



Evangelical Lutheran Church in America

God's work. Our hands.

February 2020

Dear friends,

Grace and peace to you. I give thanks to God for your faithful witness to the gospel.

We are about to embark on a Spirit-led adventure of which we have never quite done before. Next month, we will join the ELCA Conference of Bishops in several sessions to discuss important issues for this church. This, like almost everything new that God does, is both a blessed gift and challenge. One of the challenges is logistics, and trying to make space for all voices to be heard, while giving time for each leadership body to do its own work. The blessing is to strengthen the relationships among us.

For the Church Council, we will have unprecedented time to have strategic and generative conversations. And as is typical of a Spring meeting following a Churchwide Assembly, there are minimal legislative actions that allow for such time.

Here are some of the important items to read and prepare:

- [Report and recommendations on “Vision and Expectations”](#) (there will be an action for Church Council to consider)
- Report and recommendations on Health Care Benefits (possible action forthcoming)
- [Report from the Conference of Bishops](#) (Assignment/Call Process will be addressed in report)
- [Progress report on Sanctuary denomination consultation](#)
- Conversation on [authentic diversity](#)
- Update on Mission Support Experiment Synods
- *Coming Soon*: Recorded Primers on Conference of Bishops and Church Council

The agenda will be posted about two weeks prior to the meeting. If you have particular questions about any of the matters above, I encourage you to reach out to Jodi Slattery, Jodi.Slattery@elca.org. I'm certain she will be happy to help you. The MyELCA portal for Church Council has user-friendly filters so you can see what is required reading, discussion-based reading and information sharing. Please contact Joseph Schmidt, Joseph.Schmidt@elca.org, if you have problems accessing the portal.

We continue to keep in prayer the families of Presiding Bishop Emeritus Herbert Chilstrom and Church Council member Mr. Philip Wirtanen. In the sure and certain hope of the resurrection, we give thanks for their life and witness.

God's peace,

Elizabeth A. Eaton
Presiding Bishop

Report from the Presiding Bishop

Since early Fall 2019, the churchwide organization has been considering the 2019 Churchwide Assembly actions and developing strategies to bring them into this church's life. As you remember, the Churchwide Assembly approved the social statement, [*Faith, Sexism, and Justice: A Call to Action*](#) and its implementing resolutions and adopted a memorial that calls for the development of a social statement and social message on the relationship of church and state.

Social statements are theological and teaching documents. They involve this church in the ongoing task of theological ethics and guide the institutional life of this church. Their development requires extensive research and deliberation and are adopted by the Churchwide Assembly. From time to time, this church also develops social messages which are "normally brief communications that draw attention to a social issue and encourage action on it." Social messages are adopted by the Church Council. The Conference of Bishops reviews social statements and social messages prior to consideration by either the Churchwide Assembly or Church Council. ([*Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns*](#)). The social Statement *Faith, Sexism, and Justice: A Call to Action* is being translated into Spanish and study materials are being developed. Dr. Mary Streufert, Director, Justice for Women, will engage us in a strategic conversation on its implementing resolutions during this meeting.

The 2019 Churchwide Assembly adopted [*A Declaration of Inter-Religious Commitment*](#). The Theological Discernment – Ecumenical and Inter-Religious Relations team has begun how this declaration will be lived out in all expressions of this church. One thing has become clear, we will develop a declaration to the Muslim community similar to the [*Declaration to the Jewish Community*](#) adopted in 1994.

June 17, a day of repentance in the ELCA for the martyrdom of the Emanuel Nine, has been added to the calendar of Lesser Festivals and Commemorations, the first time a new commemoration has been added. Prayer and liturgical resources are being developed.

Still in process are a call to all ELCA congregations to engage in a "study of the structures and rhetoric that empower and fuel racism and white supremacy," implementing the "[*Strategy of Authentic Diversity*](#)" throughout the ecology of this church, commemorations of the 50th anniversary of the decision to ordain women, the 40th anniversary of the ordination of women of color, and the 10th anniversary of the ELCA's decision to remove barriers to ordination for people in same-gender relationships, the development of a definition of "sanctuary," as well as strategies for the 26 memorials adopted en-bloc ranging in topics from gun violence to engagement in the Holy Land to gender identity to seminary tuition to the disposition of the status of *Vision and Expectations* (Motion D).

I want to highlight two new initiatives that hold a lot of promise: The Leadership Initiative and the ELCA Innovation Lab. First the Leadership Initiative. The Conference of Bishops has been engaged in this strategy to raise up the next generation of leaders in the church. Now a new component, a digital platform, will provide another path for participation and leadership across the church. The digital platform – Journi – is designed to help users do three things: know themselves better, equip them with practical resources, and give them personalized next steps in their journey to leadership in ministry. The team is working on the launch timeline, a communications plan, and finalizing the website that will be live before the platform launches. Jocelyn Fuller, Senior Director for Strategic Communications, will be with us during this meeting and is eager to tell you more.

The Innovation Lab is our means to engage a rapidly changing environment with innovative and more timely responses. We value the work of the churchwide organization and see the importance of structure. Alongside of this we are introducing a way of working that resembles a startup. Mikka McCracken, Executive for Innovation and Director, and Iain Chester, Manager, are heading up the Innovation Lab. Mikka McCracken will whet our whistle with a presentation about the ELCA Innovation Lab on Saturday.

We are still in a season of transitions. Welcome to Kathy Freeman Summers, Executive Director for Mission Advancement and President and C.E.O. of the ELCA Foundation, to the Rev. Carmelo Santos, Director, Theological Diversity and Ecumenical and Inter-Religious Engagement, and to Deacon John Weit, Assistant to the Presiding Bishop and Executive for Worship. The Rev. Dr. Wyvetta Bullock has retired, and this is her last meeting with the Church Council and the Conference of Bishops. We continue the search for the next Assistant to the Presiding Bishop and Executive for Administration.

Last month the Rev. Dr. Herbert W. Chilstrom, first presiding bishop of the ELCA, completed his baptismal journey and entered the Church Triumphant. Bishop Chilstrom's calm, confident, faithful leadership in those early days set this church on its course. There weren't even desks in those first months, but there was excitement about the possibilities of this new ELCA. More and more Bishop Chilstrom taught and worked out of the book of Acts which he saw as an orderly account of the work of the Holy Spirit in the life of the church. His mother once told him, "Herb, you might be the only bible some people read." She reminded him and us that we are living witnesses to the Gospel. May it be so.

We also give thanks for the life and service of Church Council member Philip Wirtanen. Phil died in a car accident on February 1. Thanks to Jodi Slattery for representing the Church Council and churchwide organization at Phil's funeral.

As we meet, the spread of COVID-19 is a concern. We are at the very beginning of this outbreak and do not fully understand the extent or severity of this virus. We are taking all reasonable precautions including providing hand sanitizers, masks for those exhibiting symptoms of cough or cold, and monitoring the Illinois Public Health Department, Centers for Disease Control, and the World Health Organization websites for developments and updates. Martin Luther's letter, "Whether One May Flee from A Deadly Plague," urged calm, a respect for the disease, and trust in God. Luther had no patience for those who refused to take precautions on the basis that their faith made them untouchable. Stay calm and wash your hands.

I have great hopes for this first-ever joint meeting of the Church Council and the Conference of Bishops. We can get to know one another. We can strengthen our joint commitment to the gospel work of this church. We can come to a deeper appreciation of the role of each entity. We can understand the unique challenges that the Church Council and the Conference of Bishops face. Our work is holy and essential. We are stronger when we are Church Together.

Report from the Vice President

*You who live in the shelter of the Most High, who abide in the shadow of the Almighty,
will say to the Lord, "My refuge and my fortress; my God, in whom I trust."
For he will deliver you from the snare of the fowler and from the deadly pestilence;
he will cover you with his pinions, and under his wings you will find refuge;
his faithfulness is a shield and buckler. You will not fear the terror of the night,
or the arrow that flies by day, or the pestilence that stalks in darkness,
or the destruction that wastes at noonday. A thousand may fall at your side,
ten thousand at your right hand, but it will not come near you.
You will only look with your eyes and see the punishment of the wicked.
Because you have made the Lord your refuge, the Most High your dwelling place,
no evil shall befall you, no scourge come near your tent.
For he will command his angels concerning you to guard you in all your ways.
On their hands they will bear you up, so that you will not dash your foot against a stone.
You will tread on the lion and the adder, the young lion and the serpent you will trample under foot.
Those who love me, I will deliver; I will protect those who know my name.
When they call to me, I will answer them; I will be with them in trouble,
I will rescue them and honor them. With long life I will satisfy them,
and show them my salvation.*

-Psalm 91

I want to begin my report as I have done in the past by saying how good it is to see you all again. It is my practice to meditate on the lessons each Sunday to hear what God is up to in my life, and how I might apply the word to my work vocation and daily walk with my congregation, family and neighbors. A few months ago, I attended a Saturday morning breakfast event at the invitation of Garden of Grace Ministries. This is a relatively new and small nondenominational church in Clearwater, Florida that is focused on serving Clearwater resident needs through its ministry outreach and other religious services. The pastor introduced herself to me in my office and the city council at a scheduled council meeting. She wanted us to know that the church was new in the community and wanted to help people in need. One of their focus areas is first responders (police and EMS/fire). Garden of Grace Ministries wants to highlight the church's concern for their emotional security and safety. The church established an annual breakfast event and invited first responders along with the city manager and council members. The senior pastor used Psalm 91 as the text for her homily to assure the first responders that God would protect them from the hazards of their daily work and what God's security presence might look like. Psalm 91 inspired me to think about how helpful and meaningful God's assurance can be to first responders who risk their lives dealing with community and people threats to our safety and quality of life. We go about our business daily leaving the major unpleasant task of public safety to young and middle aged first responders to keep us safe from harm. I am very close to first responders in Clearwater and know the kind of threats they face in our community every day. For most of you, these threats are the same for where you live as well. I found Psalm 91 to be a very comforting and reassuring message given to believers and nonbelievers alike in their ranks. The message seemed well received.

So, what do these reassuring words mean to me? It doesn't hurt to remind first responders that God is there with them and will protect them. It doesn't mean they don't make mistakes. Many of them often do and we discipline and hold them accountable. At least we do in Clearwater. It does mean that we care for them and will support them doing the right things to keep us safe and secure. During our 40-day journey to Easter, let us use fasting prayer and works of love to support the first responders we encounter in our path.

During the upcoming Synod Assembly cycle, I will visit the upper Midwest and Northern California. I will be the churchwide representative at the Minneapolis Area, Sierra Pacific, St. Paul Area, and Northeastern Ohio Synod Assemblies respectively. Three of the four will have bishop elections. None of them will have synod council meetings that I can attend, but I will have a chance to be with all the synod vice presidents.

Jodi Slattery publishes a document called Church Council Triennial Calendar of Actions that we use to keep our focus on what Church Council actions need to be accomplished prior to the next Churchwide Assembly in 2022. We are mindful of all the leftover work from the 2019 Churchwide Assembly that we must do prior to the 2022 Churchwide Assembly. We have responded to 15 synod memorials and have referred them to appropriate staff units for action so we can complete the business of the 2019 Churchwide Assembly.

As a reminder, Clearwater conducts a citywide election on March 17, 2020 to fill the mayor and two city council vacancies. When the election results are announced and validated, I will discuss a schedule with the newly elected body that ensures a reasonable time frame to transition into retirement from the city. I anticipate that I will retire as the city manager toward the end of 2020. I will share the retirement date as soon as it is known.

Finally, a few closing thoughts. I believe that Joint Leadership Table collaboration is still the way forward to achieve the Future Directions 2025 goals. I believe this collaboration still improves with good governance. A Church Council that fully understands its role and responsibilities and relationship to the other church expressions and Separately Incorporated Ministries of this church makes a better partner to all. I also believe the Leadership Tables must tackle the most difficult challenges and problems that we face in the church. Church Council decision making must meet the expectations of rostered ministers, lay leaders and congregational members. Looking ahead, I believe that the innovation work that Mikka McCracken will be doing with our help will enhance what is good about our church and how it functions. God is calling the ELCA to do God's mission in the world. I believe we are all committed to getting it done in Christ's name. A question that remains in my mind following the 2019 Churchwide Assembly is how we can be the bold church we believe God is calling us to be and balance the disagreement that exist within us. It is not an "either/or," but a "both/and." It is hard to pull that off.

God's Work. Our Hands.

Report from the Secretary

To everything there is a season...

During Advent days filled with words of hope and expectation, the words we in the Office of the Secretary (OS) did not expect to hear were reports of our colleague Gail Schroeder's hospitalization for a brain hemorrhage and her subsequent death. We miss Gail deeply and value her nearly 32 years of faithful service within the churchwide organization. We are grateful to Bishop Eaton for leading a memorial service for Gail in the Lutheran Center chapel and to the Rev. Wyvetta Bullock for leading the service for family and friends at a nearby funeral home. We are also grateful to members of the Church Council and Conference of Bishops for your care and concern for Gail, her family, and for the staff of the Office of the Secretary. Rest eternal grant Gail, O Lord; and let light perpetual shine upon her.

During the days of Epiphany, those words from Ecclesiastes, *a time to be born, and a time to die*, were made manifest in the news of the deaths of Presiding Bishop Emeritus Herbert Chilstrom and Church Council member Philip Wirtanen. We are grateful to Jodi Slattery for being present for the memorial service for Phil. I was grateful to be able to gather in Arizona with members of Herb's family, his congregation, and present and former synod and churchwide staff as we gave thanks to God for Bishop Chilstrom's life and ministry. In her poignant sermon, Bishop Deborah Hutterer shared that in her final visit to Herb she asked if he would like her to do the Commendation of the Dying. He nodded. At the end of the service, as she made the sign of the cross on Herb's forehead, he said, "Lord, let your servant depart in peace, your word has been fulfilled."

The season of Epiphany brought manifestations of birth and newness in the Office of the Secretary. We are delighted to welcome the Rev. Keith Fry to his work as Assistant to the Secretary/Executive for OS Administration. With 25 years in the publishing industry, four years as contract staff in the Office of the Secretary, 10 years as congregational pastor, and service on synod committees, Keith brings a unique blend of relevant skills to this role. Please find time to introduce yourself to Keith when we gather in March.

I am thankful that Frank Imhoff was willing to step into the role of Assistant to the Secretary in the interim. Frank will be present for our meeting as well, and I invite you to share your appreciation for his last few months as interim and for his more than 30 years of service to the churchwide organization. Now we'll let him fully embrace his vocation of retirement! And to follow in the tradition of previous secretaries, please take the opportunity to thank the staff of the Office of the Secretary for their care-filled work when you see them. I am so grateful to serve with such a wonderful group of colleagues! They have made the transition from one side of the wall to the other a good one!

The season of Epiphany has been marked by manifestations of busyness and business as we prepare for the first ever joint Church Council/Conference of Bishops meeting. Let me highlight the business the Office of the Secretary will bring before you at this meeting.

Committee on Appeals/Definitions and Guidelines

The Office of the Secretary convened the Committee on Appeals in early January 2020. This is one of the committees elected by the Churchwide Assembly, and its responsibilities are outlined in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In short, they are tasked with receiving "appeals from disciplinary proceedings and petitions for the recall of an officer," [20.20] and they "shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline of officers, rostered

ministers, congregations, and members of congregations.” [20.21] It is for the latter task that they were now convened.

At this meeting they bring before you revisions to *Definitions and Guidelines for Discipline* for your consideration. Please note that these are intended as temporary, non-substantive revisions to address: (a) changes to the rosters and entrance rite adopted by the 2016 and 2019 Churchwide Assemblies; (b) changes to the law related to same-gender marriage; and (c) changes to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA*. As part of these revisions, the provisions for ministers of Word and Sacrament and the provisions for ministers of Word and Service have been combined. The Committee on Appeals will be commencing a full substantive review of *Definitions and Guidelines for Discipline* starting in March 2020, with a view toward presenting a revised document in the Spring of 2021. This timeline will be affected by the decisions made by the Church Council related to *Vision and Expectations*.

The committee has elected the following officers to oversee this work:

Mr. Murray Sagsveen, chair
The Rev. Fritz Fowler, vice-chair
The Rev. Cheryl Meinschein, secretary

Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America

That’s the official title! This document is more commonly known as the *Roster Manual*. A major revision to this document was approved by the Church Council in March 2017 following the changes to the rosters approved by the 2016 Churchwide Assembly. The revisions brought to you at this meeting are non-substantive in nature and reflect amendments to the *Constitutions, Bylaws and Continuing Resolutions of the ELCA* made by the 2019 Churchwide Assembly, particularly the decision to make ordination the entrance rite for the roster of Ministers of Word and Service.

In other business/busyness during these Epiphany days:

Memorials/Resolutions

I recently sent out the annual memo to synod bishops, vice-presidents, and secretaries regarding memorials and resolutions as they prepare for their synod assemblies. My thanks to Keith Fry and Marit Johnson for reorganizing the material into a form we hope will be more user-friendly in terms of the information we provide and the ways in which synods can share information with OS. The Office of the Secretary plans to host a webinar on this topic in March. And, whereas I spoke in my first oral report to the Church Council in November 2019 of my desire to not make my oral reports a repeat of my written report, and whereas I indicated that I would provide an incentive for you to indeed read my written report prior to the meeting, be it resolved that if you are reading this sentence, please email Jennifer.Kenyeri@elca.org prior to the beginning of Joint Session One on Friday, March 6, at 8:30 a.m. indicating as much, and be it further resolved that for each email received by Jen by the appointed time, I will add one dollar to the offering plate for Sunday’s worship service at Eaglewood.

First Call Theological Events

I was delighted to participate in two gatherings for first-call rostered ministers: the first in Region One in November 2019, the second in the North Carolina Synod in January 2020. Much to the surprise of myself and the planners, the participants were fully engaged as we discussed constitutions, risk management, record retention, and other administrative matters. These were wonderful opportunities to be “church together,” and I look forward to being part of similar gatherings in the future.

Synod Bishop Elections

As of this writing, the Rev. Walter May and I have hosted 10 of the 15 conference calls with synods that are holding bishop elections this year. Of those 15 elections, we know that 12 will result in the election of new bishops. I have found these to be helpful conversations, and synod representatives on the calls have shared their appreciation.

During these first few months in this role, much of what has been made manifest has been somewhat expected, given the rare opportunity I had to observe two of my three predecessors from the other side of the wall; some has come as a great surprise! I am grateful to previous secretaries Lowell Almen, David Swartling, and Chris Boerger for the ways in which they have each welcomed me to this new role and served as mentors during these early days.

As those in the Office of the Secretary have learned, the season of Epiphany is one of my favorites, and it has sparked the imagination of some of my favorite poets and writers, the words of which I have shared generously in various meetings! The theme for this report was influenced by scholar/poet Walter Brueggemann in his prayer for the Epiphany season entitled, “There is a time to be born, and it is now.” I leave you with excerpts from his poem/prayer as we leave this season of Epiphany and begin our Lenten journey:

*There is a time to be born and a time to die.
And this is a time to be born.
So we turn to you, God of our life,
 God of all our years,
 God of our beginning.
Our times are in your hand....
... We dare pray that you will do for us and among us and through us
what is needful for newness.
Give us the power to be receptive,
 to take the newness you give,
 to move from womb warmth to real life.
We make this prayer not only for ourselves, but...
 ...for the church at the edge of life...
 ...for your whole creation, with which we yearn in eager longing.
There is a time to be born, and it is now.
 We sense the pangs and groans of your newness.
 Come here now in the name of Jesus. Amen.*

Name	Job Start Date	Job Title	Organization Name
Rachel M. Zarnke	1/1/2019	Chaplain	
Marcus R. Kunz	1/1/2019	Executive for Discernment of Contextual & Theo Issues	ELCA
Sara C. Schultz	1/12/2019	Director of Admissions	Pacific Lutheran Theological Seminary
Christopher L. Otten	1/14/2019	Director of Federal Chaplaincy	ELCA
Philip C. Hirsch	2/1/2019	Executive Director, DM	ELCA
Mark A. Marius	2/8/2019	Chaplain	
Mary H. Shore	2/15/2019	Dean	Lutheran Theological Southern Seminary
Rachel B. Ringlaben	3/15/2019	YAGM Country Coordinator	
Clifton D. Hanson	4/1/2019	Chaplain	
Janice Kibler	4/1/2019	Regional Manager	ELCA Mission Investment
John E. Eggen	4/15/2019	Director, Gift Planning	ELCA Foundation
Walter A. Baires	5/1/2019	Director for Evangelical Mission	South-Central Synod of Wisconsin, ELCA
Marissa H. Krey	5/20/2019	Director, Mission Funding	ELCA
Beverly R. Wallace	6/3/2019	Associate Professor	Luther Seminary
Michael G. Matson	7/1/2019	Chaplain	
Joshua D. Rinas	7/1/2019	Director for Evangelical Mission	Allegheny Synod, ELCA
Kyle E. Svennungsen	7/14/2019	Pastor	Bratislava International
Christie E. Manisto	7/14/2019	Pastor	St. Andrew's United Church
Gabi S. Aelabouni	7/14/2019	YAGM Country Coordinator	
Meghan C. Aelabouni	7/14/2019	YAGM Country Coordinator	
William E. Flippin	7/15/2019	Director for Evangelical Mission	Southeastern Pennsylvania Synod, ELCA
Kevin R. Dudley	8/8/2019	Instructor in Church & Society	Trinity Lutheran Seminary
Amanda M. Oleson	9/1/2019	Lutheran Chaplain	
Alexis J. LaChapelle	9/15/2019	Pastor	Nairobi International Lutheran Congregation
Diane S. Pederson	9/16/2019	Director for Evangelical Mission	Southwestern Minnesota Synod, ELCA
Kendra Nolde	9/25/2019	Director for Evangelical Mission	Central States Synod, ELCA
Anja Nicole Stuckenberger	10/1/2019	Director	
Jonathan R. Steiner	10/1/2019	Director for Evangelical Mission	South Dakota Synod, ELCA
Patricia A. Axel	10/9/2019	Director for Evangelical Mission	Southeastern Synod, ELCA
Emily A. Carson	10/21/2019	Director for Evangelical Mission	Southeastern Minnesota
Sue E. Rothmeyer	11/1/2019	Secretary	ELCA

Report from the Treasurer

The churchwide organization of the Evangelical Lutheran Church in America had total operating revenue and support of \$69.6 million for the twelve-month period ending January 31, 2020. This was \$3.2 million greater than expenses of \$66.3 million. Net operating results were also favorable to the annual breakeven budget by \$3.2 million. The excess of revenue over expenses were attributable to a combination of greater than expected investment returns, bequest and trust income, and underspending, offset by shortfalls in other sources of income. The Revenue Summary, which follows on page 4, and the Actual Expenses vs. Spending Authorization, which follow on page 5 provides this detail.

Had the market have not been favorable at the end of the year and capital projects completed as planned, the excess of revenues over expenses would have only been \$0.4M. Said differently, included in total revenues is \$2.5 million of unrealized gains on investments and depreciation expense savings of \$0.3M. These favorable variances do not generate cash available for spending by the organization.

Operating revenue (before the release of designated and restricted funds) totaled \$66.6 million for the twelve-month period compared with a budget of \$63.3 million and \$64.8 million in the prior year. We are grateful for the generosity of our members, congregations, and synods. Income from congregations through synods in the form of Mission Support for the twelve months was \$42.6 million, or 99.6 percent of budget and 99.0 percent of last year. This represents a significant improvement in the year over year trend as follows:

Mission Support

Years	Decline in \$	Decline in %
2015 over 2014	(\$1,267,000)	(2.6%)
2016 over 2015	(\$1,969,000)	(4.2%)
2017 over 2016	(\$754,000)	(1.7%)
2018 over 2017	(\$1,413,000)	(3.2%)
2019 over 2018	(\$416,000)	(1.0%)
Total over 5 years	(\$5,819,000)	(12.0%)

Total investment income (both realized and unrealized) exceeded the budget by \$3.1 million. Unrestricted income from bequests and trusts was favorable to budget by \$1.1 million and to the prior year by \$732,000. The increase was attributable to a single planned gift in excess of \$1.0 million. In accordance with an action taken by the Church Council in 2007, any excess of unrestricted bequest income over budget will be transferred to an endowment fund which is used as seed money for new and innovative ministries. This transfer from operating funds to the endowment fund (i.e., reduction in income) has not yet been reflected in these statements in order for our readers to have a clear picture of our actual financial results for the year.

Consistent with the prior year, the Mission Investment Fund provided grant support of \$1.5 million to the churchwide organization. While both unrestricted and temporarily restricted direct gifts and the global ministries income fell short of the budget for FY19, following the completion of the campaign, additional monies were raised and deposited in restricted funds to be used in future years.

Income from the release of designated and restricted funds is \$1.9 million below the FY 2019 budget as this support was not needed to fund the current year operations as originally planned. Management will request approval from the Church Council to designate this savings for budget shortfalls in future years.

Spending by the operating units and offices of the churchwide organization was tightly managed, generating a \$1.8 million favorable variance (or 2.7 percent savings) when compared to the spending authorizations. While our goal is to use every dollar we receive to carry out our mission in the world, as an organization we must closely monitor spending as 25 percent of our Mission Support and gift revenues (or over \$12 million) were received in the last two months of the year (December and January). Savings were relatively evenly shared as spending by unit ranged from 97 – 100 percent.

FY 2019 revenues for ELCA World Hunger for the twelve months were \$23.4 million, including \$2.5 million of bequest income which was deferred for spending until FY 2020. Actual revenues were slightly higher than budget, while actual expenditures were slightly below budget for a net increase in fund balance excluding bequests of \$0.2 million.

Contributed support to Lutheran Disaster Response was \$11.7 million for the year with over \$14.6 million being spent to assist with relief efforts and related work.

Always Being Made New: The Campaign for the ELCA ended on June 30, 2019. Gifts to campaign priorities over the 5 ½ year period totaled \$250 million, including \$194.7 million in cash and multi-year commitments, and \$55.3 million in planned gifts.

2nd Close

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
SUMMARY OF REVENUE AND EXPENSES
For the Period Ending January 31, 2020

	2019 ACTUAL	2019 BUDGET	2018 ACTUAL	Year-to-Date Variance ACTUAL vs. BUDGET Favorable/ (Unfavorable)	CURRENT YEAR vs. PRIOR YEAR Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	42,589,108	42,750,000	43,005,111	(160,892)	(416,003)
Other	16,186,721	11,948,254	14,250,579	4,238,467	1,936,142
TOTAL UNRESTRICTED	58,775,829	54,698,254	57,255,690	4,077,575	1,520,139
TEMPORARILY RESTRICTED					
Direct Gifts (1)	5,062,570	6,150,000	4,816,903	(1,087,430)	245,667
Other	2,799,878	2,442,500	2,747,166	357,378	52,711
TOTAL TEMPORARILY RESTRICTED	7,862,448	8,592,500	7,564,069	(730,052)	298,379
TOTAL REVENUE	66,638,277	63,290,754	64,819,759	3,347,523	1,818,518
TOTAL Designated and Restricted Funds Released	2,928,843	4,873,922	4,638,295	(1,945,079)	(1,709,452)
TOTAL OPERATING REVENUE AND SUPPORT	69,567,120	68,164,676	69,458,054	1,402,444	109,066
LESS TOTAL EXPENSES	66,321,573	68,165,676	66,095,898	1,844,104	(225,674)
NET REVENUE OVER (UNDER) EXPENSES	3,245,548	(1,000)	3,362,156	3,246,548	(116,608)

(1) The fundraising team raised additional support excluding ELCA World Hunger and Lutheran Disaster Response totaling \$2.6 million that was recorded in Restricted Funds.

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
REVENUE SUMMARY
For the Period Ending January 31, 2020

2nd Close

				Year-to-Date Variance	
	2019 ACTUAL	2019 BUDGET	2018 ACTUAL	ACTUAL vs. BUDGET Favorable/ (Unfavorable)	CURRENT YEAR vs. PRIOR YEAR Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	42,589,108	42,750,000	43,005,111	(160,892)	(416,003)
Direct Gifts	3,207,879	3,480,000	2,569,333	(272,121)	638,545
Investment Income	5,253,397	2,175,380	4,859,366	3,078,017	394,031
Bequests and Trusts	2,485,550	1,362,500	1,753,515	1,123,050	732,036
Endowment	1,453,933	1,382,000	1,459,320	71,933	(5,387)
Rent	1,813,535	1,744,855	1,664,570	68,680	148,965
Service Level Agreements/Other	1,972,427	1,803,519	1,944,475	168,908	27,952
TOTAL UNRESTRICTED	<u>58,775,829</u>	<u>54,698,254</u>	<u>57,255,690</u>	<u>4,077,575</u>	<u>1,520,139</u>
TEMPORARILY RESTRICTED					
Global Mission - Missionaries	1,882,232	2,200,000	2,157,796	(317,768)	(275,565)
Global Mission - YAGM's	992,218	1,300,000	1,010,497	(307,782)	(18,279)
Bequests and Trusts	1,051,326	701,500	1,007,808	349,826	43,518
Endowment	1,748,552	1,741,000	1,739,358	7,552	9,194
Direct Gifts	688,121	1,150,000	148,610	(461,879)	539,511
Mission Investment Fund	1,500,000	1,500,000	1,500,000	0	0
TOTAL TEMPORARILY RESTRICTED	<u>7,862,448</u>	<u>8,592,500</u>	<u>7,564,069</u>	<u>(730,052)</u>	<u>298,379</u>
TOTAL REVENUE	<u>66,638,277</u>	<u>63,290,754</u>	<u>64,819,759</u>	<u>3,347,523</u>	<u>1,818,518</u>
TOTAL Designated and Restricted Funds Released	<u>2,928,843</u>	<u>4,873,922</u>	<u>4,638,295</u>	<u>(1,945,079)</u>	<u>(1,709,452)</u>
TOTAL OPERATING REVENUE AND SUPPORT	<u>69,567,120</u>	<u>68,164,676</u>	<u>69,458,054</u>	<u>1,402,444</u>	<u>109,066</u>

PRELIMINARY AND UNAUDITED

2nd Close

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
For the Period Ending January 31, 2020

	<u>Actual Expenses</u>	<u>Spending Authorization</u>	<u>Variance Favorable (Unfavorable)</u>	<u>Percent of Actual to Budget</u>
UNITS				
Domestic Mission	23,716,582	24,331,089	614,507	97.47%
Global Mission	13,537,954	13,989,357	451,403	96.77%
Mission Advancement	5,143,527	5,144,089	562	99.99%
OFFICES				
Presiding Bishop	6,064,855	6,243,559	178,704	97.14%
Treasurer	8,975,780	9,242,596	266,816	97.11%
Secretary	3,998,454	4,063,786	65,332	98.39%
OTHER				
General Treasury	209,326	151,200	(58,126)	138.44%
Retiree Minimum Health Obligation	2,000,000	2,000,000	0	100.00%
Depreciation	2,675,094	3,000,000	324,906	89.17%
TOTAL OPERATING EXPENSES	<u>66,321,573</u>	<u>68,165,676</u>	<u>1,844,104</u>	<u>97.29%</u>

