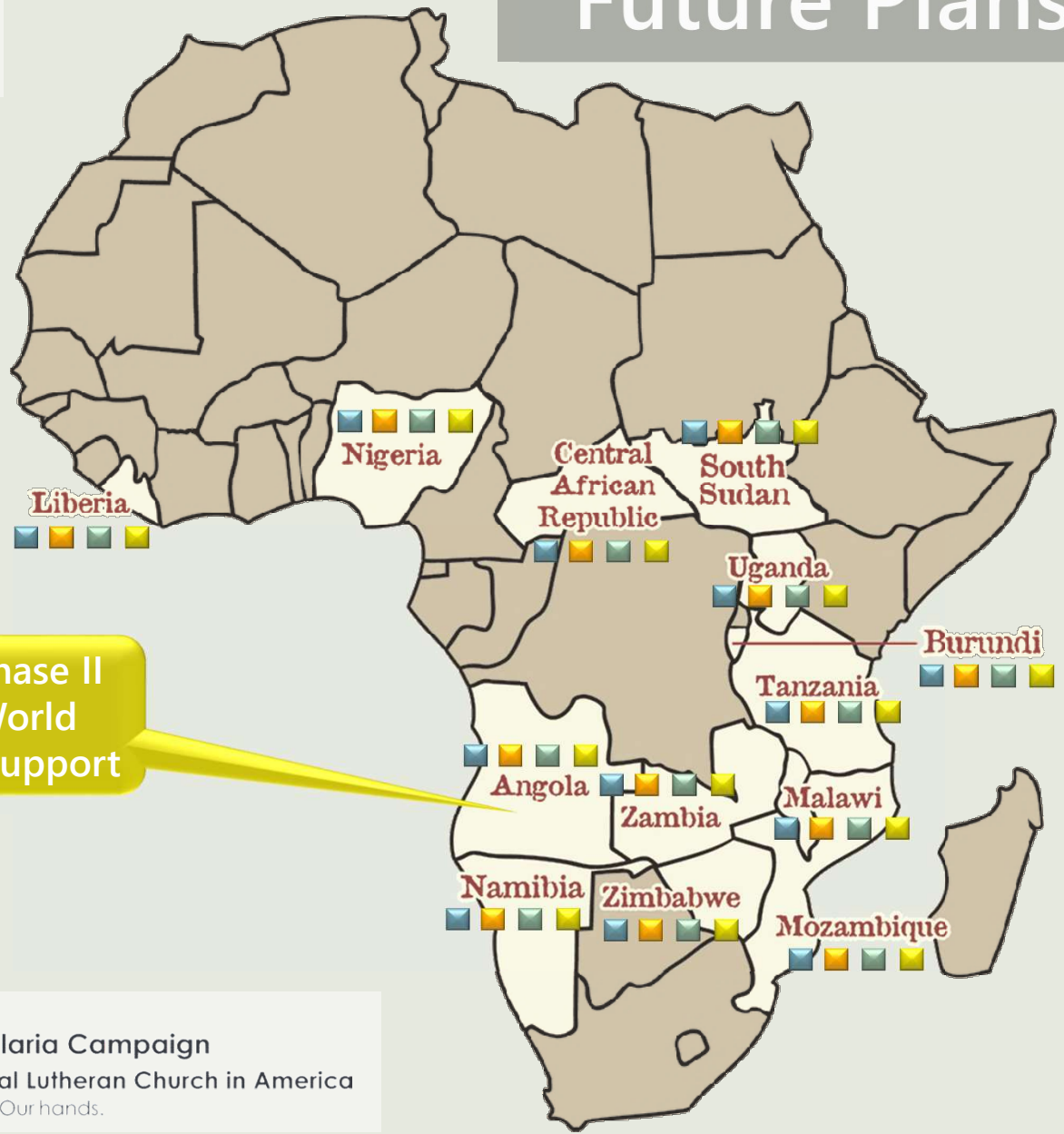
- Statistics
- Challenges
- Successes
- Future Plans



Continue program with full implementation

Future Plans: Angola

- Statistics
- Challenges
- Successes
- Future Plans



Begin Phase II
with World
Hunger support

Future Plans: Zambia

- Statistics
- Challenges
- Successes
- Future Plans

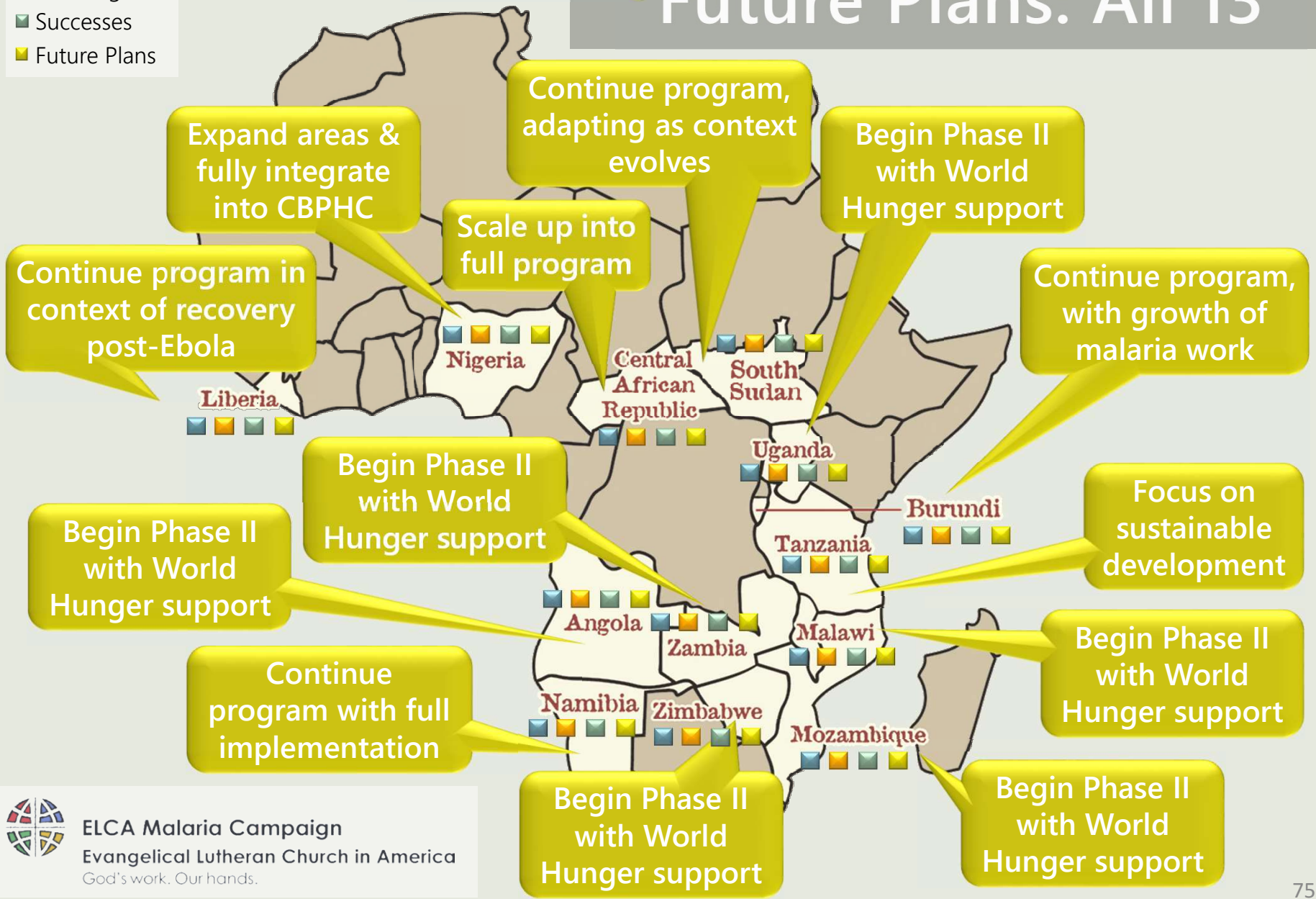


ELCA Malaria Campaign
Evangelical Lutheran Church in America
God's work. Our hands.

Future Plans: All 13

- Statistics
- Challenges
- Successes
- Future Plans

Timeline



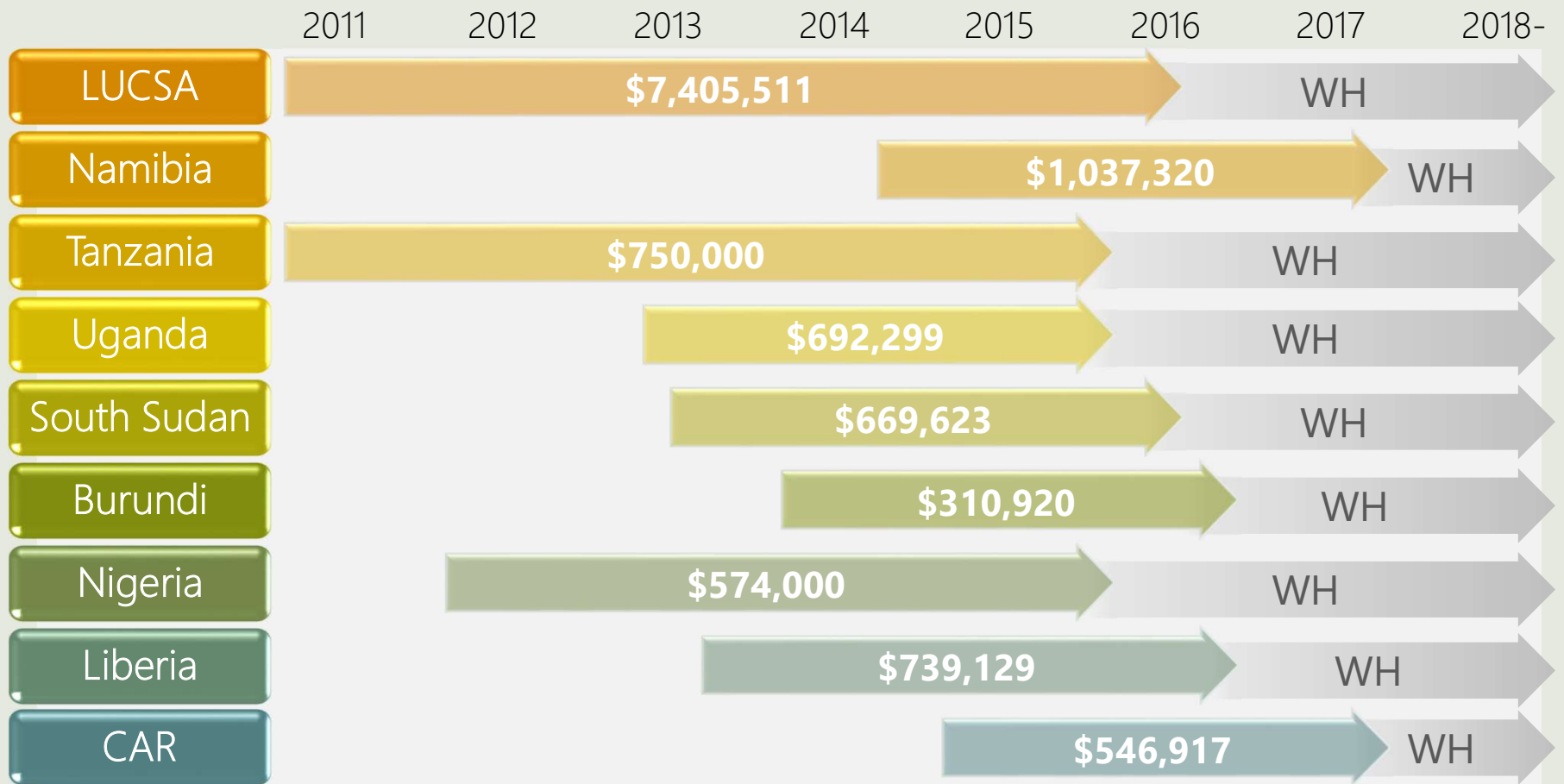
Cumulative Statistics

(as of 2013)

- **9,227:** # of church & community leaders trained
- **60,788:** # IEC materials distributed
- **22,056:** # ITNs distributed
- **32,179:** # pregnant women provided with preventive treatment
- **1,912,445:** # people reached with malaria awareness messages
- **4/5:** Clinics in Hwange District, Zimbabwe that show a consistent decline in malaria since 2011



Malaria Funding Timeline



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

← Back

Mission Investment Fund of the ELCA

Submitted by Eva M. Roby, President and CEO

Financial Update

The Mission Investment Fund (MIF), the lending ministry of the ELCA, registered steady growth in 2015.

MIF's total assets increased to \$662.7 million at December 31, 2015 from \$661.1 million at year-end 2014. Net assets, or equity, rose to \$193.7 million at December 31, 2015, up from \$192.2 million at year-end 2014.

We saw a significant increase in our portfolio of loans that we make for building projects by ELCA congregations and ELCA-related ministries. Total loans rose to \$492.2 million at December 31, 2015 from \$461.3 million at year-end 2014. At year-end 2015, we had 830 loans outstanding—the highest number in MIF history—up from 786 the previous year.

MIF investment obligations—investments held by congregations, ministries and members of the ELCA—remained virtually even at \$464.1 million at December 31, 2015.

Our best indicator of capital adequacy, our capital ratio (the ratio of net assets to total assets) remains strong at 29 percent. We manage carefully to consistently maintain this position of strength and stability, and we outperform our peer church extension funds on this important indicator.

Partnerships

MIF is honored to partner with the ELCA on two new financial endeavors.

On February 1, 2016, we successfully launched MIF's Synod Financial Services pilot to provide full financial services to seven participating synods. MIF is serving these synods with revenue collection and disbursement, accounting services, financial reporting, auditing and payroll management, and we are managing congregations' remittances to these synods. This innovative program is expected to reduce overall costs for the synods, and we hope that this pilot will result in a permanent, sustainable program serving many more synods in future years.

The Mission Investment Fund is also eagerly anticipating the April 2016 opening of the newly chartered ELCA Federal Credit Union. We continue to provide start-up assistance to this new financial institution, which will provide consumer loans and federally insured investment products for the members, congregations and synods of the ELCA.

MIF also continues to strengthen its relationship with the ELCA's ecumenical partners, including the Episcopal Church Building Fund and the Presbyterian Investment and Loan Program. We are participating in loans with these partners' churches, and we are sharing our expertise in church building practices and trends.

Looking Ahead

The Mission Investment Fund will be implementing a new Strategic Plan for 2016-2018 which will carry on the goals and objectives that we have put in place. As always, we will remain focused on supporting the ELCA in all its expressions.

The future is bright!
An update on Augsburg Fortress

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Google

Central Challenges

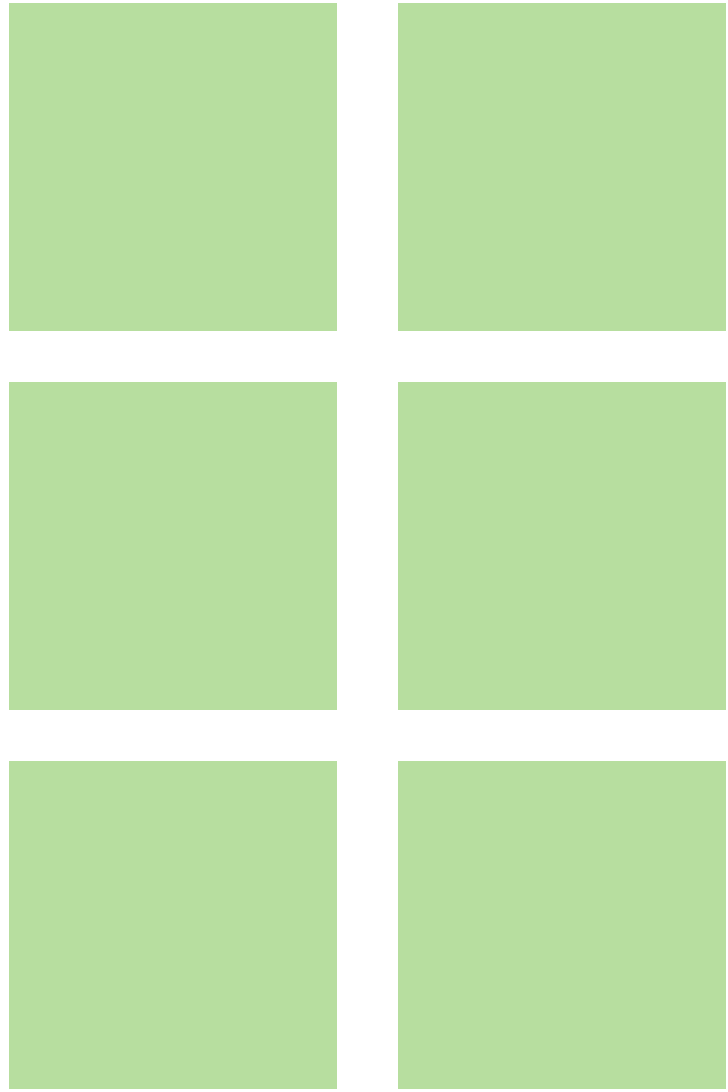
Societal views on the importance of religion

Congregational trends

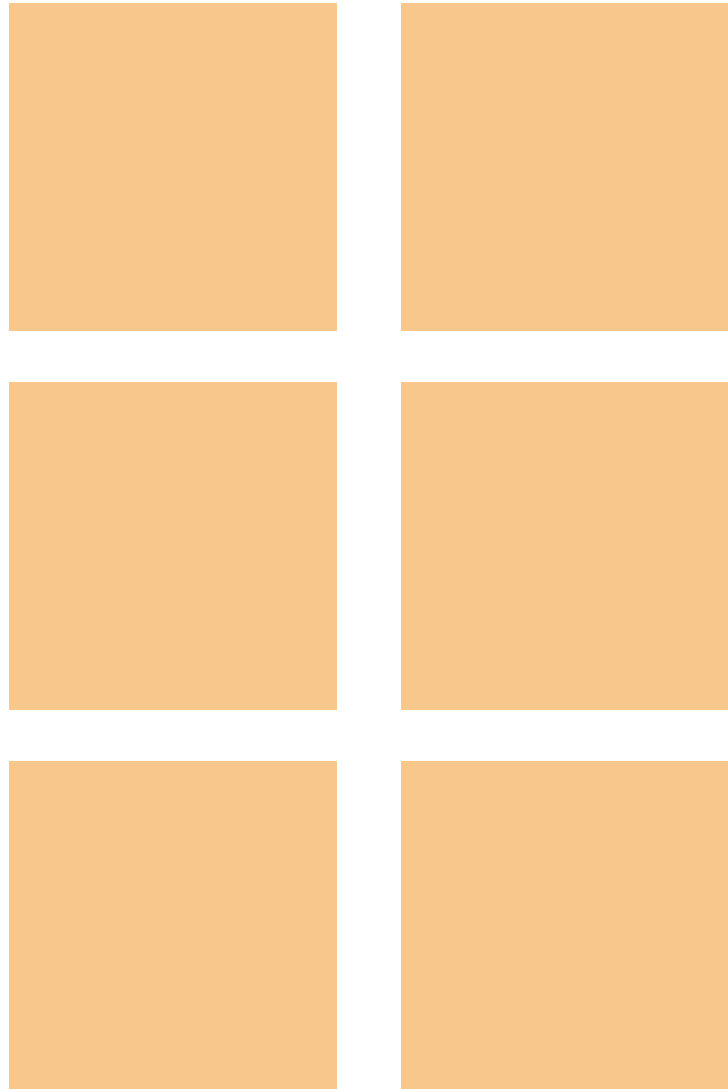
Reaching millennials & the “nones”

Our Aspirations

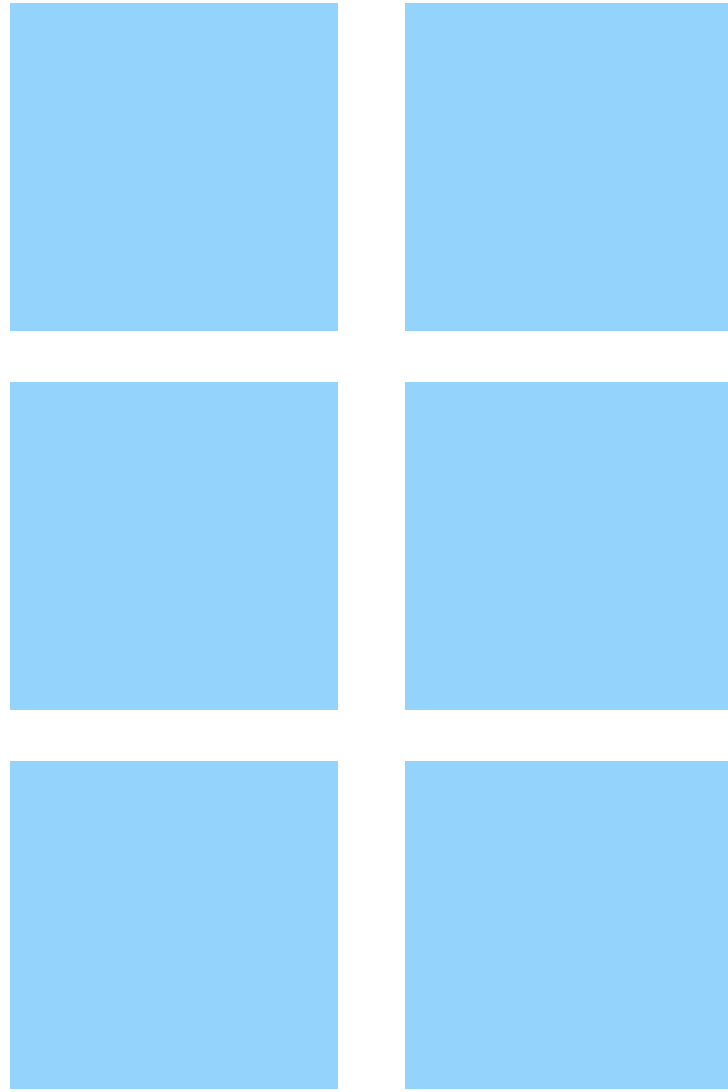
Boldly communicate the Gospel
to ever-wider audiences
in an ever-changing religious landscape
for decades to come



Augsburg Fortress



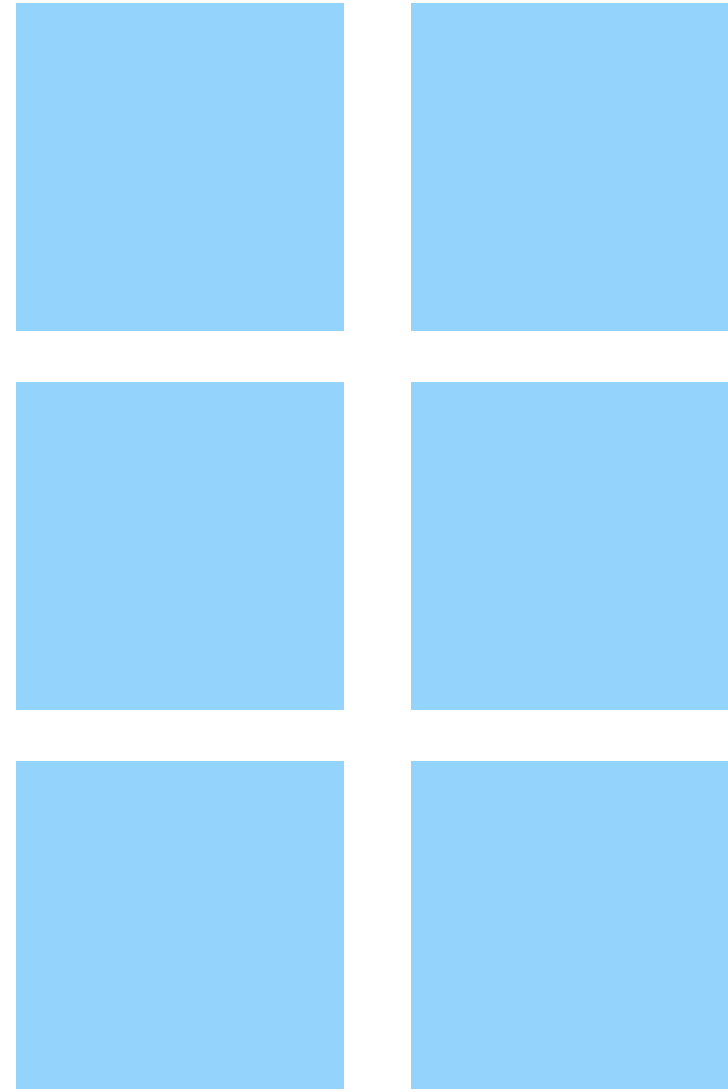
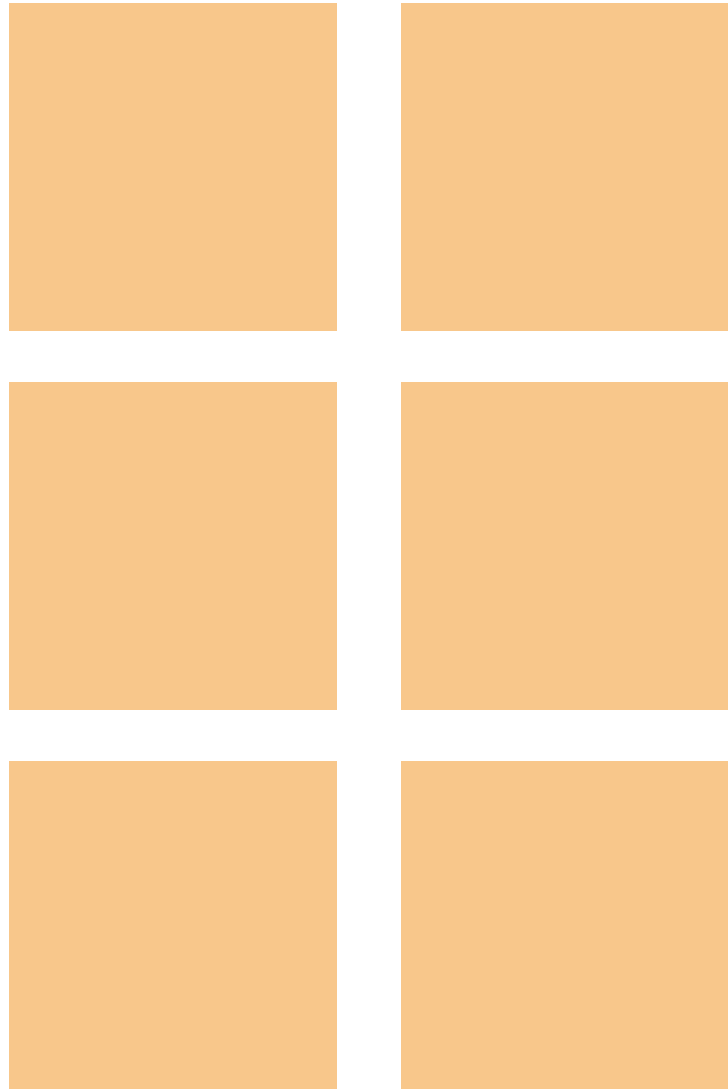
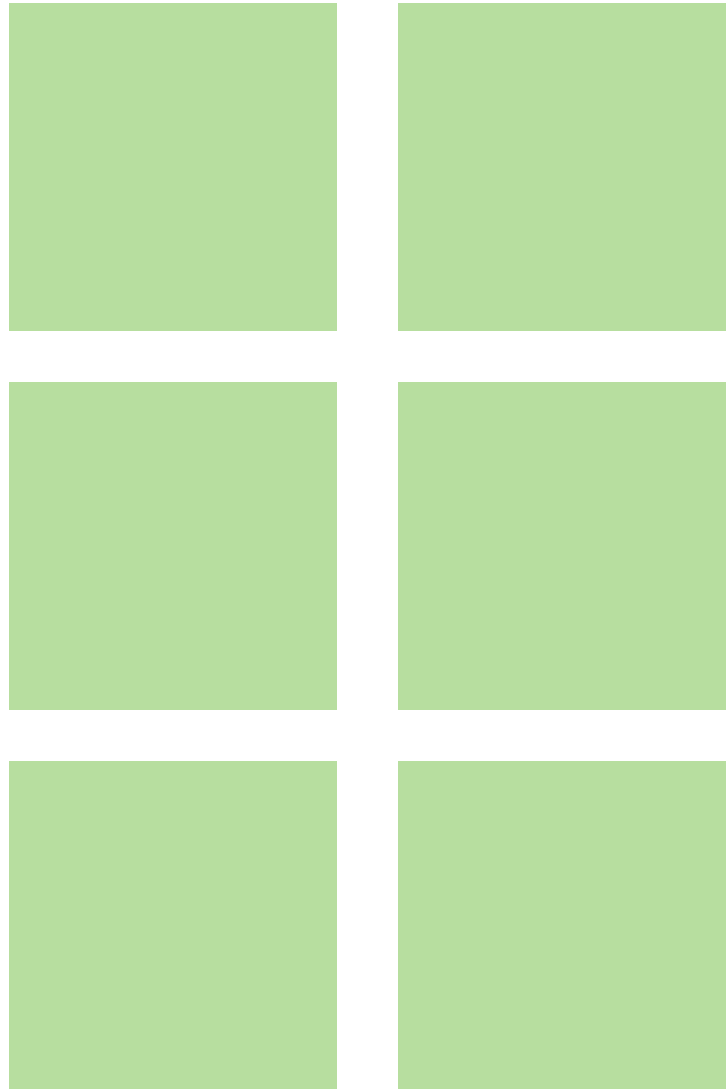
sparkhouse



Fortress Press



Augsburg Fortress



Augsburg Fortress

sparkhouse

Fortress Press



Augsburg Fortress

Augsburg Fortress

Organization

PROSPECTIVE POSITION

We build and nurture great media brands that renew Christian life and community

MARKETS

ELCA, ELCIC & FCP, pastors, leaders, laity, academic, moms, kids

PUBLISHING UNIT BRANDS

Augsburg Fortress
sparkhouse
Fortress Press

FOCUS

Creating great, distinctive products and communities

Publishing Units and Brands



AUGSBURG FORTRESS



Augsburg Fortress

POSITION

Resources that enliven
Lutheran worship and
congregational life

AUDIENCE

ELCA / ELCIC

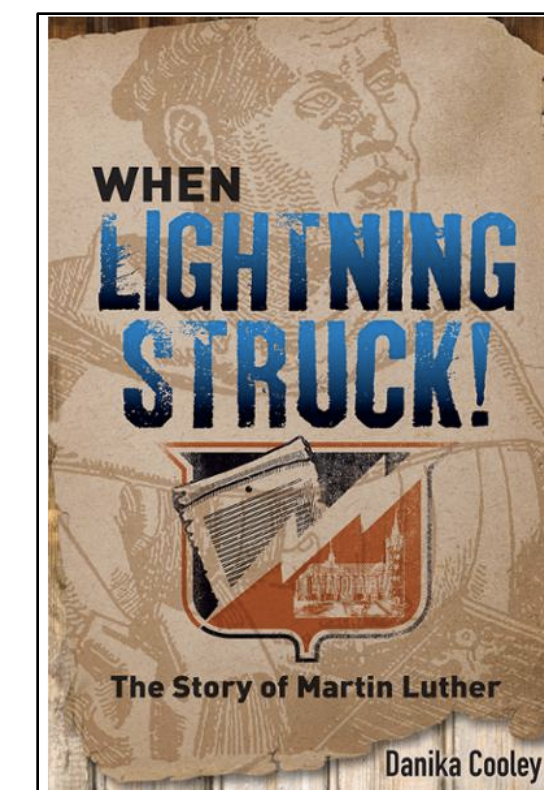
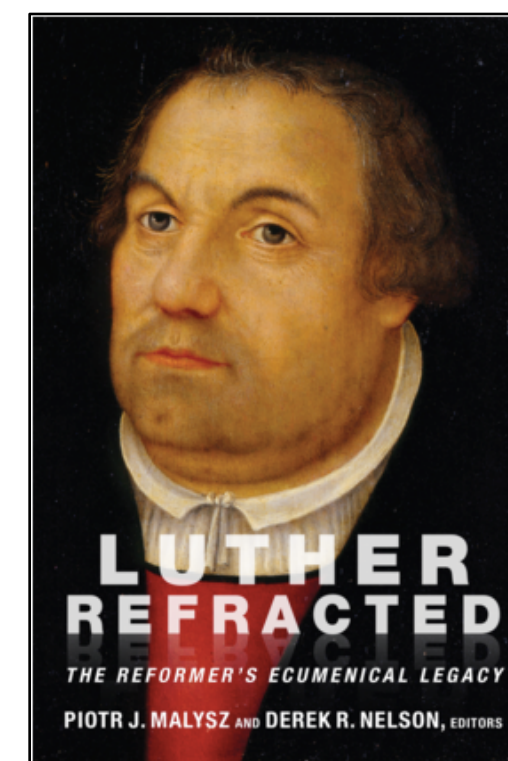
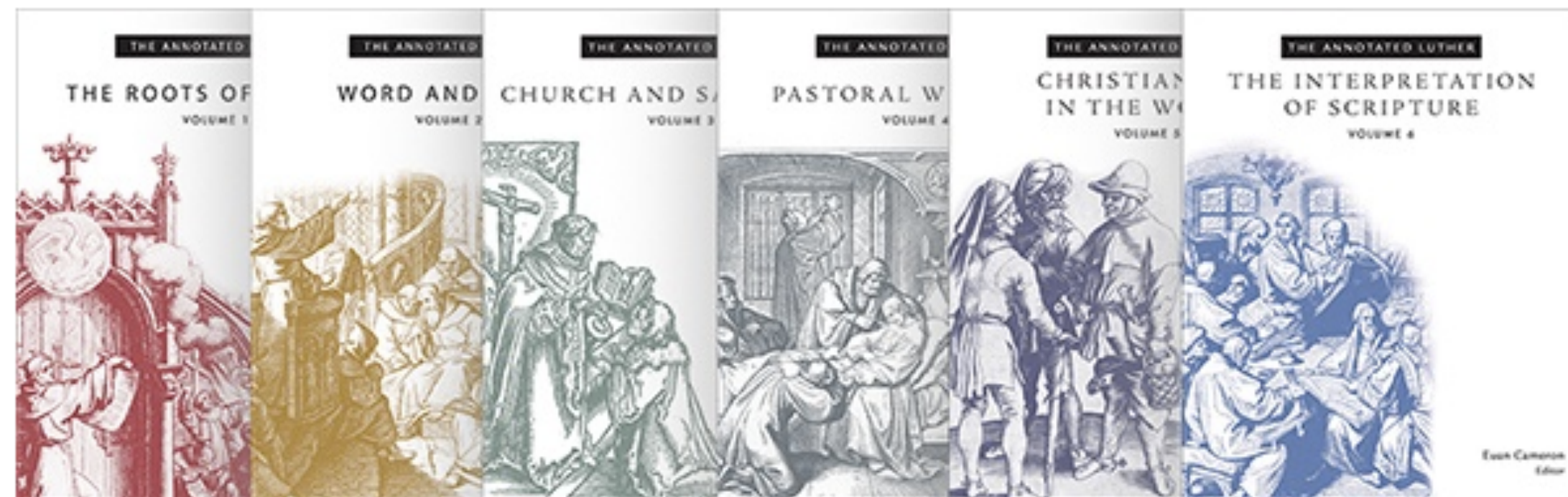
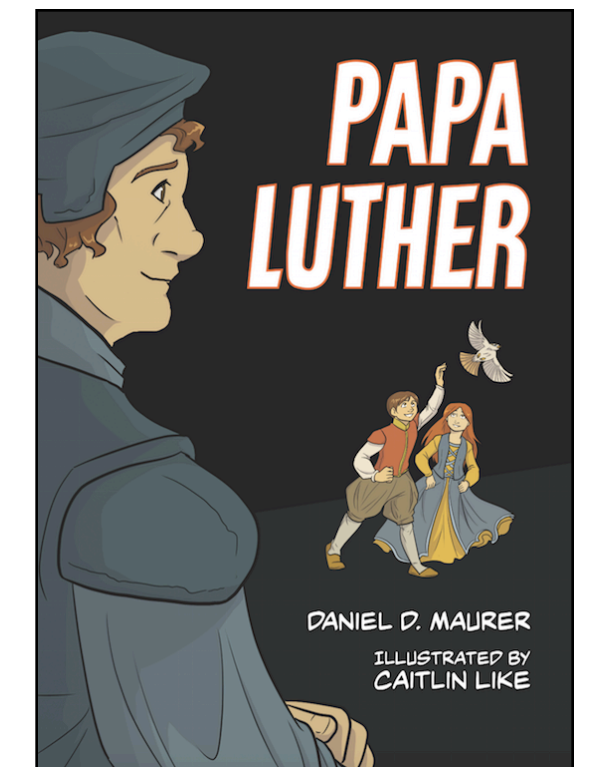
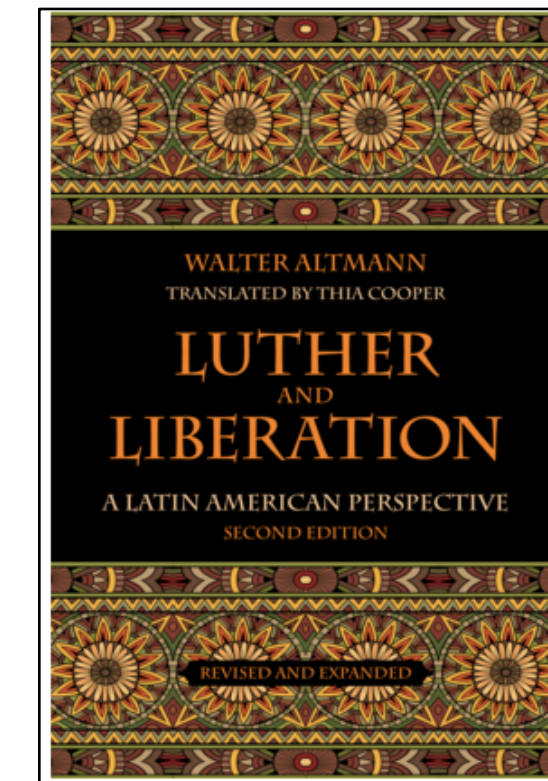
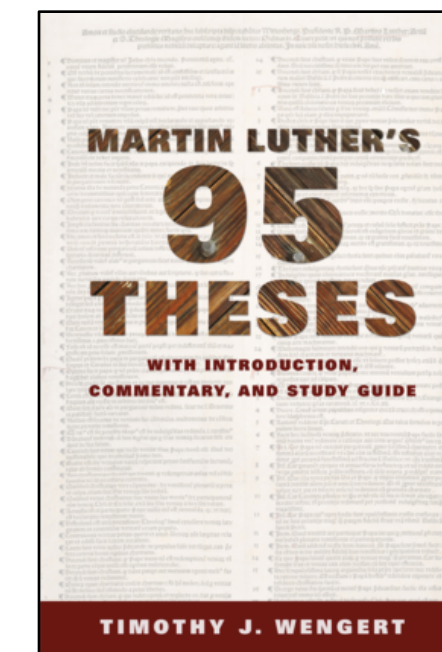
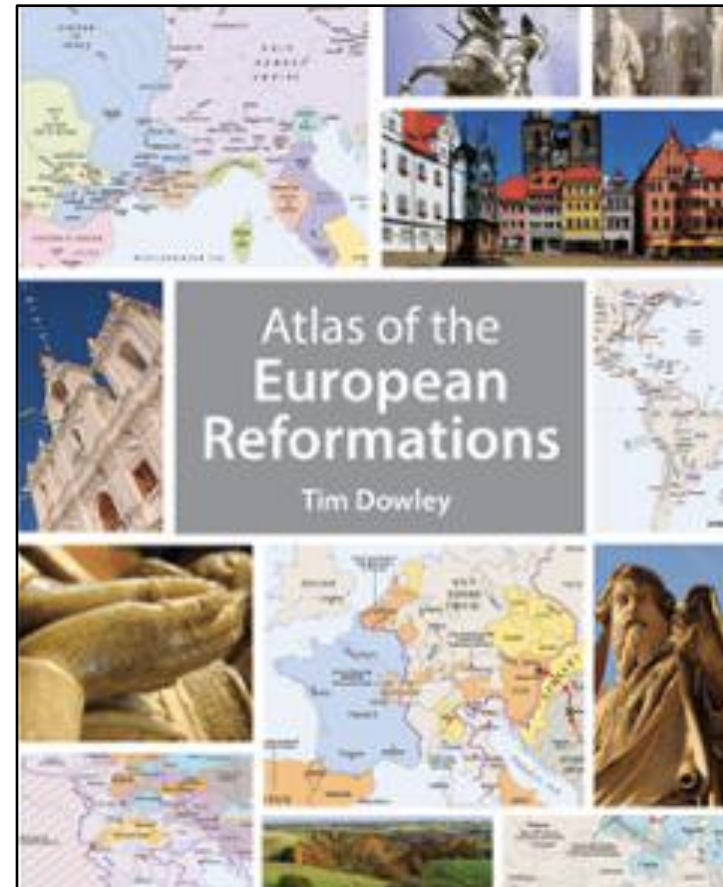
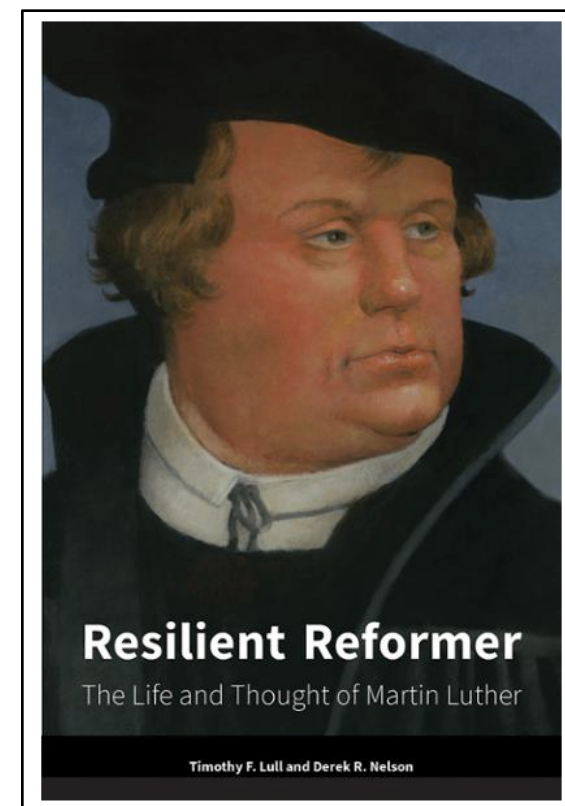
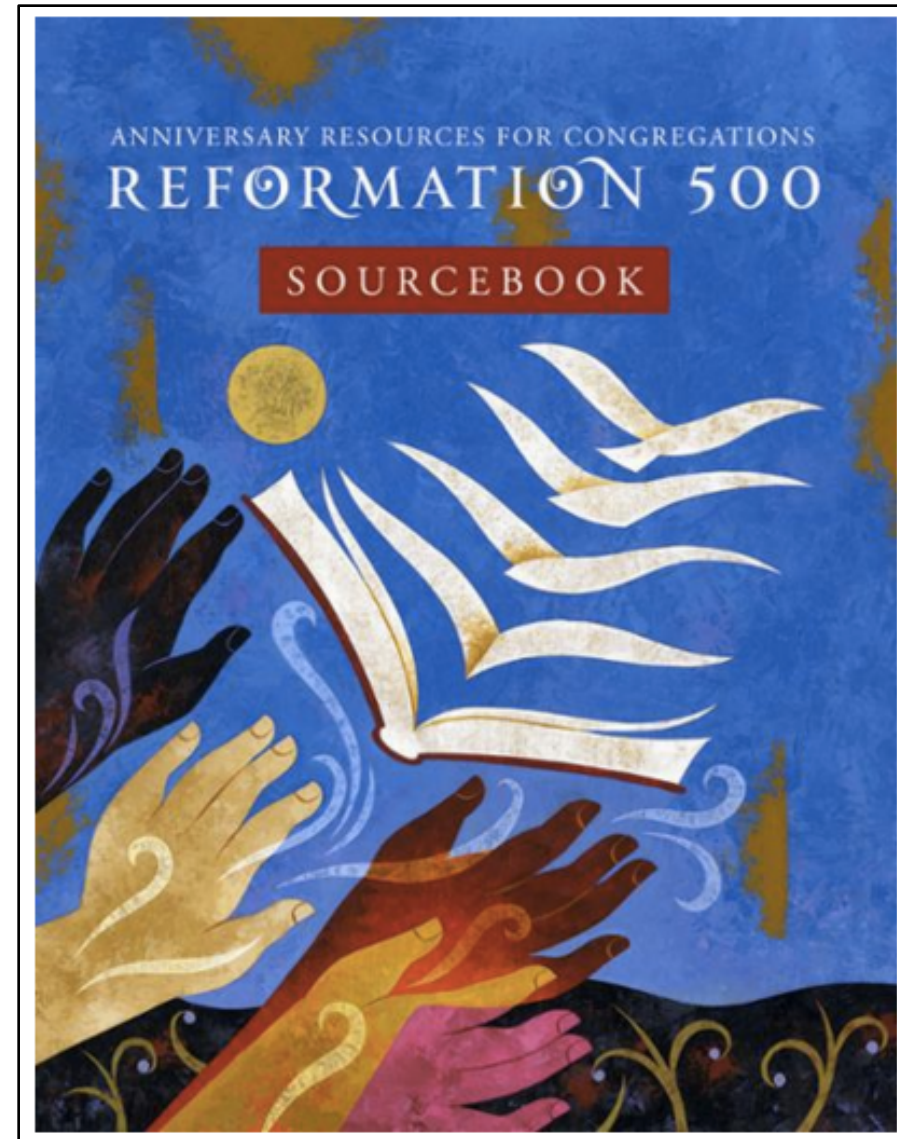
KEY BRANDS

Sundays & Seasons
Evangelical Lutheran Worship
Augsburg Music

FOCUS

Continuously add content and value

Resources for the 500th anniversary

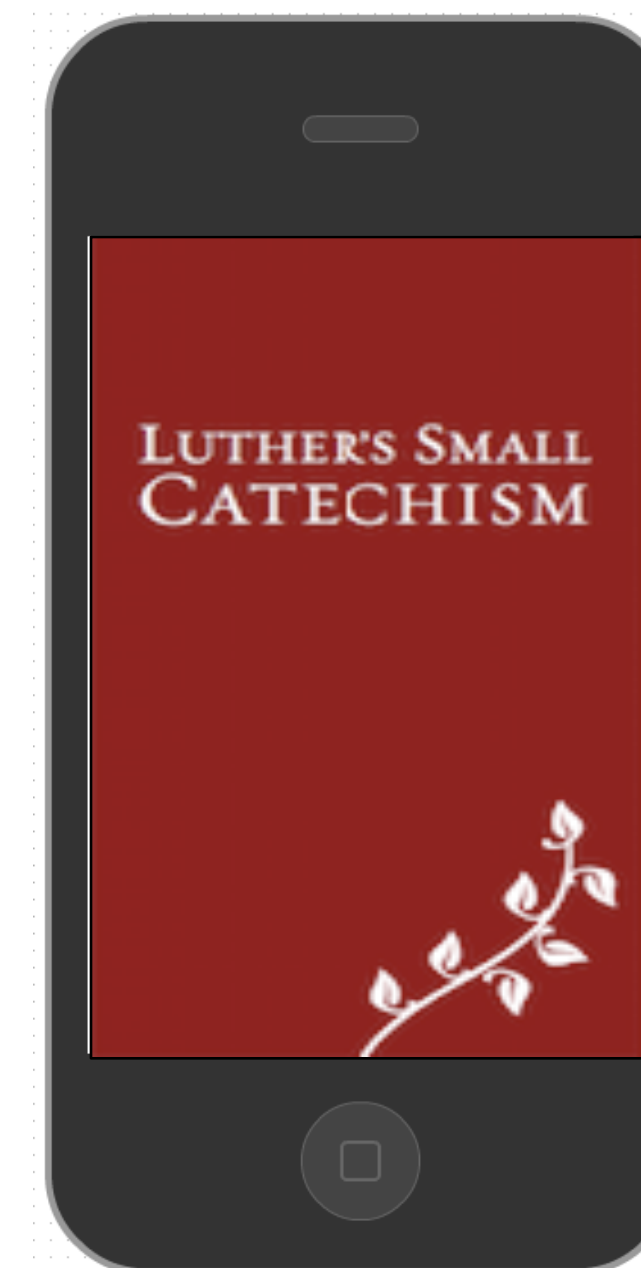
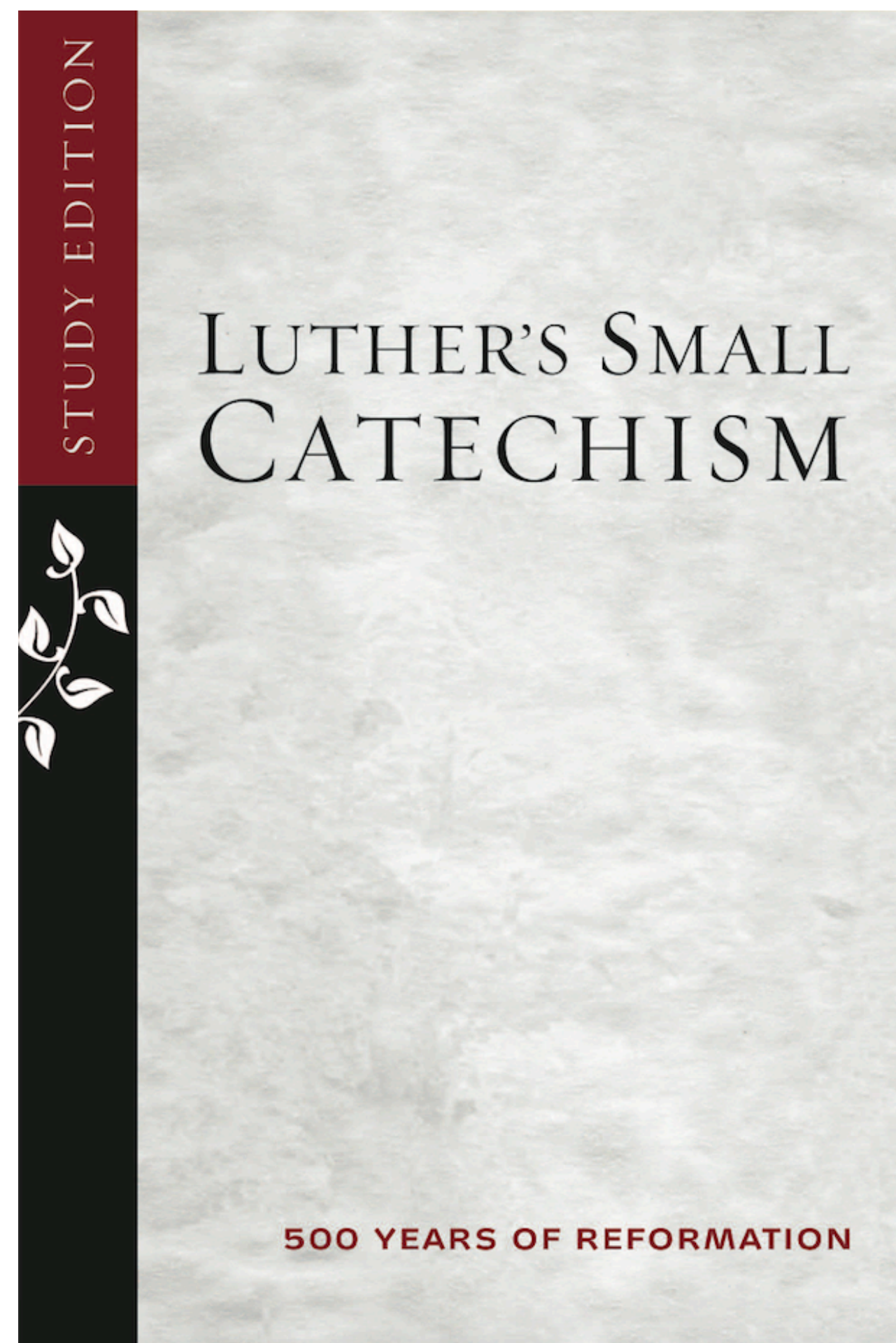
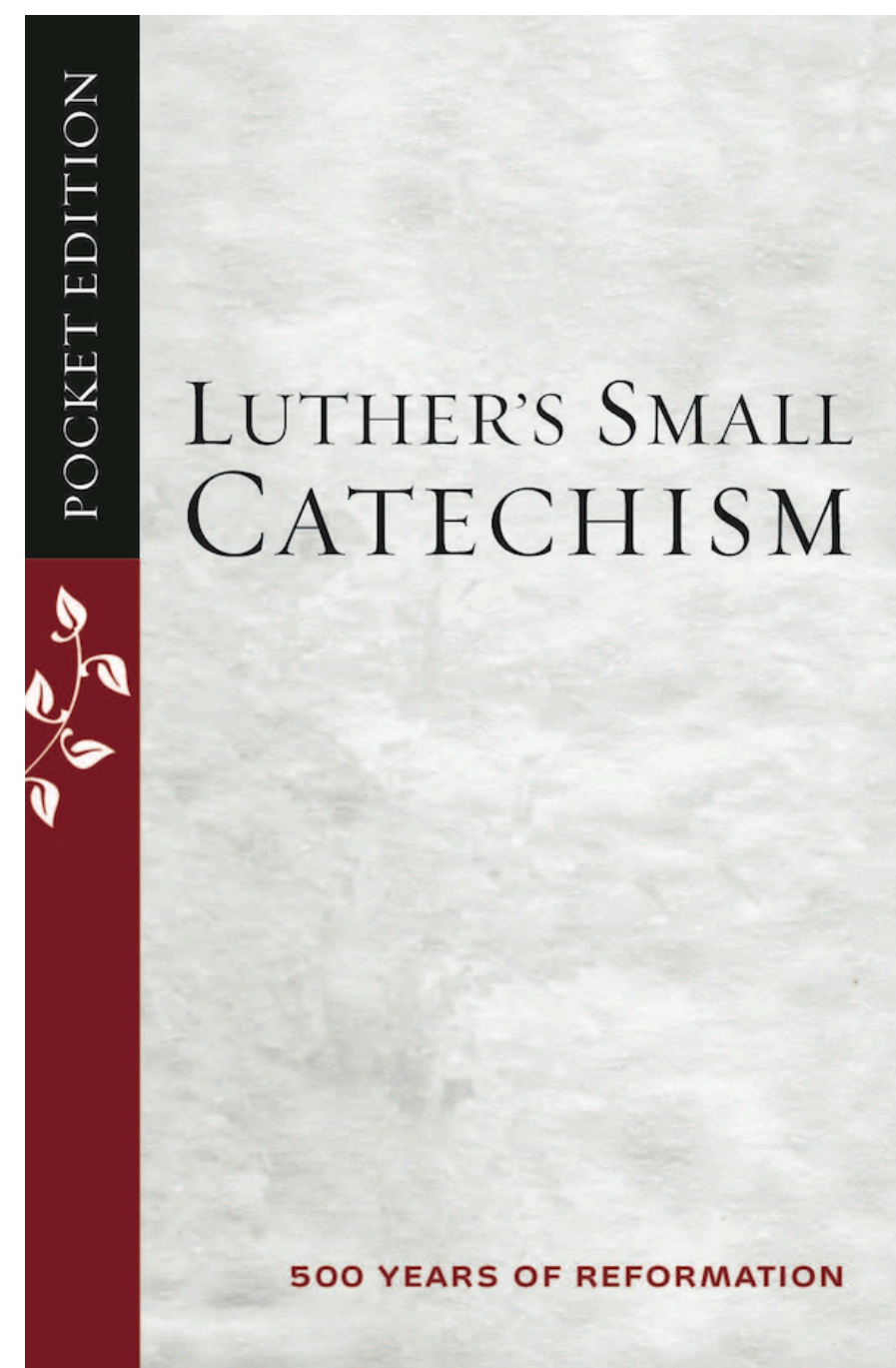


@Rd2Reformation

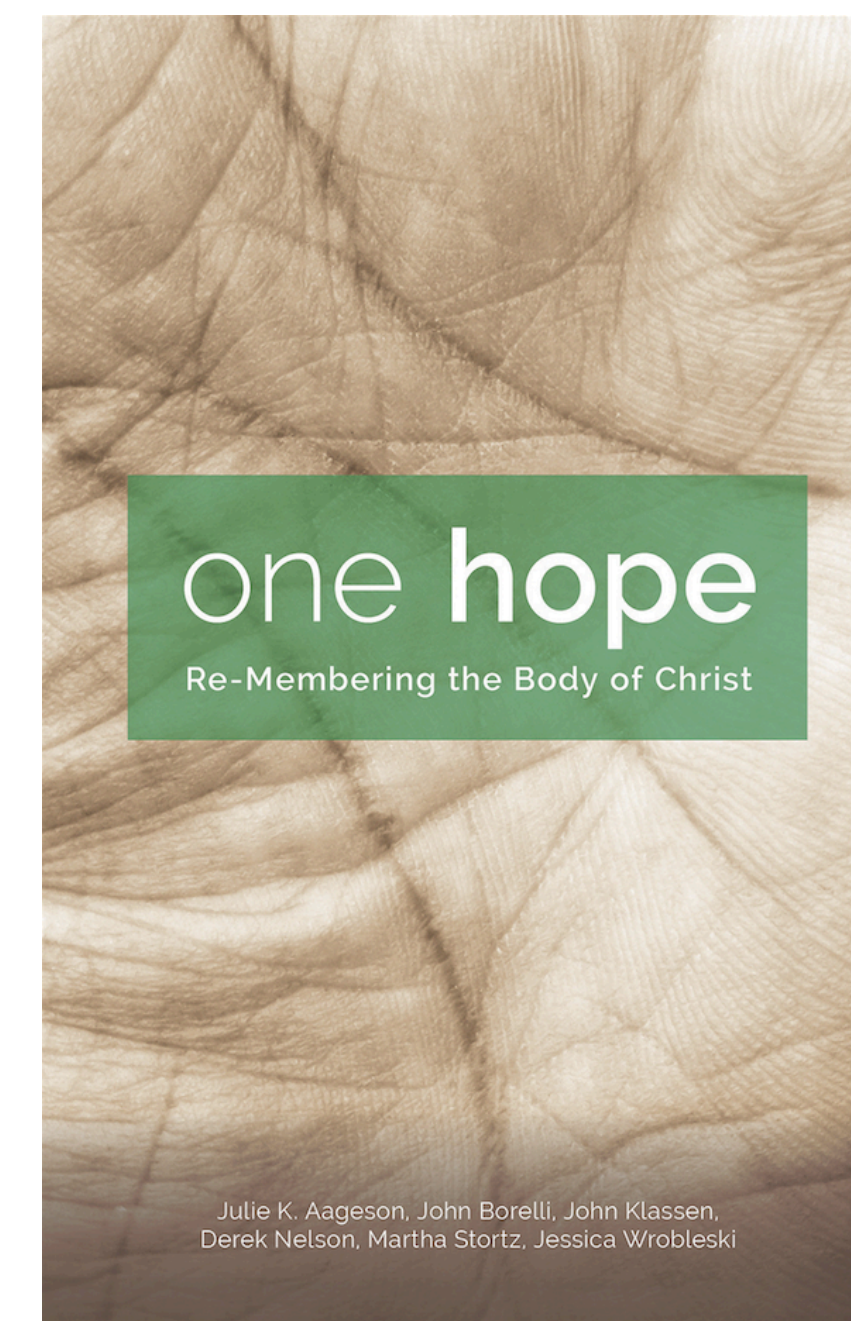
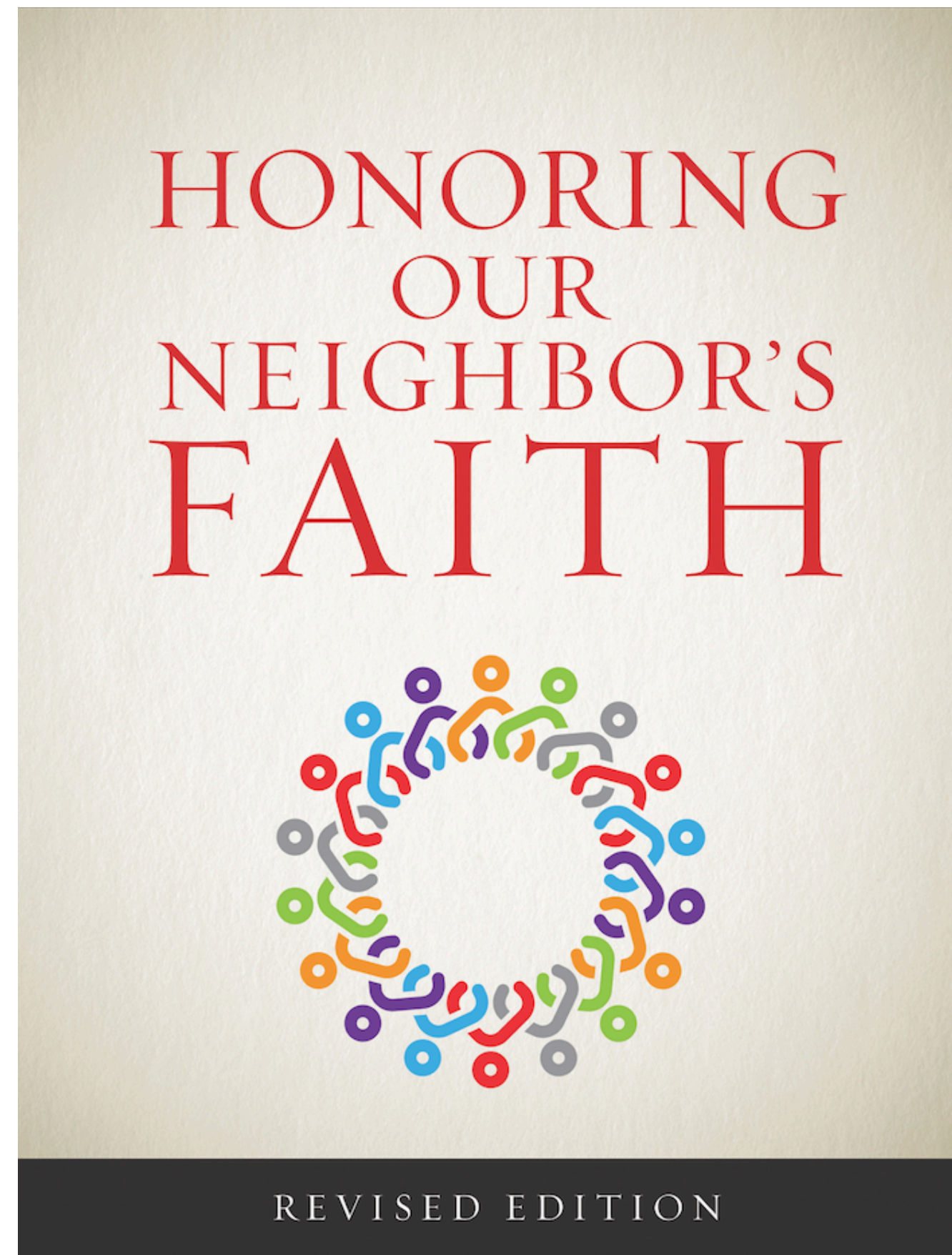
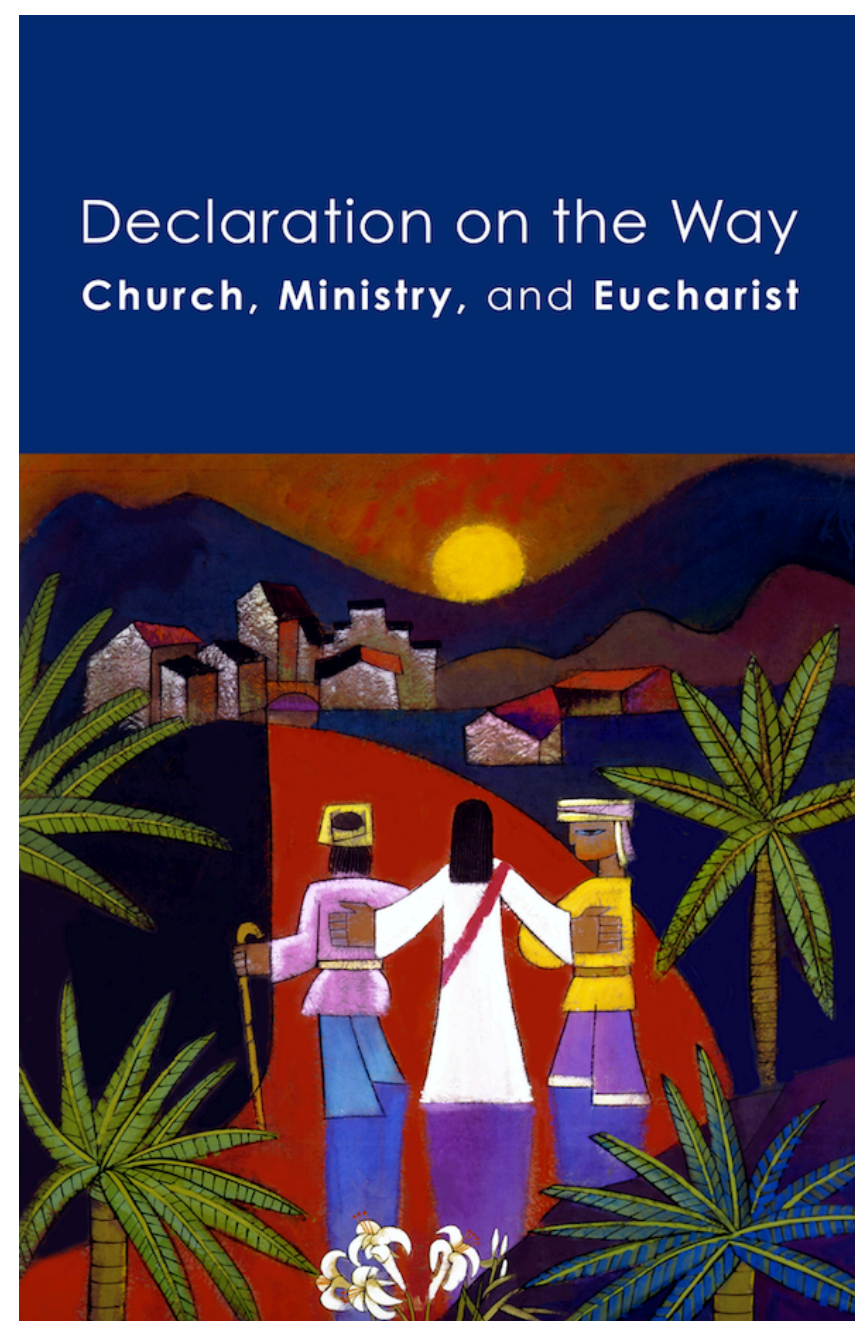
facebook.com/RoadtotheReformation