PRELIMINARY AND UNAUDITED



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

Synod ID	Synod Name	MISSION SUPPORT							Other Remittances through Synods **							
		2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	Other Synod Remittances
1A	Alaska Synod	40.00%	40.00%	\$15,452	\$21,081	\$134,081	\$153,740	(12.8%)	(\$5,629)	(\$19,659)	\$0	\$0	\$7,783	\$0	\$0	\$1,400
1B	Northwest Washington Synod	47.00%	47.00%	\$95,947	\$76,211	\$635,561	\$642,988	(1.2%)	\$19,736	(\$7,427)	\$4,881	\$5,000	\$78,023	\$0	\$0	\$35,917
1C	Southwestern Washington Synod	40.00%	40.00%	\$50,704	\$58,736	\$401,976	\$404,487	(0.6%)	(\$8,032)	(\$2,511)	\$4,142	\$0	\$77,382	\$0	\$303	\$37,000
1D	Northwest Intermountain Synod	27.00%	26.00%	\$27,238	\$32,391	\$208,791	\$206,650	1.0%	(\$5,153)	\$2,141	\$1,854	\$0	\$21,561	\$0	\$0	\$14,818
1E	Oregon Synod	42.00%	41.50%	\$64,171	\$53,979	\$388,665	\$394,703	(1.5%)	\$10,192	(\$6,038)	\$6,650	\$0	\$46,439	\$0	\$0	\$22,245
1F	Montana Synod	*	*	\$46,727	\$47,507	\$349,097	\$378,973	(7.9%)	(\$780)	(\$29,876)	\$18,970	\$0	\$84,803	\$0	\$20	\$19,938
sub-total				\$300,239	\$289,905	\$2,118,171	\$2,181,541	(2.9%)	\$10,334	(\$63,370)	\$36,497	\$5,000	\$315,990	\$0	\$323	\$131,318
2A	Sierra Pacific Synod	37.00%	37.00%	\$108,679	\$69,009	\$594,345	\$430,963	37.9%	\$39,670	\$163,382	\$17,916	\$1,000	\$67,466	\$0	\$300	\$49,208
2B	Southwest California Synod	50.00%	50.00%	\$50,109	\$36,035	\$445,114	\$495,801	(10.2%)	\$14,074	(\$50,687)	\$41,836	\$0	\$84,186	\$0	\$0	\$25,995
2C	Pacifica Synod	51.00%	51.00%	\$57,835	\$64,976	\$697,492	\$754,348	(7.5%)	(\$7,141)	(\$56,856)	\$15,044	\$0	\$68,283	\$0	\$0	\$27,842
2D	Grand Canyon Synod	50.00%	50.00%	\$97,734	\$87,938	\$952,712	\$885,009	7.6%	\$9,796	\$67,703	\$13,795	\$0	\$68,006	\$0	\$9,683	\$22,005
2E	Rocky Mountain Synod	47.50%	47.00%	\$143,676	\$118,866	\$1,123,702	\$1,129,233	(0.5%)	\$24,810	(\$5,531)	\$35,715	\$0	\$138,109	\$0	\$0	\$50,363
sub-total				\$458,033	\$376,824	\$3,813,365	\$3,695,354	3.2%	\$81,209	\$118,011	\$124,306	\$1,000	\$426,051	\$0	\$9,983	\$175,414
3A	Western North Dakota Synod	47.00%	47.00%	\$83,691	\$83,305	\$556,403	\$546,131	1.9%	\$386	\$10,272	\$33,547	\$0	\$40,289	\$0	\$0	\$118,328
3B	Eastern North Dakota Synod	42.50%	42.00%	\$30,404	\$41,777	\$350,199	\$377,237	(7.2%)	(\$11,373)	(\$27,038)	\$40,263	\$0	\$63,632	\$7,500	\$0	\$17,843
3C	South Dakota Synod	45.00%	45.00%	\$43,787	\$47,141	\$790,713	\$802,869	(1.5%)	(\$3,354)	(\$12,156)	\$43,842	\$0	\$106,800	\$260	\$1,662	\$44,635
3D	Northwestern Minnesota Synod	47.00%	47.00%	\$106,562	\$121,245	\$646,639	\$673,106	(3.9%)	(\$14,683)	(\$26,467)	\$108,530	\$4,797	\$119,419	\$2,000	\$34,667	\$50,354
3E	Northeastern Minnesota Synod	49.00%	49.00%	\$49,964	\$40,389	\$499,162	\$507,785	(1.7%)	\$9,575	(\$8,623)	\$22,425	\$0	\$157,409	\$0	\$0	\$38,196
3F	Southwestern Minnesota Synod	51.50%	51.50%	\$128,714	\$117,618	\$905,109	\$939,078	(3.6%)	\$11,096	(\$33,969)	\$161,845	\$400	\$113,045	\$0	\$0	\$16,014
3G	Minneapolis Area Synod	50.00%	50.00%	\$241,036	\$231,353	\$1,486,051	\$1,484,384	0.1%	\$9,683	\$1,667	\$64,130	\$0	\$109,237	\$0	\$0	\$24,761
3H	Saint Paul Area Synod	45.00%	45.00%	\$72,581	\$100,096	\$839,347	\$867,385	(3.2%)	(\$27,515)	(\$28,038)	\$26,233	\$0	\$42,151	\$0	\$0	\$9,326



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					Other Synod Remittances
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	
3I	Southeastern Minnesota Synod	48.00%	48.00%	\$129,436	\$100,770	\$791,809	\$782,385	1.2%	\$28,666	\$9,424	\$61,839	\$0	\$161,370	\$0	\$0	\$40,797
sub-total				\$886,175	\$883,694	\$6,865,432	\$6,980,360	(1.6%)	\$2,481	(\$114,928)	\$562,652	\$5,197	\$913,352	\$9,760	\$36,328	\$360,254
4A	Nebraska Synod	***	***	\$211,230	\$157,511	\$1,424,333	\$1,440,014	(1.1%)	\$53,719	(\$15,681)	\$5,075	\$1,367	\$78,226	\$0	\$0	\$12,642
4B	Central States Synod	50.00%	50.00%	\$56,373	\$67,384	\$796,320	\$833,576	(4.5%)	(\$11,011)	(\$37,256)	\$12,201	\$2,620	\$60,771	\$0	\$2,300	\$91,502
4C	Arkansas-Oklahoma Synod	41.5%	41.10%	\$21,565	\$24,665	\$191,373	\$197,783	(3.2%)	(\$3,100)	(\$6,410)	\$7,888	\$0	\$7,812	\$0	\$300	\$18,068
4D	Northern Texas-Northern Louisiana Synod	48.00%	48.00%	\$66,536	\$66,515	\$533,285	\$542,465	(1.7%)	\$21	(\$9,180)	\$1,950	\$1,532	\$28,157	\$0	\$0	\$25,782
4E	Southwestern Texas Synod	53.50%	53.50%	\$96,084	\$54,588	\$744,213	\$728,507	2.2%	\$41,496	\$15,706	\$8,997	\$400	\$52,434	\$0	\$0	\$14,255
4F	Texas-Louisiana Gulf Coast Synod	***	***	\$48,517	\$40,006	\$362,765	\$353,865	2.5%	\$8,511	\$8,900	\$5,463	\$1,532	\$39,668	\$0	\$0	\$21,222
sub-total				\$500,305	\$410,669	\$4,052,289	\$4,096,210	(1.1%)	\$89,636	(\$43,921)	\$41,574	\$7,451	\$267,069	\$0	\$2,600	\$183,471
5A	Metropolitan Chicago Synod	50.88%	50.88%	\$126,067	\$142,226	\$1,365,023	\$1,352,272	0.9%	(\$16,159)	\$12,751	\$31,406	\$550	\$194,939	\$0	\$640	\$33,368
5B	Northern Illinois Synod	55.00%	55.00%	\$127,291	\$131,645	\$1,210,559	\$1,192,878	1.5%	(\$4,354)	\$17,681	\$24,901	\$0	\$235,146	\$0	\$0	\$29,856
5C	Central/Southern Illinois Synod	50.00%	50.00%	\$71,103	\$74,857	\$643,902	\$669,102	(3.8%)	(\$3,754)	(\$25,200)	\$14,477	\$0	\$73,883	\$0	\$500	\$27,537
5D	Southeastern Iowa Synod	53.50%	53.50%	\$163,412	\$135,382	\$1,223,105	\$1,243,348	(1.6%)	\$28,030	(\$20,243)	\$8,730	\$1,735	\$102,734	\$0	\$0	\$16,222
5E	Western Iowa Synod	28.93%	34.22%	\$90,931	\$136,564	\$260,131	\$285,564	(8.9%)	(\$45,633)	(\$25,433)	\$27,746	\$0	\$66,389	\$0	\$0	\$19,717
5F	Northeastern Iowa Synod	38.40%	40.00%	\$95,863	\$90,370	\$375,027	\$430,035	(12.8%)	\$5,493	(\$55,008)	\$40,223	\$0	\$79,523	\$0	\$45,417	\$66,556
5G	Northern Great Lakes Synod	47.00%	48.00%	\$28,983	\$24,778	\$377,452	\$381,008	(0.9%)	\$4,205	(\$3,556)	\$5,470	\$254	\$95,885	\$0	\$0	\$17,263
5H	Northwest Synod of Wisconsin	40.00%	42.00%	\$129,574	\$137,865	\$483,407	\$488,292	(1.0%)	(\$8,291)	(\$4,885)	\$41,517	\$8,377	\$85,890	\$0	\$0	\$83,316
5I	East-Central Synod of Wisconsin	50.00%	50.00%	\$103,321	\$103,449	\$714,512	\$691,454	3.3%	(\$128)	\$23,058	\$28,085	\$4,948	\$117,810	\$1,250	\$1,219	\$42,870
5J	Greater Milwaukee Synod	55.00%	55.00%	\$142,758	\$176,195	\$993,381	\$1,033,094	(3.8%)	(\$33,437)	(\$39,713)	\$20,819	\$2,400	\$93,383	\$0	\$0	\$38,183
5K	South-Central Synod of Wisconsin	52.00%	52.00%	\$87,611	\$39,848	\$725,105	\$672,617	7.8%	\$47,763	\$52,488	\$7,848	\$0	\$99,084	\$0	\$0	\$6,069
5L	La Crosse Area Synod	50.00%	50.00%	\$17,362	\$7,569	\$393,057	\$377,520	4.1%	\$9,793	\$15,537	\$4,532	\$60	\$85,000	\$0	\$535	\$21,961
sub-total				\$1,184,276	\$1,200,748	\$8,764,661	\$8,817,184	(0.6%)	(\$16,472)	(\$52,523)	\$255,754	\$18,324	\$1,329,665	\$1,250	\$48,311	\$402,919



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	Other Synod Remittances
6A	Southeast Michigan Synod	40.00%	40.00%	\$48,316	\$45,185	\$401,977	\$395,827	1.6%	\$3,131	\$6,150	\$7,054	\$0	\$18,759	\$0	\$0	\$7,383
6B	North/West Lower Michigan Synod	50.00%	50.00%	\$74,079	\$53,818	\$677,154	\$686,619	(1.4%)	\$20,261	(\$9,465)	\$6,900	\$0	\$58,409	\$0	\$1,530	\$20,563
6C	Indiana-Kentucky Synod	43.00%	43.00%	\$121,005	\$116,410	\$728,876	\$742,999	(1.9%)	\$4,595	(\$14,123)	\$6,414	\$0	\$65,477	\$0	\$670	\$51,052
6D	Northwestern Ohio Synod	51.00%	51.00%	\$94,224	\$104,154	\$742,985	\$765,981	(3.0%)	(\$9,930)	(\$22,996)	\$50,982	\$1,478	\$95,837	\$100	\$8,401	\$51,441
6E	Northeastern Ohio Synod	47.50%	50.00%	\$78,385	\$84,857	\$580,912	\$665,674	(12.7%)	(\$6,472)	(\$84,762)	\$5,962	\$95	\$64,067	\$0	\$2,555	\$53,509
6F	Southern Ohio Synod	40.00%	40.00%	\$97,790	\$80,840	\$660,185	\$632,780	4.3%	\$16,950	\$27,405	\$5,553	\$0	\$53,817	\$0	\$2,283	\$42,540
sub-total				\$513,799	\$485,264	\$3,792,089	\$3,889,880	(2.5%)	\$28,535	(\$97,791)	\$82,865	\$1,573	\$356,366	\$100	\$15,439	\$226,488
7A	New Jersey Synod	50.00%	50.00%	\$46,205	\$49,279	\$947,920	\$992,347	(4.5%)	(\$3,074)	(\$44,427)	\$7,225	\$2,165	\$192,117	\$0	\$20	\$33,850
7B	New England Synod	***	***	\$62,707	\$93,993	\$474,827	\$530,796	(10.5%)	(\$31,286)	(\$55,969)	\$6,461	\$0	\$57,643	\$0	\$0	\$16,576
7C	Metropolitan New York Synod	52.00%	51.50%	\$101,803	\$72,932	\$563,091	\$539,340	4.4%	\$28,871	\$23,751	\$11,766	\$0	\$32,971	\$0	\$0	\$20,237
7D	Upstate New York Synod	42.00%	42.00%	\$55,635	\$63,110	\$471,859	\$467,450	0.9%	(\$7,475)	\$4,409	\$1,859	\$0	\$102,877	\$5,000	\$0	\$45,848
7E	Northeastern Pennsylvania Synod	47.00%	47.00%	\$130,986	\$36,151	\$928,449	\$952,118	(2.5%)	\$94,835	(\$23,669)	\$15,142	\$11,621	\$234,484	\$71	\$6,736	\$76,684
7F	Southeastern Pennsylvania Synod	50.00%	50.00%	\$94,857	\$76,946	\$858,269	\$899,094	(4.5%)	\$17,911	(\$40,825)	\$5,000	\$0	\$2,534	\$0	\$0	\$4,439
7G	Slovak Zion Synod	30.50%	30.50%	\$4,600	\$4,598	\$13,597	\$12,606	7.9%	\$2	\$991	\$0	\$0	\$8,315	\$0	\$70	\$6,892
sub-total				\$496,793	\$397,009	\$4,258,012	\$4,393,751	(3.1%)	\$99,784	(\$135,739)	\$47,452	\$13,786	\$630,940	\$5,071	\$6,826	\$204,526
8A	Northwestern Pennsylvania Synod	50.00%	50.00%	\$29,041	\$28,638	\$366,930	\$378,594	(3.1%)	\$403	(\$11,664)	\$3,200	\$0	\$48,842	\$0	\$0	\$8,739
8B	Southwestern Pennsylvania Synod	49.00%	49.00%	\$24,527	\$27,183	\$722,067	\$728,619	(0.9%)	(\$2,656)	(\$6,552)	\$13,766	\$0	\$61,599	\$0	\$10,000	\$37,925
8C	Allegheny Synod	50.00%	50.00%	\$33,523	\$44,396	\$330,738	\$350,544	(5.7%)	(\$10,873)	(\$19,806)	\$7,036	\$0	\$47,487	\$0	\$0	\$31,202
8D	Lower Susquehanna Synod	***	***	\$22,411	\$38,284	\$754,107	\$728,804	3.5%	(\$15,873)	\$25,303	\$70,691	\$1,315	\$227,497	\$568	\$1,510	\$97,003
8E	Upper Susquehanna Synod	48.20%	48.20%	\$14,704	\$14,388	\$372,952	\$409,399	(8.9%)	\$316	(\$36,447)	\$26,528	\$0	\$57,335	\$0	\$0	\$31,780
8F	Delaware-Maryland Synod	50.00%	50.00%	\$109,121	\$109,733	\$873,567	\$920,702	(5.1%)	(\$612)	(\$47,135)	\$4,560	\$427	\$117,432	\$0	\$612	\$49,444
8G	Metropolitan Washington, D.C., Synod	***	***	\$84,795	\$57,371	\$532,850	\$525,926	1.3%	\$27,424	\$6,924	\$6,979	\$0	\$22,484	\$0	\$0	\$28,228



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					Other Synod Remittances
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	
8H	West Virginia-Western Maryland Synod	33.33%	33.00%	\$14,533	\$10,532	\$132,251	\$134,984	(2.0%)	\$4,001	(\$2,733)	\$1,662	\$0	\$13,870	\$0	\$0	\$9,867
sub-total				\$332,655	\$330,525	\$4,085,462	\$4,177,572	(2.2%)	\$2,130	(\$92,110)	\$134,423	\$1,742	\$596,546	\$568	\$12,122	\$294,188
9A	Virginia Synod	40.00%	40.00%	\$64,484	\$61,491	\$677,963	\$693,502	(2.2%)	\$2,993	(\$15,539)	\$4,200	\$0	\$73,819	\$0	\$185	\$34,192
9B	North Carolina Synod	35.00%	35.00%	\$102,131	\$0	\$1,045,184	\$1,016,156	2.9%	\$102,131	\$29,028	\$21,865	\$0	\$99,677	\$100	\$1,968	\$81,030
9C	South Carolina Synod	43.00%	42.50%	\$131,065	\$114,065	\$1,031,981	\$995,324	3.7%	\$17,000	\$36,657	\$33,757	\$638	\$125,993	\$0	\$225	\$135,722
9D	Southeastern Synod	50.00%	50.00%	\$76,686	\$85,879	\$1,054,802	\$1,044,583	1.0%	(\$9,193)	\$10,219	\$18,813	\$7,198	\$72,989	\$0	\$601	\$186,543
9E	Florida-Bahamas Synod	46.00%	46.00%	\$100,419	\$104,893	\$989,705	\$983,678	0.6%	(\$4,474)	\$6,027	\$23,095	\$0	\$126,162	\$566	\$80	\$21,363
9F	Caribbean Synod	*	*	\$3,333	\$3,333	\$39,996	\$40,013	0.0%	\$0	(\$17)	\$0	\$0	\$0	\$0	\$0	\$0
sub-total				\$478,118	\$369,661	\$4,839,631	\$4,773,256	1.4%	\$108,457	\$66,375	\$101,730	\$7,836	\$498,639	\$666	\$3,058	\$458,850
Total				\$5,150,393	\$4,744,299	\$42,589,112	\$43,005,108	(1.0%)	\$406,094	(\$415,996)	\$1,387,253	\$61,909	\$5,334,617	\$17,415	\$134,991	\$2,437,427

* Synod intent based on dollar share only, not percentage share.

** May not tie to SRA-1 forms submitted from synods and any special synod gift is included in the other category.

*** Mission Support Experiment Synod

EVANGELICAL LUTHERAN CHURCH IN AMERICA

March 5-8, 2020

Report from the Treasurer

Page 10 of 10

2nd Close

ELCA WORLD HUNGER
SUMMARY OF REVENUE AND EXPENSE
For the Period Ending January 31, 2020

	<u>ACTUAL</u>	<u>BUDGET</u>	<u>ACTUAL VS. BUDGET</u>	<u>CURRENT VS. PRIOR YEAR</u>
BEGINNING BALANCE	3,406,883			
Income				
Direct Giving	19,330,035	19,500,000	(169,965)	(201,138)
Endowments and Donor Requested Payments	722,361	500,000	222,361	57,062
Bequests & Trusts/Misc *	2,548,406	0	2,548,406	(829,614)
Campaign - Where Needed Most	750,000	750,000	0	750,000
Total Income	23,350,801	20,750,000	2,600,801	(223,691)
Expense				
Fundraising Allocation Expenses	2,929,435	2,837,024	(92,411)	(2,929,435)
Domestic Mission	3,542,949	3,543,404	455	518,750
Global Mission	13,801,142	13,904,955	103,813	2,717,855
Mission Advancement	1,055,454	1,214,617	159,163	1,719,548
Total Expense	21,328,980	21,500,000	171,020	2,026,718
NET	2,021,821	(750,000)	2,771,821	1,803,027
ENDING BALANCE	5,428,704			

* Bequest and trusts income will be recognized as received; however, spending of Bequest and trusts income will be deferred until the following fiscal year, beginning with FY19. Accordingly, there is no budgeted Bequest and trusts income for FY19. The actual income will be allocated in the FY20 budgeting process.

Note: The remaining FY19 fund balance is \$2,880,298 and the fund balance for the following year is \$2,548,406.

PRELIMINARY AND UNAUDITED

Report from the Conference of Bishops

As this is the first report I am making to the Church Council, let me introduce myself. I am Tracie Bartholomew and, since September 2013, serve as the bishop of the New Jersey Synod. Prior to my election as bishop, I served on the synod staff for 15 years. I have experience serving as pastor to congregations in the Virginia and New Jersey Synods, in urban, town and gown, and suburban settings. My spouse, Dan Whitener, is a parish pastor and we have two adult children. I was elected chair of the Conference of Bishops (COB) at our fall 2020 meeting.

The COB has not met since our fall meeting; therefore, I do not have much to report. In preparation for this joint meeting, I have been consulting with the COB executive committee, with ELCA vice-president William Horne, and with appropriate churchwide office staff, in order to address the areas important to our common work. While in a joint retreat session, will receive an update from staff and synod bishops engaged in the mission support experiment; hear a presentation by representative synod bishops in regions 2, 4, 6, and 8 on congregational vitality; and review a proposal around health coverage for churchwide office employees.

The COB will be discussing several other issues as well as we meet apart from the Church Council. Significant time is set aside on our agenda for the assignment process for first call candidates and the size and structure of synods. Both subjects are important to our life together and have been identified by Church Council as priorities. My hope is that we will move from talking about these subjects to taking actions that will strengthen the way we serve God's people across this church. A report of those conversations, and any resultant actions, will be included in my next report to Church Council.

I am looking forward to meeting you and engaging in this holy work together.

Bishop Tracie L. Bartholomew

ELCA Churchwide Organization Operational Plan

Annual Report for 2019

Report to the ELCA Church Council

March 2020

future@elca.org



INTRODUCTION

In 2019 operational planning for the churchwide organization continued to support the identity, vision and shared purpose of this church as outlined in *Future Directions 2025*. The plan set out the goals and objectives that the staff worked toward in 2018 and 2019. The plan shows a strong emphasis on *Congregational Vitality* and *Leadership*, the strategic foci identified by the presiding bishop and affirmed by the Administrative Team, Conference of Bishops and Church Council.

The operational plan's objectives established the framework for planning and reporting. This report summarizes selected work, baseline measures and measured progress in 2019 toward the five strategic goals of the 2018-19 operational plan. The report is organized by the *Future Directions 2025* goals for the ELCA. Because goals one and two share objectives, they are presented together.

For each goal and accompanying set of objectives, this report highlights the work done by staff (often in collaboration with other expressions of the ELCA and/or separately incorporated ministries, companion synods and other religious bodies). When available, metrics show where impact has been observed by measuring change in outcomes. For newer initiatives and programs being measured for the first time, metrics may serve as the baseline for tracking future progress.

As of this writing, the books for 2019 have not yet been closed, but it was a good year for the ELCA, with many accomplishments, as you'll see reflected here. Note that some of the numbers may be different from what you'll see in the 2020 synod assembly reports, as that data will be assembled at a later date.

Goal 1

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

Acts 1:8, Peter 2:9-10, Matthew 28:16-20,
Romans 1:16

Goal 2

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

Philippians 2:4-11, 1 Corinthians 12:4-7,
Romans 6:3-4, Mark 10:13-16

Goals one and two; objective one: *Promote a wider understanding of the ELCA's identity (we are church; we are Lutheran; we are church together; and we are church for the sake of the world) and equip leaders and disciples to communicate our theology and beliefs in accessible and compelling ways.*

Liturgical writers' retreat: In January 2019 the first liturgical writers' retreat brought together 13 participants from around the United States. For four days, attendees learned form, history and poetic prose while experimenting with writing liturgical texts. The hope is that they will become contributors, if they are not already, to *Sundays and Seasons* publications through Augsburg Fortress and ELCA churchwide worship resources.

Preaching retreat: In February 2019 a pilot retreat for preachers was held with participants from Region 9 (Virginia to the Virgin Islands). Each synod bishop invited five to six pastors to attend the retreat, called "Lenten Toolbox for Preaching." More than 48 participants attended workshops on worship planning for Lent, preaching techniques and text study on the Lenten lectionary for Year C. The Worship team hopes to offer this retreat to other regions in the future.



New print resource for those in correctional facilities: *Hear My Voice: A Prison Prayer Book* is a beautiful print resource, intended primarily for those in correctional facilities but also for chaplains and others related to people who are incarcerated. Developed through a collaborative process with the ELCA and Augsburg Fortress, *Hear My Voice* draws on writers with diverse connections to the criminal justice system. Congregations will be encouraged to purchase and share this resource with those in their communities who are in the criminal justice system. This durable and conveniently sized prayer book, enhanced with color artwork by Robyn Sand

Anderson, provides prayers for many times and circumstances, inviting those who are incarcerated (and their loved ones) to trust in God's never-failing love for them and for the whole world.



Living Lutheran magazine: The magazine's monthly circulation dropped 5% in 2019, while the average revenue of each issue increased from \$0.81 to \$0.867 due to more individual subscribers than ever before paying a higher rate than the bulk and group subscriptions. In 2019 there were 925,794 page views on LivingLutheran.org, which is an increase of 18.09% from 2018.



Stories of Faith in Action: This yearly publication is shared across this church and tells the stories of Mission Support dollars at work sustaining and growing God’s mission. In 2019, we decreased the number of issues printed and increased the digital footprint of this publication with a robust webpage of resources, videos and other information available at ELCA.org/SOFIA.

Goals one and two; objective two: *Renew and strengthen faith formation and evangelism practices by lay members and rostered ministers, drawing on success stories among ELCA expressions and lessons from global accompaniment with companion churches.*

Directors for evangelical mission and coaching: Nearly every synod has a director for evangelical mission (DEM) to help start new congregations and revitalize existing ones. The directors do this by focusing on leadership and congregational vitality through the synod’s missional strategies. They also help with stewardship education and mission support. They embody the interdependent church, reflecting and living out both synod and churchwide identities in their work. The DEMs also collaborate on an important new emphasis on coaching in the ELCA. To date, approximately 600 people have been trained as coaches. They meet regularly with pastors and leaders to help them accomplish what God has called them to do, asking powerful questions and providing gentle accountability. This position was created 10 years ago. A churchwide evaluation of this role took place in 2019 and will inform decisions made in 2020 and beyond about the role and how it is funded in the future.

Holy Innovations: The ELCA needed to try new things, evaluate what worked and apply those lessons going forward. A \$1 million grant from *Always Being Made New: The Campaign for the ELCA* is funding 18 innovation grants in synods and congregations for two years.

Guiding the work of vitality and leadership development: A guiding coalition of bishops, pastors and ELCA staff are developing and testing metrics to measure vitality and guide the work of evangelism and leadership development.

Faith formation – making followers of Jesus: Vitality is possible only when people are able to accompany others—across generations, race, class and gender—to be followers of Jesus. The ELCA is focused on bringing people along in the faith. The Domestic Mission unit published “Five Gifts of Discipleship” and other resources to help congregations develop good faith practices and continue emphasizing the Book of Faith as the primary way to know God.

- **Youth Gathering:** Plans are already underway for the next Youth Gathering, which will be held June 29–July 3, 2021, in Minneapolis. The theme, “boundless: God beyond measure” comes from Ephesians 3:19 (CEV).
- **Youth and young adults:**
 - Discernment retreats continue to attract significant numbers of young adults, one-third of whom have been people of color. These events are now being replicated by synods to help young adults consider how God is calling them to serve.
 - The 2019 Youth Leadership Summit involved youth leaders and their adult companions from 42 synods.



- *Camps and campus ministries:*
 - A collaboration with domestic and international partners enabled 86 young adults from 35 countries to work as ELCA camp counselors.
 - The ELCA Lutheran Campus Ministry Network, known as LuMin, was incorporated.
 - With the ELCA Mission Builders, Domestic Mission constructed 21 church and outdoor ministry structures.
- *Stewardship:*
 - Domestic Mission developed coaching for stewardship leaders to create cultures of generosity in congregations.
 - Domestic Mission negotiated agreements with Tithe.ly and Vanco to create electronic giving platforms for ELCA congregations.
- *Disability Ministries:*
 - A Disability Ministries grants review team was formed to review and approve grant requests submitted by ELCA congregations, synods and affiliated ministries to care for and raise up leaders with disabilities. A total of \$450,000 was awarded in 2019.

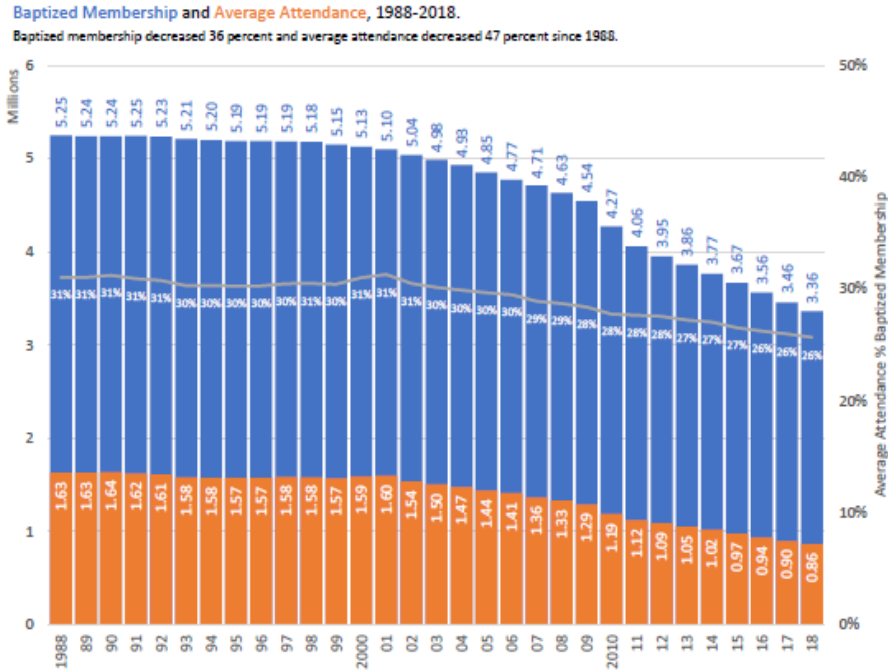
Goals one and two; objective three: Work with engaged synods to support renewal and revitalization of congregations and worship communities in ways that deepen spiritual life and faith practice, welcome and retain worshipers, and increase engagement in God’s mission, locally and globally.

Synod vitality: Domestic Mission supports more than 40 synods in their efforts to help congregations become vital, allocating \$500,000 in grants in 2019.

Anchor church: The most effective way to start a new church or renew an existing one is to pair it with a healthy, larger congregation. To date, 13 pastors are involved in a program that pairs congregations with existing churches in need of renewal or helps them develop a new mission start out of their own church. A total of \$300,000 was allocated in 2019.

Partnered Synod Project: In fall 2017, Domestic Mission staff proposed a two-year project to work with directors for evangelical mission and bishops in specifically “partnered synods.” The emphasis, born out of the Churchwide Organization Operational Plan, was on supporting and assessing how synod staff and the directors strengthen the capacity of congregations to engage their communities for the sake of evangelical witness and service. A cross-unit Partnered Synod Project team began meeting in January 2018. The five synods include Indiana-Kentucky, North Carolina, Northern Texas-Northern Louisiana, Southwestern Washington and Upstate New York. As the program wraps up, participants have been assessing what has been learned and what to do next.

Percentage of ELCA congregations that are growing: The impact of these initiatives can be measured by reviewing annually reported congregational data from Form A. If these initiatives are helping, the trend of declining membership and attendance should reverse or stabilize. So far, the trend remains downward. (See the graph below: blue represents baptized members, in millions; orange shows average attendance. The gray line superimposed over the blue bars is the ratio of attendance to membership; it’s a measure of member engagement.) In 2018, the ELCA lost another 2.76% of the baptized members since 2017. This is a net loss, despite the addition of 114,575 new baptized members received in 2018 (which was also down 6.49% from 2017). Data for 2019 will be collected from congregations this spring.



Source: Summary of Congregational Statistics, 1988-2018

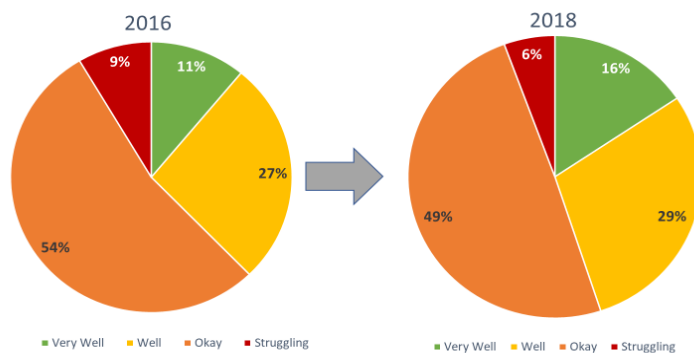
Created on 7/18/2019, Planning Research and Evaluation, Office of the Presiding Bishop, ELCA

Percentage of ELCA congregations that are becoming more spiritually vital: Besides measuring the number of baptized members present in ELCA congregations, and how many people attend weekly services, there are other ways to measure congregational health. Form A contains a set of 15 measures that help us understand how congregations are living into their mission.

The trends for the past few years are reported graphically throughout this report. In general, they've been flat: we are not making much progress on this spiritual vitality, either. However, if we average the 15 measures for each congregation and place them into one of four categories, based on their average score we can see a two-year trend that is potentially encouraging: the percentage of congregations that have composite scores placing them in the "struggling" category has decreased from 9% to 6% (red wedges in the pie charts below).

One possible explanation is that the struggling congregations may have closed, which could lower the percentage that are now in that category. However, the percentage that are doing "very well" has increased in that same period from 11% to 16%. Note that this measure has nothing to do with a congregation's financial health, but rather, how well they self-report how they are doing in areas such as outreach, sharing their faith, trying new things, caring for those in need and going deep spiritually.

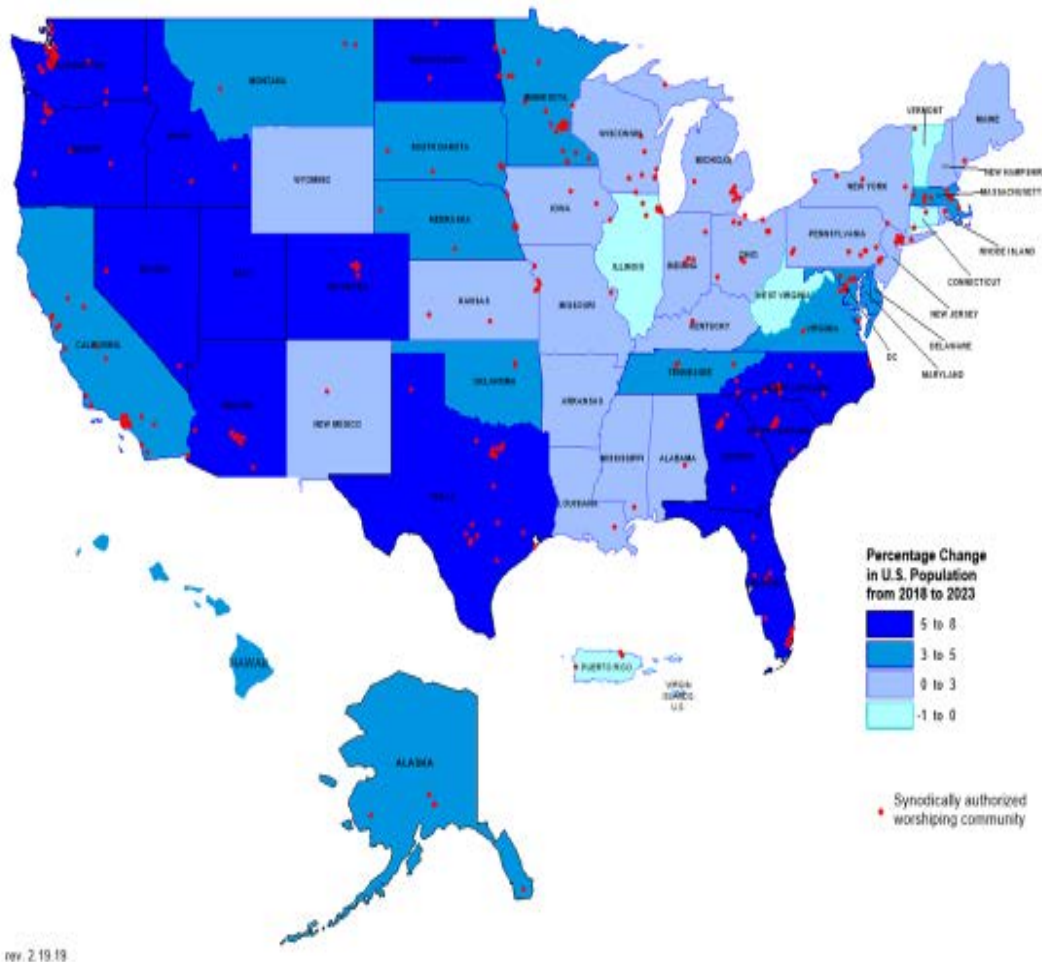
ELCA congregations are becoming more vital.



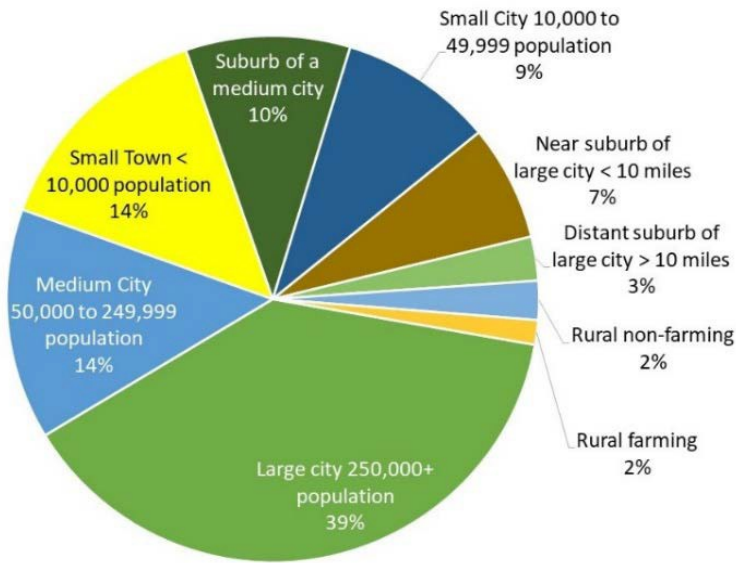
Goals one and two; objective four: Support new congregations and worship communities to start and become vital and viable expressions of this church, with a specific focus on ethnic-specific and multicultural ministries.

New starts: The best way to reach new people with the gospel of Jesus Christ is to invite them into a community of faith that is being formed. People connect to a new community more easily than to an existing one. The church always has and always must be planting new seedlings, even as more mature congregations are waning. This ensures that new life will continue.

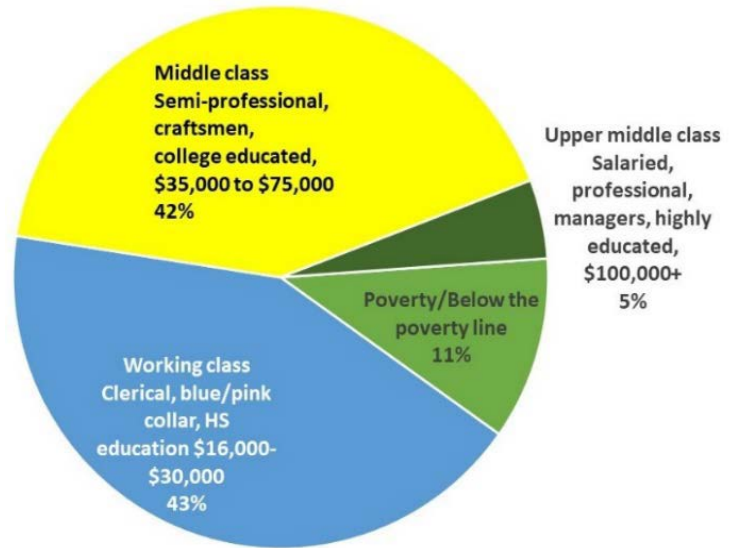
Not all new starts will become mature congregations; many must start for only a few to mature. What the ELCA needs to do better is to end congregations more quickly when it knows they are not working. In 2019, 23 new starts officially began their ministry in seven of the ELCA's nine regions. The following graphs provide more information about new starts in the ELCA. The map below shows the 365 new starts from recent years are scattered around the country.



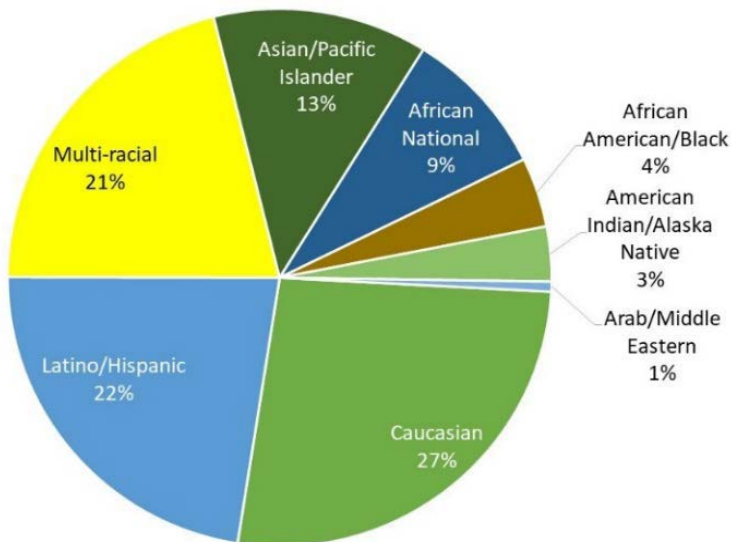
Geographic Setting of New Starts



New Starts by Economic Group Type



Ethnicity of New Starts

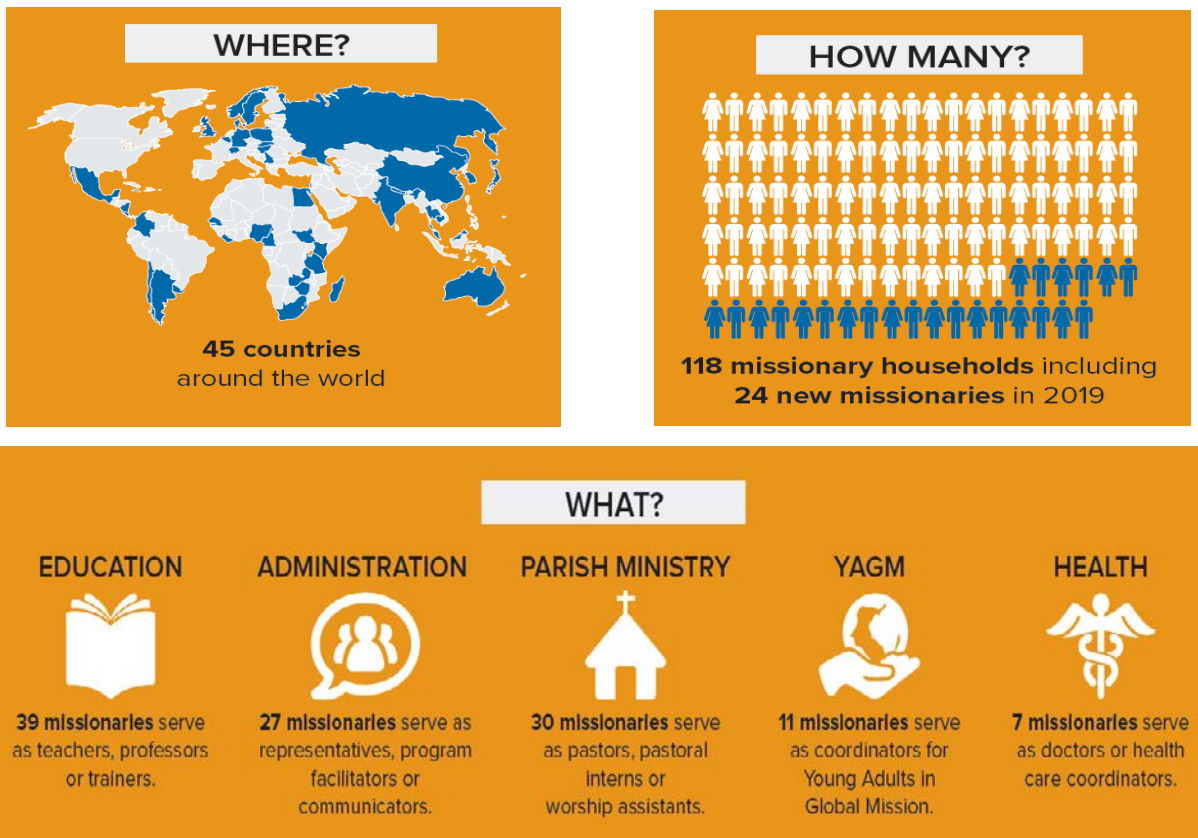


Goals one and two; objective five: Provide access to continuing education and development opportunities for youth and young adults, other lay leaders and rostered ministers to enhance the church’s capacity for evangelical witness and service.

What follows is a sampling of the churchwide staff’s involvement in providing these kinds of opportunities for continuing education and development.

Resourceful Servants: This initiative, in collaboration with partners from the Mission Investment Fund, Portico Benefit Services, the ELCA Federal Credit Union, and Lutheran Social Service Financial Counseling, encourages habits that strengthen and sustain financial wellness among seminarians, rostered ministers and congregations. The initiative was initially funded in 2015 for three years by a \$1 million grant from Lilly Endowment Inc. An additional \$1 million was awarded in late 2018 to expand the programs’ scope across the ELCA for the next three years. In 2019 the expansion included working with the seven ELCA seminaries to better understand and support the financial needs of seminary students and candidates. That work continues in 2020.

Equipping and sending missionaries: The ELCA organizes its global engagement around the theology and practice of accompaniment, walking together with Lutheran, ecumenical and interfaith siblings around the world. We believe that God is calling us into the world—together. The ELCA has 118 missionary households, including 24 new missionaries in 2019, who live and serve in 45 countries:



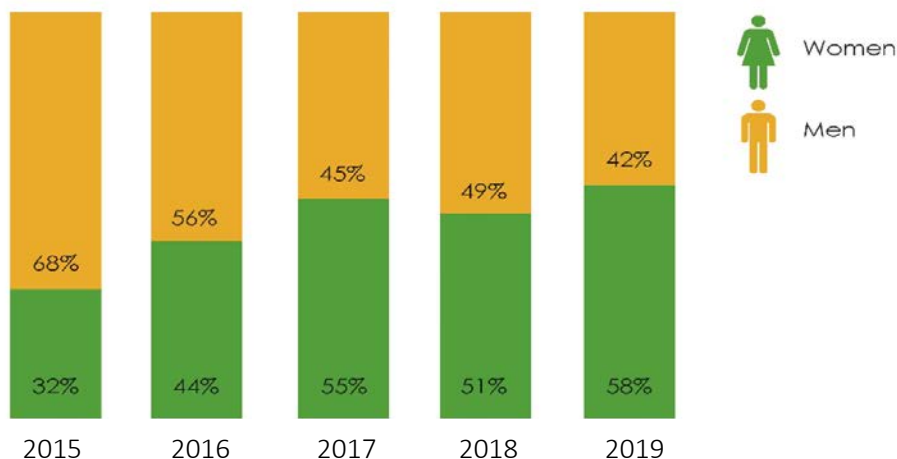
Goals one and two; objective six: Through mutual accompaniment, strengthen the capacity of ELCA synods and global companion churches for evangelical witness and service, and encourage all expressions of the ELCA to more fully embrace the gifts and knowledge of the companion churches.

Companion Synod Program: There are 126 companion synod relationships in 64 of our 65 ELCA synods and four synods of the Evangelical Lutheran Church in Canada. Some synods relate to a national church; others relate to a fellow synod or diocese. Some relate to multiple companion churches in one country, while others relate to specific companions in the same country. What brings all of these together is the shared value around covenant, an agreement about shared beliefs in Jesus Christ and values, specific rationales, intentions and dreams. The table below provides a brief overview of some recent accomplishments.

When	What	World Region
January 2019	New covenant between the Northeastern Minnesota Synod and the South Andhra Lutheran Church in India.	Asia and the Pacific
January 2019	New covenant between the Southeastern Minnesota Synod, ELCA Global Mission, and the Evangelical Lutheran Church in Africa – Mission in South Sudan.	East and Southern Africa
November 2018	The Salvadoran Lutheran Synod hosted a gathering of church companionships. Representing the ELCA were the Global Mission unit, three congregations from New York, Colorado and New Jersey, and four companion synods – Greater Milwaukee, Sierra Pacific, Southwest California, and Metro DC.	Latin America and the Caribbean
October 2018	The Russia Network Meeting provided an opportunity for the Northwest Washington Synod, Northeastern Minnesota and Central States synods to gather with church companions in Russia.	Europe
October 2018	The Evangelical Lutheran Church in Sierra Leone (ELCSL) celebrated its 30 th anniversary. A gathering included representatives from ELCA Global Mission, Northern Texas-Northern Louisiana Synod, the ELCSL, the Lutheran Church in Liberia, and the Evangelical Lutheran Church of The Gambia.	Madagascar, West and Central Africa

International Leaders Program (ILP): This program accompanies global companion churches and institutions in providing education, training and leadership development in a variety of subjects for individuals with differing educational levels and places of study.

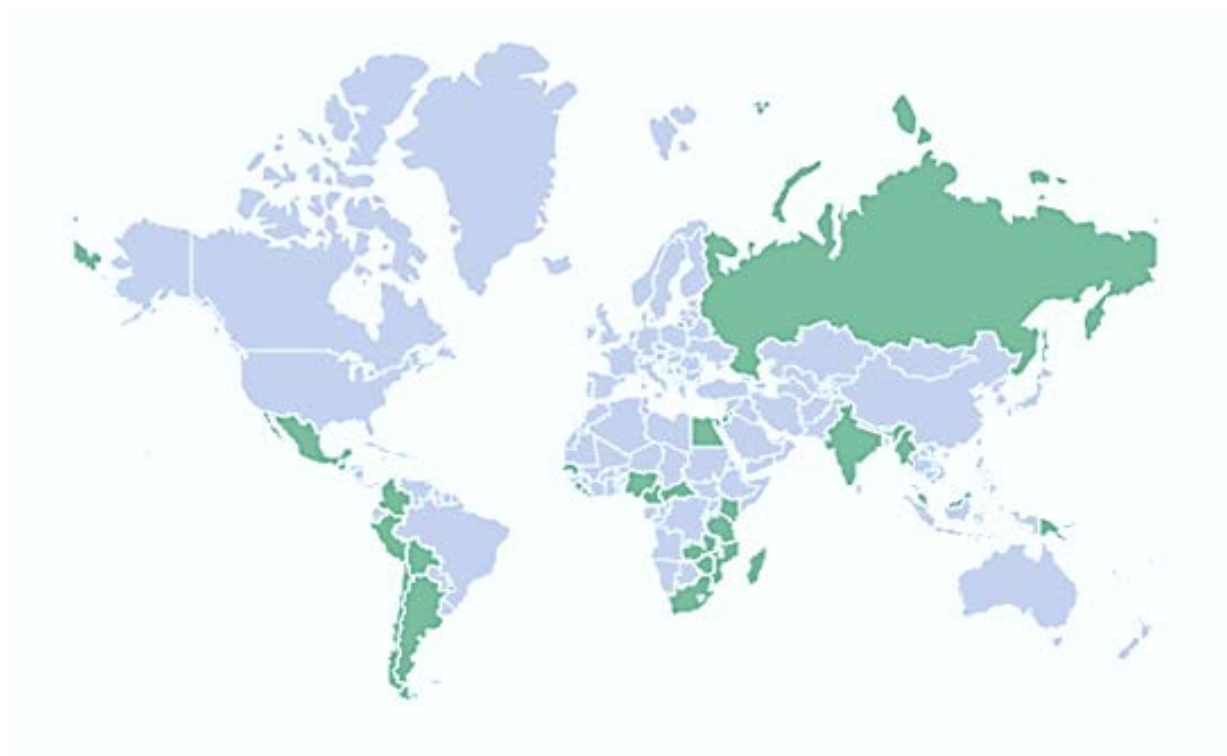
Currently, more than 130 individuals in our companion churches receive support for degree programs and other leadership development experiences. Since 2014, 339 individuals benefited from leadership training or received scholarships from the ELCA through our global-companion churches and institutions. Of these, 205 individuals from 58 companions received scholarships and 134 individuals from 43 companions participated in leadership seminars. Women are increasingly benefiting from the ILP, as demonstrated by the **International Leaders Program by Gender** graph below:



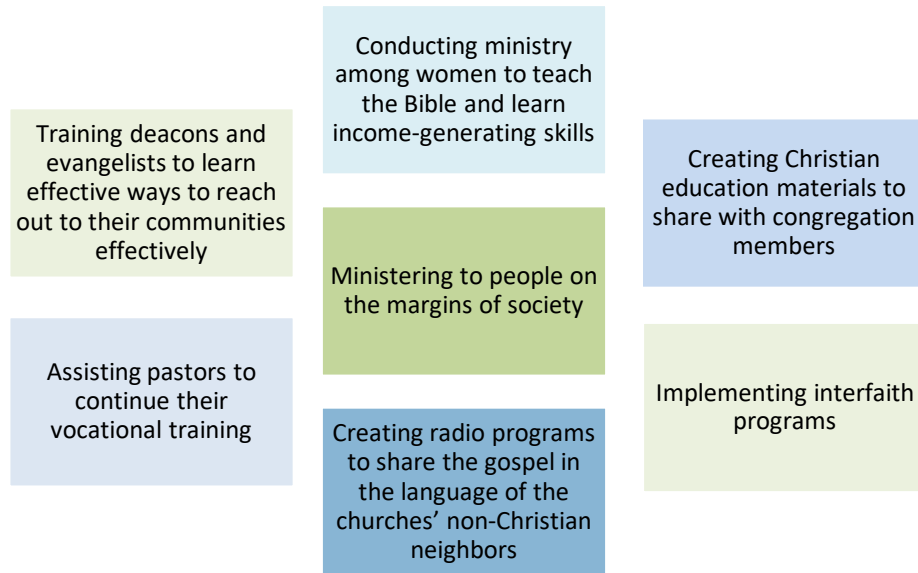
Global companion evangelism efforts: The ELCA accompanies other churches around the world. Through these relationships, evangelism ministries are supported and gifts of global witness to God’s reconciling love are received. In the past three years:

- 11 international consultations were conducted with ELCA members and international partners, enabling over 600 participants to pray, learn and experience fellowship together.
- 28 gatherings gave ELCA church members, synods, congregations, colleges, universities and seminaries the opportunity to deepen international relationships.

The global reach of these efforts is shown in green on the map below:



International evangelism projects look different throughout the world and are contextualized for each ministry environment. Evangelism projects include, but are not limited to:



Goals one and two; objective seven: *Provide avenues for youth and young adults from diverse backgrounds to participate in domestic and global service, thereby deepening their faith, increasing engagement in the ELCA and enabling their formation as leaders.*

Young adult discernment retreats: Two events were held in 2018 and early 2019, reaching a total of 95 young adults. About a third were young people of color, and 18 were Young Adults in Global Mission (YAGM) alumni, seeking reconnection to the wider church. The retreats will continue in 2020, both at the churchwide level and in several synods.

Elisha's Call: This is a weekend event for leadership discernment, development and engagement of young adults of African descent ages 18 to 35. After the event, they are encouraged to form networks in their communities for mutual learning and support. It is hoped that these networks will flourish and grow. Since 2009, over 150 young adults of African descent have been involved. Participants have come from 13 synods and more than 30 congregations or communities from more than 10 metropolitan areas across the country and congregations in the U.S. Virgin Islands.

The Hunger Advocacy Fellowship: To tell the story of God's work in the world in the current generation and beyond, the Hunger Advocacy Fellowship program learns from and contributes to the development of young adult leaders through a yearlong transformative experience that combines leadership development and faith formation with impactful advocacy.

2018-19 Hunger Advocacy Fellowships	2019-20 Hunger Advocacy Fellowships
<ul style="list-style-type: none"> • 6 completed • 1 in Washington, DC • 5 in state public policy offices 	<ul style="list-style-type: none"> • 3 begun • 1 in Washington, DC • 2 in state public policy offices

Young Adults in Global Mission (YAGM): YAGMs, as they are affectionately called among the churchwide staff, are young adult volunteers aged 21 to 29 with a connection to the ELCA who experience a transformative year of being, serving and growing in faith. The line graph below shows that the number of volunteers has been decreasing annually since 2017.

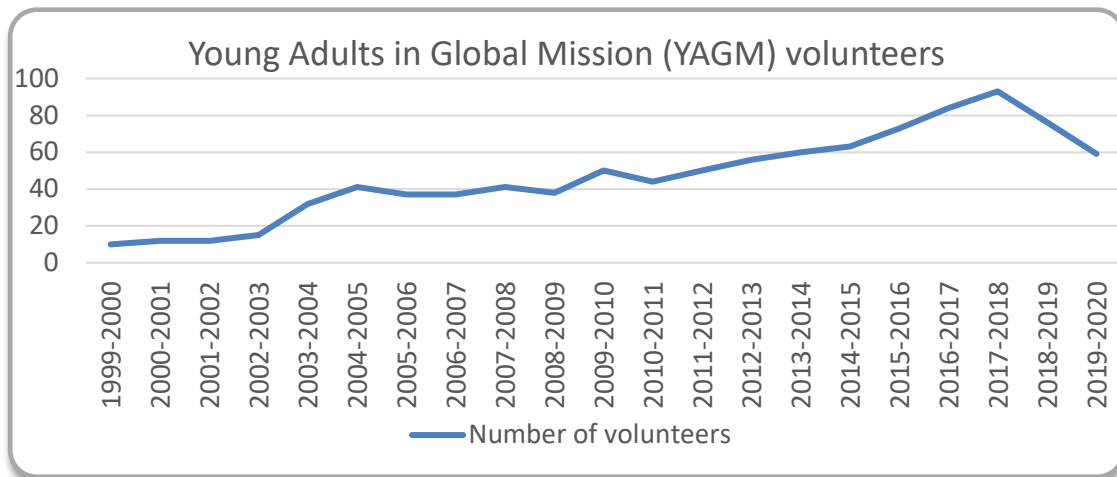
WHERE?



10 programs encompassing 12 countries

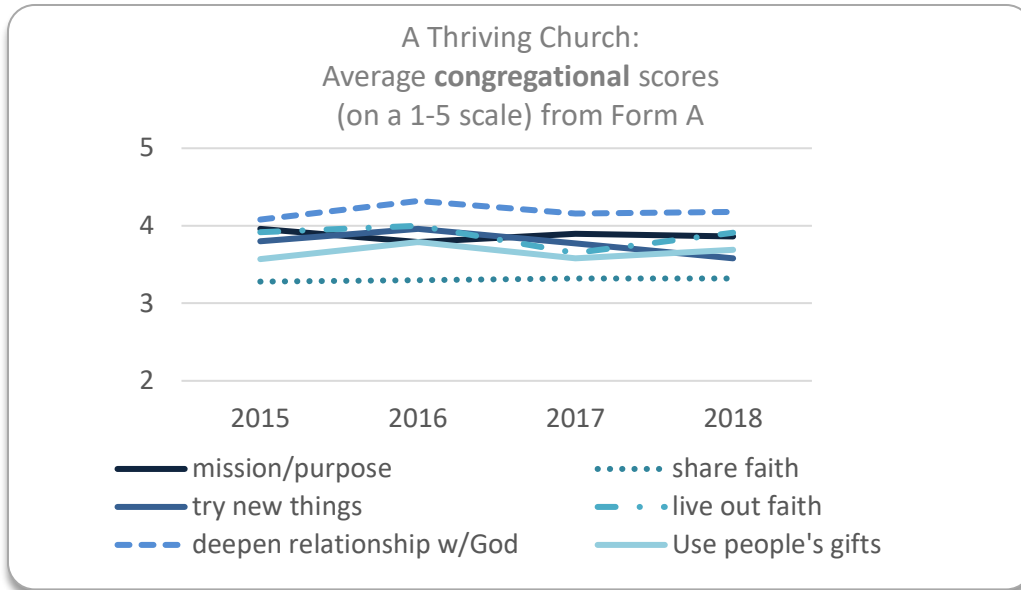
HISTORY: 1,000+ young adults have served with YAGM since it began in 1999.

IMPACT: 30% of YAGM alumni go into seminary; 50% work in nonprofit organizations; 60% get involved in advocacy and justice-related work.



Horizon Apprentice Program: This program helps young people of color or those whose primary language is other than English acquire a missional imagination that will help them discern their future by exploring and nurturing their desire to lead in the church. Horizon apprentices are between the ages of 16 and 20 and are enrolled in high school or college. They are nominated by their pastor and commit to an internship in their home congregation for 20-plus hours per week for two months in the summer. They receive a stipend for their work, which is paid for by the Horizon endowment funds, take evening online classes and attend a four-day retreat. The program partnered with ELCA World Hunger and ELCA seminaries in 2018 and 2019 to provide education about grant writing, coursework with a seminary faculty member, and the opportunity to meet seminarians who help lead the retreat. The program is currently being capped at around 35 participants to allow for continued expansion of offerings.

Thriving church—congregational measures: Finally, another way to track progress on goals one and two is to note whether there are changes across time on congregational vitality measures from Form A. For objectives one, two, three, five and seven, six items related to the *Thriving Church* goal are shown in the graph below. Data for 2019 are not yet available. Between 2015 and 2018, the lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives:



Goal 3

An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.

1 Corinthians 12, Ephesians 2:14-20, Acts 10, Galatians 3:26-28

Goal three; objective one: *Develop proactive recruitment and formation strategies to achieve a more diverse leadership profile with a clear focus on ethnic, cultural, gender and generational diversity, and social status, and better matching the gifts and experiences of leaders to different communities and ministries.*

Rostered ministry: Over the past three years, the ELCA has approved 82 deacons and 663 pastors for ministry. It revised the process for leading candidates into leadership by updating the Candidacy Manual and developed an entrance rite for deacons on the new roster of Ministers of Word and Service. These numbers are far fewer than the current needs of the congregations seeking full-time rostered ministers. This issue is being addressed by seminaries and synods as they increase efforts for discernment and reduce the cost of seminary education. The churchwide effort has included developing the Fund for Leaders, which has provided scholarships for dozens of young people to attend seminary. Despite these efforts, more leaders are needed.

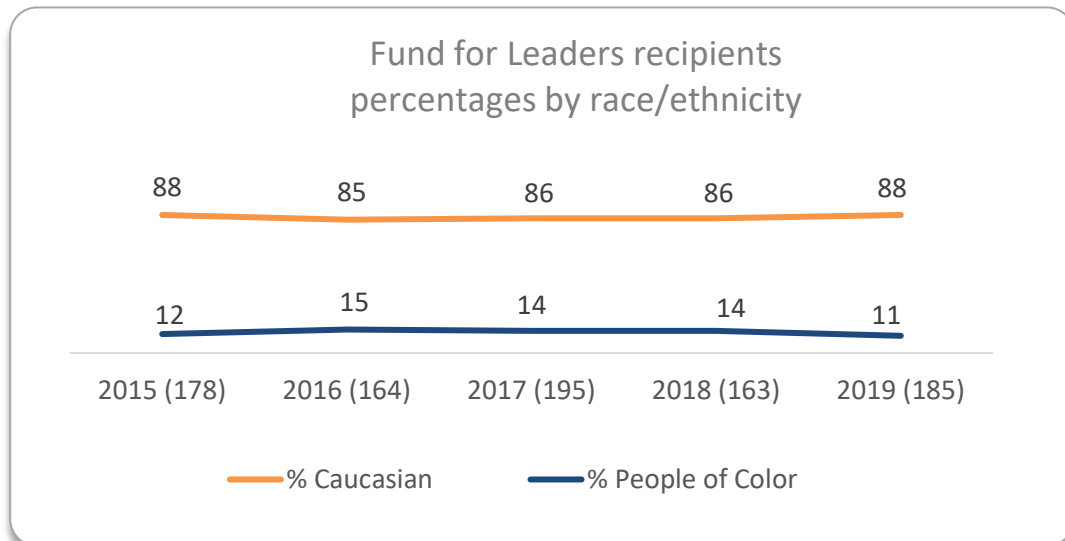
Lay ministry: Synods increasingly look to lay leadership to help lead congregations that no longer have pastors or deacons. A network for training lay leadership has been developed to assist with the education and development of these people whom God is calling into service. This is especially true in rural areas and in places of poverty.

Justice for Women: This program provides support and leadership for work related to the interpretation and implementing resolutions of the new social statement, "Faith, Sexism, and Justice: A Call to Action."

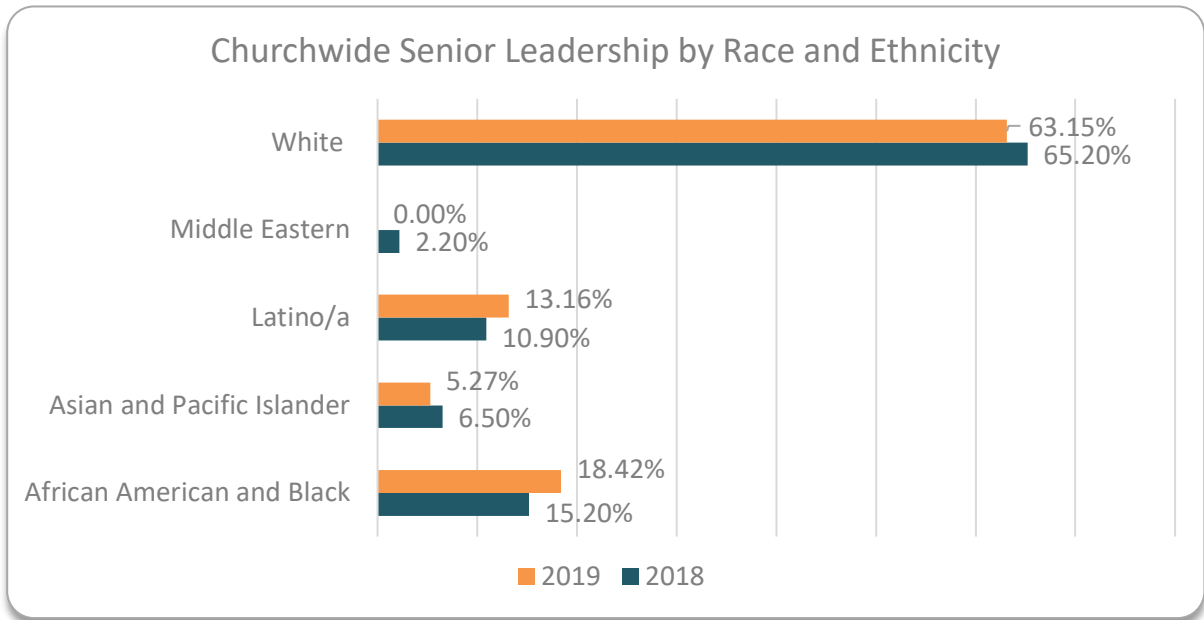
It also serves on behalf of the ELCA in an ongoing Lutheran World Federation initiative, Theological Education and Formation, to strengthen global sharing of theological resources and access to theological education. Justice for Women provides support to the committee for the 50th anniversary of the decision to ordain women, 40 years of women of color being ordained, and 10 years of LGBTQIA+ individuals being able to serve freely. The anniversaries will be lifted up at the Women of the ELCA Triennial Gathering and during the Rostered Ministers Gathering, both scheduled for July 2020 in Phoenix, Arizona.