Luther's Small Catechism

Anniversary Editions



Resources with Ecumenical Connections





Fortress Press

ACADEMIC

POSITION

Resources that inspire
future leaders

AUDIENCE

Professors, students

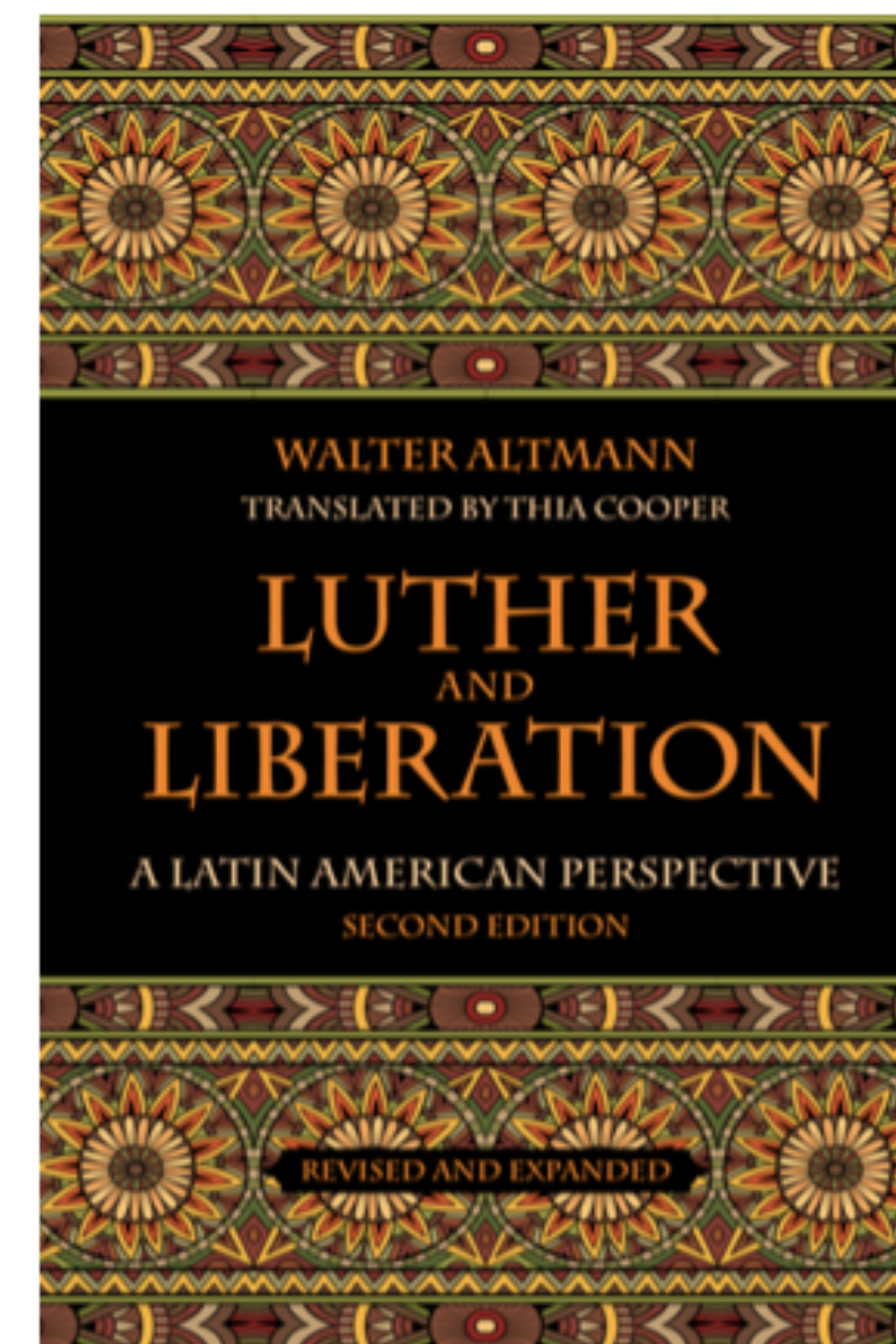
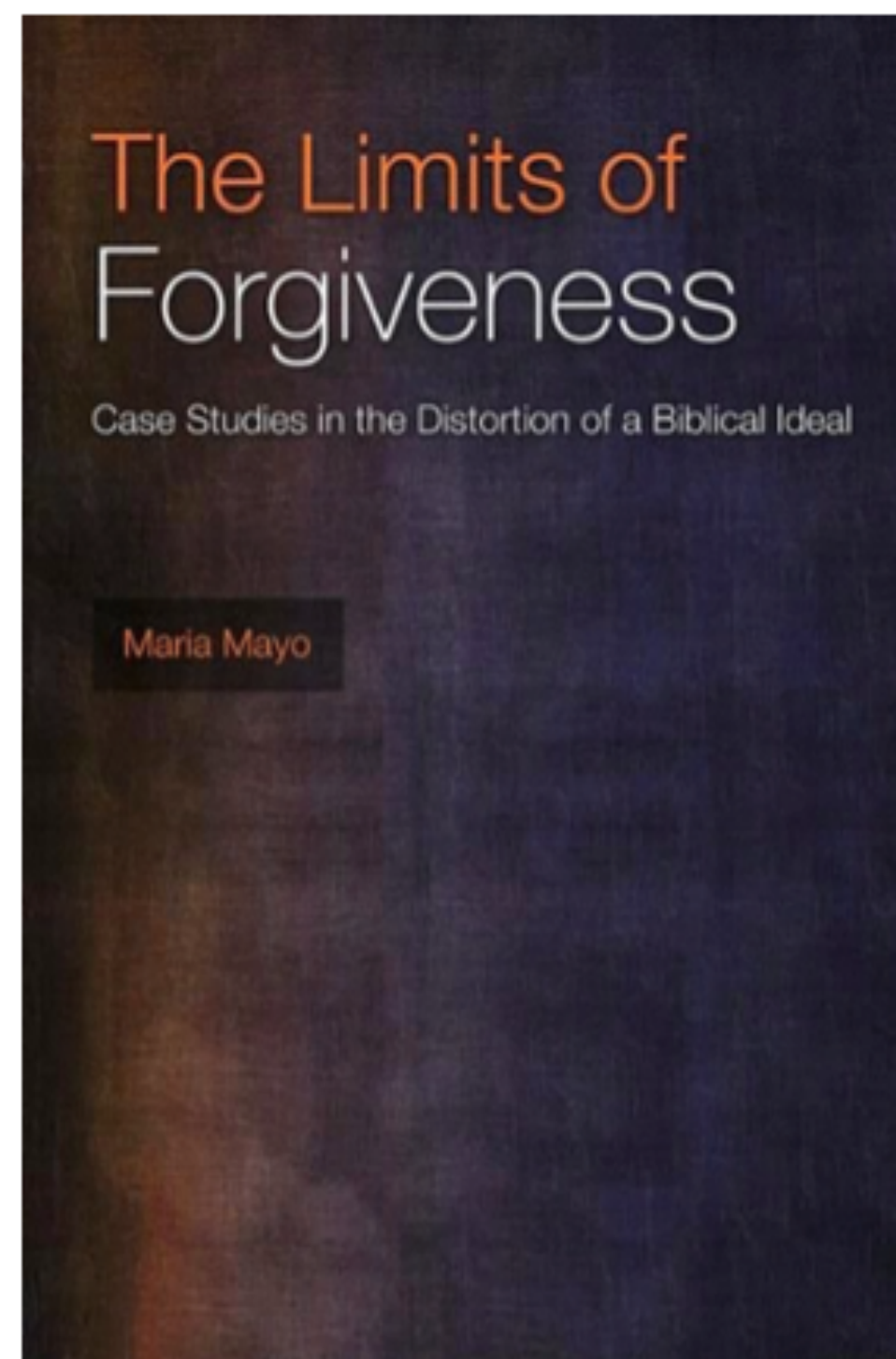
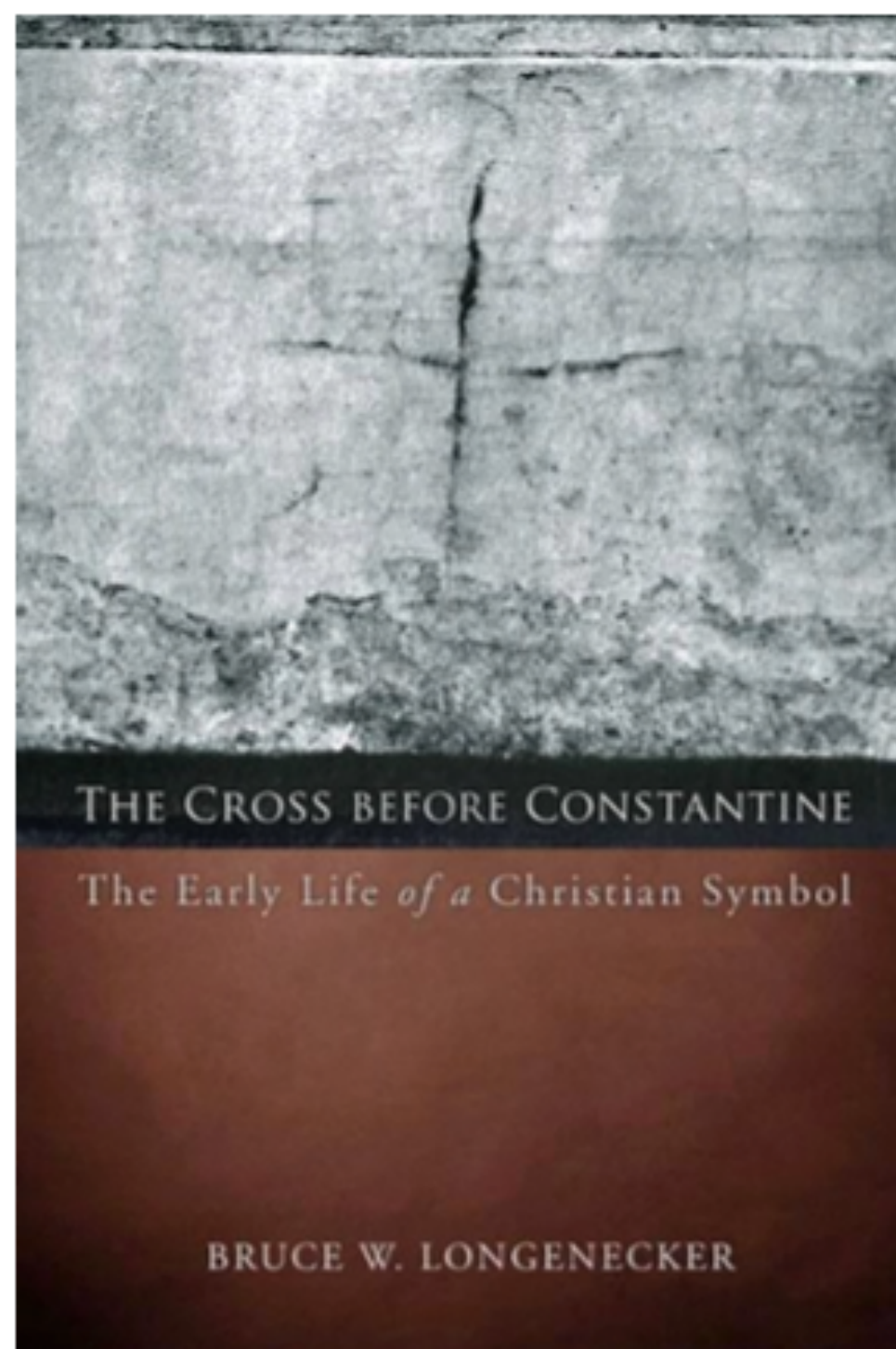
KEY BRANDS

NA- many individual titles & series

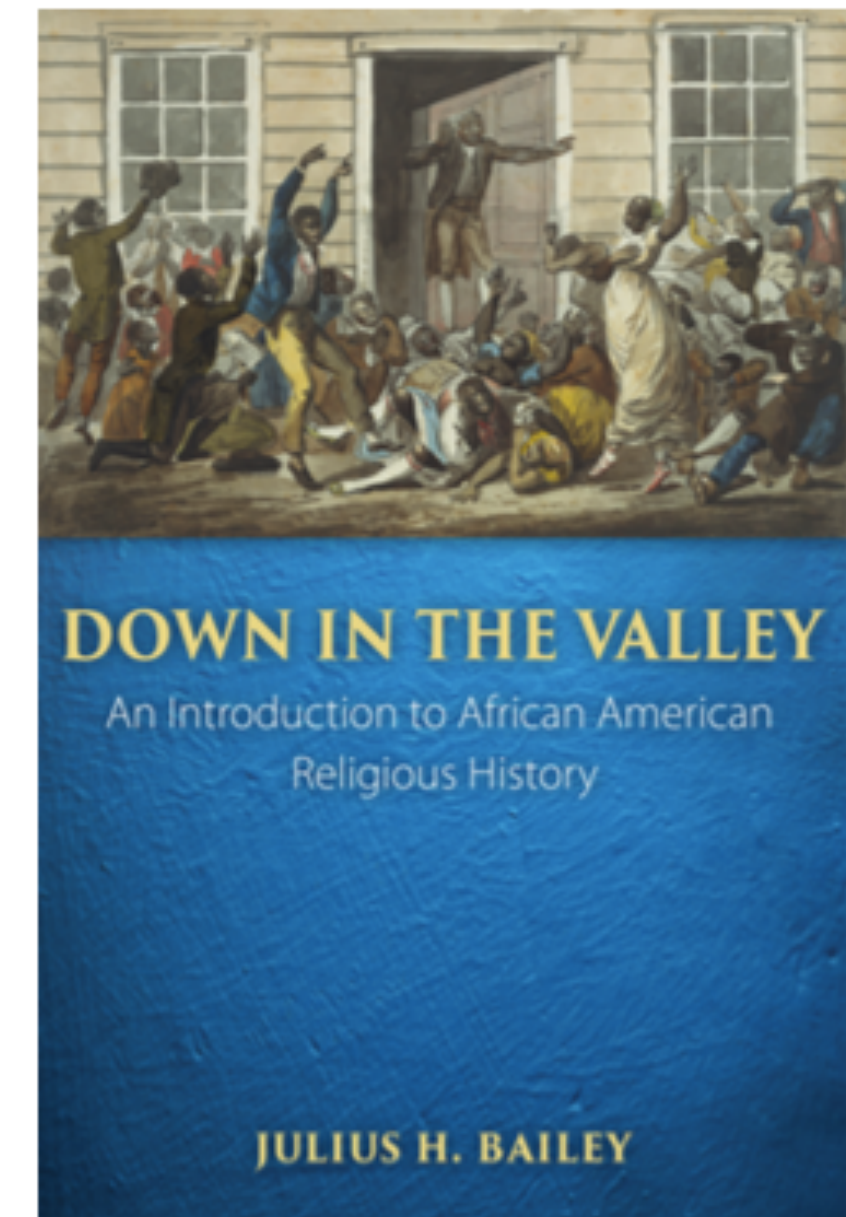
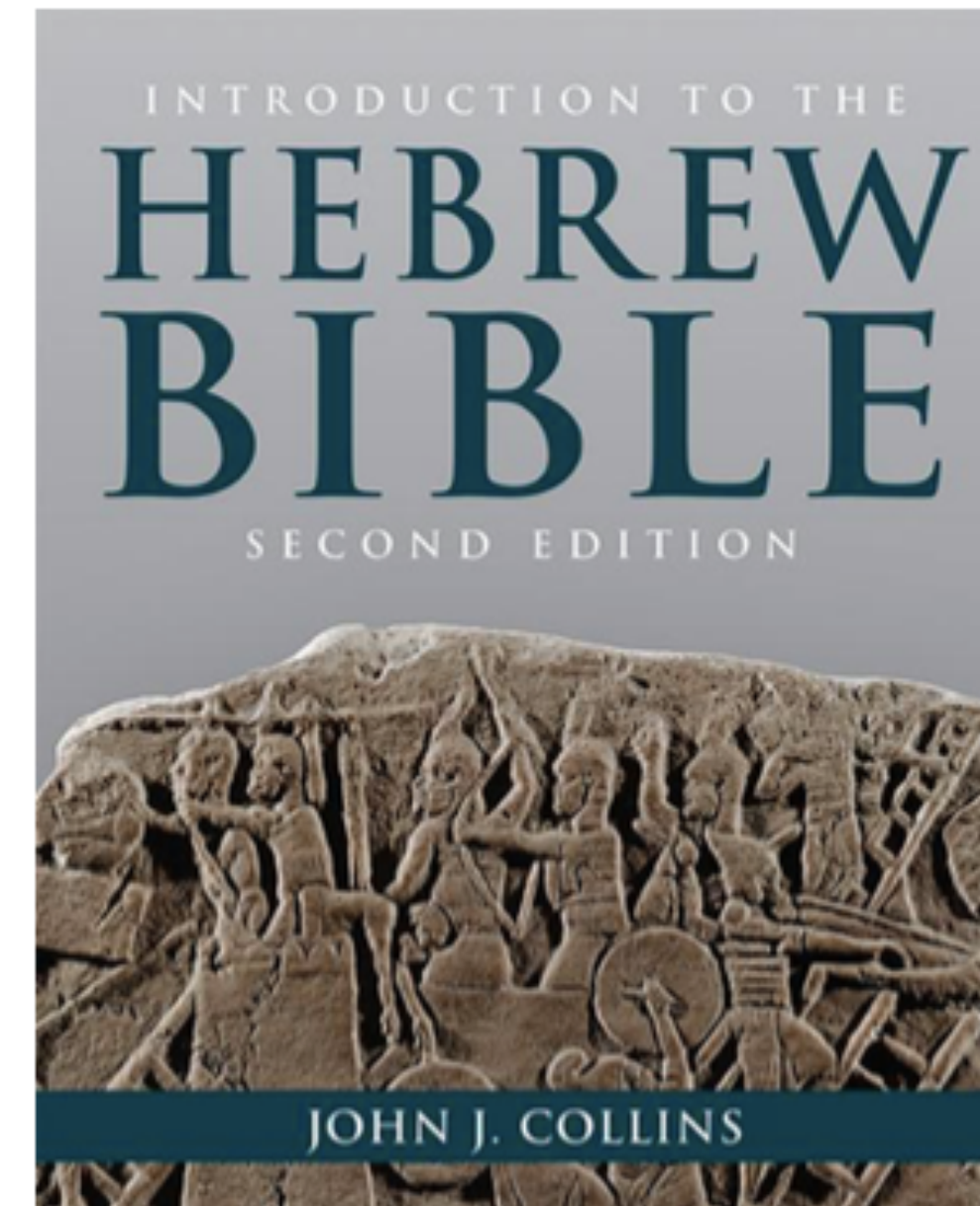
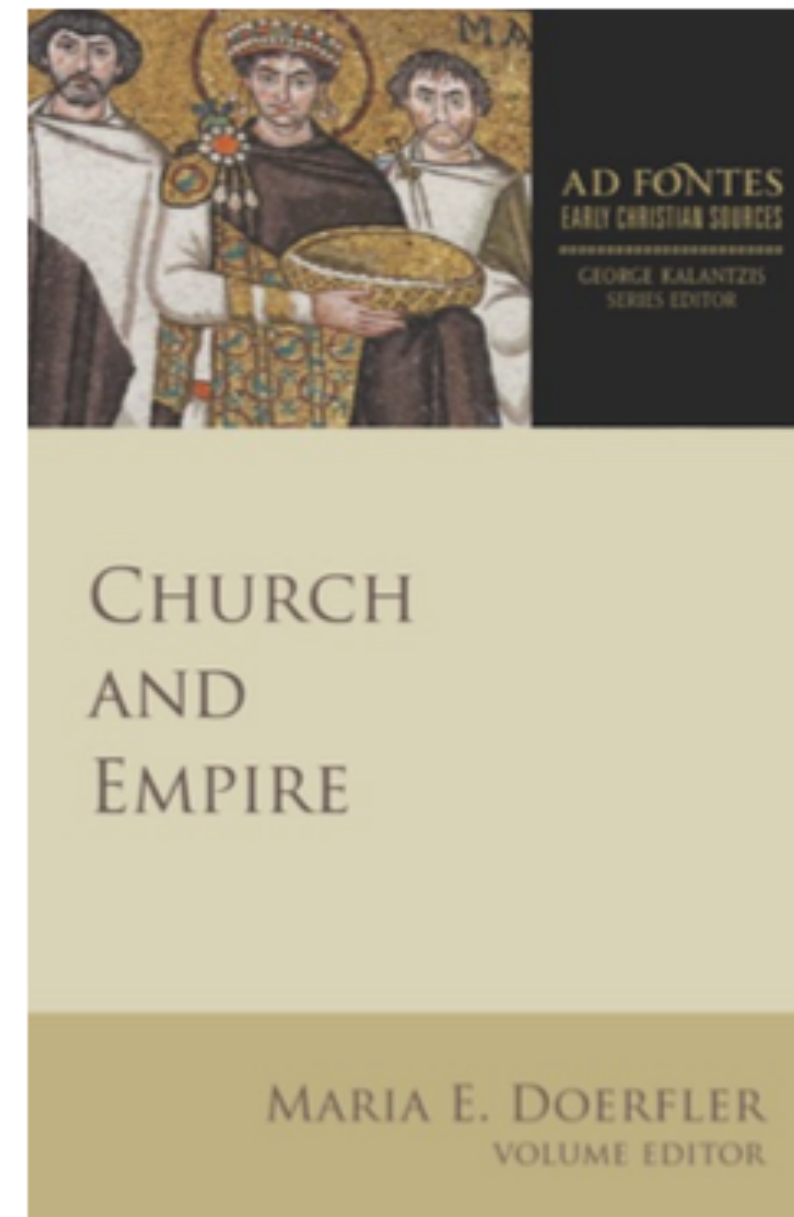
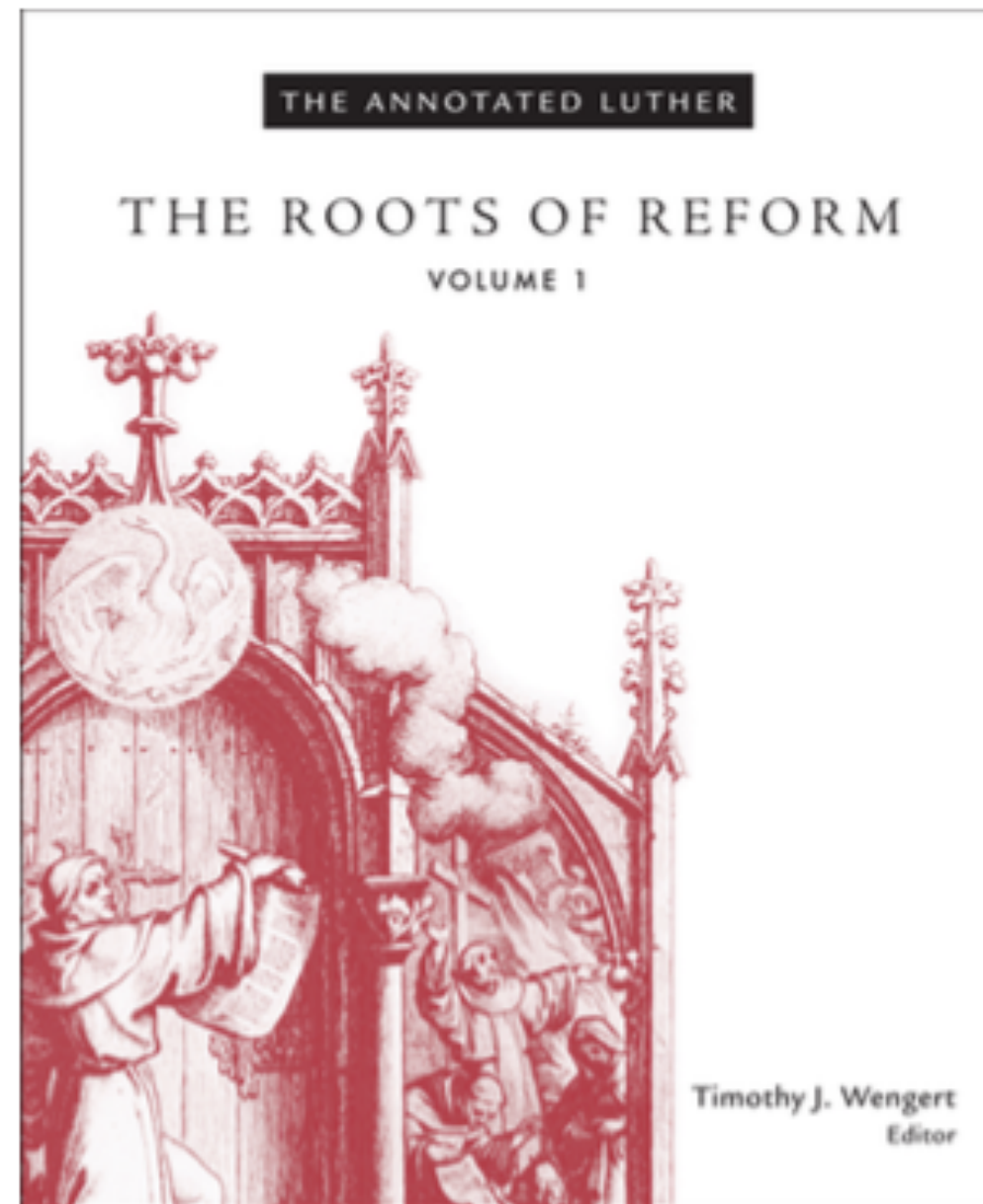
FOCUS

Tight topical focus, top authors

Academic



Education



Fortress Press

POPULAR

POSITION

Resources that
inspire adult readers

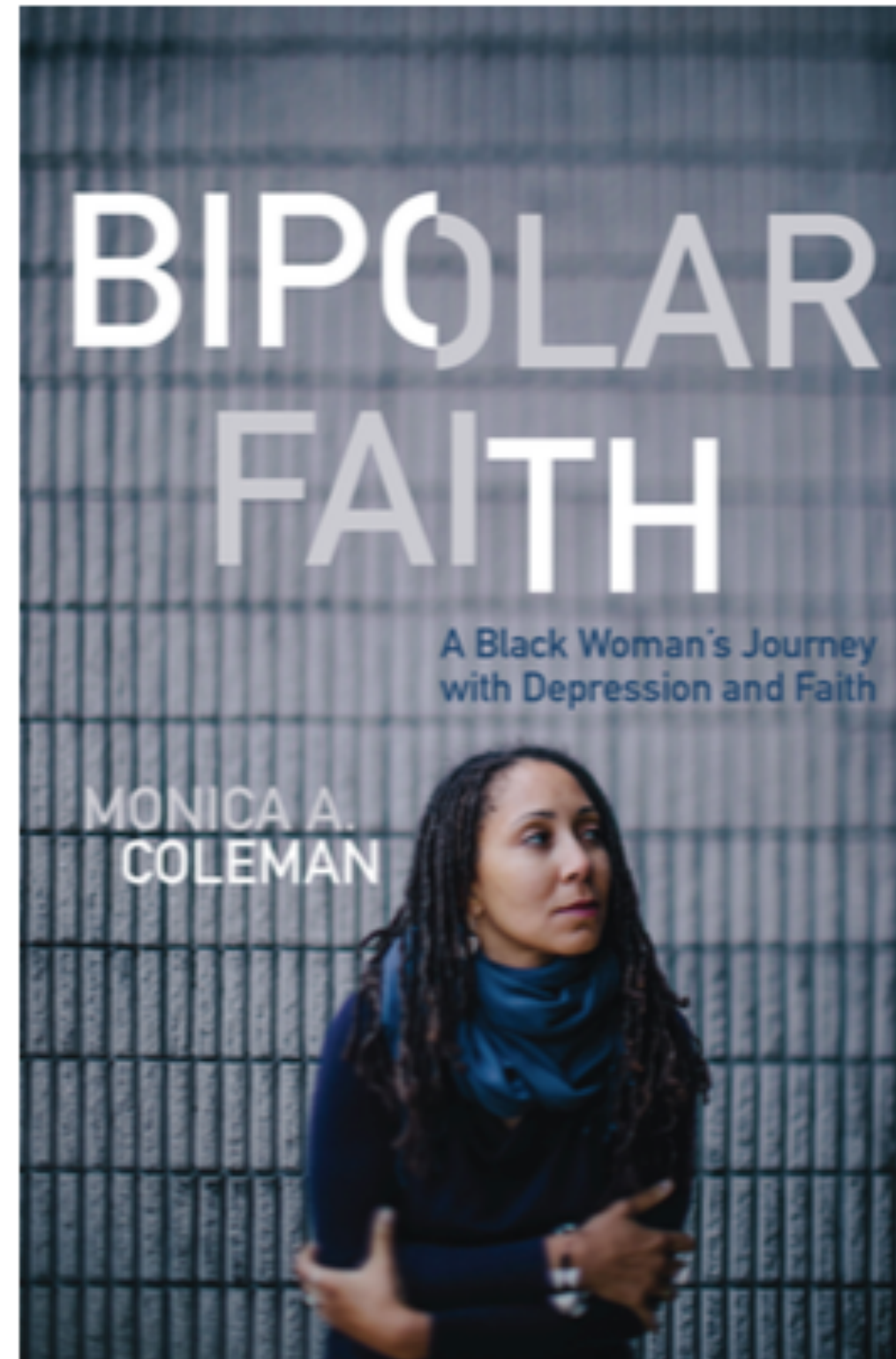
AUDIENCE

Adult popular readers

KEY BRANDS

Theology for the People

Theology for the People





sparkhouse

CONGREGATIONAL

POSITION

Resources that spark
new life in Christian
communities

AUDIENCE

CE directors, youth
leaders, pastors

KEY BRANDS

Spark

Whirl

Holy Moly

Connect

re:form

Colaborate

Echo the Story

FOCUS

Serve ELCA, ELCIC & FCP congregations
for the 21st century

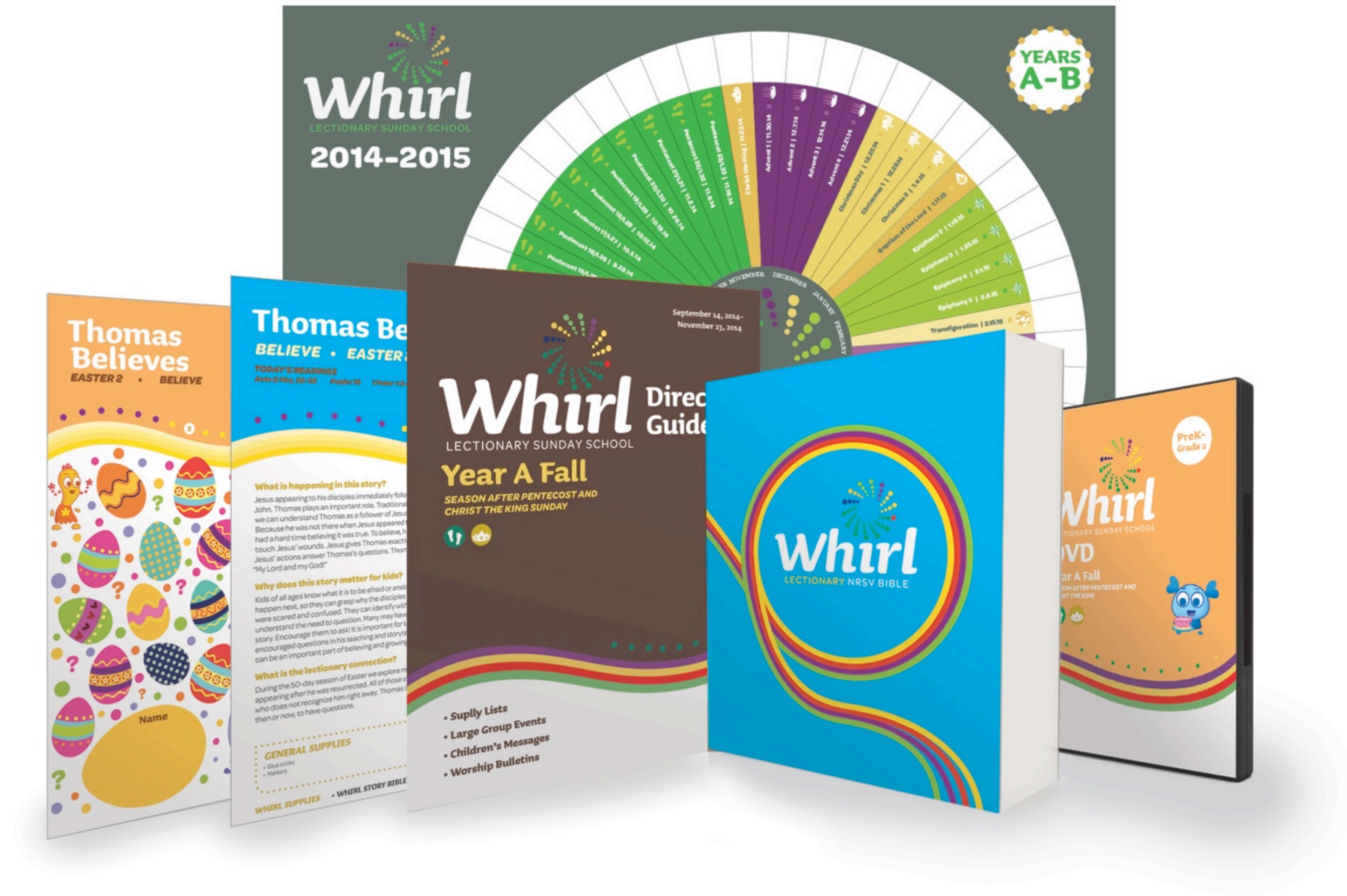


Frolic!

New web-based & print birth-to-3 resource coming May 2016

<http://sample.wearesparkhouse.org/frolic>

RCL Sunday School Curriculum for Children



[CLASSES & EVENTS](#)

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Filter Lessons

All Publications

Spark Classroom

Spark Lectionary

Spark Rotation

Holy Moly Classroom

Connect Classroom

Whirl Lectionary

Whirl Classroom

My Church's Files

Advanced Options

Select All

Title

File Type

Actions

Welcome to the Library! Here's how to get started.

Basic Search: Use the box at the top.

Advanced Options: Open this tool by clicking on the down arrow at the upper right. Selecting or deselecting options will widen or narrow your search results.

Filter Lessons: To browse content in any curriculum, click on the options listed in the Filter Lessons panel on the left. There you can keep clicking to view curriculum, unit, lesson, and age-level content. You can also view files uploaded by your church.

Narrow Your Search: You can combine using Basic Search and the Filter Lessons panel and Advanced Options to easily locate just the resource you're seeking. Be sure to use the "Clear Search" button at the top when you want to start fresh.

Download: To download search results, check the boxes next to the items you want to download and then click the "Download Selected Files" link, located at the bottom of the page. To download all the results on a page, click the check box at the top of the results list, then click the Download button.



colaborate

Lutheran Confirmation

/co • lab • orate/



SPARK HOUSE FAMILY



Sparkhouse Family

CONSUMER

POSITION

Resources that spark new
life in Christian families

MARKET

Moms with young kids

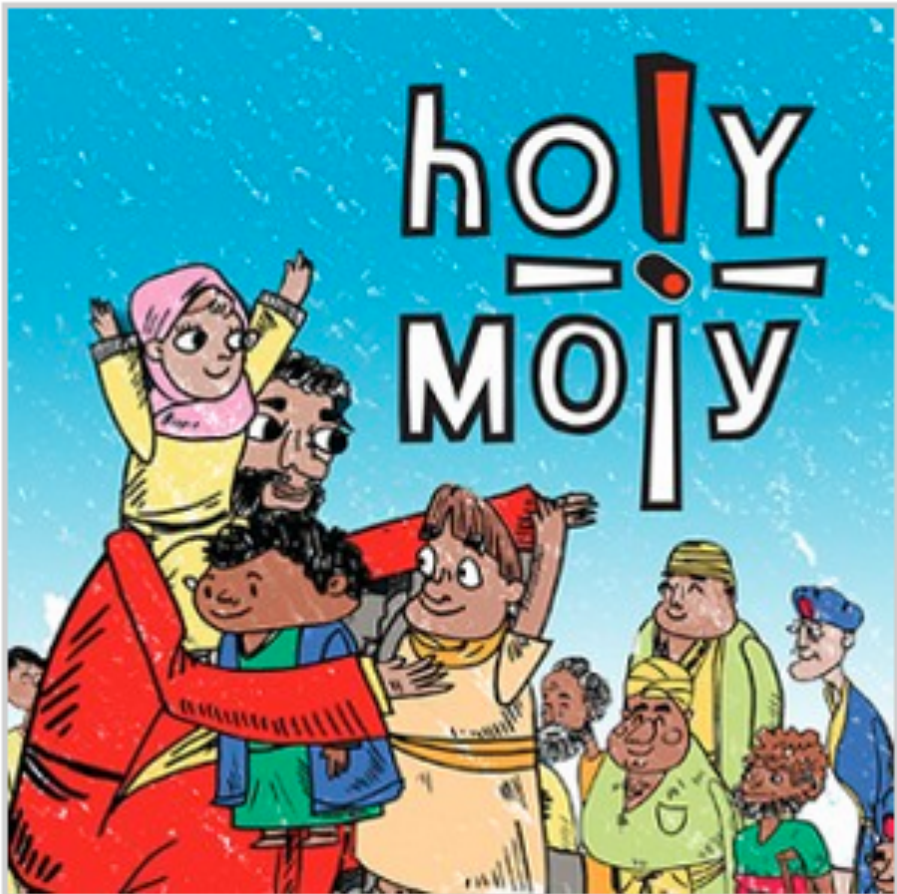
KEY BRANDS

Spark	Holy Moly
Whirl	Frolic

FOCUS

Serve families with young children with
innovative faith formation resources to
use in the home, park or minivan

Videos, Bibles, and books for today's Christian families



sparkhouse.org

BOOK FAIR

Get ten free Bibles, books, and DVDs for your church!

Host a Book Fair and give families a way to bring faith into everyday life this summer—with a special savings just for them.



Deadline: April 22

<http://is.gd/SFBookFair>



How can we support your ministries?

Beth Lewis, President & CEO

Beth.lewis@augzburgfortress.org

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[facebook.com/beth.lewis](https://www.facebook.com/bethalewis)

augzburgfortress.org/blog

Rev. Martin Seltz, Publisher

Martin.seltz@augzburgfortress.org

@augzburgfortres

Report of the Planning & Evaluation Committee

ELCA Church Council
April 10, 2016



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

Report to the ELCA Church Council
April 2016

**ELCA Churchwide
Organization
Operational Plan
Report for 2015**



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

Operational Plan Goals

- 1. Congregations are growing, vibrant in their worship life and diverse, and worshippers increase their engagement in and support for God's mission, locally and globally.**



Operational Plan Goals

- 2. Members of this church are better connected with who we are as church, and relationships across this church's wider ecology are deepened and strengthened for evangelical witness and service in the world.**



Operational Plan Goals

- 3. Impoverished and vulnerable people, locally and globally, achieve sufficient, sustainable lives and are accompanied in addressing the challenges of poverty, injustice and emergencies in their communities.**



Operational Plan Goals

- 4. Lay and rostered leaders are grounded in Lutheran theology and competent to serve the church we are becoming, and the leadership profile reflects this church's aspiration for cultural, generational and socio-economic diversity.**



Operational Plan Goals

- 5. Leaders across this church are working together on strategies to address future sustainability of the ELCA, and the churchwide organization has a growing and sustainable base for mission.**



Operational Plan Goals

- 6. The churchwide organization is effective in fulfilling its roles and functions on behalf of the ELCA and further develops an organization culture characterized by strong leadership, accountability, competent and motivated staff, effective systems and learning.**



Proposed Action:

To receive the ELCA Churchwide Organization Operational Plan Report for 2015; and to thank the staff of the churchwide organization for their ongoing work, with particular thanks to those staff members who actively participated in the review of the report.





The Self-Understanding of the Lutheran Communion



THE
LUTHERAN
WORLD
FEDERATION

A Study Document

Proposed Action:

To acknowledge with gratitude the long standing and deep connection the Evangelical Lutheran Church in America and its predecessor bodies have with the Lutheran World Federation (LWF) and its member churches;

To look forward to the 2016 Churchwide Assembly when the assembly will act on the Church Council recommendation to amend the ELCA Constitution to emphasize this church's participation in the "LWF as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world;"

To receive with appreciation The Lutheran World Federation's invitation to study the significance of the Lutheran communion for the LWF member churches; and

To invite and encourage the ELCA in its three expressions to explore what it means to be an ecclesial communion from a Lutheran perspective using the document *The Self-Understanding of the Lutheran Communion - A Study Document* as a guide for such conversations.



Portico Benefit Services Digest of Board Actions

Submitted by the Rev. Jeffrey D. Thiemann, President and CEO

Meeting Dates: February 26-27, 2016

Category I: Policies with an impact beyond the unit which require Church Council approval.

Category II: Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.

January 2016 Electronic Vote

Approved the nomination of Mr. James B. Vos to complete the slate of nominees for the Twelve (12) Trustees to be elected at the ELCA Churchwide Assembly in August 2016, and directing staff to forward the same to the Office of the Secretary of the ELCA.

February 2016 Resolutions/Actions

Approved the resolution relating to the creation and implementation of the Long-Term Incentive Plan for the president and chief executive officer and for any other plan participant, as determined by the President and Chief Executive Officer, in consultation with the Executive Committee of the Board of Trustees of Portico Benefit Services.

Approved the resolution relating to the contingency reserve for the ELCA Medical and Dental Benefits Trust that effective March 1, 2016, approved a target reserve range of fifteen to twenty-five percent (15-25%) as a contingency reserve for the ELCA Medical and Dental Benefits Trust.

Category III: Other procedures and board actions.

February 2016 Resolutions/Actions

Received the report on the 2016 Trustee Conflict or Duality of Interest and Code of Conduct.

Received Portico's 4Q15 Management Report and all Committee Reports, en bloc.

ELCA Church Council
Portico Benefit Services Update
 The Rev. Jeffrey D. Thiemann, President and CEO

**Wellness
 Reformation**

These days, ministry is more demanding, budgets are tighter, and the cost of health coverage is higher. We must pay attention to our health, strengthen ourselves for ministry, and work in our congregations and organizations to create places of healthy culture. That’s why Portico President Jeff Thiemann spoke before the Conference of Bishops last October, calling for a wellness reformation in the ELCA. It’s why this year’s GO! Challenge asks plan members to make healthy, lasting lifestyle change. And it’s why our GO! Challenge for congregations helps church leaders start a conversation about whether their culture supports healthy lifestyles. The end-game is no longer taking the health assessment and earning the discount — it’s to create healthier leaders and a church culture supporting healthy lifestyles for all its members.

**2016 Annual
 Enrollment**

In partnership with synods, sponsoring organizations, and members, Portico Benefit Services successfully completed 2016 Annual Enrollment, resulting in the following health benefit options for sponsored plan members:

	<u>% of members</u>	<u>% change from 2015</u>
Platinum +	3%	+6.8%
Gold +	89%	-4.9%
Silver +	8%	2.7%
Bronze +	<1%	-9.4%
Total active members covered and waived:		-3.5%

Legal Update

On Dec. 14, 2015, plaintiffs Pastor David Bacon, Pastor Timothy Hepner, Ruth Dold, and Sharon Hvam appealed the case dismissal of a purported class action lawsuit against Portico Benefit Services to the Court of Appeals of the State of Minnesota.

Background: The issue dates back to March 5, 2015, when this lawsuit was filed against Portico in Minnesota State Court (Hennepin County), alleging and seeking remedies related to the fees for investment and administration of the plans and the selection of ELCA investment funds. Portico filed a motion to dismiss this lawsuit under the Federal and Minnesota State Constitutions, asserting that the court’s evaluation of the claims would constitute government entanglement in the free exercise of religion. This motion was granted on Oct. 13, 2015, giving the plaintiffs 60 days to appeal.

Stewardship

Portico’s operating and capital expenses were under budget for the full year ending Dec. 31, 2015.

- Retirement Plan Expense Ratio is 67 basis points (0.67%), 1 basis point (0.01%) lower than our target and 19 basis points (0.19%) lower than our benchmark.
- Health plan expense ratio is 9.8%, under our target of 10.1% and well below our 12.0% benchmark.

Customer Care Center Award	<p>In 2015, Portico’s Customer Care Center was certified a “Center of Excellence” by BenchmarkPortal, a global leader in the contact center industry. This designation is earned by those demonstrating superior performance on both cost-and quality-related metrics — only 10% of centers surveyed. Portico is committed to this standard of excellence, and will strive to earn it each year going forward.</p>
Investment Market & Fund Performance	<p>Total returns across most investment markets for 2015 were modest or negative.</p> <ul style="list-style-type: none"> • The volatile year ended with a slightly positive return for U.S. stocks and bonds, approximately 0.5% for each. • Non-U.S. stock returns were -4.6%, fueled by concerns about slowing growth in China and magnified by a 10% rise in the relative value of the U.S. dollar. <p>The Portico investment program performed relatively well for the year, with our active investment managers improving returns for the year.¹</p> <ul style="list-style-type: none"> • For example, the ELCA Retirement Plan’s 60e Fund closed the year 0.9% higher than its market benchmarks. • We announced a 1.4% increase in the ELCA Participating Annuity payments for 2016, based on the Sept. 31, 2015 Funded Ratio of 1.014.
Investing for Social Impact	<p><i>Shareholder Advocacy:</i> On behalf of all our funds, we filed resolutions with corporations in which we are invested to address the following issues: greenhouse gas emissions, environmental impacts due to hydraulic fracturing, water risks, energy productivity, sustainability reporting, human trafficking, and diversity.</p> <p><i>Positive Social Investing:</i> Social purpose investments can now include those prioritizing positive social impact (up to 10% of a given fund). Such “Social Impact First” investments will still need to meet certain financial criteria, but they can have somewhat lower projected returns and/or somewhat higher projected risks than comparable investments not prioritizing social impact. An initial investment addressing community development has been made and another focused on resource optimization is currently planned.</p> <p><i>Screens:</i> Based on the Social Criteria Investment Screens approved by Church Council, Portico’s board of trustees made two decisions affecting ELCA social purpose funds at its October 2015 meeting:</p> <ul style="list-style-type: none"> • Approved a new screen prohibiting Portico from making future investments in private prisons • Approved using the current environmental screen to target companies with thermal coal reserves.
Disability Benefit	<p>The ELCA disability benefit is designed to provide financial and benefit assistance to members who are totally disabled until they are able to serve the church or perform other work, reach the maximum benefit period, or die. On June 1, 2015, Liberty Mutual became the ELCA Disability Benefits Plan administrator. While the benefits and eligibility criteria haven’t changed, Liberty’s management process is more comprehensive.</p>
Same-Gender Marriage	<p>In the wake of the Supreme Court decision last June legalizing same-gender marriage across the country, the ELCA and Portico are now discussing options for members currently designated “eligible same gender partners.” As always, Portico decisions will align with ELCA rostering decisions.</p>

¹ You should carefully consider the target asset allocations, investment objectives, risks, charges and expenses of any fund before investing in it. All funds, including Portico Benefit Services’ funds, are subject to risk and uncertainty. Past performance cannot be used to predict future performance. Portico Benefit Services’ funds, including the ELCA Participating Annuity Investment Fund, are not insured or guaranteed by the Federal Deposit Insurance Corporation or any other government agency. Losses or underperformance in the markets could cause a reduction in monthly participating annuity payments. Fund assets are invested in multiple sectors of the market. Some sectors, as well as the funds, may perform below expectations and lose money over short or extended periods. See the ELCA Investment Fund Descriptions and the Investment Memorandum for the ELCA Participating Annuity Trust for more information about our funds. Neither Portico Benefit Services nor its funds are subject to registration, regulation or reporting under the Investment Company Act of 1940, the Securities Act of 1933, the Securities Exchange Act of 1934, the Investment Advisers Act of 1940 or state securities laws. Members, therefore, will not be afforded the protections of those provisions of those laws and related regulations.

**Ecumenical Liaison Report for Presbyterian Church-USA
Presbyterian Mission Agency Board meeting
February 3-5, 2016**

The 2017-18 Mission Work Plan was approved by the Presbyterian Mission Agency Board (PMAB) to go forward to the 222nd General Assembly in June for final approval. The plan guides mission and ministry, sets priorities and seeks to identify and meet the areas of greatest need across the Presbyterian Church-USA (PC-USA). A budget to implement the plan will come to the April meeting.

The PMAB elected Kenneth Godshall to the position of Chair of the PMAB for the term 2016-2018, conditional upon his re-election to the Board at the 222nd General Assembly (2016), and Marsha Zell Anson to the position of Vice Chair for the term 2016-2018. New Committee chairs: Molly Baskin, Finance; Susan Osoinach, Justice; Nancy Ramsey, Leadership; David Ezekiel, Worshiping; and Thomas Fleming, Audit. The PMAB elected five at-large members to the Executive Committee. They are: Thomas Fleming, Chad Herring, Joe Morrow, Melinda Sanders and David Shinn.

Revised Directory of Worship was approved by the PMAB to go forward to the 222nd General Assembly (2016) and presbyteries for their affirmative vote.

PMAB elected individuals to the PMAB Review Committee Response Writing Team Task Force. They are: Marsha Zell Anson, Jeffrey Joe and Nancy Ramsay.

Kathy Francis, senior director of communications, gave an update on the strategic communication plan that was approved in late 2014. Highlights of the plan include a new website that will be live in the spring; an intentional shift in focus from print to digital communications; discovering and utilizing new social media and communication tools; and a strong focus on storytelling through various mediums.

PMAB approved the revised 2016 Budget in the total amount of \$74,828,043.

The Pillars of the Church builds a constituency of support and recognizes generosity at every level. Pillars of the Church is open to individuals, congregations and presbyteries.

The PMAB approved a recommendation from Maxis Reality Trust, Inc. (MRTI) that the 222nd General Assembly (2016) commend all corporations, especially those in the oil, gas and coal sectors, that have addressed climate change by adopting policies and practices that have reduced greenhouse gas emissions in their operations and/or in the use of their products. The Board does not recommend that the PC-USA divest from fossil fuel companies.

The Presbyterian Mission Agency Board approved the nominees for the Women of Faith awards and forwarded on to the 222nd General Assembly (2016) the following names: Lucy Apatiki, Sarah Noble-Moag and Clarissa Walker Whaley -- all Ruling Elders in the PC-USA.

The PMAB approved the Special Offerings Review Task Force as amended. This included revising the \$20 million by 2020 goal for Special Offerings receipts to \$20 million by 2025 as an aspirational goal of the PC-USA.

The PMAB formed a Board Governance Task Force to complete a comprehensive review of the PMAB governance model and bring final recommendations to the Board's September 2017 meeting, for submission to the 223rd General Assembly (2018). The following board members were approved to serve on the task force: Molly Baskin, Greg Chan, Marianne Rhebergan, Melinda Sanders and Jo Stewart. Two non-board members have also been appointed to serve on the task force. They are: Conrad Rocha and Alvin Puryear.

Report submitted by Vicki Garber

ELCA Federal Chaplaincy Ministries – A Primer

The Rev. Eric Wester | eric.wester@elca.org

Background Information - Our Legacy and Longing

For Peace in God's World¹

"We of the Evangelical Lutheran Church in America share with the Church of Jesus Christ in all times and places the calling to be peacemakers. In the liturgy of Holy Communion we pray "for the peace of the whole world," asking, "Lord, have mercy." Our petition unites faith in the Triune God with our world's sufferings and hopes. (p. 1)

"In taking this approach to war, this church supports the vocation of men and women in the military who in conscience directly face the ambiguities of relative evils, and who may suffer and die to defend their neighbor." (p. 12)

Prayer Book for the Armed Services (p. 30): Merciful God, when the storms of war and violence threaten, awaken our faith to know the power of your peace. Deliver us from fear and ease our anxiety. Help us endure times of uncertainty and give us strength to face the challenges ahead. Give us assurance of your presence, so we can cling to your promise of hope and life shown through Jesus Christ, our Savior and Lord. Amen

Video Introduction to the Context of Federal Chaplaincy Ministries

Who - The Rev. F. Eric Wester, Assistant to the Presiding Bishop and Director, Federal Chaplaincies

Mr. Larry Evans, Administrative Assistant (.8 FTE)

Our Chaplains (VA, Military and BoP), Chaplain Candidates (Military) and Applicants:

Total military chaplains:	145	(48 active duty and 97 Reserve and Guard)
Veterans Affairs chaplains:	29	(12 full-time and 17 part-time)
Bureau of Prison chaplains:	4	(all full-time)
Chaplain candidates:	17	(seminary students and graduates awaiting call)
Chaplain applicants (pending)	29	(20 VA / 2 USAF/4 USAFR/2 Air Guard / 1 USAR/2 Army Guard / 3 USN/2 USNR / 2 BoP plus / 3 chaplain candidates)

What - Provide a Word and Sacrament ministry and pastoral care to those who otherwise may not have any access to the resources of their faith. Chaplains perform religious support representing the ELCA and provide for the free exercise of religion of military members, veterans in the care of VA medical centers, and inmates and staff in federal correctional institutions.

¹ "For Peace in God's World," Social Statement of the Evangelical Lutheran Church in America, adopted at the 4th Churchwide Assembly, August 20, 1995, Minneapolis, MN.

- Where** – (1) Military bases, including military hospitals, in the US states and territories,
 (2) Military teaching centers: recruit training, service academies, senior service colleges such as National Defense University and the Army War College,
 (3) Military bases outside the US in partner nations and combat zones,
 (4) In civilian ministry settings (congregations, synod staffs, agencies and institutions) while serving in the Reserve or National Guard,
 (5) Afloat with Navy and Marine forces,
 (6) VA clinical settings in hospitals, and
 (7) Multi-tier Federal Correctional Institutions (FCIs) in three synods

Why – ELCA pastors in federal chaplaincies provide for the free exercise of religion among those who otherwise may not have opportunities to practice their faith.

How – Video report from USAF Reserve Chaplain deployed in a Combat zone

* * * * *

Framing ELC Chaplaincy Ministries for the Future

Two dynamics – (1) increasing opportunities and need for entry-level chaplains in the three military services with a 15-year trend of dramatic decline in ELCA (and other mainline) chaplain applicants:

Comparing 15-year interval	<u>2000</u>	<u>2015</u>
Military chaplains	395	148
VA chaplains	40	29
BoP chaplains	8	3

At the same time, the Army seeks 82 sacramental Protestant of 220 total new chaplains, the USAF needs 30 new SAC chaplains and chaplain candidates and the Navy seeks 30 SAC chaplains.

(2) There is a “saturation” of the chaplaincy with applicants from non-denominational groups illustrated by comparing our seminary participants. The ELCA currently has 17 seminary students as military chaplain candidates; Liberty University has a military tract MDiv program enrolling 1,200 students aiming to enter the US military.

Based on our Mission and Vision, Federal Chaplaincy Ministries Has Two Strategic Aims:

1. Attract the next generation of chaplains and
2. Strengthen connections between chaplaincy ministries and congregations, synods, churchwide colleagues, institutions and agencies of the ELCA.

By What Means Do We Pursue our Strategic Aims?

1. Sustaining our pastors serving in and retired from chaplaincy:
 - a. Annual Chaplaincy Education and Training Event – 2016: “Healthy Chaplains, Healthy Chaplaincies” with program elements by Portico Benefits. Chaplains and spouses will convene at the San Diego Navy Base, June 20 – 23, 2016.
 - b. Proactive email / listserv communication with retired chaplains.

- c. Active coordination with synod bishops and the ELCA Secretary for pastors and chaplains in transition.
2. Pursuing five initiatives through the efforts of two Working Groups:
 - a. Working Group on Seminary and College Outreach
 - i. Chaplains visit and participate in the life of all eight ELCA seminaries
 - ii. Initial steps toward our stretch goal of connecting at the 26 ELCA colleges and universities
 - b. Working Group on Congregational Liaison:
 - i. Emphasize providing the *Prayer Book for the Armed Services* to support military ministries, veterans and their families
 - ii. Sustain and advance the Federal Chaplaincies Scholarship Fund for Leaders – the chaplains provided \$66,776.24 to date with the overall goal is \$350,000
 - iii. Strengthen ministries through a “Centurion Connection” initiative with veterans and channel good ideas through the new Congregational Resources website: <http://elcachaps.com/>
 - iv. Implement a Centurion Spirit “thank you” award

One Highlight for 2016

“Centurion Connection” - Entering 2016, our volunteers and Advisory Committee expanded from a pilot program in seven synods to seventeen synods participating in what we call, “Centurion Connection” (Mark 15:39, Matthew 8:8, Acts 10:1-8).

Our volunteer leadership scaled the expansion of this initiative. Leaders train the existing cohort of “Centurion Contacts” and follows through on ideas for congregations, synods, agencies and institutions. “Centurion Contacts” in each synod foster sharing of ideas, resources, and best practices among congregations. One aim is to unite congregations and synods in prayer in support of our chaplaincy ministries, including proposed memorials for the ELCA Churchwide Assembly. Centurion Contacts cultivate “good ideas” into action to engage veterans, military members and their families. A list of participating synods and “Centurion Contacts” is included with this report. Typical activities are:

- Focused prayer for military members serving around the globe, veterans in our local communities, families of those who serve and chaplains who provide ministries
- Preparing and sending “Care Packages” which include copies of the *Prayer Book for the Armed Services* to deployed chaplains and those serving in military medical facilities, training bases (such as Great Lakes Recruit Training Command, Parris Island, Forts Jackson, Benning or Leonard Wood for new recruits), pre-deployment sites and chaplains afloat
- Organizing congregational or regional retreats at a Lutheran camp for veterans and their family members
- Connecting with Reserve and Guard military units in local communities through the “Partners in Care” program

Three synods (South Carolina, Southern Ohio and West Virginia-Western Maryland) are part of a formal “Rural Clergy Training Program” in cooperation with the Department of Veterans Affairs. The RCTP relies on clergy leaders in communities 50 miles away from one of the 152 VA medical centers to inform and support clergy colleagues with information and contacts to aid veterans, military members and their families.

Centurion Contacts (5 February 2016)

<u>Synod</u>	<u>Bishop</u>	<u>Centurion Contact</u>
1. Eastern Washington/Idaho	Bp. Wells	Pr. Laura Olsen pastor@messiah.comcastbiz.net
2. Florida-Bahamas	Bp. Schaefer	Pr. Greg Hager revg87@gmail.com
3. Lower Susquehanna	Bp. Dunlop	Pr. Hank Steinhilber hank.steinhilber@yahoo.com
4. Metro Chicago	Bp. Miller	Pr. Paul Pfeffer PrPaulDP@gmail.com
5. Metro DC	Bp. Graham	Pr. Mark Olsen pastormarkolsen@gmail.com
6. Northeastern Minnesota	Bp. Aitken	Pr. John Sippola johnsippola2@gmail.com
7. Pacifica	Bp. Finck	Pr. Scottie Lloyd srlloyd@msn.com
8. South Carolina	Bp. Yoos	Pr. Phil Clark robroy7876@yahoo.com
9. Southeastern	Bp. Gordy	Mr. Jeff Hill Gmanhill@comcast.net
10. Southeastern Iowa	Bp. Burk	Pr. Robert Bowlin robertbowlin@earthlink.net
11. Southeastern Minnesota	Bp. Delzer	a) Pr. Paul Baker pebaker@gmail.com b) Pr. Jeff Franko jfranko@hbc.com
12. South-Central Wisconsin	Bp. Froiland	Pr. Todd Iverson iverson@me.com
13. Southern Ohio	Bp. Dillahunt	Pr. Joe Schrock oakbug@yahoo.com
14. Southwestern Texas	Bp. Tiemann	Pr. Paul Cannon cannonpaul@msn.com
15. Upstate New York	Bp. Macholz	Pr. Greg Brown pastor.greg@blcfairport.org
16. Virginia	Bp. Mauney	a) Pr. Harry Griffith pastorharrygriffith@yahoo.com b) Pr. Aaron Fuller pastor.adfuller@gmail.com
17. West Virginia/Western Maryland	Bp. Riegel	(primary) Pr. Carl Ames pastoramesctk@frontier.com Pr. Richard Egtvedt regtvedt@ltsg.edu Pr. John Unger pastorunger@frontier.com

Report of the Program & Services Committee

April 9, 2016

Women and Justice: One in Christ Social Statement

We were joined by:

- Roger Willer, director for theological ethics
- Mary Streufert, director for justice for women

Women and Justice: One in Christ Social Statement

We received an update on the progress toward the Social Statement, which is on schedule to be presented for final approval to the 2019 Churchwide Assembly.

To date, the work of the Task Force has focused on:

- studying issues around Women and Justice
- Receiving presentations from experts in the field
- Approx. 100 listening events

Women and Justice: One in Christ Social Statement

The immediately important steps on the timeline of the Social Statement are:

- July, 2016: publication of a full study document
- August, 2016: Report and Hearing @ CWA
- July, 2016 – August, 2017: Study Period

**Women and Justice:
One in Christ
Social Statement**

Study, Study, Study!!!

Members of the Church Council are encouraged to engage in the study process individually or in groups – and to encourage others to do the same.

The Study will be broken into 7 study sessions

The feedback from the study period will be used by the Task Force to develop the Draft Statement in Fall, 2017

Social Message on Gender-Based Violence

Mary and Roger gave us an update on what has happened with the Social Message since it was adopted by the Church Council in November.

Social Message on Gender-Based Violence

- ❖ Copies of the Social Message and the Foundational Document are available on the tables outside the Council Room
- ❖ Publicity: ELCA.org, Seeds for the Parish
- ❖ Copies sent to Church Council, COB, Synod offices, deans of ELCA colleges & universities
- ❖ On-line study guide will be developed when staff capacity allows
- ❖ Will be translated into Spanish (on-line) when capacity allows

Social Message on Gender-Based Violence

Mary highlighted responses that have come from:

- Synods: using for Rostered Leader training
- Colleges, Universities, Seminaries: Seminars on Sexual Violence Awareness
- Congregations: Awareness, engagement
- Individuals: Victims pleased to know that the Church has studied, responded

Ministry to and with Same-Gender Families (M2SGF)

Jodi provided an update on the implementation of the 9 recommendations which were part of the Working Group's report which Church Council approved in November.

Conversations are happening with Synod Bishops and DEMs on local impact

Kevin Strickland reported that efforts are underway to develop liturgical materials.

Full written report on implementation will come to CC in November

Liturgical Review Policy

Primarily an internal policy providing for the review of liturgical resources that may be commissioned and/or produced for publication or for special events.

Policy last updated in 2007 (ELW)

Revised document is deemed to be more internally consistent, and better reflects current needs, practices, and structures.

Document can be found in Program & Services section of my.ELCA.org (April 2016)

Liturgical Review Policy

Action Item to approve the revised policy is *En Bloc*

Review Team:

The Rev. Dr. Michael Burk, *Bishop of the South East Iowa Synod*

Ms. Cynthia Gustavson, *Member of the ELCA Church Council*

The Rev. Dr. Thomas Schattauer, *Professor of Worship at
Wartburg Theological Seminary*

The Rev. Martin Seltz, *Publisher for Augsburg Fortress*

The Rev. Kevin L. Strickland, *Assistant to the Presiding
Bishop/Executive for Worship*

Mr. Scott Weidler, *AIM, Program Director for Worship and Music*

AMMPARO

Strategy

(Accompanying Migrant Minors with Protection,
Advocacy, Representation, & Opportunities)

A link to the full text of the Strategy and
the Council action item can be found in
the Council Agenda, page 9

AMMPARO Strategy

Our Presenters:

Stephen Bouman, Executive Director, CSM

Rafael Malpica Padilla, Executive Director, GM

Suyapa Ucles

Linda Hartke, CEO, Lutheran Immigration and Refugee Service

Evelyn Soto, Director of Unit Operations, CSM

David Wunsch, Director of Unit Operations, GM

Mary Campbell, Manager of Relationships, GM

Dennis Frado, Director of Lutheran Office for World Community, GM

AMMPARO Strategy

Church Council ACTION

To recommend the following action to the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America:

To express gratitude to this church's members, congregations, synods, and churchwide organization as well as our faithful partnership with this church's companion churches and partners for the work to accompany migrant children and families fleeing the humanitarian crisis in Honduras, El Salvador, and Guatemala;

To approve the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) strategy as a whole church response to the migration of children and their families around protection, advocacy, representation, and opportunities; and

To encourage this church's members, congregations, synods, and churchwide organization to continue their work in advocating for migrant children and their families.

AMMPARO Strategy

Church Council ACTION

To recommend the following action to the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America:

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To encourage this church's members, congregations, synods, and churchwide organization to continue their work in advocating for migrant children and their families.

Report to the ELCA Church Council
April 2016

ELCA Churchwide Organization Operational Plan Report for 2015



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

2015 was an exciting and challenging year for your churchwide organization. There were major achievements, such as reaching and exceeding the ELCA Malaria Campaign goal, and there were challenges, such as implementing new operational systems and setting baselines and metrics for our work. We also engaged partners in new ways and were given new opportunities for mission. This executive summary captures some of the highlights that are reported in more detail in the pages that follow.

Your churchwide staff are the organization's greatest asset. As we have worked together and with partners on the operational plan, we continue to discover the importance of relationships and how we tend to them. Internally, we are learning to work more collaboratively within and across units. The objectives we have set for the organization require an enterprise-wide view and commitment. Staff capacity continued to be stretched during 2015. We were especially challenged in our Information Technology and Accounting areas. In addition, program staff carried more work than anticipated in many ministry areas.

Staff support for major initiatives, such as the Theological Educational Advisory Council; Word and Service Task Force; the social message on gender-based violence; Lilly grant – Resourceful Servants; AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities); a new Lutheran Center in Juba, South Sudan; “The Declaration on the Way,” a Lutheran-Roman Catholic document; observance of the 500th anniversary of the Reformation; planning for the 2016 ELCA Churchwide Assembly and the Grace Gathering; and addressing issues of racism in this country, as well as implementing such major events as the ELCA Youth Gathering, the Multicultural Youth Leadership Event, the Definitely Abled Leadership Event, and the Worship Jubilee were significant and well done.

While the above events and projects unfolded, *Always Being Made New: The Campaign for the ELCA*, completed its second year with a strong performance. We are grateful for the generosity of our members for the important ministries of this church. As you know, the campaign funds are designated to areas of mission approved by the 2013 Churchwide Assembly and not the general operating budget of the churchwide organization. In 2015 the churchwide organization continued to experience a decrease in Mission Support dollars. We also entered an experiment with five synods regarding how Mission Support from their congregations is shared with the churchwide organization. The Administrative Team worked faithfully in 2015 to prepare a balanced budget for 2016 and the triennium 2017-2019 budget that will go to the ELCA Churchwide Assembly this year for approval. The organization anticipates the work of the Called Forward Together in Christ process to set priorities and give direction for development of the next operational plan.

During the year there were key adjustments in our Mission Advancement unit related to *The Lutheran* magazine and strategic communications staff. There were also key staffing transitions in the other units and offices. Whenever staff transitions occur, there is some lag time in programs and projects. We have managed these transitions with good planning and other staff stepping up to cover areas as needed. There was movement of some of the directors for evangelical mission in our partnership with synods. The directors are key in how we live out church together on synod territories.

During 2015 we increased the strength of staff in the organization through a leadership development program. Fifteen staff members were in the first cohort and another 15 began in the latter part of 2015. From the first group, we have seen growth and greater contribution to the life of the organization. Several have been promoted or given increased responsibility.

Our work with partners, ecumenically and globally, continues to be strong. We engaged in more than 244 companion projects in more than 62 countries. We supported 65 women for degree programs through the International Women Leaders initiative. Our Lutheran Disaster Response work was also strong in 2015. ELCA World Hunger and Lutheran Disaster Response (domestic and international) are working closer together as we are committed to not only being in crisis communities for the long-haul, but to assisting those communities with sustainable development.

We approved 62 new starts in all nine regions. Staff worked with synods to provide 146 congregations with renewal grants. We provided ELCA World Hunger grants to our congregations and institutions, and continued our work in advocacy and community organizing. Staff worked to strengthen our ethnic-specific and multicultural reach and increase our impact on identifying and preparing leaders for this church.

The organization remains committed to gender and racial justice, theological discernment and formation, and youth and young adults. We have grown our Young Adults in Global Mission program ahead of goal. You will find reports of the work in these areas of cross-cutting commitments throughout the report. There is still work to do.

The Church Council, at its November 2015 meeting, called upon the presiding bishop to address racial and ethnic diversity and the dismantling of racism in this church. To date Presiding Bishop Elizabeth Eaton has hosted two webcasts and is working closely with staff assigned to these areas on development of plans that can be implemented from the churchwide organization. Bishop Eaton has also engaged the Conference of Bishops in this effort.

We are church together. Churchwide staff gave many hours to working with synodical, congregational, institutional and other partners during 2015 to strengthen relationships for mission with and on behalf of this church. Organizational environments are changing along with the business environment in this country and around the world. Staff are committed to establishing, maintaining and deepening relationships for the sake of mission.

As we move into 2016, some of the opportunities and challenges ahead of the organization are to continue to strengthen relationships with partners in changing contexts and more clearly identify measurements for our objectives that help us hold each other accountable. We will also focus on strengthening our work related to Mission Support through implementation of a comprehensive strategy, improve the implementation of workflow and management tools, and address staff capacity concerns.

Thank you for your partnership in this work. The report that follows is framed under the presiding bishop's four emphases: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

INTRODUCTION

This report summarizes selected and significant achievements, setbacks, areas of risk and key learnings of the six strategic goals of the ELCA Churchwide Organization 2014-16 Operational Plan. In addition, there is a section on organizational effectiveness. This report is framed by Presiding Bishop Elizabeth Eaton's four emphases.

WE ARE CHURCH

The ELCA is a church that belongs to Christ. Worship is at the center of our life together, and the crucified and risen Lord is at the center of our worship. When we gather for worship, we connect with believers everywhere.

The **first strategic goal** of the ELCA Churchwide Organization Operational Plan for 2014-2016 that embodies this emphasis is:

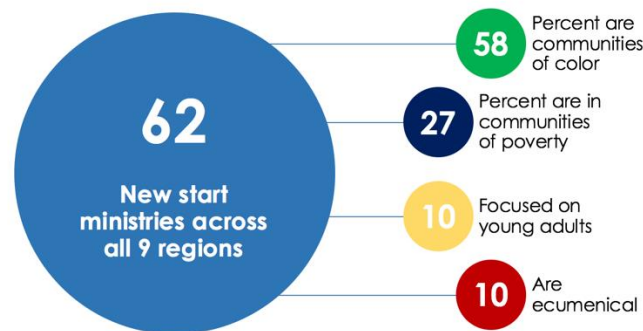
Congregations are growing, vibrant in worship life and diverse, and worshipers increase their support and engagement in God's mission, locally and globally.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Existing congregations and worship communities engage in renewal to deepen their spiritual life and faith practices, welcome and retain worshipers and refocus for effective mission in their communities.