Research on opportunity and pay gaps for women in ministry: The Planning, Research & Evaluation team in the Office of the Presiding Bishop conducted a national survey of a large sample of ELCA rostered ministers in late 2019 to learn whether opportunity gaps based on gender and race have improved since the last survey in 2015, and to allow women’s voices to be heard through the survey. Results will be made available in time for the Rostered Ministers Gathering and the Women of the ELCA Triennial Gathering in July 2020.

Growth in diversity among Fund for Leaders scholarship recipients: Unfortunately, diversity has not been increasing among scholarship recipients:

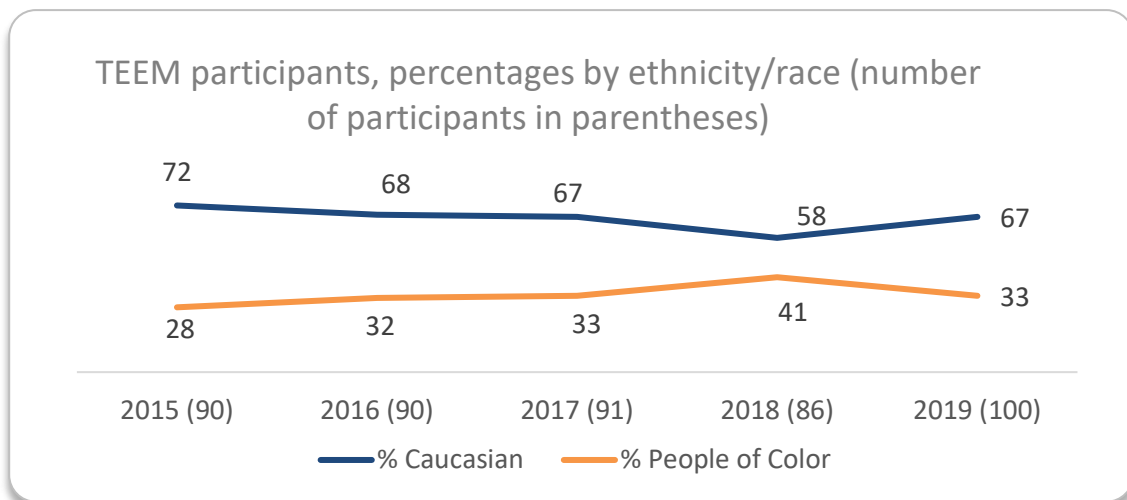


Diversity among ELCA churchwide senior leadership staff: Progress has been made in 2019 toward increased diversity among the churchwide senior leadership staff: In 2018, leadership was 65% White; in 2019, that dropped to 63%. There was a small increase in the percentage of Latino/a and African American or Black employees at the senior leadership level. See table below.

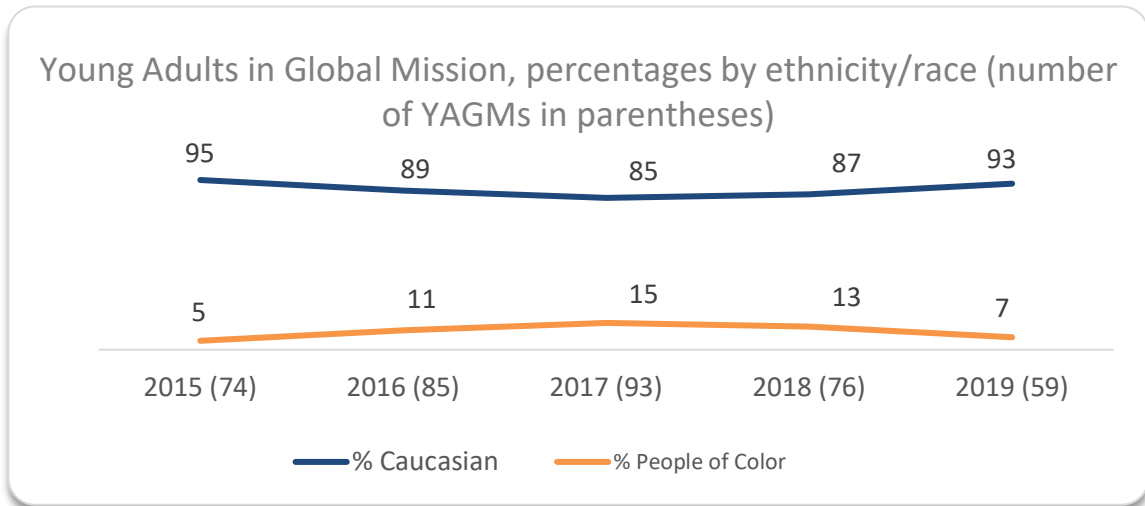


Growth in diversity among candidates in Theological Education for Emerging Ministries (TEEM):

Theological Education for Emerging Ministries (TEEM) is a leadership formation process in the ELCA. After TEEM candidates complete the academic and practical ministry requirements and are granted approval by a candidacy committee, they will normally serve their first call in the ministry site originally identified by the synod bishop. Following the first call, opportunities for mobility will be the same as for all ELCA rostered ministers. Over the past five years, the proportion of TEEM candidates of color has increased, but there was a drop-off in 2019:



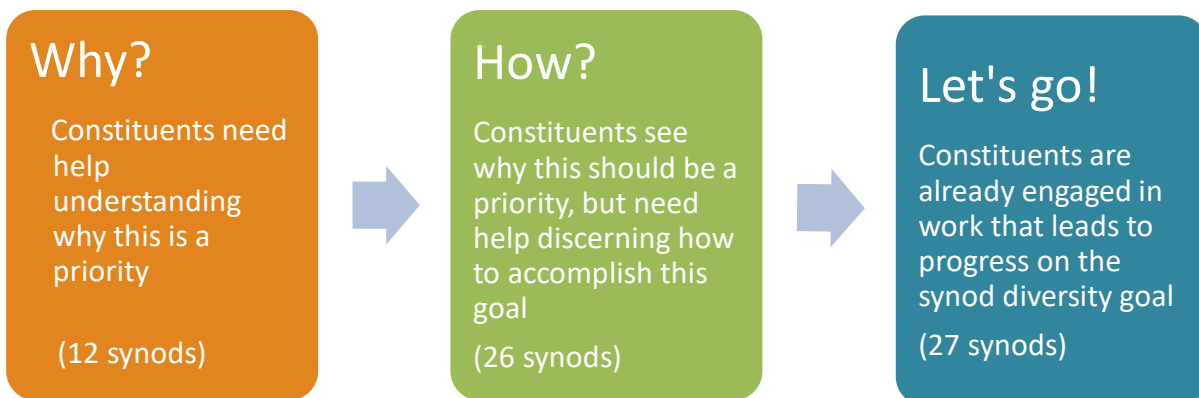
Growth in the diversity of the Young Adults in Global Mission (YAGM) program: As with Fund for Leaders scholarship recipients, diversity among YAGMs has leveled off rather than growing:



Goal three; objective two: *With synods, equip congregations with resources and strategies to reach out to people in their neighborhoods and embrace new ways to facilitate engagement and participation in this church through worship, evangelical witness and service.*

Ethnic-specific and multicultural ministries: The ELCA has a long-standing commitment to better reflect the diversity of communities and demonstrate what the kingdom of God is like. The “Beloved Community” is a vision given by God that drives the efforts of the Ethnic Specific and Multicultural Ministries team to create and encourage a climate of healthy racial diversity in congregations. At its April 2019 meeting, the Church Council affirmed the updated ethnic-specific strategy plans of the Asian and Pacific Islander Ministry, Latino Ministry, African Descent Ministry, and Arab and Middle Eastern Ministry. The American Indian and Alaska Native strategic plan remains relevant.

Synod diversity goals: In 2018, churchwide staff worked with the Conference of Bishops to help bishops discern where they are in the process of meeting synod diversity goals, as outlined in the ELCA Continuing Resolution to the Constitution¹. In 2019 the staff, consulting with synod bishops, created a tool for synods to report annual progress to the Church Council. This tool is being tested (spring 2020). All 65 synods have placed themselves in one of three categories:

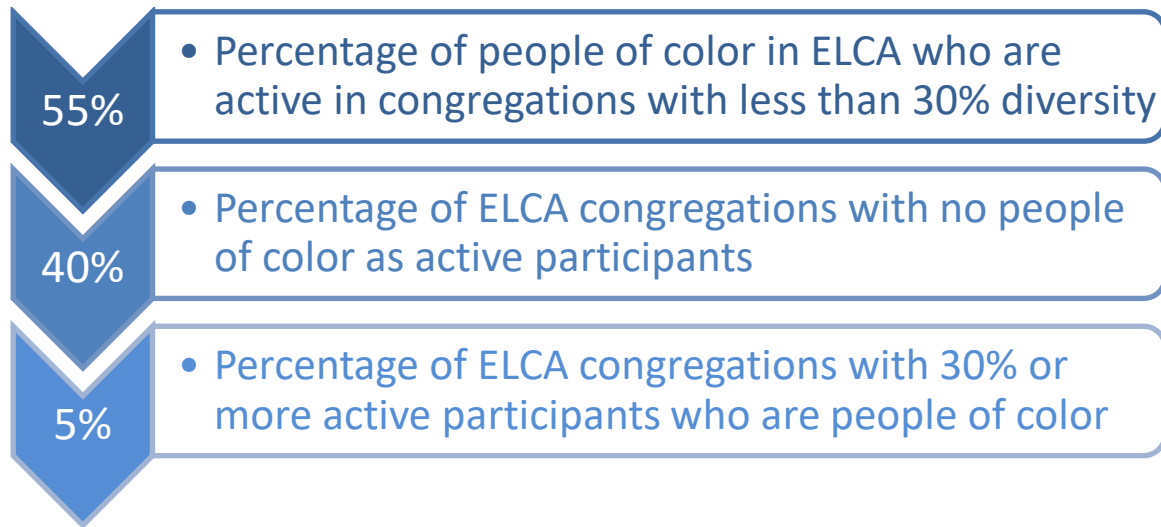


¹ ELCA Continuing Resolution to the Constitution 5.01.B16

The “Let’s go!” synods will serve as the key resource group. This group is:

- Adding synod staff and building diversity teams
- Using resources for self-learning and providing workshops
- Building new relationships with local organizations
- Getting to know their neighbors
- Working with ecumenical partners, churchwide staff, other synods

2019 statistical review: While the ELCA experienced a decline in active involvement, participation of European Americans declined at a greater rate than that of people of color. This resulted in a small proportional increase for people of color in the ELCA, from 3.7% in 2009 to 4.4% in 2017.



Strengthening faith formation and capacity for evangelism through Glocal events and accompaniment training: The Global Mission unit formed the Glocal Musician Educators program to provide education and worship for gatherings hosted by congregations and other Christian communities throughout North America and the Caribbean. The intentionally diverse group includes musicians from many countries, denominations and cultures. Guided by the values of accompaniment, the program strives to embody what it means to be *glocal*: simultaneously global and local.

In 2019, Glocal Musician Educators partnered with synods and congregations at 14 events in 11 synods to assist ELCA members in experiencing diverse worship. Glocal event workshops and learning tracks helped to make a local connection to participants’ ministries and everyday lives.

Goal three; objective three: *Develop, empower and support networks among ethnic-specific and multicultural ministries and share their experience and knowledge with synods and congregations seeking to welcome and nurture diversity.*

Authentic Diversity Task Force: The 2016 Churchwide Assembly adopted a resolution titled “Motion B: Resolution for a Strategy Toward Authentic Diversity” (CA16.05.25), to create a task force of people of color from regions and synods across the country.

In April 2019 the Church Council received an executive summary and report and recommendations from the Task Force for Strategic Authentic Diversity. The 2019 Churchwide Assembly adopted the resolution

and affirmed the task force and all who contributed to its work to develop a report and recommendations on how this church exhibits authentic diversity and formulates its own goals and expectations for racial diversity and inclusion.

In 2019 the Executive Committee approved the formation of the Authentic Diversity Strategy Advisory Team, whose primary function will be to monitor and report implementation progress and advise areas of priority and where progress may appear to be lagging and/or in need of broader support. The team is planning to meet following the joint Conference of Bishops, Church Council and staff meeting in March.

In early 2020, the Office of the Presiding Bishop hired a director for theological diversity and engagement, whose work will intersect with the authentic diversity strategy.

Caring for existing ethnic-specific communities: These are some of the most racially contentious times the country has experienced in recent history. The Ethnic-Specific and Multicultural Ministries team, in partnership with the six ethnic Lutheran associations, cares for communities of color, stands with them in times of trial and provides crisis management assistance when needed. Training, educational events and celebrations help support all communities with Christian love and compassion.

Goal three; objective four: Actively encourage youth and young adults from diverse backgrounds to be agents of generational change and role models for becoming a more culturally diverse church.



MYLE (Multicultural Youth Leadership Event): This pre-event to the triennial Youth Gathering empowers young people of color and those whose primary language is other than English to claim their story as a part of God's story. It may be the largest gathering of people of color in our church. In 2018, this event attracted over 600 youth and adults. The next MYLE gathering is again being planned in conjunction with the 2021 Youth Gathering.



AN ELCA GATHERING OF YOUTH WITH DISABILITIES

The tAble: This pre-event to the Youth Gathering blesses and empowers young people who live with a wide range of physical, cognitive and emotional disabilities so they might grow as faithful, wise and courageous witnesses. About 90% of the participants do not attend other conferences aimed at people with disabilities, so this is a unique and needed opportunity. In 2018 this event attracted over 70 youth and adults. The next tAble gathering is again being planned in conjunction with the 2021 Youth Gathering.

Goal three; objective five: Support congregations and synods to grow in their commitment to and practice of gender justice and racial justice.

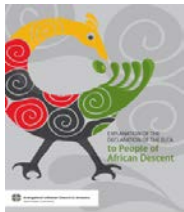
The social statement on women and justice: "Faith, Sexism, and Justice: A Lutheran Call to Action" was presented to the Church Council in spring 2019 and approved by the Churchwide Assembly in August. Included are 17 implementing resolutions to serve as a guide for its use by agencies and organizations.

Synod leadership anti-racism training: In 2018, the Racial Justice office offered instruction on anti-racism to prepare synod teams to conduct training. In 2019 a small-group training was conducted with the European Descent Lutheran Association for Racial Justice.

Gender justice efforts around the world: The ELCA continues to walk with companions around the world to address complex gender issues within their contexts. This common journey to make the world more just toward women weakens patriarchy in all its forms.



Goal three; objective six: *As a church in the public space, speak out against discrimination and violence based on race, gender, sexual orientation and social status through advocacy and other forms of public witness.*



The Declaration to People of African Descent was adopted by the 2019 Churchwide Assembly. The declaration calls for the church to study the apology, commit to antiracism trainings and for the presiding bishop to dedicate a national day for the repentance of racism. Racial Justice staff participated on the writing team for the declaration and supplemental resource.

Speaking out against housing discrimination: Lutherans mobilized to oppose housing measures that would reduce protection from discrimination against people with disabilities, seniors and people of color and by evicting from public housing 100,000 legal immigrants whose families include undocumented people.

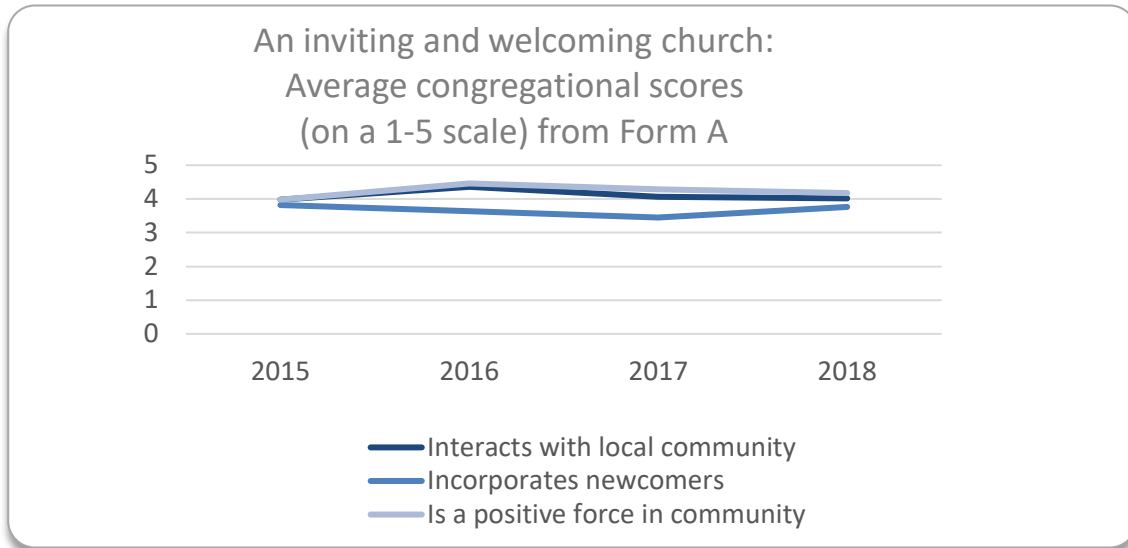
Chaplaincy Ministries: ELCA Federal Chaplaincy Ministries visits ELCA-affiliated colleges, universities and seminaries; develops resources for chaplaincy ministries; supports scholarships for candidates; provides educational opportunities throughout the church, particularly for implementing the social statement "For Peace in God's World"; and networks with synods, congregations and individuals through the Centurion Connection program, which seeks to identify at least one person in every synod to serve as a communications liaison and leader for active and retired military veterans.



Speaking out against all forms of discrimination against women through the United Nations: In 2019, 32 female delegates from Lutheran World Federation (LWF) member churches in 7 countries (Colombia, Liberia, Palestine, Peru, Switzerland, Tanzania and the United States) attended the 63rd session of the United Nations Commission on the Status of Women (CSW63). The delegation included representatives from LWF's Women in Church and Society, from the LWF's Waking the Giant initiative and from the ELCA. The Lutheran Office for World Community held two events that ran concurrent to

CSW63 at which several delegates were featured as speakers. The topics were legal and normative challenges and opportunities to realize women’s rights to social protection and addressing toxic masculinities.

Inviting and welcoming church—congregational measures: Finally, another way to track progress on goal three is to note changes across time on congregational vitality measures from Form A. For objectives two, three, five and six there are three related items—how well a congregation interacts with the local community, incorporates newcomers and is a positive force in the community. Between 2015 and 2018, the trend lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives (*graph below*):



Goal 4
A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.
 1 Corinthians 5:14-21, John 13:12-15, Isaiah 58:1-11

Goal four; objective one: *Expand and deepen engagement with “God’s work. Our Hands,” as a vehicle for witness and service by congregations, synods and ministries of this church.*



“God’s work. Our hands.” Sunday: Churchwide staff continue to provide congregations and synods with resources and toolkits to participate in “God’s work. Our hands.” Sunday, the ELCA’s dedicated day of service held annually in September. Approximately one-third of ELCA congregations now participate in this event, which was launched in 2013. In 2018, 3,142 congregations participated (an estimate of more than 7,000 Lutherans) and a minimum of 25,541 service hours were performed for “God’s work. Our Hands.” Sunday in 2018. Data were not gathered for 2019. This year’s day of service will take place Sunday, Sept. 13, 2020.

Goal four; objective two: *Mobilize and harness resources for local, national and global ministries to alleviate poverty and hunger – including funds, networks, partnerships, ecumenical and interfaith relationships, and mutual accompaniment with companion churches and the global church.*

ELCA World Hunger: ELCA World Hunger works through Lutheran churches and their partners in more than 60 countries, including the United States. On average, more than 20% of donated funds go to projects in the United States and Puerto Rico, and approximately 70% of funds received each year are put to work internationally. ELCA World Hunger is one year into a renewal and refocusing of its domestic strategy and program.

In 2019, 77 ministries across 63 synods received ELCA World Hunger Domestic Hunger Grants, for a total three-year (2019–2021) investment of nearly \$1.2 million. An estimated 382,000 people were directly impacted by these ministries.



Goal four; objective three: *With synods and domestic affiliates, global companions and partners, respond effectively to natural disasters and humanitarian crisis in the U.S., Caribbean and throughout the world, and develop local capacities in disaster preparedness and response, including displacement and migration of crisis-affected people.*

HIV and AIDS: 2019 marked the conclusion of the 10-year ELCA Strategy on HIV and AIDS. The strategy outlined six specific areas in which the ELCA is called: biblical and theological reflection; effective prevention, treatment and care; eradicating social stigma and discrimination; walking with companion churches and partners in other countries; advocating for justice; building institutional capacity and making strategic choices. Additionally, this church invested \$10 million over the last decade as part of the world response to HIV and AIDs.

Community development services: In collaboration with the Southwest Washington Synod, in 2019 ELCA churchwide staff successfully guided seven ELCA congregations operating social ministry programs through the ELCA’s social ministry affiliation process. Seven congregations have now created non-profit social ministry organizations and are now newly minted affiliated social ministry organizations.

Lutheran Disaster Response---International (LDR-I): The Diakonia team has made it a priority to support companion churches and partners in increasing the impact of their programs through mutual sharing and socialization of knowledge. Opportunities have been organized for churches to exchange stories, experiences, good practices and lessons learned.

A few examples:

- Emergency response training was conducted with Educación Popular en Salud/Popular Education in Health (EPES) in Chile.
- EPES held its 10th International Training on Popular Education in Health in Chile, an educational method emphasizing community knowledge and experience, and social determinants of health.
- Servicio Ecuménico de Pastoral y Estudios de la Comunicación (SEPEC) in Peru focused on sharing expertise and experience around building organizational capacity in disasters.
- A school management training between companion churches in Bolivia (Bolivian Lutheran Church) and Argentina (United Evangelical Lutheran Church) focused on developing relationships and sharing knowledge.
- A consultation with the Asylum Protection Center in Serbia and St. Andrew’s Refugee Services in Egypt strengthened each organization’s capacity to support migrants and refugees with legal, educational and psychosocial support.

In 2019, 54% of Lutheran Disaster Response grants (\$1.92 million) went to projects that assist people on the move (refugees, migrants and internally displaced people) through immediate relief, temporary shelter, psychosocial counseling and information about their rights.

What happened	The impact of this ministry
<p>The Middle East Region has been living under an unstable political situation and civil wars for decades, especially in Iraq, Syria and Egypt. This has left behind severe negative impacts on directly affected victims of war and persecuted Christians, as well as on church leaders and pastors who are taking care of their communities. The protracted crises in Syria and Iraq, as well as the ongoing targeting of Christians in Egypt still produce major challenges that affect Christian presence and witness today.</p>	<p>LDR-I provided \$100,000 to the Middle East Council of Churches (MECC) for a one-year trauma healing and leadership skills training project for pastors and Christian lay leaders in Iraq, Syria and Egypt.</p>
<p>For the past five years, Venezuela has been facing political, economic and social crisis. Low- and middle-class families have had their rights to health and food violated. There are over 37,800 Venezuelans residing in Arauca, a province in Colombia bordering Venezuela. According to United Nations High Commissioner for Refugees, between 1000 and 1400 people arrive daily, of whom about 600 do not return. From making a decision to leave Venezuelan territory, to the goal of their journey, Venezuelans face a number of physical and emotional challenges and risks.</p>	<p>Lutheran World Federation-Colombia received \$75,000 to assist migrants and host communities in the border provinces of Arauca (in Colombia) and Apure (in Venezuela). During a seven-month period, 300 pregnant women received pre-natal care, 160 primary-school aged children received school supplies and daily breakfast, and 160 single-parent households learned how to diversify their food options and produce grains and vegetables.</p>
<p>The Syrian crisis is entering its 10th year of protracted conflict. The past and present hostilities compounded with the continued massive displacement of populations, remain the main drivers of humanitarian needs. As such the Syrian crisis remains the largest displacement crisis in the world, with over 5.6 million registered refugees and over 6 million people displaced within Syria.</p>	<p>LDR-I contributed \$77,250 to the ACT Alliance to address the refugee crisis in Jordan and Lebanon. Implementing partners Lutheran World Federation-Jordan and MECC-Lebanon assisted over 2,000 Syrian men, women and children by providing psychosocial counseling, education and healthcare.</p>

Between 2015 and 2018, ongoing violence broke out in Burundi causing 200,000 to escape to neighboring countries such as Tanzania and reside in refugee camps. In August 2019 the Tanzanian and Burundian governments signed a bilateral agreement to repatriate all Burundian refugees from Tanzania, and by September 2019, over 74,600 people have returned to Burundi. The influx of returnees caused unforeseen burdens for host communities. The situation is especially hard for returning women as they have no formal right to own and inherit land, the majority are uneducated, and they are usually forced to adopt negative coping behavior such as engaging in sex work or leaving their families unattended to seek work in the cities.

Lutheran World Federation-Burundi received \$50,000 from LDR-I to assist returning women and host communities with integration and having peaceful co-existence in Burundi. The project addressed the immediate needs of the returnees such as providing food, cash, dignity kits for women and girls, and school kits for children. Plots of land were also provided to families, along with tools, seeds and training on farming techniques.

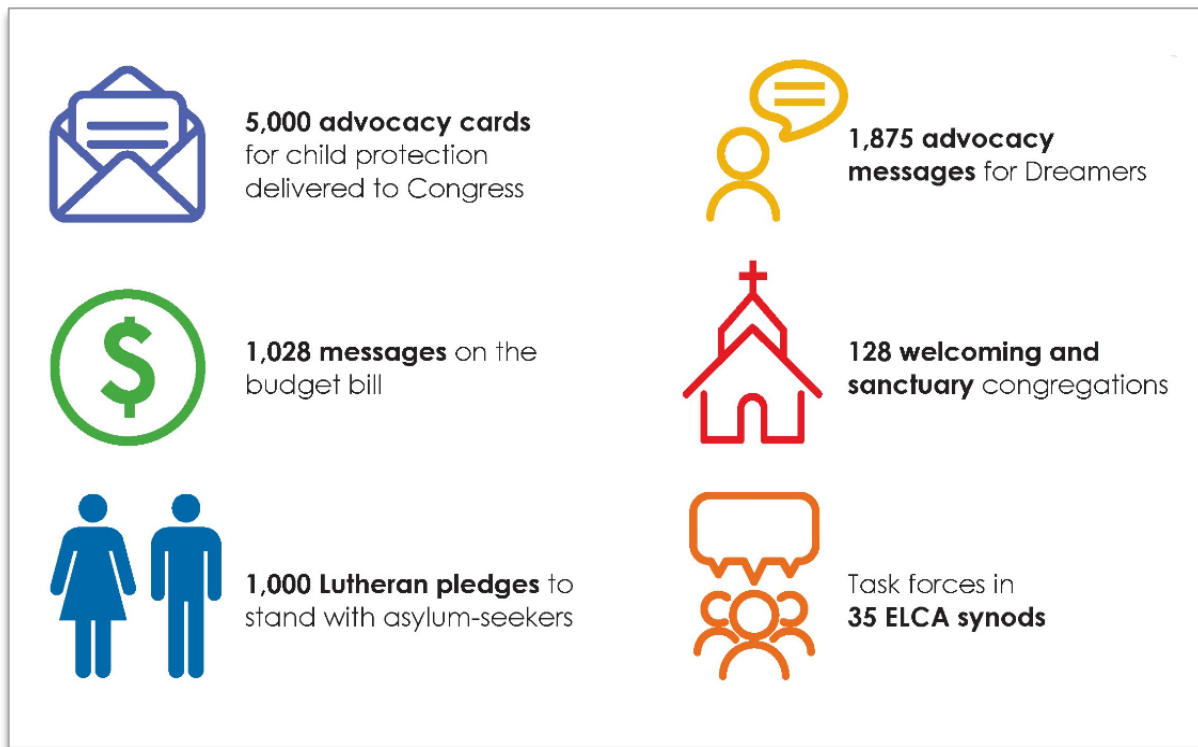
Lutheran Disaster Response – Domestic: In 2019, the ELCA responded to many emergencies in the US:

Location	Type	Location	Type
Alaska	Earthquake	Louisiana	Flooding
California	Earthquake	Maryland	Flooding
Louisiana	Three church fires in historical Black churches	Nebraska	Spring flooding
Minnesota	Emotional and spiritual care for children	North Dakota	Spring flooding
Mississippi	Spring storms	Arkansas	Spring storms and flooding
Alabama	Spring storms	Oklahoma	Spring storms and flooding
Tennessee	Spring storms	North Carolina	Summer flooding
Georgia	Spring storms	South Dakota	Fall flooding
Mississippi	Flooding	Ohio	Tornadoes and severe weather
Carolinas	Hurricane Matthew	Various locations	Hurricane Harvey
Puerto Rico	Hurricane Irma & Maria repairs	Carolinas	Hurricane Florence
Georgia, Florida-Bahamas Synod	Hurricane Michael	Georgia, Florida-Bahamas Synod	Hurricane Dorian

AMMPARO: Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities—an ELCA strategy: The AMMPARO network continues to grow and offers accompaniment and direct service with migrants throughout the perilous journey, as well as advocacy for child protection. Child protection support includes nine Guardian Angel programs through which the church becomes a physical presence in immigration court, accompanying children and their sponsors through the legal process. Programs have existed prior to 2019 in Los Angeles, Chicago, Omaha, Denver, Boston, Atlanta, Detroit, San Francisco and Minneapolis–St. Paul. New programs in 2019 included Hartford, CN, and Phoenix, AZ.

AMMPARO has also established a small network of pro bono lawyers; recently, several volunteered their time to help women prepare their asylum cases at the family detention center in Dilley, Texas. Through Lutheran Disaster Response and AMMPARO support, Lutheran Social Services of New York currently provides legal representation to 42 unaccompanied children and youth as they seek legal status in the United States.

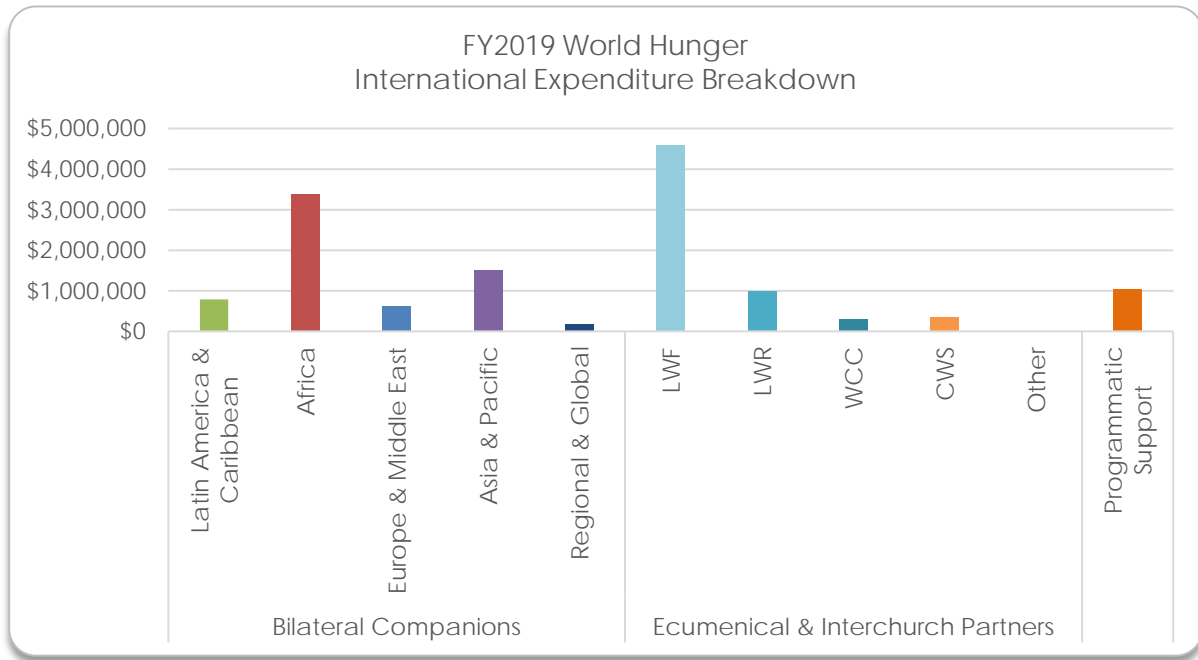
As part of the ELCA's strong relationship with Lutheran Immigration and Refugee Service (LIRS), the ELCA provided support for LIRS-funded work uniting separated families in Albuquerque, NM, as well as shelter assistance to families released from Immigration and Custom Enforcement detention in Phoenix. Coordination between AMMPARO and LIRS has helped unaccompanied children in need of foster care to find suitable families through ELCA congregations. As of mid-2019, this powerful network included:



Additionally, Domestic Poverty & Justice Ministries provided legal services for unaccompanied minors from Central America through Lutheran Social Services of New York and assisted the Rocky Mountain Synod with AMMPARO-related work.

Goal four; objective four: Plan and direct the ELCA's international relief and development program to respond to needs identified by our companion churches and our global operating partners.

ELCA World Hunger international relief and development: In 2019, ELCA Global Mission provided 263 sustainable development grants in 60 countries. This far-reaching impact was made possible with over \$13.7 million provided through ELCA World Hunger. See graph below.



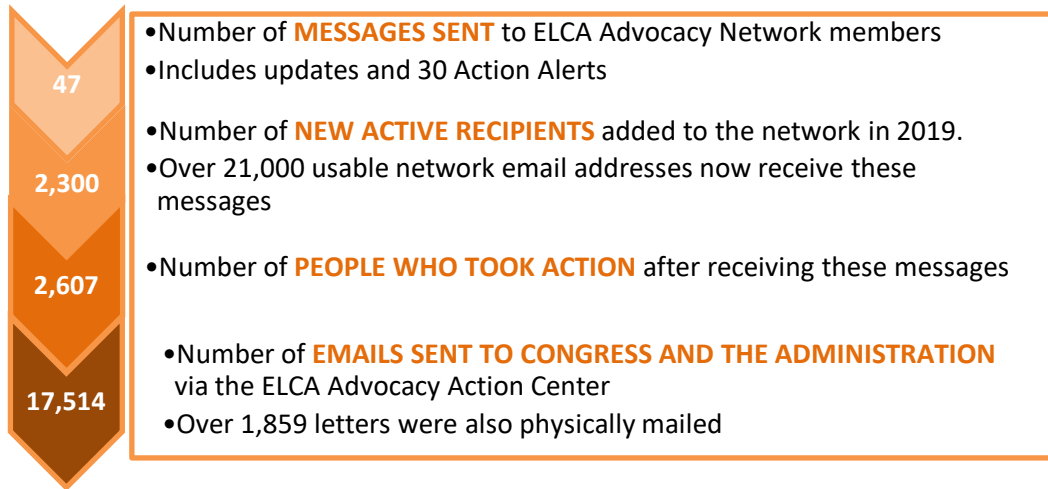
Goal four; objective five: *Lead and participate in national and global advocacy efforts to advance gender justice, climate justice and human rights, and to alleviate poverty and hunger, engaging church networks and joining with ecumenical partners, leaders of other faiths and the global church.*

Advocacy work: In 2019, ELCA Advocacy furthered God’s work in the world by influencing policies that advance the common good. Shaped by the ELCA’s social teaching documents and the experiences of its congregations, ministries and partners, the ELCA advocated to end world hunger and stood up for policies that help overcome poverty, promote peace and dignity, preserve God’s creation, and promote racial equity and gender justice. ELCA faith-based advocates met with policy makers, taking joint action with partners, writing letters, making public comments, talking with neighbors, asking questions in town hall meetings, and listening, learning, educating and asserting policy considerations guided by our faith.

Policies that impact poverty and hunger are significantly shaped by federal appropriations. In coalition with partners including Washington Interfaith Staff Coalition strategists and through the ELCA Advocacy Network, we exerted influence that saw the first substantial increase for domestic anti-poverty programs in the federal budget since 2010.

In 2019 some policy developments warranted pointed, direct response from ELCA Advocacy Network members. These included proposed rules that could cut Supplemental Nutrition Assistance Program (SNAP) food assistance for 3.7 million people and eliminate the automatic eligibility of 1 million children to free or reduced-priced school meals.

Profoundly aware of the interconnectedness of locally and globally experienced injustices and uncertainties, ELCA Advocacy took leadership in 2019 to educate, advocate and embolden our faith voice as visible witnesses and agents of change on issues of disaster and humanitarian crises response, with an emphasis both on the calling and promise of creation care and on the economic, racial and gender struggles often exacerbated by crisis.



While advocacy is a process likened to planting seeds that will grow redwoods, times of direct successes are times to give thanks to God. The Global Fragility Act, for example, was passed with the help of ELCA and other faith advocates that takes aim at global migration, violence and food insecurity by addressing the weakness of social, political and economic systems in countries victimized by conflict. The ELCA’s investment in advocacy is one way to do God’s work with our hands in our times.



International Leaders Program (ILP): This program partners with companions to develop strong and effective leaders. Through academic scholarships, engagement in gender justice and short-term leadership experiences, the ILP is forming leaders for both church and society.

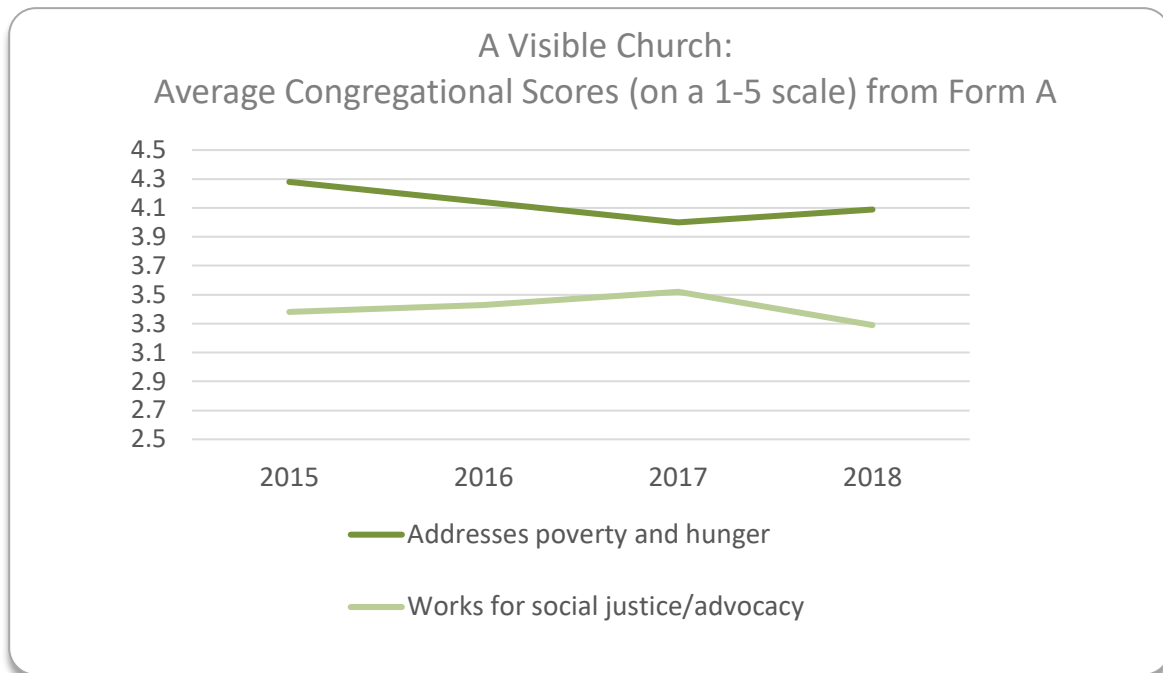
- Over 1,000 individuals have earned scholarships for education and training, including 162 scholars who received support in 2019.
- 58 companion churches and institutions are represented.
- 64% of scholarship recipients are women.

- Alongside the global Lutheran community, the ELCA is equipping women to be leaders in the life and development of the church and society. These emerging leaders study at ELCA colleges and universities and at 10 other institutions around the world. In 2019, 28 received support. Since the program's inception, 134 women from 40 countries have participated in leadership seminars focused on gender justice.

Peace-building efforts around the world:

- Through ELCA World Hunger, 21 projects promoting peace and reconciliation were implemented in 14 countries from 2017-2019.
- Through LDR, peace and reconciliation projects were supported in six countries.
- Additionally, from 2016 to 2019, national peace and reconciliation programs were implemented in Zimbabwe, Kenya and South Sudan. Over 500 training sessions were conducted, engaging over 10,000 people.

A visible church—congregational scores: Congregational vitality measures from Form A for objectives two, four and five provide two items related to the *Visible Church* goal: *addresses poverty and hunger* and *works for social justice/advocacy*. Between 2015 and 2018 the lines in the graph below are flat, suggesting that ELCA congregations have not yet made progress on these objectives:

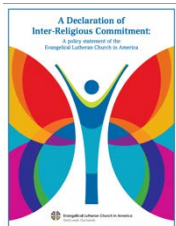


Goal four; objective six: *Strengthen the churchwide organization's capacity to monitor the impact of ELCA's World Hunger grants – domestic and international – and gather and tell these stories across this church.*

ELCA GrantMaker: In early 2019, a manager was hired to oversee the use and maintenance of the database, GrantMaker, that manages all outgoing grants. This manager works collaboratively across churchwide units, ensuring that data are being entered to enable evaluation and storytelling about the impacts these grants are making. Highlights include:

- Creation of a cross-organization GrantMaker Operations Committee focused on system oversight, greater effectiveness, and vision, strategy and communication of and about ELCA grants
- GrantMaker User Community meetings, training, and support
- Enhancements to GrantMaker system and streamlining of business processes, including implementation of electronic payment for all grants

Goal four; objective seven: Expand and deepen engagement with dialogue, full communion, conciliar, interreligious and global partners to enhance capacity for working collaboratively for justice, peace and reconciliation in communities and around the world.



Policy statement: A policy statement was developed from 2016 through early 2019 by the inter-religious task force to expand the ELCA’s commitment to ecumenism, guided by “A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America” (adopted in 1991). “The Declaration of Inter-religious Commitment” was presented to the Church Council in spring of 2019 and adopted by the 2019 ELCA Churchwide Assembly in August.

Lutheran-Roman Catholic relations: The U.S. Lutheran-Catholic dialogue, in its sixth decade, continues its work. Its report, “Faithful Teaching,” examines the structures and procedures by which each church teaches with authority and will be published in 2020. Major Lutheran-Catholic events in 2019, including a consultation at Notre Dame, lifted up the 20th anniversary of the “Joint Declaration on the Doctrine of Justification.” A statement, co-signed by the leaders of five other Christian World Communion, was a significant milestone and public witness.

Lutheran World Federation (LWF): The ELCA continues to accompany the LWF’s international ecumenical dialogues.

Other Lutheran churches: In accord with a churchwide assembly resolution in 2013, the ELCA maintains regular contact with the North American Lutheran Church (NALC) and the Lutheran Church–Missouri Synod (LCMS) to build relationships, share information and discuss difficult issues.

Full communion partnerships: In 2019 the ELCA observed the 20-year anniversaries of full communion with The Episcopal Church and with the Moravian Church in America, Northern and Southern provinces; and 10 years in full communion with the United Methodist Church. This led to revision of documents for each relationship that describe procedures for the “orderly exchange of clergy.”

Historic Black Church relations: Building on the 2016 Churchwide Assembly resolution “Deepening Relationships with Historic Black Churches,” the ELCA has continued strengthening our bilateral, coalition and conciliar work and witness with our partners, and communication and cooperation among churchwide colleagues, synods and the African Descent Lutheran Association.

For five years, since the 2015 martyrdom of the “Emanuel Nine,” the ELCA has co-sponsored the cross-racial dialogue at the annual consultation of the Conference of National Black Churches (CNBC). In 2019, various ecumenical events commemorated the quadricentennial of the forced trans-Atlantic voyage of enslaved African peoples. The ELCA joined with various churches and organizations, including the CNBC, as partners in Bread for the World’s publication *Lament and Hope: A Pan-African Devotional Guide*. The ELCA is also able to share with ecumenical partners the newly published *Luther’s Small Catechism with*

African Descent Reflections (Augsburg Fortress, 2019). In January, Presiding Bishop Elizabeth Eaton convened a consultation via video conference with representation from churchwide staff, authors of this resolution, the African Descent Lutheran Association, the Conference of International Black Lutherans, and the European Descent Lutheran Association for Racial Justice.

Orthodox relations: The ELCA was present for the 2019 enthronement of the new archbishop of the Greek Orthodox Archdiocese of America, His Eminence Archbishop Elpidophorus of America.

Ecumenical engagement on Israel/Palestine: In 2019 the ELCA shared advocacy with The Episcopal Church and the United States Conference of Catholic Bishops regarding the East Jerusalem Hospital Network, which includes the Augusta Victoria Hospital. The advocacy included a co-signed letter to the president asking the administration to restore U.S. humanitarian assistance to the hospitals. This letter was in addition to a separate letter sent from the presiding bishop and the Conference of Bishops of similar substance.

“Four-way” relationship: Annually, Bishop Eaton meets with the presiding bishop of The Episcopal Church, the national bishop of the Evangelical Lutheran Church in Canada and the primate of the Anglican Church of Canada. This “four-way” has produced occasional series of seasonal devotions and the Week of Prayer for Christian Unity in 2019. In 2020 the focus will be on the Season for Creation.

This annual meeting of the four presiding or national bishops was expanded last spring to include a day of consultation on forming leaders for this church and this world. From this meeting came also a “Joint Message on the Arusha Call to Discipleship” from the World Council of Churches and a renewed “pledge of solidarity in prayer and action” for the churches.



National Council of Churches (NCC): The ELCA is engaging in the truth and racial justice initiative “A.C.T. Now! Unite to End Racism” as a member church, but also through the annual NCC Christian Unity Gathering, various inter-religious dialogues, and convening tables for faith and order, education, advocacy and inter-religious relations. The 2019 Christian Unity Gathering took place in Virginia. Presiding Bishop Eaton was the preacher for the opening service.

The NCC expanded in 2019 to co-convene dialogues with Buddhists, Hindus and Sikhs. The focus has been on relationship-building, histories and texts, and discussions of racism. The NCC also issued a policy statement in October 2019, affirming the commitments of its 1999 policy statement and articulating the shared priority of interreligious peacebuilding. The ELCA served on the drafting team.



World Council of Churches (WCC): The WCC Commission of the Churches on International Affairs organized a training in 2019 titled “Achieving Racial Justice through UN Human Rights Mechanisms.” The training, with ELCA leadership, was held parallel to the 24th session of the UN Working Group of Experts on People of African Descent as part of the churches’ observance of the International Decade for People of African Descent. In 2018, the WCC relaunched its “Thursdays in Black Campaign:

Towards a World Without Rape and Violence.” The ELCA launched this campaign at the 2019 Churchwide Assembly. The ELCA participated in the first-ever inter-religious officers’ meeting convened by the WCC in Wales in October 2019. The ELCA is currently serving on the general secretary’s Inter-Religious Reference Group.

Global Christian Forum: Through the LWF, the ELCA supports the Global Christian Forum, which brings together representatives of “historic churches” with those of “new churches,” especially Evangelicals

and Pentecostals who often do not participate in other ecumenical structures.



Christian Churches Together in the USA: This broadest ecumenical table in the United States includes five church families: Orthodox, Evangelical/Pentecostal, Historic Black, Catholic and Historic Protestant as well as other Christian organizations, such as Bread for the World, Habitat for Humanity International and Sojourners. The 2019 convocation took place in

Montgomery, AL. ELCA leadership offered remarks at the screening of *Emanuel*, a documentary on the martyrdom of the Emanuel 9 in Charleston, and met with Rose Simmons, daughter of Rev. Dr. Daniel Simmons. She subsequently spoke to the Church Council in November 2019.

Jewish relations: The ELCA honored the 25th anniversary of the “Declaration of the ELCA to the Jewish Community” at the 2019 Churchwide Assembly using a litany of confession based on the declaration. The ELCA also spoke at the “Passing the Word” conference, exploring the historical import and ongoing impact of the 1994 declaration. In April 2019, Presiding Bishop Eaton and Rabbi Rick Jacobs, president of the Union for Reform Judaism (URJ), met with their advocacy, program and relations staff at the URJ offices to review their history of dialogue and to discuss topics of common concern, including Israel/Palestine and immigration.

Muslim relations: Eaton has continued to build our relationship with the Islamic Society of North America (ISNA), hosting its leaders for meetings, attending its conventions and carrying out joint initiatives. Through the Shoulder to Shoulder Campaign (“Standing with American Muslims. Upholding American Ideals.”), the ELCA has addressed anti-Muslim bigotry. In addition to our participation in the Christian-Muslim dialogue co-convened by the NCC and the Islamic Circle of North America, the ELCA has been involved in new international Christian-Muslim efforts, including the Forum for Promoting Peace, the Alliance of Virtues and the U.S.-Egyptian dialogue.

Other partners and coalitions: The ELCA is a member of Religions for Peace USA and the National Interreligious Leadership Initiative for Peace in the Middle East. Churchwide staff partner with the Network of ELCA Colleges and Universities Inter-Religious Coordinating Committee and, through that work, the Interfaith Youth Core.

Goal 5

A well-governed, connected and sustainable church.

1 Corinthians 4:1-2, 2 Corinthians 4:1-2, Micah 6:8, 2 Corinthians 9

Goal five; objective one: *Facilitate strong relationships across the ELCA’s leadership tables and further build a culture of collaboration and mutual accountability.*

Conference of Bishops: Churchwide staff work with the committees to plan and conduct the conference’s two semiannual meetings: The Bishops’ Academy and the Bishops’ Formation event for newly elected bishops. The 2019 Bishops’ Academy met in San Antonio, Texas and focused attention on stewardship and care for creation.

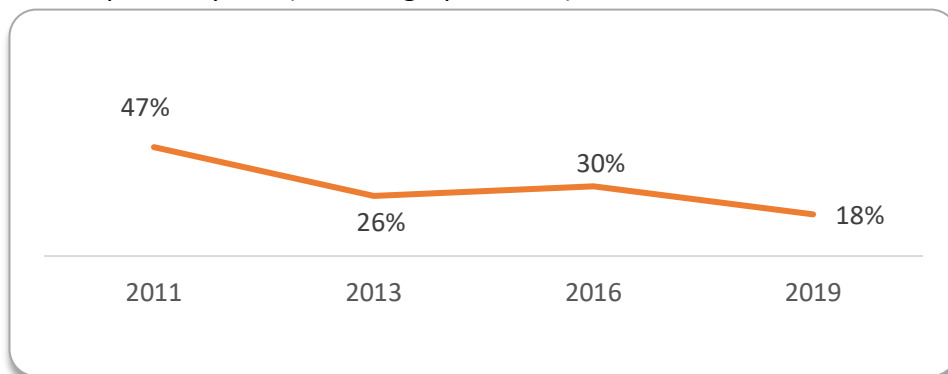
Synod assembly representation: Churchwide staff collaborated to prepare for the 2019 synod assemblies, which began in April and ran through June. Churchwide representatives were assigned to each assembly and equipped with resource materials to share.

Assistants to the bishops: In February 2019, assistants and associates to the bishops gathered in Myrtle Beach, S.C., under the theme “Don’t Go Thirsty.” The gathering focused on the concept of “doing enough” and seeking sabbath, thanks to the guidance of our keynote speaker, the Rev. Wayne Muller. Pre-gathering sessions were offered for new assistants’ orientation, and the entire group had a session with Barbara Keller and Thomas A. Cunniff on preventing clergy sexual misconduct.

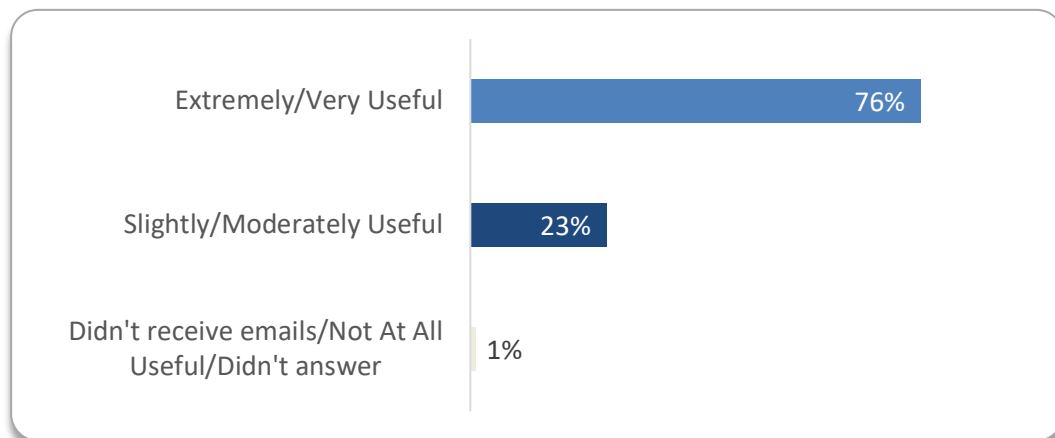
Goal five; objective two: *Support and enable effective governance by Church Council and a churchwide assembly, in line with the outcomes of the 2017 Church Council retreat.*

2019 Churchwide Assembly (CWA) evaluation: The Greater Milwaukee Synod hosted the 2019 Churchwide Assembly. Of the more than 900 voting members, 374 responded to an assembly evaluation, a rate of about 39%. The following report shows comparisons with the evaluations of the 2011, 2013 and 2016 assemblies when possible or appropriate.

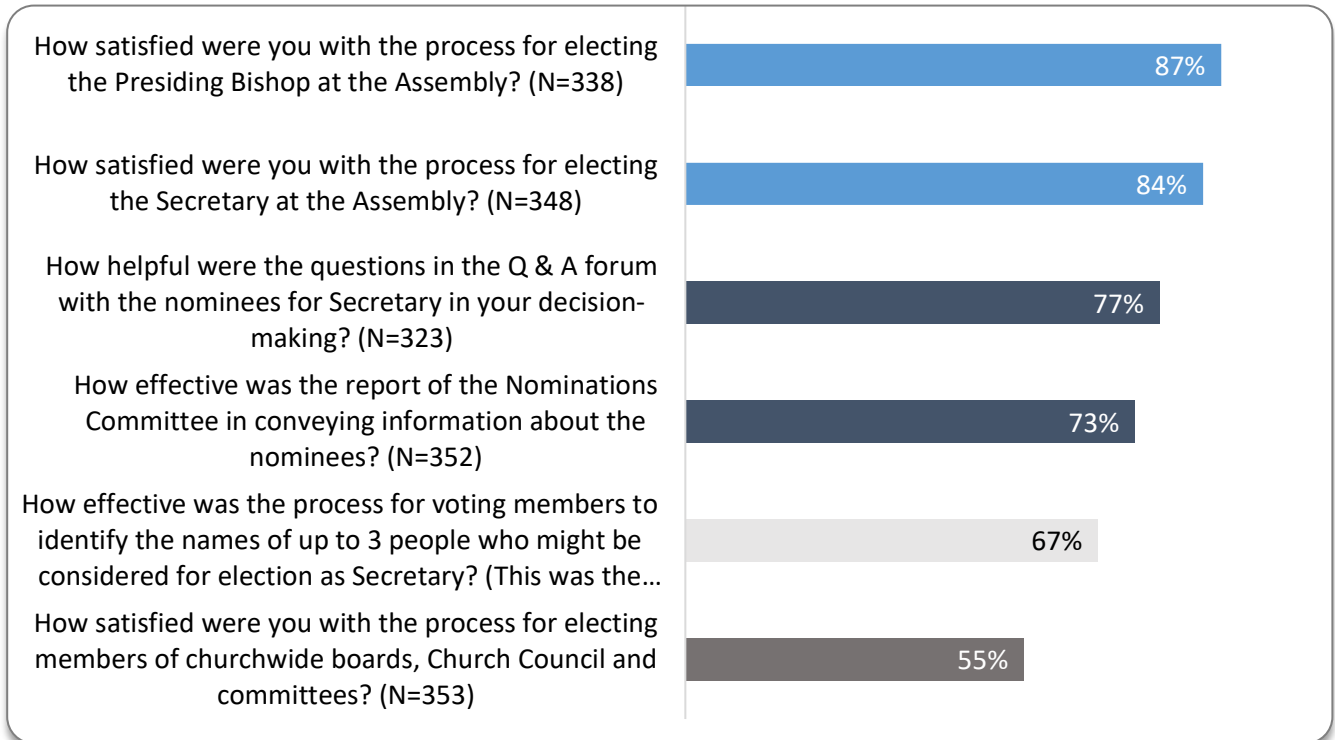
- The percentage of respondents indicating they felt overwhelmed by the amount of materials has decreased in the past six years (see line graph below).



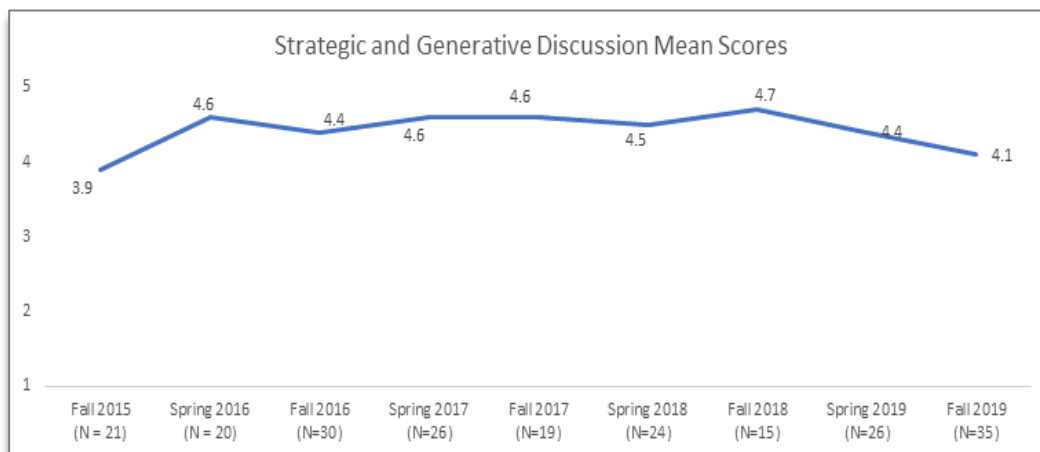
- Most of the respondents found the pre-assembly email communication very or extremely useful (see chart below).



- Responses to the orientation video and parliamentary procedure video were mixed; half found them to be very/extremely helpful.
- Voting members were mostly satisfied with the nominations and elections process. However, a noticeable minority were relatively unsatisfied with the process for the common ballot. This could be because the deadline for submitting ballots was right after the AMMPARO Prayer Vigil Walk, and some may have felt rushed to submit their ballots by the deadline (see graph below, showing percentages reporting satisfaction; number of responses shown in parentheses).



- **Church Council evaluation:** Surveys are conducted after every meeting. One measure of effective governance is whether council members feel there is enough strategic and generative discussion. A flat trendline since 2015 shows that this perception has remained roughly the same since 2015 (number of survey responses for each year shown in parentheses; 5-point scale):



Goal five; objective three: *Identify and take forward structural redesign and reform opportunities that contribute to more effective stewardship of God’s mission and this church’s resources and assets (roles and structures of synods and the churchwide organization, seminaries, networking of lay schools, repurposing property assets).*

Mission Support experiment report: In November 2018, Church Council action extended the Mission Support experiment with five synods (Nebraska, Texas-Louisiana Gulf Coast, New England, Lower Susquehanna, and Metropolitan Washington, DC). In response, participating bishops, churchwide staff and others with interest in the experiment were convened by the council’s Budget and Finance Committee during the February 2019 meeting of the Conference of Bishops to collaborate on a list of metrics to measure the experiment’s impact. This group will produce an interim report for the spring 2020 Church Council meeting and will be suggesting that the oversight shifts from Budget and Finance to Planning and Evaluation for future actions and reporting. A full report will be written for the fall 2021 meeting, at the conclusion of the experiment, with learnings and implications.

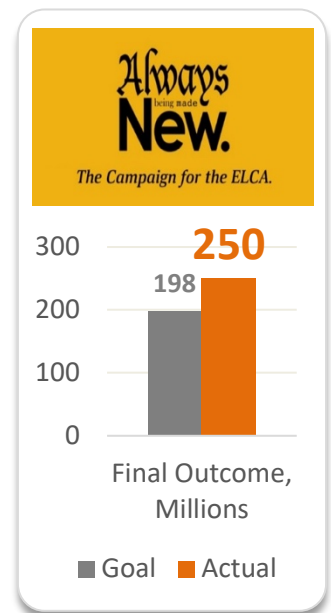
Lay Schools network: A gathering was held in Chicago in December 2018 that created a network space, gathered asset mapping information, identified leaders and created a working group to imagine, plan and develop the Lay Schools Program for 2019 and beyond. The Agora and Diakonia programs sent their representatives as well as Luther Seminary, Disability Ministries, Book of Faith, the Lutheran Center in Atlanta and 1517 Media. A working group was appointed that met bimonthly during 2019. The asset mapping project was finalized by December 2019.

Goal five; objective four: *Grow resources for mission and ministry in line with the ELCA’s shared goals and priorities and the expectations and roles of its three expressions (successfully conclude and wind up the Campaign for the ELCA and develop the next generation of strategies to raise resources for this church, in line with its priorities; Comprehensive Mission Support Strategy).*

Always Being Made New: The Campaign for the ELCA: The campaign sought to raise \$198 million in support of new and expanded churchwide ministries around the world, between its inception in 2014 and its wrap-up in June 2019. This goal was exceeded! At the campaign’s conclusion on June 30, gifts to priorities totaled \$250 million, including \$194.7 million in cash and multiyear commitments, and \$55.3 million in planned gifts. Five percent of gifts were allocated toward the costs of campaign fundraising and administration.

Where Needed Most endowment fund: To support planned gift commitments toward this work, the “Where needed most” endowment fund was established. This endowment will support priorities, including congregations, global church, leadership development and poverty and hunger. As of June 30, the endowment fund had a balance of more than \$11.4 million.

Mission Support strategy: In 2019 the Mission Support team worked on expanding engagement with synods beyond the Mission Support Symposium. This included connecting



more regularly with synod Mission Support tables, workshops at convocations, rostered ministers' gatherings, first call theological education events and presence at synod assemblies. The team also worked with bishops and DEMs on strategic planning around Mission Support. The team has been working to make new connections with new synod bishops and their new staffs. The symposiums are still being scheduled and, in some cases, the team is returning to synods to help facilitate the Mission Support conversations in synods that have already held a symposium.

Goal five; objective five: *Ensure the presiding bishop's strategic focus on common identity, becoming a more relational and connected church, congregational vitality and development of leaders is supported by contemporary and effective communication strategies and platforms for information sharing and learning.*

Public relations: In 2019 the ELCA was mentioned in more than 3,000 articles across the U.S., reaching millions of readers. The Public Relations team at the churchwide office sent out more than 75 press releases in 2019. Presiding Bishop Elizabeth Eaton was interviewed by the media more than 15 times.

Video engagement: The Strategic Communications team produced more than 100 videos in 2019, garnering nearly 1 million views between YouTube and Facebook.



Seeds Monthly is a monthly e-newsletter sent to church leaders, providing information on the latest news, videos and resources from the ELCA. The number of subscribers grew 3.75% in 2019, reaching nearly 83,000 people in this church each month.

ELCA directory: Rolled out in 2018 to replace the ELCA Yearbook, the online directory has enhanced communication and efficiency for the churchwide organization. In 2019, improvements were made, resulting in:

- New statistics and reports layout
- New "about" message from Secretary Sue Rothmeyer
- Updated language for better guidance on congregational updates
- Cleaner and more accurate data for key communications
- Reduced operational costs and time to produce

Mission Advancement unit restructuring: Since February of 2019, the Mission Advancement unit has been operating under a new staffing structure that:

- Brought the work and staff of the *Always Being Made New* campaign team into the unit
- Reorganized the major gift staff to be comprehensive instead of program specific
- Moved all communications functions from programs to the Strategic Communications team
- Created an event planning role, working with prospect development and donor strategy
- Moved program operations into a single team with donor stewardship
- Created a position to lead donor discovery, cultivation, solicitation, and stewardship that includes all components of giving—annual, major and deferred or planned
- Moved ELCA World Hunger program functions to its own team and World Hunger fundraising staff to the mission funding group that is part of the Development team

Goal five; objective six: *Improve structures, systems and processes of the churchwide organization, including those relating to deployed staff, synods, congregations, ministries and partners, to ensure they provide for efficient and effective teamwork, management and accountability (HR, technology, team structures, internal communication and information sharing).*

New position for Innovation: In December 2019, Presiding Bishop Elizabeth Eaton announced the creation of a new position—executive for innovation and director, ELCA Leadership Lab. This new role will serve as a change champion, equipping and supporting the development of key leaders to address the most pressing problems of this church. The Leadership Lab allows the space to experiment and innovate in real time so that more people can know about Jesus and experience the love of God.

Ongoing work to increase operating efficiencies: The churchwide staff reduced costs, through realigning tasks, small decreases in grants and programs, and leaving open some vacant positions. In January 2019 the churchwide organization implemented changes to its medical benefits plan. The primary plan has moved from Gold+ to Silver+, with the churchwide organization continuing to pay 100% of the premium for employees. Employees are now responsible for paying a portion of the premium for spouse and dependent coverage. Beginning in 2019, the organization provided an additional week of vacation to eligible employees. In January 2019 new copiers were installed, at substantial annual savings.