- 146 Partnership Support grants designed to renew congregations, totaling \$2,158,300, were approved in 2015.
- Congregational Renewal Campaign grants were awarded in three categories: synod strategies, fast-growth congregations and area ministry strategies. Twenty-two synods submitted grant proposals.
- The Congregational Vitality (assessment) project went live across the ELCA in January 2016.
- An effective assessment tool for congregational renewal is being offered to all ELCA congregations as part of the Annual Congregational Reports process

Objective 2: New congregations and worship communities established in areas where the ELCA does not currently have an active presence and in ways that enrich those faith communities and the diversity of this church.



- 32 synods achieved one or more new starts/ministries.
- 279 Partnership Support grants designed to support new ministries were awarded, totaling \$4,760,588.
- Eight new congregations were organized this year representing seven synods.

Objective 3: Synods and congregations have capacity in mission planning and are effective in developing ministry strategies that are relevant to their communities, address poverty and build the diversity of this church.

- Completed a comprehensive review of existing synod Area Ministry Strategies. Learnings from this will shape the work with other emerging area ministry strategies and influence the teaching and guidance to key leaders, such as directors for evangelical mission.
- Organizing for Mission cohort (community organization program) equipped 12 new leaders and 18 returning participants. Fifty percent of the event and planning teams represented people of color.

Objective 4: Congregations and synods grow in their understanding and commitment to gender justice and racial justice.

- A liturgy for the 45th anniversary of the ordination of women was developed for synod assemblies and other events.
- Extensive data was collected from more than 1,600 women rostered leaders about their ministry.
- The team writing the study document for the "Women and Justice" social statement completed the first draft. It will be distributed in summer of 2016.
- Process builders were recruited, trained and are positioned to support the study document when released.
- The social message on gender-based violence was completed and approved by the Church Council in November 2015.
- More than 90 percent of youth, as a result of having attended the 2015 Youth Gathering, responded affirmatively (agree or strongly agree) to the following:
 - Live boldly in the face of injustice, crisis and suffering
 - Are more aware of systems of injustice in the U.S.
 - Feel empowered to advocate for those negatively impacted by systemic racism in the U.S.

Objective 5: ELCA synods and global companion churches grow in capacity for witness and service through mutual accompaniment.

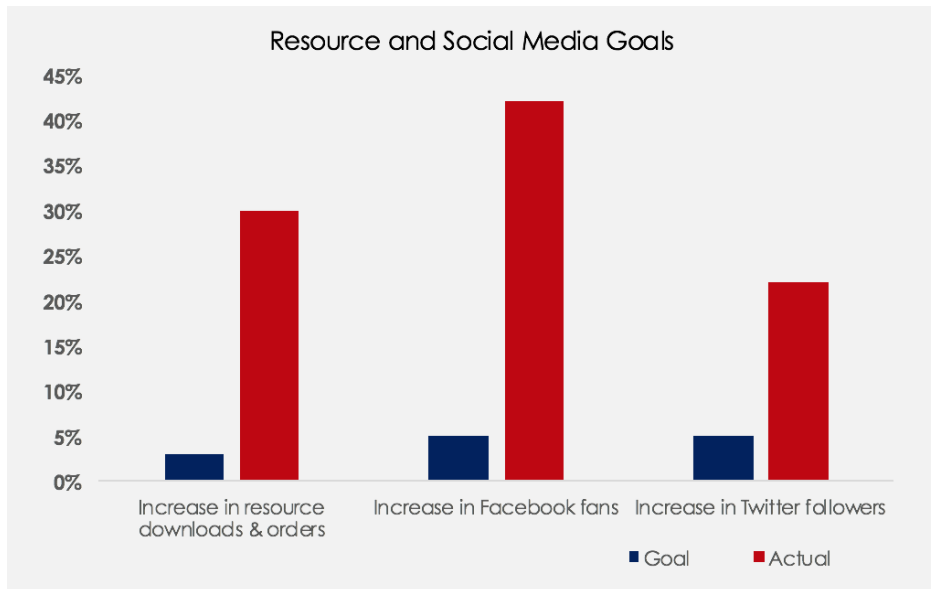
- Companion churches and ELCA synod capacity for mission and ministry was strengthened through:
 - Consultations and conversations
 - High profile participation in companion events (two churches in India, Global in Suriname with participation from Guyana and French Guyana)
 - Accompaniment of processes seeking reconciliation (Peru)
 - On-going collaborative engagement with ELCA synods and congregations supporting South Sudanese ministries
 - Continued planning with partners for Reformation 2017 activities
- Seventy Individuals received support for a degree program through the International Leaders Program.
- With financial support through *The Campaign for the ELCA*, a groundbreaking service for the construction of the Juba Lutheran Center in South Sudan took place in November 2015. Construction will begin in early 2016.
- Efforts are underway among the Young Adults in Global Mission (YAGM) alumni leadership team to promote increased financial gifts among YAGM alumni, as well as an increased presence of alumni at regional gatherings, donor events, congregational meetings and synod events. YAGM House, implemented in Washington, D.C., has been proposed for Minneapolis- and St. Paul-area synods.

Objective 6: Youth and young adults from diverse backgrounds participate in domestic and global service, and this experience deepens their faith and church engagement.

- The YAGM program continued steady growth and is ahead of schedule in pursuit of the campaign-related goal of sending 90 volunteers into service in the 2017 program year, including in three new country programs. The YAGM program sent 73 volunteers into service in 2015 and is planning to send a minimum of 85 in 2016. Cambodia is one of the three new country programs and was started in 2015. New missionary country coordinators are being deployed in February 2016 for Senegal and Australia to launch the other two new programs. The first volunteers in Senegal and Australia will begin service in August of 2016.
- While we did not experience a 10 percent increase in YAGM volunteers from ethnic-specific backgrounds, neither did we go backwards. Early indications of 2016 YAGM applications suggest that we should remain stable or grow in our number of volunteers from ethnic-specific backgrounds.

Objective 7: Communication channels and ELCA events support growing engagement of members in the ELCA's local and global ministries.

- Achieved and outperformed all of our goals.



We are a church that proclaims the good news of Jesus Christ and believes that through this gospel we are justified by God's grace through faith. Our roots are in Christ, Scripture, the Lutheran Confessions and in our theology that continues to be shaped over time.

Strategic goal 4 of the ELCA Churchwide Organization Plan for 2014-2016 that embodies this emphasis is:

Lay and rostered leaders are grounded in Lutheran theology and competent to serve the church we are becoming, and the leadership profile reflects this church's aspiration for cultural, generational and socio-economic diversity.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Lay and rostered leaders have a deep understanding of theology in the Lutheran tradition and are equipped for ongoing discernment in this church's local and global contexts.

- The recommendations from the Theological Education Advisory Committee were completed and presented to the Church Council in November 2015.
- The Latino strategy team was convened and the leadership committee developed a strategy for increasing Latino pastors' and other leaders' knowledge about and connectedness to the ELCA.
- Secured a \$1 million Lilly Grant to address financial concerns for rostered leaders and congregations.
- The report and recommendations of the ministry to and with same-gender couples and their families was approved.

Objective 2: Lay and rostered leaders have the range of competencies needed for leadership in a changing church.

- Word and Service Task Force recommendations are going to the 2016 Churchwide Assembly for approval.
- Two primary achievements for Systems Academy (a family systems approach to healthy leaders and congregations):
 - The planning, development and initiation of the ELCA Systems Academy, which involves participants from 11 ELCA synods and four churchwide staff members
 - Planting the seeds of family systems thinking and building relationships utilizing the lens of the theory with churchwide staff and the initiation of a systems resource team to further the work of churchwide staff and in relationship to unit work
- Established communications strategy for sharing information with those on the lay roster, resulting in positive feedback.

Objective 3: The ELCA roster system provides for a more flexible and responsive process for calling leaders and encourages new leadership.

- A new candidacy manual was completed and approved by the Church Council.
- Candidacy Manual training events were held in the nine regions of the church.
- Consultations were successfully held with seminary presidents, deans and faculty.

- Word and Service Task Force constitutional revisions were made by the Church Council in November.

Objective 4: Youth and young adults gain experiences that utilize and develop their leadership abilities and gifts.

- Three YAGM alumni attended the International AIDS Conference and three attended the U.N. Commission on the Status of Women as part of the ELCA Young Adult Cohort.
- Four YAGM alumni spoke on the main stage at the ELCA Youth Gathering.
- 275 young adults volunteered as leaders at the ELCA Youth Gathering.
- 35 young adults of color served as volunteers at the Multicultural Youth Leadership Event (MYLE) and 20 went to serve as servant companions at the Gathering.
- The Youth Core Leadership Team worked with Congregational and Synodical Mission staff and other adult leaders to plan and implement the 2015 Youth Leadership Summit in November, which brought together youth leaders from 44 synods. Several team members participated in the Worship Jubilee and the grant review process for the Youth and Young Adult Ministry Campaign grants table.

Objective 5: Leaders in companion churches have opportunities to develop their leadership capacities, with specific strategies directed to young adults and women.



Objective 6: The profile of lay and rostered leaders reflects this church's aspiration for equity and diversity with respect to gender balance, men and women of color and languages other than English and young adults and youth.

- In 2015, the Horizon Internship program tripled from eight in 2014 to 24 in the number of young adults of color who participated. The program was well received by congregations and by the Conference of Bishops.
- 40 young adults served as volunteers at the Multicultural Youth Leadership Event; 10 young adults planned and executed the event.
- The ELCA Youth Leadership Summit held in November 2015 hosted 44 synods.

- Youth Core Leadership Team members have been trained as ELCA World Hunger advocates and are speaking in their synods on behalf of the ELCA churchwide ministries.
- A young adult leadership team, with eight young adults from around the U.S., planned and executed the young adult interactive center space at the 2015 ELCA Youth Gathering.
- 14 young adults led approximately 70 young adults on trips to Israel and Palestine.
- 15 young adults participated in the 59th Commission on the Status of Women at the United Nations.
- 31 young adults of African descent from eight cities participated in Elisha's Call 2016, a discernment and leadership event.
- Eighteen ethnic association presidents or leaders have been consulted on plans for a 2016 Multicultural Leadership Summit. Implementation has started on action plans, including ethnic association presidents attending the April 2016 Church Council meeting.
- Human Resources attended meetings of ethnic associations and is partnering with them on recruitment strategies.
- Human Resources is actively posting position vacancies on recruiting sites targeting people of color.

The ELCA is one church body organized in three interdependent expressions: congregations, synods and the churchwide organization. These three support each other to grow in faith and put faith into action and are part of a wider church ecology including seminaries and colleges, social ministries, affiliated agencies and companion churches around the world. The ELCA is also committed to our full communion partners and to dialogue with ecumenical partners. We believe that together we achieve things that we could otherwise never do.

Two strategic goals (2 and 5) of the ELCA Churchwide Organization Plan for 2014-2016 embody this emphasis:

Goal 2

Members of this church are better connected with who we are as church and relationships across this church's wider ecology are deepened and strengthened for evangelical witness and service in the world.

SIGNIFICANT ACHIEVEMENTS

Objective 1: The ELCA continues to articulate what it means to be Lutheran in today's world and deepen its understanding of the theological basis for identity and shared mission.

- In 2015, we developed the infrastructure to support the observance of the 500th anniversary of the Reformation projects for all members to utilize. The 500th anniversary team also started event development and marketing for the first Grace Gathering, an event planned with the 2016 Churchwide Assembly.
- Communication channels were developed and maintained digitally (ELCA500.org), socially and electronically to support both the Grace Gathering and 500th anniversary local and global projects and resources. Communication segmentation was defined and initiated and a synod contact network, specific to the 500th anniversary, was developed.
- The Reformation Anniversary Grant Program launched. Projects that will pivot ELCA members and leaders beyond 2017 have been pursued including a catechism reading initiative and Reformation story-telling projects.
- Two webcasts focused on racism, featuring the presiding bishop, were held on Aug. 6, 2015, and Jan. 14, 2016
- In 2015, within every issue of *The Lutheran* there were departments that exclusively featured Lutheran theological and ethical themes.
- This church engaged in conversation around "The Use and Means of Grace," a statement on the practice of Word and Sacrament.

Objective 2: Youth and young adults are actively shaping our understanding of what it means to be church.

- The 2015 Youth Gathering, MYLE and DAYLE were significant achievements for the ELCA. The impact to the Detroit community, both pre and post events, were considerable. The collaborative model of working closely with the synod on the territory will be used for the 2018 Houston Youth Gathering.

Objective 3: The ELCA lives out its strong commitment to being part of a global communion of Lutheran churches journeying in faith, witness and service.

- The ELCA demonstrated its deep commitment to journeying in faith, witness and service with the global communion of Lutheran churches through The Lutheran World Federation (LWF). This accompaniment takes many forms at the worldwide and regional levels. 2015 regional engagement included participation with LWF's National Committee in Indonesia, Columbia and Peru, and cooperative work around the Middle East refugee crisis.



- The ELCA sent 20 new missionaries into service in 2015, along with 73 Young Adults in Global Mission (YAGM) volunteers. Missionaries and YAGM accompany global companion churches and organizations in the areas of evangelism, health and development, education, social ministry and congregational ministry. By engaging in these shared ministries, the ELCA and our global companions are mutually strengthened in our capacities to live out God's mission in the world.
- Ecumenical and Inter-Religious Affairs demonstrated the ELCA's strong commitment to being part of a global communion of Lutherans through leadership in putting together the nominees for the ELCA's delegation for the 2017 Assembly in Namibia, information sharing about LWF programs and the Conflict to Communion document, support for the Global Young Reformers Network, and advice and participation to the ecumenical committee of the LWF Council.
- Through the Worship Jubilee, people with significantly diverse opinions about and approaches to worship were brought together in one, congenial setting. It was noted by participants from all perspectives how valuable this was. This enforced the "unity, not uniformity" principle from "Use of the Means of Grace" and modeled collaborative diversity (in worship, music, arts) for synods and congregations.

Objective 4: The churchwide organization strengthens its capacity and effectiveness in directly communicating with members.

- 22 synods are now using the ELCA Constituent Information System, above the goal of 20, supporting effective and efficient communications with congregations and members.
- The churchwide organization has seen significant growth in members engaging through social media, especially Facebook and Twitter.

Objective 5: Relationships between ELCA's leaders are strengthened for effective future governance and stewardship of the ELCA.

- Churchwide units continue to engage with the Conference of Bishops through liaison committees.
- More conversation has occurred between the Conference of Bishops and the Mission Investment Fund about ways to deepen that relationship.
- There has been increased participation and sharing between the Synodical Churchwide Relations Committee and churchwide staff, specifically through the addition of churchwide executive staff relating to the committee.
- Mission Advancement is restructuring the Mission Support development area in order to more effectively meet the goals of the Churchwide Organization Operational Plan and the directives of the Church Council.

Objective 6: The ELCA's relationships with full communion partners are deepened for a shared faith journey, witness and service.

- Strategic planning occurred with the Lutheran-Episcopal, the ELCA-United Methodist Church, and the Lutheran-Moravian coordinating committees.
- The implementation of a new online advocacy system that is co-branded between the ELCA and the Lutheran-Episcopal Committee provides a connection between the churches on advocacy initiatives.
- Continued engagement occurred with full communion community leaders attending the 2015 Advocacy Convening to identify actions that can be taken at local and state levels.

Objective 7: The ELCA's engagement in ecumenical dialogues and relationships contributes to the unity of Christ's people and visible expression of that unity.

- Completing the "Declaration on the Way" was significant for what it means in terms of the strength of Lutheran-Catholic relations after 50 years of dialogue.
 - The ELCA continues to participate in conciliar bodies and maintain its commitments and raise important questions about the future of conciliar life in the U.S.
 - The ELCA has re-engaged its bi-lateral dialogue and partnership with African Methodist Episcopal Zion.
 - Following the martyrdom of the Emanuel Nine, Presiding Bishop Elizabeth Eaton reached out to the leadership of historic black churches and by doing so was invited to be present at a number of events and initiatives convened by the churches. Kathryn Lohre delivered an address at the Conference of National Black Churches as the only leader of a predominately white church invited to do so.
 - In fall of 2015, the ELCA met with counterparts in the Mennonite Church USA to discuss next steps in re-engaging bilateral relations.
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Goal 5

Leaders across this church are working together on strategies to address future sustainability of the ELCA, and the churchwide organization has a growing and sustainable revenue base for mission.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Church leaders engage in discussion, devise and implement strategies for sustainability that meet the challenges faced by congregations, synods and the churchwide organization.

- A comprehensive Mission Support strategy was vetted by the Conference of Bishops in October 2015 and approved by Church Council in November 2015.
- The Church Council authorized the churchwide organization to move forward with the Future Directions Table, and through the Office of the Presiding Bishop, the Table was launched in December 2015.
- A statistical review of ethnic specific ministries was completed.
- January 2016 consultation with ethnic leaders resulted in planning of Multicultural Leadership Summit for May 2016, which will include capacity building training emphasis.
- The Mission Investment Fund will launch a Synod Financial Services pilot project in 2016.
- A resource to support congregations through the process of closing was developed at the request of the Conference of Bishops.

Objective 2: The churchwide organization and synods collaborate in planning and action to strengthen stewardship, mission interpretation, gifting and planned giving.

- A stewardship marketing-communications plan was produced and is being implemented.
- Transitioned from Mission Support Coordinating Team to newly chartered Mission Support Strategy Team within the churchwide organization.
- Designed a new synod/churchwide Mission Support consultation process.
- Mission Advancement has realigned staffing to emphasize storytelling and mission interpretation.
- Expanded Mission Support staff in Mission Advancement as a result of the Conference of Bishops think tank and Church Council actions and implementation – includes a director, associate and coordinator.
- Rediscover Macedonia Project (congregation stewardship project) reporting continues for groups C and D.
- More than 65 leaders have been trained in the Rediscover Macedonia two-part workshop series.
- Launched the five-synod Mission Support pilot.

Objective 3: *The Campaign for the ELCA* is successfully launched and communication and messaging about the campaign reaches synods, congregations and members and generates a groundswell of support.

- Campaign materials were produced for year-two campaign themes. The campaign case statement, as well as the ELCA New Congregations mini-case statement, is available in Spanish. We are actively monitoring the demand for Spanish materials and will assess what additional pieces should be translated to meet the needs of our

members.

- The year-two congregational toolkit was released in November 2015 to allow congregations ample planning time before the year began. The toolkit focused on ELCA World Hunger activities for Lent 2016.
- Synod treasurers and vice presidents will receive the 2015 Campaign Report in May 2016, providing them with updates and news on the campaign to date.

Objective 4: Responsibility for the campaign goals and strategies is shared by all churchwide offices and units and by the ELCA's three leadership tables.

- 67 percent of churchwide staff are contributing to the campaign with a goal of 70 percent.
 - Administrative Team – 100 percent
 - Senior Leadership – 90 percent
- Church Council – 92 percent
- Conference of Bishops – 95 percent

Objective 5: The churchwide organization fundraising model optimizes the donor experience and stewards donors through different types and levels of contribution and increases giving.

- Vision for Mission, World Hunger, The Fund for Leaders, Global Church Sponsorship and the Malaria Campaign all exceeded their *Campaign for the ELCA* goals.
- A new director for donor stewardship position was added to enhance processes for thanking donors, improving donor retention and stewarding donor relations.

As members of the ELCA, we believe that we are freed in Christ to serve and love our neighbor. We do God's work of restoring and reconciling communities in Jesus Christ's name throughout the world. ELCA members are part of a strong global network of people living out their faith, serving the neighbor and making the world a better place.

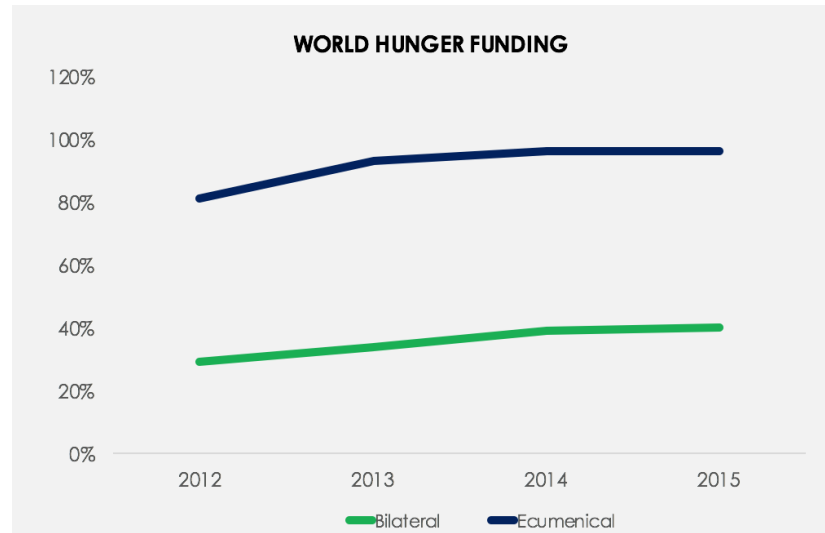
Strategic goal 3 of the ELCA Churchwide Organization Plan for 2014-2016 that embodies this emphasis is:

Impoverished and vulnerable people, locally and globally, achieve sufficient, sustainable lives and are accompanied in addressing the challenges of poverty, injustice and emergencies in their communities.

SIGNIFICANT ACHIEVEMENTS

Objective 1: The ELCA's international relief and development program expands and is effective in addressing priority needs identified by companion churches and local development partners.

- Ninety grants in more than 15 countries exceeded the plan for 2015.
- Numerous acts of technical assistance have provided expert review and suggestions for improved programming by companion churches. As a result, we have been able to confidently provide increased amount and proportion of World Hunger funding to companions:



Bilateral = companion churches, Ecumenical = Lutheran World Federation & others

- Collaboration between Mission Formation, relationship managers, and Diakonia resulted in the development, rollout and use of a new resource for companion synods involved in development work titled "SHARING RESOURCES IN MINISTRY: A guide for ELCA synods and congregations on mutual accountability in projects."

Objective 2: ELCA expands its role in international disaster response and humanitarian assistance and works effectively with its global operating partners.

- Lutheran Disaster Response-International has supported transition out of an emergency into recovery and spent at least 20 percent of its yearly humanitarian aid fund. The integrated pilot programs focused on the rehabilitation of houses and improving livelihood and income generation of vulnerable families in Central African Republic, Serbia, Philippines, Nepal and Ebola recovery activities in Liberia and Sierra Leone. This strategic integrated framework and investments contributed significantly to building foundations for sustainable development.
- The strategic focus shifted from fragmented investment planning to a well-prioritized action between the ELCA World Hunger program and Lutheran Disaster Response-International assistance in order to bridge some funding gaps between the disaster and post-disaster phases. This new relationship allowed both programs to share resources and expertise across projects. Lutheran Disaster Response-International also defined its core thematic focus and priorities to adopt more strategic directions to Lutheran Disaster Response-International resource allocations.

Objective 3: ELCA congregations are effectively contributing to alleviation of poverty, hunger and marginalization in their communities.

- A consultation in June on AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) led to the strategy document that will be considered by the Church Council in April and by the Churchwide Assembly in August. Resources (including videos and talking points) were developed and made available to multiple networks.
- The World Hunger brand messages developed in 2014 were utilized in fundraising and educational materials, including the new Until All Are Fed brochure.
- "Creative and Courageous Response: The Identity and Vision of ELCA World Hunger" is being used to shape talking points and language for use in public presentations and publications. The narrative was shared at conferences and other leadership venues.
- World AIDS Day was Dec. 1 and included a worship service at the Lutheran Center and a congregational toolkit. The ELCA partnered with the United Church of Christ and the HIV Vaccine Trials Network to host the Multifaith Preconference to the U.S. Conference on AIDS in Washington, D.C.
- The Domestic Hunger Initiative was implemented with the launching of several pilot projects including 1K Churches Initiative, Aurora AMS project, and a leadership development pilot.
- Consultation for the African psychologists and counseling project with African National leaders was held.
- Enhanced the Latino Ministries Theological Education for Emerging Ministries program.
- Fifty participants from Region 6 trained in basic principles of community organizing.

Objective 4: Lutheran Disaster Response U.S. and Caribbean, with its affiliates and partner synods, is effective in responding to domestic disasters and capacities for disaster preparedness and response are strengthened.

- In 2015, for each disaster, Lutheran Disaster Response made contact and responded or consulted with those affected within 48-72 hours.
- One new Lutheran Disaster Response affiliate is in development with the Montana Synod. One additional affiliate is pending with a Social Ministry Organization.

- Three regional events have been held with 75 percent of the 39 affiliates represented.
- 27 of the 39 (69 percent) Lutheran Disaster Response affiliates and related synods participated in the asset mapping survey.
- Asset mapping provided essential and measurable evaluation of the Lutheran Disaster Response network that will be used for improving and strengthening the network.

Objective 5: Development and humanitarian assistance reaches the most vulnerable and marginalized people in communities and embeds principles of gender and racial justice.



- More than 85 news releases were published in 2015, and more than half of these entries dealt with how the ELCA has responded to humanitarian crises both domestically and internationally – from child migration/immigration to Syrian refugees, from racial and gender justice and more.
- Through the use of the domestic hunger grants, we have been able to respond to the needs of vulnerable populations being served by feeding programs, food pantries, English as a second language classes, community organizing and advocacy projects.

Objective 6: ELCA leaders have a deeper theological understanding of the connection between witness and service and the ELCA's model of accompaniment.

- Four accompaniment resources were produced.
- An accompaniment survey used to measure behavioral change was modified to more effectively gauge impact on global mission engagement.

Objective 7: The churchwide organization improves the way it measures, communicates and accounts for the impact and effectiveness of domestic and international World Hunger programs and partnerships.

- Implementation of the grant management project will begin in the first quarter of 2016.
- In a parallel process, the new Grant Management Policy is in the process of being approved, which requires use of the new system for all churchwide grants.
- The messages for ELCA World Hunger were completed in November 2014, and they started getting rolled out in ELCA World Hunger materials (fundraising and education) in January 2015. The *Until All Are Fed* brochure was produced to reflect the new messages.
- Strategic Communications published 86 stories and articles in reference to ELCA World Hunger and Lutheran Disaster Response in 2015, including 25 articles on ELCA World Hunger and 20 articles on Lutheran Disaster Response in *The Lutheran* and on the Living Lutheran website. Other storytelling vehicles include direct mail, email, newsletters, bulletin inserts and social media.

Objective 8: The ELCA is known as a church committed to the eradication of hunger and poverty, and networks across this church are actively engaged in World Hunger campaign efforts, programs and advocacy.

- ELCA World Hunger income reached 109.7 percent of goal, reaching a record \$21,945,605.
- We had an increase of 398 (28 percent) in World Hunger contacts in 2015.
- State public policy offices worked on two projects: one with the United Nations and one at the Hunger Leaders Gathering.

Objective 9: The churchwide organization leads and joins with other Lutheran agencies, ecumenical and inter-religious partners for national and international advocacy, strategically leveraging expertise for maximum impact on issues of common concern.

- 2015 Advocacy Convening held in Washington, D.C., included (new this year) 17 community leaders from around the ELCA along with more than 20 synod bishops, Advocacy partners from The Episcopal Church and state public policy staff.
- Advocacy staff serve on various Action by Churches Together Alliance committees. These include global, climate change and gender equality. Partnership continues on AIDS and HIV and women's rights.
- Through ecumenical and inter-religious relations, the ELCA has participated in many inter-religious conversations and events this year.
- Through the National Council of Churches, the ELCA has participated in Christian-Jewish national dialogue about pastoral issues, in the national Christian-Muslim initiative, and in conversations about the possibility of ecumenical dialogue with non-Abrahamic partners.
- Ecumenical and Inter-Religious Relations continues to build upon its partnerships with the Islamic Society of North America, in part by attending its 2015 convention and through Presiding Bishop Eaton's open letter to the American Muslim community in December 2015.
- Ecumenical and Inter-Religious Relations supported a strong presence at the 2015 Parliament of the World's Religions in Salt Lake City, Utah, with a delegation of ELCA leaders.

The churchwide organization has a responsibility within the three interdependent expressions of the ELCA to act as careful stewards of its resources, such as money, staff, technology, and its constitutional obligations.

The 6th strategic goal of the ELCA Churchwide Organization Plan for 2014-2016 addresses this responsibility:

The churchwide organization is effective in fulfilling its roles and functions on behalf of the ELCA and further develops an organization culture characterized by strong leadership, accountability, competent and motivated staff, effective systems and learning.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Church governance structures are equipped and adequately supported to be effective in their governance roles and processes on behalf of this church.

- Constitutional revisions were approved by the Church Council in November 2015 and will be forwarded to the 2016 Churchwide Assembly.
- Space was created in the Church Council agenda for a first reading of some action items before the council's consideration.
- Demonstrated the new my.ELCA.org during the November 2015 Church Council meeting in anticipation of migrations to it from community.ELCA.org beginning with the April 2016 meeting. This new platform will allow for improved information sharing and collaboration with and among council members.
- Significant coordination and preparation has been undertaken with respect to the 2016 Churchwide Assembly.

Objective 2: The churchwide organization develops a stronger performance-management and results culture in its operations, and leaders are held accountable for budgets, plans and results.

- Human Resources has implemented a training plan that includes regularly scheduled trainings as well as specialized trainings for on-going staff development.
- Cohort 1 of the Leadership Development Program successfully completed program requirements. Five of the 15 participants have either been promoted or given additional managerial responsibilities.
- A conversation about more directly connecting the Operational Plan with budget allocations is on-going.

Objective 3: Processes for staff recruitment, orientation and development are efficient, comprehensive and aligned to the churchwide organization's priorities.

- Human Resources prepared all the components to launch a more comprehensive new-hire orientation in 2016.
- Human Resources implemented a new information system, which includes a new recruitment program.
- Human Resources developed a training plan, which is shared with the churchwide

- organization through weekly updates.
- Information Technology launched a series of learning opportunities in 2015 to enhance understanding and use of the various technologies available.

Objective 4: Common frameworks and approaches to gender justice and racial justice guide the churchwide organization's work and its employment and workplace policies and practices.

- A brown bag conversation for churchwide staff with Elaine Neuenfeldt and Colleen Cunningham (LWF staff and Council) regarding the LWF Gender Justice Policy was held.
- Human Resources approved a three-hour training utilizing the Race Forward Racial Justice Leadership Model as a part of the resources for orientation.
- Race Forward Training has been provided to the Congregational and Synodical Mission unit, Global Mission unit, ELCA Church Council, and churchwide Administrative Team during 2014 and 2015.
- The Congregational and Synodical Mission unit built time for the Racial and Gender Justice focus at each all-staff meeting.

Objective 5: Churchwide organization staff grow in their ability to articulate and communicate the theological rationales for programs, activities and decisions.

- Human Resources will be including a Learning Lutheran curriculum in the new hire orientation program.
- The Learning Lutheran curriculum is included on the Human Resources training calendar with regularly scheduled meetings throughout the year.
- Conversation with the Strategic Communications staff on theological basics was initiated in January 2016 and is intended to produce a one-page resource on Lutheranism for use with new and existing staff.

Objective 6: The churchwide organization achieves enterprise-wide adoption of processes, systems and technologies that optimize results, increase efficiency and are adaptable to new needs.

- The Capital Budget Committee and Technology Advancement Team business processes have been integrated to streamline moving through both processes for requestors of technology projects and to improve organizational project selection and prioritization.
- Information Technology released four fact sheets to create better visibility to its services.
- Major initiatives completed: advocacy system replacement, workflow process/system for onboarding new staff to organization, interim resource enhancements, mobile responsive online giving pages, One Solution upgrade, security penetration testing, college and university data collection Web application, grant management system selection, Information Technology incident and service process enhancement, Paylocity conversion, and blog conversion to WordPress platform.

There were challenges for each of our goals. The key in setbacks is in understanding what actions need to be taken to move forward and turn a setback into a success. As we move forward together as a church, we will need to examine these setbacks and work together to find solutions.

Strategic goal 1

- Ethnic ministry strategies were delayed due to shifts in staffing.
- Research did not have staff capacity to analyze the rostered leader data collected through a survey tied to the 45th anniversary of the ordination of women but will be able to provide this in early 2016.
- 100 percent of country plans and regional strategies – as well as budgets – were not in place by the end of 2015. This progress indicator was partially achieved and activities will be on-going toward it in the first half of 2016.

Strategic goal 2

- The publication of the Journal of Lutheran Ethics was affected by the limits of staff capacity.
- The Horizon International Internship Program received only two applications for the 2015-2016 internship year, resulting in fewer site placements than initially planned. In order to address this setback, a strategy will be developed to engage potential applicants in 2016 (in consultation with ELCA seminary contextual education directors).
- The ELCA/Lutheran World Federation project at "SW Detroit Cooperative Venture @ Grace in Action" was not completed in 2015 due to issues securing auditor information required by the LWF. The project should begin in the first quarter of 2016.

Strategic goal 3

- There were delays with two of the Domestic Hunger Initiative pilots – Lutheran Services Florida and the Florida/Bahamas Synod and the Appalachia Area Ministry Strategy.
- More HIV and AIDS domestic programmatic action planning development is needed.
- Staffing transitions in Congregational and Synodical Mission (Lutheran Disaster Response communicator in 2015) impacted the utilization of my.ELCA.org collaborative effort. New staff is in place and efforts will be re-engaged.
- The online grant management was not implemented in 2015 due to delays in investigation process by the Grantmaking Software Selection Committee.
- Corporate Social Responsibility staffing plan requires modification due to staffing transitions in the Washington, D.C., office. A new plan will be developed in 2016.

Strategic goal 4

- Progress was slow in the development of the programs and follow-up for Latino lay schools. A new implementation plan and staffing is in development for 2016.
- The Entrance Rite for the new roster could not be finalized. An Entrance Rite discernment group was requested and appointed by the Church Council to continue this work through the churchwide assembly.

- The Academia Latina is under re-development with support by an advisory team and additional staffing.
- There needs to be increased opportunities for engagement of ethnic associations and people of color on synod councils and synod mission tables, and at Church Council, Conference of Bishops, seminaries, colleges and universities, affiliated service agencies, etc. (The Ethnic-Specific Association presidents will attend the April 2016 Church Council meeting.)

Strategic goal 5

- The Rediscover Macedonia Project experienced delays in synod reporting, which delayed congregational data collection until fall of 2016.
- The specific campaign priorities for Disability Ministry, Youth and Young Adult, New and Renewing Congregations did not meet their income goals. However, numerous generous gifts given to be used where needed most have been received and in total, *The Campaign for the ELCA* is slightly ahead of its two-year income goal.

Strategic goal 6

- Church Council members have expressed a desire for more strategic and generative discussion. This will be incorporated in the April 2016 meeting when there is significant time set aside for discussion on the future priorities and directions of the ELCA, *Called Forward Together in Christ*.
- The implementation of the Information Technology workflow solution has taken longer than expected. The loss of key staffing resources was a factor in creating delays. This project is set to be on track as soon as additional staffing resources can be assigned to this project in late January 2016.
- Processing responses to the first round of Learning Lutheran sessions in June 2015 and the competing demands of other work has slowed progress on additional Learning Lutheran sessions. Progress will require recruiting and involving other staff in planning and leadership.
- Implementation of the Information Technology project management tool and information management solutions for business process workflows, records retention and archival were hampered by staffing vacancies. Remaining social sharing fixes and improvements on ELCA.org need to be completed. Loss of key staff has impeded progress in completing this work.

As with all organizations, there are certain risks that must be addressed. The following is a brief description of the primary risks that either could or do affect the organization.

- Financial sustainability is a concern, particularly in the area of unrestricted giving. The continual decline in Mission Support creates financial challenges for the operations of the organization.
- The impact of the five synod Mission Support pilot should be closely monitored and reviewed for the next three years to determine if the model will have the intended impact of growth in Mission Support income. In addition, to be attentive to whether the model could have a negative and unanticipated consequence for other synods that are financially tied to an interdependent model of being church together.
- Increasing complexities of Information Technology systems, growth of data and information volumes, technology dependency of the organization, competing priorities, and expectations for higher quality, increased transparency and greater precision continue to grow beyond our current capacities and strain financial and staff resources. These factors have also contributed to several project delivery delays and missed service expectations.
- International terrorism, civil strife and disasters have huge impacts on our local and global programs.

Key learnings are imperative to the sustainability and growth of an organization. The churchwide organization is using the Operational Plan to become a more intentional learning organization. In 2015, the following key learnings were identified by staff.

Strategic goal 1

- Young adults of color are the best people to recruit other young adults of color for service in the YAGM program. Our team of five short-term recruiters in 2015 included two alumni of color. Their capacity to connect with other young people of color across this church was remarkable.
- Only 2 percent of congregations report 100 or more people of color as active participants.
- 40 percent of ELCA congregations report having no people of color as active participants.
- 41 percent of the ethnic specific (people of color) active participants in the ELCA are in congregations where people of color number 100 or more.
- From preliminary review of research report: Ethnic specific (people of color) active participants in the ELCA decreased by 6.9 percent between 2009 and 2014 compared to a 20.4 percent overall decline in the ELCA for the same period.
- We are still learning where demand is and how we can respond regarding multi-lingual resources, otherwise we have increased and met progress indicators.

Strategic goal 2

- It is important for participants in leadership development programs to have structured opportunities to reflect and debrief their experiences with those who share similar journeys.
- To get good representation and diversity at such a gathering as the Worship Jubilee, it is critical to offer subsidies to cover expenses. Many people who attended could not (or would not) have attended on their own budget.
- We are more confident in our database than we ever have been, and it is showing in better response rates, less bounce-back and more reliable information.
- The inclusion of Churchwide Organization Operational Plan objectives in the Advocacy team's work plans has been beneficial for creating effective strategies.
- Launching joint advocacy ministries with full-communion partners requires significant planning and understanding of expected communication methods and transparency and accountability between organizations.
- Our ELCA commitments to addressing racism must be connected to our commitments with ecumenical partners.

Strategic goal 3

- In order to bridge potential funding gaps between disaster and post-disaster phases, it will be more important than ever to build collaboration between ELCA World Hunger's long-term sustainability work and Lutheran Disaster Response.
- Continuation of the expansion of the Lutheran Disaster Response network by working both with Lutheran social ministry organizations and synods is vital. Synods are becoming

- partners in the disaster response effort.
- As part of the online grants management discovery work, key themes have been heard, including in the inventory findings:
 - There are approximately 31 distinct grant processes (including scholarships).
 - More than \$53 million in annual spending (2014).
 - The two largest granting units are Global Mission and Congregational and Synodical Mission, accounting for more than 93.7 percent of grants.
 - Global Mission is the largest granting unit with 57 percent of allocation.
- Over the past two years, we have seen incredible increases in income to World Hunger where it had held even for years. This is attributed to an investment in effective development resources in order to connect, network, educate and ask for gifts, further supported by past gift planning efforts.

Strategic goal 4

- We recognize that there are a number of important metrics required to evaluate the impact of the International Leaders Program scholarships. This includes (in addition to number of awards allocated): average award size, total funds allocated, number of students who return to serve in their home contexts, and amount of funds available for new scholarships each year (as the number of continuing students varies from year to year).
- While working on placing the first class of International Women's Leaders recipients at ELCA colleges, staff recognized that some applicants were better suited to in-country study programs rather than programs at ELCA colleges and universities. Reasons include age, marital status, English language ability, and previous academic accomplishments. This resulted in more students being awarded in-country scholarships.

Strategic goal 5

- When we invest in fundraising efforts (i.e. additional positions), the result is increased income for programs. This is evident in the investment and results we have seen in the ELCA Foundation, ELCA World Hunger and ELCA Global Church Sponsorship. There is still room for growth and impact before we see diminishing returns.
- We need to continue to reach across unit lines with our colleagues in programming so we are all on the same page and understand the other's challenges and appreciate the other's perspectives.

Strategic goal 6

- Listening to the churchwide organization finance staff about the time needed to design and implement the process of more directly connecting the Churchwide Organization Operational Plan activities and budget allocations was a key determining factor in designing a testing phase in fiscal year 2016 before implementation across the whole churchwide organization in fiscal year 2017.
- Paylocity recruiting module connectivity to LinkedIn, Glassdoor and Indeed reduces costs and improves the quality of candidates.

Report of the Conference of Bishops

The most recent meeting of the Conference of Bishops (CoB) was March 3-8, 2016 at Eaglewood Resort, Itasca, Illinois. At the beginning of the gathering and under the theme “Leading Together Toward God’s Unfolding Future,” I attempted to provide a frame for our work together in the coming days:

God speaks through the prophet Isaiah: “I am about to do a new thing, even now it springs forth; do you not perceive it? I will make a way in the wilderness, waters in the desert... to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise” [Isa. 43:19-21]

God is at work in and through this church – and in and through our sisters and brothers in other traditions – doing new things, drawing us deeply into the cross of Christ, rendering resurrection, new, abundant, and lasting life for the world and for us...together.

We are walking and leading together as bishops, together with churchwide staff, together with Church Council members and the leaders of agencies and institutions of the church, together with related and connected groups and communities, with sisters and brothers across ecumenical and interfaith traditions.

We walk and lead together in the power of the Spirit toward God’s unfolding future. Along the way we pray for one another, help, and honor one another for the work’s sake and in all things we strive to live together in the peace and unity of Christ...leaning forward and pushing off from behind.

A Few Highlights

This forward-leaning together (a phrase borrowed from Bishop Jim Mauney’s fine sermon in our gathering worship Thursday evening) commenced almost immediately with a full day engaged in the future directions discernment process, *Called Forward Together in Christ*, facilitated by Lyla Rogan and fueled by Kenn Inskeep and others. The CoB’s early, lively and deep engagement in this process in this way was an important, even crucial, step in cultivating shared ownership in the process, as well as active partnership in embedding it deeply and broadly across our life together as the ELCA.

During this meeting, we also engaged a two-hour conversation with the eight presidents/leaders of the ELCA seminaries. In small groups, we focused on questions about what faithful and effective partnership between synods and seminaries looks like now and might look like into the future. We had hoped to engage more deeply questions about the Theological Education Advisory Council (TEAC), emerging changes initiated by each of the seminaries, and the CoB’s October 2015 statement in support of significant changes in the theological education/formation system. Unfortunately, the conversation did not reach the depths we sought. However, Lutheran School of Theology at Chicago President and chair of the seminary leaders group Jim Niemann and I agree that this was only the beginning of what we hope will be more regular conversation and partnership between the CoB and seminary leaders in the future.

At the initiative of bishops involved with TEAC, the Conference of Bishops discussed and affirmed the following statement:

The Conference of Bishops, at its March 2016 meeting, affirms the importance of continuing theological education for rostered leaders lifted up in the TEAC report and affirms the expectation that every rostered leader engage in “a minimum of 50 contact hours per year of intentional continuing education.” (“Lifelong Learning and Development for Faithful Leaders” adopted by the Churchwide Assembly in 1997.) The Conference of Bishops further recommends that the CSM Leadership Committee of the CoB study the 1997 document, consult with other bishops and propose a plan for giving the 1997 recommendation meaningful structures of accountability, in service to Christ’s mission.

Partially in connection with a report from the bishops who are part of the Ministry to and with Same Gender Couples and their Families Working Group, the conference had significant conversation about the ongoing usefulness and appropriateness (or lack thereof) of the concept of “bound conscience” in helping us to live well together around matters related to same gender relationships. We will appoint a small task group to explore and

develop alternative ways to shape our conversations and relationships when we reach different conclusions about significant concerns. One possible way forward, for example, might be renewed understandings of the role of Lutheran confessions in our life together. Another might revolve around central Lutheran theological commitments such as law and gospel or paradox and dialectic (both/and) to our life together.

Significant time was also given to reports and conversations related to mission support. Bishops of the synods participating in mission support experiments each shared an early report on their particular approach and how it's going. As it was reported, "The Mission Funding Experiment is based on the premise that synods could (a) find increased efficiencies and (b) generate more interest in and therefore support for mission efforts on their own territories if, instead of submitting all mission share funds to churchwide and receiving part of it back in grants for DEMs, new and renewing congregations and the like, the synods held those amounts out of mission share and administered the grants directly within the synods." We also considered the proposal for the Mission Support Consultations to come. Both conversations were positive and forward-looking.

Looking Ahead

In a meeting of the churchwide Administrative Staff and the Conference of Bishops Executive Committee, we committed to exploring with one another ways in which churchwide staff and the CoB might spend time during future CoB meetings working together on important topics, projects, or concerns.

Over the summer, the Conference of Bishop's Executive Committee will explore changes in the CoB Committee structure, including ready benches, task groups and work with churchwide staff.

In an introductory conversation at this meeting about the Relational Agreement bishops have with one another, it became clear that this agreement is outdated. The Conference of Bishops Executive Committee will very likely appoint a team to lead a review and rewriting of this agreement.

In order to maximize the time together and to continue to explore and live deeply into the CoB's role(s) within the network of relationships in the ELCA, we will also review the structure and agenda of CoB meetings in order to create more space for conversation and action around important topics and concerns.

The CoB is grateful for the presence of members of the Church Council during its meetings. This has helped to build relationships, open communication, and facilitate a deeper partnership in leading the church. In order to continue to move this relationship forward well and to honor good stewardship of the time of Church Council members, I'd like to work with Church Council leadership to clarify the role and participation of Church Council members in CoB meetings.

Report of the Executive for Administration

Strategic Planning

We are in the last year of our 2014-2016 churchwide operational plan. Our operational plan goals have remained constant throughout the life of the plan.

Churchwide Organization 2014-16 Operational Plan Goals:

We are Church

- 1. Congregations are growing, vibrant in their worship life and diverse, and worshippers increase their engagement in and support for God's mission, locally and globally.**

We are Church Together

- 2. Members of this church are better connected with who we are as church, and relationships across this church's wider ecology are deepened and strengthened for evangelical witness and service in the world.**

We are Church for the Sake of the World

- 3. Impoverished and vulnerable people, locally and globally, achieve sufficient, sustainable lives and are accompanied in addressing the challenges of poverty, injustice and emergencies in their communities.**

We are Lutheran

- 4. Lay and rostered leaders are grounded in Lutheran theology and competent to serve the church we are becoming, and the leadership profile reflects this church's aspiration for cultural, generational and socio-economic diversity.**

We are Church Together

- 5. Leaders across this church are working together on strategies to address future sustainability of the ELCA, and the churchwide organization has a growing and sustainable base for mission.**

We are Church. We are Lutheran. We are Church Together. We are Church for the Sake of the World.

- 6. The churchwide organization is effective in fulfilling its roles and functions on behalf of the ELCA and further develops an organization culture characterized by strong leadership, accountability, competent and motivated staff, effective systems and learning.**

The 2015 Annual Report (Attachment A) documents our work for the past year. This report highlights our achievements, set-backs, risks, and learnings for the past year. There is an executive summary at the beginning of the report that provides a high-level overview of what your churchwide staff achieved through its work with many partners and institutions locally and globally.

Staff work and support for major initiatives such as *Always Being Made New: The Campaign for the ELCA*, starting and renewing congregations, Theological Educational Advisory Council, Word and Service Task Force, the social message on gender-based violence, Young Adults in Global Mission, Lilly grant – Resourceful Servants, Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO), a new Lutheran Center in Juba, South Sudan, The Declaration on the Way Lutheran-Roman Catholic document, observance of the 500th anniversary of the Reformation,

planning for the 2016 ELCA Churchwide Assembly and the Grace Gathering; addressing issues of racism in this country, as well as implementing major events like the ELCA Youth Gathering, Multicultural Youth Leadership Event, Definitely Abled Leadership Event and the Worship Jubilee were significant and well done.

The Office of the Presiding Bishop along with the Mission Advancement unit have worked closely with our consultant, Lyla Rogan, on the Called Forward Together in Christ future directions process. The churchwide representatives at this year's synod assemblies are prepared to share information about the process and conduct workshops or forums on the big questions being raised by the process. A toolkit has been prepared and is available on the website www.elca.org/future.

The churchwide organizational planning process for 2017 and beyond anticipates the results of the Called Forward Together in Christ process to set priorities and directions. In the meantime, we will continue to pursue the objectives and directions defined in our current operational plan.

Budget

In 2015, Mission Support was over 99 percent of budget. Total revenue exceeded budget and spending was under the spending authorization by approximately five percent. ELCA World Hunger income reached 109.7 percent of goal, setting a record \$21,945,605 of income. We are grateful for the good year of income to budget in 2015. Please see the [Report of the Treasurer](#) for detailed information on the income and expenses.

The Budget and Finance Committee will be asked to approve the 2017-2019 Triennium budget that will be sent to the 2016 ELCA Churchwide Assembly. The Office of the Presiding Bishop worked with the Office of the Treasurer and the Administrative Team to prepare a balanced budget. This was accomplished by the use of vacancies, attrition and strategic use of designated funds. Anticipating the work of the Called Forward Together in Christ future directions and priorities, major reductions in specific ministry areas were not included in this proposal.

Personnel

The Human Resources web site can be found at www.elca.org/humanresources; information regarding positions in Global Mission can be found at www.elca.org/globalserve.

Staff Demographics

The total churchwide organization employees as of March 29, 2016, were 370. The distribution of the staff was 61 percent female, 39 percent male; 34 percent persons of color; 28 percent clergy and 2 percent rostered lay. Seventy-two percent (266) of the staff is Chicago-based; twenty-eight percent (104) are deployed. There are 287 regular full-time, 10 regular part time and 73 term contracts. The term contract number is higher as we begin to staff for the next ELCA Youth Gathering. In addition, there are 223 missionaries in 49 countries.

The separately incorporated units under the umbrella of the Churchwide Organization personnel policies are: Mission Investment Fund, Women of the ELCA and Lutheran Men in Mission. Their staffing demographics at the end of March were:

MIF: 61 percent female, 39 percent male; 65 percent white, 35 percent persons of color, 7 percent Rostered. On March 29, 2016, there were 46 employees in the Mission Investment Fund.

WELCA: 100 percent female; 38 percent white, 62 percent persons of color; 8 percent rostered lay; 100 percent Chicago-based. On March 29, 2016, there were 13 employees in Women of the ELCA.

LMM has three employees – 2 white, 1 person of color; 1 rostered lay, 2 lay; 2 Chicago-based, 1 deployed.

Staff Training and Development

Human Resources staff continues to develop and deliver training opportunities. The following opportunities are currently available.

- Monthly Supervisor Roundtable Topics: Employee Performance Management/Performance Issues; Personnel Policies; Medical Leave, Workers Compensation and Disability; Churchwide Assembly Practices and Procedures; Effective Interviews
- Employee Benefits Check-Up (Multiple Sessions)
- Anti-Harassment for Employees and Supervisors (Multiple sessions)
- Conducting Effective Performance Reviews (Multiple sessions)
- Developing Realistic Performance Goals (Multiple Sessions)
- Working with Each Other Using Emotional Intelligence
- Data Security (With IT)
- The second cohort (15 participants) of the Leadership Development Program

Research and Evaluation

The Research and Evaluation staff has done exceptional work to provide support for several initiatives. You received the background paper prepared for the Future Directions Table, Priorities in Context: Sustainability and Membership Growth (Attachment B). This document has also been shared with the Conference of Bishops.

Staff also produced a major paper on The Supply of and Demand for Clergy in the ELCA (Attachment C). This document has been shared with the Conference of Bishops and the Theological Education Advisory Council working group.

Further research papers include: A Statistical Review of Ethnic Specific Ministry Participants, (Attachment D); ELCA Clergy Serving Congregations and Geographical Settings (Attachment E); and the 45th Anniversary of the Ordination of Women Questionnaire Report (Attachment F).

Staff continued to support the churchwide organization operational plan monitoring and reporting process, the Planning and Evaluation Committee of the ELCA Church Council, the work of the directors for evangelical mission and other synod related information and data collection.

General Administration

Two key operational audits have been completed: the Office of the Treasurer Accounting and Information Technology. The results indicate that we are working at and beyond capacity in these areas. Increasing complexities of Information Technology systems and the need for higher service-levels to support daily operations are straining our current systems and staff. The Office of the Presiding Bishop is working with the Office of the Treasurer and the Administrative Team to address these operational challenges.

ELCA Credit Union

Construction is under way for the new ELCA credit union facility on the 6th floor of the Lutheran Center and testing has been completed for all systems and processes. The credit union will be offering consumer lending and insured deposit products to the members, congregations and synods of the ELCA, and interest remains high in this new financial services provider. The new ELCA Federal Credit Union is scheduled to open for business on April 15, 2016. An official grand opening in the Lutheran Center is planned for early June.

Report to the ELCA Church Council
April 2016

ELCA Churchwide Organization Operational Plan Report for 2015



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

2015 was an exciting and challenging year for your churchwide organization. There were major achievements, such as reaching and exceeding the ELCA Malaria Campaign goal, and there were challenges, such as implementing new operational systems and setting baselines and metrics for our work. We also engaged partners in new ways and were given new opportunities for mission. This executive summary captures some of the highlights that are reported in more detail in the pages that follow.

Your churchwide staff are the organization's greatest asset. As we have worked together and with partners on the operational plan, we continue to discover the importance of relationships and how we tend to them. Internally, we are learning to work more collaboratively within and across units. The objectives we have set for the organization require an enterprise-wide view and commitment. Staff capacity continued to be stretched during 2015. We were especially challenged in our Information Technology and Accounting areas. In addition, program staff carried more work than anticipated in many ministry areas.

Staff support for major initiatives, such as the Theological Educational Advisory Council; Word and Service Task Force; the social message on gender-based violence; Lilly grant – Resourceful Servants; AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities); a new Lutheran Center in Juba, South Sudan; “The Declaration on the Way,” a Lutheran-Roman Catholic document; observance of the 500th anniversary of the Reformation; planning for the 2016 ELCA Churchwide Assembly and the Grace Gathering; and addressing issues of racism in this country, as well as implementing such major events as the ELCA Youth Gathering, the Multicultural Youth Leadership Event, the Definitely Abled Leadership Event, and the Worship Jubilee were significant and well done.

While the above events and projects unfolded, *Always Being Made New: The Campaign for the ELCA*, completed its second year with a strong performance. We are grateful for the generosity of our members for the important ministries of this church. As you know, the campaign funds are designated to areas of mission approved by the 2013 Churchwide Assembly and not the general operating budget of the churchwide organization. In 2015 the churchwide organization continued to experience a decrease in Mission Support dollars. We also entered an experiment with five synods regarding how Mission Support from their congregations is shared with the churchwide organization. The Administrative Team worked faithfully in 2015 to prepare a balanced budget for 2016 and the triennium 2017-2019 budget that will go to the ELCA Churchwide Assembly this year for approval. The organization anticipates the work of the Called Forward Together in Christ process to set priorities and give direction for development of the next operational plan.

During the year there were key adjustments in our Mission Advancement unit related to *The Lutheran* magazine and strategic communications staff. There were also key staffing transitions in the other units and offices. Whenever staff transitions occur, there is some lag time in programs and projects. We have managed these transitions with good planning and other staff stepping up to cover areas as needed. There was movement of some of the directors for evangelical mission in our partnership with synods. The directors are key in how we live out church together on synod territories.

During 2015 we increased the strength of staff in the organization through a leadership development program. Fifteen staff members were in the first cohort and another 15 began in the latter part of 2015. From the first group, we have seen growth and greater contribution to the life of the organization. Several have been promoted or given increased responsibility.

Our work with partners, ecumenically and globally, continues to be strong. We engaged in more than 244 companion projects in more than 62 countries. We supported 65 women for degree programs through the International Women Leaders initiative. Our Lutheran Disaster Response work was also strong in 2015. ELCA World Hunger and Lutheran Disaster Response (domestic and international) are working closer together as we are committed to not only being in crisis communities for the long-haul, but to assisting those communities with sustainable development.

We approved 62 new starts in all nine regions. Staff worked with synods to provide 146 congregations with renewal grants. We provided ELCA World Hunger grants to our congregations and institutions, and continued our work in advocacy and community organizing. Staff worked to strengthen our ethnic-specific and multicultural reach and increase our impact on identifying and preparing leaders for this church.

The organization remains committed to gender and racial justice, theological discernment and formation, and youth and young adults. We have grown our Young Adults in Global Mission program ahead of goal. You will find reports of the work in these areas of cross-cutting commitments throughout the report. There is still work to do.

The Church Council, at its November 2015 meeting, called upon the presiding bishop to address racial and ethnic diversity and the dismantling of racism in this church. To date Presiding Bishop Elizabeth Eaton has hosted two webcasts and is working closely with staff assigned to these areas on development of plans that can be implemented from the churchwide organization. Bishop Eaton has also engaged the Conference of Bishops in this effort.

We are church together. Churchwide staff gave many hours to working with synodical, congregational, institutional and other partners during 2015 to strengthen relationships for mission with and on behalf of this church. Organizational environments are changing along with the business environment in this country and around the world. Staff are committed to establishing, maintaining and deepening relationships for the sake of mission.

As we move into 2016, some of the opportunities and challenges ahead of the organization are to continue to strengthen relationships with partners in changing contexts and more clearly identify measurements for our objectives that help us hold each other accountable. We will also focus on strengthening our work related to Mission Support through implementation of a comprehensive strategy, improve the implementation of workflow and management tools, and address staff capacity concerns.

Thank you for your partnership in this work. The report that follows is framed under the presiding bishop's four emphases: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

INTRODUCTION

This report summarizes selected and significant achievements, setbacks, areas of risk and key learnings of the six strategic goals of the ELCA Churchwide Organization 2014-16 Operational Plan. In addition, there is a section on organizational effectiveness. This report is framed by Presiding Bishop Elizabeth Eaton's four emphases.

WE ARE CHURCH

The ELCA is a church that belongs to Christ. Worship is at the center of our life together, and the crucified and risen Lord is at the center of our worship. When we gather for worship, we connect with believers everywhere.

The **first strategic goal** of the ELCA Churchwide Organization Operational Plan for 2014-2016 that embodies this emphasis is:

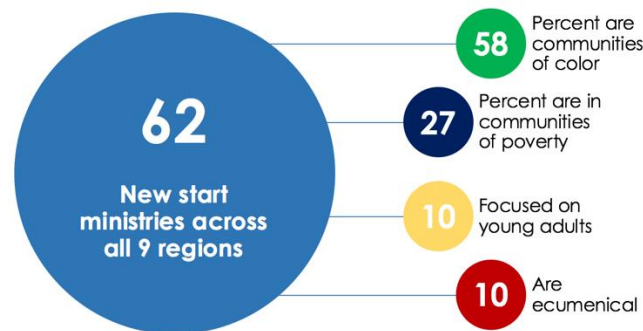
Congregations are growing, vibrant in worship life and diverse, and worshipers increase their support and engagement in God's mission, locally and globally.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Existing congregations and worship communities engage in renewal to deepen their spiritual life and faith practices, welcome and retain worshipers and refocus for effective mission in their communities.

- 146 Partnership Support grants designed to renew congregations, totaling \$2,158,300, were approved in 2015.
- Congregational Renewal Campaign grants were awarded in three categories: synod strategies, fast-growth congregations and area ministry strategies. Twenty-two synods submitted grant proposals.
- The Congregational Vitality (assessment) project went live across the ELCA in January 2016.
- An effective assessment tool for congregational renewal is being offered to all ELCA congregations as part of the Annual Congregational Reports process

Objective 2: New congregations and worship communities established in areas where the ELCA does not currently have an active presence and in ways that enrich those faith communities and the diversity of this church.



- 32 synods achieved one or more new starts/ministries.
- 279 Partnership Support grants designed to support new ministries were awarded, totaling \$4,760,588.
- Eight new congregations were organized this year representing seven synods.

Objective 3: Synods and congregations have capacity in mission planning and are effective in developing ministry strategies that are relevant to their communities, address poverty and build the diversity of this church.

- Completed a comprehensive review of existing synod Area Ministry Strategies. Learnings from this will shape the work with other emerging area ministry strategies and influence the teaching and guidance to key leaders, such as directors for evangelical mission.
- Organizing for Mission cohort (community organization program) equipped 12 new leaders and 18 returning participants. Fifty percent of the event and planning teams represented people of color.

Objective 4: Congregations and synods grow in their understanding and commitment to gender justice and racial justice.

- A liturgy for the 45th anniversary of the ordination of women was developed for synod assemblies and other events.
- Extensive data was collected from more than 1,600 women rostered leaders about their ministry.
- The team writing the study document for the "Women and Justice" social statement completed the first draft. It will be distributed in summer of 2016.
- Process builders were recruited, trained and are positioned to support the study document when released.
- The social message on gender-based violence was completed and approved by the Church Council in November 2015.
- More than 90 percent of youth, as a result of having attended the 2015 Youth Gathering, responded affirmatively (agree or strongly agree) to the following:
 - Live boldly in the face of injustice, crisis and suffering
 - Are more aware of systems of injustice in the U.S.
 - Feel empowered to advocate for those negatively impacted by systemic racism in the U.S.

Objective 5: ELCA synods and global companion churches grow in capacity for witness and service through mutual accompaniment.

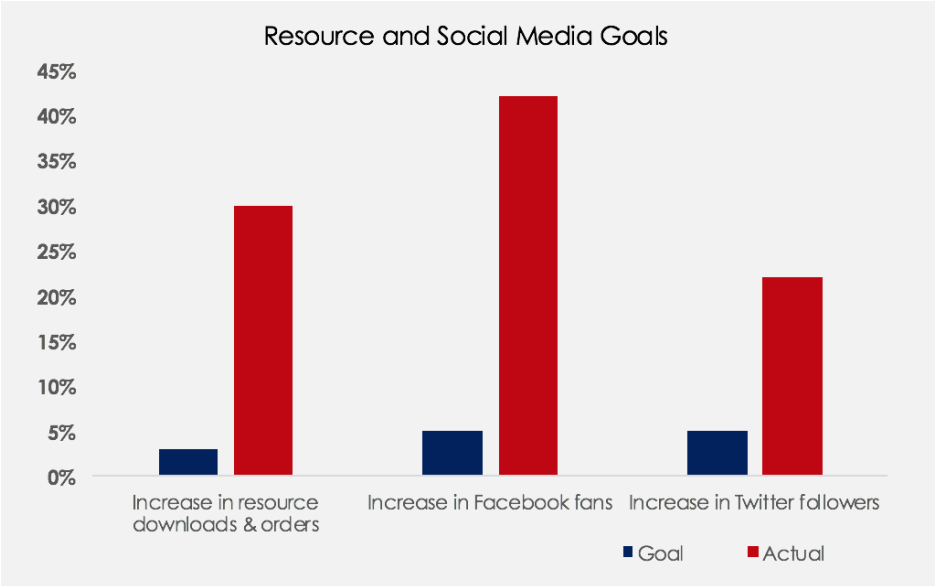
- Companion churches and ELCA synod capacity for mission and ministry was strengthened through:
 - Consultations and conversations
 - High profile participation in companion events (two churches in India, Global in Suriname with participation from Guyana and French Guyana)
 - Accompaniment of processes seeking reconciliation (Peru)
 - On-going collaborative engagement with ELCA synods and congregations supporting South Sudanese ministries
 - Continued planning with partners for Reformation 2017 activities
- Seventy Individuals received support for a degree program through the International Leaders Program.
- With financial support through *The Campaign for the ELCA*, a groundbreaking service for the construction of the Juba Lutheran Center in South Sudan took place in November 2015. Construction will begin in early 2016.
- Efforts are underway among the Young Adults in Global Mission (YAGM) alumni leadership team to promote increased financial gifts among YAGM alumni, as well as an increased presence of alumni at regional gatherings, donor events, congregational meetings and synod events. YAGM House, implemented in Washington, D.C., has been proposed for Minneapolis- and St. Paul-area synods.

Objective 6: Youth and young adults from diverse backgrounds participate in domestic and global service, and this experience deepens their faith and church engagement.

- The YAGM program continued steady growth and is ahead of schedule in pursuit of the campaign-related goal of sending 90 volunteers into service in the 2017 program year, including in three new country programs. The YAGM program sent 73 volunteers into service in 2015 and is planning to send a minimum of 85 in 2016. Cambodia is one of the three new country programs and was started in 2015. New missionary country coordinators are being deployed in February 2016 for Senegal and Australia to launch the other two new programs. The first volunteers in Senegal and Australia will begin service in August of 2016.
- While we did not experience a 10 percent increase in YAGM volunteers from ethnic-specific backgrounds, neither did we go backwards. Early indications of 2016 YAGM applications suggest that we should remain stable or grow in our number of volunteers from ethnic-specific backgrounds.

Objective 7: Communication channels and ELCA events support growing engagement of members in the ELCA's local and global ministries.

- Achieved and outperformed all of our goals.



We are a church that proclaims the good news of Jesus Christ and believes that through this gospel we are justified by God's grace through faith. Our roots are in Christ, Scripture, the Lutheran Confessions and in our theology that continues to be shaped over time.

Strategic goal 4 of the ELCA Churchwide Organization Plan for 2014-2016 that embodies this emphasis is:

Lay and rostered leaders are grounded in Lutheran theology and competent to serve the church we are becoming, and the leadership profile reflects this church's aspiration for cultural, generational and socio-economic diversity.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Lay and rostered leaders have a deep understanding of theology in the Lutheran tradition and are equipped for ongoing discernment in this church's local and global contexts.

- The recommendations from the Theological Education Advisory Committee were completed and presented to the Church Council in November 2015.
- The Latino strategy team was convened and the leadership committee developed a strategy for increasing Latino pastors' and other leaders' knowledge about and connectedness to the ELCA.
- Secured a \$1 million Lilly Grant to address financial concerns for rostered leaders and congregations.
- The report and recommendations of the ministry to and with same-gender couples and their families was approved.

Objective 2: Lay and rostered leaders have the range of competencies needed for leadership in a changing church.

- Word and Service Task Force recommendations are going to the 2016 Churchwide Assembly for approval.
- Two primary achievements for Systems Academy (a family systems approach to healthy leaders and congregations):
 - The planning, development and initiation of the ELCA Systems Academy, which involves participants from 11 ELCA synods and four churchwide staff members
 - Planting the seeds of family systems thinking and building relationships utilizing the lens of the theory with churchwide staff and the initiation of a systems resource team to further the work of churchwide staff and in relationship to unit work
- Established communications strategy for sharing information with those on the lay roster, resulting in positive feedback.

Objective 3: The ELCA roster system provides for a more flexible and responsive process for calling leaders and encourages new leadership.

- A new candidacy manual was completed and approved by the Church Council.
- Candidacy Manual training events were held in the nine regions of the church.
- Consultations were successfully held with seminary presidents, deans and faculty.

- Word and Service Task Force constitutional revisions were made by the Church Council in November.

Objective 4: Youth and young adults gain experiences that utilize and develop their leadership abilities and gifts.

- Three YAGM alumni attended the International AIDS Conference and three attended the U.N. Commission on the Status of Women as part of the ELCA Young Adult Cohort.
- Four YAGM alumni spoke on the main stage at the ELCA Youth Gathering.
- 275 young adults volunteered as leaders at the ELCA Youth Gathering.
- 35 young adults of color served as volunteers at the Multicultural Youth Leadership Event (MYLE) and 20 went to serve as servant companions at the Gathering.
- The Youth Core Leadership Team worked with Congregational and Synodical Mission staff and other adult leaders to plan and implement the 2015 Youth Leadership Summit in November, which brought together youth leaders from 44 synods. Several team members participated in the Worship Jubilee and the grant review process for the Youth and Young Adult Ministry Campaign grants table.

Objective 5: Leaders in companion churches have opportunities to develop their leadership capacities, with specific strategies directed to young adults and women.



Objective 6: The profile of lay and rostered leaders reflects this church's aspiration for equity and diversity with respect to gender balance, men and women of color and languages other than English and young adults and youth.

- In 2015, the Horizon Internship program tripled from eight in 2014 to 24 in the number of young adults of color who participated. The program was well received by congregations and by the Conference of Bishops.
- 40 young adults served as volunteers at the Multicultural Youth Leadership Event; 10 young adults planned and executed the event.
- The ELCA Youth Leadership Summit held in November 2015 hosted 44 synods.

- Youth Core Leadership Team members have been trained as ELCA World Hunger advocates and are speaking in their synods on behalf of the ELCA churchwide ministries.
- A young adult leadership team, with eight young adults from around the U.S., planned and executed the young adult interactive center space at the 2015 ELCA Youth Gathering.
- 14 young adults led approximately 70 young adults on trips to Israel and Palestine.
- 15 young adults participated in the 59th Commission on the Status of Women at the United Nations.
- 31 young adults of African descent from eight cities participated in Elisha's Call 2016, a discernment and leadership event.
- Eighteen ethnic association presidents or leaders have been consulted on plans for a 2016 Multicultural Leadership Summit. Implementation has started on action plans, including ethnic association presidents attending the April 2016 Church Council meeting.
- Human Resources attended meetings of ethnic associations and is partnering with them on recruitment strategies.
- Human Resources is actively posting position vacancies on recruiting sites targeting people of color.

The ELCA is one church body organized in three interdependent expressions: congregations, synods and the churchwide organization. These three support each other to grow in faith and put faith into action and are part of a wider church ecology including seminaries and colleges, social ministries, affiliated agencies and companion churches around the world. The ELCA is also committed to our full communion partners and to dialogue with ecumenical partners. We believe that together we achieve things that we could otherwise never do.