New home for the Congregational Vitality Survey (CVS): The CVS captures a snapshot of a congregation’s spiritual vitality. In 2019, the survey moved from being overseen by a contractor to being housed at the churchwide office. Revenues generated by the survey have been used to offset this cost.

Conference room upgrades at the churchwide office: To increase meeting productivity and efficiency, and to facilitate video meetings, conference rooms at the Lutheran Center have been upgraded. In 2019 the system for reserving rooms was also updated, making it easier to reserve a room. It is hoped that these upgrades will lead to increased collaboration and reduced travel.

Skype upgrade: An upgrade to Skype, a tool needed for effective meetings that include people outside the building, has resulted in:

- An increased number of video calls, file sharing and screen sharing
- 60% reduction in in CenturyLink Conference Calling expenses



New financial system to increase efficiency: The churchwide office is switching financial software to *Workday for Financials*, a very powerful tool that will allow for collaborative financial planning and tracking progress, along with simplifying financial functions. The implementation of *Workday* is anticipated to be completed in the last quarter of 2020.

WHAT WE HAVE LEARNED

From the evaluation of the Churchwide Assembly, we learned:

- We try to do too much during these assemblies. The schedule did not leave enough time for business that needed to be attended to near the end of the week, and the elections felt rushed to many of the voting members, especially on the common ballot.
- More training is needed during synod pre-meetings on parliamentary procedure, how legislative actions work and logistics (e.g., travel details and using Guidebook).

From an evaluation of the five-synod Mission Support experiment, we learned:

- As times change, so does the church, and we must adapt. This means listening to our synod leaders and prayerfully discerning how best to work collaboratively.
- There is no one-size-fits-all solution for the relationships between synod leaders and churchwide staff, including how to share Mission Support, grant monies and staff.

From an evaluation of the director of evangelical mission (DEM) role, we learned:

- The DEM as a position is valued across the 65 synods and serves as an effective bridge between the three expressions of the ELCA.
- There is a great deal of variation in approaches to funding and staffing this position; there will not be a one-size-fits-all solution for effectively resourcing it.

From the Partnered Synods Project, we learned:

- It's all about relationships. The better we know one another, the better we trust and understand one another, and the more connected we become.
- Synods that participated in this project reported feeling much more connected to resources and churchwide staff reported having a better understanding of how synods function and the challenges that they face.

From the *Always Being Made New* campaign, we learned:

- The campaign has laid a strong foundation for future resource development, and it is important for the churchwide organization to continue this work.
- This also confirmed what we knew before: the church is passionate about and very generous toward ELCA World Hunger, Fund for Leaders, International Women Leaders, Young Adults in Global Mission, missionaries and disaster response.
- Together we can achieve far more than we imagine. "God can do immeasurably more than all we dare to ask or imagine, according to God's power that is at work in us," Ephesians 3:20.

FINALLY

We are grateful for staff and partners who have made these ministries and this report possible. We hope this report has highlighted important ministry work that is being done around the globe in the name of Christ, shown impact where it has been measured, and provided baselines to use for comparison with future measures to see tangible progress as we work toward the goals and objectives of *Future Directions 2025*.

Sanctuary

Churchwide Assembly Action [CA19.03.11]

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

Church Council Action [CC19.11.47t]

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

To affirm the timeline proposed in the response;

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

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

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

Response from the AMMPARO Sanctuary Team (March 2020)

The Churchwide Sanctuary Memorial Advisory Committee continues to move forward in collaboration with AMMPARO Sanctuary Team in its response to two of the three requests in the memorial. The two areas in process are 1) educational materials on sanctuary and 2) process for guidance by the ELCA Church Council on sanctuary. A third request for a report to the Churchwide Assembly in 2022 will obviously remain pending.

In terms of **educational materials**, additional materials are either produced for posting or in process. One piece requested by the Synod-Churchwide Relations Committee of the Conference of Bishops is titled “What to do if someone shows up at your congregation and asks for sanctuary: Basic Steps for all ELCA congregations around the Sanctuary Memorial.” A link will be available shortly. Another piece which will be titled “Myths and Facts” will respond to the feedback from several congregations and members that feel the ELCA Churchwide Assembly action was not taken in accordance with ELCA procedures. This piece is being drafted and is expected to be available to be shared at synod assemblies and other events where this question and others are raised. Further materials will continue to be produced as well.

In order to provide the **requested guidance** for the three expressions on what sanctuary means, a five step process has been developed to gather feedback from broad sectors of the this church to permit all to give their input on what kind of guidance from the ELCA Church Council would be most helpful. A five-step process was outlined to the ELCA Church Council last November.

The first step in the process was to convene the 5 sanctuary synods and selected sanctuary hosting congregations to receive their guidance and suggestions. This convening occurred January 17-18, 2020. Approximately 30 people representing the five sanctuary synods, the 7 ELCA sanctuary hosting congregations and other sanctuary supporting congregations and the Churchwide Sanctuary Memorial Advisory team gathered for a participatory process which culminated in the receipt of feedback on what guidance would be most helpful from the ELCA Church Council around sanctuary.

In response to the second step, to get feedback on sanctuary from a broad representation of the ELCA, there will be several opportunities including 1) the March Conference of Bishops/ ELCA Church Council joint meeting, 2) synod assemblies, 3) selected congregations who have expressed concern about sanctuary 4) an online feedback form for members, and 5) the Rostered Ministers Gathering and Women of the ELCA Triennial.

Once a draft of possible guidance is produced, it will be subject to the three additional steps which include 3) present a draft of the final report to the Fall 2020 Conference of Bishops meeting for feedback,

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

March 5-8, 2020

Responses to Churchwide Assembly Actions

Page 2 of 2

4) presentation of the guidance to the ELCA Church Council in November 2020 and 5) release the definitions together with tools for synods and congregations to use. These tools will be guidance for those who wish to engage around sanctuary. Resources will be available shortly after the approval of the guidance by the Church Council.

**Report and Recommendations on Vision and Expectations
to Conference of Bishops and Church Council**

The Rev. Phil Hirsch, Executive Director, Domestic Mission Unit

“Vision and Expectations” was approved by the ELCA Church Council in 1990 as a document written to describe the aspirational hopes the church had for its leaders. However, it has been and is still being misused as a juridical document used to judge current and aspiring rostered ministers. This has been and continues to be a source of great pain for many in the ELCA. Whenever someone says, “that was a violation of Vision and Expectations,” it conflates a document meant to lift up the hopes of the church for all Christians, especially leaders, to lead a godly life with a legal code of conduct for rostered ministers. This dual nature needs to end.

The ELCA must have standards for the discipline of rostered ministers; these standards are already in place in the document called “Definitions and Guidelines for Discipline.” This constitutionally-required document should be distinguished from the aspirational document and recognized as the one to which leaders are held accountable. In the age of the ‘Me too movement’ and the broader church’s struggle to hold its clergy accountable, there is little dispute that this church needs clear disciplinary standards.

This disciplinary policy, “Definitions and Guidelines for Discipline,” is being updated by the Committee on Appeals in accordance with the ELCA Constitution. The Committee on Appeals is following a two-part process. Part one, to be presented to Church Council in March 2020, contains non-substantive edits to bring “Definitions and Guidelines” into alignment with the constitutional changes to the rosters and with the updated laws on same-gender marriage. The second part is a more substantive review by the same Committee on Appeals based on the church’s social statements, social messages, and other teachings. This substantive review will begin after the Spring 2020 joint meeting with a view towards bringing a revised document to the Church Council in Spring 2021.

There is a strong desire in the ELCA to focus on faithfulness to Christ and the Gospel, grounded in the fullness of our understanding of the one Triune God, the scriptures, and our confessions.

There is also a desire in the ELCA for a writing that would help everyone, especially leaders, to live as “models of the godly life” as disciples of Jesus Christ. There are a variety of hopes expressed throughout the ELCA about what it means to live a godly life and what it means to be a church that is more welcoming, diverse, inclusive, and active in the world and continues to examine healthy sexuality from a Christian perspective.

After 600 written responses and almost as many in-person interactions at listening events around the church¹ in the last six months, it is the recommendation of the Executive Director for Domestic Mission that the ELCA would benefit from a moment to breathe and to heal from the hurt “Vision and Expectations” has caused.

Therefore, the following recommendations are being proposed:

1. That the Church Council repeal the document called “Vision and Expectations” and that it no longer be used in the ELCA for any purpose. “Definitions and Guidelines for Discipline” will be referred to in candidacy and mobility as the grounds for discipline in the church.
2. That it be made clear that “Definitions and Guidelines for Discipline,” as amended, remains in effect as the document that enables clear and uniform application of the grounds for discipline of officers, rostered ministers, congregations, and members of congregations in the ELCA, and all documents and manuals, including mobility and candidacy, will be updated by June 1, 2020 to reflect this.

3. That the ELCA have a season without an aspirational document of this sort as a pastoral act to give the church breathing space. Until then it will continue to rely on the aspirations that the church has established for its members and leaders including the promises made at baptism, confirmation, and ordination.
4. That the timeline for what comes next be extended beyond the Church Council's request for a draft in the fall of 2020. Instead, the purpose of such a writing would be discussed at the fall Conference of Bishops and Church Council meetings, with a view towards presenting a draft in Spring 2021 for consideration. The reason for doing this is to give the church time to reflect on the reasons and purpose for such a writing apart from its historic use and misuse.

More information is available at www.elca/rosteredlife

¹What we heard from more than 600 written responses and nearly as many in person listening:

1. There is strong desire to focus on faithfulness to Christ and the Gospel grounded in the fullness of our understanding of the one Triune God, scriptures and our confessions.
2. "Vision and Expectations" was and is still being misused as a juridical document and continues to be a source of great pain. Whenever you hear someone say "that was a violation of Vision and Expectations" it points to a conflation of a document meant to uphold the behavioral standards of the church and its aspirational desire for all Christians, especially leaders, to lead a godly life. This dual nature needs to end.
3. There is a clear need for "Definitions and Guidelines for Discipline" to keep our church safe. This document needs to be distinguished and recognized as the one by which leaders are held accountable.
4. There is a desire for a writing that would help everyone, especially leaders, to live a full and reflective life as a disciple of Jesus Christ who desires to be a "model of a godly life"
5. There were a variety of hopes expressed for a church that is more welcoming, diverse, inclusive, active in the world and to continue to examine healthy sexuality from a Christian perspective.

Frequently Asked Questions

Q. Would a repeal of “Vision and Expectations” mean there are no more rules for the conduct of rostered ministers?

A. No. The grounds for discipline are outlined in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions (CBCR) of the ELCA and in “Definition and Guidelines for Discipline.” Because “Vision and Expectations” was never the constitutionally-identified basis for the grounds of discipline, no rules would be repealed by this action.

Q. Why does “Definitions and Guidelines for Discipline” need to be updated?

A. Two reasons: (1) the language of “Definitions and Guidelines” is out of date with constitutional changes relating to the roster of Ministers of Word and Service and with changes in the law regarding same-gender marriage; and (2) the existing “Definitions and Guidelines” is ten years old and is overdue for a thorough review.

Q. What is the process for updating “Definitions and Guidelines for Discipline”?

A. Constitutional provision 20.21 of the CBCR commits the drafting of “Definitions and Guidelines for Discipline” to the Committee on Appeals, subject to approval of the Church Council. The Committee on Appeals is updating the document in two parts. Part one, to be presented to the Church Council in March 2020, reflects non-substantive edits to bring “Definitions and Guidelines” into alignment with the constitutional changes to the rosters and with the updated laws on same-gender marriage. The second part is a more substantive review by the Committee on Appeals based on the church’s social statements, social messages, and other teachings. This substantive review will begin after the March 2020 meeting with a view towards bringing a revised document to the Church Council in Spring 2021.

Q. Who is the Committee on Appeals?

A. The Committee on Appeals is elected by the Churchwide Assembly. Its current members are:

Mr. Murray Sagsveen, Chair	Ms. Lesley M. Houston
Rev. Fritz E. Fowler, Vice Chair	Rev. Linda M. Pedersen
Rev. Cheryl Meinschein Hausman, Secretary	Deacon Erin A. Power
Mr. Emanuel Alves	Mr. George Rahdert
Rev. Paul J. Blom	Rev. Christine A. Timm
Ms. Cheyenne C. Boykin	Rev. Paul A. Wollner

Q. When will we get to see what changes the Committee on Appeals will propose?

A. The proposed revisions will be posted publicly prior to their consideration by the Church Council.

Q. Will anyone outside the Committee on Appeals have input into the update?

A. Yes. The Committee of Appeals will provide a mechanism for the submission of comments and suggestions as part of its substantive review process.



MEMO

DATE: March 5, 2020
TO: Budget and Finance Committee of the ELCA Church Council
FROM: Rev. Jeffrey D. Thiemann, President & CEO
SUBJECT: 2019 ELCA Churchwide Assembly Health Plan Resolution Recommendation

Please find enclosed a memo to the Portico Board of Trustees for their February 26-27, 2020 meeting and a PowerPoint presentation. This material provides background for a recommended response and action for the ELCA Church Council to take in response to the 2019 ELCA Churchwide Assembly Health Plan Resolution.

In summary, we propose that the ELCA Church Council recommends that ELCA sponsoring employers provide an 80% (+/- 2%) actuarial value health plan option for their sponsored plan members.

I look forward to meeting with you on Thursday afternoon, March 5, 2020.



MEMO

DATE: February 27, 2020
TO: Services & Solutions Committee
FROM: Joshua C. Smith, Senior Director, Products
SUBJECT: 2019 ELCA Churchwide Assembly Health Plan Resolution Recommendation

RESOLVED, that the ELCA in assembly direct the Church Council, in partnership with the Conference of Bishops and Portico Benefit Services, to review the current Church Council's recommendation for the Gold+ coverage for all rostered ministers and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the spring meeting of the Church Council in 2020 for the 2021 enrollment.

The above resolution from the 2019 ELCA Churchwide Assembly has led to the creation of a proposal that will go to the ELCA Church Council for adoption at the upcoming joint COB/CC meeting in March 2020. As a nearly final step in the development and approval of the recommendation, we are asking the Portico Board of Trustees to approve the final recommendation.

Since the resolution, Portico Benefit Services has assembled an ad-hoc working group to consider options and complete an analysis of financial implications, plan differences, industry trends and collect stakeholder feedback.

Attached you will find our final recommendation of the Churchwide Health Plan Recommendation. Portico's proposal is that the Church Council provide a standard recommendation of an 80% (+/- 2%) actuarial value plan option for sponsoring organizations to offer. Portico will offer at least two options within this actuarial value for sponsoring organizations and members to choose from. Portico will also continue to offer higher value options for members to buy up to and lower value options that would be less expensive, just as we do today.

It is believed this is the best way to strike the right balance between uniformity and flexibility, while providing protection to our rostered ministers and lay members to receive a comprehensive benefit offering.

I am gratified that we have come this far in developing what we all hope will be a source of consistent and clear information and guidance for ELCA sponsoring organizations, rostered ministers, and lay employees for the sake of ministry. Collaboration among various ELCA leadership groups was of paramount importance and led us to get this far.



Churchwide Health Plan Recommendation

February 27, 2020

Joshua Smith, Senior Director of Products

Agenda

- Resolution & Background
- Process
- Research & Analysis
- Options
- Stakeholder Feedback
- Recommendation
- Education Approach

Resolution

- *RESOLVED, that the ELCA in assembly direct the Church Council, in partnership with the Conference of Bishops and Portico Benefit Services, to review the current Church Council’s recommendation for the Gold+ coverage for all rostered ministers and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the spring meeting of the Church Council in 2020 for the 2021 enrollment.*
- *To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020; and*
- *To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans.*

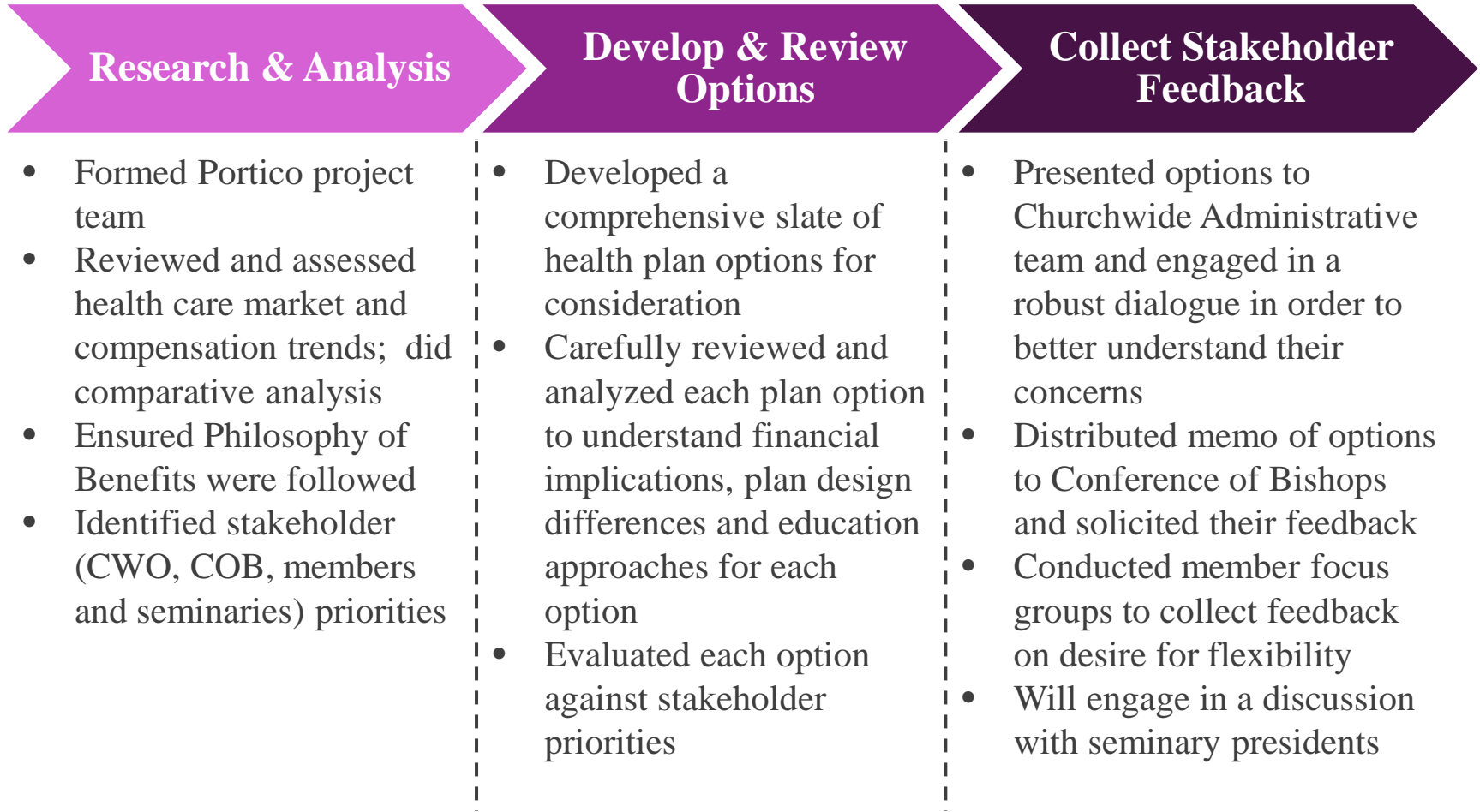
Why is this important?

- Sponsoring Employers are looking for more flexibility
- Bishops are looking for clarity and consistency to support their work with congregations and rostered ministers in the call process
- Sponsored members are looking for comprehensive benefits and education on plan differences to understand what plan option may be best for them
- Portico needs guidance to develop the appropriate plan options and educational material

Background

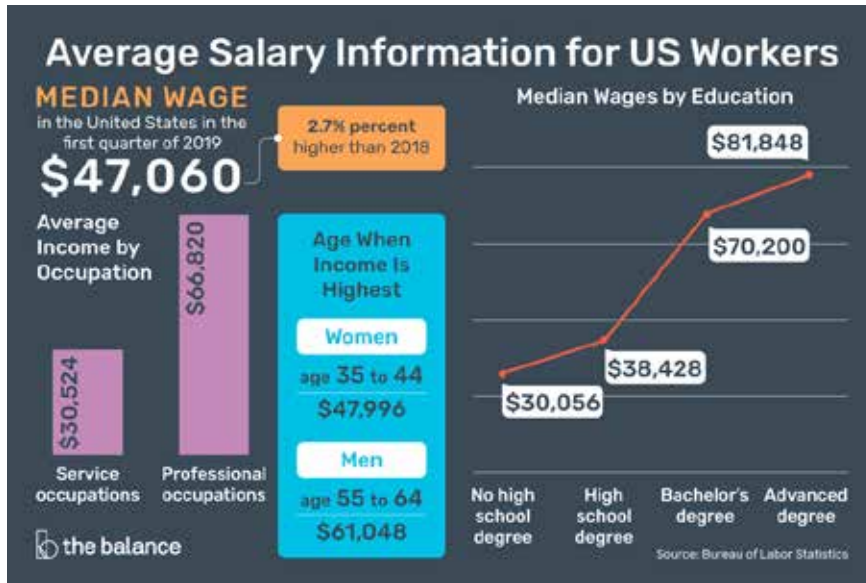
- Prior to the implementation of the Affordable Care Act (ACA), Portico offered only **one ELCA-Primary health plan option**
- Post-ACA, to remain competitive with the marketplace and in response to sponsoring organization struggling with costs, Portico expanded to **four health plan options** aligning with the names/values of those on the exchange
- To avoid a “race to the bottom,” Church Council put forth a **recommendation that sponsoring organizations adopt the Gold+ option** (closest to pre-ACA plan design)
- However, holding the church to Gold + may not be sustainable. Since 2014, we’ve seen over a **15% increase in waivers (members and family members enrolling in other coverage)**, and close to a **350% increase in High Deductible Health Plan (HDHP) elections** (Bronze or Silver),
- Industry trends for employers have also shown a **significant move to HDHPs**, as well as positive press on the potential **value of Health Savings Accounts (HSA)**
- Last year’s **review of Philosophy of Benefits** reinforced major priorities but changes **set the stage for more flexibility**
- Sponsoring organizations **value benefit flexibility to fit budgets**

Process

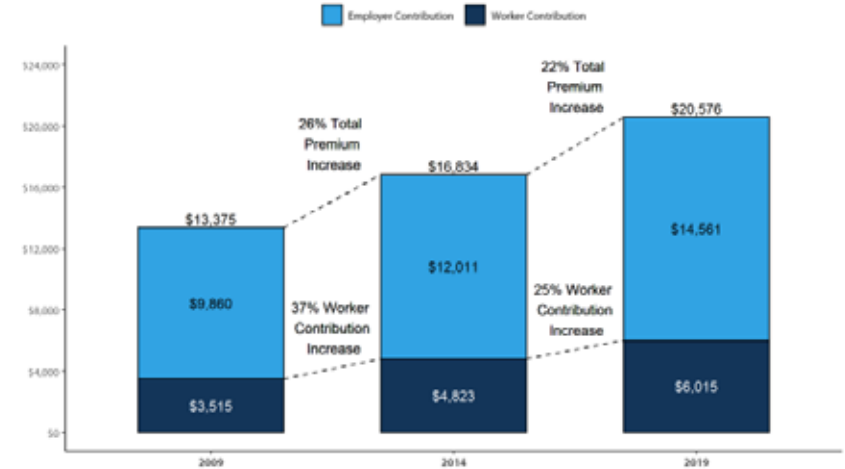


Research & Analysis

Compensation Trends Lower Than Health Care Cost Increases

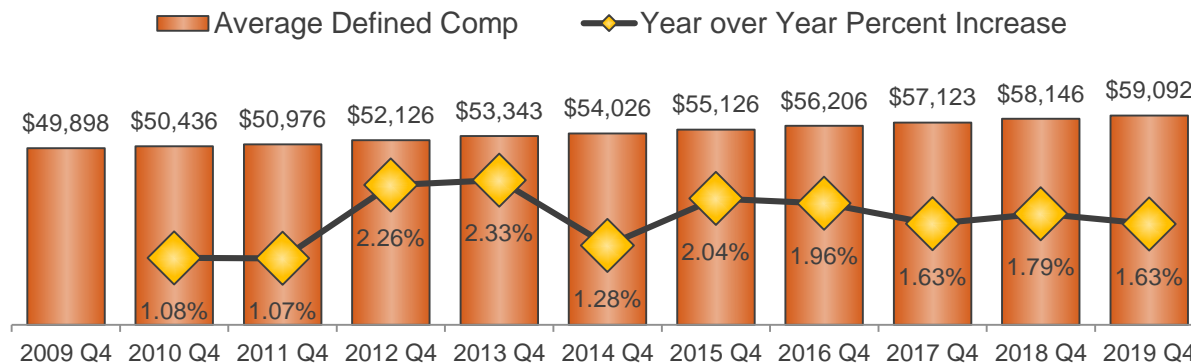


Average Annual Worker and Employer Premium Contributions and Total Premiums for Family Coverage, 2009, 2014, and 2019



SOURCE: KFF Employer Health Benefits Survey, 2019; Kaiser/HRET Survey of Employer-Sponsored Health Benefits, 2009 and 2014

Sponsored Member Defined Compensation Trend

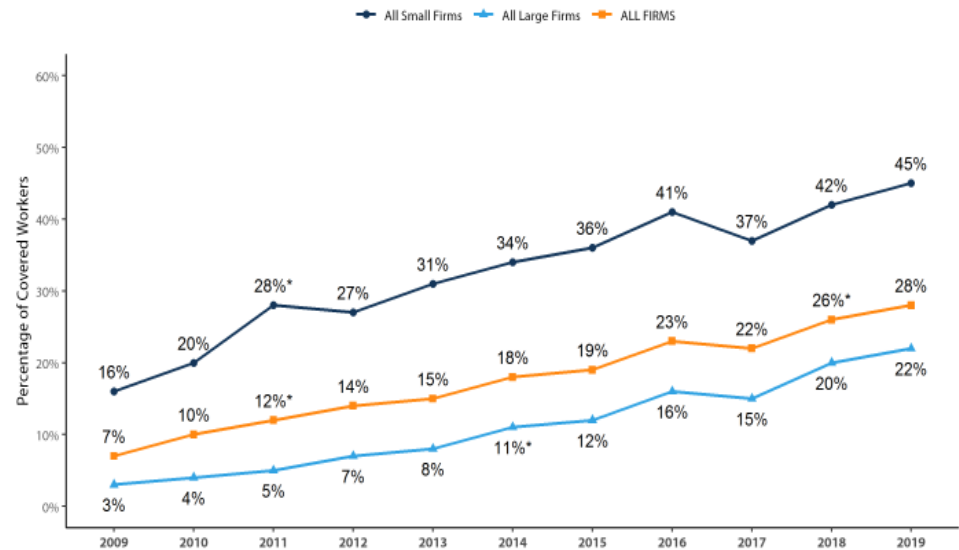


The 2019 average cost for a sponsoring organization to have family coverage in a Portico plan option was \$22,572. Note the average median age for US workers is 42 vs. our average ELCA sponsored member is 51. Taking the average cost for a 42 year old with family coverage, the cost was \$20,280 (less than the average cost nationally shown above).

Increasing Deductibles

- Among covered workers with a general annual deductible, the average deductible amount for single coverage is **\$1,655**. The average annual deductible among covered workers with a deductible has **increased 36% over the last five years and 100% over the last ten years**.
- Note that **Portico's Gold option** (Church Council current recommendation) has a deductible of **\$1,300**, that is only **up 44% in ten years and 30% in five years**.

Percentage of Covered Workers Enrolled in a Plan with a General Annual Deductible of \$2,000 or More for Single Coverage, by Firm Size, 2009-2019



* Estimate is statistically different from estimate for the previous year shown (p < .05).

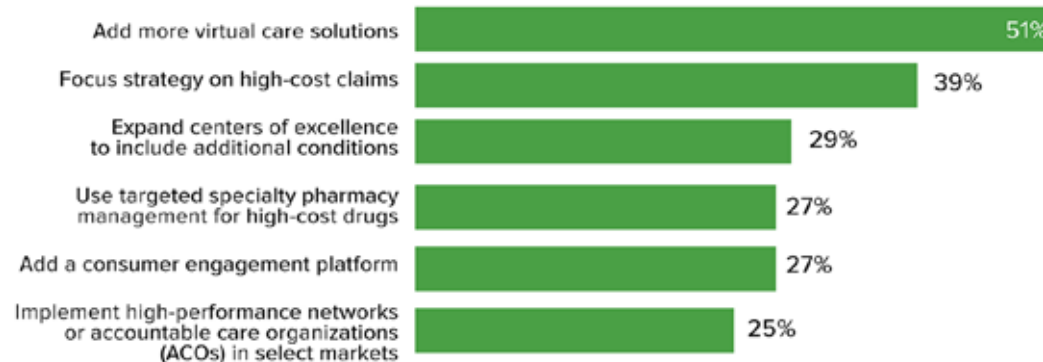
NOTE: Small Firms have 3-199 workers and Large Firms have 200 or more workers. These estimates include workers enrolled in HDHP/SOs and other plan types. Average general annual deductibles are for in-network providers.

SOURCE: KFF Employer Health Benefits Survey, 2018-2019; Kaiser/HRET Survey of Employer-Sponsored Health Benefits, 2009-2017

How are Plan Sponsors Addressing Costs?

Top Initiatives for 2019

Large companies are taking these steps to control health care costs next year.



Source: National Business Group on Health, 2019 Large Employers' Health Care Strategy and Plan Design Survey.

Portico is on top of industry trends:

- Added 98point6 as innovative virtual care, expanding upon Dr. on Demand offering
- Partnered with Quantum & City of Hope to handle high-cost claimants
- Leveraged Express Scripts' specialty management program
- Chronic condition prevention (Omada) and management (Livongo)

PORTICO[®]

Benefit Services | A Ministry of the ELCA

Needs of Church Limits Some Cost Levers

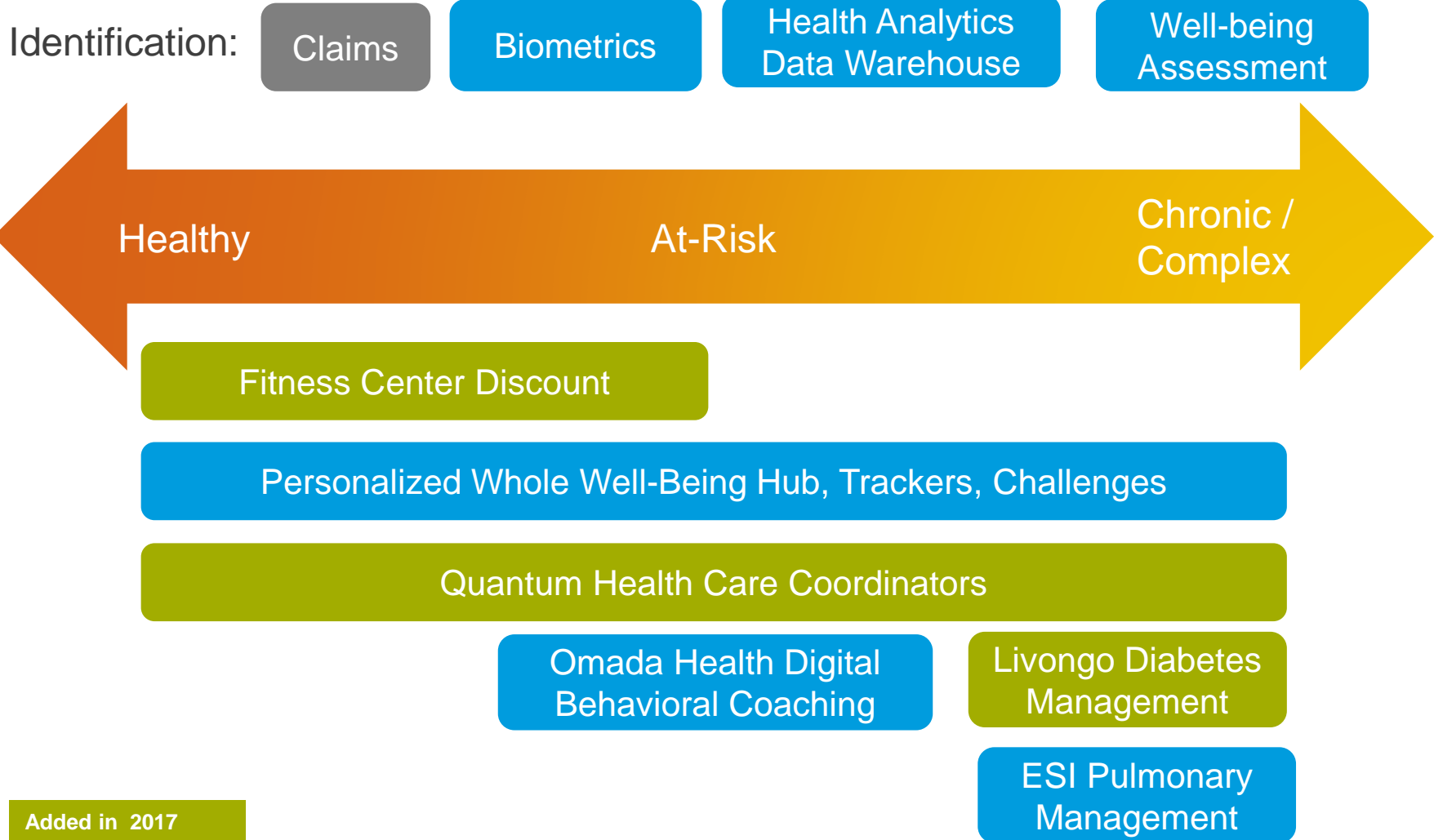
- Disperse population makes it difficult to have Accountable Care Organizations (ACOs) or narrow networks
- Change in Calls make it important to have one national plan, with consistent plan design and network
- Significant administrative work in unique church needs (sponsored couples, multiple employers, etc.)

HOWEVER - through Growth, Care Management Solutions and Innovations Portico has been able to keep cost increases below medical trends without significant cost-shifting to members

Portico's Growth

- From 2009 to 2018, sponsored membership was decreasing an average of approximately 3% per year, while maintaining an average age of 52
- The addition of Missouri Slope in 2019, led to a slight increase in sponsored members for the first time in over a decade. Adding Lutheran Family Services of Virginia and Bethesda Lutheran Services led to another slight increase in 2020, while bringing the average age down to 51
- Portico's focus on growth through Social Ministry Organizations will allow the health plan to maintain its size for economies of scale, while improving risk with a younger population

Portico is Managing Costs Across the Care Continuum

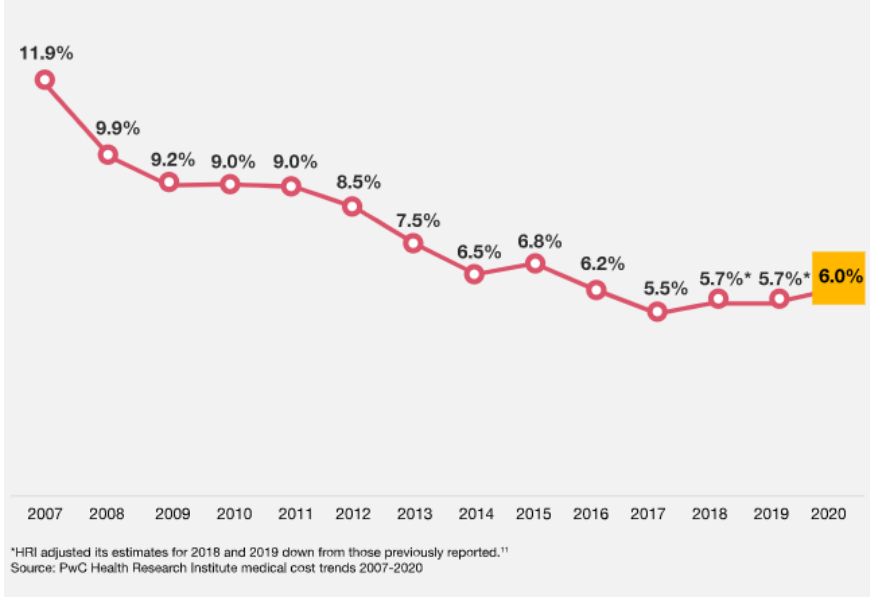


Added in 2017

Added in 2018 and 2019

Portico's Premium Increases – Consistently Below Medical Trend

Figure 1: Medical cost trend has been flat for two years but is expected to increase in 2020

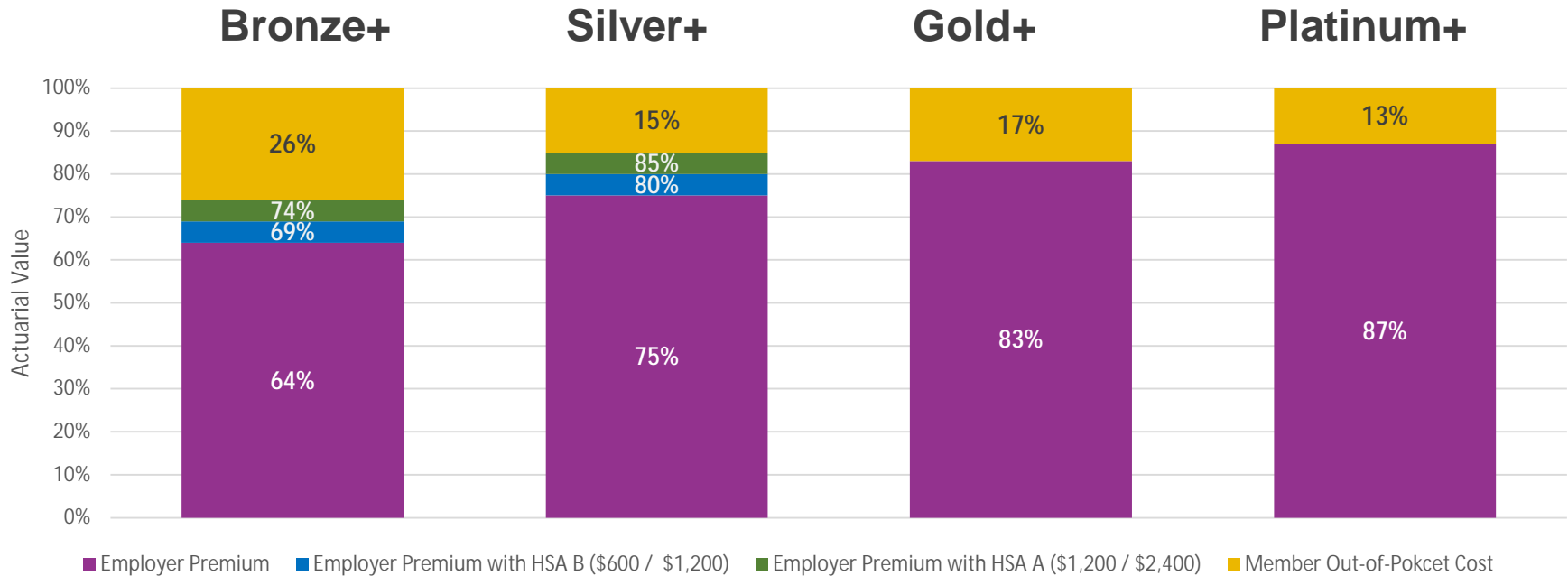


10-YEAR AVERAGE PORTICO RATE INCREASE FOR SPONSORING EMPLOYERS

4.9%

Portico's Plans Offer Flexibility in Cost-Sharing

2020 ELCA-Primary Health Plan Option Actuarial Values

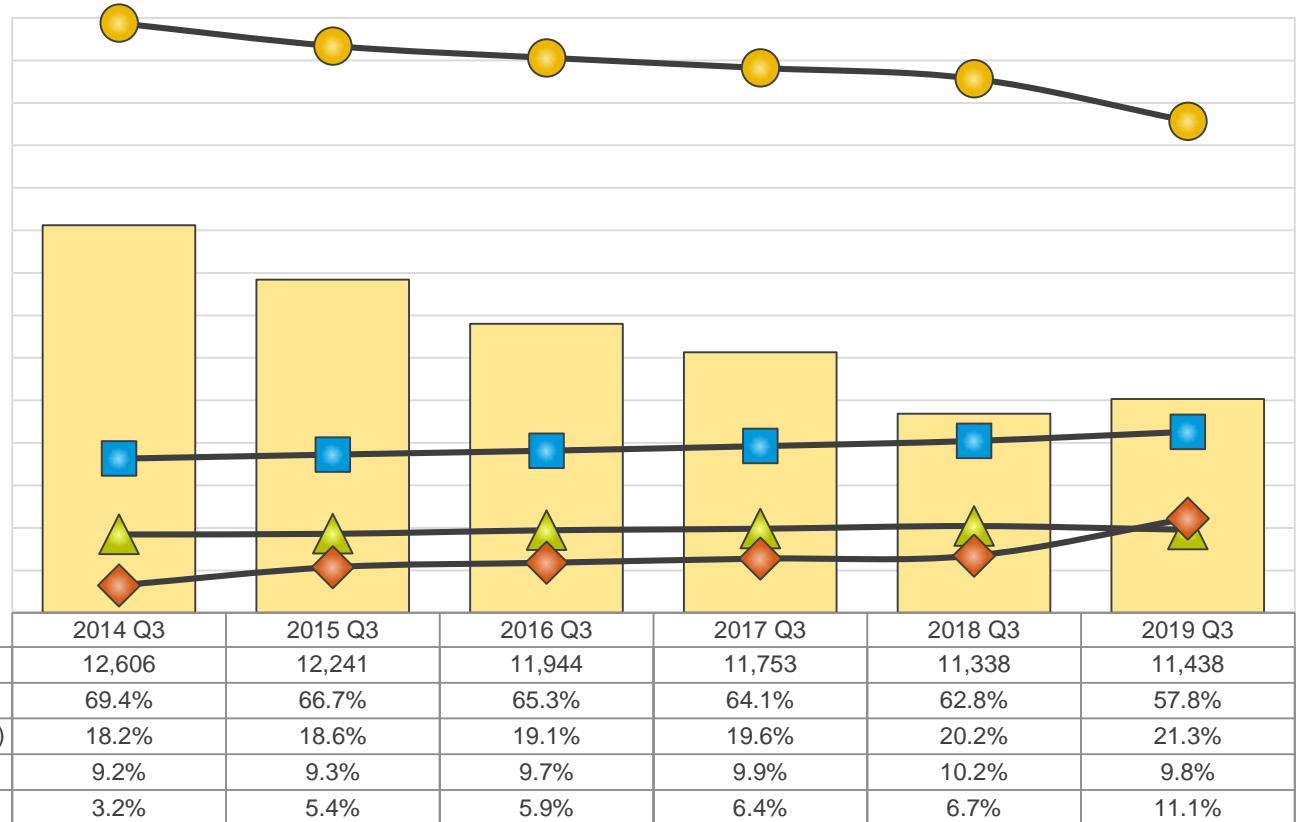


- The above chart displays the average health care cost paid for each ELCA Primary Health Plan option, along with the average health care cost paid plus employer Health Savings Account (HSA) contributions for the HDHP options.
- The percentages displayed above are averages, across all plan members, based on actuarial principles and are not based on actual Portico data. Each enrolled member's experience will be based on health care utilization.
- CWO Silver+ with HSA contribution actuarial value is ~81%

Sponsored Member Coverage 2014-2019

Sponsored Member Health Coverage Trends

Since 2014, a significant shift to Silver+, Bronze+ and an increase in waivers



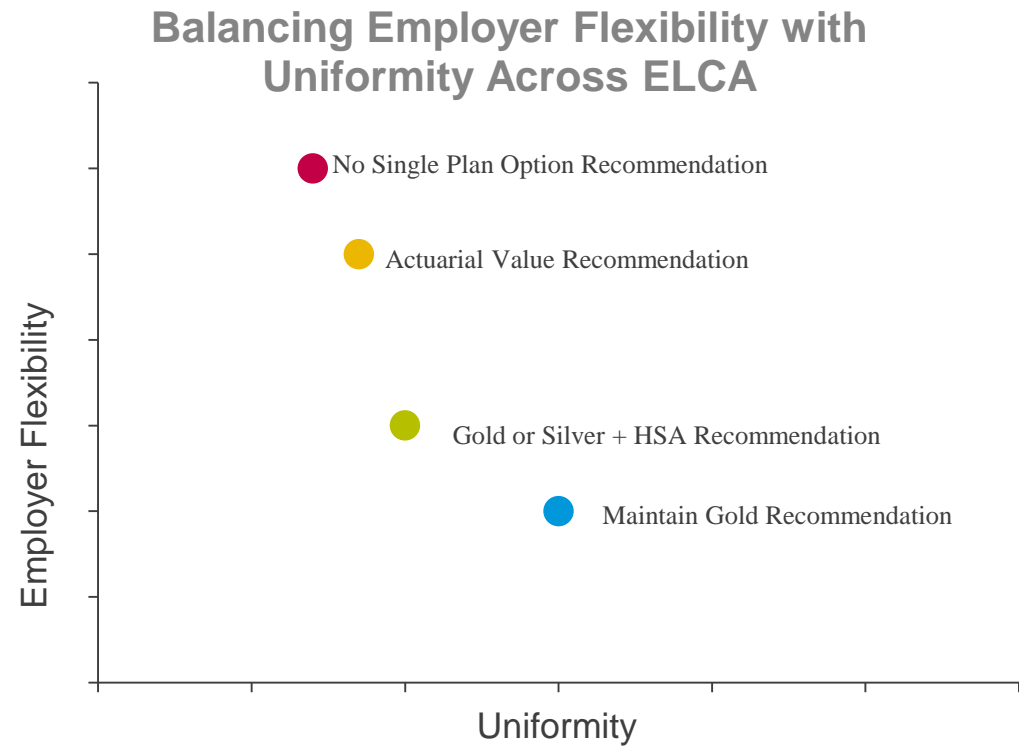
In Summary

- Healthcare costs have outpaced inflation and compensation increases
- Considerable amount of plan sponsors have moved to higher deductible plans
- Portico continues to meet the needs of the church, while containing costs through innovation and growth
- Despite lower than average premium contribution cost increases, more sponsoring organizations are moving to lower cost plans and higher percentage of members are waiving coverage
- Portico offers variety in plan options, but 2013 Church Council recommendation has not allowed for comprehensive education on plan design differences

Options & Feedback

Alternatives Evaluated

- 1 Make **no single plan option recommendation**: all four plans options viable, sponsoring organization and members choose best fit
- 2 Make an **actuarial value recommendation** that Portico can follow in designing plans moving forward such as actuarial value ~80% (alternatives lower and higher)
- 3 Either/or preferred recommendation of **Silver + HSA contribution or Gold** with similar actuarial value (Portico model)
- 4 Keep one plan option recommendation: **Maintain Gold**, or other



Stakeholder Feedback

	Feedback	Option Preferred
Churchwide Admin Team	<p>If 80% is the threshold, CWO is currently above that; however, concerns over the actuarial value approach are:</p> <ul style="list-style-type: none"> • Sustainability for sponsoring organizations, including congregations • Communication with employees regarding “expectation vs reality” • Long term impact on retirement for rostered leaders if Portico options are not affordable • Resolution should incorporate a triennial review and link to Philosophy of Benefits 	Actuarial value recommendation
Conference of Bishops	<p>“Support the actuarial value approach. It provides protection for members while increasing flexibility.”</p>	Actuarial value recommendation
Members	<ul style="list-style-type: none"> • Aware that plan options exist, but unaware they may cost a member the same • Believe there should be a minimum or floor for coverage • Expressed that the concern for pastors is whittling away and these decisions create more opportunity to make decisions detrimental to them 	Actuarial value recommendation
Seminary Leaders	<p>Full leadership feedback is TBD – Meeting scheduled for week of 3/2</p>	Actuarial value recommendation*

**Per President Robin Steinke, convener of Seminary Leaders*

Recommendation & Proposed Rollout

Portico's Recommendation

- Church Council will provide the church with a recommendation of at least two actuarially equivalent value plan options, such as 80% (+/- 2%) actuarial value, for sponsoring organizations to offer and for members to enroll. (Portico will design plan options to meet this)

Option	Bronze	Silver	Gold	Platinum
Actuarial Value Recommendation	Alternate	Recommendation w/ HSA to reach 80% AV (+/-2%)	Recommendation (modify to original 80% AV (+/-2%))	Alternate (Buy-Up)

- Portico will leverage current systems to support recommendation/Annual Enrollment
- Recommend Synods reference Philosophy of Benefits in comp guidelines (Recommendation to COB)
- Portico will continue to offer higher value options for member buy-up and lower value, lower cost options, just as we do today

Education Approach & Rollout

- Moving from the Gold+ recommendation will allow Portico to partner with Further to educate sponsoring organizations and members on HSAs
- A comprehensive education campaign via communications, cost calculators and interactive videos/webinars will be leveraged leading up to Annual Enrollment

An Introduction to HSAs

Last updated: Feb 10, 2020

[+ Table of contents](#)

Overview

A health savings account (HSA) is a tax-advantaged savings account that you can use for medical expenses. It is paired with a qualifying health insurance plan; typically a high deductible health plan (HDHP). An HDHP is a plan that offers lower monthly premiums in exchange for a higher deductible (the amount you pay out of pocket before insurance kicks in).



The screenshot shows a video player interface. At the top, it says 'An Introduction to HSAs' and 'Last updated: Feb 10, 2020'. Below that is a '+ Table of contents' link. The main content area is titled 'Overview' and contains a paragraph defining an HSA. Below the text is a video player with a thumbnail for a video titled 'What is a Health Savings Account? (HSA)' from 'Further'. The thumbnail features a yellow umbrella and the text 'FURTHER' and 'What is an HSA?'. The video player controls at the bottom show a play button, a progress bar at 02:09, and various icons for volume, settings, and full screen.

- Connect with Financial Planners to use HSAs as an additional retirement tool
- Will do analysis to determine default plan for disabled members

Questions

Publishing House of the ELCA (1517 Media)

Submitted by Tim Blevins, President and CEO

The goals identified in ELCA's Strategic Directions 2025 continue to guide also the publishing activities of 1517 Media. We share in the work of moving toward fuller realization of what it means to be a **thriving church, an equipping church, an inviting, welcoming church, a visible church, a well-governed, connected, sustainable church**. Because a fuller summary of our activities that support these directions was prepared just a few months ago for Church Council, this summary highlights a few recent initiatives in our two publishing areas, Congregational Resources and Books.

Congregational Resources

Augsburg Fortress (augspburgfortress.org) and Sparkhouse (wearesparkhouse.org) are the principal imprints of our Congregational Resources area, focused on helping congregations thrive and equipping leaders especially for their worship and faith formation ministries.

Worship: At the center of our resource development supporting congregations' weekly gathering around word and sacrament is the ongoing renewal of worship called for when the 2005 ELCA Churchwide Assembly commended *Evangelical Lutheran Worship* for use. In close collaboration with the worship team in the Office of the Presiding Bishop, with dozens of contributors, and with two dedicated working groups, we are moving closer to the Fall 2020 release of *All Creation Sings: Evangelical Lutheran Worship Supplement*. Work on this volume began more than two years ago with an initial consultation and a subsequent study conducted by ELCA Planning, Research, and Evaluation; broad liturgical and theological review of the proposed content, managed through OPB, has recently been concluded.

The supplement will offer additional liturgical content supporting Holy Communion, including a bilingual Spanish and English setting, a Service of Word and Prayer designed to support contemplative worship, and a set of prayers and liturgical forms attending especially to topics and concerns that have arisen in the fifteen years since ELW was commended for use. Approximately 200 hymns and songs, many of them newly created over that fifteen-year period, will support the church year and a wide range of themes. A preview booklet will be made available to ELCA worship communities in mid-May 2020.

Faith formation: Resources that support congregations as they seek to form people in Christian faith and practice are an essential pillar of 1517 Media's publishing ministry. Spring 2020 will see the release of the next set of resources based on Daniel Erlander's work, this time a revised edition of his *Baptized We Live: Lutheranism as a Way of Life*, accompanied by a Sourcebook to assist leaders in using this widely-acclaimed resource in a variety of ways. These new releases add to the family of expanded Erlander resources including A Place for You communion resources and Come to the Water baptism resources, as well as the Lutheran Welcome series of Lutheran identity booklets launched last summer.

Newly available are two guidebooks for congregations' summer ministry, *Journey Together: Twelve Intergenerational Summer Events* and *Creative Arts Camp: Four Summer VBS Programs*. The Dialogues On series of study resources (Race, Sexuality, the Refugee Crisis) is receiving increased attention this year as congregations seek to foster responsible and constructive conversation on these critical issues. Notably, the documentary *White Savior: Racism in the American Church*, developed by Sparkhouse as part of *Dialogues On Race*, has received more than 66,000 views on Amazon Prime since November 25.

Currently we are also actively researching, prototyping, and testing potential new faith formation resources for children, youth, and adults—an ongoing part of our work as we seek to anticipate and respond to the ever-changing needs of the church.

Books

For more than sixty years, **Fortress Press** (fortresspress.com) has been a widely respected imprint of this church's publishing ministry, resourcing "scholarship that matters" for the church, for the classroom, and for the academy. In 2016, we launched **Beaming Books** (beamingbooks.com) to reach directly to parents and others who want children to thrive emotionally, socially, and spiritually, with a mix of high-quality religious and values-based children's books. Just a few weeks ago, we announced the newest imprint in our book publishing program: **Broadleaf Books** (broadleafbooks.com).

In recent years, 1517 Media has published several well-received titles for general reading audiences such as *Dear Church* by Lenny Duncan, *Red State Christians* by Angela Denker, and *Seculosity* by David Zahl. Broadleaf Books will build on those offerings and continue to publish books from thought leaders and emerging spiritual voices that reflect on how to live with meaning and connection. Grounded in a grace-based theological tradition, titles published by Broadleaf Books will explore the expanse of human experience—always seeking to deepen faith and understanding and bring wholeness to readers and society. This new imprint will publish nonfiction books in the areas of religion and culture, personal growth, spirituality, social justice, and Christian living. The first Broadleaf Books titles will be published in July 2020.

Here is a sampling of recently published and soon-to-be-released book titles. The titles are descriptive of the range of subjects, from practical resources for rostered ministers, to essential texts for students, to lively treatments of pressing current topics that are highly useful for church professionals and general readers alike, to vivid and wise books for children and those who care for them.

Fortress Press

Leading with the Sermon: Preaching as Leadership, William Willimon

Journeying in the Wilderness: Forming Faith in the 21st Century, Terri Martinson Elton

The classic and now newly revised *Minister's Prayer Book*, Timothy J. Wengert, general editor

A History of Luther Seminary, Mark Granquist

Abundance: Creating a Culture of Generosity, former Church Council member Michael Ward

The Augsburg Confession in Parish Life and Faith, Timothy J. Wengert

God Is Greater: Theology for the World, Swedish archbishop Antje Jackelén

Beaming Books

The World of the Old Testament: A Curious Kid's Guide to the Bible's Most Ancient Stories

The Memory Book: A Grief Journal for Children and Families

Let's Eat!: Mealtime around the World

Broadleaf Books

Parable of the Brown Girl: The Sacred Lives of Girls of Color, Khristi Lauren Adams

Ordinary Blessings: Prayers, Poems, and Meditations for Everyday Life, Meta Herrick Carlson

The Long Night: Readings and Stories to Help You through Depression, Jessica Kantrowitz (May)

Welcoming and Affirming: A Guide to Supporting and Working with LGBTQ+ Christian Youth (August)

We strive to work with partners in ministry all across the ELCA toward a connected and sustainable church, seeking communication and collaboration in areas such as lay and professional education, resourcing congregations, and pursuing future directions for this church and its mission for the sake of the world. Thank you for your interest in and continuing support of your ministry of publishing! If you have any questions or concerns, please don't hesitate to contact me at blevinst@1517.media.

DIGEST OF BOARD ACTIONS

1517 Media, Publishing House of the ELCA
Tim Blevins, President and CEO

Date of Board Meeting: November 1-2, 2019

Category 1: *(Policies with an impact beyond the unit, which require Church Council approval.)*
None

Category 2: *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

Voted to approve the minutes of the June 7-8, 2019 Board of Trustees meeting in open session. (PH.19.11.04)

Voted that the Board of Trustees of 1517 Media, the Publishing House of the Evangelical Lutheran Church in America, elect and reassign the following persons to serve as members of the Audit and Board Development committees:

1. Board Development Committee, Jill Yetman
2. Board Development Committee, Lilly Kimmelshue
3. Board Development Committee, Mike Miller
4. Audit Committee, The Rev. Dr. Daphne Burt
5. Audit Committee Chair, Linda Brown. (PH.19.11.05)

Executive Session actions

Voted to approve the minutes of the June 7-8, 2019 Board of Trustees meeting in executive session. (PH/ES.19.11.04)

Voted to receive the 2019 Auditor's Report as submitted. (PH/ES.19.11.05)

Category 3: *(Other procedures and board actions.)*

None

ELCA Foundation Report

Submitted by Kathy Summers, President and CEO

The ELCA Foundation (officially known as the Endowment Fund of the ELCA) has completed two years of operations as a separately incorporated ministry of the Evangelical Lutheran Church in America.

Overview of Transition Implementation

Most components of the Foundation transition implementation plan, identified by the Foundation Task Force, have been completed over the course of this past year. Updates on remaining items follow:

- **Transfer of Charitable Gift Annuity (CGA) Assets**

Phases I & II, representing twenty states of the CGA Program, transferred from the ELCA to the ELCA Foundation in 2018. The ELCA Foundation is now registered in fourteen of the thirty Phase III states and negative consent letters were mailed to the annuitants in those states. No objections were received. Contracts from the fourteen registered states were transferred over to the Foundation in January 2020 with an effective date of December 31, 2019. Work continues on registrations for the remaining sixteen states.

- **Financial Systems and Administration Services**

The Foundation and the ELCA churchwide organization are hard at work on the Workday financial system implementation, which is scheduled to go live July 1, 2020.

Staff continues to research and evaluate options to handle the endowment administration.

The Foundation signed a contract with State Street Global Advisors to handle CGA administration and investment management. State Street took over the administration of CGAs effective January 1, 2020. Administration will be transferred February 24, 2020 with investments scheduled to follow on March 2, 2020.

Development Results for 2019

- **Endowment Fund A**

As of December 31, 2019, Endowment Fund A had total assets of \$817.6 million, up from \$681.3 million at December 31, 2019. Fund A has a total of 1,129 investing participants including 917 congregations and 53 synods. Growth of Fund A included: 43 new endowment accounts, totaling \$9.7 million, while 11 accounts, totaling \$2.4 million were closed. Total contributions (from outside participants) to new and existing endowment accounts were \$36 million for the year. Withdrawals totaled \$19.7 million.

- **Charitable Gift Annuity Pool**

Thirty-two new charitable gift agreements were signed during the year with a total value of \$1.3 million.

- **Charitable Remainder Trusts (CRT)**

Throughout the year, two new CRTs were funded, and one other received additional assets. Contributions totaled \$1.9 million.

- **Gift Planner Results**

The ELCA Foundation network currently has 23 regionally located gift planners (a search is currently underway for one open position), 17 partnerships and over 150 partners. The

Foundation, and its affiliated partners, posted strong results in 2019 with \$124.1 million in total gifts and endowment assets developed. Of the total, \$91.3 million was written for future planned gifts, \$6.9 million were current gifts (funded trusts, gift annuities and individual endowments), and \$25.9 million in new outside investor managed assets.

The number of gift plans written has also increased. 2019 results included 279 new plans, which is a +67.1% increase over 2018 results that delivered 167 total plans. Further, gift planners stewarded over \$33 million in previously written plans, in some cases increasing the estimated gift size to ministry.

- **Gift Distributions**

In 2019, approximately \$51.5 million was distributed to ministry.

Looking Ahead

Since joining the ELCA in October 2019 as the President/CEO of the ELCA Foundation and the Executive Director of the Mission Advancement Unit, I have been in the process of learning and assessing the work of the units and identifying opportunities to drive results in 2020. As a result, both the ELCA Foundation and Mission Advancement unit are now in the process of developing strategic plans that will ensure growth and alignment of resources to support key initiatives and strategic opportunities. I am excited about the future of both the Foundation and Mission Advancement unit and to working with the teams of both organizations to drive toward a successful 2020. I look forward to participating in the meeting of the Church Council and to meeting and engaging with Council members to understand their perspectives regarding the work of the Foundation.

ELCA Foundation Digest of Board Actions
Kathy Summers, President and CEO
Date of Board Meeting: September 19-20, 2019

Category 1: (Policies with an impact beyond the unit, which require Church Council approval.)

None

Category 2: (Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)

Voted to approve the engagement of the firm Crowe for the 2019 fiscal year financial audit for the Endowment Fund Pooled Trust. (FO.19.09.05)

Voted to approve the engagement of the firm Crowe for the 2019 fiscal year financial audit for the ELCA Foundation and the Endowment Fund Pooled Trust Combined Audit. (FO.10.09.06)

Voted to approve the engagement of the firm CapinCrouse for the 2020 internal audit. (FO.10.09.07)

Voted to approve the engagement of State Street Global Advisors as the charitable gift annuity program investment manager. (FO.19.09.09)

Voted to approve the revised Charitable Gift Annuity Investment Policy Statement to be effective upon the transfer of assets from Portico to State Street Global Advisors. (FO.19.09.10)

Voted to approve the revised Endowment Fund A Investment Policy Statement including the new strategic asset allocation. (FO.19.09.11)

Voted to approve the revised Endowment Fund A Distribution Policy Statement and Distribution Rate Setting Method. (FO.19.09.12)

Voted to approve the revised Charitable Trust Investment Policy Statement. (FO.19.09.13)

Voted to approve expanding Graystone Consulting mandate to include investment consulting services for the charitable trusts and charitable gift annuity programs. (FO.19.09.14)

Voted to retain State Street Global Advisors as the investment advisor/manager for the charitable trusts program. (FO.19.09.15)

Voted to approve the 2020 Budget for the ELCA Foundation. (FO.19.09.18)

Category 3: (Other procedures and board actions.)

Voted to approve Liza Canino as Chair of the Board of Trustees of the ELCA Foundation and member of the Executive Committee. (FO.19.09.20)

Voted to approve Eric Brudos as Vice Chair of the Board of Trustees of the ELCA Foundation and member of the Executive Committee. (FO.19.09.21)

Voted to approve Kristy Albrecht as Secretary of the Board of Trustees of the ELCA Foundation and member of the Executive Committee. (FO.19.09.22)

Voted to approve Naomi Horsager as member at large of the Executive Committee of the Board of Trustee of the ELCA Foundation. (FO.19.09.23)

Voted to approve Keith Christensen as member at large of the Executive Committee of the Board of Trustee of the ELCA Foundation. (FO.19.09.24)

Voted to approve James Wilkins as Treasurer of the Board of Trustees of the ELCA Foundation. (FO.19.09.25)

Voted to approve Kim Kernodle as Assistant Secretary of the Board of Trustees of the ELCA Foundation. (FO.19.09.26)

Mission Investment Fund of the ELCA

Submitted by Eva M. Roby, President and CEO

Financial Update

The Mission Investment Fund (MIF) saw another year of strong financial performance in 2019. Our lending business experienced continued growth, and our assets rose. Investment obligations dipped slightly as the market for deposit accounts remained highly competitive.

MIF's total loan balance rose to \$575.1 million at December 31, 2019, an increase of \$18.5 million over \$556.6 million at December 31, 2018. MIF had 898 active loans at year-end. Loans to ELCA congregations accounted for 70 percent of our loan portfolio, and we saw an increase in loans to ELCA-related ministries as well as our key ecumenical partners.

Total investment obligations decreased to \$493.4 million at year-end from \$499.1 million the previous year. Rising interest rates throughout the year had an impact on deposits as shopping for rates became commonplace among account holders and competition for deposits was fierce. As MIF focused on ongoing promotions and highly competitive rates for our longer-term investment products, deposits began increasing in the final four months of the year.

Total assets rose to \$712.3 million at December 31, 2019 from \$705.4 million the year prior. Net assets also rose to \$211.9 million at December 31, 2019 from \$200.8 million at December 31, 2018. Our capital ratio was 29.75 percent, a testament to our strength and stability.

Key Initiatives and Partnerships

The Mission Investment Fund is now operating in the second year of our Strategic Plan for 2019-2021, and we have made significant progress toward our key goals and strategic initiatives. We are in the process of unpacking the results of our quantitative research studies, detailed online surveys of ELCA congregations, ministries and individuals to learn about needs and preferences in investment and loan products and other financial services. Early findings affirm our longtime understanding: ELCA members and congregations choose MIF as their financial provider because of our shared values, excellent offerings and expertise in church building and financing. Survey respondents also expressed a positive overall impression of MIF.

As we work to become an even stronger partner of the church, we are identifying opportunities for collaboration and look forward to actively supporting the churchwide office and synods in ongoing transformational work.

MIF's partnership with the ELCA Federal Credit Union continues to deepen. The Credit Union has been well received by our customers as MIF's retail front. We also continue to work closely with the Credit Union on the church's Resourceful Servants initiative as we provide matching grants to grow the emergency savings of the rostered ministers participating in the program.

Meanwhile, after conducting an assessment of our Capital Campaign advisory services to assist congregations in fundraising, we determined that significant investment and restructuring of the program would be necessary to maintain a sustainable offering. As a result, MIF no longer is offering the program. We are completing capital campaigns under contract, but no longer accepting new business.