Two strategic goals (2 and 5) of the ELCA Churchwide Organization Plan for 2014-2016 embody this emphasis:

Goal 2

Members of this church are better connected with who we are as church and relationships across this church's wider ecology are deepened and strengthened for evangelical witness and service in the world.

SIGNIFICANT ACHIEVEMENTS

Objective 1: The ELCA continues to articulate what it means to be Lutheran in today's world and deepen its understanding of the theological basis for identity and shared mission.

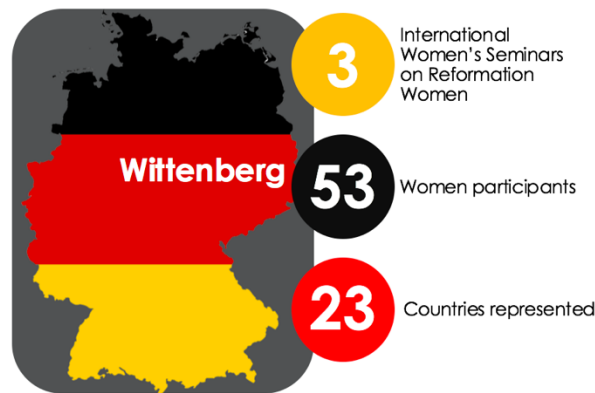
- In 2015, we developed the infrastructure to support the observance of the 500th anniversary of the Reformation projects for all members to utilize. The 500th anniversary team also started event development and marketing for the first Grace Gathering, an event planned with the 2016 Churchwide Assembly.
- Communication channels were developed and maintained digitally (ELCA500.org), socially and electronically to support both the Grace Gathering and 500th anniversary local and global projects and resources. Communication segmentation was defined and initiated and a synod contact network, specific to the 500th anniversary, was developed.
- The Reformation Anniversary Grant Program launched. Projects that will pivot ELCA members and leaders beyond 2017 have been pursued including a catechism reading initiative and Reformation story-telling projects.
- Two webcasts focused on racism, featuring the presiding bishop, were held on Aug. 6, 2015, and Jan. 14, 2016
- In 2015, within every issue of *The Lutheran* there were departments that exclusively featured Lutheran theological and ethical themes.
- This church engaged in conversation around "The Use and Means of Grace," a statement on the practice of Word and Sacrament.

Objective 2: Youth and young adults are actively shaping our understanding of what it means to be church.

- The 2015 Youth Gathering, MYLE and DAYLE were significant achievements for the ELCA. The impact to the Detroit community, both pre and post events, were considerable. The collaborative model of working closely with the synod on the territory will be used for the 2018 Houston Youth Gathering.

Objective 3: The ELCA lives out its strong commitment to being part of a global communion of Lutheran churches journeying in faith, witness and service.

- The ELCA demonstrated its deep commitment to journeying in faith, witness and service with the global communion of Lutheran churches through The Lutheran World Federation (LWF). This accompaniment takes many forms at the worldwide and regional levels. 2015 regional engagement included participation with LWF's National Committee in Indonesia, Columbia and Peru, and cooperative work around the Middle East refugee crisis.



- The ELCA sent 20 new missionaries into service in 2015, along with 73 Young Adults in Global Mission (YAGM) volunteers. Missionaries and YAGM accompany global companion churches and organizations in the areas of evangelism, health and development, education, social ministry and congregational ministry. By engaging in these shared ministries, the ELCA and our global companions are mutually strengthened in our capacities to live out God's mission in the world.
- Ecumenical and Inter-Religious Affairs demonstrated the ELCA's strong commitment to being part of a global communion of Lutherans through leadership in putting together the nominees for the ELCA's delegation for the 2017 Assembly in Namibia, information sharing about LWF programs and the Conflict to Communion document, support for the Global Young Reformers Network, and advice and participation to the ecumenical committee of the LWF Council.
- Through the Worship Jubilee, people with significantly diverse opinions about and approaches to worship were brought together in one, congenial setting. It was noted by participants from all perspectives how valuable this was. This enforced the "unity, not uniformity" principle from "Use of the Means of Grace" and modeled collaborative diversity (in worship, music, arts) for synods and congregations.

Objective 4: The churchwide organization strengthens its capacity and effectiveness in directly communicating with members.

- 22 synods are now using the ELCA Constituent Information System, above the goal of 20, supporting effective and efficient communications with congregations and members.
- The churchwide organization has seen significant growth in members engaging through social media, especially Facebook and Twitter.

Objective 5: Relationships between ELCA's leaders are strengthened for effective future governance and stewardship of the ELCA.

- Churchwide units continue to engage with the Conference of Bishops through liaison committees.
- More conversation has occurred between the Conference of Bishops and the Mission Investment Fund about ways to deepen that relationship.
- There has been increased participation and sharing between the Synodical Churchwide Relations Committee and churchwide staff, specifically through the addition of churchwide executive staff relating to the committee.
- Mission Advancement is restructuring the Mission Support development area in order to more effectively meet the goals of the Churchwide Organization Operational Plan and the directives of the Church Council.

Objective 6: The ELCA's relationships with full communion partners are deepened for a shared faith journey, witness and service.

- Strategic planning occurred with the Lutheran-Episcopal, the ELCA-United Methodist Church, and the Lutheran-Moravian coordinating committees.
- The implementation of a new online advocacy system that is co-branded between the ELCA and the Lutheran-Episcopal Committee provides a connection between the churches on advocacy initiatives.
- Continued engagement occurred with full communion community leaders attending the 2015 Advocacy Convening to identify actions that can be taken at local and state levels.

Objective 7: The ELCA's engagement in ecumenical dialogues and relationships contributes to the unity of Christ's people and visible expression of that unity.

- Completing the "Declaration on the Way" was significant for what it means in terms of the strength of Lutheran-Catholic relations after 50 years of dialogue.
 - The ELCA continues to participate in conciliar bodies and maintain its commitments and raise important questions about the future of conciliar life in the U.S.
 - The ELCA has re-engaged its bi-lateral dialogue and partnership with African Methodist Episcopal Zion.
 - Following the martyrdom of the Emanuel Nine, Presiding Bishop Elizabeth Eaton reached out to the leadership of historic black churches and by doing so was invited to be present at a number of events and initiatives convened by the churches. Kathryn Lohre delivered an address at the Conference of National Black Churches as the only leader of a predominately white church invited to do so.
 - In fall of 2015, the ELCA met with counterparts in the Mennonite Church USA to discuss next steps in re-engaging bilateral relations.
-

Goal 5

Leaders across this church are working together on strategies to address future sustainability of the ELCA, and the churchwide organization has a growing and sustainable revenue base for mission.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Church leaders engage in discussion, devise and implement strategies for sustainability that meet the challenges faced by congregations, synods and the churchwide organization.

- A comprehensive Mission Support strategy was vetted by the Conference of Bishops in October 2015 and approved by Church Council in November 2015.
- The Church Council authorized the churchwide organization to move forward with the Future Directions Table, and through the Office of the Presiding Bishop, the Table was launched in December 2015.
- A statistical review of ethnic specific ministries was completed.
- January 2016 consultation with ethnic leaders resulted in planning of Multicultural Leadership Summit for May 2016, which will include capacity building training emphasis.
- The Mission Investment Fund will launch a Synod Financial Services pilot project in 2016.
- A resource to support congregations through the process of closing was developed at the request of the Conference of Bishops.

Objective 2: The churchwide organization and synods collaborate in planning and action to strengthen stewardship, mission interpretation, gifting and planned giving.

- A stewardship marketing-communications plan was produced and is being implemented.
- Transitioned from Mission Support Coordinating Team to newly chartered Mission Support Strategy Team within the churchwide organization.
- Designed a new synod/churchwide Mission Support consultation process.
- Mission Advancement has realigned staffing to emphasize storytelling and mission interpretation.
- Expanded Mission Support staff in Mission Advancement as a result of the Conference of Bishops think tank and Church Council actions and implementation – includes a director, associate and coordinator.
- Rediscover Macedonia Project (congregation stewardship project) reporting continues for groups C and D.
- More than 65 leaders have been trained in the Rediscover Macedonia two-part workshop series.
- Launched the five-synod Mission Support pilot.

Objective 3: *The Campaign for the ELCA* is successfully launched and communication and messaging about the campaign reaches synods, congregations and members and generates a groundswell of support.

- Campaign materials were produced for year-two campaign themes. The campaign case statement, as well as the ELCA New Congregations mini-case statement, is available in Spanish. We are actively monitoring the demand for Spanish materials and will assess what additional pieces should be translated to meet the needs of our

members.

- The year-two congregational toolkit was released in November 2015 to allow congregations ample planning time before the year began. The toolkit focused on ELCA World Hunger activities for Lent 2016.
- Synod treasurers and vice presidents will receive the 2015 Campaign Report in May 2016, providing them with updates and news on the campaign to date.

Objective 4: Responsibility for the campaign goals and strategies is shared by all churchwide offices and units and by the ELCA's three leadership tables.

- 67 percent of churchwide staff are contributing to the campaign with a goal of 70 percent.
 - Administrative Team – 100 percent
 - Senior Leadership – 90 percent
- Church Council – 92 percent
- Conference of Bishops – 95 percent

Objective 5: The churchwide organization fundraising model optimizes the donor experience and stewards donors through different types and levels of contribution and increases giving.

- Vision for Mission, World Hunger, The Fund for Leaders, Global Church Sponsorship and the Malaria Campaign all exceeded their *Campaign for the ELCA* goals.
- A new director for donor stewardship position was added to enhance processes for thanking donors, improving donor retention and stewarding donor relations.

As members of the ELCA, we believe that we are freed in Christ to serve and love our neighbor. We do God's work of restoring and reconciling communities in Jesus Christ's name throughout the world. ELCA members are part of a strong global network of people living out their faith, serving the neighbor and making the world a better place.

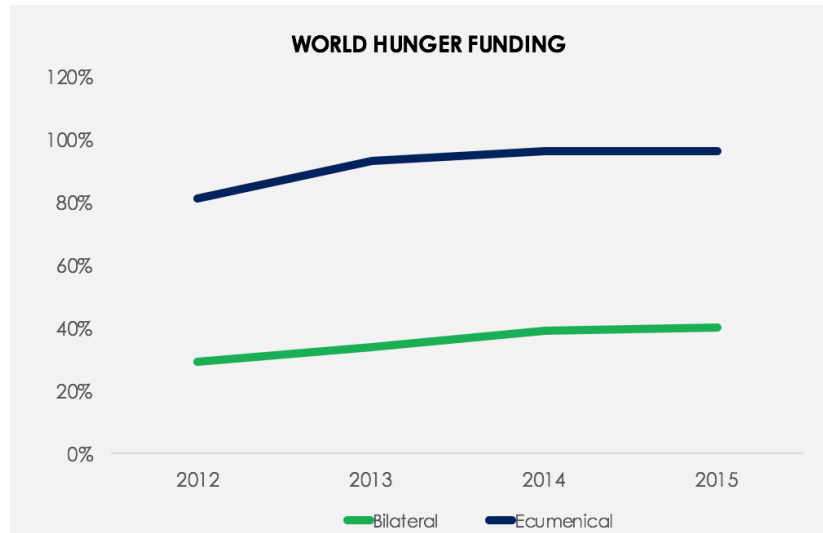
Strategic goal 3 of the ELCA Churchwide Organization Plan for 2014-2016 that embodies this emphasis is:

Impoverished and vulnerable people, locally and globally, achieve sufficient, sustainable lives and are accompanied in addressing the challenges of poverty, injustice and emergencies in their communities.

SIGNIFICANT ACHIEVEMENTS

Objective 1: The ELCA's international relief and development program expands and is effective in addressing priority needs identified by companion churches and local development partners.

- Ninety grants in more than 15 countries exceeded the plan for 2015.
- Numerous acts of technical assistance have provided expert review and suggestions for improved programming by companion churches. As a result, we have been able to confidently provide increased amount and proportion of World Hunger funding to companions:



Bilateral = companion churches, Ecumenical = Lutheran World Federation & others

- Collaboration between Mission Formation, relationship managers, and Diakonia resulted in the development, rollout and use of a new resource for companion synods involved in development work titled "SHARING RESOURCES IN MINISTRY: A guide for ELCA synods and congregations on mutual accountability in projects."

Objective 2: ELCA expands its role in international disaster response and humanitarian assistance and works effectively with its global operating partners.

- Lutheran Disaster Response-International has supported transition out of an emergency into recovery and spent at least 20 percent of its yearly humanitarian aid fund. The integrated pilot programs focused on the rehabilitation of houses and improving livelihood and income generation of vulnerable families in Central African Republic, Serbia, Philippines, Nepal and Ebola recovery activities in Liberia and Sierra Leone. This strategic integrated framework and investments contributed significantly to building foundations for sustainable development.
- The strategic focus shifted from fragmented investment planning to a well-prioritized action between the ELCA World Hunger program and Lutheran Disaster Response-International assistance in order to bridge some funding gaps between the disaster and post-disaster phases. This new relationship allowed both programs to share resources and expertise across projects. Lutheran Disaster Response-International also defined its core thematic focus and priorities to adopt more strategic directions to Lutheran Disaster Response-International resource allocations.

Objective 3: ELCA congregations are effectively contributing to alleviation of poverty, hunger and marginalization in their communities.

- A consultation in June on AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) led to the strategy document that will be considered by the Church Council in April and by the Churchwide Assembly in August. Resources (including videos and talking points) were developed and made available to multiple networks.
- The World Hunger brand messages developed in 2014 were utilized in fundraising and educational materials, including the new Until All Are Fed brochure.
- "Creative and Courageous Response: The Identity and Vision of ELCA World Hunger" is being used to shape talking points and language for use in public presentations and publications. The narrative was shared at conferences and other leadership venues.
- World AIDS Day was Dec. 1 and included a worship service at the Lutheran Center and a congregational toolkit. The ELCA partnered with the United Church of Christ and the HIV Vaccine Trials Network to host the Multifaith Preconference to the U.S. Conference on AIDS in Washington, D.C.
- The Domestic Hunger Initiative was implemented with the launching of several pilot projects including 1K Churches Initiative, Aurora AMS project, and a leadership development pilot.
- Consultation for the African psychologists and counseling project with African National leaders was held.
- Enhanced the Latino Ministries Theological Education for Emerging Ministries program.
- Fifty participants from Region 6 trained in basic principles of community organizing.

Objective 4: Lutheran Disaster Response U.S. and Caribbean, with its affiliates and partner synods, is effective in responding to domestic disasters and capacities for disaster preparedness and response are strengthened.

- In 2015, for each disaster, Lutheran Disaster Response made contact and responded or consulted with those affected within 48-72 hours.
- One new Lutheran Disaster Response affiliate is in development with the Montana Synod. One additional affiliate is pending with a Social Ministry Organization.

- Three regional events have been held with 75 percent of the 39 affiliates represented.
- 27 of the 39 (69 percent) Lutheran Disaster Response affiliates and related synods participated in the asset mapping survey.
- Asset mapping provided essential and measurable evaluation of the Lutheran Disaster Response network that will be used for improving and strengthening the network.

Objective 5: Development and humanitarian assistance reaches the most vulnerable and marginalized people in communities and embeds principles of gender and racial justice.



- More than 85 news releases were published in 2015, and more than half of these entries dealt with how the ELCA has responded to humanitarian crises both domestically and internationally – from child migration/immigration to Syrian refugees, from racial and gender justice and more.
- Through the use of the domestic hunger grants, we have been able to respond to the needs of vulnerable populations being served by feeding programs, food pantries, English as a second language classes, community organizing and advocacy projects.

Objective 6: ELCA leaders have a deeper theological understanding of the connection between witness and service and the ELCA's model of accompaniment.

- Four accompaniment resources were produced.
- An accompaniment survey used to measure behavioral change was modified to more effectively gauge impact on global mission engagement.

Objective 7: The churchwide organization improves the way it measures, communicates and accounts for the impact and effectiveness of domestic and international World Hunger programs and partnerships.

- Implementation of the grant management project will begin in the first quarter of 2016.
- In a parallel process, the new Grant Management Policy is in the process of being approved, which requires use of the new system for all churchwide grants.
- The messages for ELCA World Hunger were completed in November 2014, and they started getting rolled out in ELCA World Hunger materials (fundraising and education) in January 2015. The *Until All Are Fed* brochure was produced to reflect the new messages.
- Strategic Communications published 86 stories and articles in reference to ELCA World Hunger and Lutheran Disaster Response in 2015, including 25 articles on ELCA World Hunger and 20 articles on Lutheran Disaster Response in *The Lutheran* and on the Living Lutheran website. Other storytelling vehicles include direct mail, email, newsletters, bulletin inserts and social media.

Objective 8: The ELCA is known as a church committed to the eradication of hunger and poverty, and networks across this church are actively engaged in World Hunger campaign efforts, programs and advocacy.

- ELCA World Hunger income reached 109.7 percent of goal, reaching a record \$21,945,605.
- We had an increase of 398 (28 percent) in World Hunger contacts in 2015.
- State public policy offices worked on two projects: one with the United Nations and one at the Hunger Leaders Gathering.

Objective 9: The churchwide organization leads and joins with other Lutheran agencies, ecumenical and inter-religious partners for national and international advocacy, strategically leveraging expertise for maximum impact on issues of common concern.

- 2015 Advocacy Convening held in Washington, D.C., included (new this year) 17 community leaders from around the ELCA along with more than 20 synod bishops, Advocacy partners from The Episcopal Church and state public policy staff.
- Advocacy staff serve on various Action by Churches Together Alliance committees. These include global, climate change and gender equality. Partnership continues on AIDS and HIV and women's rights.
- Through ecumenical and inter-religious relations, the ELCA has participated in many inter-religious conversations and events this year.
- Through the National Council of Churches, the ELCA has participated in Christian-Jewish national dialogue about pastoral issues, in the national Christian-Muslim initiative, and in conversations about the possibility of ecumenical dialogue with non-Abrahamic partners.
- Ecumenical and Inter-Religious Relations continues to build upon its partnerships with the Islamic Society of North America, in part by attending its 2015 convention and through Presiding Bishop Eaton's open letter to the American Muslim community in December 2015.
- Ecumenical and Inter-Religious Relations supported a strong presence at the 2015 Parliament of the World's Religions in Salt Lake City, Utah, with a delegation of ELCA leaders.

The churchwide organization has a responsibility within the three interdependent expressions of the ELCA to act as careful stewards of its resources, such as money, staff, technology, and its constitutional obligations.

The 6th strategic goal of the ELCA Churchwide Organization Plan for 2014-2016 addresses this responsibility:

The churchwide organization is effective in fulfilling its roles and functions on behalf of the ELCA and further develops an organization culture characterized by strong leadership, accountability, competent and motivated staff, effective systems and learning.

SIGNIFICANT ACHIEVEMENTS

Objective 1: Church governance structures are equipped and adequately supported to be effective in their governance roles and processes on behalf of this church.

- Constitutional revisions were approved by the Church Council in November 2015 and will be forwarded to the 2016 Churchwide Assembly.
- Space was created in the Church Council agenda for a first reading of some action items before the council's consideration.
- Demonstrated the new my.ELCA.org during the November 2015 Church Council meeting in anticipation of migrations to it from community.ELCA.org beginning with the April 2016 meeting. This new platform will allow for improved information sharing and collaboration with and among council members.
- Significant coordination and preparation has been undertaken with respect to the 2016 Churchwide Assembly.

Objective 2: The churchwide organization develops a stronger performance-management and results culture in its operations, and leaders are held accountable for budgets, plans and results.

- Human Resources has implemented a training plan that includes regularly scheduled trainings as well as specialized trainings for on-going staff development.
- Cohort 1 of the Leadership Development Program successfully completed program requirements. Five of the 15 participants have either been promoted or given additional managerial responsibilities.
- A conversation about more directly connecting the Operational Plan with budget allocations is on-going.

Objective 3: Processes for staff recruitment, orientation and development are efficient, comprehensive and aligned to the churchwide organization's priorities.

- Human Resources prepared all the components to launch a more comprehensive new-hire orientation in 2016.
- Human Resources implemented a new information system, which includes a new recruitment program.
- Human Resources developed a training plan, which is shared with the churchwide

- organization through weekly updates.
- Information Technology launched a series of learning opportunities in 2015 to enhance understanding and use of the various technologies available.

Objective 4: Common frameworks and approaches to gender justice and racial justice guide the churchwide organization's work and its employment and workplace policies and practices.

- A brown bag conversation for churchwide staff with Elaine Neuenfeldt and Colleen Cunningham (LWF staff and Council) regarding the LWF Gender Justice Policy was held.
- Human Resources approved a three-hour training utilizing the Race Forward Racial Justice Leadership Model as a part of the resources for orientation.
- Race Forward Training has been provided to the Congregational and Synodical Mission unit, Global Mission unit, ELCA Church Council, and churchwide Administrative Team during 2014 and 2015.
- The Congregational and Synodical Mission unit built time for the Racial and Gender Justice focus at each all-staff meeting.

Objective 5: Churchwide organization staff grow in their ability to articulate and communicate the theological rationales for programs, activities and decisions.

- Human Resources will be including a Learning Lutheran curriculum in the new hire orientation program.
- The Learning Lutheran curriculum is included on the Human Resources training calendar with regularly scheduled meetings throughout the year.
- Conversation with the Strategic Communications staff on theological basics was initiated in January 2016 and is intended to produce a one-page resource on Lutheranism for use with new and existing staff.

Objective 6: The churchwide organization achieves enterprise-wide adoption of processes, systems and technologies that optimize results, increase efficiency and are adaptable to new needs.

- The Capital Budget Committee and Technology Advancement Team business processes have been integrated to streamline moving through both processes for requestors of technology projects and to improve organizational project selection and prioritization.
- Information Technology released four fact sheets to create better visibility to its services.
- Major initiatives completed: advocacy system replacement, workflow process/system for onboarding new staff to organization, interim resource enhancements, mobile responsive online giving pages, One Solution upgrade, security penetration testing, college and university data collection Web application, grant management system selection, Information Technology incident and service process enhancement, Paylocity conversion, and blog conversion to WordPress platform.

There were challenges for each of our goals. The key in setbacks is in understanding what actions need to be taken to move forward and turn a setback into a success. As we move forward together as a church, we will need to examine these setbacks and work together to find solutions.

Strategic goal 1

- Ethnic ministry strategies were delayed due to shifts in staffing.
- Research did not have staff capacity to analyze the rostered leader data collected through a survey tied to the 45th anniversary of the ordination of women but will be able to provide this in early 2016.
- 100 percent of country plans and regional strategies – as well as budgets – were not in place by the end of 2015. This progress indicator was partially achieved and activities will be on-going toward it in the first half of 2016.

Strategic goal 2

- The publication of the Journal of Lutheran Ethics was affected by the limits of staff capacity.
- The Horizon International Internship Program received only two applications for the 2015-2016 internship year, resulting in fewer site placements than initially planned. In order to address this setback, a strategy will be developed to engage potential applicants in 2016 (in consultation with ELCA seminary contextual education directors).
- The ELCA/Lutheran World Federation project at "SW Detroit Cooperative Venture @ Grace in Action" was not completed in 2015 due to issues securing auditor information required by the LWF. The project should begin in the first quarter of 2016.

Strategic goal 3

- There were delays with two of the Domestic Hunger Initiative pilots – Lutheran Services Florida and the Florida/Bahamas Synod and the Appalachia Area Ministry Strategy.
- More HIV and AIDS domestic programmatic action planning development is needed.
- Staffing transitions in Congregational and Synodical Mission (Lutheran Disaster Response communicator in 2015) impacted the utilization of my.ELCA.org collaborative effort. New staff is in place and efforts will be re-engaged.
- The online grant management was not implemented in 2015 due to delays in investigation process by the Grantmaking Software Selection Committee.
- Corporate Social Responsibility staffing plan requires modification due to staffing transitions in the Washington, D.C., office. A new plan will be developed in 2016.

Strategic goal 4

- Progress was slow in the development of the programs and follow-up for Latino lay schools. A new implementation plan and staffing is in development for 2016.
- The Entrance Rite for the new roster could not be finalized. An Entrance Rite discernment group was requested and appointed by the Church Council to continue this work through the churchwide assembly.

- The Academia Latina is under re-development with support by an advisory team and additional staffing.
- There needs to be increased opportunities for engagement of ethnic associations and people of color on synod councils and synod mission tables, and at Church Council, Conference of Bishops, seminaries, colleges and universities, affiliated service agencies, etc. (The Ethnic-Specific Association presidents will attend the April 2016 Church Council meeting.)

Strategic goal 5

- The Rediscover Macedonia Project experienced delays in synod reporting, which delayed congregational data collection until fall of 2016.
- The specific campaign priorities for Disability Ministry, Youth and Young Adult, New and Renewing Congregations did not meet their income goals. However, numerous generous gifts given to be used where needed most have been received and in total, *The Campaign for the ELCA* is slightly ahead of its two-year income goal.

Strategic goal 6

- Church Council members have expressed a desire for more strategic and generative discussion. This will be incorporated in the April 2016 meeting when there is significant time set aside for discussion on the future priorities and directions of the ELCA, *Called Forward Together in Christ*.
- The implementation of the Information Technology workflow solution has taken longer than expected. The loss of key staffing resources was a factor in creating delays. This project is set to be on track as soon as additional staffing resources can be assigned to this project in late January 2016.
- Processing responses to the first round of Learning Lutheran sessions in June 2015 and the competing demands of other work has slowed progress on additional Learning Lutheran sessions. Progress will require recruiting and involving other staff in planning and leadership.
- Implementation of the Information Technology project management tool and information management solutions for business process workflows, records retention and archival were hampered by staffing vacancies. Remaining social sharing fixes and improvements on ELCA.org need to be completed. Loss of key staff has impeded progress in completing this work.

As with all organizations, there are certain risks that must be addressed. The following is a brief description of the primary risks that either could or do affect the organization.

- Financial sustainability is a concern, particularly in the area of unrestricted giving. The continual decline in Mission Support creates financial challenges for the operations of the organization.
- The impact of the five synod Mission Support pilot should be closely monitored and reviewed for the next three years to determine if the model will have the intended impact of growth in Mission Support income. In addition, to be attentive to whether the model could have a negative and unanticipated consequence for other synods that are financially tied to an interdependent model of being church together.
- Increasing complexities of Information Technology systems, growth of data and information volumes, technology dependency of the organization, competing priorities, and expectations for higher quality, increased transparency and greater precision continue to grow beyond our current capacities and strain financial and staff resources. These factors have also contributed to several project delivery delays and missed service expectations.
- International terrorism, civil strife and disasters have huge impacts on our local and global programs.

Key learnings are imperative to the sustainability and growth of an organization. The churchwide organization is using the Operational Plan to become a more intentional learning organization. In 2015, the following key learnings were identified by staff.

Strategic goal 1

- Young adults of color are the best people to recruit other young adults of color for service in the YAGM program. Our team of five short-term recruiters in 2015 included two alumni of color. Their capacity to connect with other young people of color across this church was remarkable.
- Only 2 percent of congregations report 100 or more people of color as active participants.
- 40 percent of ELCA congregations report having no people of color as active participants.
- 41 percent of the ethnic specific (people of color) active participants in the ELCA are in congregations where people of color number 100 or more.
- From preliminary review of research report: Ethnic specific (people of color) active participants in the ELCA decreased by 6.9 percent between 2009 and 2014 compared to a 20.4 percent overall decline in the ELCA for the same period.
- We are still learning where demand is and how we can respond regarding multi-lingual resources, otherwise we have increased and met progress indicators.

Strategic goal 2

- It is important for participants in leadership development programs to have structured opportunities to reflect and debrief their experiences with those who share similar journeys.
- To get good representation and diversity at such a gathering as the Worship Jubilee, it is critical to offer subsidies to cover expenses. Many people who attended could not (or would not) have attended on their own budget.
- We are more confident in our database than we ever have been, and it is showing in better response rates, less bounce-back and more reliable information.
- The inclusion of Churchwide Organization Operational Plan objectives in the Advocacy team's work plans has been beneficial for creating effective strategies.
- Launching joint advocacy ministries with full-communion partners requires significant planning and understanding of expected communication methods and transparency and accountability between organizations.
- Our ELCA commitments to addressing racism must be connected to our commitments with ecumenical partners.

Strategic goal 3

- In order to bridge potential funding gaps between disaster and post-disaster phases, it will be more important than ever to build collaboration between ELCA World Hunger's long-term sustainability work and Lutheran Disaster Response.
- Continuation of the expansion of the Lutheran Disaster Response network by working both with Lutheran social ministry organizations and synods is vital. Synods are becoming

- partners in the disaster response effort.
- As part of the online grants management discovery work, key themes have been heard, including in the inventory findings:
 - There are approximately 31 distinct grant processes (including scholarships).
 - More than \$53 million in annual spending (2014).
 - The two largest granting units are Global Mission and Congregational and Synodical Mission, accounting for more than 93.7 percent of grants.
 - Global Mission is the largest granting unit with 57 percent of allocation.
- Over the past two years, we have seen incredible increases in income to World Hunger where it had held even for years. This is attributed to an investment in effective development resources in order to connect, network, educate and ask for gifts, further supported by past gift planning efforts.

Strategic goal 4

- We recognize that there are a number of important metrics required to evaluate the impact of the International Leaders Program scholarships. This includes (in addition to number of awards allocated): average award size, total funds allocated, number of students who return to serve in their home contexts, and amount of funds available for new scholarships each year (as the number of continuing students varies from year to year).
- While working on placing the first class of International Women's Leaders recipients at ELCA colleges, staff recognized that some applicants were better suited to in-country study programs rather than programs at ELCA colleges and universities. Reasons include age, marital status, English language ability, and previous academic accomplishments. This resulted in more students being awarded in-country scholarships.

Strategic goal 5

- When we invest in fundraising efforts (i.e. additional positions), the result is increased income for programs. This is evident in the investment and results we have seen in the ELCA Foundation, ELCA World Hunger and ELCA Global Church Sponsorship. There is still room for growth and impact before we see diminishing returns.
- We need to continue to reach across unit lines with our colleagues in programming so we are all on the same page and understand the other's challenges and appreciate the other's perspectives.

Strategic goal 6

- Listening to the churchwide organization finance staff about the time needed to design and implement the process of more directly connecting the Churchwide Organization Operational Plan activities and budget allocations was a key determining factor in designing a testing phase in fiscal year 2016 before implementation across the whole churchwide organization in fiscal year 2017.
- Paylocity recruiting module connectivity to LinkedIn, Glassdoor and Indeed reduces costs and improves the quality of candidates.

Priorities in Context: Sustainability and Membership Growth

A Background Paper for the Future Directions Table

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April 2016

In this report, I have taken a more thematic approach rather than provide a summary of the actions of the various groups called, over the past 10 years, to discuss the future of the Evangelical Lutheran Church in America. The issues addressed by these groups, however, provide the basis for this report and I believe I have covered the most important themes. The groups include the Blue Ribbon Committee (2006-2007), the Living into the Future Task Force (LIFT I, 2009-2011 and Lift II, 2011-2014), the Group of Nine (2011-2012), the Mission Funding Task Force (2012), the Three Leadership Tables (2012-2013), The Church Council Retreat (2014), and the Conference of Bishop's Think Tank on Mission Support (2014-2015).¹ Each of these groups, in one way or another, addressed the sustainability of the mission and ministry of the three expressions of the ELCA—congregations, synods, and the churchwide organization.²

Sustainability

Focusing on sustainability is an effective means for assessing church goals and planning for the future. Sustainability is an important measure of any organization's ability to effectively interact with its environment and, ultimately, to carry out its mission. Sustainability is not only a question of existence, but of capacity and impact. What does an organization intend to do and at what level? What are the resources it needs to accomplish its goals? How much is enough? What do the trends suggest?

Financial Resources

Over the last 10 years, undesignated giving to congregations in the ELCA has declined from \$1.85 billion to \$1.75 billion (-5%). Adjusted for inflation, the decline is 22 percent. Mission support, which is the money given for the support of synods and the churchwide organization, has declined from \$130 million in 2005 to \$99 million (-24%). Adjusted for inflation, the decline is 37 percent.

The financial resources available to congregations, synods, and the churchwide organization of the ELCA are dependent upon a series of decisions. First, members make a decision to give undesignated contributions to their congregations. In 2014, the average contribution per baptized member was \$465. In 2005, the average contribution per baptized member was \$460 (adjusted for inflation).

¹ The Church Council Retreat focused most of its attention on governance issues.

² The LIFT Task Force was asked to address the whole "ecology" of the ELCA and, as a result, was the most wide-ranging of these groups. It focused on the societal and economic changes in American society and attempted to assess the organization, governance and interrelationships among the church's expressions in light of the changes. Among its recommendations were proposals to change the frequency of the Churchwide Assembly, to review how the church addresses social concerns, to review the constitutional responsibilities of synods, and for an expanded role for the Conference of Bishops in its relationship to the Church Council. At its most basic level, however, LIFT made two recommendations its priority. These recommendations were: 1. support for the work of congregations and, 2. the strengthening of synods so they can be more effective catalysts for mission planning. Both of these recommendations came from a deep concern for the long-term sustainability of congregations and the implications of struggling congregations for the whole church.

Second, congregational councils determine if, how, and when some proportion of their undesignated gifts will be shared with their synod (mission support). In 2014, congregations passed on an average of just over \$10,000 (or about \$26 per baptized member). The median gift was \$5,000. In 2014, 28 percent of congregations gave \$1,500 or less. (See Table 1.) In 2005, 20 percent of congregations gave \$1,500 or less (undadjusted for inflation).

Table 1: Number of Congregations by Their Level of Mission Support for 2005 and 2014 (unadjusted for inflation)

Mission Support	2005		2014	
\$0	609	5.8%	1,198	12.8%
\$1 to \$1,500	1,488	14.1%	1,466	15.6%
\$1,501 to \$5,000	2,613	24.7%	2,390	25.5%
\$5,001 to \$10,000	1,983	18.7%	1,658	17.7%
\$10,001 to \$20,000	1,967	18.6%	1,520	16.2%
\$20,001 or more	1,923	18.2%	1,400	14.9%
Total	10,583	100.0%	9,377	100.0%

Third, after receiving these gifts from congregations, synod councils decide if, how, and when some proportion of this mission support will be shared with the churchwide organization. Since the beginning of the ELCA, the guideline for synods was 55 percent of the unrestricted giving received from congregations. This guideline was suggested by the Commission for a New Lutheran Church (1986-1987), but was never formally approved as a constitutional provision of the ELCA.³ In 1991, the average sharing rate was 54 percent. In 2005, it was 50 percent. In 2014, it was 49 percent. The recent Conference of Bishop's Think Tank on Mission Support (2014-2015) proposed individual consultations with synods rather than continuing to pursue a common percentage goal. In response to the full set of recommendations from the Think Tank, the ELCA Church Council took the following action.

To replace the present reporting form of synodical mission support with a format that expresses thanksgiving for all gifts when reporting to the Church Council; To acknowledge that uniform percentage guidelines (i.e., 55/45) for mission support are no longer appropriate across all synods; To approve the development, in consultation with the Conference of Bishops and the Office of the Presiding Bishop, of a contextually sensitive, substantive and collaborative process which will result in synod-specific percentage goals for each of the 65 synods by no later than the April 2018 meeting of the Church Council; To request that the Budget and Finance Committee monitor the consultation process with a goal of recommending benchmarks and guidelines to be used in establishing the synod-specific goals no later than the April 2018 meeting of the Church Council. (CC15.04.11)

The Church Council actions lend support, perhaps unintentionally, to the premise that local needs legitimately take priority. This view of mission support is certainly relevant to many ELCA congregations, given their financial circumstances. Many ELCA congregations are finding it difficult to meet their local needs, much less provide for their synod and the churchwide organization. Members, the majority of whom are well educated and relatively

³ It was clear in 1987 that there was not enough funding for the proposed churchwide organization and synods. In February of 1987, there was an estimated \$9 million shortfall. The bishops of the three church bodies organized a consultation between budget developers for both the churchwide organization and synods. According to CNLC documents (*Transition Team Report*, Exhibit B, 1987), as a result of this consultation, a consensus was reached “that, in regard to the present shortfall between projected income and expenditures . . . efforts be made by churchwide organization budget developers and synodical budget developers to share, more or less equally, the challenge.”

well off, are giving more per member, but their rate of giving as a proportion of income (about 2%) has not changed appreciably since the beginning of the ELCA. This is true despite years of emphases on stewardship education and proportionate giving. To keep pace with declines in membership and increased operating costs, members need to increase their rate of giving each year and the vast majority do not do so.

As a result, the ELCA, as a system, shows signs of being zero-sum. A fixed amount is available and when it is gone, it is gone. Adjustments are made by moving funds from one place to another, so more in one place means less in another. The annual reports of congregations consistently show that when money is needed to cover increased costs, the funds move out of a single line—mission support. When congregational operating expenses go up, mission support goes down. When more is expended in local benevolences, mission support goes down. When more is given by congregations directly to global companions, mission support goes down. And, because the financial support system for the whole ELCA is fundamentally rooted in the financial circumstances of congregations, the only way for the system to change is for congregations/members to change. Either the number of members has to increase or giving as a percent of income has to go up, or both. This may not be the only reason, but it is certainly one of the reasons, there is so much concern for congregational sustainability/vitality among the groups tasked with addressing the future of the ELCA.

Membership and Support

In the 1950s, ELCA congregations experienced phenomenal membership growth. In the predecessor bodies of the ELCA, baptized membership climbed 28 percent from 3.1 million in 1940 to 4.0 million in 1950. Between 1950 and 1960, membership increased another 33 percent from 4.0 million to 5.3 million. Membership peaked in 1965 at 5.9 million. (See Table 2.)

**Table 2: Baptized Membership in the ELCA
(and its predecessor bodies)**

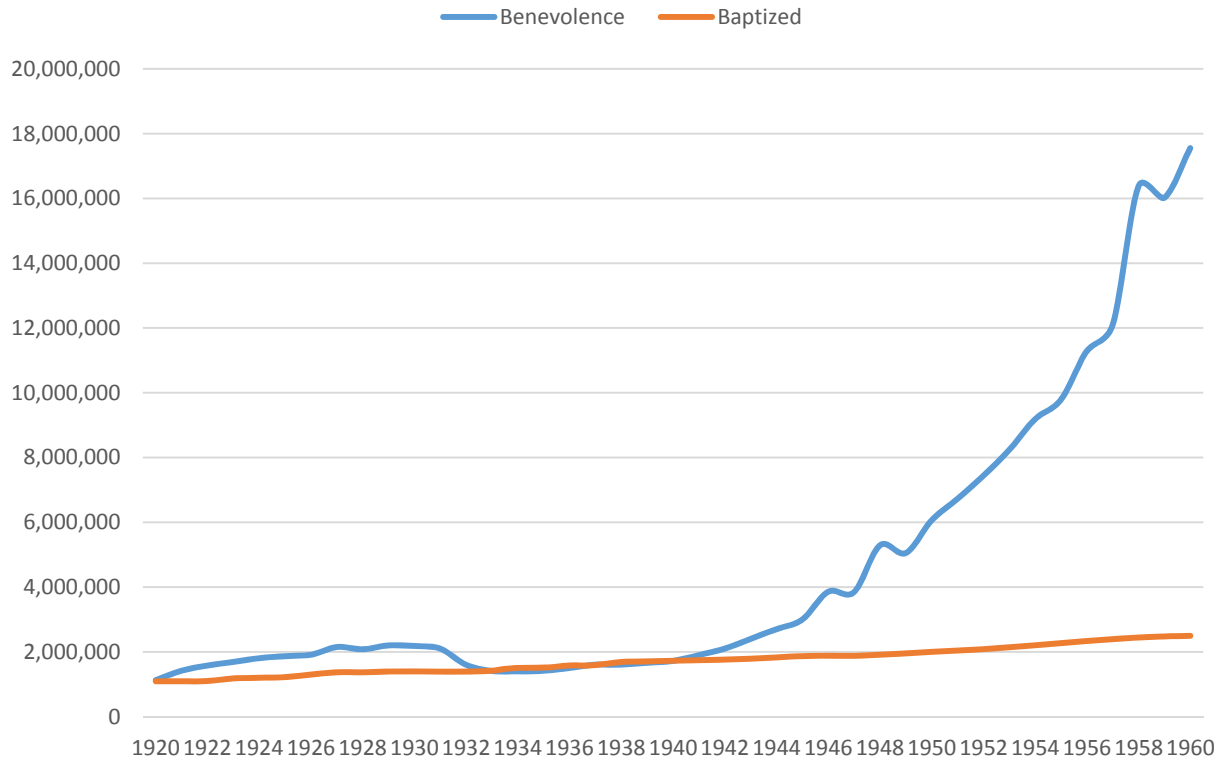
Year	Baptized Membership	Percent Change
1940	3,117,626	
1950	3,982,508	27.7%
1960	5,295,502	33.0%
1965	5,887,093	11.2%
1970	5,640,137	-4.2%
1980	5,384,271	-4.5%
1990	5,240,739	-2.7%
2000	5,125,919	-2.2%
2010	4,274,855	-16.6%
2014	3,765,362	-11.9%

Data from the United Lutheran Church in American (ULCA)⁴ suggests, however, that membership growth was only one component of the financial growth in the church at the time. Starting as early as 1942, benevolences contributed by congregations for the work done through synods and the wider church began to grow significantly and disproportionately to membership growth. (See Figure 1.) In short, congregations were

⁴ The ULCA (1918-1962) was one of the predecessor bodies of the Lutheran Church in America, which in turn was a predecessor of the ELCA.

sending a high proportion of the gifts they were receiving to support the activities of the wider church. In the ULCA, the rate was consistently around 18 percent during the 1950s.⁵

Figure 1: Membership in the United Lutheran Church and the Benevolence Contributed by Congregations for Work Done Through Synods and the ULCA



This high level of support was the product of several factors.

1. There was a real increase in expendable income in the U.S. during the 1950s. This means households had more money to contribute, and they were contributing at a relatively high rate for Lutherans (3 to 4 percent of household income).
2. Within the ULCA, there was a strong and widely shared Lutheran identity with two components. First, there was a strong Lutheran theological identity. Theology was primarily the domain of clergy but many lay members knew the basics and could recite from Luther's *Small Catechism*. Second, there was a strong Lutheran institutional identity. Among the laity there was an appreciation for, and loyalty to, local Lutheran congregations, social ministry organizations, colleges, and seminaries. In addition, there was support for local synods and their oversight of the church (particularly the ministerium) and, there was support for a national church to which members ceded responsibility for ecumenical and interchurch relationships, as well as national and global missions.
3. Local clergy not only held the system together, they promoted it. When necessary, they spent their cultural capital on behalf of the system, and they had considerable capital. There was high regard for the office of pastor among members and in local communities (schools, hospitals, governments and businesses), and in the wider church, clergy exerted a dominant influence in assemblies and in other legislative and deliberative

⁵ To this point, I have not been able to clearly establish what the rate would have been for the predecessor bodies of the American Lutheran Church. It appears it would have been lower. At the beginning of the ALC in 1960, it was about 10 percent of undesignated giving.

church forums. All clergy, active and retired, could vote in synod assemblies, and the national assembly was 50 percent clergy and 50 percent lay (compared to 40 percent clergy and 60 percent lay in the ELCA, *ELCA Constitution*, 5.01.f.).

4. There was a good fit between the sensibilities of the society and the church. Lutherans may have had a strong Lutheran identity, but their leaders also viewed themselves as mainline. The clergy in particular believed that society was progressing and Christianity (or more specifically Protestant Christianity in its mainline form) could and would produce a bright future. Clergy were convinced they were playing a significant role. The spread of faith in God, mediated by the church, was the path to realizing the Kingdom of God on earth and with the guidance of the church, Americans were on that road together.

But, by the mid-1960s, the social, cultural, and economic conditions supporting this system started to unravel.

1. Roman Catholic immigrants from Europe gained a substantial presence in many major metropolitan areas across the U.S., and their growing strength put the Protestant mainline hegemony in question.
2. Conservative evangelicals began to re-emerge in a "new" evangelical movement headed by Billy Graham (and the editors of *Christianity Today*) which was intent on competing with the mainline for social dominance.
3. The baby boom and the suburban expansion it produced, which fueled both membership growth and new congregation development, began to slow.
4. The cultural ideal of a household began to waver. Married couples began to have fewer children and their commitment to raising children as the primary focus of their lives began to give way to more personal and individualistic ambitions.
5. There were protest movements demanding gender and racial equality. These stood alongside a volatile anti-war movement. Each, in its own way, with different constituencies, produced a deep suspicion of institutional authority.
6. Economic competition from Europe and Japan re-emerged to challenge the supremacy and dominance of American engineering and manufacturing.

By the 1980s and into the 1990s,

1. The personal computer was on the rise—named the machine of the year in 1982. Personal computers began to change how people managed information and it eventually provided access to the Internet.
2. By the mid-1990s the Internet was in place. The leading institutions, which controlled the news and set and managed cultural trends, including the *New York Times* and the *Wall Street Journal*, magazines like *Time*, *Newsweek*, and *Life*, and the network television companies (CBS, ABC, NBC), found themselves in competition with new, up-start alternatives that could segment the market and appeal directly to niche constituencies.

In mainline religious circles, the collective impact of these developments posed a serious challenge to mainline Protestant hopes. The member churches of the National Council of Churches of Christ (including the predecessors of the ELCA) found their efforts increasingly muted. No longer were they “the” religious voice Americans heard and listened to, but they were “a” voice. Martin Marty (1984), assessing the views of the editors of *The Christian Century* (the magazine title itself a symbol of 1950s mainline confidence), wrote:

A nostalgia similar in ways to that of today's religious New Right was evident in the magazine. In the good old days, the editors believed, Americans spoke 'the same language' and had 'the same cultural backgrounds,' as well as many other important 'sames . . .'. This was not quite the old nativism; the editors had no heart for that. Yet, they could not swallow the changes easily.

By the 1970s, after the founding of the American Lutheran Church (ALC-1960) and the Lutheran Church in America (LCA-1962), the tide had clearly turned. Or, perhaps it is more accurate to say, the exceptional times for Lutherans of the 1940s to the 1960s were coming to an end. Echoing the comments of Martin Marty, Clifford Nelson (1972) quotes Franklin Clark Fry, president of ULCA and then the LCA, as saying the following in 1964.⁶

The chief factor that accounts for the pitifully slow net growth is the high percentage of our membership that lives in the cities. Ours is among the most urban denominations; conspicuously more so than our fellow American Lutherans. Here [in the urban church] the summons is, renew or die. Let no one be deceived. The new-style “urban work” is going to be expensive, discouraging, and slow. What is at stake is not merely the organization of a few flourishing congregations; it is no less than the future character of our national life. The texture and color of every culture are determined in its cities and ours will be no exception. It must not be allowed to become totally secular and pagan.

As membership peaked, so did both the amount and rate of money passed on to the wider church. By the time of the merger that formed the ELCA (1988), baptized membership had slipped by 11 percent from its peak of 5.9 million to 5.2 million. But more significantly, the benevolences (mission support) passed on to the wider church dropped by a stunning 46 percent from \$52.8 million in 1965 (ALC and LCA) to \$27.8 million in 1988 (adjusted for inflation).

Beginning with the ALC and the LCA, and through the life of the ELCA, the institutional resources of congregations and the wider church have contracted. (See Table 3.) In 1965 dollars, total giving to congregations has declined 22 percent, but mission support to synods and the churchwide organization (or the predecessor body equivalents) has declined by 75 percent.

Table 3: Baptized Membership and Giving in Selected Years (with adjustments for inflation)

	Baptized Membership	Total Giving	Mission Support	In 1965 Dollars				Pct. Mission Support
				Total Giving	Mission Support	Total Giving per Baptized	Mission Support per Baptized	
1965	5,887,093	\$299,217,323	\$52,815,469	\$299,217,323	\$52,815,469	\$50.83	\$8.97	17.7%
1970	5,640,137	\$371,009,632	\$58,990,076	\$300,964,989	\$47,853,063	\$53.36	\$8.48	15.9%
1980	5,384,271	\$725,097,104	\$89,956,467	\$277,163,444	\$34,385,248	\$51.48	\$6.39	12.4%
1990	5,240,739	\$1,238,424,569	\$118,787,914	\$298,537,564	\$28,635,296	\$56.96	\$5.46	9.6%
2000	5,125,919	\$1,931,688,679	\$133,306,390	\$353,025,369	\$24,362,382	\$68.87	\$4.75	6.9%
2010	4,274,855	\$2,112,573,819	\$108,458,062	\$305,354,289	\$15,676,676	\$71.43	\$3.67	5.1%
2014	3,765,362	\$1,752,677,614	\$99,364,601	\$233,146,543	\$13,217,783	\$61.92	\$3.51	5.7%

Excess Capacity

Table 4 contrasts the baptized membership of the ELCA in 1990 with 2014 by ELCA region. Membership declines were substantial but increased much more quickly after 2000. Region 3 (MN, ND, SD) and Region 5 (IA, IL, MI-

⁶ E. Clifford Nelson, *Lutheranism in North America: 1914-1970*, pg. 199. Minneapolis: Augsburg, 1972.

part, WI) fared best (losses in the 15% to 20%). The other Regions, however, were a third smaller in 2014 than they were in 1990. Overall, there are 28 percent fewer members in the ELCA in 2014 than there were in 1990.⁷

Table 4: Baptized Membership in 1990 and 2014

Region	Baptized Membership 1990	Baptized Membership 2014	Percent Change 1990 to 2014
One (AK, ID, MT, OR, WA)	254,085	167,357	-34.1%
Two (AZ, CA, CO, HI, NM, NV, TX-pt, UT, WY)	348,917	213,592	-38.8%
Three (MN, SD, ND)	1,118,306	950,161	-15.0%
Four (AR, KS, LA, MO, NE, OK, TX-pt)	378,475	261,387	-30.9%
Five (IA, IL, MI-pt, WI)	1,057,784	823,598	-22.1%
Six (IN, KY, MI-pt, OH)	541,789	330,751	-39.0%
Seven (CT, MA, ME, NH, NJ, NY, PA-pt, RI, VT)	656,840	427,759	-34.9%
Eight (DE, DC, MD, PA-pt, WV)	534,229	346,548	-35.1%
Nine (AL, BM, FL, GA, MS, NC, PR, SC, TN, VI, VA)	350,314	244,209	-30.3%
Totals	5,240,739	3,765,233	-28.2%

Because there are fewer members, one would expect costs to go down, and there has been an 11 percent decrease in congregational disbursements (adjusted for inflation). But, because there are so many fewer members, the costs per member have increased substantially (23%) between 1990 and 2014 (adjusted for inflation). The direct operating expenses for congregations (not including benevolences) have increased by 10 percent, from 65 percent of all disbursements to 75 percent. This means members are paying more to keep their congregations open and to pay clergy salary and benefit costs. Because giving has not kept pace, congregations have offset these increased operating expenses by reducing capital improvements from 11 percent of disbursements to 6 percent of disbursements (which means deferred maintenance), and by reducing mission support from 8 percent of disbursements to 4 percent. Local benevolences are flat at about 2 percent of disbursements. On the other hand, endowments and memorial funds in 2014 stood at \$1.4 billion.

Congregational members have clearly shown through their financial decision-making that their primary goal with regard to the institutions of the ELCA is to keep their local congregations open. This is why, despite 28 percent fewer baptized members between 1990 and 2014, and 30 percent fewer congregational clergy, there are only 15 percent fewer congregations.

Keeping a building open is one thing, but providing worship is another. In 2014, there were 6,927 congregational clergy (30% less than in 1990) available for 9,204 congregation. This does not mean, however, there is a shortage, but instead, it is a reflection of the financial means of congregations. At any one time, 2,500 or about a quarter of ELCA congregations, have no called pastor. The vast majority of these congregations are without a pastor because they cannot afford to pay a pastor.

This is true despite the fact that compensation for clergy has remained remarkably flat. In 1990, the average defined compensation (salary and housing) of a pastor in the ELCA was \$56,114 (adjusted for inflation) and in

⁷ 1990 is a better baseline than 1988 since it took several years for congregations to become accustomed to new report forms in the ELCA. I also have not attempted to factor out the impact of congregations leaving the ELCA after the 2009 Churchwide Assembly decision to ordain gay/lesbian pastors in committed, long-term relationships.

2014 in was \$59,196.⁸ The problem for congregations is the distribution of baptized members. (See Table 5.) There are 1,767 congregations (19%) in the ELCA with 100 or fewer baptized members. These congregations account for 3 percent of the ELCA's baptized membership. Average worship attendance in these congregations is 29. In 2014, average income was \$54,420 for these congregations, which is not enough to pay the salary of a first-call pastor. The only option for these congregations is to find a bi-vocational pastor, a part-time pastor, a supply pastor, or to share a pastor.

Table 5: Congregations in the ELCA by Baptized Membership in 1990 and 2014

Baptized Membership	Number of Congregations 1990	Number of Congregations 2014	Percent Change 1990 to 2014	Total Baptized 2014	Percent of All Baptized Members	Total Income
1 to 100	1,163	1,767	51.9%	109,560	2.9	\$54,420
101 to 200	2,046	2,103	2.8%	310,933	8.3	\$109,470
201 to 350	2,577	2,000	-22.4%	537,346	14.3	\$174,655
351 to 600	2,439	1,719	-29.5%	790,117	21.0	\$277,972
601 or more	2,699	1,705	-36.8%	2,016,217	53.5	\$619,837
Total	10,924	9,294	-14.9%	3,765,233	100.0	\$238,081

It is not unreasonable, given this data, to suggest that the ELCA has too many congregations. Assume congregational buildings still have the capacity they had in 1990. In Region 1, the average size of a congregation in 1990 was 411 baptized members, and there were 618 congregations. (See Table 6.) If the average size of a congregation was the same in 2014, only 407 congregations would be needed. However, 548 exist. Based on this criteria, the ELCA has 1,500 too many congregations for its current membership. The average asset value of a typical congregation in the ELCA is \$2.2 million. The combined asset valuation of these 1,500 congregations would be somewhere in the neighborhood of \$3.4 billion.

Table 6: Number of Congregations Needed in 2014 Based on Size in 1990

Region	Congregations in 1990	Congregations in 2014	Percent Difference	Average Size in 1990	Needed in 2014	Difference
One (AK, ID, MT, OR, WA)	618	548	-11.3%	411	407	-141
Two (AZ, CA, CO, HI, NM, NV, TX-pt, UT, WY)	768	662	-13.8%	454	470	-192
Three (MN, SD, ND)	1,968	1,635	-16.9%	567	1,676	41
Four (AR, KS, LA, MO, NE, OK, TX-pt)	974	805	-17.4%	389	672	-133
Five (IA, IL, MI-pt, WI)	1,906	1,626	-14.7%	555	1,484	-142
Six (IN, KY, MI-pt, OH)	1,191	955	-19.8%	455	727	-228
Seven (CT, MA, ME, NH, NJ, NY, PA-pt, RI, VT)	1,312	1,167	-11.1%	501	854	-313
Eight (DE, DC, MD, PA-pt, WV)	1,217	1,033	-15.1%	439	789	-244
Nine (AL, BM, FL, GA, MS, NC, PR, SC, TN, VI, VA)	970	863	-11.0%	361	676	-187
Totals	10,924	9,294	-14.9%	480	7,755	-1,539

⁸ We have not kept systematic track of actual benefits, which may have climbed substantially.

The Capacity of Synods and the Churchwide Organization

Table 7 shows the mission support sent by congregations to the synods and the churchwide organization from 1990 to 2014. These figures are not adjusted for inflation. Clearly, as noted earlier, congregations are passing on less and less. In 1990, congregations passed on 10.9 percent of their undesignated giving in mission support, compared to 5.7 percent in 2014. The impact of this reduction has affected both synods and the churchwide organization, slowly and deliberately, but not proportionately. In 1990, the churchwide organization received \$61.8 million in mission support. In 2014, \$48.4 million was received, which is a reduction of 22.7 percent. In 1990, synods received \$57.0 million in mission support and in 2014, it was \$51.2 million or a reduction of 10.2 percent. Between 2010 and 2014, the portion of mission support going to synods declined by 4.7 percent compared to 7.8 percent for the churchwide organization.

Table 7: Mission Support from Congregations to Synods and the Churchwide Organization by Year

Year	From Congregations	To Synods	To Churchwide	Percent Synod	Percent Churchwide
1990	\$118,787,914	\$56,997,045	\$61,790,869	48.0%	52.0%
1991	\$119,442,903	\$54,641,033	\$64,801,870	45.7%	54.3%
1992	\$120,235,352	\$55,439,239	\$64,796,113	46.1%	53.9%
1993	\$118,626,847	\$55,501,846	\$63,125,001	46.8%	53.2%
1994	\$118,085,199	\$54,271,156	\$63,814,043	46.0%	54.0%
1995	\$120,303,360	\$57,212,075	\$63,091,285	47.6%	52.4%
1996	\$120,927,310	\$57,190,229	\$63,737,081	47.3%	52.7%
1997	\$123,410,074	\$58,292,257	\$65,117,817	47.2%	52.8%
1998	\$126,852,281	\$60,111,026	\$66,741,255	47.4%	52.6%
1999	\$130,114,880	\$62,100,874	\$68,014,006	47.7%	52.3%
2000	\$133,306,390	\$63,895,167	\$69,411,223	47.9%	52.1%
2001	\$135,520,471	\$66,033,765	\$69,486,706	48.7%	51.3%
2002	\$133,204,219	\$64,453,171	\$68,751,048	48.4%	51.6%
2003	\$131,538,299	\$65,089,592	\$66,448,707	49.5%	50.5%
2004	\$130,490,038	\$64,868,870	\$65,621,168	49.7%	50.3%
2005	\$130,323,202	\$64,855,172	\$65,468,030	49.8%	50.2%
2006	\$131,568,011	\$65,903,980	\$65,664,031	50.1%	49.9%
2007	\$132,905,973	\$66,776,856	\$66,129,117	50.2%	49.8%
2008	\$131,498,498	\$66,211,572	\$65,286,926	50.4%	49.6%
2009	\$121,902,925	\$62,202,298	\$59,700,627	51.0%	49.0%
2010	\$108,458,062	\$55,812,147	\$52,645,915	51.5%	48.5%
2011	\$103,464,702	\$53,041,537	\$50,423,165	51.3%	48.7%
2012	\$102,619,378	\$52,747,559	\$49,871,819	51.4%	48.6%
2013	\$100,517,920	\$51,536,885	\$48,981,035	51.3%	48.7%
2014	\$99,364,601	\$50,956,091	\$48,408,510	51.3%	48.7%

These change rates, however, underestimate the shift toward synods because of the deployment to synods of the Directors for Evangelical Mission (DEMs). The DEMs work in synods to address congregational renewal, stewardship, and new ministry development, and they do this work locally. The DEM program clearly redistributes resources to synods making it possible for synods with fewer resources (about half the synods) to give attention to this important local work. In 2014, the churchwide support of DEMs was \$5.7 million or about 12 percent of the mission support shared with the churchwide organization.

The question of excess capacity at both the synodical and churchwide level is difficult to assess. What are the appropriate expectations for synods and the churchwide organization? Setting these expectations goes beyond the current *ELCA Constitutional* description of purposes. The purposes of the churchwide organization include, for example, “undergirding the worship life of this church as the Word of God is preached and the sacraments are administered” (11.21.a.). Does this require one churchwide staff person or two? Can it be done by the Presiding Bishop without additional staff? The churchwide organization is to “support and establish policy for this church’s mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches” (11.21.c.). Does this require a churchwide unit? What is the scope of work this church expects from the churchwide organization and its synods? When these expectations are considerably more explicit, then it will be possible to assess capacity and make appropriate adjustments.

The resources available to synods vary significantly. All have the same constitutional responsibilities, but nearly everything else varies. Many synods now operate with minimal staffing while others have larger staffs. Territories vary greatly as do the number of baptized members, the number of congregations, and the relative wealth of those congregations. There are no consistent or reliable means of assessing synod staffing levels. Should there be a number of staff per baptized member, per congregation, or per square mile? In terms of reporting staffing costs, some synods report by position while others pool compensation figures. Our best estimate, based on an analysis of synod audit reports, is the number of synod staff decreased by about 7 percent from 1990 to 2014 and the amount of mission support devoted to compensation and benefits declined by about 9 percent (adjusted for inflation). Over the same time period, however, baptized membership decreased by 28 percent and the number of congregations decreased by 15 percent.

As for the churchwide organization, the amount of its budget devoted to staff compensation and benefits is down about 30 percent (adjusted for inflation) from 1990 to 2014. As to the number of staff, however, there are only reliable records for executive positions. In 1990, the churchwide organization had 297 executive positions.⁹ In 2014, there are 250 executive positions including the approximately 62 positions deployed to synods as DEMs. This is a 16 percent reduction. Finally, with regard to staffing, compensation at the synodical level accounts for about 61 percent of mission support. At the churchwide level, compensation accounts for 69 percent of mission support.

The question of scope of the churchwide organization remains. Is the churchwide organization trying to do too much? What should it no longer do? These are significant questions but clearly, the churchwide organization no longer engages many functions believed important by the Commission for a New Lutheran Church. The ELCA publishing house is a separately incorporated entity and the churchwide organization no longer produces congregational resources at the scale of the LCA’s Division for Parish Services, for example.¹⁰ Social ministries are now represented by Lutheran Services in America rather than a churchwide unit. Lutheran schools, outdoor ministry, and campus ministry receive modest grants and very limited staffing attention. The Youth Gathering is financially independent (with the exception of modest staffing costs). The colleges and universities also receive very modest staffing support. The churchwide organization continues to provide grants and staffing support to new ministry development, but funding is provided by a coalition which includes local and synodical sources. There are no longer separate commissions for financial support, women, or multicultural ministries. Nearly as much money is raised locally and contributed directly to other countries than is now spent through the global mission unit of the churchwide organization (not including World Hunger). In a negative, self-reinforcing

⁹ The source delimiting “executive” positions is *Exhibit E in the Church Council Report: Budget Proposal* in the minutes of the respective Churchwide Assemblies.

¹⁰ The churchwide worship staff were involved in development of the worship hymnal, *Evangelical Lutheran Worship*.

feedback loop, as mission support declines and whole units were downsized/eliminated, the case for mission support becomes more difficult to make.

Another way look at these changes, as financially necessary as they might have been, is to compare the budget of the churchwide organization in 2014 to the budgets of the ALC and LCA in 1984. (See Table 8.) The total cost of the ELCA's churchwide units in 2014 are less than the costs for the units of either the ALC or the LCA alone in 1984.

Table 8: A Comparison of the Churchwide Budgets for the ALC and the LCA in 1984 to the ELCA's Churchwide Units in 2014

American Lutheran Church	Lutheran Church in America	ALC	LCA	Total for ALC and LCA	Evangelical Lutheran Church in America	
Unit		1984		1984	2014	Unit
Service and Mission in America / Church in Society / Life and Mission in the Congregation / Theological Education / Higher Education and Schools / Support to Ministries	Mission in North America / Parish Services / Professional Leadership	\$23,852,649	\$22,457,941	\$46,310,590	\$27,289,740	Congregational and Synodical Mission
World Mission and Inter-Church Cooperation	World Mission and Ecumenism	8,190,007	\$10,532,545	\$18,722,552	\$13,973,965	Global Mission
Bishop/Secretary / Legislative	Bishop/Secretary	\$1,732,969	\$1,339,725	\$3,072,694	\$5,573,425	Office of the Bishop
					\$3,977,920	Office of the Secretary
Board of Trustees/Pension/ Foundation	Office for Administration and Finance	\$3,180,497	\$4,718,815	\$7,899,312	\$8,146,135	Office of the Treasurer / Information Technology (no Pensions /Foundation)
Communication and Mission Support	Communication	\$1,907,867	\$3,802,612	\$5,710,479	\$5,543,870	Mission Advancement / Foundation
Other Expenses	-	\$1,623,754			\$3,543,350	
Total for Churchwide Units		\$40,487,743	\$42,851,638	\$83,339,381	\$68,048,405	
World Hunger		\$4,705,342	\$4,000,000	\$8,705,342	\$19,000,000	
Total		\$45,193,085	\$46,851,638	\$92,044,723	\$87,048,405	
adjusted to 1984 Dollars		\$45,193,085	\$46,851,638	\$92,044,723	\$38,195,484	

The largest reductions have occurred in support of congregational and synodical mission work (including leadership support). The cost of the related work in the ALC in 1984 was \$23.8 million and in the LCA it was \$22.5 million. In 2014, the ELCA spent just over \$27 million on this work (down 74% after adjusting for inflation).

The Global Mission unit of the ELCA receives 67 percent less funding than it did in the comparable units in the ALC and LCA. The ELCA's offices of the Bishop and Secretary have grown larger, but in the ELCA, the Office of the Presiding Bishop includes Ecumenical and Inter-Religious Relations, Human Resources, Research and Evaluation, Worship, and Theological Discernment. The Office of the Secretary now includes planning for large events (e.g., ELCA Churchwide Assembly), meeting planning (e.g., ELCA Church Council, Conference of Bishops, Synod Vice Presidents, etc.) and, perhaps most significantly, legal. Without World Hunger, which is the only

national program to have grown significantly in the ELCA, the churchwide units are 64 percent smaller than they were in the ALC and LCA.

While the members of this church may no longer be willing/able to fully support these churchwide activities, they were once legitimately understood, at least by many, to be work in support of, and on behalf of, congregations. What may be understood as considerably less legitimate by congregations is the churchwide attention to congregational renewal most fully evident in the deployment of DEMs and called for by LIFT.¹¹ For better or worse, the vast majority of ELCA congregations do not believe they need renewal. In a recent *Faith Communities Today* survey of ELCA congregations, 78 percent of congregations said they were thriving (19%) or doing okay (59%). Seven percent said they were struggling but the future looks better, 12 percent said they were struggling and it is likely to continue for the foreseeable future, and only 3 percent said they were not sure their congregations will survive much longer.¹² Second, despite the LIFT Task Force, the Three Tables narrative and the Blue Ribbon Committee, many ELCA congregations believe they are already doing exactly what they should be doing, no more and no less, when they provide worship; attend to members who are sick and needy; contribute to charity in the local community; and teach people the basics of the Christian faith. So when the conclusion is drawn, as it was in the first section of this paper, that there are 1,500 too many congregations, or that congregations need to have a community impact or be an important part of their local neighborhoods, it is at best confusing to congregations and at worse, antagonistic.

The Sustainability of Congregations

If anything is shared by all of the groups focusing on the future of the ELCA, it is a concern for the sustainability/vitality of congregations. The question of how well congregations are negotiating changes in the wider society and how well they are doing financially persists, at least in part, because of falling mission support. Many congregations, however, have already decided about the future of mission. Thirteen percent of ELCA congregations contributed nothing to their synod (and therefore the churchwide organization) in 2014 and another 16 percent contributed \$1,500 or less.

The congregations of this church have managed fairly well the changing role of women in society. A third of the clergy in the ELCA are women, and about half of the pastors ordained in the past 5 years have been women. The whole church, through its Churchwide Assembly (2009), also embraced the ordination of gay and lesbian clergy in committed relationships, but in response, at least 300,000 baptized members in 678 congregations left the ELCA. With regard to the racial and ethnic make-up of the church, the U.S. population is 63 percent non-Hispanic white, compared to 94 percent of the active participants in the ELCA. A goal set by the new church in 1988 to achieve a membership of 10 percent people of color or language other than English has largely been ignored by congregations. When it comes to age, nearly 35 percent of ELCA members are over the age of 65 compared to about 15 percent of the U.S. population. In a recent survey for *The Lutheran* magazine using their subscriber list and a social media invitation to respond to the survey, 77 percent of the subscribers and 62 percent of the social media respondents were 55 or older.

Most basically, a minority of ELCA congregations are attracting new members. Between 2000 and 2014, 66 percent of congregations reported a loss in baptized membership of 5 percent or more, 13 percent reported a loss/gain of less than 5 percent, and 21 percent reported a gain of 5 percent or more. Over the last 10 years, 2,678 congregations, or 29 percent, reported an increase of at least 1 baptized member. When it comes to

¹¹ A shift I personally believed was necessary and would be productive. Given a lack of alternatives, I continue to support it.

¹² Fifteen percent (12% struggling and 3% about to close) would be more than enough congregations to keep a DEM employed full-time.

membership growth, a significant indicator of congregational sustainability, the problem seems intractable. The church has undertaken a host of efforts to address membership growth, none of which have shown measurable success. Long before the Living into the Future Task Force (2009-2011), there were at least two significant outreach strategies. At the 1991 Churchwide Assembly, the ELCA adopted a major evangelism strategy.¹³ The ten-year review of that strategy notes:

Has the church made progress that it can celebrate? We began this review with reference to the enormous amount of work that has taken place under complex and difficult circumstances. At the same time, we maintain that the preponderance of the evidence suggests that the ELCA has not yet made significant progress in changing the culture of the church with regard to evangelism and, as a result, the evangelism strategy has not achieved its intended purpose. We believe that achieving significant progress will take renewed vision and commitment in addition to the discovery of new methods and approaches.

In the midst of this decade-long strategy, H. George Anderson was elected Presiding Bishop. He was convinced that major programmatic efforts led by the churchwide organization were likely to be ineffective. Instead, after considerable consultation with congregations and synods, he proposed a set of “initiatives.” The Initiatives were intended to be areas of work which could be embraced by interested groups and adapted to local contexts as congregations and synods saw fit. The Initiatives were one of the first systematic attempts in the ELCA to use networks. In fact, the Initiatives were designed to promote networking with seed funding available from the churchwide organization. The final resolved of the action passed by the 1997 Churchwide Assembly read:

RESOLVED, that the 1997 Churchwide Assembly encourage the individuals, congregations, synods, churchwide organization, colleges, universities, seminaries, agencies, and institutions of this church to bring these initiatives to life.

One of the initiatives, *Witness to God’s Action in the World* said this: “We will strengthen those skills that help congregations 'turn inside out' in witness and service.” Its components included the following:

- 1. We will link congregations that have specific gifts and experiences with those that want to deepen their commitment to effective witness and service.*
- 2. We will use creatively the tools of the new technology. By the end of 1998 our church will have a strong Internet presence in evangelism that will complement and support the work of congregations, campus ministries, and other worshiping communities.*
- 3. By 1999 we will pilot a model that can be used in all nine regions of the ELCA to help congregations that are ready for transformation to mission/outreach to make that change.*

Despite these hopes, the evaluation report (2001) of the Initiatives concluded the following:

*In general, much more may have been accomplished, but it is difficult to see how, given the scope of the Initiatives and the current means for getting things done in the church. **The adoption and success of any emphases or programs in the church is largely dependent upon goodwill.** The pastors, staff, and volunteers of congregations work within a demanding context and they often report being inundated with programs and resources for congregations. Each resource provider promotes its resource as the answer, and congregational folk are faced with difficult choices. At the synodical level, bishops are also faced with a host of competing demands. Staff-time for programs is at a premium. At the churchwide level, the vision of a presiding bishop*

¹³ Available from Research and Evaluation, ELCA.

is set alongside of the ongoing church work. The influence of a presiding bishop is substantial, but from the point of view of a churchwide unit, there is the long run of unit plans with boards to satisfy and constitutional provisions to fulfill. Presiding Bishop Anderson spent considerable time listening and talking about the Initiatives in an attempt to build support and goodwill. The topic areas of the Initiatives were selected only after considerable discussion throughout the ELCA—with pastors, lay persons, synod bishops, the Church Council and at the Churchwide Assembly. Even with this effort, the call to participate in the Initiatives was taken up by about one-fourth of the congregations. This shows how difficult it is to lead a church as large and as diverse as the ELCA in any particular direction.

The Living into the Future Task Force was formed in 2009 by Presiding Bishop Mark Hanson. After two years of study, the task force continued the tradition of focusing on congregational renewal. The Task Force report to the 2011 Churchwide Assembly begins with these words:

The task force believes God is a missionary God who sends this church to participate in God's mission in new ways precisely in this challenging environment and in these changing times. To be a Lutheran means to be in mission. God has given the ELCA the present moment as an opportunity, unparalleled in our history, to confess the center of our faith to the world.

Reflecting the task force's desire to be concrete, it recommended that congregations, in concert with their synods, develop mission plans. The task force, in its understanding of the role of synods, said: "In order to be this church's chief catalysts for mission and outreach, synods need to be organized and supported. For the sake of congregations, synods should be centers of encouragement and facilitators of planning and partnership."

Synods as Catalysts for Outreach

Only the Southeastern Iowa Synod has shown an increase in baptized membership in the past 10 years, and that increase is based on the very rapid growth of a single congregation.¹⁴ The idea of a synod as a catalyst for change, however, had been anticipated by at least two synod bishops. Ron Warren was bishop of the Southeastern Synod (Alabama, Georgia, Kentucky, and Tennessee) for 12 years (1995-2007). He declared the Southeastern Synod the "Great Commission Synod" and strongly encouraged congregational pastors and members to act on Jesus' words in Matthew 8:19, "therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Everywhere the bishop went, in nearly every forum, he asked members to recite the synod mission statement cast in the form of the Great Commission, and the Great Commission Fund, which was intended to support congregational growth through financial grants, was begun under Warren's leadership. In 1990, the baptized membership of the synod was 56,261. In 2007, the baptized membership was 54,842 (-2.5%). Were his efforts successful? Despite this aggregate loss in baptized membership, the decline in baptized membership in the Southeastern Synod between 1990 and 2007 was less than any other synod in Region 9: Virginia, -4.5%; North Carolina, -5.6%; South Carolina, -4.4%; Florida, -16.4%; Caribbean, -35.1%. Still, there was no remarkable growth spurt in the Southeastern Synod during Warren's time.

Bishop Kanouse, in the Northern Texas-Northern Louisiana Synod, was also intent on reshaping the culture of a synod. Under his leadership [2000 to the present], the synod became the Northern Texas-Northern Louisiana Mission District. Synod conferences are "Mission Conferences." The synod assembly is the "Mission Assembly," and on the synod website the synod describes itself as follows:

¹⁴ Lutheran Church of Hope in West Des Moines, Iowa.

We envision ourselves to be one of the most mission-oriented, dynamic, innovative and fast-growing mission areas in the Evangelical Lutheran Church in America.

We are Disciples passionate about the Gospel and dedicated to Claiming the Great Mission Commission. Our best energies and resources are focused on missional ministry that makes disciples of Jesus and transforms lives through the life-giving power of the Gospel. We will pursue this vision through training and education, growth and transformation, and peace and justice in our congregations, communities and world.

We believe our first and greatest calling is to fulfill the Great Commission to go, teach, baptize, and make disciples of all peoples. This mission grows out of our experience of the love of God in Christ and out of the Great Commandment to share that love with others. We believe that mission is defined at the intersection of identity, purpose, and context.

Baptized membership of the synod in 2000 was 33,977. In 2014, the baptized membership of the synod was 25,685 (-24.4%).¹⁵ In this case, there were 3 other synods in Region 4 with slower rates of decline. The rates were: Nebraska, -18.1%; Texas-Louisiana Gulf Coast, -23.0%; Central States, -23.9%; Southwestern Texas, -30.1%; Arkansas-Oklahoma, -40.7%.

Most recently, five synods have begun pilot projects intended to increase membership and grow mission support. The primary premise of these pilots is that direct local responsibility for new ministries and renewals and systematic relationship building with congregations will increase the rate of growth in the synod, along with mission support. But, at this point, there is little evidence that synods, even with the deployment of DEMs, are effective catalysts for growth.

The Churchwide Organization as a Catalyst for Outreach

As for the churchwide organization, the LIFT Task Force recommended that one of its primary functions be the support and capacity building of synods in planning and carrying out mission, and in this regard, the LIFT Task Force voiced support for the deployment of DEMs. As noted earlier, the DEMs were asked to focus in three areas including congregational renewal, new ministry starts, and stewardship. Both congregational renewals and new ministry starts are now collaborative efforts between synods and the churchwide organization. They are supported by churchwide grants, but new ministry developments rely on a funding coalition that includes local congregations, the synod and the churchwide organization.

The intent is for half the new ministries starts to be among people living in poverty and/or among people of color or primary language other than English. The effort invested in new ministries has been substantial, but it takes approximately seven years for a new ministry to become self-sufficient and not all sites make it. Some close, and others receive ongoing support for many years. The number of new members that the new ministries contribute to the ELCA (about 2,500 per year) is a small percentage of the annual decline in existing congregations. As for renewals, no systematic studies have been completed. As for stewardship, the churchwide Macedonia project has shown some impact in slowing the rate of decline in mission support, and in a few synods there have been increases. As with synods and their support for congregations, there is little

¹⁵ In calculating the 2000 figure, I have excluded the 10 congregations in the synod that left the ELCA after the 2009 Churchwide Assembly.

evidence, even with the deployment of DEMs, that the churchwide organization has improved the ability of synods to be catalysts for outreach.

Growth, Mission Support, the Wider Church, and Connections

Perhaps the cultural forces inhibiting growth are too entrenched to be dislodged. One predisposition is to head back, to aim for the sensibilities of the past. One could easily come to the conclusion that modernity (or post-modernity) is the problem. It seems there are too many different interests or too many competing interests to sustain any institution (without systemic change) over time. More specifically, no major religious group in the U.S. is experiencing membership growth. It is very unlikely, however, there is a way back (and much in the 1950s should have been left behind). At its best, the U.S. has always been a place that, to one extent or another, tolerates and even promotes diversity (in the broadest sense of the word). Despite the Tea Party, it is quite likely that there will be more diversity in the future, rather than less. One could construe the Lutheran Church–Missouri Synod is intent on a rejection of modernity in its commitment to a literal interpretation of the Bible, but the denomination has not experienced membership growth as a result. In 1990, the Lutheran Church–Missouri Synod had 2.61 million members. In 2014, the Missouri Synod has 2.16 million members. While the baptized membership of the ELCA has declined by 28 percent, the Missouri Synod has declined by 17 percent. Certainly this 11 point difference is significant, but trying to limit diverse thinking and diverse interests does not insulate a church body from decline.¹⁶

Another strategy is simply to accept a smaller church with fewer resources and to decide that it is a good thing. But this strategy assumes the ELCA has little vision, especially for a future filled with “nones” who continue to think of themselves as spiritual people. It may be the “nones,” or other religious discontents, would be impressed with Lutheran theology (those who read the books of Nadia Bolz-Weber, for example)¹⁷ even if they lack the commitment, patience, or persistence to successfully navigate the often homogeneous and dated cultural waters of the closest ELCA congregation. If this is true, it pushes the ball back into the church’s court. The problem, which has always been the church’s problem, is how best to present its theology so that it is recognizable and appealing to outsiders. Luther never shied away from this challenge.

As for its existing constituency, the issue for the ELCA is how best to honor different perspectives while still being something—something unique, something that many people value and want to be part of. What is it about being the church, being Lutheran, being church together, and being for the sake of the world that brings people together to participate in God’s mission and ministry? What is it about being church, being Lutheran, being church together, and being church for the sake of the world that attracts people?

Sustainability is dependent upon a **shared set of sensibilities** between members, clergy and the leadership of the wider church. What can be shared that opens doors rather than closes them? Going forward, these sensibilities need to be more theological and less cultural (not based in ethnicity and social class). The emphasis should be on the values of this church (expressed in its history and theology) and members who have learned

¹⁶ From the Religion News Service, June 16, 2015 by Trevin Wax. “The largest Protestant denomination in the United States is meeting this week, but it’s not as large as it was last year, or the year before. Southern Baptists now number just under 15.5 million members, down from a peak of 16.3 million in 2003. And many people in the Southern Baptist Convention sense a corresponding loss of clout and credibility when speaking to the wider culture. What’s going on? The number of Southern Baptist churches is higher than ever—46,449 churches are in some way affiliated with the SBC. Meanwhile, church planting continues to pick up steam, and a common concern among established churches is the need to be ‘revitalized.’ So, why did the SBC’s growth begin to slow in the 1950s, stall in subsequent decades, and then begin to decline several years ago? And what does all this mean for the SBC’s engagement on political and social issues?”

¹⁷ With two books having made the New York Time’s Best Seller List.

and are expressing those values. There should be more clarity about what it means to be church, to be Lutheran, to be church together, and for the sake of the world. But this will not, in and of itself, strengthen ties to the institutional church. These values have to be presented in such a way that they are relevant and connect with the interests of the whole church—young people, young adults, their parents, new members, old members, people in urban areas, people in rural areas, people of color and language other than English, people all along the theological, political, and social class spectrum. This is a tall order, perhaps only possible in a church. What is valued together by all these different interests? In a highly educated and mobile society, people have a wide range of choices. Being an ELCA member is a choice. Why make that choice? It has something to do with Luther's view of God and the hopeful, future-oriented, community-reconciling power of the death and resurrection of Jesus, what some Lutherans call the Gospel.

At the institutional level, maybe it is better to avoid asking a significant number of congregations to do something they neither want to do nor believe they can do. The image of what should be versus what actually is, is sometimes too stark. The Future Directions Group should generate images of this new church—of what can be—where all ELCA congregations from the smallest to the largest can see themselves participating in a productive way. Contrast this with the images developed by the Three Leadership Tables. Their new church was diverse, fluid and flexible; it was about the community rather than the building; it was about new forms; it engaged risks; it challenged assumptions; it was adaptive; it was radically hospitable, and it released its assets rather than expending its energy on holding on to them. As right as all this may be, it seems impossible to too many. Perhaps the best national strategy is to help every congregation feel it is fully part of a denomination that is renewing. In some ways, this is what “God’s Work, Our Hands, Sunday” makes possible. In 2014, 2,997 or 32 percent of ELCA congregations said they participated, and another 4,069 (43%) indicated they would participate if it becomes an annual event.

The point is that proposals of the various groups which have focused on sustainability have lacked an underlying theory or rationale that has been broadly persuasive. This is not intended as a criticism of these groups, but instead, a comment on the complexity and the intractability of the problem.

These are the factors that will contribute to increased sustainability.

1. An increase in the real income of members, though the church has no control over this.
2. A clearer sense of how being Lutheran shapes the way this church thinks about God and God’s action in the world. What is God up to? How do we answer this question as Lutherans? What difference does it make in the way we are church, Lutheran, church together, for the sake of the world?
3. A widely shared sense that the interests of congregations are furthered by our cooperative work.¹⁸ The specific nature of these interests and how they are shared or enhanced can and will shift.

Much of the research suggests that members know very little about their synods or the churchwide organization. They experience their synod primarily during times of conflict and/or pastoral transition. Under both these circumstances, the synod can easily be perceived as an adversary.

The churchwide organization is further away. The 2014 annual report asked congregations to what extent congregants understand themselves to be part of the ELCA. Twenty-one percent of ELCA congregations answered “to a great extent” and 37 percent indicated “to some extent.” Forty-two percent of the congregations said either “to a small extent” or “not at all” or they did not complete the report form.

4. Attention to position and status of clergy in the church.

Nothing is a substitute for pastoral leadership in every congregation, teaching and providing interpretation of the work of the whole church. Pastors need to feel appreciated and supported. They need

¹⁸ The Southern Baptist call their work as the denomination “The Cooperative Program”.

to know that their synod and the churchwide organization are truly working on behalf of their congregations and with the pastors of this church.

5. A commitment to cooperating for the sake of doing good.
Members need to be convinced their wider church is doing the following:
 - a. It is addressing the most critical issues.
 - b. It is doing so in concert with its understanding of the mission of God.
 - c. It is doing so in a distinctively Lutheran way.
 - d. It has a well thought out and appealing methodology.
 - e. It is attractive to young adults.

The Supply of and Demand for Clergy in the ELCA
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Evangelical Lutheran Church in America
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One of the important issues facing the Evangelical Lutheran Church in America (ELCA) is the future supply of and demand for ordained clergy. The matter is complex because of the many factors in play. These factors include the number, size, location and financial capacity of congregations; the mobility of pastors and their geographic distribution; the number of Master of Divinity (M.Div.) graduates and Theological Education for Emerging Ministry (TEEM)¹ certificate program graduates; the retention of pastors before retirement age; and the number of pastors who are retiring. For our conclusions, see page 16.

FACTORS RELATED TO DEMAND

What are the number, size, location and income of ELCA congregations?

The Number of Congregations

Between 2005 and 2014, the number of congregations in the ELCA decreased 11 percent, from 10,549 to 9,392 (-1,157). Nearly 60 percent of this net decline was the result of 678 congregations leaving the ELCA in response to the decision of the 2009 ELCA Churchwide Assembly to ordain gay and lesbian pastors in committed relationships. In addition to these congregations, however, another 788 congregations have closed and 218 have consolidated, merged or been asked to leave the ELCA. These losses were offset somewhat by the 433 new congregations that were developed and organized.

Table 1. Changes in the statuses of congregations in the ELCA from 2005 to 2014

Status	Number	Net Change	Final Year's Worship Attendance (Median)
Closed	788	-788	25
Withdrew	678	-678	84
Consolidated (two congregations became a new congregation)	124	-62	52
Merged (one congregation became part of another congregation)	64	-32	41
Removed (congregation was asked to leave the ELCA)	30	-30	30
Total no longer ELCA congregations		-1,590	50
Newly developed ELCA congregations	433	433	
Net		-1,157	

¹ TEEM is a contextual-education program that prepares students for ordained ministry in the ELCA. Students typically study in their ministry context with a pastor(s) while doing ministry in a congregation they intend to eventually serve. The curriculum consists of courses taught by seminary faculty. Students typically meet several times a year on campus with their professors. They also complete an internship and Clinical Pastor Education (CPE).

Size

In 2005, the baptized membership of the ELCA was 4.85 million and the median size of a congregation, based on baptized membership, was 296. On a typical Sunday in the ELCA, 1.44 million people were in worship and the median number of worship attendees was 91. In 2014, baptized membership was 3.78 million and the median size of a congregation, based on baptized membership, was 247. On a typical Sunday, worship attendance was 1.02 million and the median number of worship attendees was 70. This represents a 22 percent decline in baptized membership and a 29 percent drop in worship attendance. Over the same time period, the proportion of ELCA congregations with less than 50 people in weekly worship increased from 23 percent to 33 percent while the number of congregations with 350 or more in worship declined from 676 to 376.

Location

In 2005, half of ELCA congregations were in rural areas or in small towns with a population of fewer than 10,000. In 2014, the proportion of congregations in rural areas or small towns was similar (48%). These rural and small town congregations account for about 31 percent of the worship attendees in the ELCA. (According to the U.S. Census Bureau, about 20 percent of the U.S. population resides in rural areas.) In 16 ELCA synods, three out of every four congregations are located in a rural area or a small town. In an additional 13 synods, the proportion of congregations located in rural areas or small towns is between 50 and 75 percent.

Table 2. Distribution of ELCA congregations by community setting in 2005 and 2014

Setting	2005			2014			2005-2014
	Percent of Congregations	Percent of Worship Attendees	Average Worship Attendance	Percent of Congregations	Percent of Worship Attendees	Average Worship Attendance	Percent Change in Attendees
Rural farming	23.6%	10.9%	54	23.3%	11.3%	42	-22.2%
Rural non-farming, open country	6.1%	3.8%	65	5.2%	3.0%	50	-23.1%
Small town under 10,000	20.0%	16.9%	95	19.7%	16.5%	67	-27.4%
Small city of 10,000 to 50,000	13.3%	16.6%	132	14.3%	17.4%	95	-28.0%
Small city of 50,000 to 250,000	11.2%	15.4%	135	11.0%	14.9%	99	-26.7%
Suburb near city of 50,000 to 250,000	3.7%	5.5%	130	4.3%	6.2%	106	-18.5%
Large city of 250,000 or more	9.2%	9.7%	85	9.7%	11.6%	74	-12.9%
Suburb of large city within 10 miles	8.1%	12.7%	143	7.9%	11.5%	105	-26.6%
Suburb of large city outside of 10 miles	4.9%	8.6%	174	4.8%	7.7%	122	-25.9%
Total	100%	100%	91	100%	100%	70	-23.1%

Income

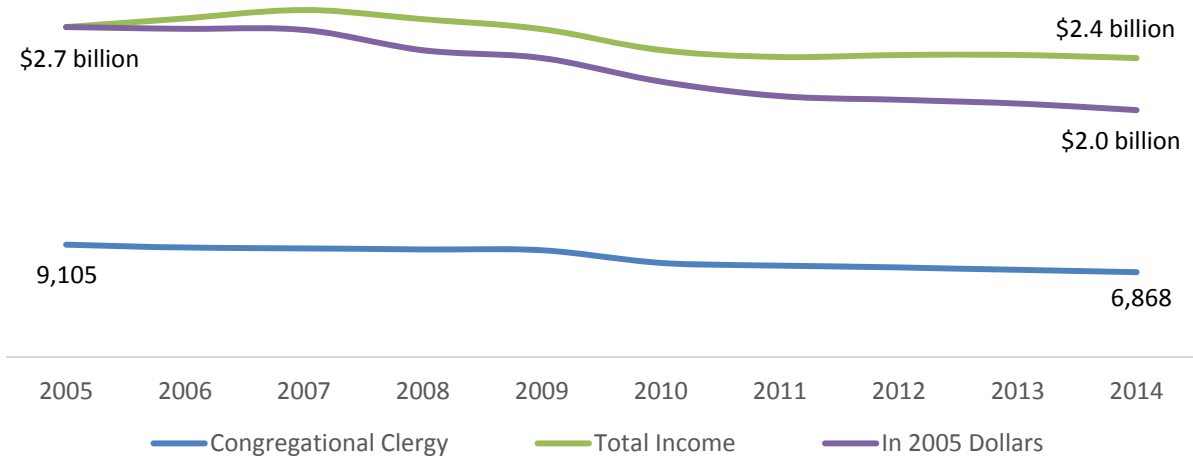
It is significant that baptized membership and worship attendance have both declined at a faster rate than the number of congregations. As noted above, from 2005 to 2014, the number of congregations declined 11 percent while the number of baptized members declined by 22 percent, and the number of

worship attendees declined by 29 percent. This drop in membership and participation has negatively impacted the financial capacity of many congregations. The median total income for an ELCA congregation in 2005 was \$151,000. In 2014, the median total income was \$117,000 (adjusted for inflation), representing a 23 percent decline in financial resources.

What are the implications of these trends on the demand for a pastor?

In 2005, there were 9,105 clergy serving congregations. In 2014, there were 6,868. As noted above, between 2005 and 2014, the income of a typical congregation in the ELCA declined by 23 percent. Over the same period, the number of pastors serving congregations declined by 25 percent. (See Figure 1.)

Figure 1. Congregational income and the number of clergy (with calls to congregations) in the ELCA from 2005 to 2014



With congregational income decreasing, more and more congregations are pressed to afford a pastor. Most congregations prefer to call a full-time pastor who can devote his/her time solely to that congregation. We can illustrate the costs of this option by using the 2014 compensation guidelines for Northeastern Iowa—a synod in the middle of the ELCA with modest living costs. Based on the compensation guidelines for Northeastern Iowa, the income requirements for a congregation would be as follows:

<u>Defined Compensation</u>	Cost
Base Salary	\$35,951
Housing (30% of base salary)	\$10,786
Social Security Offset (7.65% of salary and housing)	<u>\$3,575</u>
<u>Sub-Total Defined</u>	<u>\$50,312</u>
<u>Other Compensation Costs</u>	
Health Insurance (Portico Gold+) and Retirement Contribution	\$12,800
Continuing Education	\$900
Books, Periodicals, Other Professional Expenses	<u>\$700</u>
<u>Sub-Total Other Compensation Costs</u>	<u>\$14,400</u>
Total Compensation	\$64,712

In addition to these compensation costs, a very conservative estimate of the costs for basic operating expenses would be 20 percent, or about \$12,924. This means the minimum a congregation needed in 2014 to call a first-call, full-time pastor was just under \$78,000.

Base Congregational Income Needed to Call a First-Call Pastor	
	Cost
Total Compensation	\$64,712
Operating Expenses	<u>\$12,924</u>
Total Income Requirement	\$77,636

In the ELCA, in 2014, 6,192 single-point congregations could afford to issue such a call. Of the 1,941 single-point congregations that do not reach this income level, the median level of defined compensation currently provided to their pastors is around \$26,000, suggesting the vast majority are using supply or part-time pastors.

For some congregations, an alternative is to share a pastor. Based on the relationships we can identify, we know there are at least 1,256 congregations in the ELCA (13%) involved in 532 pastor-sharing relationships. Of these sharing relationships, 499 (consisting of 1,189 individual congregations) can afford to issue a full-time call to a first-call pastor.² There are 33 relationships (consisting of 67 individual congregations) that, despite sharing, continue to be short of the baseline income needed to issue a full-time call to a first-call pastor. Table 3 presents the distribution of congregations in the ELCA in terms of their ability to afford a full-time, first-call pastor.

Table 3. Number of congregations/parishes (units) able to afford a full-time, first-call pastor based on a total congregational income of \$78,000

	Have Adequate Income to Issue a Full-time Call		Do Not Have Adequate Income to Issue a Full-time Call	
	Units	Total Number of Congregations	Units	Total Number of Congregations
single-point congregations	6,194 (\$214,000)	6,194	1,941 (\$42,000)	1,941
multiple-point parishes	499 (\$157,000)	1,189	33 (\$63,000)	67
Total	6,691	7,383	1,974	2,008

Seventy-seven percent of the pastors serving under a congregational call in the ELCA are solo pastors serving a single congregation. Nine percent serve a single congregation as part of a team. Eleven percent are solo pastors serving two or more congregations, and three percent serve more than one congregation as part of a team. Again, given the financial circumstances of congregations, we expect the number of sharing relationships to increase so there will be more pastors serving two or more congregations either solo or as part of teams. Over 90 percent of the sharing relationships are currently between congregations in rural areas or in small towns with under 10,000 in population. However, there are approximately 450 congregations in medium and larger cities (50,000 or more in population or the suburbs of these cities) without the means to compensate a full-time, first-call pastor at guidelines.

² It is likely we are under-counting the number of sharing relationships. We are calculating the ability to afford a full-time, first-call pastor based on the combined total income of the congregations in the sharing relationship.

None of these congregations is in a sharing relationship though it would seem a very reasonable alternative.

What has the demand been over time?

One way to assess the demand for ELCA clergy over time is to examine the *ratio* of members to pastors. This is more complicated than it might seem, but critical to a realistic assessment of the future.

The best way to calculate a ratio would be to establish the number of people who could create demands on the time of a pastor and divide that number by the number of pastors serving congregations. This number would include the congregation’s active participants, those who are part of the congregation’s wider circle (such as former members or the extended family members of active participants), and those in the wider community where the pastor may be proactively involved. Because no such number is readily available, we need the best possible alternative. This number is undoubtedly higher than the number of worship attendees. If, however, the baptized membership rolls typically include people who have not been involved with the congregation for years (young adults, people who have moved away, people who are simply no longer accounted for), this should roughly offset a count of those in the wider circle of the congregation or in the local community. Since we believe the baptized membership rolls of most congregations are not regularly cleaned, we believe baptized membership is an adequate proxy for the number of people, inside and outside of the congregation, who could create demands on the time of a pastor.

Table 4 presents the number of baptized members per pastor in 2005 and 2014 by synod.

Table 4. Baptized members per pastor in 2005 and 2014 by synod

		Baptized Membership		Baptized Members per Congregational Clergy		2005-2014
		2005	2014	2005	2014	Change
Alaska	1A	10,475	9,352	317	407	89
Northwest Washington	1B	52,125	37,410	404	382	-22
Southwestern Washington	1C	40,177	28,806	369	335	-34
Eastern Washington-Idaho	1D	35,121	23,603	382	369	-13
Oregon	1E	44,036	32,562	344	336	-8
Montana	1F	49,788	35,985	493	467	-26
Sierra Pacific	2A	63,878	43,068	319	289	-30
Southwest California	2B	41,080	30,129	329	331	2
Pacifica	2C	55,234	31,297	389	401	12
Grand Canyon	2D	73,823	46,014	581	506	-76
Rocky Mountain	2E	82,409	60,742	491	419	-72
Western North Dakota	3A	67,016	60,309	698	670	-28
Eastern North Dakota	3B	102,595	92,708	834	858	24
South Dakota	3C	122,302	104,238	637	709	72
Northwestern Minnesota	3D	109,316	90,346	632	684	53
Northeastern Minnesota	3E	75,285	61,822	598	672	74
Southwestern Minnesota	3F	134,873	116,138	610	695	85

		Baptized Membership		Baptized Members per Congregational Clergy		2005-2014
		2005	2014	2005	2014	Change
Minneapolis Area	3G	221,432	181,822	774	870	96
Saint Paul Area	3H	158,767	121,711	836	857	22
Southeastern Minnesota	3I	131,578	120,310	693	933	240
Nebraska	4A	120,933	100,964	636	594	-43
Central States	4B	64,526	50,734	436	483	47
Arkansas-Oklahoma	4C	13,564	9,308	308	332	24
N. Texas-N. Louisiana	4D	34,915	25,685	411	334	-77
Southwestern Texas	4E	67,902	37,689	462	397	-65
Texas-Louisiana Gulf Coast	4F	47,658	36,539	429	425	-4
Metropolitan Chicago	5A	113,316	86,091	545	535	-10
Northern Illinois	5B	95,354	71,634	631	607	-24
Central/Southern Illinois	5C	57,532	41,152	449	490	40
Southeastern Iowa	5D	97,020	96,545	610	737	127
Western Iowa	5E	69,246	51,173	624	692	68
Northeastern Iowa	5F	92,271	71,796	664	740	76
Northern Great Lakes	5G	38,531	27,441	584	549	-35
Northwest Synod of Wisconsin	5H	106,463	91,500	630	709	79
East-Central Synod of Wisconsin	5I	97,571	80,061	673	715	42
Greater Milwaukee	5J	93,289	75,227	562	549	-13
South-Central Synod of Wisconsin	5K	110,668	97,171	723	709	-14
La Crosse Area	5L	43,131	33,319	634	653	19
Southeast Michigan	6A	62,748	43,082	490	513	23
North/West Lower Michigan	6B	52,456	37,281	423	429	5
Indiana-Kentucky	6C	76,292	52,934	419	417	-2
Northwestern Ohio	6D	96,444	73,266	585	660	76
Northeastern Ohio	6E	83,213	56,838	467	466	-2
Southern Ohio	6F	96,177	67,108	512	460	-52
New Jersey	7A	74,630	56,058	434	403	-31
New England	7B	69,737	54,065	383	373	-10
Metropolitan New York	7C	75,788	63,370	405	456	51
Upstate New York	7D	77,105	54,991	528	534	6
Northeastern Pennsylvania	7E	154,682	123,547	730	744	15
Southeastern Pennsylvania	7F	94,334	75,685	524	591	67
Slovak Zion	7G	5,079	3,685	299	263	-36
Northwestern Pennsylvania	8A	28,648	20,276	562	483	-79
Southwestern Pennsylvania	8B	86,079	64,385	582	637	56
Allegheny	8C	41,711	34,378	623	649	26
Lower Susquehanna	8D	122,617	92,542	576	526	-50
Upper Susquehanna	8E	41,807	32,720	523	584	62

		Baptized Membership		Baptized Members per Congregational Clergy		2005-2014
		2005	2014	2005	2014	Change
Delaware-Maryland	8F	89,967	62,098	511	493	-18
Metropolitan Washington, D.C.	8G	36,121	29,267	410	412	2
West Virginia-Western Maryland	8H	15,876	12,214	429	382	-47
Virginia	9A	43,516	34,721	357	344	-13
North Carolina	9B	86,449	57,955	416	394	-21
South Carolina	9C	60,238	46,632	433	395	-38
Southeastern	9D	56,203	42,360	372	368	-4
Florida-Bahamas	9E	81,519	57,135	420	420	0
Caribbean	9F	6,140	4,368	198	168	-30
ELCA		4,850,776	3,765,362	533	548	15

Overall, the ratio of baptized members to pastors under call from congregations has increased about three percent from 533 in 2005 to 548 in 2014. Over this period, the number of clergy has decreased by 25 percent compared to a 22 percent decrease in baptized membership. This would suggest, the supply and demand for clergy regulates itself, at least to some extent. In most synods, when comparing the ratio of baptized members to the number of pastors serving congregations between 2005 and 2014, there is little evidence of a significant shortage through 2014. On the other hand, there are several synods where the ratio of baptized members to pastors is considerably below or above the average.³

The nine synods in Table 5 have a lower number of baptized members per pastor than what is typical in the ELCA. This happens when the congregations are relatively small and when there are few pastor sharing relationships. In short, it is reasonable to suggest, at least when examining the entire ELCA, there are too many clergy in these synods.

Table 5. Synods where the ratio of baptized members to congregational clergy is low

		Baptized per Congregational Clergy	Average Size (Baptized)	Congregations	Can Afford First-Call	Sharing Relationships	Percent Sharing
Southwestern							
Washington	1C	335	351	86	91.9%	2	2.3%
Oregon	1E	336	291	115	71.3%	0	0.0%
Sierra Pacific	2A	289	237	185	84.3%	6	3.2%
Southwest California	2B	331	260	122	82.8%	6	4.9%
Arkansas-Oklahoma	4C	332	179	53	64.2%	3	5.7%
Northern Texas-Northern							
Louisiana	4D	334	259	102	76.5%	2	2.0%
Slovak Zion	7G	263	160	23	43.5%	0	0.0%
Virginia	9A	344	228	154	64.9%	16	10.4%
Caribbean	9F	168	132	33	18.2%	0	0.0%
ELCA		548	407	9,390	78.6%	1,189	12.7%

³ More than one standard deviation unit from the mean.

There are 12 synods where the ratio of baptized members to congregational clergy is considerably above the average. (See Table 6.) These synods have relatively large congregations or a high percent of sharing relationships. Given the high ratio of baptized members to congregational clergy, it is reasonable to suggest that there are too few clergy in these synods.

Table 6. Synods where the ratio of baptized members to congregational clergy is high

		Baptized Membership per Congregational Clergy	Average Congregation Size (Baptized)	Congre- gations	Percent Can Afford First-Call	Sharing Relation- ships	Percent Sharing
Eastern North Dakota	3B	858	444	210	67.1%	83	39.5%
South Dakota	3C	709	504	210	69.5%	50	23.8%
Southwestern Minnesota	3F	695	474	247	83.3%	97	39.3%
Minneapolis	3G	870	1,245	147	95.2%	0	0.0%
Saint Paul	3H	857	1,148	111	91.9%	0	0.0%
Southeastern Iowa	5D	737	695	139	82.7%	11	7.9%
Western Iowa	5E	692	391	131	78.6%	35	27.5%
Northeastern Iowa	5F	740	469	152	80.9%	48	31.6%
Northwest Synod of Wisconsin	5H	709	464	197	81.7%	57	28.9%
East-Central Synod of Wisconsin	5I	715	640	125	93.6%	19	15.2%
South-Central Synod of Wisconsin	5K	709	699	141	84.4%	10	7.1%
Northeastern Pennsylvania	7E	744	454	274	74.8%	18	6.7%
ELCA		548	407	9,390	78.6%	1,189	12.7%

Comparing the Number of Clergy to the Number of Congregations

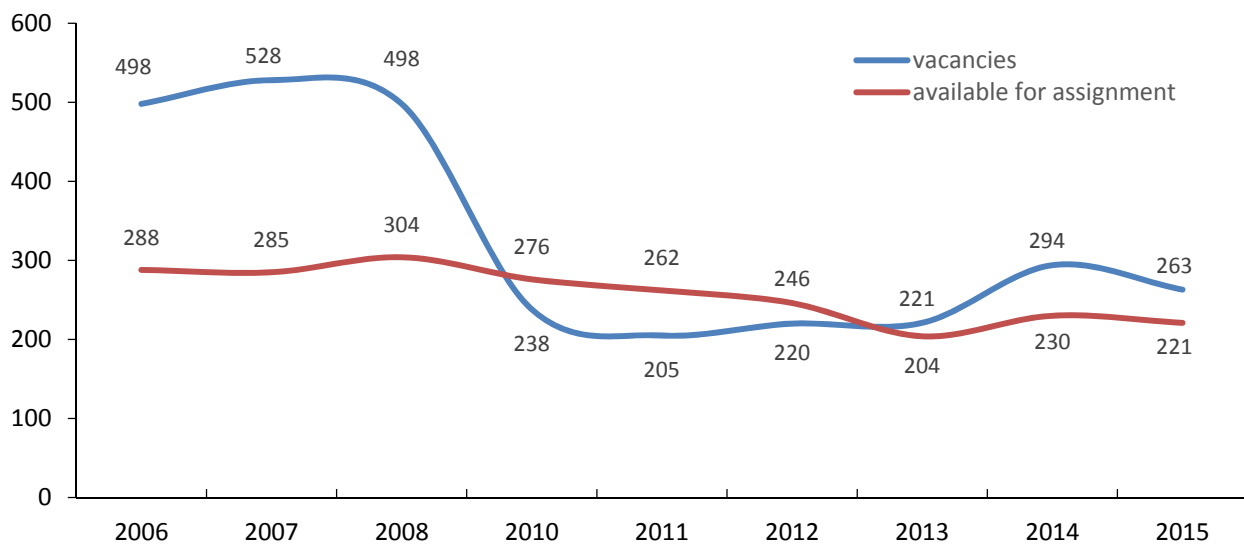
An additional way to assess the distribution of clergy is by comparing the number of clergy in a synod to the number of congregations. Do synods have enough clergy to serve their congregations? When the proportion of clergy called to serve congregations is compared to the proportion of congregations in the ELCA as a whole, the largest deficits are in Eastern and Western North Dakota, Northwestern Minnesota, Allegheny, and Northeastern Pennsylvania. In North Dakota, Northwestern Minnesota, and the Allegheny, the deficit is offset by the number of congregation in sharing relationships. In Western North Dakota and in Eastern North Dakota over a third of congregations are in sharing relationships. In Northwestern Minnesota and Allegheny, it is just under a third. Only in the Northeastern Pennsylvania synod, where about seven percent of the clergy serve more than one congregation, is there a noticeable shortage of pastors to serve congregations and this shortage could potentially be addressed through additional sharing relationships.

The Assignment Process

The ELCA's assignment process has received considerable attention as a barometer for the supply and demand for clergy in the ELCA. Candidates for ordination, in their final semester of seminary, participate in the assignment process. This is a process where each synod identifies its vacancies and attempts to match candidates to fill those vacancies. Assignments are typically made in February (when the vast majority of vacancies are identified and two-thirds of the candidates are assigned) and in September/October (when up to a third of the year's candidates may be available for assignment).

A "vacancy" is an open position for a full-time, first-call pastor. In February 2005, there were 508 reported vacancies for first-call candidates. (See Figure 2.) In February 2015, the number was 263. A major portion of this decline occurred between 2008 and 2010 when the number of vacancies dropped by more than half, from 498 to 238. In 2009, the ELCA Churchwide Assembly took action to ordain gay and lesbian clergy in committed relationships. As it became clear this change in church policy would be seriously considered, synod bishops and staff began spending more and more time addressing the concerns of some congregations. As a result, assessing vacancies and examining candidate profiles became less important. (Figure 2 does not include figures for 2009.) In addition, there was a significant economic downturn which impacted congregations. Between 2009 and 2011, 44 percent of ELCA congregations experienced a decline in their income (about 12% on average), and the number of retiring pastors dropped from 340 in 2008 to 276 in 2009. Since 2009, the number of reported vacancies has recovered somewhat, and most recently the number of assignments has once again dropped below the number available for assignment.

Figure 2. Vacancies and assignments from 2006 to 2015 (not including 2009)



Candidates and the Demand

At the same time, it is not clear that simply increasing the number of candidates available for assignment will fully address the shortages that do, or more importantly, will exist. Certainly more candidates would help, but there are three remaining issues. First, there will simply be too many congregations looking for first-call pastors because their limited financial resources restrict the

possibility of calling a pastor with more experience. Second, since 2005, during the February assignment consultations, the proportion of candidates who have a geographical “preference” has ranged between 75 and 80 percent. These preferences, however, only become restrictions when granted by a synod bishop. About 20 percent of the candidates are granted restrictions. It is clear that, for a variety of reasons, a significant number of candidates are more and more reluctant to serve across the church. Third, it is important to have candidates who will be acceptable to the bishops. There are a notable number of candidates who, despite having completed all the necessary requirements, are not requested by any synod and, as a result, are returned to their synod of candidacy.

FACTORS RELATED TO THE SUPPLY

What are the Seminary Enrollment Trends?

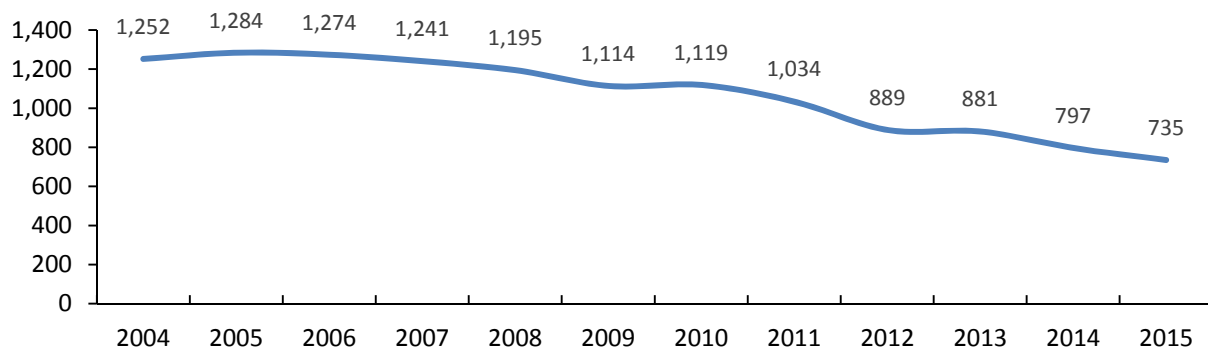
Wheeler, Ruger and Miller, in *Theological Student Enrollment* (2013)⁴, note that enrollment in theological schools in the United States and Canada experienced two different trends between 1992 and 2011. The first was upward from 1992 to 2004, as enrollments increased approximately one percent per year. After peaking in 2004, the trend started downward at roughly the same rate from 2004 to 2011. The economic downturn in 2008-2009 played a significant role in perpetuating the downward trend, but the trend was apparent even before these years.

Specifically, for M.Div. programs, enrollments decreased 7.5 percent from 2006 to 2011 (Wheeler, et al., 2013). Wheeler and her colleagues suggest the decline in theological school enrollment was related to the larger issue of the decline of organized religion in North America.

ELCA Seminary Enrollment Trends

Enrollment declines in the ELCA have been steeper than the general trend. (See Figure 3.) Enrollments in ELCA M.Div. programs have decreased from 1,252 in the 2004-2005 academic year to 735 in the 2015-2016 academic year. This represents a 41 percent decline.

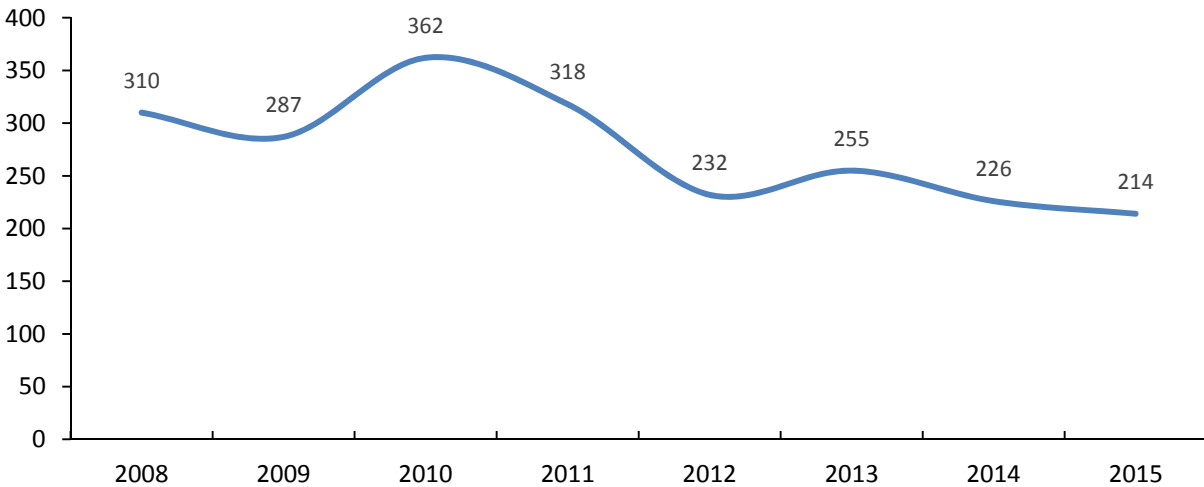
Figure 3. Number of ELCA M.Div. enrollments in ELCA seminaries from 2004 to 2015



⁴ <http://www.auburnseminary.org/sites/default/files/Theological%20Student%20Enrollment-%20Final.pdf>

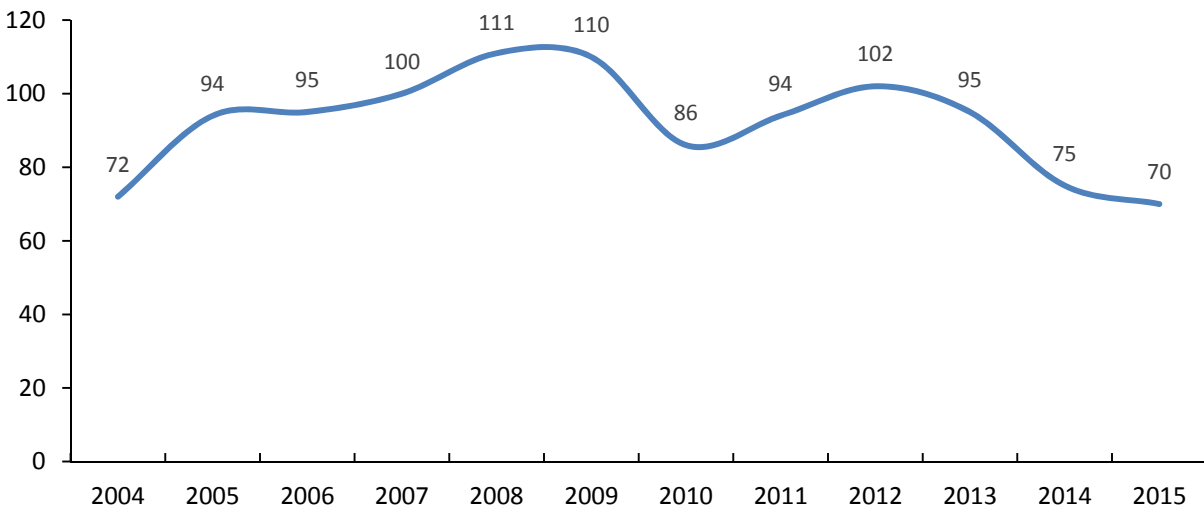
Also declining is the number of first-year students enrolled in M.Div. programs. (See Figure 4.) In the 2008-09 academic year, 310 students enrolled as first-year students. Although this number increased to 362 in the 2010-2011 academic year, by the 2015-16 academic year, the number of first-year student enrollments had declined to 214. Between 2008 and 2015, this represented a 31 percent decline.

Figure 4. ELCA M.Div. first-year student enrollments from 2008 to 2015



During the same period, enrollments in the TEEM certificate program increased, but by 2015 had fallen back to 2004 levels. (See Figure 5.)

Figure 5. Enrollments in the TEEM program from 2004 to 2015



Enrollments of People of Color

Throughout theological education in the U.S., there have been gains in the number of people of color enrolling in M.Div. programs. Wheeler and her colleagues (2013) found, among theological schools in the U.S. and Canada, at the same time enrollments of white students were declining, enrollments among African American and Hispanic students were growing. Looking specifically at the seminaries of

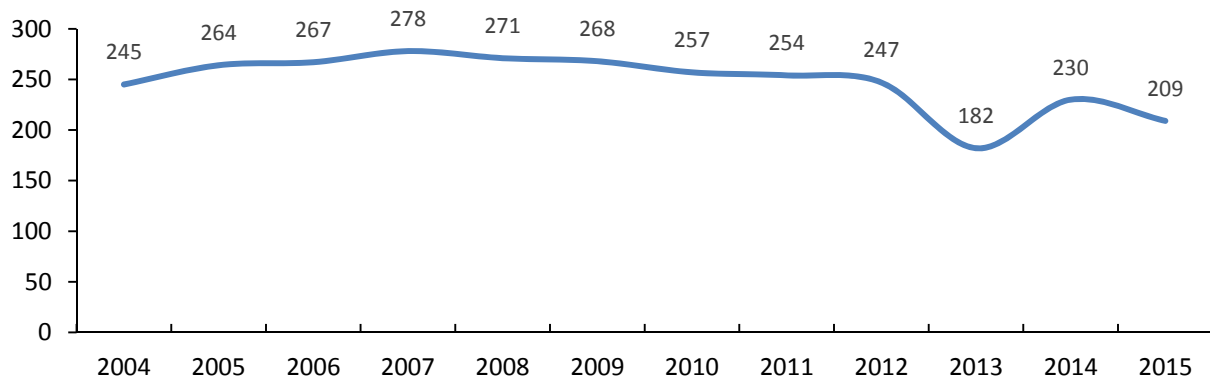
mainline Protestant churches, “the white student decline was precipitous from 1992 to 2011 (28 percent). At the same time, African American enrollment increased 82 percent and Hispanic [enrollment] . . . increased 72 percent” (Wheeler, et al., 2013, p. 15).

Unfortunately, there is not complete data on the race/ethnicity of students enrolled in ELCA M.Div. programs. Before the 2012-2013 academic year, large numbers of students were categorized as “ethnicity unknown.” Since the 2012-2013 academic year, the number of persons of color or language other than English enrolled as M.Div. students in ELCA seminaries has been about 7 percent of all M.Div. enrollees.

Graduation Rates

Clearly, lower enrollment rates have led to lower graduate rates. (See Figure 6.)

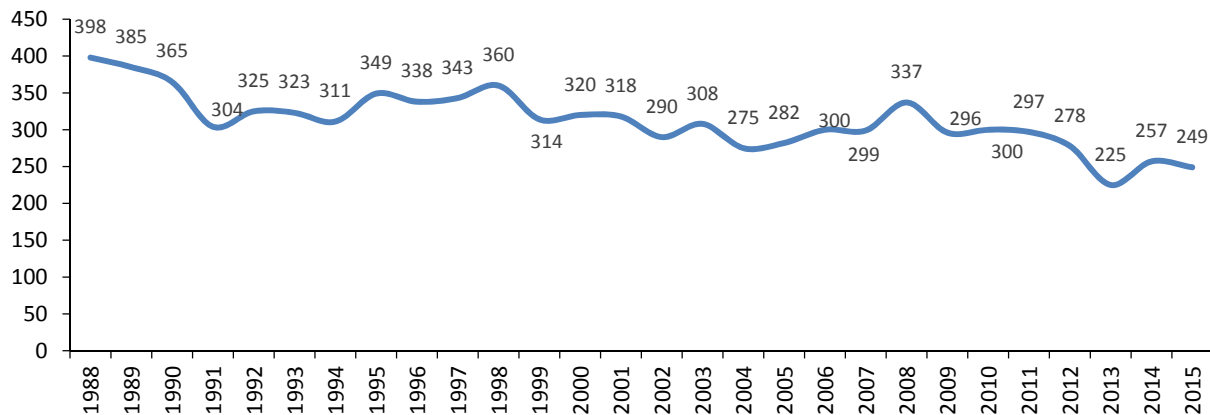
Figure 6. ELCA M.Div. graduates at ELCA seminaries from 2004 to 2015



Ordinations

The annual number of ordinations is also an indicator of the supply of first-call pastors. It shows how many candidates actually received their first call. (See Figure 7.) Between 1988 and 2013, there was a 43 percent decrease in the number of ordinations. This represents an annual average decrease of 1.7 percent. The largest decrease was between 2012 and 2013, from 278 to 225 (19%).

Figure 7. Number of ordinations from 1988 to 2015



How many are leaving the ordained ministry?

As some are becoming new pastors, others are leaving the active roster as a result of resignation, removal or retirement. Annually, between 40 and 70 ordained pastors resign from the active roster and between 30 and 60 ordained pastors are removed. Although these numbers were considerably higher in 2010 and 2011, following the decision by the 2009 ELCA Churchwide Assembly to ordain gay and lesbian clergy in committed relationships, the numbers in 2012 and 2013 reflect pre-2009 levels.

Increasing age of ELCA clergy

Although resignations and removals decrease the number of ordained pastors, it is the number of clergy retiring that can most significantly and sustainably impact the number of ordained pastors on the active roster in the ELCA.

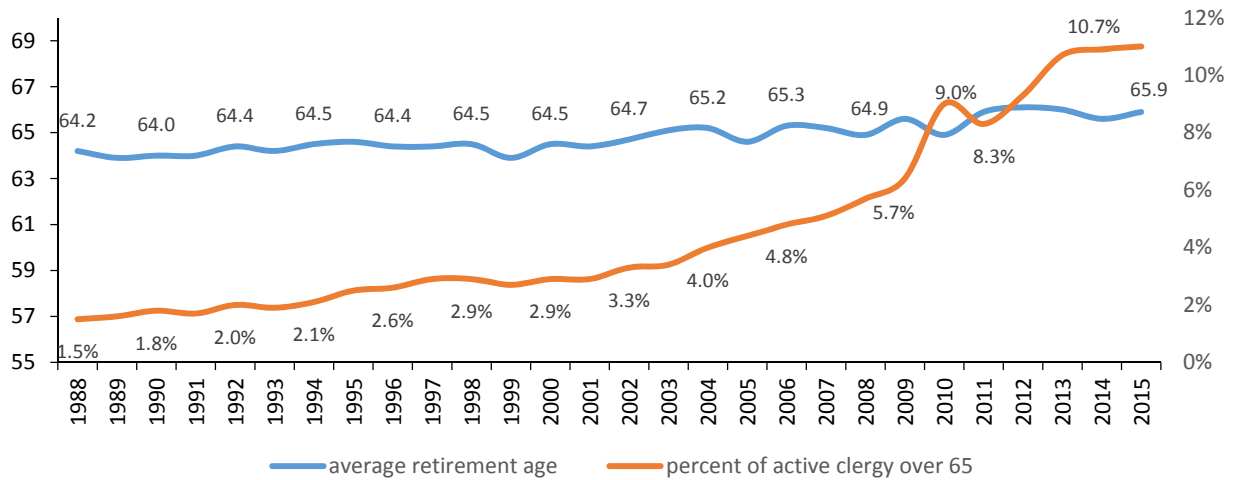
One indicator of a potential increase in the number of retirements is an increase in the average age among ordained clergy in the ELCA. In 1988, the average age on the active clergy roster was just above 46 years old. At that time, just over 9 percent of active clergy were above 60 years old. By 2013, the average age of clergy had increased to 54 years old, with 32 percent of active clergy above 60.

These trends are similar to those of other mainline Protestant churches (Briggs, 2011)⁵. The increasing age of clergy points to an increase in the number of retirements in the coming years. Some have suggested that as pastors who are part of the Baby Boom generation retire, there will not be enough new pastors to replace them. This conclusion assumes pastors of this age will retire and that the congregations they leave will have the resources to call a new pastor. If these conditions are met, then the number of retiring pastors will very likely outpace the number of graduating candidates. However, there is evidence that clergy are remaining in calls past the customary retirement age of 65. Speaking about general trends among clergy, Briggs (2011) states, "Like their secular counterparts, many clergy who devoted their attention to less temporal matters than financial planning now find themselves amid shrinking church budgets and a poor economy being forced to work beyond traditional retirement ages."

Supporting the trend referenced by Briggs, an increased proportion of ordained clergy in the ELCA is staying on the active roster past age 65. (See Figure 8.) In 1988, the average age at retirement for ELCA clergy was 64 years old, with 1.5 percent of active clergy above 65 years old. By 2015, the average age at retirement had increased to 66 years old; 10.7 percent of active clergy were above 65 years old.

⁵ http://www.huffingtonpost.com/david-briggs/aging-clergy-and-retirement_b_996659.html

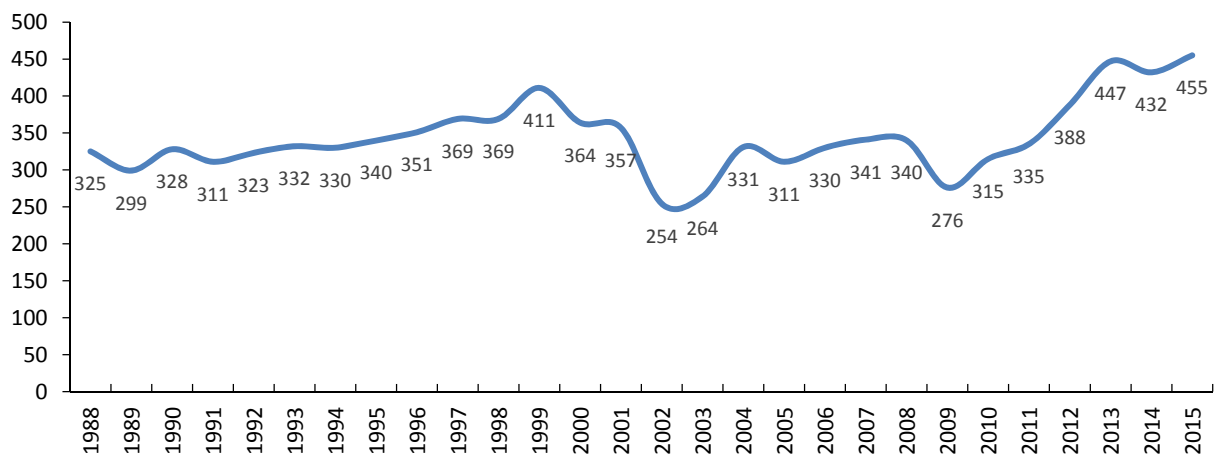
Figure 8. Average retirement age and percent of active clergy above 65 years old in the ELCA from 1988 to 2013



Trends in ELCA Retirements

The average number of clergy retirements per year in the life of the ELCA has been about 345. The number of retirements has been increasing, however. (See Figure 9.) In the first 10 years, about 330 per year retired. In the second ten years, the number increased slightly to 333 per year. Over the last six years, the number retiring per year has increased to about 375 per year. In 2002 and in 2009, there were economic downturns that clearly impacted the number of retirements, but over the last three years, the increase is very apparent. There have been three straight years when over 430 pastors have retired.

Figure 9. Number of ELCA ordained pastor retirements per year from 1988 to 2015



Retirement Estimates and Projections

It is impossible to predict exactly how many pastors will retire in the coming years, but we can make informed estimates and projections based on previous years. Specifically, using the proportion of pastors who have retired at each age in the recent past years and the number of active pastors at each age, we can estimate, and then project, the number who will retire in future years.

For example, there were a total of 6,782 active pastors who turned 60 between 1998 and 2013. Over the same time period, 196 of these pastors retired at 60 years old for a retirement rate of 2.9 percent. Table 7 shows the rates of retirement at each age between 60 and 70 for the years 1998 to 2013.

Table 7. Percentage of active pastors between 60 and 70 who retired at each age from 1998 to 2013

Age	60	61	62	63	64	65	66	67	68	69	70
Percent who retired	2.9%	3.2%	7.7%	9.3%	9.6%	25.3%	29.4%	23.0%	20.0%	18.2%	24.6%

In order to make the projections, we began by estimating the number of active pastors at each age in 2014 and then multiplied that number by the previous retirement proportions. The estimated number of retirements for 2014 was 467. We know that 432 actually retired so our estimate was close, but a bit too high.

Table 8. Estimating the number of retirements for clergy in 2014

Age	60	61	62	63	64	65	66	67	68	69	70	Total
2014 Actives	446	475	480	424	381	376	346	237	179	108	79	3,531
Percent who retired	2.9%	3.2%	7.7%	9.3%	9.6%	25.3%	29.4%	23.0%	20.0%	18.2%	24.6%	100%
2014 Projected Retirements	13	15	37	39	37	95	101	55	36	20	19	467

We then estimated the number of active clergy for 2015. (See Table 9.)

Table 9. Calculating the number of projected actives for clergy in 2015

Age	60	61	62	63	64	65	66	67	68	69	70
2015 Projected Actives	389	433	460	443	385	344	281	245	182	143	88

We followed the same pattern described above to estimate the number retirees for 2015. In 2015, the estimated number of retirements was 449. We know that 455 actually retired, so in 2015 our estimate was closer than for 2014. We were confident enough in the procedure to continue using the strategy through 2019. (See Table 10.)

We believe retirements will peak in 2015 and they will begin a gradual decline through 2019. Between 2015 and 2019, we project more than 2,000 ordained pastors will retire from the active roster.

Table 10: Retirement projections based on percentages of active pastors at each age who retired

Age	60	61	62	63	64	65	66	67	68	69	70	Total
2015 projection	11	14	36	41	37	87	83	56	36	26	22	449
2016 projection	11	12	32	40	39	88	76	46	38	27	29	436
2017 projection	12	12	28	36	37	92	76	42	30	27	29	422
2018 projection	9	13	27	31	34	88	80	42	28	22	30	404
2019 projection	10	10	29	30	29	80	76	44	28	20	25	382

Conclusions

Is there a Shortage?

There is a shortage of pastors in the ELCA which began to develop in 2012, and it is quite probable the shortage will intensify. While pastors can leave the roster of the ELCA by death, resigning, and being removed, among active clergy serving congregations the most significant component of loss is the number of retirements. Pastors can come on to the roster of the ELCA by being received from another church, or by being reinstated to the roster of the ELCA, but the most significant component of gain is new ordinations. Table 11 compares the number of retirements to ordinations from 2010 through 2015 with projections for 2015 to 2019. In each of these years, the number of retirements exceeds the number of ordinations, and after 2012 the difference is significant. Table 11 also estimates the number of congregations that will be able to afford a first-call, full time pastor (either alone or as part of a sharing relationship).

Table 11: Retirements, ordinations, and the number of congregations that can afford a full-time, first-call pastor with the number of congregational clergy available to serve those congregations (actual figures through 2015, with projections for 2016 through 2019)

	Retirements	Ordinations	Difference	Congregations	Can Afford a Pastor	Number of Pastors Serving Congregations
2010	315	300	15	10,008	7,638	7,625
2011	335	297	38	9,638	7,411	7,408
2012	388	278	110	9,533	7,385	7,255
2013	447	225	222	9,464	7,365	7,062
2014	432	257	175	9,392	7,383	6,868
2015	455	249	206	9,326	7,278	6,713
2016	449	213	236	9,260	7,173	6,477
2017	436	212	224	9,194	7,069	6,253
2018	422	210	212	9,128	6,966	6,041
2019	404	207	197	9,062	6,864	5,844

What can be done?

In 2019, we believe that about three-fourths of ELCA congregations will be able to afford a first-call, full-time pastor and of these congregations, nearly 20 percent will be in pastor sharing relationships. There will be just over 2,000 congregations that will not be able to do so and since the vast majority of these congregations will remain open, their alternatives for pastoral leadership are fairly straightforward. Either these congregations will become part of sharing relationships or they will find supply, part-time or lay licensed pastors. In places where there is ready access to a significant number of retired pastors, an alternative is to use this pool of clergy. If not, another alternative is to find local people who are willing to become authorized/licensed lay ministers or who are willing to complete a certificate process such as TEEM.

The church needs more persons who will consider ordained ministry and become ordained pastors. Clearly, those concerned about the future of the church should seek out and encourage people they believe might be good pastors and open to the call. Programs to do so should be encouraged and supported by the church.

Finally, it is also possible that the supply of pastors could be increased by making the process of becoming a pastor more flexible, less time intensive and less expensive.

Appendix 1: Number of congregations that can afford a pastor by synod

	Synod	Congregations	Alone	Sharing	Can Afford	Percent that Can Afford	Cannot Afford
Alaska	1A	32	21	0	21	65.6%	11
Northwest Washington	1B	107	93	0	93	86.9%	14
Southwestern Washington	1C	86	77	2	79	91.9%	7
Eastern Washington-Idaho	1D	90	62	12	74	82.2%	16
Oregon	1E	115	82	0	82	71.3%	33
Montana	1F	128	60	24	84	65.6%	44
Sierra Pacific	2A	185	150	6	156	84.3%	29
Southwest California	2B	122	95	6	101	82.8%	21
Pacifica	2C	115	92	0	92	80.0%	23
Grand Canyon	2D	90	80	0	80	88.9%	10
Rocky Mountain	2E	160	139	0	139	86.9%	21
Western North Dakota	3A	177	40	82	122	68.9%	55
Eastern North Dakota	3B	210	58	83	141	67.1%	69
South Dakota	3C	210	96	50	146	69.5%	64
Northwestern Minnesota	3D	232	91	76	167	72.0%	65
Northeastern Minnesota	3E	137	84	31	115	83.9%	22
Southwestern Minnesota	3F	247	110	97	207	83.8%	40
Minneapolis Area	3G	147	140	0	140	95.2%	7
Saint Paul Area	3H	111	102	0	102	91.9%	9
Southeastern Minnesota	3I	175	99	44	143	81.7%	32
Nebraska	4A	241	128	63	191	79.3%	50
Central States	4B	179	93	36	129	72.1%	50
Arkansas-Oklahoma	4C	53	31	3	34	64.2%	19
Northern Texas-Northern Louisiana	4D	102	76	2	78	76.5%	24
Southwestern Texas	4E	131	90	11	101	77.1%	30
Texas-Louisiana Gulf Coast	4F	111	86	2	88	79.3%	23
Metropolitan Chicago	5A	184	157	0	157	85.3%	27
Northern Illinois	5B	149	121	12	133	89.3%	16
Central/Southern Illinois	5C	130	80	16	96	73.8%	34
Southeastern Iowa	5D	139	104	11	115	82.7%	24
Western Iowa	5E	131	68	35	103	78.6%	28
Northeastern Iowa	5F	152	75	48	123	80.9%	29
Northern Great Lakes	5G	82	45	23	68	82.9%	14
Northwest Synod of Wisconsin	5H	197	104	57	161	81.7%	36
East-Central Synod of Wisconsin	5I	125	98	19	117	93.6%	8
Greater Milwaukee	5J	130	115	6	121	93.1%	9
South-Central Synod of Wisconsin	5K	141	109	10	119	84.4%	22
La Crosse Area	5L	74	33	32	65	87.8%	9
Southeast Michigan	6A	120	93	4	97	80.8%	23
North/West Lower Michigan	6B	118	94	4	98	83.1%	20
Indiana-Kentucky	6C	188	132	6	138	73.4%	50
Northwestern Ohio	6D	164	119	13	132	80.5%	32
Northeastern Ohio	6E	177	126	10	136	76.8%	41
Southern Ohio	6F	200	125	12	137	68.5%	63
New Jersey	7A	173	140	2	142	82.1%	31

	Synod	Congregations	Alone	Sharing	Can Afford	Percent that Can Afford	Cannot Afford
New England	7B	186	154	0	154	82.8%	32
Metropolitan New York	7C	195	149	6	155	79.5%	40
Upstate New York	7D	172	106	19	125	72.7%	47
Northeastern Pennsylvania	7E	274	187	18	205	74.8%	69
Southeastern Pennsylvania	7F	157	130	0	130	82.8%	27
Slovak Zion	7G	23	10	0	10	43.5%	13
Northwestern Pennsylvania	8A	85	31	22	53	62.4%	32
Southwestern Pennsylvania	8B	172	97	27	124	72.1%	48
Allegheny	8C	118	42	32	74	62.7%	44
Lower Susquehanna	8D	235	175	22	197	83.8%	38
Upper Susquehanna	8E	126	47	26	73	57.9%	53
Delaware-Maryland	8F	173	124	11	135	78.0%	38
Metropolitan Washington, D.C.	8G	76	68	2	70	92.1%	6
West Virginia-Western Maryland	8H	61	23	24	47	77.0%	14
Virginia	9A	154	84	16	100	64.9%	54
North Carolina	9B	193	153	2	155	80.3%	38
South Carolina	9C	156	117	8	125	80.1%	31
Southeastern	9D	153	117	2	119	77.8%	34
Florida-Bahamas	9E	181	159	2	161	89.0%	20
Caribbean	9F	33	6	0	6	18.2%	27
ELCA		9,390	6,192	1,189	7,381	78.6%	2,009

Also, not all congregations in the ELCA complete an Annual Report. Over the years, response rates have declined. In 1988, the response rate was 91.7 percent. In 2014, the response rate was 75.6 percent.

In 2009, the base for counting ethnic specific participation changed from baptized membership to active participants. The number of active participants is “the total number of people actively participating in the life of the congregation including children and non-members—anyone who actively participates in worship, Bible study, choir, youth events, Christian education, service opportunities, etc.”

The change was made at the urging of the ethnic ministry associations in the ELCA. Some expressed the concern that more people were actively participating than were becoming baptized members. Specifically, this was thought to be an issue in some Latino-specific congregations and in some Asian-specific congregations. In some Latino congregations, people might wish to remain anonymous. In some Asian-specific congregations, becoming a member of a Christian denomination could potentially produce a traumatic break with family/family traditions. Time has shown, however, that changing the base for counting had little actual impact on the count itself. In 2008, before the change, the estimated number of ethnic specific baptized members was 126,321. In 2009, after the change, the estimated number of ethnic specific active participants in the ELCA was 118,001. Since 2009, the estimate has fallen by 6.9 percent from 118,001 to 109,875 in 2014. This rate is considerably less than the 20.4 percent decline in the total number of active participants in the ELCA. As a result, the ELCA is somewhat more diverse in 2014 (4.5% ethnic specific) than in was in 2009 (3.8% ethnic specific).

How Diverse is the ELCA Compared to Other Religious Groups?

Comparing the ethnic participation in the ELCA to other religious groups (and to the U.S. as a whole) is a challenge. All the religious groups make estimates, and each denomination approaches membership/participation somewhat differently. The religious groups presented in Table 2 show variations which are rooted in the social history of the group. For example, mission work by Presbyterians in Korea has increased the percent of Asians in the Presbyterian Church (USA). Historically, both the United Methodist and the Southern Baptists were dominant religious groups in the South, which has produced a higher proportion of African Americans in the United Methodist and Southern Baptist churches. Finally, Roman Catholicism has long been dominant in Latin America, and the strength of immigration from Latin America has impacted the composition of Roman Catholic parishes in the U.S. Among these various religious groups, the ELCA has been the most isolated ethnically and geographically and is the least diverse. Its efforts to change have met with very modest success. Only the Roman Catholic Church shows diversity levels consistent with the U.S. population.

Table 2: The Ethnic Specific, Active Participants of the ELCA in 2014 Compared to Other Selected Religious Groups and the U.S. Population

	ELCA	Presbyterian Church (USA)	United Methodist	Southern Baptist	Roman Catholic	U.S.
African Descent/African American/Black	1.9%	3.8%	6.1%	4.0%	3.0%	12.7%
American Indian/Alaska Native	0.2%	0.3%	0.3%	2.0%	1.0%	1.0%
Arab/Middle Eastern	0.1%	0.1%	-	-	-	0.6%
Asian/Pacific Islander	0.9%	4.1%	1.5%	1.0%	4.0%	5.0%
Latino/Hispanic	1.6%	1.5%	1.1%	3.0%	34.0%	16.5%
European	95.3%	90.2%	91.0%	90.0%	58.0%	64.2%
Total	100%	100%	100%	100%	100%	100%
Diversity Score	9.1	18.3	16.8	18.7	54.5	54.2

One way to assess diversity is through the use of a diversity score. The score is designed to assess the relative distribution of the five groups presented Table 2 (standard diversity scores have not included Arab/Middle Eastern in the calculations). If, in any geographic area, there is a significant number of

members/participants/residents from each of the groups, then the diversity score is high. The highest possible score is 100, which would mean that among the members/participants/residents, there is an even distribution among the groups—20 percent African Descent/African American/Black, 20 percent American Indian/Alaska Native, 20 percent Asian/Pacific Islander, 20 percent Latino/Hispanic and 20 percent European. A diversity score of 0 would indicate no diversity, which would mean 100 percent of the members/participants/residents are from one group or another—100 percent African Descent/African American/Black or 100 percent are American Indian/Alaska Native, 100 percent Asian/Pacific Islander and so on. The diversity score for the ELCA as a whole is 9.1. The diversity score for the Roman Catholic Church is 54.5 and for the U.S. as a whole, it is 54.2.

How Diverse Are the Congregations in the ELCA?

Table 3 shows the congregational distribution of ethnic specific active participants in the ELCA by number. Nearly 40 percent of ELCA congregations report no ethnic specific active participants and another 9 percent report one ethnic specific active participant. Two percent of ELCA congregations have 100 or more ethnic specific active participants. Forty-one percent of the ethnic specific active participants in the ELCA are in congregations with 100 or more ethnic specific active participants.

Table 3: The Congregational Distribution of Ethnic Specific Active Participants in the ELCA in 2014

Number of Ethnic Specific Active Participant	Number of Congregations	Percent of Congregations	Cumulative Percent	Total Number of Ethnic Specific Active Participants	Percent of Ethnic Specific Active Participants	Cumulative Percent
0	3,720	39.8%	39.8%	0	0.0%	0.0%
1	831	8.9%	48.7%	831	0.8%	0.8%
2 to 5	1,877	20.1%	68.8%	5,969	5.4%	6.2%
6 to 10	1,015	10.9%	79.7%	7,816	7.1%	13.3%
11 to 20	800	8.6%	88.2%	11,741	10.7%	24.0%
21 to 30	340	3.6%	91.9%	8,521	7.8%	31.7%
31 to 40	175	1.9%	93.7%	6,118	5.6%	37.3%
41 to 50	107	1.1%	94.9%	4,901	4.5%	41.8%
51 to 60	95	1.0%	95.9%	5,269	4.8%	46.6%
61 to 70	60	0.6%	96.5%	3,954	3.6%	50.2%
71 to 80	53	0.6%	97.1%	4,026	3.7%	53.8%
81 to 90	33	0.4%	97.5%	2,816	2.6%	56.4%
91 to 100	34	0.4%	97.8%	3,274	3.0%	59.4%
100 or more	204	2.2%	100.0%	44,637	40.6%	100.0%
Total	9,344	100.0%		109,873	100.0%	

Table 4 shows the distribution of congregations and ethnic specific active participants by percent. Again, 3,720 ELCA congregations report no ethnic specific active participants while 130 congregations report all active participants as ethnic specific. About a third (32.9%) of ethnic specific active participants are in congregations which are 90 percent or more European. Nearly half (49.1%) are in congregations that are 70 percent or more European.

Table 4: The Distribution of Congregations and Ethnic Specific Active Participants by the Percent of the Congregation's Ethnic Specific Active Participants

Percent Ethnic Specific	Number of Congregations	Percent of Congregations	Number of Ethnic Specific Active Participants	Percent of Ethnic Specific Active Participants	Cumulative Percent
0%	3,720	39.8%	0	0.0%	0.0%
0% to 5%	3,700	39.6%	24,481	22.3%	22.3%
5% to 10%	768	8.2%	11,648	10.6%	32.9%
10% to 20%	459	4.9%	11,939	10.9%	43.8%
20% to 30%	164	1.8%	5,809	5.3%	49.1%
30% to 50%	139	1.5%	9,309	8.5%	57.6%
50% to 80%	97	1.0%	8,729	7.9%	65.6%
80% to 100%	166	1.8%	22,708	20.7%	86.1%
100%	130	1.4%	15,250	13.9%	100.0%
Total	9,343	100.0%	109,873	100.0%	

Table 5 shows the distribution of congregations with 30 percent or more of their active participants in a single ethnic specific group. There can be overlap. For example, of the congregations with 30 percent active participants who are African American/Black (N=194), 11 also claimed 30 percent of their active participants were African National/African Caribbean. Table 5 also shows there are 132 African American/Black congregations were 50 percent or more African American/Black.

Table 5: Congregations with 30 Percent or More of Active Participants by Ethnic Specific Group

	African American/Black	African National/African Caribbean	American Indian/Alaska Native	Arab/Middle Eastern	Asian/Pacific Islander	Hispanic/Latino	European	50% or more
African American/Black	194	11	0	0	0	1	57	132
African National/African Caribbean	11	52	0	0	0	0	13	35
American Indian/Alaska Native	0	0	17	0	0	0	6	13
Arab/Middle Eastern	0	0	0	3	0	0	0	3
Asian/Pacific Islander	0	0	0	0	59	6	14	51
Latino/Hispanic	1	0	0	0	6	148	41	111
European	57	13	6	0	14	41	8,811	8,950

Table 6 shows the synods by the number of ethnic specific congregations (30 percent or more of active participants in an ethnic specific group). The ethnic specific congregations in the ELCA are concentrated in 12 synods including Sierra Pacific, Southwest California, Pacifica, Metropolitan Chicago, Greater Milwaukee, Southeast Michigan, New Jersey, Metropolitan New York, Delaware-Maryland, Southeastern, Florida-Bahamas and the Caribbean.

**Table 6: Synods by Number of Ethnic Specific Congregations (30% or more ethnic specific active participants)
(Congregations with 30% or more in multiple groups are represented in multiple categories)**

		African American/Black	African National/African Caribbean	American Indian/Alaska Native	Arab/Middle Eastern	Asian/Pacific Islander	Latino/Hispanic
Alaska	1A	0	0	7	0	0	0
Northwest Washington	1B	0	2	0	0	3	1
Southwestern Washington	1C	1	0	0	0	1	0
Eastern Washington-Idaho	1D	0	0	0	0	0	1
Oregon	1E	0	1	0	0	2	2
Montana	1F	0	0	1	0	0	0
Sierra Pacific	2A	6	2	0	0	5	10
Southwest California	2B	10	1	0	0	7	15
Pacifica	2C	0	2	0	0	9	6
Grand Canyon	2D	0	0	1	0	0	4
Rocky Mountain	2E	0	0	0	0	1	2
Western North Dakota	3A	0	0	0	0	0	0
Eastern North Dakota	3B	0	0	1	0	0	0
South Dakota	3C	0	0	1	0	0	1
Northwestern Minnesota	3D	1	0	2	0	0	0
Northeastern Minnesota	3E	1	0	0	0	0	0
Southwestern Minnesota	3F	0	0	0	0	0	1
Minneapolis Area	3G	3	1	0	0	2	1
Saint Paul Area	3H	1	0	0	0	4	2
Southeastern Minnesota	3I	0	0	0	0	0	0
Nebraska	4A	1	2	0	0	0	0
Central States	4B	2	1	0	0	1	1
Arkansas-Oklahoma	4C	3	0	1	0	0	0
Northern Texas-Northern Louisiana	4D	4	1	0	0	1	7
Southwestern Texas	4E	0	0	0	0	0	8
Texas-Louisiana Gulf Coast	4F	2	0	0	0	2	5
Metropolitan Chicago	5A	22	1	0	1	6	6
Northern Illinois	5B	0	0	0	0	0	1
Central/Southern Illinois	5C	1	0	0	0	0	0
Southeastern Iowa	5D	0	0	0	0	1	0
Western Iowa	5E	0	0	0	0	0	0
Northeastern Iowa	5F	0	0	0	0	0	0
Northern Great Lakes	5G	0	0	0	0	0	0
Northwest Synod of Wisconsin	5H	0	0	0	0	0	0
East-Central Synod of Wisconsin	5I	0	0	1	0	0	1
Greater Milwaukee	5J	11	0	1	0	1	3
South-Central Synod of Wisconsin	5K	0	0	0	0	0	1
La Crosse Area	5L	0	0	0	0	0	0
Southeast Michigan	6A	13	0	0	1	0	0
North/West Lower Michigan	6B	1	1	0	0	0	0
Indiana-Kentucky	6C	4	1	0	0	0	0
Northwestern Ohio	6D	3	0	0	0	0	0
Northeastern Ohio	6E	6	1	0	0	0	3
Southern Ohio	6F	7	2	0	0	0	1

		African American/ Black	African National/ African Caribbean	American Indian/ Alaska Native	Arab/ Middle Eastern	Asian/ Pacific Islander	Latino/ Hispanic
New Jersey	7A	10	4	0	0	0	8
New England	7B	4	1	0	0	2	3
Metropolitan New York	7C	23	12	0	1	6	14
Upstate New York	7D	1	0	0	0	1	0
Northeastern Pennsylvania	7E	0	0	0	0	0	1
Southeastern Pennsylvania	7F	16	1	0	0	1	1
Slovak Zion	7G	0	0	0	0	0	0
Northwestern Pennsylvania	8A	1	1	0	0	0	0
Southwestern Pennsylvania	8B	2	0	0	0	0	0
Allegheny	8C	0	0	0	0	0	0
Lower Susquehanna	8D	0	0	0	0	1	0
Upper Susquehanna	8E	0	0	0	0	0	0
Delaware-Maryland	8F	10	1	0	0	0	0
Metropolitan Washington, D.C.	8G	4	4	0	0	1	1
West Virginia-Western Maryland	8H	0	0	0	0	0	0
Virginia	9A	0	0	0	0	0	0
North Carolina	9B	3	1	1	0	0	1
South Carolina	9C	0	0	0	0	0	0
Southeastern	9D	12	3	0	0	1	2
Florida-Bahamas	9E	4	2	0	0	0	10
Caribbean	9F	1	3	0	0	0	24
		194	52	17	3	59	148

What Are the Characteristics of a Typical Ethnic Specific Congregation?

Table 7 shows a profile of the ethnic specific congregations. The table presents averages for the congregations by group. It also provides a comparison with predominantly European congregations of similar size (based on worship attendance) and with all the predominantly European congregations regardless of size.

Table 7: Statistical Averages for Congregations with 30 Percent of the Active Participants in a Single Ethnic Specific Group

	African American/ Black (N=194)	African National/ African Caribbean (N=52)	American Indian/ Alaska Native (N=17)	Arab/ Middle Eastern (N=3)	Asian/ Pacific Islander (N=59)	Latino/ Hispanic (N=148)	European - Worship (30 to 100) (N=4,559)	All European (N=8,991)
Baptized Membership	171	211	217	79	158	259	234	413
Worship Attendance	57	77	41	64	68	98	60	110
Active Participants	135	143	130	82	111	152	134	270
African American/Black	93	18	2	2	1	3	2	2
African National/African Caribbean	7	104	0	0	0	1	1	1
American Indian/Alaska Native	0	0	97	0	0	0	0	0
Arab/Middle Eastern	0	0	0	74	0	0	0	0
Asian/Pacific Islander	1	0	0	0	87	3	1	2
Latino/Hispanic	3	2	1	1	4	117	2	3
Ethnic Specific Total	104	125	100	78	92	125	5	8
European	31	18	29	3	18	28	129	262

	African American/ Black (N=194)	African National/ African Caribbean (N=52)	American Indian/ Alaska Native (N=17)	Arab/ Middle Eastern (N=3)	Asian/ Pacific Islander (N=59)	Latino/ Hispanic (N=148)	European - Worship (30 to 100) (N=4,559)	All European (N=8,991)
Undesignated Giving	\$81,906	\$76,335	\$30,175	\$14,078	\$756,464	\$65,282	\$102,330	\$191,994
Designated Giving	\$12,307	\$9,759	\$4,651	\$3,833	\$9,650	\$12,896	\$13,705	\$31,505
Total Giving (Undesignated and Designated)	\$94,212	\$86,094	\$34,826	\$17,911	\$85,296	\$78,178	\$116,035	\$223,499
Total Income	\$148,887	\$137,415	\$75,167	\$63,594	\$120,663	\$134,590	\$143,515	\$264,864
Giving as a Percent of Total Income	63.3%	62.7%	46.3%	28.2%	70.2%	58.1%	80.9%	84.4%
Income from Non-giving Sources	\$54,675	\$51,321	\$40,341	\$45,682	\$35,367	\$56,412	\$27,480	\$41,365
Percent of Income from Non-giving Sources	36.7%	37.3%	53.7%	71.8%	29.3%	41.9%	19.1%	15.6%
Giving per Attendee	\$1,653	\$1,121	\$849	\$280	\$1,254	\$798	\$1,947	\$2,026
Real Estate	\$1,436,044	\$1,349,162	\$444,155	\$1,667	\$1,009,592	\$1,433,438	\$1,422,032	\$1,965,700
Endowment	\$33,668	\$53,966	\$164	\$0	\$68,648	54,673	\$101,126	\$156,548
Cash	\$40,295	\$36,063	\$26,972	\$1,333	\$65,875	59,808	\$69,249	\$101,275
Total Assets	\$1,510,007	\$1,472,575	\$474,314	\$3,000	\$1,150,428	\$1,565,357	\$1,592,408	\$2,223,524
Total Indebtedness	\$71,577	\$20,575	0	\$0	\$10,411	\$54,831	\$46,765	\$176,178
Current Operating Expenses	\$129,384	\$113,466	\$69,819	\$68,627	\$107,895	\$112,626	\$117,973	\$196,356
Mission Support	\$3,434	\$3,052	\$2,683	\$1,467	\$3,026	\$4,571	\$5,500	\$10,906
Mission Support as a Percent of Undesignated Giving	4.2%	4.0%	8.9%	10.4%	4.0%	7.0%	5.4%	5.7%
Total Expenditures	\$154,975	\$146,089	\$75,688	\$71,327	\$123,877	\$141,081	\$146,635	\$263,936
Income to Expenditures	96.1%	94.1%	99.3%	89.2%	97.4%	95.4%	97.9%	100.4%

The following are notable:

1. Based on worship attendance, the ethnic specific congregations are relatively small with the exception of the Latino/Hispanic congregations (which are somewhat larger). (See Table 7.) Seventy-five percent of the African American/Black, American Indian/Alaska Native/ and Arab/Middle Eastern congregations have 70 or fewer in worship. For the African National/African Caribbean congregations and for the Asian/Pacific Islander congregations, 75 percent of the congregations have fewer than 100 in worship. For the Latino/Hispanic congregations, 75 percent have fewer than 115 in worship.
2. The giving rates are low. The amount given per attendee is less than \$1,000 per year per attendee for the Arab/Middle Eastern, the Latino/Hispanic, and the American Indian/Alaska Native congregations. (See Table 7.) The rate increases somewhat to about \$1,200 for the African National/African Caribbean and the Asian/Pacific Islander congregations. It is about \$1,700 per attendee per year for the African American/Black congregations. For the European congregations, no matter what their size, giving per worship attendee is about \$2,000 per year.
3. It may be that the difference in giving per attendee is a function of income, but Table 8 suggests otherwise with the notable exception of the African American/Black congregations. Table 8 shows the estimated income of the worship attendees in these congregations based on the median household income for the ZIP Code area the congregation serves. The African American/Black attendees are giving at the highest rate followed by the European attendees.

Table 8: Giving Estimates based on Median Household Income

	Median Household Income in ZIP Codes Served	Giving Per Attendee	Estimated Percent of Income
African American/Black	\$39,280	\$1,653	4.2%
African National/African Caribbean	\$44,942	\$1,121	2.5%
American Indian/Alaska Native	\$44,871	\$926	2.1%
Arab/Middle Eastern	\$48,659	\$280	0.6%
Asian/Pacific Islander)	\$60,667	\$1,399	2.3%
Latino/Hispanic	\$45,254	\$865	1.9%
European	\$54,737	\$1947	3.6%
ELCA	\$54,366	\$2,026	3.7%

5. The lower giving rates are offset by congregational income derived from other sources. In the predominantly European congregations, income from non-giving sources accounts for 20 percent or less of a congregation's total income. In the ethnic specific congregations, income from non-giving sources accounts for 29 percent of total income for the Asian/Pacific Islander congregations to over 50 percent for the American Indian/Alaska Native congregations (54%) and the Arab/Middle Eastern congregations (72%).
6. The total assets of these congregations are largely the product of their real estate (which is typical of all congregations in the ELCA). (See Table 7.) The African American/Black, the African National/African Caribbean and the Latino/Hispanic congregations all have real estate which is valued from \$1.0 to \$1.5 million. The American Indian/Alaska Native and Asian/Pacific Islander congregations have real estate valued at around \$500,000. The predominantly European congregations have real estate which is valued at around \$2 million.
7. The American Indian/Alaska Native congregations and the Arab/Middle Eastern congregations are giving the highest percent of their undesignated giving to mission support (8.9% and 10.4% respectively), but this is partially a function of the low level of undesignated giving reported by these congregations. (See Table 7.) The other groups are averaging about 4 percent with the exception of the Latino/Hispanic congregations which are giving 7 percent of their undesignated giving to mission support.
8. The ethnic specific congregations are running slight deficits (which is true of nearly all congregations of similar size). Their income is slightly less than their expenditures. (See Table 7.) The one exception is the Arab/Middle Eastern congregations. These congregations are running a deficit of about 10 percent.

Membership growth has been a challenge for ELCA congregations. Table 9 shows the change in average worship attendance between 2010 and 2014. The African American/Black and African National/African Caribbean congregations have seen the largest percent loss in worship attendance.

Table 9: Change in Worship Attendance between 2010 and 2014

	2010	2014	Change	Percent
African American/Black	68	57	-11	-16.2%
African National/African Caribbean	91	77	-14	-15.4%
American Indian/Alaska Native	50	45	-5	-10.0%
Arab/Middle Eastern	70	64	-6	-8.6%
Asian/Pacific Islander	84	75	-9	-10.7%
Latino/Hispanic	112	99	-13	-11.6%
European	123	110	-13	-10.6%
ELCA	122	109	-13	-10.7%

How Diverse Are ELCA Congregations Compared to Their Neighborhoods?

Using the ZIP Code areas served by these congregations, it is possible to compare congregations to their neighborhoods.¹

Over 80 percent (155/187)² of the congregations with 30 percent or more African American/Black active participants are in ZIP Code areas that are also 30 percent or more African American/Black (figures in the lightly shaded area of Table 10.) In contrast, there are over 300 ELCA congregations (more darkly shaded area) with 10 percent or fewer African American/Black active participants that are in ZIP Code areas that have a significant number of African American/Blacks.

Table 10: Number of Congregations by the Percent of African American/Black Active Participants in the Congregation and the Percent of African American/Black Residents in the ZIP Code Area of the Congregation

Congregation	ZIP Code Population					
	10% or less	10% to 30%	30% to 40%	40% to 60%	60% to 80%	80% or more
10% or less	7,394	1,022	150	102	47	10
10% to 30%	55	53	16	22	17	6
30% to 40%	3	10	2	8	6	5
40% to 60%	2	4	4	9	3	7
60% to 80%	2	4	5	6	13	5
80% or more	2	5	11	13	19	39
30% or more total	9	23	22	36	41	56

Seventy-one percent (12/15) of the congregations with 30 percent or more American Indian/Alaska Native active participants are in ZIP Code areas that are also 30 percent or more American Indian/Alaska Native (figures in the lightly shaded area of Table 11). There are just over 30 congregations (more darkly shaded area) with 10 percent or fewer American Indian/Alaska Native active participants that are in ZIP Code areas with a significant number of American Indian/Alaska Natives.

Table 11: Number of Congregations by the Percent of American Indian/Alaska Native Active Participants in the Congregation and the Percent of American Indian/Alaska Natives in the ZIP Code Area of the Congregation

Congregation	ZIP Code Population					
	10% or less	10% to 30%	30% to 40%	40% to 60%	60% to 80%	80% or more
10% or less	8,935	77	13	13	5	0
10% to 30%	10	3	1	4	4	1
30% to 40%	0	0	0	2	1	0
40% to 60%	1	1	0	1	0	0
60% to 80%	0	1	0	0	0	1
80% or more	0	0	1	1	1	4
30% or more total	1	2	1	4	2	5

¹ It is not possible to compare the population figures for African National/African Caribbean because these figures are not available from the Census. The same is true for Arab/Middle Eastern.

² While there are 194 ELCA congregations with 30% or more African American/Black active participants, data is available for only 187 of the congregations. This is because the geography of ZIP Code areas change occasionally as ZIP Codes are added or dropped, particularly in areas with rapid population changes. Figures may not be immediately available for the new or dropped ZIP Code areas.

The circumstances are a bit different with Asian/Pacific Islander congregations. Seventeen of the 59 congregations with 30 percent or more Asian/Pacific Islander active participants are in ZIP Code areas that are also 30 percent or more Asian/Pacific Islanders (figures in the lightly shaded area of Table 12). In the U.S. population, Asian/Pacific Islanders are much less likely, as an ethnic specific group, to be concentrated in specific geographic areas where they are a predominant group. As a result, it is less likely their congregations will be in geographic areas where Asian/Pacific Islanders are geographically concentrated. On the other hand, there are 75 ELCA congregations (more darkly shaded area) with 10 percent or fewer Asian/Pacific Islander active participants in ZIP Code areas where there are a significant number of Asian/Pacific Islanders.

Table 12: Number of Congregations by the Percent of Asian/Pacific Islanders Active Participants in the Congregation and the Percent of Asian/Pacific Islanders in the ZIP Code Area of the Congregation

Congregation	ZIP Code Population					
	10% or less	10% to 30%	30% to 40%	40% to 60%	60% to 80%	80% or more
10% or less	8,402	482	43	26	6	0
10% to 30%	20	26	8	5	4	0
30% to 40%	2	2	0	1	0	0
40% to 60%	1	2	1	3	1	0
60% to 80%	4	0	1	0	1	0
80% or more	9	22	4	2	3	0
30% or more total	16	26	6	6	5	0

With the Latino/Hispanic congregations, there is a significant amount of concentration with 91 of the 124 congregations with 30 percent or more Latino/Hispanic active participants in ZIP Code areas that are also 30 percent or more Latino/Hispanic (figures in the lightly shared area of Table 13). In contrast, there are 527 congregations (more darkly shaded area) with 10 percent or fewer Latino/Hispanic active participants that are in ZIP Code areas that have a significant number of Latino/Hispanics.

Table 13: Number of Congregations by the Percent of Latino/Hispanic Active Participants in the Congregation and the Percent of Latino/Hispanics in the ZIP Code Area of the Congregation

Congregation	ZIP Code Population					
	10% or less	10% to 30%	30% to 40%	40% to 60%	60% to 80%	80% or more
10% or less	6,748	1,504	215	210	86	16
10% to 30%	31	57	22	32	31	8
30% to 40%	2	5	5	6	9	0
40% to 60%	0	1	1	6	4	2
60% to 80%	0	2	2	4	7	2
80% or more	4	16	5	10	18	10
30% or more total	6	24	13	26	38	14

Table 14 shows the number of congregations by the percent of European active participants in the congregation and the percent of Europeans in the ZIP Code are of the congregation. For this table, the shading is different. The shaded area shows that there are 994 ELCA congregations, where 80 percent or more of the active participants are European, in ZIP Code areas with a population that is 60 percent or less European. As noted above, many of these congregations are in ZIP Code areas that have a significant number of African American/Blacks (about 30%) or Latino/Hispanics (about 53%).

Table 14: Number of Congregations by the Percent of European Active Participants in the Congregation and the Percent of Europeans in the ZIP Code Area of the Congregation

Congregation	ZIP Code Population					
	10% or less	10% to 30%	30% to 40%	40% to 60%	60% to 80%	80% or more
10% or less	83	66	15	25	37	22
10% to 30%	19	28	7	9	6	2
30% to 40%	4	16	4	10	2	3
40% to 60%	12	30	10	22	12	2
60% to 80%	9	62	35	54	50	27
80% or more	26	218	149	601	1,463	5,942
30% or more total	51	326	198	687	1,527	5,974

Synod Diversity Scores

Earlier, it was noted that the ethnic specific congregations in the ELCA are heavily concentrated in nine synods including Sierra Pacific, Southwest California, Metropolitan Chicago, Greater Milwaukee, Southeast Michigan, New Jersey, Metropolitan New York, Delaware-Maryland, Southeastern, Florida-Bahamas and the Caribbean. It was also noted that the diversity score for the ELCA as a whole is 9 on a scale from 0 (no diversity) to 100 (an even distribution of ethnic specific groups including Europeans), while the score for the U.S. as whole was 54. It is important to remember, however, that the geographic unit for which the score is calculated is very significant because of housing segregation. U.S. neighborhoods tend to be segregated and because of this segregation, the U.S. as a whole, an individual state, or even a county, can look diverse but at the ZIP Code level diversity scores typically drop dramatically. For example, the diversity score for Cook County, Illinois is 68.1, but the score for the ZIP Code area where the churchwide offices are located (60631) is 26. Table 15, compares synods, not by looking at the territory as a whole, but by focusing in only on the specific ZIP Code areas within a synod where ELCA congregations are actually located. The ethnic specific population figures for each of those ZIP Code areas were then aggregated for the synod as a whole. The same procedure is used for the congregations where the figures for all the congregations in a ZIP Code area are aggregated together and then summed for all the ZIP Code areas that have congregations. Using the Alaska synod as an example, the congregations in the synod have a diversity score of 15. (See Table 14.) The ZIP Code areas where those congregations reside have a population diversity score of 38, so overall the congregations are 23 points less diverse than the ZIP code areas where they reside.

Using this procedure, only two synods have aggregate **congregational diversity scores** of 20 or above. The synods are Southwest California (22) and Metropolitan New York (21). On the other hand, five synods have **population diversity scores** of 50 or above including Sierra Pacific, Southwest California, Pacifica, Northern Texas-Northern Louisiana, and Metropolitan Washington, D.C.

The synods with a 35 point or larger difference between their congregational diversity scores and their resident ZIP Code area population diversity scores include Northern Texas-Northern Louisiana (41), South Carolina (39), Texas Louisiana-Gulf Coast (37), Metro Washington, D.C. (37) Pacifica (36), and Sierra Pacific (35). (See Table 15.) This means the congregations in these synods are in ZIP Code areas with relatively high diversity but the congregations are not. No synod has a positive score, which means that, in aggregate, ELCA congregations are always less diverse than the population they serve. The lowest differences are in synods where the population is predominantly European so that it is much more likely that predominantly European congregations will be more “like” the communities they serve.

Table 15: Synod Congregation and Population ZIP Code Diversity Scores

		Congregation Score	Population Score	Difference	Congregations
1A	Alaska	15	38	-23	31
1B	Northwest Washington	8	39	-31	104
1C	Southwestern Washington	10	34	-24	86
1D	Eastern Washington-Idaho	6	26	-20	90
1E	Oregon	6	31	-25	114
1F	Montana	4	17	-13	128
2A	Sierra Pacific	15	50	-35	185
2B	Southwest California	22	52	-30	121
2C	Pacifica	17	52	-36	114
2D	Grand Canyon	11	43	-32	90
2E	Rocky Mountain	7	38	-31	159
3A	Western North Dakota	2	11	-10	177
3B	Eastern North Dakota	1	11	-10	209
3C	South Dakota	3	14	-11	208
3D	Northwestern Minnesota	2	11	-9	232
3E	Northeastern Minnesota	2	13	-10	136
3F	Southwestern Minnesota	2	13	-11	245
3G	Minneapolis Area	8	34	-26	147
3H	Saint Paul Area	6	33	-27	111
3I	Southeastern Minnesota	2	14	-11	175
4A	Nebraska	3	17	-14	239
4B	Central States	4	20	-16	178
4C	Arkansas-Oklahoma	7	35	-28	52
4D	Northern Texas-Northern Louisiana	9	50	-41	102
4E	Southwestern Texas	10	45	-35	130
4F	Texas-Louisiana Gulf Coast	12	49	-37	110
5A	Metropolitan Chicago	11	41	-30	183
5B	Northern Illinois	4	27	-25	148
5C	Central/Southern Illinois	2	19	-17	130
5D	Southeastern Iowa	3	19	-17	139
5E	Western Iowa	2	12	-10	131
5F	Northeastern Iowa	2	10	-8	152
5G	Northern Great Lakes	3	12	-9	82
5H	Northwest Synod of Wisconsin	1	10	-8	197
5I	East-Central Synod of Wisconsin	2	17	-14	125
5J	Greater Milwaukee	10	28	-18	130
5K	South-Central Synod of Wisconsin	3	15	-12	140
5L	La Crosse Area	2	10	-8	74
6A	Southeast Michigan	7	23	-17	118
6B	North/West Lower Michigan	4	22	-18	118
6C	Indiana-Kentucky	5	24	-19	185
6D	Northwestern Ohio	4	20	-16	164
6E	Northeastern Ohio	4	18	-14	177
6F	Southern Ohio	4	19	-15	200
7A	New Jersey	14	43	-28	173
7B	New England	9	29	-20	184
7C	Metropolitan New York	21	46	-25	193
7D	Upstate New York	4	21	-16	171

7E	Northeastern Pennsylvania	4	24	-19	272
7F	Southeastern Pennsylvania	9	32	-24	155
7G	Slovak Zion	2	37	-35	23
8A	Northwestern Pennsylvania	3	10	-7	85
8B	Southwestern Pennsylvania	3	15	-13	172
8C	Allegheny	1	9	-8	118
8D	Lower Susquehanna	3	22	-19	235
8E	Upper Susquehanna	2	9	-7	126
8F	Delaware-Maryland	8	33	-25	169
8G	Metropolitan Washington, D.C.	17	54	-37	76
8H	West Virginia-Western Maryland	1	12	-10	61
9A	Virginia	4	26	-21	154
9B	North Carolina	6	37	-31	193
9C	South Carolina	3	42	-39	150
9D	Southeastern	9	39	-30	151
9E	Florida-Bahamas	11	41	-30	181
9F	Caribbean	5	36	-31	33
	ELCA	6	26	-20	9341

Rostered Leaders

Table 16 shows the distribution of active participants and the number of rostered leaders (clergy and lay) by race/ethnicity. The proportion of rostered leaders is nearly equivalent to the proportion of active participants by group. Based on the number of rostered leaders per active participants, there are a too few Arab/Middle Eastern rostered leaders.

Table 16: Distribution of Active ELCA Rostered Leaders by Race/Ethnicity

	Number of Rostered Leaders	Percent of Rostered Leaders	Active Participants	Percent of Active Participants	Active Participants per Rostered Leader
African Descent ³	166	2.0%	46,100	1.9%	278
American Indian/Alaska Native	23	0.3%	4,723	0.2%	205
Arab/Middle Eastern	7	0.1%	2,387	0.1%	341
Asian/Pacific Islander	94	1.1%	19,045	0.8%	203
Latino/Hispanic	136	1.6%	37,618	1.5%	277
European	8,059	95.0%	2368787	95.6%	294
Total	8,485	100.0%	2,478,660	100.0%	292

At the same time, it is clear that many ethnic specific rostered leaders serve predominantly European congregations. (See Table 17.) American Indian/Alaska Native, Arab Middle Eastern, and Asian/Pacific Islander pastors are as likely to serve congregations with relatively few ethnic specific active participants as they are to serve congregations with a high percentage. The two ELCA communities where it is more likely that a congregation with a high percent of ethnic specific active participants will be served by an ethnic specific rostered leader are African Descent and, to an even greater extent, Latino/Hispanic. In contrast, only about 2.5 percent of European rostered leaders serve a congregation with a high percent of ethnic specific active participants but, because there are so many more of them numerically, there are as many European rostered leaders serving ethnic specific congregations (30% or more) as there are ethnic specific pastors.

³ The roster records do not distinguish between African American/Black and African Descent/African Caribbean.

Table 17: Race/Ethnicity of Rostered Leaders by the Percent Ethnic Specific Active Participants in the Congregations They Serve

Percent Ethnic Specific Active Participants in Congregation	Race/Ethnicity of Rostered Leader											
	African Descent		American Indian/Alaska Native		Arab Middle/Eastern		Asian/Pacific Islander		Latino/Hispanic		European	
0%	5	3.9%	3	20.0%	0	0.0%	6	9.0%	6	5.3%	1,852	27.9%
0% to 5%	19	15.0%	5	33.3%	2	28.6%	14	20.9%	7	6.1%	3,448	52.0%
5% to 10%	12	9.4%	3	20.0%	0	0.0%	1	1.5%	5	4.4%	654	9.9%
10% to 20%	11	8.7%	0	0.0%	1	14.3%	6	9.0%	9	7.9%	341	5.1%
20% to 30%	3	2.4%	0	0.0%	1	14.3%	3	4.5%	7	6.1%	113	1.7%
30% to 50%	8	6.3%	0	0.0%	0	0.0%	2	3.0%	3	2.6%	85	1.3%
50% to 80%	12	9.4%	0	0.0%	0	0.0%	5	7.5%	14	12.3%	37	0.6%
80% to 100%	30	23.6%	1	6.7%	1	14.3%	7	10.4%	17	14.9%	29	0.4%
100%	12	9.4%	1	6.7%	1	14.3%	8	11.9%	30	26.3%	2	0.0%
Sub-Total	112	88.2%	13	86.7%	6	85.7%	52	77.6%	98	86.0%	6,561	98.9%
Pastor of a CUD or a SAWC*	15	11.8%	2	13.3%	1	14.3%	15	22.4%	16	14.0%	73	1.1%
	127	100%	15	100%	7	100%	67	100%	114	100%	6,634	100%

*Congregation under development or a synodically authorized worshipping community.

Table 18 shows the gender and average age of the rostered leaders by race/ethnicity.

Table 18: Gender and Age of Rostered Leaders by Race/Ethnicity

	Number		Percent		Age	
	Female	Male	Female	Male	Female	Male
African Descent	65	101	39.2%	60.8%	58	56
American Indian/Alaska Native	8	15	34.8%	65.2%	60	47
Arab/Middle Eastern	1	6	14.3%	85.7%	-	43
Asian/Pacific Islander	29	65	30.9%	69.1%	53	52
Latino/Hispanic	44	92	32.4%	67.6%	54	51
Multi-racial	38	49	43.7%	56.3%	44	46
European	3,111	4,947	38.6%	61.4%	52	54
	3,296	5,275	38.5%	61.5%	52	54

Table 19 shows the number of persons becoming rostered leaders in the ELCA by year from 1945 (or before) through 2015. Just under 96 percent of all the rostered leaders in the ELCA are (have been) of European descent.

Table 19: Number of Persons Becoming ELCA Rostered Leaders by Year Rostered and Race/Ethnicity from before 1945 through 2015

roster year	African Descent	American Indian/ Alaska Native	Arab/ Middle Eastern	Asian/ Pacific Islander	Latino/ Hispanic	Other/ Multi	European	Total
1945 or before	0	0	0	0	1	0	113	114
1946 to 1955	0	0	0	0	0	0	589	589
1956 to 1965	3	0	0	4	5	0	1,880	1,892
1966 to 1975	11	3	1	6	8	2	2,338	2,369
1976 to 1985	38	3	2	22	21	3	3,141	3,230
1986 to 1995	54	10	0	36	40	6	2,804	2,950
1996 to 2005	72	9	3	42	64	20	2,703	2,913
2006 to 2015	83	9	4	41	67	74	2,776	3,054
Total	261	34	10	151	206	105	16,344	17,111

The percent of African American/Blacks who are becoming rostered leaders has continued to increase but very modestly from one decade to the next. The same is true for both Asian/Pacific Islanders and Latino/Hispanics. Again, the increases are very modest. For persons who are American Indian/Alaska Native or Arab/ Middle Easterner, the numbers are essentially flat.

Table 20 shows the number of persons who are currently on the roster by ethnicity. The table also shows the percent currently on the roster. These rates are somewhat a function of age in that a much higher proportion of European clergy have retired.

Table 20: Number of ELCA Rostered Leaders on the Current Roster by Year Rostered and Race/Ethnicity

roster year	African Descent	American Indian/ Alaska Native	Arab/ Middle Eastern	Asian/ Pacific Islander	Latino/ Hispanic	Other/ Multi	European	Total
1945 or before	0	0	0	0	0	0	0	0
1946 to 1955	0	0	0	0	0	0	3	3
1956 to 1965	0	0	0	0	1	0	27	28
1966 to 1975	2	1	0	1	2	1	281	288
1976 to 1985	27	1	1	13	9	2	1,833	1,886
1986 to 1995	37	9	0	27	27	5	1,898	2,003
1996 to 2005	53	5	3	34	46	14	2,008	2,163
2006 to 2015	72	8	3	32	58	70	2,560	2,803
Total	191	24	7	107	143	92	8,610	9,174
Percent remaining on the roster	73.2%	70.6%	70.0%	70.9%	69.4%	87.6%	52.7%	53.6%

Table 21 shows the number of ELCA rostered leaders by type of call and race/ethnicity. A lower percent of American Indian/Alaska Natives and Asian/Pacific Islanders are in congregational calls. Also, a higher percent of Asian/Pacific Islanders serve as chaplains or in other roles with social service agencies. A higher percent of African Descent rostered leaders serve at the churchwide organization and a higher percent of Asian/Pacific Islanders are on leave from call.

Table 21: Number of ELCA Rostered Leaders by Type of Call and Race/Ethnicity

	Congregation	A Synod	The Churchwide Organization	Chaplain/Social Service	College/Seminary Faculty/Administration	Other	On Leave	Total
African Descent	127 (73%)	2 (1%)	15 (9%)	9 (5%)	10 (6%)	3 (2%)	7 (4%)	166 (100%)
American Indian/Alaska Native	15 (63%)	1 (4%)	2 (8%)	2 (8%)	3 (13%)	0 (0%)	1 (4%)	24 (100%)
Arab/Middle Eastern	7 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	7 (100%)
Asian/Pacific Islander	67 (62%)	1 (1%)	2 (2%)	17 (16%)	4 (4%)	3 (3%)	13 (12%)	107 (100%)
Latino/Hispanic	114 (80%)	4 (3%)	5 (3%)	8 (5%)	5 (4%)	0 (0%)	7 (5%)	143 (100%)
European	6,850 (80%)	179 (2%)	89 (1%)	580 (7%)	252 (3%)	132 (1%)	528 (6%)	8,610 (100%)

Congregations in the ELCA (30% or More Ethnic Specific Active Participants)

group	congid	regsyn	congname	city	state	avgatt14	active	number	percent	rosterid	jobtype	lastname	firstname	gender	ethnicity
afam	16364	1C	Salishan	Tacoma	WA	39	102	37	36.3		Vacant				
afam	20012	2A	Bethlehem	Oakland	CA	40	85	75	88.2	L003757	Call	Boston	Linda	Female	African American/Black
afam	13903	2A	Miracles of Faith	Oakland	CA	103	85	35	41.2	L031210	Call	Brown	Greggory	Male	Other
afam	05043	2A	St John	Oakland	CA	45	60	54	90.0		Vacant				
afam	30502	2A	United Lutheran Church Of Oakland	Oakland	CA	21	129	119	92.2		Vacant				
afam	05049	2A	Grace	Richmond	CA	45	90	31	34.4		Vacant				
afam	13978	2A	Lutheran Church Of Our Savior Inc	San Francisco	CA	34	33	21	63.6	L033735	Call	Cohen	Evered	Male	African American/Black
afam	05197	2B	Christ the Shepherd	Altadena	CA	29	36	19	52.8	L023337	Call	Witte	Mark	Male	Caucasian
afam	16123	2B	First	Carson	CA	105	243	236	97.1		Vacant				
afam	13783	2B	Christ	Compton	CA	42	62	59	92.2		Vacant				
afam	13837	2B	Olivet	Hawthorne	CA	58	66	62	93.9	L016660	Call	Partee	Tyrone	Male	African American/Black
afam	13835	2B	Chapel of Peace	Inglewood	CA	30	130	45	34.6		Vacant				
afam	05014	2B	Holy Trinity	Inglewood	CA	229	705	685	97.2		Vacant				
afam	13865	2B	Ascension	Los Angeles	CA	90	200	188	94.0	L008822	Call	Hansome	Reginald	Male	African American/Black
afam	05016	2B	Bethel	Los Angeles	CA	38	100	44	44.0	L028097	Call	Bartlett	Scott	Male	Caucasian
afam	13866	2B	Community	Los Angeles	CA	21	21	21	100.0		Vacant				
afam	13868	2B	Messiah	Los Angeles	CA	55	48	45	93.8		Vacant				
afam	05304	3D	Red River	Hallock	MN	48	68	68	100.0	L031752	Call	Johnson	Francis	Male	Caucasian
afam	03059	3E	Zion	Markville	MN	15	15	5	33.3	L021039	Call	Stromberg	Janeva	Female	Caucasian
afam	30389	3G	Jordan New Life Community Church	Minneapolis	MN	12	12	10	83.3		Vacant				
afam	03030	3G	Redeemer	Minneapolis	MN	100	75	29	38.7	L004781	Call	Chatman	Kelly	Male	African American/Black
afam	11859	3G	St Olaf	Minneapolis	MN	62	93	35	37.6	L027032	Call	Hulme	Dale	Male	Caucasian
afam	30953	3H	Shobi's Table	Saint Paul	MN	10	20	6	30.0	L031043	Call	Kelly	Margaret	Female	Caucasian
afam	30499	4A	Fontenelle Community Church	Omaha	NE	40	61	48	78.7		Vacant				
afam	20296	4B	Resurrection	Saint Louis	MO	25	52	50	96.2	L017807	Call	Reigstad	John	Male	Caucasian
afam	20164	4B	St Philip's Evangelical	Saint Louis	MO	70	188	187	99.5		Vacant				
afam	20238	4C	Redeemer	Oklahoma City	OK	47	83	80	96.4	L032523	Call	Brown	Douglas	Male	Caucasian
afam	10180	4C	St Paul's	Oklahoma City	OK	245	300	100	33.3	L021328	Call	Swenson	Walter	Male	Caucasian
afam	20240	4C	The Lutheran Church Of The Prince Of Peace	Tulsa	OK	39	70	66	94.3	L007009	Call	Flack	Sidney	Male	Caucasian
afam	20259	4D	Mount Olive	Dallas	TX	35	20	19	95.0		Vacant				
afam	14108	4D	St John	Dallas	TX	20	35	30	85.7		Vacant				
afam	07357	4D	Community of Hope	Fort Worth	TX	25	39	35	89.7		Vacant				
afam	05953	4D	King Of Glory	Fort Worth	TX	21	123	50	40.7	L027501	Call	Kiebler	Yvonne	Female	Caucasian
afam	20098	4F	Bethlehem	New Orleans	LA	60	266	246	92.5		Vacant				
afam	05958	4F	Augustana	Houston	TX	63	208	206	99.0	L026181	Call	Little	Walter	Male	African American/Black
afam	20046	5A	Ashburn Evangelical	Chicago	IL	90	125	40	32.0		Vacant				
afam	01921	5A	Bethany	Chicago	IL	65	131	101	77.1		Vacant				
afam	01854	5A	Bethel	Chicago	IL	80	202	193	95.5		Vacant				
afam	30529	5A	Bethel-Imani	Chicago	IL	30	35	35	100.0		Vacant				
afam	01926	5A	Christ the Mediator	Chicago	IL	28	93	60	64.5	L026842	Call	Jones	Megan	Female	Caucasian
afam	10604	5A	Holy Family	Chicago	IL	67	381	360	94.5	L018165	Call	Roberts	John	Male	Caucasian
afam	30836	5A	Love, Faith & Hope Church of the ELCA	Chicago	IL	35	35	35	100.0	L000867	Call	Campbell	Falicia	Female	African American/Black
afam	02173	5A	Lutheran Church of the Holy Spirit	Chicago	IL	189	283	283	100.0	L023857	Call	Grady	Rayford	Male	African American/Black
afam	30657	5A	Mission of Christ Evangelical	Chicago	IL	17	140	120	85.7	L000786	Call	Thomas-Templeton	Rebecca	Female	African American/Black
afam	02185	5A	Reformation Evangelical	Chicago	IL	82	157	134	85.4		Vacant				
afam	01938	5A	Salem	Chicago	IL	29	51	50	98.0		Vacant				
afam	01934	5A	St James	Chicago	IL	22	52	52	100.0		Vacant				
afam	01935	5A	St Mark	Chicago	IL	64	200	190	95.0	L024145	Call	Clark	Lawrence	Male	African American/Black
afam	01937	5A	St Stephen	Chicago	IL	84	90	89	98.9		Vacant				
afam	01932	5A	St Thomas	Chicago	IL	33	90	80	88.9	L035681	Call	Johnson	Vickie	Female	
afam	30250	5A	United Mission of Christ	Chicago	IL	38	140	140	100.0		Vacant				
afam	20053	5A	Windsor Park	Chicago	IL	45	40	19	47.5		Vacant				
afam	10620	5A	Zion Lutheran Church of Avalon Park	Chicago	IL	39	98	84	85.7		Vacant				
afam	30470	5A	Jubilee Faith Community Church	Country Club Hills	IL	60	780	738	94.6		Vacant				
afam	01946	5A	First Evangelical	Harvey	IL	50	120	91	75.8		Vacant				
afam	90129	5A	Shekinah Chapel	Riverdale	IL	125	150	147	98.0	L031785	Call	Curry	Yehiel	Male	African American/Black
afam	10773	5A	Good Shepherd	Robbins	IL	30	40	40	100.0		Vacant				
afam	10695	5C	Trinity	Kankakee	IL	15	15	13	86.7		Vacant				
afam	14738	5J	Lincoln Park	Glendale	WI	34	57	21	36.8	L006521	Call	Eppley	Harold	Male	Caucasian
afam	30144	5J	All Peoples Gathering	Milwaukee	WI	200	520	299	57.5	L030029	Call	Jerbi	Steven	Male	Caucasian
afam	20266	5J	Capitol Drive	Milwaukee	WI	44	144	67	46.5	L031323	Call	Twito	Alexis	Female	Other
afam	20267	5J	Cross	Milwaukee	WI	102	449	328	73.1	L030949	Call	Townsend De Lopez	Michelle	Female	African American/Black
afam	06743	5J	Evangelical Lutheran Church Of The Redeemer	Milwaukee	WI	69	350	143	40.9	L030924	Call	Bates-Froiland	Lisa	Female	Caucasian
afam	14733	5J	Florist Avenue	Milwaukee	WI	18	40	30	75.0		Vacant				
afam	14735	5J	Hephatha	Milwaukee	WI	157	430	403	93.7	L011359	Call	Kannass	Mary	Female	Caucasian
afam	06728	5J	Incarnation	Milwaukee	WI	77	128	114	89.1	L025463	Call	Olson	Diane	Female	Caucasian
afam	14742	5J	Our Savior	Milwaukee	WI	94	323	123	38.1	L011453	Call	Keen	Patrick	Male	African American/Black
afam	14743	5J	Peace	Milwaukee	WI	55	55	45	81.8		Vacant				
afam	06732	5J	Reformation	Milwaukee	WI	75	110	80	72.7	L031968	Call	Miller	Marilyn	Female	African American/Black
afam	20117	6A	Christ	Detroit	MI	35	42	16	38.1		Vacant				
afam	16344	6A	Genesis	Detroit	MI	45	88	84	95.5		Vacant				
afam	02797	6A	Good Shepherd	Detroit	MI	57	81	80	98.8		Vacant				
afam	11254	6A	Gracious Saviour	Detroit	MI	50	46	44	95.7		Vacant				
afam	02755	6A	Immanuel	Detroit	MI	119	80	77	96.3		Vacant				
afam	30379	6A	New Life Community Church	Detroit	MI	50	122	121	99.2		Vacant				
afam	30315	6A	Revelation	Detroit	MI	41	60	56	93.3		Vacant				
afam	11260	6A	Salem Memorial	Detroit	MI	31	31	20	64.5	L031107	Call	Johnson	Michael	Male	African American/Black
afam	30773	6A	Spirit of Hope	Detroit	MI	52	150	81	54.0	L027047	Call	Bode	Matthew	Male	Caucasian
afam	20118	6A	St Andrew-Redeemer	Detroit	MI	64	130	125	96.2		Vacant				
afam	11261	6A	St James	Detroit	MI	33	37	16	43.2		Vacant				
afam	02766	6A	Salem	Flint	MI	50	80	28	35.0	L031272	Call	Villarreal	Monica	Female	Multi-racial
afam	11224	6A	Peace	Southfield	MI	44	189	58	30.7	L012845	Call	Larson	Timothy	Male	Caucasian
afam	16230	6B	Trinity	Saginaw	MI	13	20	14	70.0		Vacant				
afam	30766	6C	Grace And Peace	Evansville	IN	48	98	63	64.3	L032050	Call	Meyer	Roberta	Female	Caucasian
afam	02278	6C	Bethel	Gary	IN	40	65	44	67.7		Vacant				
afam	02277	6C	Bethlehem	Gary	IN	26	26	22	84.6		Vacant				
afam	10688	6C	First Trinity	Indianapolis	IN	27	54	27	50.0		Vacant				
afam	04721	6D	Ascension	Toledo	OH	17	20	17	85.0		Vacant				
afam	04728	6D	Glenwood	Toledo	OH	61	177	69	39.0	L024032	Call	Shuck	Kathleen	Female	Caucasian
afam	04734	6D	Redeemer	Toledo	OH	61	409	269	65.8	L026153	Call	Strang	Lori	Female	Caucasian
afam	04482	6E	Advent Evangelical	Cleveland	OH	30	90	89	98.9	L027888	Call	Killings	Leonard	Male	African American/Black
afam	13110	6E	Good Shepherd	Cleveland	OH	40	123	123	100.0		Vacant				
afam	13111	6E	Hope	Cleveland Heights	OH	59	113	47	41.6	L011722	Call	King	Donald	Male	Caucasian
afam	04485	6E	Calvary	East Cleveland	OH	40	60	29	48.3	L028120	Call	Borsay	Mulba	Male	African American/Black
afam	30699	6E	New Covenant	East Cleveland	OH	95	85	85	100.0		Vacant				

Congregations in the ELCA (30% or More Ethnic Specific Active Participants)

group	congid	regsyn	congname	city	state	avgatt14	active	number	percent	rosterid	jobtype	lastname	firstname	gender	ethnicity
afam	13175	6E	Euclid	Euclid	OH	45	71	35	49.3	L030853	Call	Adams	Nathaniel	Male	African American/Black
afam	04675	6F	First English Evangelical	Cincinnati	OH	53	70	30	42.9		Vacant				
afam	04514	6F	First English	Columbus	OH	203	492	245	49.8	L025958	Call	Ward	Robert	Male	Caucasian
afam	13134	6F	Hope	Columbus	OH	55	121	87	71.9	L017697	Call	Rayburn	Carl	Male	Caucasian
afam	13146	6F	St Philip	Columbus	OH	76	173	159	91.9		Vacant				
afam	30761	6F	The Church At North Pointe	Columbus	OH	64	120	115	95.8		Vacant				
afam	30187	6F	New Hope	Dayton	OH	36	61	54	88.5		Vacant				
afam	13160	6F	Redeemer	Dayton	OH	20	25	25	100.0		Vacant				
afam	30512	7A	Bridge Of Peace Community Church	Camden	NJ	56	192	67	34.9	L029558	Call	Coutinho	Giselle	Female	Caucasian
afam	30745	7A	Pilgrim Journey	Elizabeth	NJ	47	80	31	38.8		Vacant				
afam	30752	7A	Elect Saints Lutheran Chapel	Hamilton	NJ	50	105	93	88.6	L031883	Call	Gbardoe	Agnes	Female	African American/Black
afam	03620	7A	Bethany	Jersey City	NJ	35	46	29	63.0	L002247	Call	Arnesen	Hans	Male	Caucasian
afam	07456	7A	Christ Our Saviour	Jersey City	NJ	20	45	25	55.6		Vacant				
afam	03624	7A	Redeemer	Jersey City	NJ	40	75	55	73.3	L026383	Call	Mack	John	Male	African American/Black
afam	10395	7A	Trinity	Jersey City	NJ	28	33	32	97.0		Vacant				
afam	30038	7A	Cross Of Life	Plainfield	NJ	25	50	28	56.0		Vacant				
afam	03704	7A	St Paul	Teaneck	NJ	52	160	58	36.3	L012929	Call	LeCroy	Gary	Male	Caucasian
afam	03790	7A	Holy Trinity	Wildwood	NJ	47	716	246	34.4	L032598	Call	Becker	Frederick	Male	Caucasian
afam	07787	7B	Iglesia Luterana Resurreccion	New Haven	CT	51	187	117	62.6		Vacant				
afam	30994	7B	The Intersection	Dorchester	MA	20	41	29	70.7	L032840	Call	Chaney	Tiffany	Female	African American/Black
afam	03542	7B	Resurrection	Roxbury	MA	58	110	71	64.5	L030707	Call	Sedzro	Miriam	Female	African American/Black
afam	03517	7B	St Matthew-Trinity	Pawtucket	RI	101	181	78	43.1		Vacant				
afam	04015	7C	All Saints	Bronx	NY	18	37	24	64.9		Vacant				
afam	03828	7C	Calvary	Bronx	NY	30	30	11	36.7		Vacant				
afam	10428	7C	Church of the Abiding Presence	Bronx	NY	110	177	84	47.5		Vacant				
afam	03830	7C	Epiphany	Bronx	NY	35	42	26	61.9	L029223	Call	McFarland	Laurence	Male	Caucasian
afam	30193	7C	New Hope	Bronx	NY	18	38	24	63.2	L028443	Call	Thomas	Michael	Male	African American/Black
afam	03844	7C	St Paul's	Bronx	NY	125	206	84	40.8	L022807	Call	Wendt	Fritz	Male	Caucasian
afam	03847	7C	St Peter	Bronx	NY	35	56	19	33.9		Vacant				
afam	10433	7C	St Peter in the Bronx	Bronx	NY	65	65	50	76.9		Vacant				
afam	03861	7C	The Church of the Holy Redeemer	Brooklyn	NY	42	75	68	90.7		Vacant				
afam	20188	7C	Trinity Evangelical Lutheran Church Of Flatbush	Brooklyn	NY	25	30	9	30.0	L030357	Call	Ortiz	Omar	Male	Latino/Hispanic
afam	03962	7C	Prince Of Peace	Cambria Heights	NY	75	156	50	32.1	L028763	Call	Jack	Brenda	Female	African American/Black
afam	03966	7C	Redeemer	Flushing	NY	44	44	15	34.1		Vacant				
afam	03933	7C	Epiphany	Hempstead	NY	104	65	20	30.8		Vacant				
afam	07388	7C	New Hope	Jamaica	NY	60	125	125	100.0		Vacant				
afam	03976	7C	Epiphany	Laurelton	NY	46	64	60	93.8	L028875	Call	Jenkins	Marva	Female	African American/Black
afam	03849	7C	Transfiguration	New York	NY	55	877	876	99.9		Vacant				
afam	20209	7C	Trinity Lower Eastside	New York	NY	47	300	100	33.3	L027478	Call	Trzynka	Philip	Male	Caucasian
afam	10269	7C	Bethlehem	North Baldwin	NY	42	206	73	35.4	L032317	Call	Smith	James	Male	African American/Black
afam	03948	7C	Good Shepherd	Roosevelt	NY	168	305	138	45.2	L021425	Call	Taylor	Jerome	Male	African American/Black
afam	03993	7C	Resurrection	Saint Albans	NY	59	100	46	46.0	L025213	Call	Parkinson-Harrison	Marcia	Female	African American/Black
afam	10499	7C	Trinity	Saint Albans	NY	29	38	36	94.7		Vacant				
afam	03992	7C	St Peter	Springfield Gardens	NY	70	149	48	32.2		Vacant				
afam	03954	7C	Trinity	Wyandanch	NY	50	65	48	73.8	L032332	Call	Rainis	Robert	Male	Caucasian
afam	07025	7D	Resurrection	Buffalo	NY	75	190	70	36.8	L028370	Call	Steeves	Gary	Male	Caucasian
afam	00443	7F	Immanuel	East Lansdowne	PA	7	9	9	100.0	L029433	Call	Dennis	Moses	Male	African American/Black
afam	00415	7F	Christ Evangelical	Philadelphia	PA	85	90	88	97.8		Vacant				
afam	00416	7F	Emanuel	Philadelphia	PA	55	15	14	93.3	L027705	Call	Eaddy	Cornelius	Male	African American/Black
afam	00726	7F	Evangelical Lutheran Church of the Reformation	Philadelphia	PA	130	180	175	97.2		Vacant				
afam	00418	7F	Grace Evangelical	Philadelphia	PA	67	82	82	100.0		Vacant				
afam	00423	7F	Mediator	Philadelphia	PA	40	58	58	100.0	L030944	Call	Goodrich	Regina	Female	African American/Black
afam	30899	7F	New Life Ministries of the ELCA	Philadelphia	PA	71	120	120	100.0	L010503	Call	Jackson	Derric	Male	African American/Black
afam	00727	7F	St Mark	Philadelphia	PA	91	198	140	70.7		Vacant				
afam	00728	7F	St Michael	Philadelphia	PA	40	60	27	45.0	L028767	Call	Ingram	Andrena	Female	African American/Black
afam	00729	7F	St Peter	Philadelphia	PA	93	151	135	89.4	L011116	Call	Johnson-Bond	Gwendolyn	Female	African American/Black
afam	00433	7F	Tabernacle	Philadelphia	PA	40	60	48	80.0	L026641	Call	Rodgers	Carlton	Male	African American/Black
afam	00663	7F	Tabor	Philadelphia	PA	37	115	37	32.2	L030601	Call	Marston	Jane	Female	Caucasian
afam	00730	7F	Trinity	Philadelphia	PA	40	50	43	86.0		Vacant				
afam	00460	7F	Christ	Upper Darby	PA	75	280	105	37.5	L024856	Call	Keiser	Stephen	Male	Caucasian
afam	00732	7F	Grace	Wyndmoor	PA	45	50	19	38.0	L006894	Call	Ficken	Carol	Female	Caucasian
afam	30541	7F	Spirit and Truth Worship Center	Yeadon	PA	35	70	49	70.0	L029511	Call	Kilby	Robert	Male	African American/Black
afam	30476	8A	New Jerusalem	Erie	PA	35	38	30	78.9	L027575	Call	Rhodes	Willard	Male	African American/Black
afam	06583	8B	East Liberty	Pittsburgh	PA	58	42	20	47.6	L008228	Call	Gropp	John	Male	Caucasian
afam	06560	8B	Trinity	Pittsburgh	PA	37	1625	723	44.5	L004741	Call	Cawkins	John	Male	Caucasian
afam	30180	8F	Spirit Of Life	Wilmington	DE	82	230	211	91.7		Vacant				
afam	30089	8F	All Saints Evangelical	Baltimore	MD	90	85	65	76.5	L011529	Call	Kelly	Sharon	Female	African American/Black
afam	30330	8F	Amazing Grace	Baltimore	MD	85	195	144	73.8	L005841	Call	Dittman	Gary	Male	Caucasian
afam	02664	8F	Augsburg	Baltimore	MD	40	15	15	100.0	L004488	Call	Campbell	Eric	Male	African American/Black
afam	10271	8F	Faith	Baltimore	MD	25	25	23	92.0	L029122	Call	AllJoe-Thurman	Lynell	Female	African American/Black
afam	02697	8F	Holy Comforter	Baltimore	MD	92	171	79	46.2	L006329	Call	Eisenhuth	David	Male	Caucasian
afam	30970	8F	Journey of Faith Church	Baltimore	MD	60	85	33	38.8	L025276	Call	Gahagen	Patrick	Male	Caucasian
afam	02678	8F	St John	Baltimore	MD	84	150	126	84.0	L030281	Call	Andriamaheninkaja	Zavandro	Male	African American/Black
afam	10281	8F	St Paul	Baltimore	MD	33	33	10	30.3	L019205	Call	Schmitt	K	Male	Caucasian
afam	10286	8F	St Philip	Baltimore	MD	102	245	244	99.6	L000155	Call	Guy	Michael	Male	African American/Black
afam	02647	8G	Our Redeemer	Washington	DC	66	118	108	91.5	L017190	Call	Phillips	James	Male	African American/Black
afam	10540	8G	St Matthew	Washington	DC	89	84	42	50.0		Vacant				
afam	02641	8G	Good Samaritan	Lanham	MD	35	30	20	66.7	L031914	Call	Cline-Smythe	Gloria	Female	Multi-racial
afam	02660	8G	Zion Evangelical	Takoma Park	MD	65	185	174	94.1		Vacant				
afam	10348	9B	Church Of The Abiding Savior	Durham	NC	0	89	74	83.1		Vacant				
afam	04248	9B	Prince Of Peace	Greensboro	NC	45	63	48	76.2		Vacant				
afam	30707	9B	Joy of Discovery	Raleigh	NC	18	19	17	89.5	L001027	Call	Poston	Timothy	Male	Caucasian
afam	13056	9D	Grace	Anniston	AL	30	124	124	100.0		Vacant				
afam	13254	9D	Martin Luth Evangelical	Mobile	AL	55	126	126	100.0		Vacant				
afam	05769	9D	Emmanuel	Atlanta	GA	75	85	80	94.1	L031646	Call	Flippin	William	Male	African American/Black
afam	05768	9D	Lutheran Church Of The Apostles	Atlanta	GA	138	300	106	35.3		Vacant				
afam	20039	9D	Lutheran Church Of The Atonement	Atlanta	GA	70	70	70	100.0	L032851	Call	Bonner	Ronald	Male	African American/Black
afam	05777	9D	St Paul	Decatur	GA	52	100	65	65.0	L014903	Call	Mims	Oscar	Male	African American/Black
afam	07670	9D	St Mark	East Point	GA	40	50	50	100.0		Vacant				
afam	07654	9D	Holy Spirit	Savannah	GA	45	273	265	97.1	L015713	Call	Nelson	Willie	Male	African American/Black
afam	10518	9D	Rock Of Ages	Stone Mountain	GA	94	123	42	34.1	L016586	Call	Palm	Randal	Male	Caucasian
afam	30169	9D	Christ the King	Tupelo	MS	16	30	14	46.7		Vacant				
afam	05818	9D	Peace	Memphis	TN	26	45	28	62.2	L034154	Call	Robinson	Antoinette	Female	African American/Black
afam	05824	9D	St Paul	Nashville	TN	15	28	9	32.1		Vacant				
afam	10368	9E	Our Saviour	Freeport	BH	48	77	66	85.7	L013166	Call	Lewis	Clifford	Male	African American/Black

Congregations in the ELCA (30% or More Ethnic Specific Active Participants)

group	congld	regsyn	congname	city	state	avgatt14	active	number	percent	rosterid	jobtype	lastname	firstname	gender	ethnicity
afnat	01714	9E	St John	Jacksonville	FL	53	123	55	44.7	L025747	Call	Hamilton	Victoria	Female	African American/Black
afnat	01785	9E	St Timothy	Miami Gardens	FL	25	30	20	66.7		Vacant				
afnat	01806	9E	St John	Miami Shores	FL	50	40	38	95.0	L000893	Call	Marc-Charles	Jean-Pierre	Male	Latino/Hispanic
afnat	00002	9F	Lord God Of Sabaoth	Christiansted	VI	133	311	271	87.1		Vacant				
afnat	12880	1B	Kent	Kent	WA	122	190	83	43.7	L017410	Call	Prestbye	Jane	Female	Caucasian
afnat	30855	1B	Bethel Ethiopian Fellowship Of Seattle	Shoreline	WA	65	110	110	100.0		Vacant				
afnat	30833	1E	Oromo Evangelical Lutheran Church of Portland	Portland	OR	120	150	150	100.0		Vacant				
afnat	30145	2A	Resurrection	Oakland	CA	52	190	126	66.3	L000209	Call	Minich	Craig	Male	Caucasian
afnat	30788	2A	Oromo Christ Evangelical	San Lorenzo	CA	85	100	100	100.0	L031672	Call	Yadeta	Guta	Male	African American/Black
afnat	05024	2B	St Mark	Los Angeles	CA	61	115	76	66.1	L031480	Call	Keadle	Matthew	Male	Caucasian
afnat	05188	2C	Calvary	San Diego	CA	65	77	43	55.8	L022201	Call	Vevia	Richard	Male	Caucasian
afnat	30803	2C	Oromo Christian Fellowship of San Diego	San Diego	CA	47	36	35	97.2	L032781	Call	Kumissa	Samuel	Male	African American/Black
afnat	30325	3G	Our Redeemer Oromo Evangelical Church in Minnesota	Minneapolis	MN	550	709	709	100.0	L026560	Call	Negeri	Melkamu	Male	African American/Black
afnat	03295	4A	Grace	Omaha	NE	61	116	35	30.2	L012551	Call	Laaker	Damon	Male	Caucasian
afnat	30712	4A	Nile Lutheran Chapel	Omaha	NE	113	225	225	100.0		Vacant				
afnat	30875	4B	Kansas City Oromo Mission	Kansas City	MO	18	21	21	100.0		Vacant				
afnat	30743	4D	Dallas Oromo Evangelical	Richardson	TX	15	25	24	96.0	L032676	Call	Hinsarmu	Sileshi	Male	Multi-racial
afnat	20053	5A	Windsor Park	Chicago	IL	45	40	18	45.0		Vacant				
afnat	30715	6B	Sudanese Christ Lutheran Chapel	Wyoming	MI	68	244	244	100.0		Vacant				
afnat	02223	6C	Salem	Indianapolis	IN	31	103	52	50.5		Vacant				
afnat	04485	6E	Calvary	East Cleveland	OH	40	60	25	41.7	L028120	Call	Borsay	Mulba	Male	African American/Black
afnat	30567	6F	Oromo	Columbus	OH	49	49	49	100.0	L028343	Call	Sernessa	Alemu	Male	African American/Black
afnat	30928	6F	African International Lutheran Mission	Whitehall	OH	54	78	78	100.0		Vacant				
afnat	07477	7A	Holy Trinity	East Orange	NJ	30	123	53	43.1		Vacant				
afnat	30745	7A	Pilgrim Journey (Inactive)	Elizabeth	NJ	47	80	46	57.5		Vacant				
afnat	30038	7A	Cross Of Life	Plainfield	NJ	25	50	20	40.0		Vacant				
afnat	07161	7A	Lutheran Church of the Redeemer	Trenton	NJ	148	300	295	98.3		Vacant				
afnat	20114	7B	Concordia	Worcester	MA	58	240	105	43.8	L004332	Call	Burgdorf	Carol	Female	Caucasian
afnat	10428	7C	Church of the Abiding Presence	Bronx	NY	110	177	65	36.7		Vacant				
afnat	10430	7C	Fordham	Bronx	NY	65	65	50	76.9	L032774	Call	Recabarren	Jonathan	Male	Latino/Hispanic
afnat	03847	7C	St Peter	Bronx	NY	35	56	24	42.9		Vacant				
afnat	03858	7C	Epiphany	Brooklyn	NY	139	620	438	70.6	L007503	Call	Gahagen	Robert	Male	Caucasian
afnat	03868	7C	Redeemer	Brooklyn	NY	25	25	25	100.0		Vacant				
afnat	03882	7C	St Paul	Brooklyn	NY	45	103	80	77.7	L020035	Call	Simurro	Kenneth	Male	Caucasian
afnat	03886	7C	St Stephen's Evangelical	Brooklyn	NY	62	78	70	89.7	L033609	Call	Crews	Chryll	Female	African American/Black
afnat	03962	7C	Prince Of Peace	Cambria Heights	NY	75	156	103	66.0	L028763	Call	Jack	Brenda	Female	African American/Black
afnat	03948	7C	Good Shepherd	Roosevelt	NY	168	305	159	52.1	L021425	Call	Taylor	Jerome	Male	African American/Black
afnat	03993	7C	Resurrection	Saint Albans	NY	59	100	47	47.0	L025213	Call	Parkinson-Harrison	Marcia	Female	African American/Black
afnat	03992	7C	St Peter	Springfield Gardens	NY	70	149	100	67.1		Vacant				
afnat	10532	7C	Grace	Uniondale	NY	48	83	30	36.1	L031874	Call	Pollicino	Rebecca	Female	Multi-racial
afnat	30854	7F	Faith Immanuel	East Lansdowne	PA	170	350	324	92.6		Vacant				
afnat	06284	8A	Holy Trinity	Erie	PA	50	124	38	30.6	L028032	Call	Coleman	William		
afnat	90124	8F	People's Community	Baltimore	MD	120	140	140	100.0		Vacant				
afnat	10539	8G	Grace Evangelical	Washington	DC	37	90	38	42.2		Vacant				
afnat	31055	8G	Oromo Evangelical	Washington	DC	67	151	106	70.2	L035999	Call	Shobor	Kenassa	Male	Other
afnat	30769	8G	Oromo Evangelical Church of Washington, DC	Washington	DC	112	216	216	100.0		Vacant				
afnat	30594	8G	Oromo Resurrection Evangelical Church	Kensington	MD	105	191	191	100.0	L029995	Call	Fogi	Teka	Male	African American/Black
afnat	04184	9B	St Thomas	Charlotte	NC	53	70	24	34.3		Vacant				
afnat	05777	9D	St Paul	Decatur	GA	52	100	30	30.0	L014903	Call	Mims	Oscar	Male	African American/Black
afnat	30716	9D	Peniel Ethiopian Evangelical Mission	Stone Mountain	GA	70	112	112	100.0		Vacant				
afnat	13261	9D	Christ	Nashville	TN	58	213	78	36.6	L027167	Call	Gordy	Percy	Female	Caucasian
afnat	01812	9E	Redeemer	Lauderdale Lakes	FL	28	42	41	97.6		Contract	Golding	Faye	Female	
afnat	01771	9E	Faith	Tampa	FL	33	46	16	34.8	L000185	Call	Strawn	Raymond	Male	
afnat	00017	9F	Grace English Evangelical Lutheran	San Juan	PR	20	28	15	53.6	L027891	Call	Perez Alvarez	Eliseo	Male	Latino/Hispanic
afnat	00004	9F	Holy Trinity	St Croix	VI	50	70	45	64.3		Contract	Love	Kathryn	Female	African American/Black
afnat	07148	9F	Reformation	St Thomas	VI	100	126	104	82.5		Vacant				
arab	30287	5A	St Elias Christian Church	Chicago	IL	55	55	55	100.0		Vacant				
arab	30490	6A	Mother Of The Savior	Dearborn	MI	75	110	90	81.8	L027899	Call	Abdulmasih	Rani	Male	Arab/Middle Eastern
arab	30308	7C	Salam Arabic	Brooklyn	NY	62	80	78	97.5	L000545	Call	El-Yateem	Khader	Male	Arab/Middle Eastern
asian	30717	1B	Living Truth Chinese	Bothell	WA	12	12	12	100.0	L033055	Call	Liu	Zhenchuan	Male	Asian/Pacific Islander
asian	16130	1B	Bethel Chinese	Seattle	WA	45	65	60	92.3		Vacant				
asian	30503	1B	Grace Chinese	Seattle	WA	125	150	132	88.0	L029611	Call	Cheung	Wern Chew	Female	Asian/Pacific Islander
asian	30650	1C	Light Of Grace Korean Ministry	Federal Way	WA	65	87	85	97.7		Vacant				
asian	30045	1E	Portland Taiwanese	Beaverton	OR	23	30	30	100.0		Vacant				
asian	30633	1E	Heavenly Peace Lutheran Fellowship	Portland	OR	12	80	80	100.0	L031699	Call	Yong	Siew Fong	Male	Asian/Pacific Islander
asian	30678	2A	Good Shepherd South Asian Ministry	Fremont	CA	40	42	25	59.5	L030878	Call	Waespi	Raymond	Male	Multi-racial
asian	13807	2A	Grace	Fresno	CA	196	245	130	53.1		Vacant				
asian	30497	2A	Korean Community Church of Lamorinda	Orinda	CA	42	65	65	100.0		Vacant				
asian	90174	2A	Grace Lao Lutheran Mission	Richmond	CA	30	20	19	95.0		Vacant				
asian	07666	2A	Grace	San Jose	CA	35	35	11	31.4	L007942	Call	Goldstein	John	Male	Caucasian
asian	13757	2B	Lutheran Church of the Cross	Arcadia	CA	81	90	54	60.3	L000228	Call	Wang	Jiali	Male	Asian/Pacific Islander
asian	30577	2B	Agape	El Monte	CA	40	42	42	100.0		Vacant				
asian	30767	2B	Eagle Rock	Los Angeles	CA	25	31	27	87.1		Vacant				
asian	30361	2B	Light Of Christ	Los Angeles	CA	25	30	30	100.0		Vacant				
asian	07212	2B	Faith	Monterey Park	CA	87	93	93	100.0		Vacant				
asian	05220	2B	Bethlehem	Temple City	CA	112	159	96	60.4	L031574	Call	Wang	Frank	Male	Asian/Pacific Islander
asian	07565	2B	Lutheran Oriental Church	Torrance	CA	22	129	103	79.8		Vacant				
asian	30722	2C	Church Of Dream Builders/Elca	Anaheim	CA	29	29	29	100.0	L032218	Call	Hong	Hyunho	Male	Asian/Pacific Islander
asian	07698	2C	Grace (Taiwanese)	Anaheim	CA	28	28	28	100.0		Vacant				
asian	30634	2C	Glory Lutheran	Chula Vista	CA	78	135	135	100.0	L032753	Call	Chen	Betty	Female	Asian/Pacific Islander
asian	30552	2C	HKBP California	Norco	CA	90	85	85	100.0		Vacant				
asian	30549	2C	Filipino Lutheran Church of San Diego	San Diego	CA	45	35	35	100.0		Vacant				
asian	07598	2C	Taiwanese	San Diego	CA	35	156	156	100.0		Vacant				
asian	30802	2C	Thai Shepherd Of The Hills	Whittier	CA	33	25	24	96.0	L032754	Call	Chutimponggrat	Pongtep	Male	Asian/Pacific Islander
asian	16185	2C	Chinese Lutheran Church Of Honolulu	Honolulu	HI	396	398	395	99.2		Vacant				
asian	05096	2C	Maluhia	Waianae	HI	26	52	24	46.2	L024966	Call	Brauner	Steven	Male	Caucasian
asian	30553	2E	Hkbp Montclair	Denver	CO	45	55	52	94.5		Vacant				
asian	03026	3G	Luther Memorial	Minneapolis	MN	89	138	86	62.3	L030675	Call	Vang	Bee	Male	Asian/Pacific Islander
asian	16426	3G	Lao Evangelical	Robbinsdale	MN	47	96	96	100.0		Vacant				
asian	30790	3H	Joy Fellowship	Circle Pines	MN	32	52	48	92.3		Vacant</				

Congregations in the ELCA (30% or More Ethnic Specific Active Participants)

group	congid	regsyn	congrname	city	state	avgatt14	active	number	percent	rosterid	jobtype	lastname	firstname	gender	ethnicity
asian	07600	4F	Chinese	Houston	TX	140	150	133	88.7	L030189	Call	Chen	Joshua	Male	Asian/Pacific Islander
asian	30452	4F	First Taiwanese	Houston	TX	35	45	45	100.0		Vacant				
asian	30385	5A	Purna Jiwan South Asian Ministry	Chicago	IL	24	60	38	63.3		Vacant				
asian	10656	5A	St Paul Thai	Forest Park	IL	45	45	31	68.9		Vacant				
asian	30525	5A	Naperville Yuhlin Church	Naperville	IL	85	80	76	95.0	L032832	Call	Shim	Hyuk Tae	Male	Asian/Pacific Islander
asian	20299	5A	Truth	Naperville	IL	85	105	103	98.1	L022527	Call	Wang	Peter	Male	Asian/Pacific Islander
asian	30109	5A	New Light Christian Church, ELCA	Palatine	IL	120	120	119	99.2		Vacant				
asian	30108	5A	True Light Lutheran Christian Church	Streamwood	IL	107	161	160	99.4	L028011	Call	Wu	Lit Inn	Male	Asian/Pacific Islander
asian	10923	5D	St Paul	Des Moines	IA	99	96	58	60.4		Vacant				
asian	14732	5J	Ascension	Milwaukee	WI	265	993	446	44.9	L010525	Call	Jacobs	Jonathan	Male	Caucasian
asian	30998	7B	Good Neighbor	North Quincy	MA	18	30	30	100.0		Vacant				
asian	30755	7B	Imanuel Indonesian	Newington	NH	30	99	89	89.9		Vacant				
asian	03871	7C	St Jacobi	Brooklyn	NY	36	30	17	56.7		Vacant				
asian	10320	7C	Incarnation	Cedarhurst	NY	27	45	14	31.1	L024925	Call	Chang	Mary	Female	Asian/Pacific Islander
asian	30240	7C	Grace Chinese	Elmhurst	NY	161	192	191	99.5	L013574	Call	Lu	Abraham	Male	Asian/Pacific Islander
asian	03963	7C	St Paul International	Floral Park	NY	50	175	90	51.4	L029028	Call	Geddada	Sarah	Female	Asian/Pacific Islander
asian	03984	7C	Redeemer	Queens Village	NY	33	118	50	42.4	L025486	Call	Tomecek	Marianne	Female	Caucasian
asian	30630	7C	Kalam	Roslyn	NY	66	71	71	100.0	L004797	Call	Chen	Mark	Male	Asian/Pacific Islander
asian	07004	7D	First English	Syracuse	NY	65	125	50	40.0	L026382	Call	Striffler	Anthony	Male	Caucasian
asian	30960	7F	Philadelphia Korean	North Wales	PA	36	190	189	99.5	L029032	Call	Shin	Chung-Ok	Male	Asian/Pacific Islander
asian	01165	8D	St Matthew Evangelical	Lancaster	PA	75	75	25	33.3	L032245	Call	Riddle	Jillian	Female	Caucasian
asian	02636	8G	Abiding Presence	Beltsville	MD	35	40	14	35.0	L029237	Call	Na	Jongkil	Male	Asian/Pacific Islander
asian	30534	9D	Messiah Korean	Norcross	GA	54	138	138	100.0		Vacant				
latino	30640	1B	El Camino De Emaus	Burlington	WA	15	38	35	92.1	L032653	Call	Benitez-Salgado	Emilio	Male	Latino/Hispanic
latino	13050	1D	Tree of Life Lutheran Church in Terrace Heights	Yakima	WA	30	106	72	67.9	L015916	Call	Nitz	Ronald	Male	Caucasian
latino	04964	1E	Faith	Keizer	OR	57	6	6	100.0		Vacant				
latino	30204	1E	House Of Zion	Woodburn	OR	100	104	104	100.0	L024719	Call	Garcia	Polo	Male	Latino/Hispanic
latino	13807	2A	Grace	Fresno	CA	196	245	90	36.7		Vacant				
latino	16373	2A	Iglesia Evangelica Nueva Vida en Cristo	Fresno	CA	29	121	121	100.0		Vacant				
latino	20006	2A	Our Saviour	Fresno	CA	105	198	83	41.9	L011954	Call	Knezovich	William	Male	Caucasian
latino	20007	2A	Our Redeemer	Livingston	CA	75	50	34	68.0	L030741	Call	Vargas	Patricia	Female	Latino/Hispanic
latino	05049	2A	Grace	Richmond	CA	45	90	32	35.6		Vacant				
latino	13897	2A	Bethel	Sacramento	CA	37	73	30	41.1		Vacant				
latino	16402	2A	Iglesia El Buen Pastor	Salinas	CA	35	35	35	100.0		Vacant				
latino	20017	2A	St Mary and St Martha	San Francisco	CA	23	45	37	82.2		Vacant				
latino	30677	2A	Pueblo De Dios	San Jose	CA	86	130	130	100.0		Vacant				
latino	05176	2A	Lutheran Community Church	Watsonville	CA	23	143	53	37.1	L003342	Call	Birkelo	Susan	Female	Caucasian
latino	05098	2B	Grace	Bell	CA	40	55	50	90.9		Vacant				
latino	05064	2B	Faith	Canoga Park	CA	86	86	60	69.8	L029993	Call	Arroyo	Cesar	Male	Latino/Hispanic
latino	30598	2B	Iglesia Luterana Pueblo de Dios	East Rancho Domingue	CA	125	154	153	99.4		Vacant				
latino	05010	2B	St John	Gardena	CA	51	73	40	54.8		Vacant				
latino	13898	2B	St Mark	Hacienda Heights	CA	127	350	110	31.4	L025920	Call	Marius	Mark	Male	Caucasian
latino	13836	2B	First	Inglewood	CA	65	85	35	41.2		Vacant				
latino	05015	2B	Angelia	Los Angeles	CA	80	60	56	93.3	L016572	Call	Paiva	Carlos	Male	Latino/Hispanic
latino	13867	2B	Lutheran Church of the Good Shepherd	Los Angeles	CA	42	50	15	30.0		Vacant				
latino	13883	2B	Hope	Mojave	CA	12	12	6	50.0		Vacant				
latino	05207	2B	St Pauls	Monterey Park	CA	47	48	17	35.4	L025042	Call	Hess	Raymond	Male	Caucasian
latino	13894	2B	Emmanuel	North Hollywood	CA	157	99	52	52.5	L029139	Call	Lowe	Patricia	Female	Caucasian
latino	30612	2B	Iglesia Luterana San Pablo	North Hollywood	CA	94	200	195	97.5		Vacant				
latino	05209	2B	Messiah	Pasadena	CA	35	68	28	41.2	L001902	Call	Andersen	Deborah	Female	Caucasian
latino	30548	2B	Iglesia Luterana Santa Cruz	Santa Maria	CA	56	96	96	100.0	L027716	Call	Muran	Patricia	Female	Latino/Hispanic
latino	30341	2B	Iglesia Luterana Fe Y Esperanza	South Gate	CA	61	146	145	99.3	L031576	Call	Moscoso	Marta	Female	Latino/Hispanic
latino	30820	2C	San Lucas	Fullerton	CA	50	50	20	40.0		Vacant				
latino	13811	2C	St Luke	Fullerton	CA	55	55	20	36.4		Vacant				
latino	13908	2C	First	Ontario	CA	111	111	51	45.9	L025064	Call	Aviles	Agapito	Male	Latino/Hispanic
latino	13970	2C	Our Savior's	San Diego	CA	105	40	35	87.5	L026416	Call	Santa Cruz	Maria	Female	Latino/Hispanic
latino	13991	2C	St Peter	Santa Ana	CA	68	171	115	67.3	L033288	Call	Menke	Wesley	Male	Caucasian
latino	14032	2C	First	Vista	CA	260	260	100	38.5		Vacant				
latino	30613	2D	Iglesia Luterana Vida Nueva	Phoenix	AZ	65	25	25	100.0		Vacant				
latino	30720	2D	La Sagrada Familia	Phoenix	AZ	510	385	384	99.7	L017478	Call	Prudencio	Heriberto	Male	Latino/Hispanic
latino	16433	2D	Pan De Vida	Surprise	AZ	52	140	135	96.4	L006300	Call	Eickmann	Mitchell	Male	Caucasian
latino	07718	2D	Iglesia Luterana de San Juan Bautista	Tucson	AZ	75	45	39	86.7		Vacant				
latino	30864	2E	Camino De Vida	Albuquerque	NM	95	150	150	100.0	L032938	Call	Miranda	Carmen	Female	Latino/Hispanic
latino	30106	2E	Iglesia Luterana Cristo Rey	El Paso	TX	78	200	187	93.5	L001306	Call	Sanchez-Guzman	Rosemary	Female	Latino/Hispanic
latino	05391	3C	Augustana	Sioux Falls	SD	61	190	60	31.6	L031851	Call	Martinell	Amy	Female	Caucasian
latino	30431	3F	Iglesia Paz Y Esperanza	Willmar	MN	29	66	53	80.3		Vacant				
latino	03152	3G	St Paul's Evangelical Lutheran Church of Minneapolis, M	Minneapolis	MN	74	133	87	65.4	L004457	Call	Cabello Hansel	Patrick	Male	Caucasian
latino	30868	3H	Pueblo De Fe	Saint Paul	MN	50	61	51	83.6	L033338	Call	Belzer	Jaquelline	Female	Latino/Hispanic
latino	03083	3H	Augustana	West St Paul	MN	759	21	20	95.2	L002334	Call	Aune	Mark	Male	Caucasian
latino	30260	4B	Iglesia Luterana De La Resurreccion	Garden City	KS	150	240	240	100.0		Vacant				
latino	30826	4D	San Gabriel	Alvarado	TX	82	258	248	96.4	L032272	Call	Escamilla	Jesus	Male	Latino/Hispanic
latino	05926	4D	Emanuel	Dallas	TX	88	129	64	49.6	L027127	Call	Cruz Natal	Julio	Male	Latino/Hispanic
latino	05930	4D	Walnut Hill	Dallas	TX	120	70	48	68.6	L032019	Call	Siguenza Del Aguila	Aura	Female	Latino/Hispanic
latino	30268	4D	San Miguel	Fort Worth	TX	370	520	514	98.8		Vacant				
latino	05935	4D	First Sagrada Familia	Garland	TX	125	125	113	90.4	L033021	Call	Banales	Irma	Female	Latino/Hispanic
latino	30582	4D	Iglesia Luterana Santa Maria De Guadalupe	Irving	TX	1239	1922	1922	100.0		Vacant				
latino	31099	4D	Iglesia Luterana La Transfiguracion E L C A	Mesquite	TX	137	158	158	100.0		Vacant				
latino	05883	4E	Prince Of Peace	Austin	TX	31	85	28	32.9	L012295	Call	Krebs	Alfred	Male	Caucasian
latino	07845	4E	Iglesia Luterana San Lucas	Eagle Pass	TX	39	103	102	99.0	L030230	Call	Bailie	Paul	Male	Caucasian
latino	14116	4E	First	Edinburg	TX	112	239	120	50.2		Vacant				
latino	14123	4E	Good Shepherd	Elsa	TX	12	16	16	100.0		Vacant				
latino	30242	4E	Mision Luterana Agua Viva El Cenizo	Laredo	TX	135	135	135	100.0	L026584	Call	Mendez	Mariana	Female	Latino/Hispanic
latino	16270	4E	Iglesia Luterana Cristo Rey	Pharr	TX	80	50	50	100.0		Vacant				
latino	14244	4E	Good Shepherd	San Antonio	TX	48	62	20	32.3	L007278	Call	Fredrickson	Charles	Male	Caucasian
latino	14257	4E	St John	San Juan	TX	132	242	155	64.0	L029809	Call	De La Garza	Sylvia	Female	Latino/Hispanic
latino	05888	4F	Danevang	Danevang	TX	25	27	17	63.0		Vacant				
latino	14155	4F	Holy Cross	Houston	TX	382	728	265	36.4	L026837	Call	Davidson	Karen	Female	Caucasian
latino	14159	4F	Iglesia Evangelica Luterana El Buen Pastor	Houston	TX	80	80	80	100.0	L032915	Call	Duenez	Genaro	Male	Latino/Hispanic
latino	30980	4F	Mision Santiago Apostol	Houston											

Congregations in the ELCA (30% or More Ethnic Specific Active Participants)

group	congid	regsyn	congrname	city	state	avgatt14	active	number	percent	rosterid	jobtype	lastname	firstname	gender	ethnicity
latino	01914	5A	St Andrew	West Chicago	IL	226	486	306	63.0	L030231	Call	Ebener	Josh	Male	Caucasian
latino	30124	5B	Santa Cruz	Joliet	IL	82	312	298	95.5	L007138	Call	Forni	Keith	Male	Caucasian
latino	14428	5I	Atonement	Green Bay	WI	177	142	51	35.9	L007725	Call	Gerth	James	Male	Caucasian
latino	20268	5J	Faith/Santa Fe	Milwaukee	WI	415	980	881	89.9	L031514	Call	Suero	Richard	Male	Latino/Hispanic
latino	14778	5J	Emmaus	Racine	WI	231	324	210	64.8	L030394	Call	Vytlaclil	Clarianna	Female	Caucasian
latino	14782	5J	Lutheran Church Of The Redeemer	Racine	WI	80	484	175	36.2	L030740	Call	Nasari	Elias	Male	African American/Black
latino	30850	5K	Parroquia Luterana San Jose	Beloit	WI	50	65	56	86.2		Vacant				
latino	30623	6E	Iglesia Luterana La Trinidad	Akron	OH	57	68	68	100.0	L037514	Call	Acosta	Miguel	Male	
latino	04557	6E	St Luke	Mansfield	OH	35	35	12	34.3		Vacant				
latino	13109	6E	Divinity	Parma Heights	OH	255	460	444	96.5	L008363	Call	Gunkelman	Douglas	Male	Caucasian
latino	30948	6F	Vida Eterna - Iglesia Luterana	Fairfield	OH	6	21	21	100.0		Vacant				
latino	03742	7A	Christus Evangelical	Camden	NJ	33	142	86	60.6	L004137	Call	Brown	Jesse	Male	African American/Black
latino	30846	7A	St Isabel	Elizabeth	NJ	31	61	61	100.0	L032941	Call	Collazo	Ramon	Male	Latino/Hispanic
latino	30863	7A	St Stephan's Grace Community	Newark	NJ	50	124	91	73.4	L032313	Call	Weirich	Moacir	Male	Multi-racial
latino	03694	7A	St John	Passaic	NJ	100	100	80	80.0	L032138	Call	Unzaga	Josechu	Male	Latino/Hispanic
latino	03658	7A	Grace	Perth Amboy	NJ	42	127	47	37.0		Vacant				
latino	20183	7A	Lutheran Church of St Matthew	Union City	NJ	15	15	15	100.0		Vacant				
latino	03636	7A	Good Shepherd	Weehawken	NJ	70	209	116	55.5	L024011	Call	Solano-Richante	Birgit	Female	Caucasian
latino	07422	7A	Christ-St John	West New York	NJ	137	266	212	79.7	L010776	Call	Johansson	Daniel	Male	Caucasian
latino	30932	7B	Joseph's Coat Of Many Colors	Bridgeport	CT	34	55	18	32.7		Vacant				
latino	03518	7B	Gloria Dei	Providence	RI	110	85	48	56.5	L029217	Call	Rodriguez	Bienvenido	Male	Latino/Hispanic
latino	30887	7B	Iglesia Evangelica Luterana	Providence	RI	60	60	60	100.0		Vacant				
latino	03839	7C	Resurrection	Bronx	NY	65	95	95	100.0		Vacant				
latino	03850	7C	Spanish Lutheran Church of the Transfiguration	Bronx	NY	48	192	92	47.9	L027045	Call	Block	Paul	Male	Caucasian
latino	07637	7C	Iglesia Evangelica Luterana Del Espiritu Santo	Brooklyn	NY	50	57	57	100.0	L029268	Call	Sanchez	Giovanny	Male	Latino/Hispanic
latino	03871	7C	St Jacobi	Brooklyn	NY	36	30	10	33.3		Vacant				
latino	03880	7C	St Paul	Brooklyn	NY	26	48	15	31.3		Vacant				
latino	03881	7C	St Paul	Brooklyn	NY	27	60	59	98.3		Vacant				
latino	10308	7C	Trinity	Brooklyn	NY	150	400	311	77.8	L031113	Call	Cruz	Samuel	Male	Latino/Hispanic
latino	20202	7C	Lutheran Church Of The Atonement	East Elmhurst	NY	45	232	88	37.9	L000139	Call	Walbrodt	Alexander	Male	Caucasian
latino	30060	7C	La Iglesia Luterana de Cristo	Freeport	NY	30	92	92	100.0		Vacant				
latino	03825	7C	Advent	New York	NY	208	400	140	35.0	L004139	Call	Brown	Jo Ana	Female	Caucasian
latino	10434	7C	Trinity Of Manhattan	New York	NY	130	330	100	30.3	L015776	Call	Neumark	Heidi	Female	Caucasian
latino	03852	7C	Zion	New York	NY	80	160	156	97.5	L030168	Call	Arias	Eduardo	Male	Latino/Hispanic
latino	03892	7C	Immanuel	Staten Island	NY	17	33	12	36.4		Vacant				
latino	03994	7C	St Luke	Woodhaven	NY	123	130	98	75.4		Vacant				
latino	30046	7E	St Martin de Porres	Allentown	PA	10	12	12	100.0		Vacant				
latino	30217	7F	Iglesia Luterana Nueva Creacion	Philadelphia	PA	45	49	48	98.0	L030958	Call	Rios-Sanchez	Lyzette	Female	Latino/Hispanic
latino	30891	8G	La Sagrada Familia	Silver Spring	MD	48	97	97	100.0	L031238	Call	Hernandez	Rosario	Female	Latino/Hispanic
latino	30841	9B	Iglesia Cristo el Rey	Charlotte	NC	45	69	67	97.1		Vacant				
latino	30344	9D	Iglesia Luterana Sagrada Familia	Doraville	GA	60	70	68	97.1		Vacant				
latino	30742	9D	Iglesia Luterana de Cristo	Oakwood	GA	59	86	85	98.8		Vacant				
latino	30972	9E	New Miami Latino Mission	Coral Gables	FL	25	40	39	97.5	L033948	Call	Ramirez	Eliexer	Male	Latino/Hispanic
latino	10334	9E	St James	Coral Gables	FL	20	12	5	41.7		Vacant				
latino	90100	9E	Resurrection House Mission	Dade City	FL	81	173	131	75.7	L031152	Call	Edwards	Bruce	Male	Latino/Hispanic
latino	30754	9E	Iglesia Evangelica Luterana Jesus Rey De Gloria	Hialeah	FL	140	190	190	100.0	L028270	Call	Cruz	Remedios	Female	Latino/Hispanic
latino	01804	9E	Iglesia Luterana San Pedro, Inc.	Miami	FL	34	55	55	100.0	L029206	Call	Perez	Eddy	Male	Latino/Hispanic
latino	01801	9E	Immanuel Evangelical	Miami	FL	39	51	18	35.3	L005086	Call	Combs	Joseph	Male	Caucasian
latino	16109	9E	Lord of Life	Miami	FL	79	79	24	30.4	L030774	Call	Boudon	Henry	Male	Caucasian
latino	01802	9E	Messiah Evangelical	Miami	FL	22	71	53	74.6	L012619	Call	Landin	Barbara	Female	Caucasian
latino	10417	9E	Grace	Miami Springs	FL	95	250	95	38.0		Vacant				
latino	30478	9E	Iglesia Luterana Cristo Rey	Orlando	FL	42	37	36	97.3	L030446	Call	Cruz-Martinez	George	Male	Latino/Hispanic
latino	07435	9F	Epifania	Bayamon	PR	60	167	167	100.0	L002212	Call	Aponte	Wilfredo	Male	Latino/Hispanic
latino	00020	9F	Iglesia Evangélica Luterana Emanuel	Bayamon	PR	46	53	53	100.0	L028867	Call	Colon-Davila	Felix	Male	Latino/Hispanic
latino	00007	9F	Iglesia Luterana Sión	Bayamon	PR	154	223	223	100.0		Vacant				
latino	00024	9F	San Esteban Mártir	Bayamon	PR	25	35	35	100.0	L027894	Call	Escalera Cifredo	Jose	Male	Latino/Hispanic
latino	00006	9F	Santísima Trinidad	Bayamon	PR	104	95	95	100.0	L025397	Call	Zayas	Jose	Male	Latino/Hispanic
latino	07300	9F	Principe De Paz	Caguas	PR	45	60	60	100.0	L024915	Call	Rivera Morales	Ricardo	Male	Latino/Hispanic
latino	00026	9F	Cristo Rey	Carolina	PR	56	80	80	100.0	L005331	Call	Cruz Melecio	Edwin	Male	Latino/Hispanic
latino	00008	9F	Divino Salvador	Catano	PR	143	265	265	100.0		Vacant				
latino	30477	9F	Iglesia Luterana Cristo El Señor	Cayey	PR	32	38	38	100.0	L027897	Call	Maldonado Torres	Ivan	Male	Latino/Hispanic
latino	00022	9F	Ascención	Dorado	PR	60	76	76	100.0	L026740	Call	Rivera Sanchez	Graciela	Female	Latino/Hispanic
latino	00012	9F	Betel	Dorado	PR	160	315	315	100.0		Vacant				
latino	00009	9F	Iglesia Evangélica Luterana Getsemani	Dorado	PR	120	280	280	100.0	L027890	Call	Domenech	Michael	Male	Latino/Hispanic
latino	00011	9F	San Juan	Dorado	PR	38	70	70	100.0	L032471	Call	Muñiz	Aida Del Carr	Female	Latino/Hispanic
latino	00025	9F	Iglesia Evangélica Luterana San Marcos	Guaynabo	PR	115	228	228	100.0		Vacant				
latino	00021	9F	Nuestro Salvador	Guaynabo	PR	45	66	66	100.0		Vacant				
latino	00013	9F	Betania	Rio Piedras	PR	32	50	50	100.0	L032413	Call	Morales Kuilan	Lydia	Female	Latino/Hispanic
latino	00015	9F	Transfiguración	Rio Piedras	PR	36	52	52	100.0		Vacant				
latino	00014	9F	El Redentor	San Juan	PR	35	38	38	100.0	L032412	Call	Ceballos-Gonzalez	Diana	Female	Latino/Hispanic
latino	00010	9F	Iglesia Evangélica Luterana El Mesias	San Juan	PR	37	47	43	91.5		Vacant				
latino	00018	9F	San Pablo	San Juan	PR	42	42	42	100.0	L027896	Call	Negron Caamano	Idalia	Female	Latino/Hispanic
latino	00016	9F	Buen Pastor	Santurce	PR	61	75	75	100.0	L024926	Call	Goitia-Padilla	Francisco	Male	Latino/Hispanic
latino	07745	9F	Iglesia Luterana Divino Nazareno	Toa Alta	PR	130	172	172	100.0		Vacant				
latino	00019	9F	San Pedro	Toa Baja	PR	47	72	72	100.0	L028431	Call	Centeno Carazo	Alicia	Female	Latino/Hispanic
latino	07707	9F	Christo Victorioso	Vega Baja	PR	18	39	39	100.0	L027892	Call	Rios Concepcion	Sharon	Female	Latino/Hispanic
natam	30191	1A	Alaska Native	Anchorage	AK	50	141	72	51.1	L008461	Call	Hackler	Lisa	Female	Caucasian
natam	13031	1A	Brevig Memorial	Brevig Mission (Teller)	AK	39	350	325	92.9		Vacant				
natam	30001	1A	Dillingham Trinity	Dillingham	AK	24	83	27	32.5		Vacant				
natam	12914	1A	Our Saviors	Nome	AK	66	190	73	38.4	L020389	Call	Sonray	Karen	Female	Caucasian
natam	12992	1A	Shishmaref	Shishmaref	AK	75	315	312	99.0	L011132	Call	Jonasen	Marvin	Male	Caucasian
natam	13032	1A	Teller	Teller	AK	22	150	120	80.0		Vacant				
natam	16027	1A	Thornton Memorial	Wales	AK	12	50	49	98.0		Vacant				
natam	04839	1F	Our Saviour	Box Elder	MT	10	15	14	93.3	L029277	Call	Webster	Linda	Female	Caucasian
natam	13946	2D	House Of Prayer	Rock Point	AZ	28	35	33	94.3		Vacant				
natam	12519	3B	Dacotah Oyate	Sheyenne	ND	24	53	50	94.3	L031727	Call	Thiele	Lorenzo	Male	American Indian/Alaska Native
natam	30661	3C	Woyatan Ministry	Rapid City	SD	103	246	190	77.2		Vacant				
natam	30543	3D	Peoples Church	Bemidji	MN	57	239	170	71.1	L011527	Call	Kelly	Robert	Male	Caucasian
natam	11695	3D	Trinity	Waubun	MN	35	61	20	32.8	L031502	Call	Brooks	Allen	Male	Caucasian
natam	10175	4C	Eben Ezer	Oaks	OK	27	22	12	54.5		Vacant				
natam	20265	5I	Lutheran Church Of The Wilderness	Bowler	WI	70	155	133	85.8	L032391	Call	Shriner	Melinda	Female	Caucasian
natam	30133	5J	Lutheran Church of the Great Spirit	Milwaukee	WI	26	74	36	48.6	L035886	Call	Baires	Elizabeth	Female	Latino/Hispanic
natam	30492	9B	Living Waters	Cherokee	NC	31	26	21	80.8	L027154	Call	Russell	Jack	Male	American Indian/Alaska Native

ELCA Clergy Serving Congregations and Geographic Settings
 Kenneth W. Inskeep
 Research and Evaluation
 Office of the Presiding Bishop, Evangelical Lutheran Church in America
 February 2016

Table 1 shows the total number of congregations in the ELCA in 2009 and in 2014. There are nearly 800 fewer congregations in the ELCA in 2014. About 675 congregations left the ELCA after the 2009 Churchwide Assembly over the decision to ordain gay and lesbian clergy in committed relationships. Over this same time period, the number of clergy dropped by 1,983. Of these clergy, over 400 resigned and about 1,500 retired. Finally, over this time period, the number of worship attendees declined by 271,000. Despite these changes, the number of attendees per pastor remained fairly steady (149 to 151).

Table 1: Congregations, Clergy, and Worship Attendees

	2009	2014
Number of Congregations	10,191	9,392
Number of Clergy Serving Congregations	8,654	6,761
Worship Attendees	1,289,967	1,018,949
Congregations per Clergy	1.2	1.4
Attendee per Clergy	149	151

Table 2 shows the number and percent of congregations in the ELCA by setting in 2009 and 2014. The geographic distribution of congregations has remained essentially the same over this time period. Forty-eight percent of ELCA congregations are in rural or small town settings of less than 10K. Twenty-nine percent are in towns and cities/suburbs of 10K to 250K. Twenty-three percent are in large cities of 250K or more, or the suburbs of these larger cities.

Table 2: Number and Percent of ELCA Congregations by Setting in 2009 and 2014

	2009	Percent	2014	Percent
Rural	2,884	29.4%	2,638	28.5%
Small Town Under 10K	1,958	20.0%	1,821	19.7%
Town/Small City 10K to 50K	1,306	13.3%	1,316	14.2%
Medium City 50K to 250K	1,100	11.2%	996	10.8%
Suburb of Medium City	375	3.8%	396	4.3%
Large City 250K or More	894	9.1%	880	9.5%
Large City Suburb < 10 Miles	799	8.2%	757	8.2%
Large City Suburb > 10 Miles	486	5.0%	444	4.8%
Sub-total	9,802	100%	9,248	100%
Setting Unknown	389		144	
Total	10,191		9,392	

Table 3 shows the number and percent of ELCA congregations with a called pastor in 2016 by setting.¹ Nearly 40 percent of rural congregations are without a called pastor. These congregations are often served by retired clergy or supply pastors, and less frequently, authorized lay ministers. The percentage of congregations without a called pastor drops to a low of about 21 percent in the closer-in suburbs of large cities of 250K or more. Vacancy rates of about 25 percent have become “normal” in the ELCA (up from about 20 percent in the last decade) and most can be attributed to pastoral transitions.

Table 3: Number and Percent of ELCA Congregations with a Called Pastor in 2016 by Setting

	With	Percent	Without	Percent	Total
Rural	1,585	60.1%	1,053	39.9%	2,638
Small Town Under 10K	1,241	68.1%	580	31.9%	1,821
Town/Small City 10K to 50K	1,003	76.2%	313	23.8%	1,316
Medium City 50K to 250K	749	75.2%	247	24.8%	996
Medium City Suburb	305	77.0%	91	23.0%	396
Large City 250K or more	629	71.5%	251	28.5%	880
Large City Suburb < 10 miles	596	78.7%	161	21.3%	757
Large City Suburb > 10 miles	338	76.1%	106	23.9%	444
Sub-Total	6,446	69.7%	2,802	30.3%	9,248
Setting Unknown	131		13		144
Total	6,577		2,815		9,392

At the same time, the vacancy rates for rural congregations and small towns under 10K, which are at 30 to 40 percent, are due to other factors than pastoral transition. This is also true for the congregations in large cities of 250K or more where the vacancy rate is at 29 percent. The primary issue for these congregations is declining size. (See Table 4.) The rural congregations without a pastor currently average about 40 in worship and the congregations in small towns under 10K average about 60 in worship. For the congregations in large cities of 250K or more, without a called pastors, average worship attendance climbs to 75. It is nearly impossible for a congregation with 40 in worship and \$54,000 in undesignated giving to afford, on its own, a first call pastor unless it has another significant source of income. The vast majority of the rural congregations without a called pastor are not in sharing relationships with other congregations. The small size of the congregations in towns under 10K also impacts their ability to afford a pastor. Their undesignated giving is about \$90,000, which is enough income to pay the salary and benefits of a first call pastor, but with little left over. Finally, 75 in worship for the congregations in large cities, with undesignated giving of about \$132,000, is also enough to pay for a full-time pastor, but the congregational operating expenses in these urban settings are often considerably higher than their small town and rural counterparts so affording a pastor, even with this income, can be a challenge.

¹ If a pastor is shared by two or more congregations, the call is issued by one congregations and approved by the others in the sharing arrangement. All the congregations in the sharing arrangement are included here as congregations with a pastor.

Table 4: Average Worship Attendance and Undesignated Giving for Congregations with and without a Pastor by Setting

	Worship Attendance		Undesignated Giving	
	With	Without	With	Without
Rural	64	41	\$92,000	\$54,000
Small Town under 10K	106	61	\$164,000	\$90,000
Town/Small City 10K to 50K	151	79	\$263,000	\$137,000
Medium City 50K to 250K	175	80	\$325,000	\$141,000
Medium City Suburb	179	85	\$300,000	\$140,000
Large City 250K or more	158	75	\$280,000	\$132,000
Large City Suburb < 10 miles	180	84	\$376,000	\$153,000
Large City Suburb > 10 miles	200	102	\$397,000	\$194,000

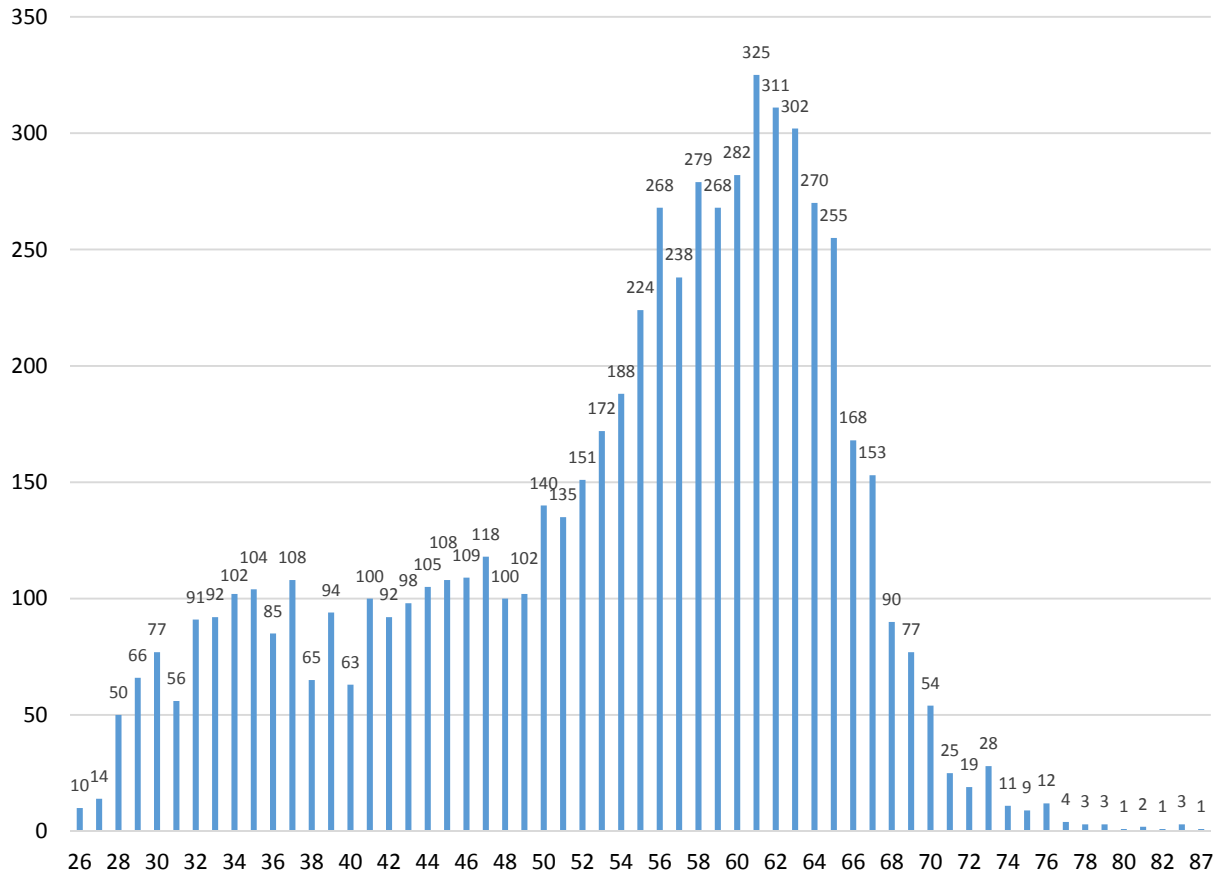
Table 5 shows the length of time of ordination and setting for ELCA clergy. For example, 36 percent of the pastors ordained a year or less serve in rural congregations. This percentage is remarkably consistent up to about 6 years of ordination. It appears that after about 6 years of ordination, the distribution of clergy by setting begins to shift somewhat. Thirteen percent of those ordained a year or less are serving in a large city of 250K or more or its suburbs, compared to 20 percent of those ordained 6 to 10 years and 27 percent of those ordained 10 years or more. Still, the majority of ELCA pastors, after 10 years of ordination are serving in rural areas or small towns/cities of under 10K.

Table 5: ELCA Clergy by Time Ordained and Setting

Time Ordained	1 year or less	1 to 2 years	2 to 4 years	4 to 6 years	6 to 10 years	10 or more years	total
Rural	35.5%	34.6%	36.9%	35.5%	29.6%	21.0%	24.7%
Small Town under 10K	25.7%	26.0%	27.9%	23.1%	21.5%	17.3%	19.3%
Small Town/City 10K to 50K	12.6%	10.1%	8.6%	13.9%	14.2%	17.1%	15.6%
Medium City 50K to 250K	11.5%	8.2%	9.0%	6.7%	9.7%	12.7%	11.6%
Medium City Suburb	1.6%	4.3%	4.0%	3.6%	4.8%	5.0%	4.8%
Large City 250K or more	4.4%	6.7%	5.8%	4.4%	9.7%	10.9%	9.8%
Large City Suburb < 10 miles	6.0%	6.7%	5.0%	8.8%	6.8%	9.9%	8.9%
Large City Suburb > 10 miles	2.7%	3.4%	2.8%	4.0%	3.7%	6.1%	5.3%
	100%	100%	100%	100%	100%	100%	100%

Finally, Figure 1 shows the distribution of ELCA clergy serving congregations by age. The number of clergy aged 61 to 65 is 1,463. This means the church should see a significant number of retirements over the next few years.

Figure 1: ELCA Clergy Serving Congregations by Age



The 45th Anniversary of the Ordination of Women Questionnaire Report
On Compensation
Research and Evaluation
Office of the Presiding Bishop
Kenneth W. Inskeep and John Hessian
March 2016

The 45th Anniversary of the Ordination of Women questionnaire was mailed to roster leaders in the ELCA in January of 2015. The questionnaire was fielded to 775 white females and 781 white males. Sixty-nine percent of the white females responded (N=536). The questionnaire was also mailed to all of the ethnic-specific (African American, African Descent, American Indian/Alaska Native, Asian/Pacific Islander, Latino, Middle Eastern) clergy on the ELCA roster. Of the 181 ethnic-specific females, 51 percent responded (N=93) and for the ethnic-specific males (N=329), 40 percent responded. The survey was also available to be completed on-line.

The eight page questionnaire included questions about the characteristics and experiences of the respondent and about their work history. The goal of the questionnaire was to gather data which would be useful in testing the hypothesis that there are differences in the ministerial experiences of men and women and that gender is a primary factor in explaining these differences.

This initial report on compensation also draws heavily the defined compensation data for ELCA pastors which was provided by Portico Benefit Services. This data set includes specific compensation figures. The data from Portico was provided late in 2014, but it has been adjusted for inflation to reflect 2016 dollars.¹

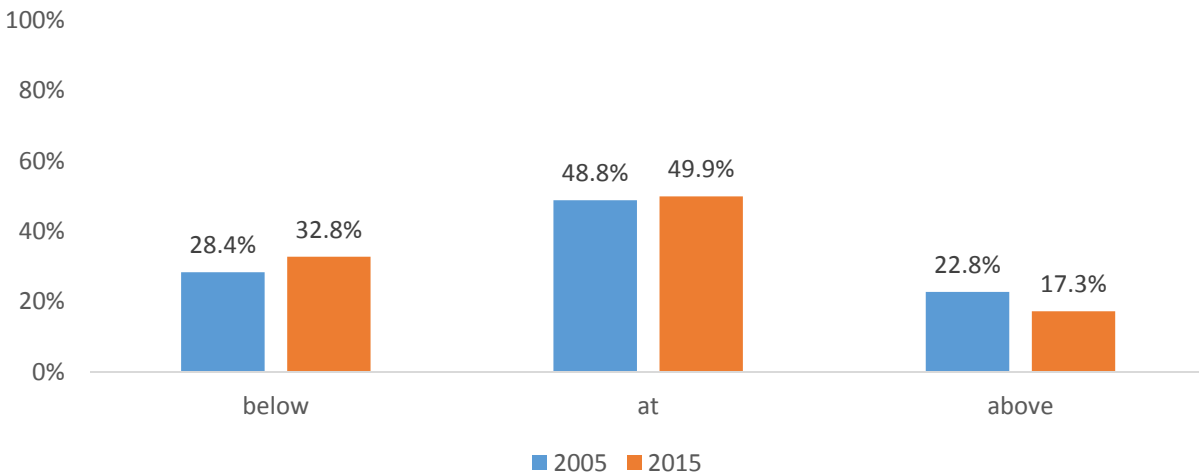
Synod Guidelines and Defined Compensation

Clergy compensation can be complex because it falls under a unique set of tax regulations. For clarity, we focus on “defined” compensation which includes a base salary, a housing allocation (typically 30 percent of the base salary), and a Social Security offset (7.65%). We also make reference to the synod guidelines which apply to pastors employed by congregations. Each synod determines its own salary guidelines. When a call is issued for a first-call pastor, the synod bishops will often treat the guidelines as a base-salary requirement for approving the call. On subsequent calls, pastors are more likely to make compensation decisions on their own and the guidelines function more like guidelines.

On this questionnaire and on a similar questionnaire fielded in 2005, pastors were asked to indicate if, for the majority of the time in their most recent call, their compensation was at, above, or below the synod guidelines. (For those pastors working in a non-congregational setting, the question does not apply.) Figure 1 shows the results. The percent of respondents indicating their compensation was below the guidelines has increased between 2005 and 2015 which suggests that compensation for pastors in the ELCA is not keeping pace. This is true despite the fact that ELCA congregations are reporting increased operating expenses (which is the line item on the congregational annual report that includes compensation). In 2005, operating expenses accounted for 67 percent of expenses, but in 2015 operating expenses accounted for 75 percent of expenses. If operating costs are not being driven up by increases in defined compensation, the other likely culprit is healthcare premiums.

¹ Because of the sensitivity of the data, it is held strictly confidential and we make the request for this data infrequently.

Figure 1: Percent of Pastors At, Above, or Below Synod Compensation Guidelines in 2005 and 2015



In addition to the guidelines, the defined compensation data provided by Portico enables us to know more clearly how pastors in the ELCA are doing financially. The median compensation for a first-call, full-time pastor in the ELCA is \$55,857. (See Table 1.) This is slightly lower than the median salary of a typical high school teacher in the U.S. which is \$56,969 (including all levels of education).² There are gender differences among the clergy, however. The median compensation for a female first-call pastor in the ELCA is \$54,525, while the median compensation for a first-call male pastor is \$56,904. This salary differential between full-time female and male pastors is persistent beyond the first-call. Men make more than women no matter what their level of experience. The largest differential is in the third call. After the third call, the differences moderate somewhat.

Figure 2: Median Compensation by Call in 2016

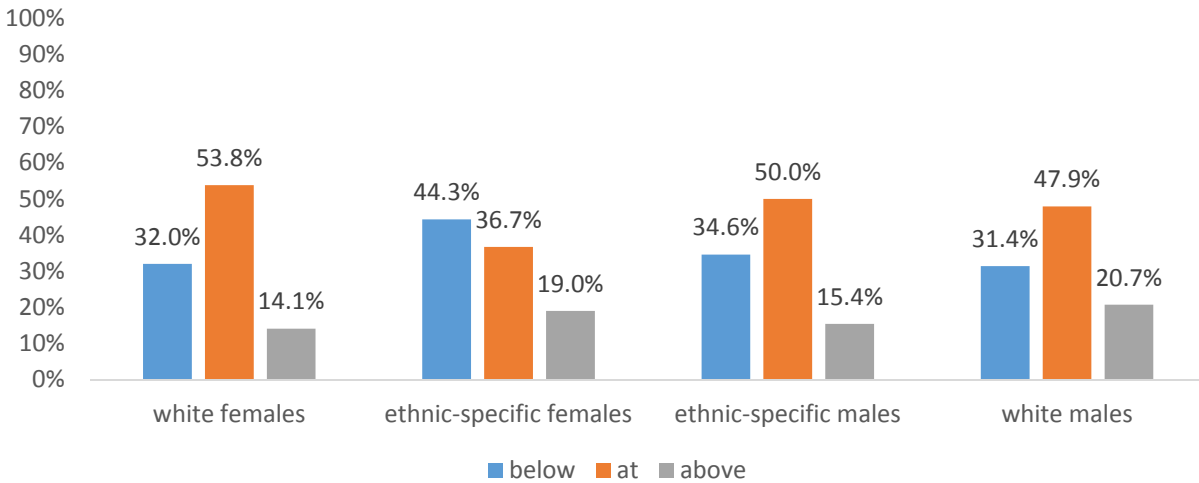


Based on the respondent's reports in 2015, there were also differences with respect to the guidelines by ethnicity. For white females, the percent below the guidelines was comparable to white males, but the

² See <http://www1.salary.com/high-school-teacher-Salary.html>.

percent above the guidelines was 7 percent lower. Among the ethnic-specific females, the disparity within the group is considerable with 44 percent below the guidelines and 19 percent above the guidelines (which is comparable to the percent of white males above the guidelines). For the ethnic-specific males, the distribution is very close to the distribution for the white females.

Figure 3: Differences among Pastors in the ELCA with Respect to the Compensation Guidelines



Again, we can provide specific detail. The median compensation for ethnic-specific females working full-time is \$54,652. For ethnic-specific males it is \$56,321. For white females, it is \$60,169 and for white males it is \$66,147. (See Table 1.)

Years of Experience and Defined Compensation

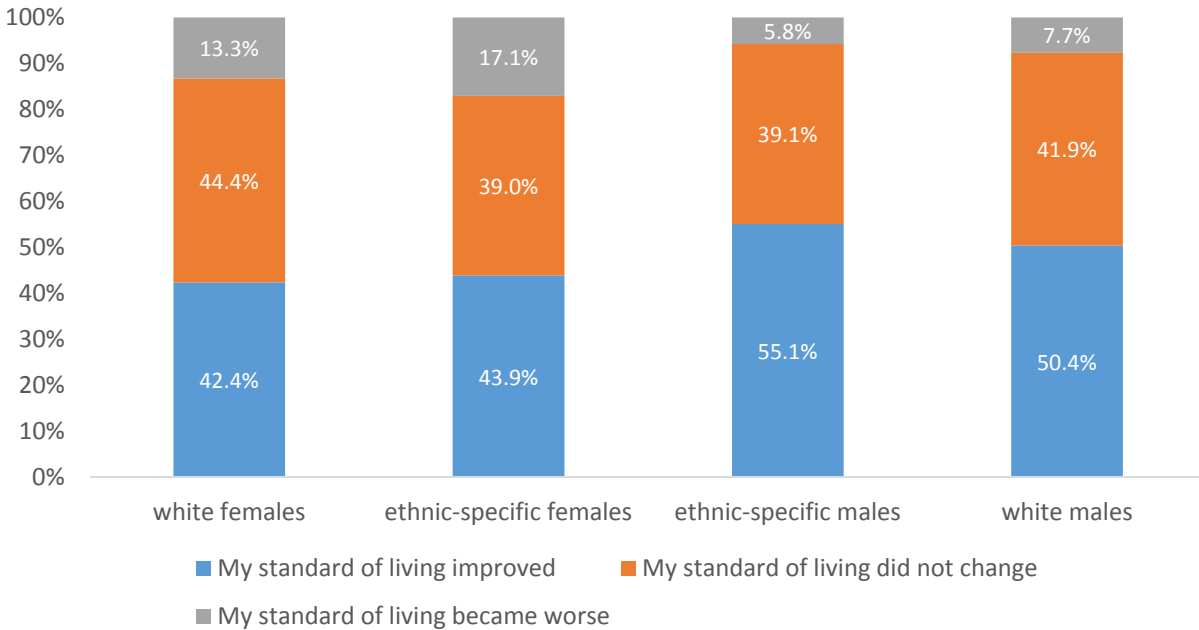
All the pastors start with approximately the same level of compensation. (See Table 1.) This is likely due to the active participation of synods in the first-call process. Over time, however, clear differences emerge. More experience (time ordained) translates into increased compensation for white male clergy, and to a less extent, for white female clergy. On the other hand, more experience is largely unrelated to increased compensation for ethnic-specific pastors. It is not that white male clergy are being paid extravagantly since half make less than \$71,000 after a 30 year career, but white male clergy, as a group, do receive systematic pay increases over time. White female pastors also receive systematic pay increases, but they are even more modest. The increase for ethnic-specific male pastors comes late in their careers, while ethnic-specific female pastors cannot count on increases overtime. Again, Table 1 presents the medians summarizing the experience of the pastors within each group while the experience of individual pastors will vary.

Table 1: The Median Defined Compensation for Full-time Pastors in the ELCA by Time Ordained

Time Ordained	Ethnic-specific		White	
	Females (N=85)	Males (N=149)	Females (N=1,667)	Males (N=3,754)
5 years or less	\$54,885	\$55,277	\$54,604	\$54,847
6 to 10	\$57,977	\$57,940	\$57,764	\$60,630
11 to 20	\$52,857	\$52,839	\$60,932	\$65,265
21 to 30	\$53,737	\$56,319	\$65,995	\$68,537
30 or more	\$51,642	\$63,082	\$66,561	\$70,652
overall	\$54,652	\$56,321	\$60,169	\$66,147

The differences noted above are confirmed in the responses of the pastors to a questionnaire about their standard of living as they moved from their first to second call. Less than half (44%) of the ethnic-specific female pastors indicated their standard of living improved as they moved to their second call and 17 percent indicated their standard of living actually declined. While fewer white female pastors reported their standard of living declined (13%), fewer also reported their standard of living improved (42%). Among the male pastors, 50 percent of ethnic-specific males and 55 percent of white males reported their standard of living improved.

Figure 4: Percent of Pastors Indicating How Their Standard of Living Changed from Their First to Second Call



Type of Congregation Served

Table 2 shows differences in compensation by the type of congregation served. Thirty-six percent of ethnic-specific female clergy serve congregations where 30 percent or more of the active participants are ethnic-specific. Overall, these congregations have less income than predominantly white congregations and the compensation they offer is lower.

Forty-five percent of ethnic-specific males serve congregations where 30 percent or more of the active participants are ethnic-specific and the total income of these congregations is, on average, less than the ethnic-specific congregations served by female, ethnic-specific pastors, yet the ethnic-specific males have higher levels of compensation.

Table 2: Type of Congregation Served with Median Compensation Levels and Total Congregational Income

	Percent of Clergy Group in Setting	Median Defined Compensation	Benefit Costs (39.5%)	Total Compensation	Total Congregational Income	Compensation as a Percent of Congregational Income
ethnic-specific females (N=86)						
less than 30% ethnic-specific	64%	\$56,921	\$22,484	\$79,405	\$194,393	41%
more than 30% ethnic-specific	36%	\$45,393	\$17,930	\$63,323	\$132,322	48%
ethnic-specific males (N=150)						
less than 30% ethnic-specific	55%	\$59,957	\$23,630	\$83,587	\$187,629	45%
more than 30% ethnic-specific	45%	\$51,342	\$20,280	\$71,622	\$120,129	59%
white females (N=1,669)						
less than 30% ethnic-specific	97%	\$60,262	\$23,803	\$84,065	\$231,257	36%
more than 30% ethnic-specific	3%	\$57,441	\$22,689	\$80,130	\$179,083	44%
white males (N=3,770)						
less than 30% ethnic-specific	97%	\$66,324	\$26,198	\$92,522	\$291,185	33%
more than 30% ethnic-specific	3%	\$63,316	\$25,010	\$88,326	\$220,876	40%

Overall, ethnic-specific male and female pastors serve congregations with lower incomes than the white male and female pastors. White male pastors are called to congregations with the highest incomes.

Leaving the Roster

Finally, there appears to be a very modest relationship between compensation and considering leaving the clergy roster in the ELCA. (See Table 3.) When asked to agree or disagree with the statement “I have considered removing myself from the roster,” those who are currently below the compensation guidelines were slightly more likely to “agree/strongly agree.” The notable exception, for an unknown reason, was for white female clergy where a slightly higher percent of those above the guidelines had considered leaving the roster.

Table 3: Percent Responding “Agree/Strongly Agree” to the Statement “I have considered removing myself from the roster” by the Compensation Guidelines for the Current Call

	Below	At	Above
ethnic-specific females (N=70)	28.1%	12.5%	21.4%
ethnic-specific males (N=93)	21.2%	13.0%	14.3%
white females (N=456)	26.9%	22.8%	30.8%
white males (N=444)	24.8%	21.6%	16.0%

REPORT OF THE PRESIDING BISHOP

In a recent meeting with our corporate coach, Mike Hanson, Mike observed that we have five major initiatives in play: Always Being Made New: The Campaign for the ELCA, Called Forward Together in Christ, TEAC, the Mission Support Strategy and becoming a multicultural church. I would add the Systems Academy, AMMPARO, IT upgrades, Living Lutheran and the Churchwide Assembly as well as dozens of other projects throughout the churchwide organization. Each of these initiatives is complex and comprehensive. Each, if executed with skill and energy, can also be transformative. Let's take a look.

ALWAYS BEING MADE NEW: THE CAMPAIGN FOR THE ELCA

In 2013, the Churchwide Assembly approved a \$198 million five-year comprehensive campaign. The campaign was launched February 1, 2014. We are 40 percent through the campaign and have received \$80 million of the \$198 million goal. What is remarkable about this is not only the expanded ministry this church can do, not only realizing the incredible generosity of our members, but that the campaign infrastructure was built from the ground up as the campaign was underway. Data bases for current and potential donors, donor research and development, messaging and a campaign team all had to be built. Now that the infrastructure is in place, this church's ability to continue to link generous people with vital ministries will continue well after the campaign is over. The Mission Advancement Unit is to be commended.

THEOLOGICAL EDUCATION ADVISORY COUNCIL (TEAC)

For two and a half years, the members of TEAC and the churchwide staff have studied the theological education needs of this church and the ways theological education is provided. I am not aware of any other denomination in this country that has done such a comprehensive study or proposed such sweeping recommendations for implementation. This is huge. It also requires that we are intentionally "church together" in a way that we have never been before. In baptism, we are knit together as the Body of Christ, but in practice, we are only nominally accountable to each other. The danger of this process is that we won't act as "church together." The hope is that this process will be a path to becoming "church together."

MISSION SUPPORT STRATEGY

The Congregational and Synodical Mission Unit and the Mission Advancement Unit worked together to develop this strategy which was vetted and endorsed by the Conference of Bishops. This strategy commits Directors of Evangelical Mission to greater and more focused work around stewardship in general and mission support in particular. It also commits the Director for Mission Support to developing customized mission support consultations for each of the 65 synods. Sixty-five unique consultations. We know that synods vary in make-up and context. This strategy recognizes that and at the same time partners with bishops, synods and synod councils to listen closely and develop mission support strategies that fit each synod.

BECOMING A MULTICULTURAL CHURCH

At its November 2015 meeting, the Church Council voted, "To recognize and affirm the extensive efforts by the presiding bishop to call the entire church to confront racism and to add our voice to that call; and to invite the presiding bishop to include the current efforts in a broader, comprehensive strategy toward becoming a racially and ethnically diverse church committed to dismantling racism." After the series of documented deadly encounters between law enforcement and unarmed African-Americans and especially after the murder of the Charleston Nine at Mother Emmanuel Church, this country was raw and white Americans' eyes were opened to racial injustice. This church sought and found ways to talk about

the reality of racism in our country and in our church. This is a good first step. The two live webcasts examining the issue of racial injustice were well received. In order to become a multicultural church, we must be honest about the existence and effects of racism, but we must also see communities of color or primary language other than English not as problems to be solved, but as gifts and resources for this church. People of color or whose primary language is other than English are Lutherans. They are already part of the ELCA. The majority culture in the ELCA needs to see communities of color or primary language other than English as fully members of this church. The presidents of our ethnic associations are with us at this meeting and will be present at all future Church Council meetings. This summer, there will be a summit of all the ethnic associations.

This is another initiative that, if executed with skill and energy, will transform this church. But it is going to take time and attention by all of us.

CALLED FORWARD TOGETHER IN CHRIST

Our consultant, Lyla Rogan, will lead the Church Council through this process during the course of this meeting. This is another enormous project. All of us – members, congregations, synods, agencies, institutions, the churchwide organization – are going to talk with each other about what we believe God wants for this church and what the proper priorities should be so that we can become the church God is calling us to be. I am not aware of another denomination that is having a conversation like this on this scale. We have a chance to get to know each other, to ourselves better and to engage in communal spiritual discernment as church together. It is a very ambitious project and it depends on the willingness of all of us across this church to participate enthusiastically. And then the hard part begins. After we have spoken and listened we need to have the will to act. There is a lot at stake here. May we be open to move forward together where Christ calls us.

This is Vice President Carlos Pena's penultimate Church Council meeting. He has served this church as vice president for 13 years. Carlos has been a tireless ambassador for the ELCA and an example of faithful service. He has also broken in two presiding bishops and two secretaries. I will miss his guidance and his subtle but wicked sense of humor. May God bless him in whatever way Carlos will continue to serve our Lord and this church.

REPORT OF THE SECRETARY

“Freed and renewed in Christ” is the theme that will surround the 2016 ELCA Churchwide Assembly in New Orleans this August. This theme grounds who we are as a church in the Reformation. As we come together, other members of this church will join us as part of the “Grace Gathering.” Thursday afternoon, August 11, the members of the assembly and the participants in the gathering will together have opportunities for experiential learning in New Orleans.

As we move toward the assembly, the staff of the Office of the Secretary are continuing to do its regular work and ramp up preparations for the assembly. Most of the amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* were approved by you in November and transmitted to the synods in February. There could yet be a couple of bylaw amendments for consideration at this council meeting.

CHURCHWIDE ASSEMBLY PREPARATION

At this meeting, you will receive the proposed Rules of Organization and Procedure for the 2016 Churchwide Assembly. For the most part, these are the same rules that we have used in previous assemblies. There is a proposal to establish a process for the creation of Ad Hoc committees. We are recommending that the recommendation to unify the three lay rosters into one roster of ministers of Word and Service require a 2/3 vote for adoption. This is because implementing this recommendation would require constitutional amendments. Proposals that require constitutional amendments for implementation have been adopted by a 2/3 vote in the past.

As of the writing of this report in mid-March, the synods of this church have identified 973 of the 980 allotted members for this assembly. One synod has yet to have their synod assembly in order to elect 6 members of the assembly. The remaining member has not been identified and the synod is unsure if they will be able to find a person to fit the remaining category. We will continue to monitor this identification process with the synods. Some synods have already begun replacing members previously identified with alternates elected by the synod councils. This process seems to be working smoothly at this time.

The composition of the 2016 Churchwide Assembly has 607 voting members who are lay persons. This represents 62.4 percent of the voting members. Of the lay voting members, 54.2 percent are female. Of the ordained ministers, 40.7 percent are female. Eighteen percent of all voting members are persons of color or whose primary language is other than English. There are 13.3 percent of the voting members who are youth or young adults.

It is important to note that as synods replace the “additional youth or young adult” or the “additional person of color or whose primary language is other than English” members that are allocated under **12.41.11.**, they must replace them with people who would fit the original category. The remaining alternates are to be in accordance with the representational principles of this church and there is some greater flexibility in replacing these members. This is the first assembly since the adoption of these additional members, so we are trying to be clear in how it is to be implemented.

We are also monitoring the memorials that are being submitted to synod assemblies. We did not see many memorials last year and anticipate that the number of memorials will increase this year. If you hear of potential memorials being discussed or introduced in the synods, please let me know. In two cases so far, I have been able to work with the writers so that their intent was clear and written in a way that the Churchwide Assembly could address that intent. I am happy to work with the authors of memorials before they submit them to their synod assembly. This will hopefully save time for the Memorials Committee and help the assembly make decisions about the memorials.

Assuming the adoption of the Rules of Organization and Procedure, we intend to create an ad hoc committee to assist the assembly in addressing amendments to the Word and Service roster proposal and the related constitutional amendments. It is my hope that such a committee will free the Reference and

Counsel Committee to do other work and allow one committee to be responsible for helping the assembly do this work.

The voting members in our system in January received an invitation to identify potential nominees for the office of vice president. The deadline for this process was March 1, 2016. A total of 36 people were identified. We are now contacting those people and inviting them to submit biographical information forms. Those returned by April 1 will be distributed through the ELCA Guidebook application at least 60 days prior to the assembly. We will not be sharing the names of those who do not return the biographical form. We will not report the number of times that individuals were identified in this process. The first ballot at the assembly will be a traditional ecclesiastical ballot. I am interested in receiving feedback on this process. As you hear comments or concerns, please let me know.

There will be fewer elections at this assembly. As we continue to transition from the biennial cycle to a triennial cycle of Churchwide Assemblies, we will be electing the two youth members of the Church Council and the eleven synod nominated positions on the council. The following synod assemblies will be nominating two individuals for the assigned category for election by the Churchwide Assembly:

- Minneapolis Area – lay female
- Northeastern Iowa – ordained minister
- Southeastern Iowa - lay male
- Northern Great Lakes – lay male
- Greater Milwaukee – lay female
- Allegheny – ordained minister
- Northeastern Pennsylvania – lay male
- Slovak Zion – lay female
- Delaware Maryland – young adult lay female
- Southeastern – lay male
- Caribbean – ordained minister

It is important to note that no nominations from the floor will be permitted for these eleven positions.

I have received concerns from members of the Church Council that there will be regions and synods that will not have direct representation on the council during this transition period. I am aware of this and will attempt to work with the newly elected and continuing council members so that there is a member of the council responsible for communicating with each synod. We are aware that this transition will affect us by increasing the time between election of members from certain synods and regions. It is my hope that the election of “at-large members” in 2019 along with the 16 paired synod elections in that year will mitigate this problem. 2018 will be the year when this is felt most profoundly. We need to anticipate how we will respond during that year especially.

In addition to these Church Council positions, we will be electing the board of trustees of the separately incorporated ministries, the Publishing House of the ELCA, the Board of Pensions of the ELCA (Portico) and the Mission Investment Fund. Members of the Committee on Discipline, the Committee on Appeals and the Nominating Committee will be elected. We especially need nominees from all regions except region 1 and 8 for the Nominating Committee. The Nominating Committee is nominated by the Church Council. Nominations from the floor will be permitted for all of these positions. The voting member orientation video will be available for pre-assembly preparations for voting members. This video is a way for Bishop Eaton to prepare the voting members in exercising their responsibilities as members of this assembly. A video explaining parliamentary procedure and the rules of procedure is also available. I encourage the use of these videos so that the voting members of the assembly are aware of the work we are asking them to do and that they are confident in the processes we use to make decisions.

SYNOD ASSEMBLIES

It is my hope that you will attend your synod assembly. It is always helpful to have members of the Church Council present at synod assemblies. If you are able to attend the assembly of synods with whom you communicate regularly, that would be a bonus. Maintaining this connection with synod councils and synod assemblies helps increase our sense of interdependence between the churchwide expression and the synods. You will be designating the churchwide representative to each synod at this meeting as authorized in **S7.23**. I encourage you to check in with the representative that will be at the assemblies you attend. At the very least, the churchwide representative should recognize you during their report.

We will be having bishop election in eight synods this year. In the Indiana-Kentucky Synod and the Delaware-Maryland Synod, Bishops Gafkjen and Herz-Lane respectively are allowing their names to go forward for possible re-election. In the Pacifica Synod, Northern Texas-Northern Louisiana Synod, Northern Illinois Synod, Greater Milwaukee Synod, Northwestern Ohio Synod and Upper Susquehanna Synod, new bishops will be elected. Walter May and I have been in contact with all synods that will be electing a bishop this year. The "Toolkit for Synod Bishop Election" is proving to be a helpful resource for synods in this process. Orientation for newly elected bishops has been scheduled. In addition to the usual information given to new bishops, we will assist them in preparing for the Churchwide Assembly. Some of the new bishops will have taken office by the assembly and others will be assuming the office soon after the assembly.

ROSTER ISSUES

Church Council action **CC08.04.19** authorizes the secretary of this church to issue letters of call on behalf of the Church Council. The action provides as follows:

To authorize the secretary of the Evangelical Lutheran Church in America to issue letters of call on behalf of the Church Council for ordained ministers, associates in ministry, deaconesses, and diaconal ministers, in accordance with the Sources of Calls tables in Chapter 7 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America;

To note that this action supersedes Church Council action CC87.06.03; and

To request that the secretary annually report letters of call issued under this authorization.

It has come to my attention that I did not report this information to you last April. The last pages of this report lists the calls that were issued in 2014 and 2015.

The 2016 Yearbook of the Evangelical Lutheran Church in America reports that there are 9,392 congregations of this church. In 2015, there were 16,435 ordained ministers on the roster of this church. Of these ordained ministers, 6,950 are on the retired roster. There were 235 ordained ministers added to the roster of the ELCA (this figure includes those who were ordained, received and reinstated). Last year, 350 ordained ministers died and 68 were removed from the roster.

There were 59 deaconesses, 966 associates in ministry and 200 diaconal ministers, or 1225 people on lay rosters of this church. On these rosters 550 are retired. There were 19 lay rostered leaders added, 12 died and 12 were removed.

GOALS

Most of my goals for this year focus on aspects of the Churchwide Assembly or continued work on previous goals. I believe that progress is being made in all areas. I welcome comments or suggestions for future work.

1. Continue to set the tone that the Office of the Secretary is a service unit for the whole church.
 - a. Continue to respond in a timely fashion to the requests and concerns received by this office.
 - b. Continue to support the churchwide staff and synod staffs in ways that enhance their work.
 - i. Work with synod bishops, vice presidents and secretaries in responding to issues of governance and policy that affect them.

- ii. Continue to support synod assistants to the bishop and other synod staff.
- 2. Plan and implement the 2016 Churchwide Assembly.
 - a. Work with the eleven synods nominating persons for election to the Church Council.
 - b. Work with Memorials Committee in preparing recommended actions in response to synod memorials.
 - c. Support the Events Team in their work of preparing for the assembly.
- 3. Implement the identification process for the election of the Vice President.
- 4. Prepare for the orientation of new members of the Church Council and participate in that orientation.
 - a. Work closely with the Board Development Committee and Jodi Slattery so that the new council members are ready to begin their work at the November meeting.
 - b. Work with the new Vice President in orientation and goal setting for the council.
- 5. Continue work with IT, MA, and OS staff in digitizing the roster files stored in OS.
- 6. Work with seminaries to develop a presentation on ELCA polity for fourth year seminarians.
 - a. Develop the curriculum.
 - b. Work with seminaries on scheduling opportunities for presentation.
- 7. After the Churchwide Assembly, begin a complete reworking of the Manual of Policies and Procedures for Management of the Roster.
 - a. Goal of completing this by the March 2017 meeting of the Conference of Bishops.
- 8. Continue working with OS, MA and IT staffs in preparing for a 2018 online yearbook.

THANKSGIVING

I need to continually recognize the good people who work for you and the whole church in the Office of the Secretary. Led by the management team of MaryBeth Nowak, Sue Rothmeyer and Phil Harris, the staff of this office, including the staff from the archives, provides good and faithful work on your behalf. I invite you to stop by the Office of the Secretary and greet these hard-working people. I am blessed to have these colleagues in doing the work that has been given to us.

I also thank you for your leadership in this church. Your work is not always seen by the whole church, but it is necessary from both a theological and an institutional perspective. We know that the church is in a time of transition. We are learning that God's church of the future will not look like the church that we knew growing up. That is a good thing. It is also the cause of significant anxiety for many of our members and honestly, for many of us. Facing this future, it is good to remember that we are "Freed and Renewed in Christ." Our assembly theme is more than just a theme for that week. It is the way we live into God's future, together.

Church Council Calls issued 2014 & 2015

Name	Job Start Date	Job End Date	Job Title
Beverly R. Wallace	1/1/2014		Assistant Professor of Pastoral Care & Counseling
Mawien K. Ariik	1/1/2014		Missionary South Sudan
Richard H. Bliese	1/1/2014		President In Trust Center for Theological Schools
Lamont A. Wells	1/2/2014		Director for Evangelical Mission
Karen L. Bloomquist	1/6/2014	7/31/2015	Dean Pacific Lutheran Theological Seminary
Laurie Skow-Anderson	1/9/2014		Director for Evangelical Mission
Erik P. Jelinek	1/9/2014		Director for Evangelical Mission
Cynthia A. Crane	1/9/2014		Program Director for State Public Policy & Advocacy
Lindsay K. Mack	1/18/2014		YAGM Country Coordinator
Barbara J. Collins	1/24/2014		Director for Evangelical Mission
David E. Sprang	1/24/2014		Director for Evangelical Mission
Kathryn L. Warn	2/1/2014		YAGM Country Coordinator for Rwanda
John W. Mocko	2/3/2014		Director for Evangelical Mission
Paul H. Summer	2/21/2014		Executive Director for Advancement LTSS
Andrew J. Willis	3/1/2014		Missionary Pastor Lutheran Church of Geneva
David E. Jordon	3/3/2014	9/22/2015	Director LTSP
Mark B. Lepper	4/7/2014	9/30/2014	Admissions Specialist Wartburg Seminary
Holly A. Johnson	4/9/2014		Director of Admissions PLTS
Donald I. Romsa	4/24/2014		Program Director for Campus Ministry
Richard A. Rittmaster	5/3/2014		Chaplain
Marjorie A. Funk-Pihl	5/9/2014		Director for Evangelical Mission
Kristin A. Vought	5/10/2014		Philanthropic Associate Lutheran World Relief
Lauren K. Muratore	6/1/2014		Director of Admissions
Robin J. Steinke	6/1/2014		President Luther Seminary
Craig M. Corbin	6/15/2014	1/31/2016	Director of Development Lutheran Men in Mission
Ronald T. Glusenkamp	6/16/2014		Campaign Director
Martin J. Lohrmann	7/1/2014		Assistant Professor Wartburg Seminary
Carrie B. Smith	7/1/2014		Special Assistant to Bishop of ELCJHL
Carolyn M. Schneider	7/10/2014		Seminary Professor Hong Kong
George R. Karres	7/24/2014		Director for Evangelical Mission
Elizabeth I. Swanson	7/25/2014		Assistant Director of Contextual Education
Kit C. Robison	8/1/2014		Pastor Ecuador
Angela K. Zimmann	8/11/2014		Advancement Executive LTSG
Karen E. Asmus- Alsnauer	8/20/2014		Worship Life Coordinator Trinity Seminary
Kevin L. Strickland	8/24/2014		Executive for Worship
Shauna K. Hannan	8/25/2014		Professor PLTS
Linda J. Seyenkulo	9/1/2014		Curriculum Developer Liberia
Timothy J. Stewart	9/1/2014		Pastor of International Church of Copenhagen
David J. Lose	9/1/2014		President LTSP
Christian A. Scharen	9/1/2014		Vice President of Applied Research

John E. Dietz	9/9/2014		Director for Evangelical Mission
Robin K. Brown	10/13/2014		Assistant Director, ELCA Hunger & Disaster Appeal
Robert O. Smith	11/30/2014		Academic Director Jerusalem
Jennifer J. Thomas	12/1/2014		Gift Officer LSTC
Jose D. Vasquez Levy	1/1/2015		President Pacific School of Religion
Jean L. DeVoll-Donaldson	1/9/2015		Director for Evangelical Mission
Shelley K. Cunningham	1/16/2015		Writer Portico Benefit Services
Elizabeth C. Polanzke	1/23/2015		Regional Gift Planner
Carlton Monroe	1/26/2015		Director for Evangelical Mission
Terri J. King	2/1/2015		Chaplain US Army
Sarah A. Erickson	2/1/2015		YAGM Country Coordinator Cambodia
Colin E. Grangaard	2/1/2015		YAGM Country Coordinator Jerusalem
Jennifer D. Grangaard	2/1/2015		YAGM Country Coordinator Jerusalem
Nestor J. Rova-Hegener	2/8/2015		Pastor American Lutheran Congregation
			Area Program Director for Europe, the Middle East and North Africa
Cynthia G. Halmarson	2/9/2015		
James P. Finley	2/10/2015		Chaplain USAF
Mary Ann Schwabe	2/21/2015		Natural Systems Coordinator
Glenn A. Palmer	3/1/2015		Chaplain US Army
Kirsten J. Laderach	3/1/2015		YAGM Country Coordinator
Justin A. Grimm	5/26/2015		Director for Evangelical Mission
Francis D. Bonadonna	5/29/2015		Chaplain US Navy Reserve
Louise N. Johnson	6/17/2015		President Wartburg Seminary
Harvard W. Stephens	7/1/2015		Dean of the Chapel
Suk Y. Lee	7/1/2015		Director of International Counseling Center
Jan R. Rippentrop	7/1/2015		Professor of Homiletics LSTC
Lucille A. Mills	7/9/2015		Program Associate for African Descent Ministries
Darryl T. Powell	7/9/2015		Program Associate for African Descent Ministries
Lewis R. Messinger	7/13/2015		Chaplain Federal Bureau of Prisons
Norma E. Malfatti	8/1/2015		Director for Evangelical Mission
Janelle R. Hooper	8/1/2015		Program Director, Ministry with Children
Nathaniel D. Preisinger	8/2/2015		Associate Director of Admissions LSTP
Anna-Kari J. Johnson	8/15/2015		Associate Program Director for New Congregations
William A. Hlavin	8/15/2015		Chaplain US Navy
Kirsi I. Stjerna	8/24/2015		Professor of Lutheran History
Christina M. Johnsten	9/1/2015		Vice President for Student Vocation & Formation
Jesse J. Abbott	9/15/2015	2/24/2016	Chaplain US Army Reserve
Elizabeth F. Albertson	10/9/2015		Director for Evangelical Mission
Judith A. VanOsdol	10/9/2015		Director for Evangelical Mission
Torrey O. Johnson	11/1/2015		Chaplain USAF Reserve
Rachel R. Langford	12/6/2015		Associate Director of Admissions LSTG
Everett Flanigan	12/6/2015		Director for Evangelical Mission

**ELCA CHURCHWIDE ORGANIZATION
2015 OPERATING RESULTS SUMMARY
FOR THE TWELVE MONTHS ENDING JANUARY 31, 2016**

The churchwide organization of the Evangelical Lutheran Church in America had total operating revenue and support of \$69.7 million for the twelve-month period ended January 31, 2016, \$0.7 million higher than expenses of \$69.0 million. Net revenue over expenses (before Church Council designated fund transfers) is favorable to the period budget by \$0.8 million, but \$(0.3) million less than the previous year.

Revenue (excluding funds released) totaled \$66.2 million for the year compared with \$67.4 million the previous year, a decrease of \$(1.3) million or (1.9) percent. In addition, \$3.6 million in support was released from restriction or designation during the period. Total revenue and support for the nine-month period of \$69.7 million was favorable to the budget by \$0.4 million or 0.6 percent. Expenses related to the current operating fund of \$69.0 million were below the authorized unit spending plans by \$0.4 million, and constituted an increase of \$1.4 million from the previous year.

Income from congregations through synods in the form of Mission Support for the year was \$47.1 million, over 99 percent of budget, but unfavorable to the prior year by \$(1.3) million. The annual Mission Support budget for 2015 of \$47.25 million is \$(1.2) million or (2.4) percent lower than the amount received in 2014.

Other unrestricted and temporarily restricted revenue and support available for the budgeted operations of the church amounted to \$22.6 million compared with \$23.0 million in the previous year. Income from Vision for Mission amounted to \$0.9 million, \$0.1 million ahead of the annual budget. Income from Global Church Sponsorship (including missionary sponsorship) of \$3.2 million, endowment distributions of \$3.4 million and income from bequests and trusts of \$4.2 million were all favorable to the current year budgeted amounts and prior year results. Investment income for the year amounted to \$0.8 million, \$(0.6) million lower than the budget. The Mission Investment Fund provided grant support of \$1.5 million to the churchwide organization. Additionally, other income of \$5.1 million was received during the year.

Total contributions to ELCA World Hunger for the nine months were \$21.9 million, favorable to the budget by \$1.9 million and favorable to the prior year by \$2.6 million. ELCA members and partners contributed \$6.9 million for Lutheran Disaster Response during the year, primarily in support of Nepal Region Earthquake Relief, Middle East- Europe Refugee Crisis, U.S. Flood Relief efforts and general undesignated programs.

Always Being Made New: The Campaign for the ELCA has raised \$80.0 million in revenue and commitments to date in this five-year, comprehensive campaign. This amount represents 40.4 percent of the total goal of \$198 million by January 31, 2019. The ELCA Malaria component of the campaign concluded on January 31, 2016, exceeding its \$15.0 million five-year campaign goal by \$0.4 million. In addition to results reported above, strong response to date has been in the areas of New Congregations, Fund for Leaders, and International Leaders: Women.

ELCA Churchwide Organization Financial Overview

Church Council April 9, 2016

results through January 31, 2016
(preliminary and unaudited)



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Financial Highlights

Revenue/Expense

- Current fund revenue: ahead of budget by 2%
- Current fund expenses: spending at 99.5% of budget
- ▼ Mission support: achieved 99.8% of \$47M goal; behind prior year by 2.6%
- Campaign for the ELCA: raised 40% of total campaign goal; 30% of campaign categories met annual cash goals, overall results bolstered by undesignated gifts
- World Hunger: income ahead of budget and prior year

Operating Cash/Investments

- Investment compliance: full compliance
- Cash management: cash & investments Year-End balance in policy
- ▼ Investment returns: generally positive returns, positive excess returns

● Green = on target ▼ Yellow = monitor ◆ Red = requires action



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Current Fund Results



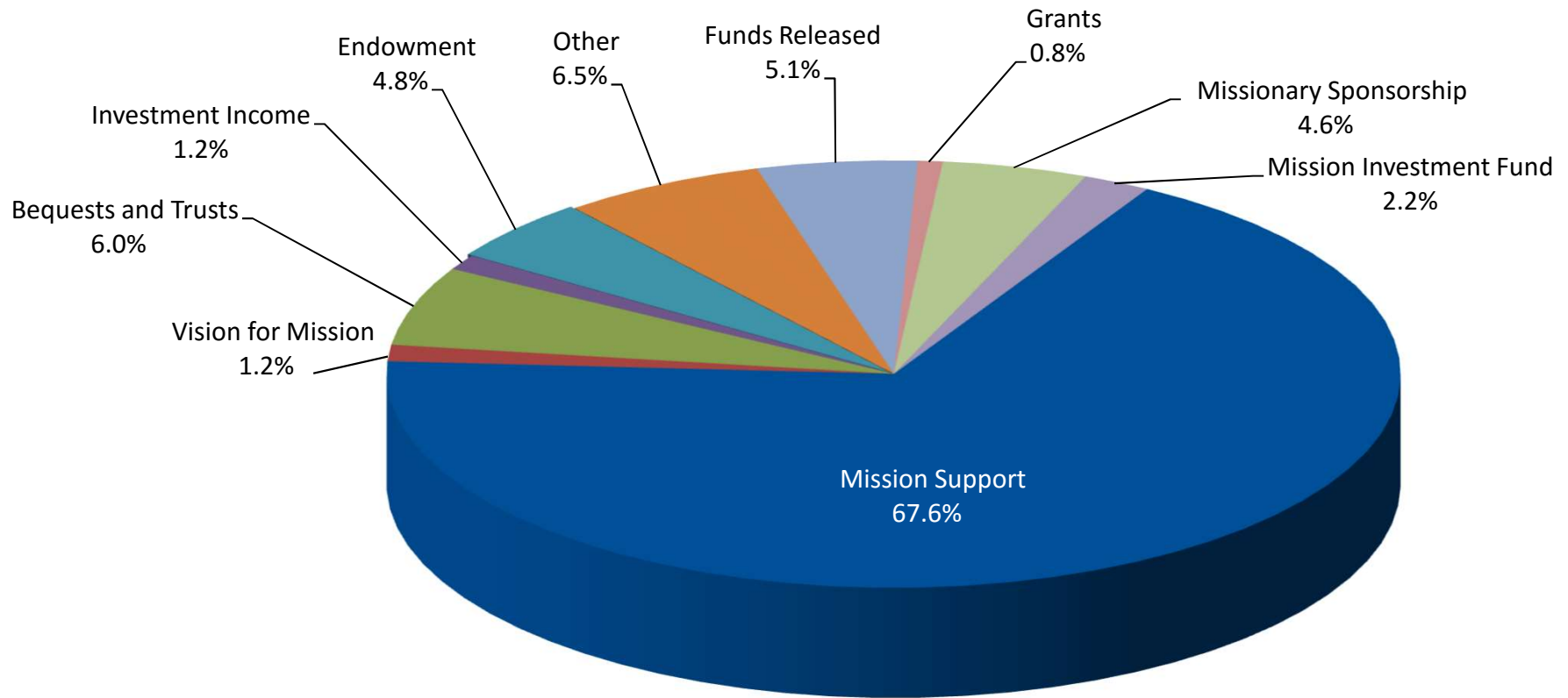
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2015 Current Fund Summary (in thousands)

		Variances From:	
	Actuals	Budget	Prior Year
Revenue			
Mission Support	\$47,142	(\$108)	(\$1,267)
Other	19,029	1,587	(5)
Total Revenue	\$66,171	\$1,479	(\$1,272)
Des/Res Funds Released	\$3,562	(\$1,069)	(\$446)
Expenses	\$68,973	\$350	\$1,373
Net Operating	\$760	\$760	(\$345)
Less: Church Council Trsfrs	\$380	(\$380)	(\$42)

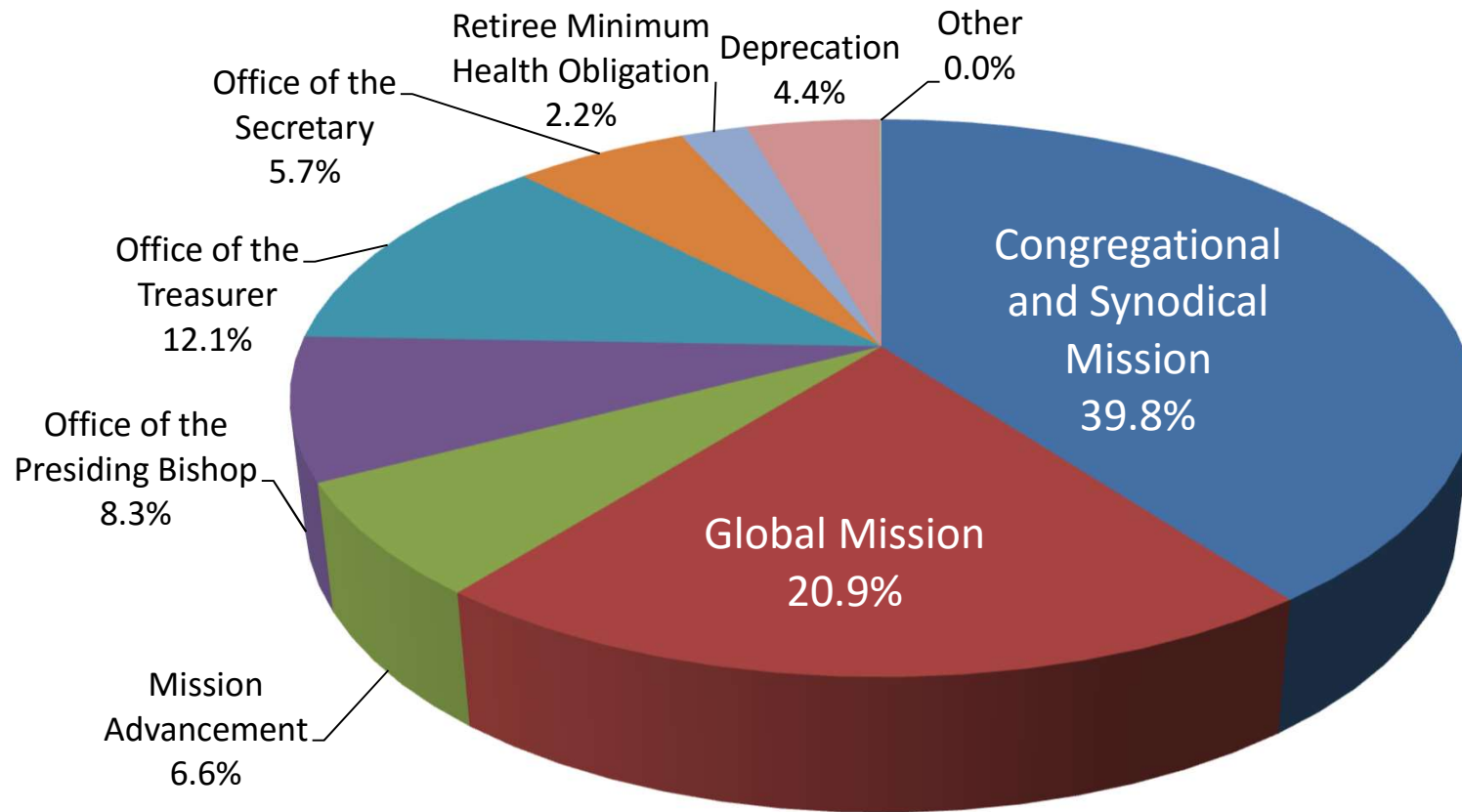


2015 Current Fund Revenue and Support \$69.7M

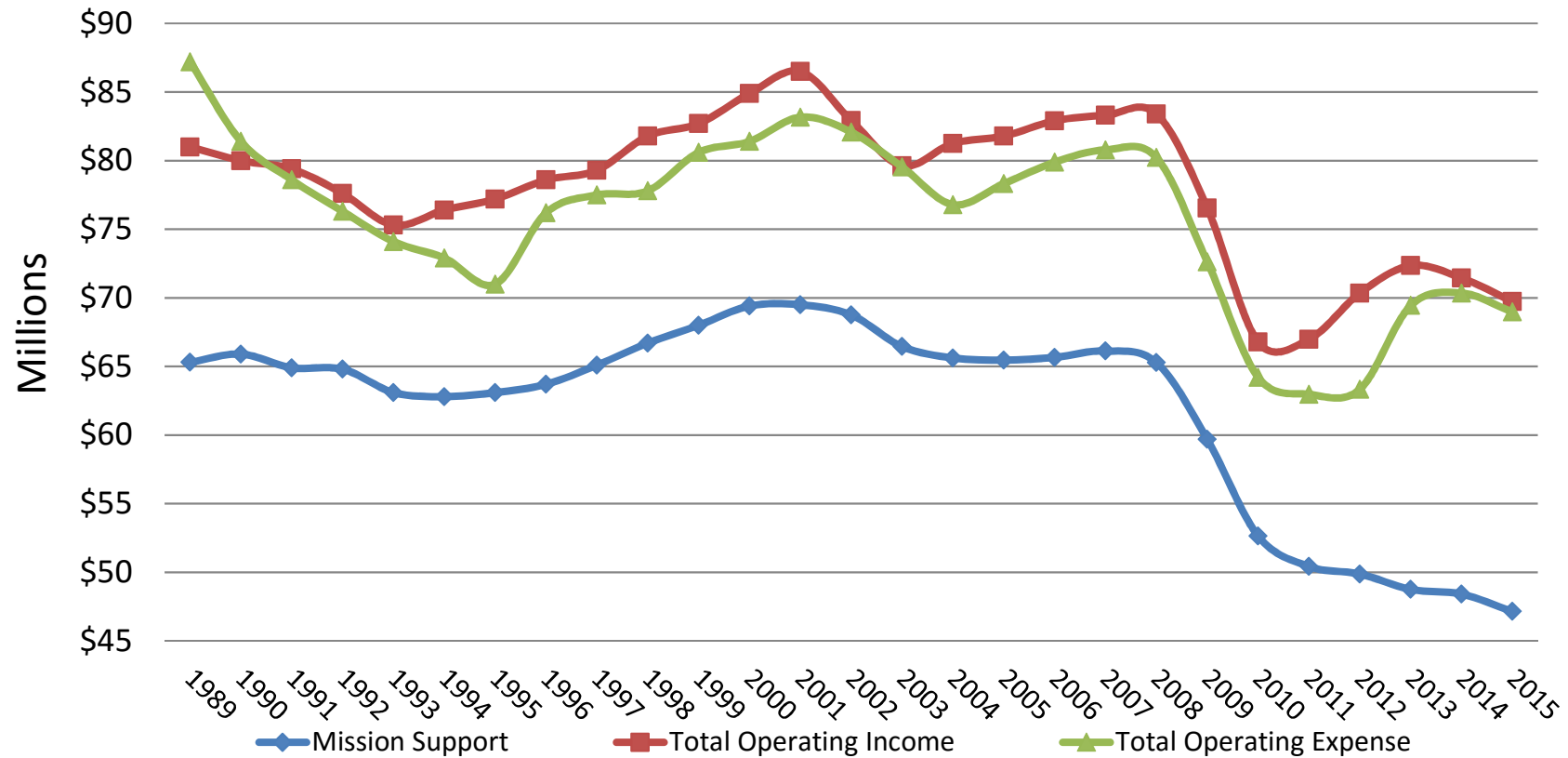


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2015 Current Fund Expenses – \$69.0M



Current Fund Income vs. Expense 1989 – 2015



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ELCA World Hunger, Malaria Campaign and Lutheran Disaster Response



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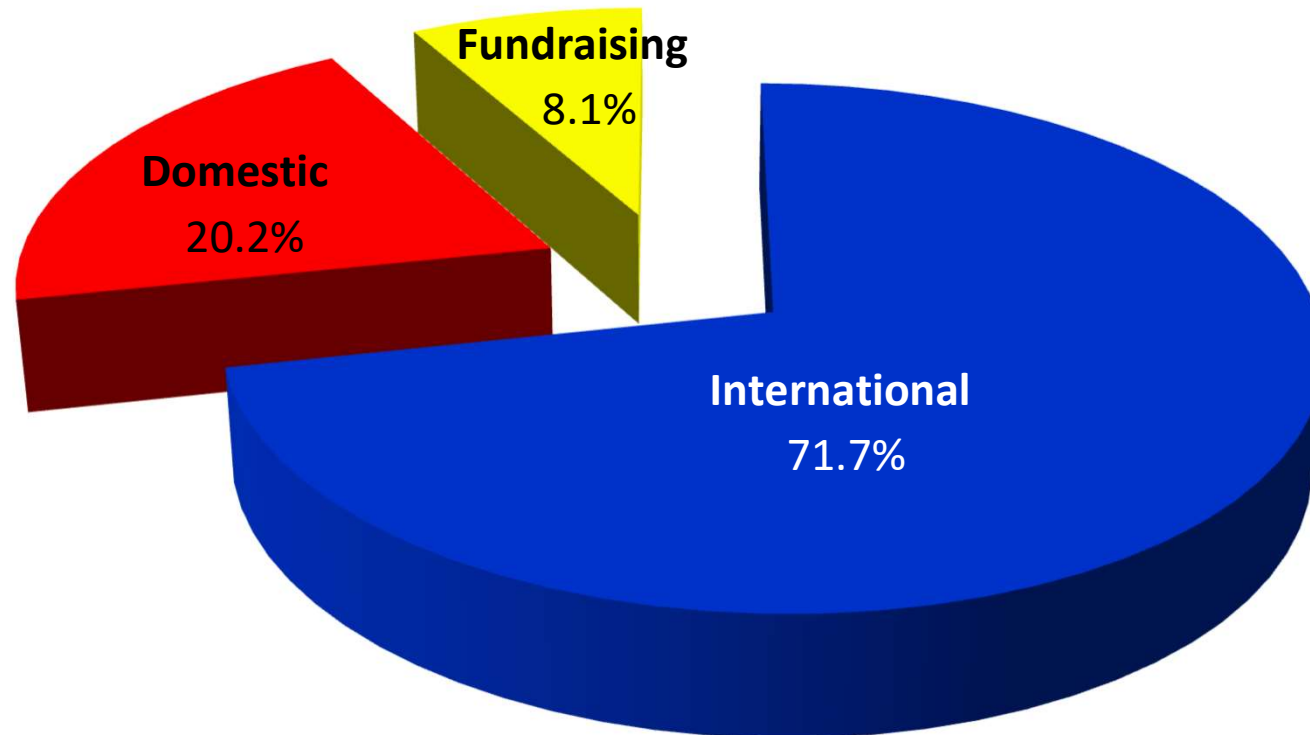
2015 World Hunger Summary

(in thousands)

	Actuals	Variances From:	
		Budget	Prior Year
Beginning Balance	\$2,912		
Revenue			
Direct Giving	\$17,927	(\$73)	\$1,966
Endowment & Donor Rqt P:	611	86	35
Bequests, Miscellaneous	3,406	1,931	623
Total Revenue	\$21,944	\$1,944	\$2,624
Expenses	\$20,107	\$493	(\$1,682)
Net Revenue	\$1,837	\$2,437	\$942
Ending Balance	\$4,749		

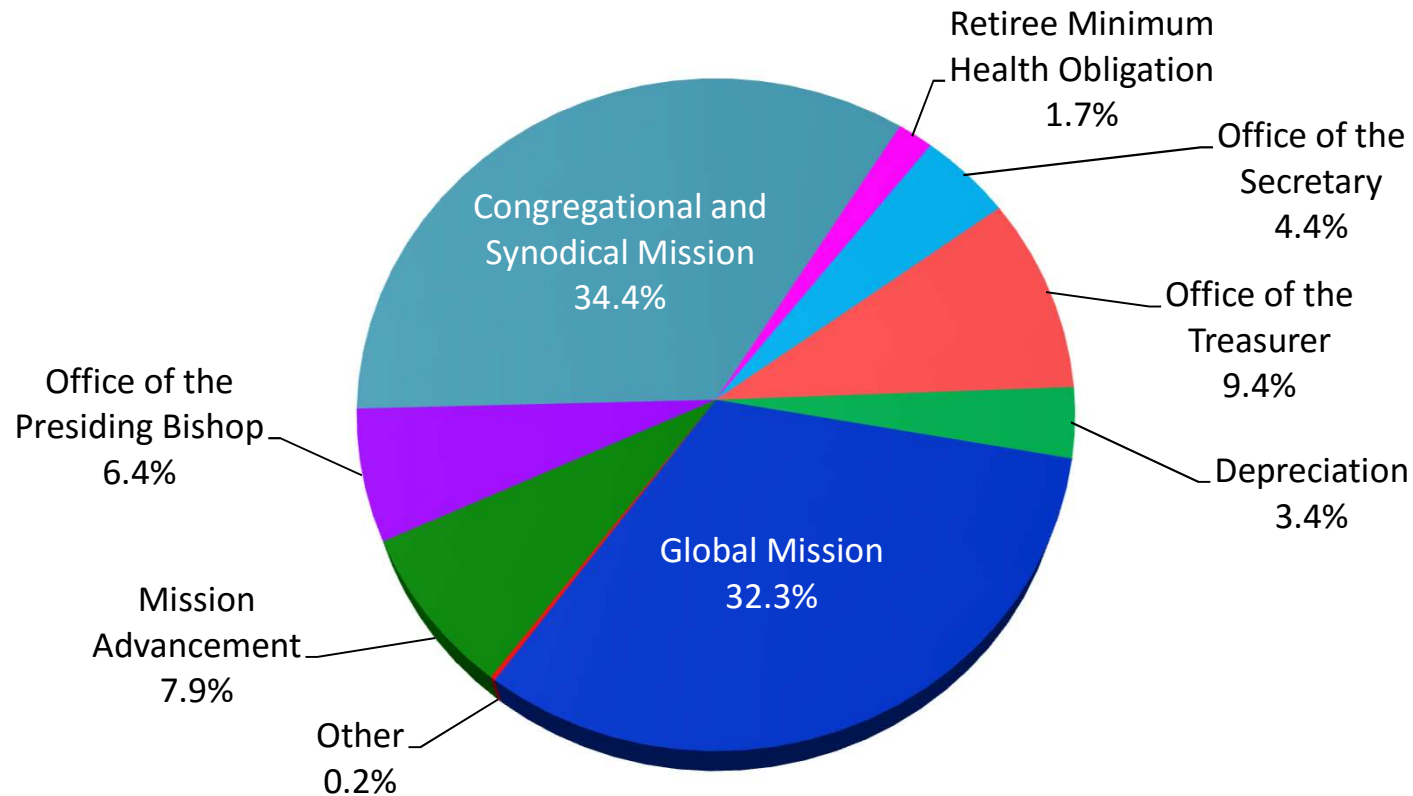


2015 World Hunger Expenditures \$20.1M

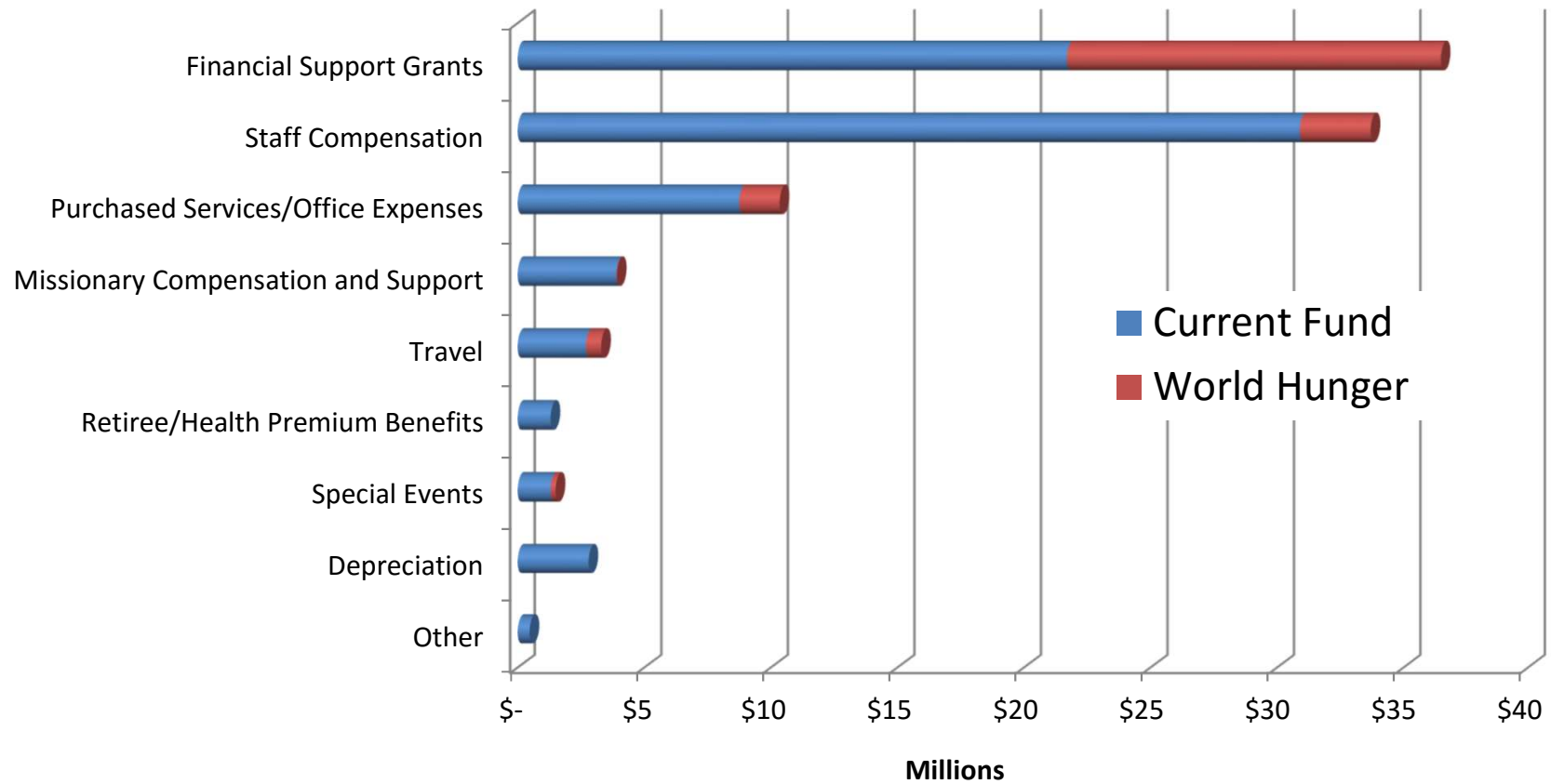


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Expenditures by Churchwide Unit - \$89.1M (including ELCA World Hunger)

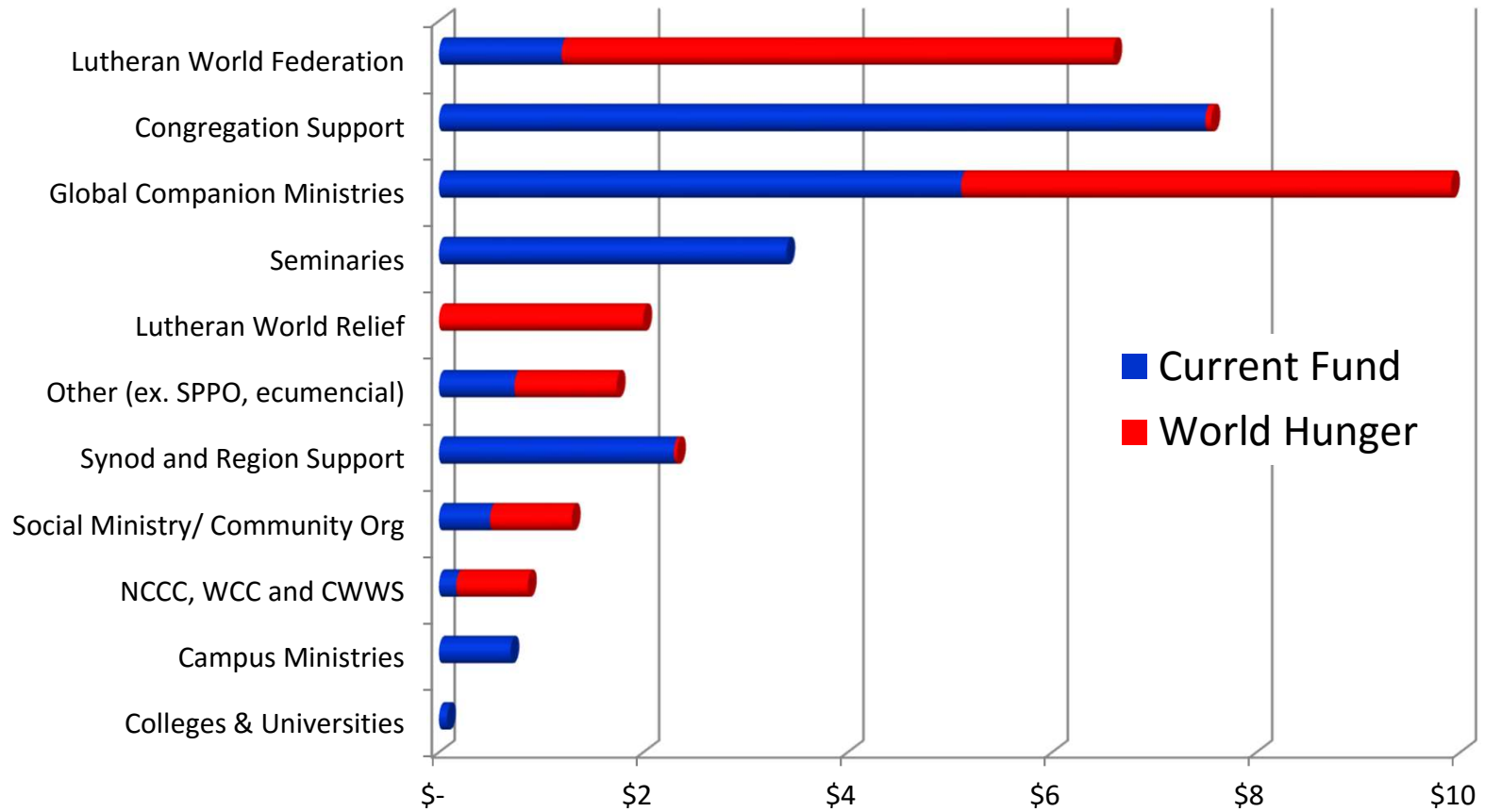


ELCA 2015 Expenditures by Type



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2015 Financial Support Grants - \$36.5M



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2015 Malaria Campaign Summary

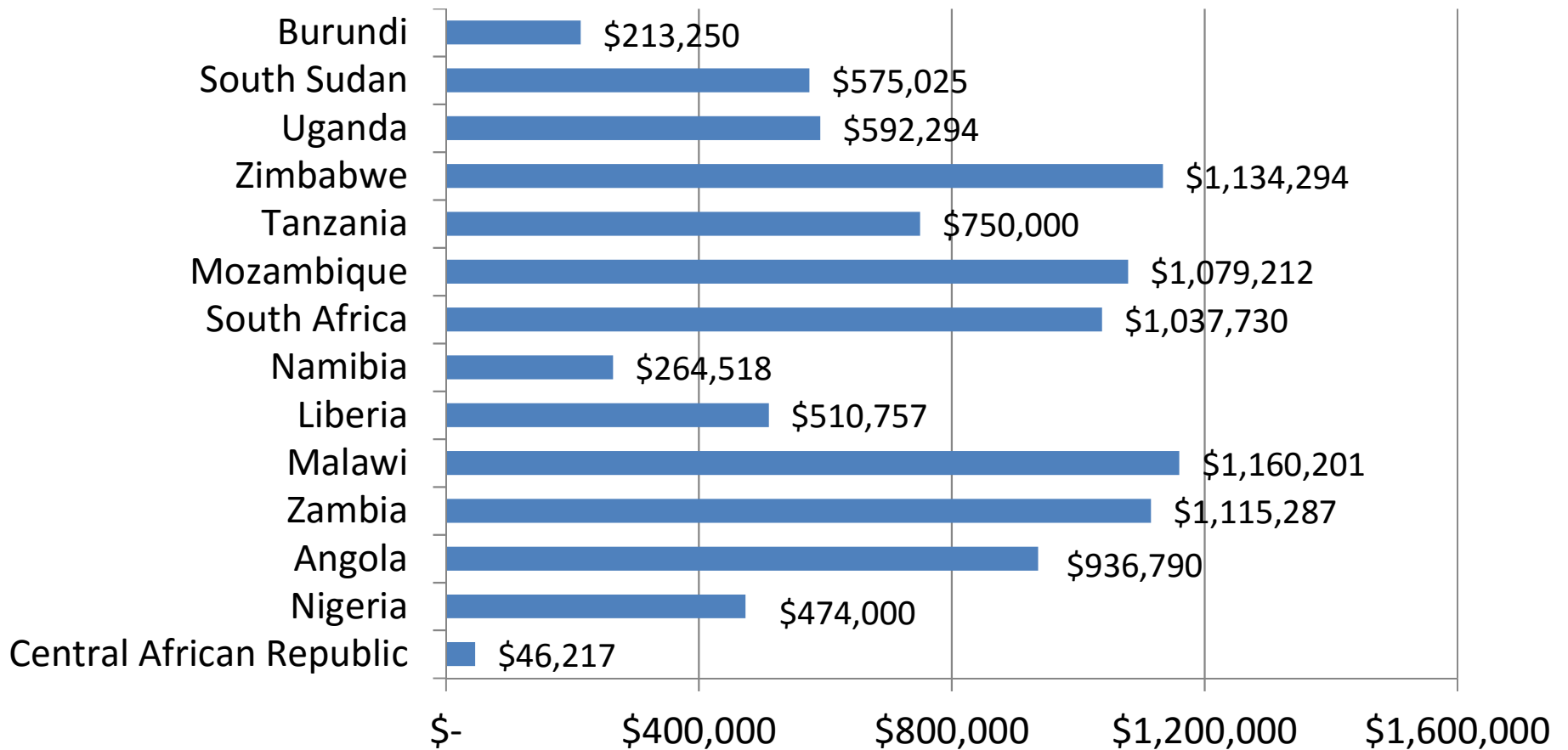
(In Thousands)

	Actuals	Campaign To Date
Revenue		
Direct Giving	\$1,582	\$15,144
Endowment & Other	77	304
Total Revenue	<u>\$1,659</u>	<u>\$15,448</u>
Expenses		
Global Mission	\$2,373	\$10,587
Interp/Coord	\$22	\$666
Fundraising	\$148	\$1,364
Total Expenses	<u>\$2,543</u>	<u>\$12,617</u>
Revenue Less Expenses	<u><u>(\$884)</u></u>	



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Malaria Campaign – Country Summary



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2015 Disaster Response Income - \$6.9M

• Nepal Region Earthquake Relief	\$ 2,018,073
• General Disaster Fund	\$ 1,761,236
• Middle East – Europe Refugee Crisis	\$ 875,571
• International Undesignated	\$ 544,493
• U.S. Floods	\$ 387,375
• Domestic Undesignated	\$ 380,298
• Grants	\$ 652,522



2015 Disaster Response Expenses - \$8.0M

- S. Asia Disaster Preparedness \$ 1,019,127
- Nepal Area Earthquake Relief \$ 615,835
- Horn of Africa Drought Relief \$ 345,695
- Middle East – Europe Refugee Crisis \$ 295,000

- Tornadoes \$ 1,286,317
- Hurricane Sandy \$ 713,870
- U.S. Floods \$ 225,139





Always Being Made New: The Campaign for the ELCA



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Campaign for the ELCA Financial Summary (In Thousands)

	Revenue	Revenue & Commitments	Campaign Goal	Percent of Goal
Where Needed Most	\$2,187	\$3,737	N/A	N/A
Congregations	1,775	1,854	16,000	11.6%
Leadership	6,813	7,177	19,000	37.8%
Global Church	8,126	9,370	33,000	28.4%
Hunger and Poverty	56,713	57,901	130,000	44.5%
TO TAL	<u>\$75,614</u>	<u>\$80,039</u>	<u>\$198,000</u>	<u>40.4%</u>



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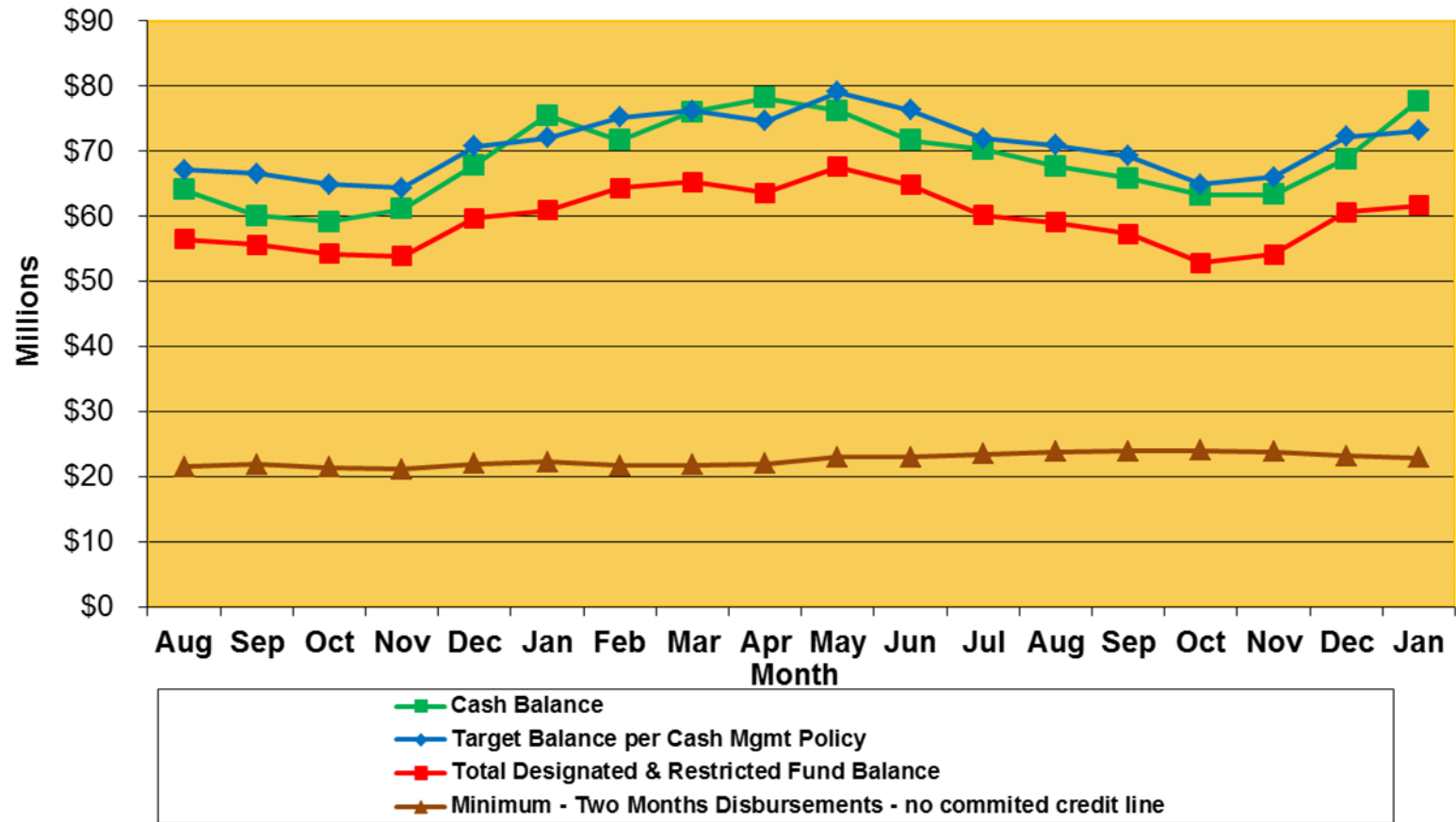


ELCA Asset Management



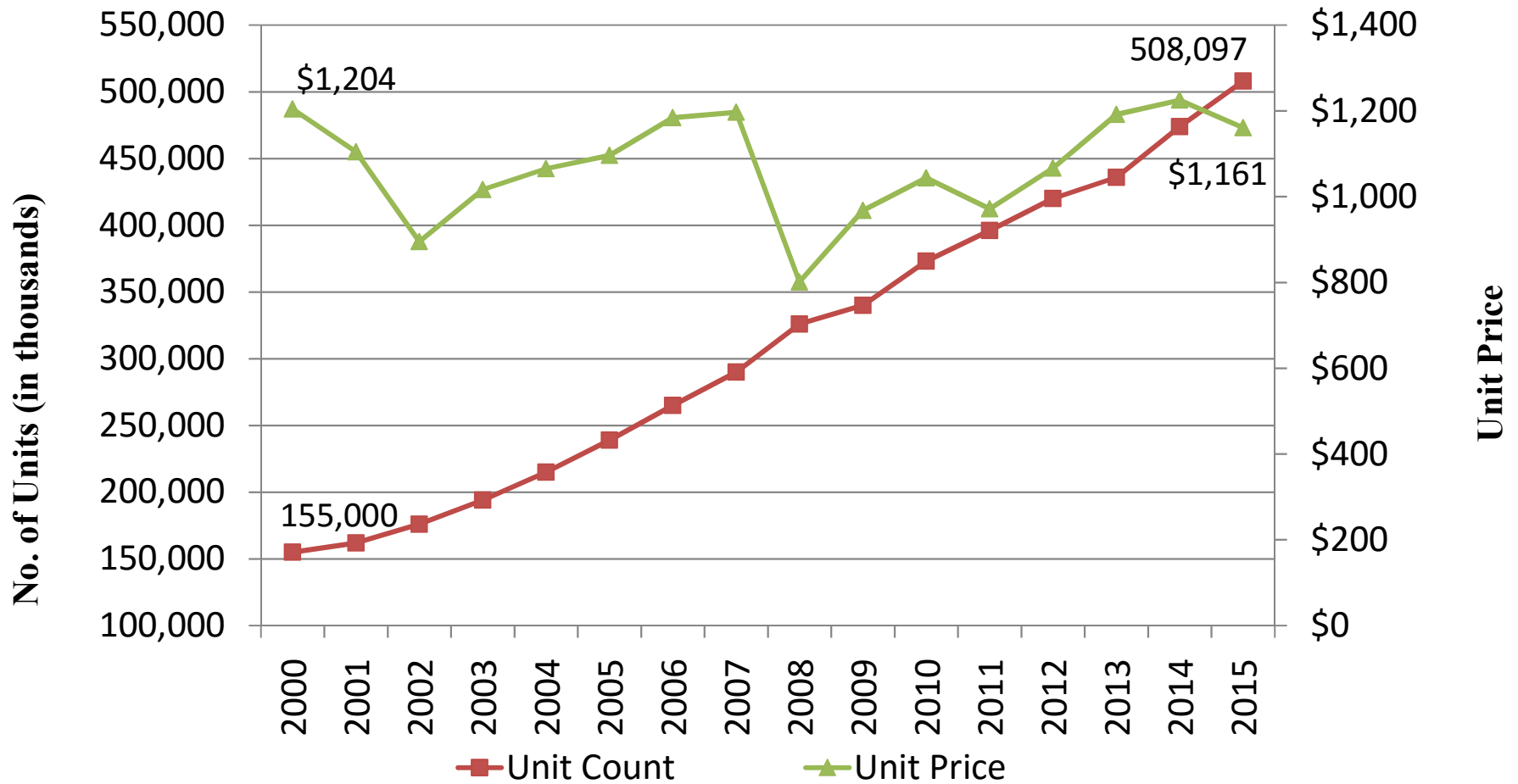
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Cash Management Policy Comparison vs. Actual Actual August 2014 through January 2016



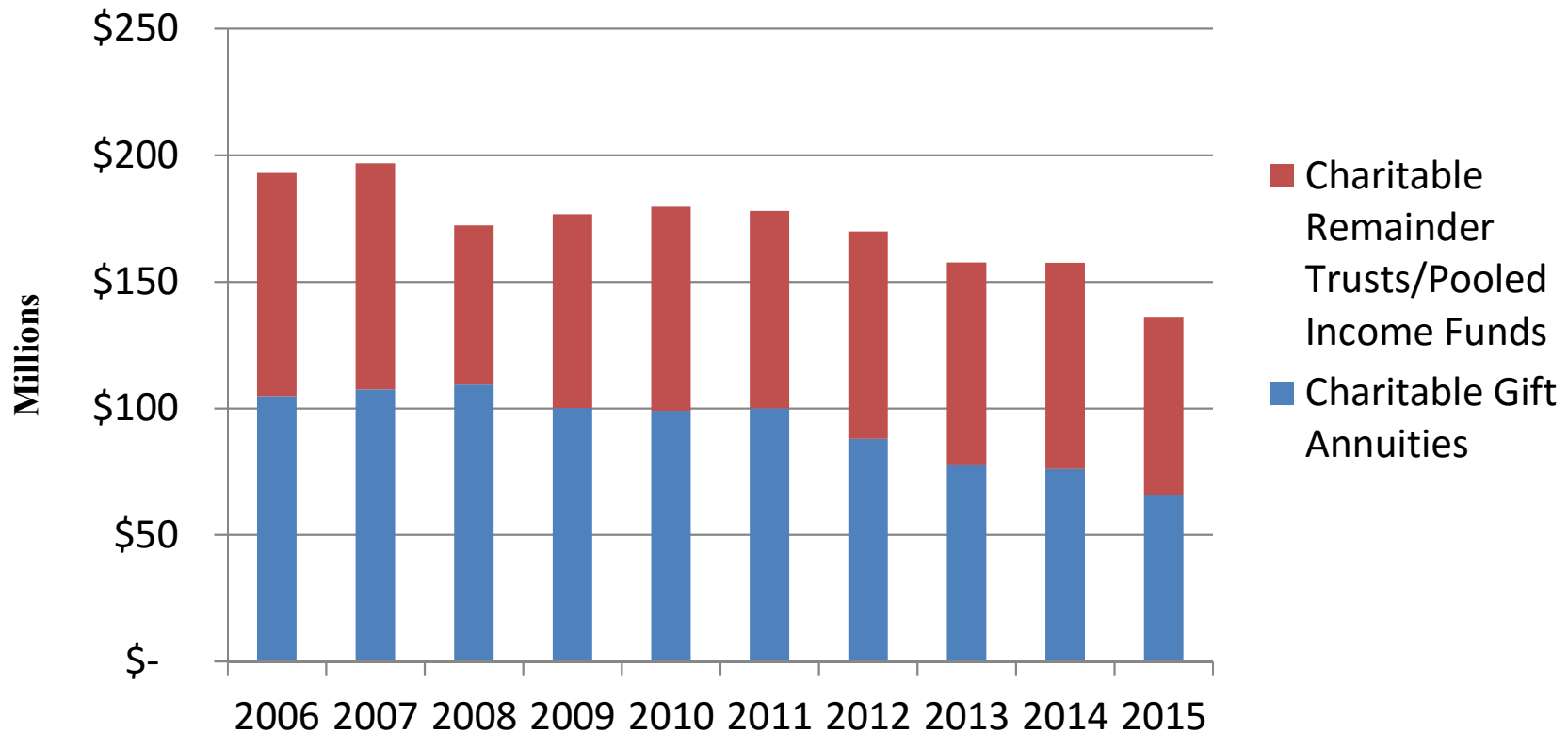
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Endowment Fund Pooled Trust - \$589M



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ELCA Deferred Gift Programs Comparative Market Values



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Questions/Comments



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Report of the Vice President

Philippians 1: 3-6, 9-11

I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.....

And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ – to the glory and praise of God.

My friends in Christ, this reading really speaks to me and our relationship as Christians, Lutherans and leaders of the ELCA. I know how Paul must have felt, writing this letter to the Philippians. Don't get me wrong – I do not feel like I'm in prison! But his words ring so true to me when I think of all who work so diligently for the church and the time I have spent with them.

Just like Paul's feelings toward the church in Philippi, I have genuine gratitude for the partnership we have shared in the gospel over these many years. I am grateful for the gift of each of you in my life. You have inspired me, taught me and held me up when I most needed it. I hope I have given you something in return for all that you have given me.

These past 13 years have been an incredible journey for my family, church family and me. When I became vice president, my son was in college and my daughter was starting high school. My congregation knew little of the wider church. I was a babe in the woods, knowing some of the church's work from my work on the Church Council years before, but could not begin to see what the future would hold for me in the next years.

Yes, I have traveled for the ELCA. Owning my own business and having a supportive wife and employees has allowed me to do that. Yes, I have met church leaders across the globe. I have heard wonderful theologians speak and share their knowledge of the Bible. I met and shook hands with people who influence society around the world. Those have been exciting times, and I am grateful for all the opportunities the ELCA has given me. However, the most gratifying of all my experiences is meeting, watching and talking to the everyday people that carve time out of their daily living to keep God important in their lives and the lives of others. These are the people who have impressed me the most.

Seeing people, no matter what their nationalities, traditions, languages or vocations engaged in God's work has really illustrated to me that we are *all* God's children. Seeing the joy that is present in their worship, whether in a hut or in a grand cathedral, has taught me that the surroundings do not matter, only the heart does. If the heart is full of joy, the worship is good and fitting for such a gracious and giving God.

Watching God's people, hearing about what they are doing to live out the Gospel and to spread the Good News, have given me a deeper faith and understanding of what it means to be a child of God. We are in a lifelong partnership that I really didn't understand until I saw it.

Through these good people, I understand better the breadth and depth of the ELCA. I have seen the influence we have when working together. I feel the support of my church in all aspects of my life. I have the affirmation that what we are doing is good and right.

Yes, these years have opened my eyes. I now know the power of the ELCA through its members and the work they do. I see the leadership in our church that is recognized across the

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 7-10, 2016

Report of the Vice President

Page 2 of 3

country and around the world. It has been wonderful to be a small part of that national leadership.

People have graciously thanked me for the service I have given the church. I appreciate their kind words. What I want them to know is that any time or talent I have given the church is nothing compared to what the church has given me. I have experienced a spiritual growth that has spilled over to all aspects of my life. I have a better understanding of God's love and the ultimate gift of grace. I am a better person than I was 13 years ago.

A lot has happened in my life since taking office. My children are both out of college, married, with families and careers of their own. My mother-in-law and mother have both passed away. I am turning a little grey at the temples. I haven't run a marathon since I got elected, but I sure can handle a half marathon! Life goes on. And the work of this church will go on, of that I am certain. Like Paul, I am confident that the work of the church will go on, not because of us, necessarily, but because I know God will continue what He has begun until the end of time.

I thank you for sharing God's grace with me. I thank you for our partnership in the gospel, and the profound joy I have found in working with you. I will thank God every time I remember you.

It's been a fairly uneventful time for me as Vice President since our last time together which has been about the past five and a half months. Don't get me wrong, I'm not complaining. We've had a few monthly Executive Committee meetings and now, I'm preparing for this spring's synod assemblies. I accepted four so far: Southwest California, Upper Susquehanna, Minneapolis Area, and Southeastern synod assemblies. I always look forward to attending assemblies and seeing our church in action. I love hearing the good work as well as the challenges going on in our synods.

Even though a good portion of the last five and half months were somewhat uneventful, the last two weeks made up for it. I was asked to join an ELCA team's visit to Cambodia for a first-hand account of witnessing the transformative ministry taking place. As you know from news and history classes, the country of Cambodia has had a devastating past. They have endured wars, famine and disease, not to mention the Khmer Rouge regime in the late 1970's. Even 35 years after the Khmer Rouge, Cambodia is a country still struggling as most of its people live in poverty and most wages amount to only a dollar a day. It's also a country with little education, poor levels of water and sanitation, landmines, and a high percentage of people living with HIV/AIDS to name a few challenges. It was in response to the needs of these people and their hope for a future that the Lutheran Church of Cambodia (LCC) was formed. The newly established LCC began as a mission of the ELCA and the Lutheran Church in Singapore. It is a church focused on service, evangelism and leadership development. The LCC has partnered with Life With Dignity (LWD), a non-governmental rural development organization whose mission is to "uphold the rights of the oppressed and poor." The LWD organization is an offshoot of the Lutheran World Federation Department for World Services that was formed in 2011.

While in Cambodia, we spent a couple of days in the capital, Phnom Penh. We began by visiting Toul Sleng Prison and the Killing Fields where in 1976-79, thousands of Cambodians were captured, tortured and ultimately executed. Some accounts state that over 3 million Cambodians died of disease, starvation, or execution during the 3-year Khmer Rouge regime. It was a very somber, chilling place to visit but necessary to capture a very dark time in Cambodian history. We then spent the next 4-5 days traveling the province of Kampong Chhnang. We witnessed and heard first hand reports of how God working through the LCC and LWD and the ELCA World Hunger programs have changed the lives of the people there. Families are rising out of poverty as water supply systems are being set up allowing for better farming. Village financial services are empowering people to save or borrow money to expand their farms or off the farm businesses. We also observed the work of Daily Bread, a ministry that feeds children on

a daily basis. These are just a few of the programs we saw that are impacting the lives of so many Cambodians.

We also witnessed the amazing ministry of the current Young Adults in Global Mission (YAGMs), the first to serve in Cambodia. These young adults are passionate about their faith and they show it. Whether it was teaching English to Cambodian children, teaching Sunday School or simply holding the hand and hugging an elderly Cambodian woman as she recounted the horrors of the Khmer Rouge, these young folks were building relationships and being a catalyst for change. The ELCA is indeed fortunate to have such a cadre of young, gifted leaders.

While on this trip to Cambodia, our group witnessed transformative ministry. These life-changing projects do more than just provide immediate support. They allow folks to become empowered and to reclaim their rights and to eventually become self-sustaining. They also allow Cambodians to build confidence and to have hope for the future.

I witnessed God working in amazing ways those 10 days while in Cambodia. I saw God in the smiles of the Cambodian people and heard God while listening to them sing with joy during the church services. Mostly I felt God in my heart in the way they welcomed us as strangers from a faraway land.

I give thanks to God for being a part of a church that is so generous. It's all of us together through the support of the *Always Being Made New, the Campaign for the ELCA*, that will help our church grow communities of faith, form new leaders, welcome our neighbors, overcome malaria, confront hunger and poverty, accompany our global churches, and do so much more. Together, we can achieve things on a scale and scope we could never do alone. It's no wonder that I thank God every time I remember you.

Women of the ELCA

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 a few highlights since the last meeting of the Church Council.

Bold Women's Day

Women across the church observed Bold Women's Day on the fourth Sunday of February. It was a time to celebrate the many ways in which women act boldly on their faith in Jesus Christ. At All Saints Lutheran in Port Orange, Florida, the women involved fourth-through-eighth graders in creating a "Bold Women's Wall." The youth sought out 18 bold women at All Saints, interviewed them and took their photos. Then their stories and photos were posted on a bulletin board. "I wanted our youth to know more about the women of our church and how close they are to women who use their lives to proclaim Jesus," said the youth group leader who organized the project. At Bethesda Lutheran in Eugene, Oregon, one woman chronicled the extensive volunteer work carried out by women in the congregation, everything from preparing meals for a homeless youth program to organizing blood drives to building Habitat for Humanity homes. Three women at Bethesda spoke about their volunteer work on Bold Women's Day. "To step outside of a comfort zone to help others, to give precious time to a program that may break your heart or to use a specific skill you imagined not be very important—those are the women of my church, the Church. Like the bold women of the Bible, we continue in their steps doing what needs to be done with love in our hearts and hope in our souls," explained Jakki McDonald, a member of Bethesda. These are but two examples of the many ways in which Bold Women's Day was observed and celebrated.

Collecting stories for the Lutheran World Federation

The Lutheran World Federation (LWF) is championing a process to collect women's stories from around the globe; stories that tell how women have provoked change in church and society, and stories that tell how women have empowered others and engaged in theology. To assist LWF in this effort, Women of the ELCA is collecting stories through 2016. While the churchwide women's organization will record the significant movements of the whole organization, such as banning landmines and supporting fair trade, individual women are invited to contribute local stories of the ordinary, commonplace activities of women that become our prayers, our worship, and our acts of love that transform the world around us. Stories can be emailed to women.elca@elca.org or dropped in the mail to Women of the ELCA, Attn: LWF Stories, 8765 W Higgins Road, Chicago, IL 60631.

Conference of Synodical Presidents

The annual Conference of Synodical Presidents was held last month at the Lutheran Center. Chief among the activities engaged in by the presidents was providing status reports on the work of each synodical organization in creating awareness about and working to end human trafficking. These reports were mandated by the Ninth Triennial Convention (2014).

Gather magazine

Gather magazine now offers multiple Bible studies over the course of one year, a new approach that better serves the readers and offers greater diversity in writers.

- The current four-session Bible study is *Christian Citizenship 101*, an exploration of the book of Philippians, written by E. Louise Williams and the Rev. Phyllis N. Kersten, two regular contributors to *Gather* (and our former publication *Lutheran Woman Today*).
- In May 2016, Norma Cook Everist, professor of Church and Ministry at Wartburg Theological Seminary (Dubuque, Iowa) shares an intergenerational Bible study entitled “Mary and Elizabeth: Sisters across the generations.”
- For the summer of 2016, the Rev. Angela Shannon, who serves King of Glory Lutheran Church in Dallas, Texas, will share “The Heart of the Matter,” a three-session Bible study on learning to deal with conflict through the ministry of reconciliation.
- The three-month fall 2016 study, written by the Rev. Meghan Johnston Aelabouni who currently serves Trinity Lutheran Church in Fort Collins, Colo., helps readers explore biblical images of a God who acts beyond our conceptions of what’s “fair.”

The magazine staff successfully navigated a multi-month subscriber conversion from Augsburg Fortress, Publishers to Cambey & West, a New York-based company offering state-of-the-art circulation fulfillment and integrated database management solutions. The magazine has hired an outside consultant to engage in various marketing and fundraising efforts in support of the award-winning magazine.

Staffing changes

Sarah Carson joined the staff of Women of the ELCA as associate editor of *Gather* magazine (gathermagazine.org). Carson is a multi-talented communicator with a B.A. in Communication and a MFA in Creative Writing. She held two positions in ELCA Mission Advancement from 2010-2013.

Additional information about Women of the ELCA can be found at any of these locations:

womenoftheelca.org

welcatg.org

boldcafe.org

[Facebook.com/womenoftheelca](https://www.facebook.com/womenoftheelca)

[Twitter.com/womenoftheelca](https://twitter.com/womenoftheelca)

[Pinterest.com/womenoftheelca](https://www.pinterest.com/womenoftheelca)