Looking Ahead

As we set out on the second year of our Strategic Plan, we are expanding upon the progress we made in 2019 in so many areas: advancing MIF's growth, enhancing our organizational effectiveness, deepening our partnership with the church and the ELCA Federal Credit Union, and, as always, assuring our commitment to the strength and stability of this financial institution. We are energized by an aggressive agenda for progress in areas touching many stakeholders—our customers, our staff members, the churchwide organization and all members of the ELCA.

DIGEST OF BOARD ACTIONS

Mission Investment Fund of the ELCA

Eva Roby, President and CEO

Date of Board Meeting:

Category 1: *(Policies with an impact beyond the unit, which require Church Council approval.)*

None

Category 2: *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

None

Category 3: *(Other procedures and board actions.)*

None

Portico Benefit Services Update

Submitted by: The Rev. Jeffrey D. Thiemann, President and CEO, @RevJeffThiemann

Recent Measurable Outcomes

Portico's enduring role is to provide members with robust benefits that strengthen their well-being. Here are a few significant results we're proud to share:

- Thanks to ongoing education and the Annual Enrollment reminder, over 65% of members are now working to create a positive financial future by making their own pretax retirement contributions, as of Dec. 31, 2019. Even better, the average amount saved by this group is 14.9% of their pretax income (including employer contributions) — just shy of the 15% recommended by Fidelity.
- Since adding the Livongo health management program in 2017 for those living with diabetes, 70% of participating members report feeling better about their ability to manage their condition, as of Nov. 30, 2019.
- Since adding chronic condition management by Omada in 2018, members have lost a collective 10,648 pounds as of Dec. 31, 2019, reducing their risk of type 2 diabetes and heart disease.

ELCA Health Plan Takes Next Evolutionary Step

While many employer health plans shift ever-increasing costs to members — by reducing benefits, limiting provider networks, and increasing premiums and out-of-pocket costs — Portico maintains competitive rates by investing in the well-being of our members. Over the last few years, we've been on the hunt for effective, trailblazing health and wellness programs that can help members access quality health care more easily and cost-effectively, personalize their wellness journeys, and find new ways to lead resilient, healthy lives throughout all dimensions of the Wholeness Wheel. [News article ...](#)

For 2020, we've introduced three innovative benefits that can meaningfully help ELCA-Primary health plan members toward greater well-being.

- **Being** is an entertaining, holistic, faith-based, wellness video learning platform.
- **Learn to Live** is an online, self-directed mental health program.
- **98point6** is a service that delivers 24/7, text-based primary care services for \$5 or less per visit. In just the first month, 708 members have downloaded the app, 128 have had a visit, and 96% of those said they'd use it again.

This year, members can also earn \$200 wellness dollars by completing a biometric screening and exploring a financial topic of their choice, [as described on myPortico](#).

Social Purpose Fund Awareness Campaign

Last August, the 2019 Churchwide Assembly asked Portico to conduct an education campaign designed to raise member awareness of the ELCA social purpose (SP) investment funds. As you know, the ELCA Retirement Plan is specifically designed to give members choices they can get nowhere else, like access to SP funds. We do hear of occasional SP fund confusion and agree with Churchwide Assembly that all members should know their current investment fund selection, understand the SP fund option, and choose funds that align with *their* priorities.

Our awareness-raising campaign is launching in late-February — we're calling on all sponsored members, retirees, and non-sponsored members with a retirement account balance to review our educational material and take the simple step to review their current investment fund(s). We are providing both digital and print access to educational content, we're measuring impact via pre- and post- campaign surveys, and will report to the Church Council in November.

Growing in the ELCA

Portico's ability to harness collective purchasing power and offer effective benefit solutions continues to resonate with Lutheran organizations. In 2019, we added three new large employers — Lutheran Services Carolinas, Lutheran Family Services of Virginia, and Bethesda Lutheran Services — and 1,728 new members became eligible for Portico benefits. For 2020 and beyond, we're in conversation with several full communion partner denominations and ELCA colleges and universities and will host a second webinar in March helping Lutheran Services in America (LSA) executives better understand health care costs and Portico's best-practice solutions.

Political Advocacy Pays Off

With the passage of the 2020 Year-End Spending Package in December, three bills became law — and each included pieces of long-battled, pro-church legislation. Thanks to years of advocacy by Jeff Thiemann and other Church Alliance partners, these three bills (The Setting Every Community Up for Retirement Enhancement (SECURE) Act, the Middle Class Health Benefits Tax Repeal Act, and the Economic Mobility Act) will help churches and church-affiliated organizations. Specifically, church-affiliated organizations can continue to offer church retirement 403(b)(9) plans, they won't need to worry about the Cadillac Tax on health care coverage, and they'll no longer be taxed on their parking lot and other transportation-related costs and benefits. [News article ...](#)

Investment Market & Fund Performance Year-End Update

Last year was remarkable for both stocks and bonds. As a result, the vast majority of ELCA Retirement Plan funds experienced returns well above their long-term projections. The fourth quarter saw stocks (both U.S. and non-U.S.) finish on a very strong note. In fact, U.S. stocks experienced their strongest returns since 2013. And while non-U.S. stocks didn't perform quite as well as their U.S. counterparts, they still experienced double-digit returns. While bonds were barely positive in the fourth quarter, for the year overall, they saw their best returns since 2002. Interestingly, this market performance occurred in the context of many significant domestic and international events. [Market update ...](#)

Legal Update

Almost five years ago, Portico launched a vigorous defense against a lawsuit, one of many initiated against large 403(b) and 401(k) retirement plans, generally alleging poorly performing investment options and administrative expenses that are too high. It has become clear in recent months, with the ongoing resource commitment needed from our organization and the significant costs incurred by our insurers, further litigation to dispute the remaining claims is no longer financially prudent nor in the best interests of our members. We have agreed to settle this case with the plaintiffs so we can put all our resources toward doing what we do best — leveraging the latest benefit innovations to support the holistic well-being of those who serve. In the coming months, eligible members or beneficiaries participating in the ELCA Retirement Plan at any point between March 2009 and December 2019 will receive information by mail about the administration of this settlement.

2020 Annuity Adjustment

The board of trustees approved an annuity payment increase for 2020, the eighth consecutive increase in eight years. Annual adjustments take effect in January, based largely on the Annuity Trust's Funded Ratio: 1.103 as of Sept. 30, 2019. An increase is possible when the Funded Ratio — Portico's measurement of the health of the annuity — exceeds 1.0 as of Sept. 30. An approved formula distributes one-third of a surplus to members and retains the other two-thirds for future annuity payments. Most annuitants receive monthly payments that are adjusted annually. For 2020, these monthly payments increased 3.4%. For annuitants receiving a dividend-eligible monthly payment, their monthly payments held constant and a lump-sum cash dividend of 16.4% was paid out last month. For future annuitants with money in an ELCA Participating Annuity Bridge Account, their interest-crediting rate is 6.6% in 2020. [News article ...](#)

Portico Benefit Services

The Rev. Jeffrey D. Thiemann, President and CEO

Meeting Dates: October 24-25, 2019 and February 27-28, 2020

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

February 2020 Resolutions/Actions

Adopted resolution concerning approval to take action necessary to provide the church with at least two actuarially equivalent value options of 78-82% actuarial value, for sponsoring organizations to offer and for members to enroll in the ELCA Health Plan.

Adopted resolution to discontinue collection of .07% from congregations, effective July 1, 2020, concerning subsidies for certain retired members under the ELCA Health Plan due to sufficient funding status of the ELCA Benefits Contribution Trust.

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

October 2019 Resolutions/Actions

Adopted the 2020 Budget.

Approved resolution establishing the annuity adjustment (3.4%), dividend (16.4%) and interest-crediting rate (6.6%) for 2020 for the ELCA Participating Annuity of the ELCA Retirement Plan.

Approved resolution designating a portion of 2020 remuneration as rental/housing allowance for the following Portico Benefit Services employees:

The Rev. Jeffrey Thiemann

The Rev. Catherine Schibler-Keegan

The Rev. Shelley Cunningham

Approved resolution designating retirement and disability payments as rental/housing allowance for 2020.

Approved resolution concerning revisions to the Social Purpose Guiding Policies.

Approved amendments to:

ELCA Survivor Benefits Plan – Effective January 1, 2020

Section 5.01 (Removed language added at the BOT103 meeting until additional administrative review completed and processes implemented)

ELCA Medical and Dental Benefits Plan – Effective January 1, 2020

Section 12.13 (Exclusions from eligible Mental Health expenses)

Appendix (Updating insulin cost share)

ELCA 457(b) Deferred Compensation Plan – Effective January 1, 2020

Section 1.02 (History of the Plan)

Section 2.07 (Defined compensation)

Section 5.01 (Contributions)

Section 5.03 (Limitations on contributions)

Section 9.05 (Unforeseeable emergency distributions)

Section 11.02 (Direct transfers to this Plan)

Received amendments approved by the President – *Effective January 1, 2020*

ELCA Survivor Benefits Plan – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

ELCA Disability Benefits – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

ELCA Medical and Dental Benefits Plan – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

Sections 3.01(f), 10.09(j), 12.07(ee) (Administrative changes)

ELCA Retirement Plan – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

Section 4.01 (administrative changes)

ELCA Retirement Savings Plan – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

Section 4.05 (administrative changes)

ELCA Master Institutional Retirement Plan – To replace “Ordained Minister” with “Minister of Word and Sacrament,” and to replace “Rostered Layperson” with “Minister of Word and Service”

Sections 2.10, 9.03 (administrative changes)

February 2020 Resolutions/Actions

Approved the revised alcohol social criteria investment screen, to include beer and wine, for use in the social purpose portfolios.

Category III. Other procedures and board actions.

October 2019 Resolutions/Actions

Approved Committee Assignments for 2019-2021.

Approved the resolution acknowledging the Reverend Doctor Adam J. Copeland’s resignation as trustee.

Approved the resolution acknowledging the retirement of the Reverend Wm. Chris Boerger, ELCA adviser.

Approved changes to the Charters and Calendars for Board Development Committee and Services & Solutions Committee.

February 2020 Resolutions/Actions

Approved Vice Chair Assignments for 2019-2021.

Approved the resolution acknowledging the resignation of Steven R. Brown as trustee.

Approved minor revision to the Executive Committee Charter and Calendar.

Received the report on 2020 Trustee Conflict or Duality of Interest and Code of Conduct.

Women of the ELCA

Submitted by Linda Post Bushkofsky, Executive Director

The work of the churchwide staff of Women of the ELCA (WELCA) 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.

- The Conference of Synodical Presidents occurred February 21-23, 2020, with women gathered from the 64 synod organizations. The Rev. Brooke Petersen served as chaplain. Training, fellowship, worship and more took place. [This news story](#) provides the details about the annual event.
- Continuing its annual observance, WELCA celebrated [Bold Women's Day](#) on Sunday, February 23. Designed as a way to celebrate the many ways in which women "act boldly on their faith in Jesus Christ" (taken from the WELCA mission statement), the day is celebrated in many ways across the church. [This news story](#) tells of the women of Trinity Lutheran (San Antonio, Texas) and their celebrations.
- Working with AMMPARO staff, Women of the ELCA recently held a border immersion experience and has plans to offer more. [This news story](#) provides details about the recent trip. This builds upon AMMPARO-based workshops at the 2019 and 2020 Conference of Presidents along with work done at the 2017 and upcoming 2020 triennial gatherings.
- Voting members-elect, the churchwide executive board and staff are preparing for the Eleventh Triennial Convention to be held in July 2020 in Phoenix. Both the nominating committee and the memorials committee are busy now. Details, including the proposed agenda for the convention, can be found at welca.org/convention.
- Plans are being finalized and registration is going strong for the Gathering 2020, Women of the ELCA's triennial gathering is open to all women in the ELCA. Complete details about the Thursday to Sunday event (July 16-19, 2020) under the theme "Just Love" can be found at welcatg.org.
- *Gather* magazine's strong tradition of thought-provoking and transformative Bible studies continues with the [Summer 2020 study entitled "Just love"](#) by the Rev. Gladys Moore and the Rev. Dr. Christa Compton. Pastor Moore will present the study at the Gathering 2020. [The Fall 2020 study, entitled "Holy Time,"](#) has been written by the Rev. Meghan Johnson Aelabouni. Pastor Aelabouni will present a workshop on this study at the Gathering 2020.
- *Gather* has [several special offers available now](#). It's the time to give a subscription, try a new trial, start a new Bible study group or subscribe for yourself.

The next meeting of the churchwide executive board of Women of the ELCA is April 24-25, 2020, in Milwaukee, Wisc.

DIGEST OF BOARD ACTIONS

Women of the ELCA
Linda Post Bushkofsky, Executive Director
Date of Board Meeting: October 18-19, 2019 and December 7, 2019

Category 1: *(Policies with an impact beyond the unit, which require Church Council approval.)*

None

Category 2: *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

Adopted a \$2,566,000 budget for fiscal year 2020

Proposed constitutional changes to be forwarded to the [Eleventh Triennial Convention \(2020\)](#) that would reduce the size of the executive board and provide additional options for the boards of synodical women's organizations, strategically positioning the organization into the future

Adopted a proposed agenda for the [Eleventh Triennial Convention \(2020\)](#), elected a nominating committee (plus alternates) for the convention and approved the churchwide president's appointment of members and alternates to the memorials committee and the reference and counsel committee, per constitutional requirements

Building upon actions taken at the ELCA Churchwide Assembly, approved a recommendation to forward to the Eleventh Triennial convention an endorsement of Thursdays in Black and an affirmation of the apology to people of African descent for historical complicity in slavery and its enduring legacy of racism

Category 3: *(Other procedures and board actions.)*

Presented a resolution of thanks to the Rev. Dr. Wyvetta Bullock for her service to Women of the ELCA and the wider church and made a gift in her honor to [Katie's Fund, an endowment fund](#) of Women of the ELCA

Engaged in racial justice and stewardship education

Learned that all 21 executive board members have made at least one gift of record in the current 2017-2020 triennium, for a total of \$22,753 and that 18 of the 21 board members give automatically to [Faithful Friends](#).

En Bloc Items

I. Board Development Committee

II. Budget and Finance Committee

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

In November 2019, the Church Council adopted CC19.11.47d regarding the Appointment of Assistant Officers. A revision is being proposed to update the appointments. 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, Kathryn M. Lohre, 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: Cecilia Favela, Kathy Freeman Summers, Santiago Padilla, 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: Thomas A. Cunniff, Aja M. Favors, and **Norman K. Fry** 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.

B. Church Council Designated Funds

CC ACTION [EN BLOC]

Recommended:

To approve a Church Council Designated Fund in the range of \$1,800,000 to \$2,100,000 representing the remaining excess revenue over expenses from fiscal year 2019 to be released to fund budget shortfall in future years.

CC ACTION [EN BLOC]

Recommended:

To re-designate the unused portion of the fiscal year 2018 Church Council Designated Fund (\$1,945,079), which was originally approved to be spent in fiscal year 2019, to be released to fund budget shortfall in future years.

C. Funding for Benefits Contribution Trust

When the ELCA was established, it continued retiree medical benefits subsidies provided by predecessor churches, while expressly retaining the ability to make changes to those subsidies over time. In 2007, the ELCA and Portico Benefit Services (Portico) entered into an “Aide-mémoire for administration and staff on funding of the subsidy related to retiree benefits,” setting forth a plan for fully funding the Benefits Contribution Trust that funds the subsidies for those who served in predecessor bodies. That plan called for the ELCA to provide \$2.5 million per year from mission support funding, while Portico was to contribute a 0.7% surcharge it received from participating employers.

In April 2018, the ELCA Church Council made the following changes to post-retirement medical benefits:

- To approve the change from self-insured medical and pharmacy plans for the retirees to fully-insured medical and pharmacy plans.
- To acknowledge Portico’s collection of the 0.7% surcharge from participating employers through 2019 to help fund the Trust.
- To acknowledge Portico’s collection of \$7,000,000 in surcharges from participating employers from 2020–22 to help fund the Trust, with Portico to determine the rate and duration best suited to collect those surcharges.
- To authorize the ELCA to expend \$11,000,000 between 2018 and 2022 to fund the Trust, with the expectation that these amounts, together with amounts contributed from participating employers via Portico, would fully fund the Trust, but recognizing that this is a funding estimate.
- To terminate the Aide-mémoire and replace it with this understanding.

Pursuant to this action, the ELCA contributed \$2,000,000 in 2018 and \$2,000,000 in 2019, leaving \$7,000,000 to be contributed from 2020–22. Portico collected \$4,500,000 in surcharges in 2018 and \$4,500,000 in surcharges in 2019.

As set forth in greater detail in the [Benefits Contribution Trust Funding memorandum](#) from Stacy Kruse, the Chief Operating and Financial Officer of Portico, Portico has determined that the Trust can and will be fully funded while substantially reducing the remaining contributions. Accordingly, Portico’s recommendation is for Portico to cease collecting the 0.7% surcharge effective July 1, 2020, and for the ELCA to reduce its expected \$7,000,000 in contributions from 2020–22 to contributions of \$1,150,000 made in 2020.

Because the supporting contributions have come from both sponsoring employers (e.g., congregations) and the Churchwide Organization, Portico further recommends that, upon satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, any excess funds be distributed back to both Portico Benefit Services (for use in offsetting the cost of benefits to congregations and other sponsoring employers) and the Churchwide Organization pro rata based on the contributions made into the Trust. The pro rata split between the organizations has been 68.6% by Portico Benefit Services and 31.4% by the Churchwide Organization.

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the report from Portico Benefit Services on the status of the Benefits Contribution Trust;

To approve Portico's discontinuation of the collection of the 0.7 percent surcharge from participating employers, effective July 1, 2020;

To reduce the ELCA's planned contribution to the Trust for 2020-22 from \$7,000,000 to \$1,150,000, with that contribution to be made in 2020; and

To provide that, in the event that any excess remains after satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, such excess be distributed back to Portico and the Churchwide Organization pro rata, with Portico Benefit Services receiving 68.6 percent and the Churchwide Organization receiving 31.4 percent.

III. Executive Committee

IV. Legal and Constitutional Review Committee

A. Revised *Manual of Policies and Procedures for the Management of the Rosters of the Evangelical Lutheran Church in America*

The Office of the Secretary, in consultation with other churchwide offices and units, has reviewed and proposed changes for the *Manual of Policies and Procedures for Management of the Rosters of the ELCA*. The last revision was approved by the Church Council at its November 2018 meeting. The secretary has provided periodic updates to reflect new or revised policies adopted by the Church Council and incorporated the constitutional amendments of subsequent churchwide assemblies. The revised roster manual can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To approve the updated *Manual of Policies and Procedures for the Management of the Rosters of the Evangelical Lutheran Church in America* for use by synod bishops, synod staff members, and others who hold responsibilities for such matters in this church; and

To authorize the secretary of the Evangelical Lutheran Church in America to provide periodic updates reflecting new or revised policies subsequently adopted by the Church Council.

B. *Definitions and Guidelines for Discipline of Ordained Ministers*

In accordance with ELCA constitutional provision 20.21, the Committee on Appeals establishes definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline of officers, rostered ministers, congregations, and members of congregations.

Non-substantive edits were made to reflect recent changes in the rosters of this church as well as the changes in law regarding same-sex marriage. The amended *Definitions and Guidelines for Discipline* can be found [here](#).

CC ACTION [EN BLOC]

Recommended:

To approve the amended *Definitions and Guidelines for Discipline*.

V. Planning and Evaluation Committee

VI. Program and Services Committee

VII. Other Items

A. Approval of the Minutes

The minutes of the [November 2019](#) meeting of the Church Council has been provided to council members electronically on My.ELCA.org. Minutes for meetings held in executive session were added to the protocol file in the Office of the Secretary.

The minutes of the council's Executive Committee meetings on [November 7-10, 2019](#), [December 3, 2019](#), [January 14, 2020](#), and [February 18, 2020](#) have been provided electronically on My.ELCA.org to members. Minutes for meetings held in executive session have been added to the protocol file in the Office of the Secretary.

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

CC ACTION [EN BLOC]

Recommended:

**To approve the minutes of the November 2019 meeting of the Church Council; and
To ratify actions of the council's Executive Committee as indicated in the minutes of the November 7-10, 2019, December 3, 2019, January 14, 2020 and February 18, 2020 meetings.**

B. Response to Climate Change Action

At its November 2019 meeting, Church Council referred a recommendation on climate change from the Conference of Bishops [CB19.09.26] to the Domestic Mission unit for a timeline on when the resolution would receive further attention [CC19.11.41]. The [response](#) can be found in the Program and Services Committee materials on MyELCA.org.

CC ACTION [EN BLOC]

Recommended:

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

C. Trustees of the Endowment Fund of the ELCA

ELCA constitutional provision 17.60.01. states in pertinent part:

The Endowment Fund shall have a board of trustees composed of the presiding bishop of this church and 9–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. Any vacancies occurring because of the death, resignation, or removal of a member of the board of trustees shall be filled by the Church Council for the unexpired term of such member of the board of trustees. . . .

ELCA bylaw 14.41.11.a. directs the Executive Committee to “perform those functions of the Church Council assigned to it by the Church Council.”

A trustee of the Endowment Fund resigned effective February 4, 2020. No candidate has been identified to fill this vacancy. As the Endowment Fund would like to fill this vacancy prior to its Fall 2020 board meeting, the Endowment Fund asks Church Council to consider authorizing the

Executive Committee to appoint a trustee to fill the remainder of the term caused by the vacancy in the board of trustees of the Endowment Fund of the ELCA.

CC ACTION [EN BLOC]

Recommended:

To authorize the Executive Committee to elect trustees to fill, until the November 2020 meeting of the Church Council, vacancies in the board of trustees of the Endowment Fund of the ELCA.

D. 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 8.21.03. and 8.21.04. outlines basic parameters for the election of members to the boards of ELCA seminaries. Pursuant to 14.22. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Church Council is also to elect nominees to a vacancy on a board or committee of the churchwide organization.

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

CC ACTION [EN BLOC]

Recommended:

To re-elect to the board of directors of Lutheran School of Theology at Chicago to a four-year term expiring in 2024: Ms. Karen M. McClain and Mr. Harry C. Mueller.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Wartburg Theological Seminary to a four-year term expiring in 2024: Ms. Debra Ann Hibbard.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Lutheran Theological Southern Seminary of Lenoir-Rhyne University to a two-year term expiring in 2022: The Rev. Donald Rhodes Woolly; and

To re-elect to the board of directors of Lutheran Theological Southern Seminary of Lenoir-Rhyne University to a four-year term expiring in 2024: Ms. Miriam Lang David.

CC ACTION [EN BLOC]

Recommended:

To elect to the board of directors of Luther Seminary to a four-year term expiring in 2024: Ms. Ruth Kimmelshue and Sr. Cynthia Dianne Williams.



Benefit Services | A Ministry of the ELCA



Memo

Date: February 2020
To: ELCA Church Council
From: Stacy A. Kruse, Chief Operating and Financial Officer
Subject: Benefits Contribution Trust Funding

This memo provides a summary of the recommendation to change the funding schedule for the Benefits Contribution Trust.

Background

In April 2018 the ELCA Church Council approved the conversion of the retiree medical subsidy calculation from a fixed percentage of the monthly premium to a fixed dollar discount amount equal to the 2018 subsidy for the Medicare Standard Option plan, increasing by 3% per year starting in 2020. Along with the subsidy formula changes, the ELCA Church Council also approved funding the remaining shortfall of the Benefits Contribution Trust through a combination of (1) contributions from the Churchwide Organization (CWO) and (2) Portico's collection of a 0.7% assessment from participating employers. The table below shows the approved funding schedule:

Year	Churchwide Organization	Portico's collection of the 0.7% assessment	Total
2018	\$2M	\$4.5M	\$6.5M
2019	\$2M	\$4.5M	\$6.5M
2020-2022	\$7M	\$7M	\$14M
Total	\$11M	\$16M	\$27M

2020 Funding Proposal

The \$27M shortfall estimated as part of the April 2018 agreement was based on an actuarial study using the data and assumptions available at that time. After reflecting the 2018 contributions, 2019 contributions, participant census updates, mortality table updates, and other actuarial assumption changes, the plan has a financial statement surplus of \$11.2M as of December 31, 2019. This improved funded status suggests that the total dollars outlined in the funding schedule above can be reduced. Portico recommends that the contributions from both the Churchwide Organization and the 0.7% assessment should continue through June 30, 2020, at

which point no additional contributions will need to be made. The Churchwide Organization will make two contributions of \$575,000 in the first and second quarter of 2020, while Portico will continue to collect the 0.7% assessment through June 30, 2020. With this recommendation, the revised approved funding schedule will be:

Year	Churchwide Organization	Portico's collection of the 0.7% assessment	Total
2018	\$2M	\$4.5M	\$6.5M
2019	\$2M	\$4.5M	\$6.5M
2020-2022	\$1.15M	\$2.25M	\$4.65M
Total	\$5.15M	\$12.50M	\$17.65M

The financial statement view is based on the discounting future cash flows expected to be paid out of the trust over the next 70 years using an assumed interest rate. If this discounting is removed, the total cash flows expected to be paid from the plan are greater than the plan's assets. With the 0.7% assessment through June 30, 2020, the \$1,150,000 from the Churchwide Organization, and an assumed investment return of 2.0% during 2020, the projected shortfall is \$3.5M as of December 31, 2020. Portico expects this remaining shortfall will be recovered via asset returns in 2021 and beyond. Any changes in mortality or in how the subsidy is calculated will impact the obligations of the Benefits Contribution Trust. The Benefits Contribution Trust funding is an obligation of the Evangelical Lutheran Church in America.

Recognizing these contributions have come from both ELCA Sponsoring Employers (e.g., congregations) and the Churchwide Organization, we recommend that upon satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, any excess funds be distributed back to both Portico Benefit Services (for use in offsetting the cost of benefits) and the Churchwide Organization pro rata based on the contributions made into the Trust. The pro rata split between the organizations have been 68.6% by Portico Benefit Services and 31.4% by the Churchwide Organization.

Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America

*As adopted November 11, 2018,
by the Church Council of the
Evangelical Lutheran Church in America*
(exclusive of quoted and highlighted constitutional provisions,
bylaws, and continuing resolutions otherwise in force)

Table of Contents

Part One: Ministers of Word and Sacrament of the ELCA

I.	Constitutional description for Ministry of Word and Sacrament and Standards for Ministers of Word and Sacrament.....	page
II.	Admission to the roster of Ministers of Word and Sacrament.....	page
A.	Candidacy Manual	page
B.	Bishop authorization of ordination.....	page
C.	Theological Education for Emerging Ministries (TEEM).....	page
1.	Identification of TEEM settings and candidates	
2.	Criteria for acceptance into Theological Education for Emerging Ministries	
3.	Steps in candidacy for TEEM	
D.	Admission to the roster of Ministers of Word and Sacrament of individuals ordained in another Lutheran church or another Christian tradition.....	page
1.	Basic standards for ministers of Word and Sacrament	
2.	Role of Candidacy Committees	
3.	Ordination or reception of the candidate	
4.	Pastoral care and support	
E.	Policy for Ordination in Unusual Circumstances in the ELCA.....	page
1.	Introduction	
2.	Definitions	
3.	Procedural steps	
III.	Status on the roster	page
A.	Calls for ministers of Word and Sacrament	page
1.	Letters of Call and Service under Call	
2.	Initial Call to Congregational Service/Exceptions	
3.	Sources of Calls	page
a.	Calls to Non-Congregational Service	page
b.	Non-Stipendiary Service Under Call	page
c.	Shared-time ministries	page
d.	Calls to Serve in Unusual Circumstances	page
e.	Interim ministry	page
f.	Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE) ..	page
g.	Military service	page
4.	Termination of call	
5.	Completion of responsibilities	
B.	On Leave from Call.....	page
1.	Definition and criteria for on-leave-from-call status	
2.	Criteria for extension of on-leave-from-call status	
C.	Disability.....	page
1.	Introduction	
2.	Disability roster status	
D.	Retirement.....	page
1.	Policy and procedures related to retired status	
2.	Guidelines for retired ministers of Word and Sacrament	
IV.	Removal from the roster	page
A.	Reasons for removal.....	page
1.	Death	
2.	Resignation	

- 3. Lack of call or other roster status
- 4. Discipline
- 5. Lack of congregational membership
- 6. Dual rostering
- B. Reporting..... page
- C. Guidelines for individuals formerly rostered as ministers of Word and Sacrament..... page
 - 1. The ministry of the baptized
 - 2. The ministry of Word and Sacrament
 - 3. The participation of formerly rostered ministers
- V. Reinstatement to the roster page
 - A. Reinstatement process..... page
 - B. Application..... page
 - C. Candidacy Committee..... page
 - D. Decisionpage
 - E. Approval page
- VI. Cooperation with other church bodies in the exercise of Word and Sacrament ministry page
 - A. With church bodies in the United States page
 - 1. Full communion partners
 - 2. Other Lutheran bodies
 - 3. Other church bodies in local practice of pulpit and altar fellowship
 - B. With church bodies outside the United States..... page
 - 1. Churches of The Lutheran World Federation (LWF)
 - 2. Particular agreements

Part Two: Ministers of Word and Service of the ELCA

- I. Constitutional description for Ministry of Word and Service
 and Standards for Ministers of Word and Service page
- II. Admission to the roster of Ministers of Word and Service page
 - A. Candidacy Manual page
 - B. Bishop authorization of ordination..... page
- III. Status on the roster page
 - A. Calls for ministers of Word and Service page
 - 1. Letters of Call and Service under Call
 - 2. Sources of Calls page
 - a. Calls to non-congregational service..... page
 - b. Non-Stipendiary Service Under Call page
 - c. Shared-time ministries page
 - d. Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE).. page
 - 3. Termination of a call
 - 4. Completion of responsibilities

- B. On Leave from Call..... page
 - 1. Definition and criteria for on-leave-from-call status
 - 2. Criteria for extension of on-leave-from-call status
- C. Disability..... page
 - 1. Introduction
 - 2. Disability roster status
- D. Retirement..... page
 - 1. Policy and procedures related to retired status
 - 2. Guidelines for retired ministers of Word and Service
- IV. Removal from the roster..... page
 - A. Reasons for removal..... page
 - 1. Death
 - 2. Resignation
 - 3. Lack of call or other roster status
 - 4. Discipline
 - 5. Lack of congregational membership
 - 6. Dual rostering
 - B. Reporting..... page
 - C. Guidelines for individuals formerly rostered as ministers of Word and Service..... page
 - 1. The ministry of the baptized
 - 2. The ministry of Word and Service
 - 3. The participation of formerly rostered ministers
- V. Reinstatement to the roster page
 - A. Reinstatement process..... page
 - B. Application..... page
 - C. Candidacy Committee..... page
 - D. Decisionpage
 - E. Approval page
- VI. The Deaconess Community..... page

Part Three: Non-roster Related Matters

- I. Synod-authorized Ministries..... page
- II. Synod/Congregation deacons page

Appendices

- A. Agreements with certain churches outside the United States page
- B. Effective dates of change in status page
- C. Resources for familiarization with the life and practice of the ELCA..... page
- D. Invitation to extended service..... page
- E. Military Chaplain returning to a congregation page
- F. Sample letters page
- G. Sample forms..... page 102
- H. Roster Committee Considerations page 105

- Index** page 106

Part One:
Ministers of Word and Sacrament
of the
Evangelical Lutheran Church in America

I. Constitutional description for Ministry of Word and Sacrament and Standards for Ministers of Word and Sacrament

7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD

7.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.

7.20. MINISTRY OF WORD AND SACRAMENT

7.21. Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and Sacrament. To carry out this ministry, this church calls and ordains qualified persons.

7.22. A minister of Word and Sacrament of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister of Word and Sacrament shall comply with this church's constitutions, bylaws, and continuing resolutions.

7.23. The standards for acceptance and continuance of ministers of Word and Sacrament of this church shall be set forth in the bylaws.

7.24. The secretary of this church shall maintain a roster containing the names of ministers of Word and Sacrament who qualify on the basis of constitutional provisions 7.22., 7.23., and 7.31., and related bylaws.

7.25. Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.

7.30. STANDARDS FOR MINISTERS OF WORD AND SACRAMENT

7.31. In accordance with the description stated in 7.22., ministers of Word and Sacrament shall be governed by the following standards, policies, and procedures.

7.31.01. **Basic Standards.** Persons admitted to and continued in the ministry of Word and Sacrament of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

7.31.02. **Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every minister of Word and Sacrament shall:
 - 1) preach the Word;
 - 2) administer the sacraments;
 - 3) conduct public worship;
 - 4) provide pastoral care;
 - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
 - 6) impart knowledge of this church and its wider ministry through available channels of effective communication;
 - 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
 - 8) publicly advocate dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless.

- b. Each pastor with a congregational call shall, within the congregation:
 - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
 - 2) relate to all schools and organizations of the congregation;
 - 3) install regularly elected members of the Congregation Council;
 - 4) with the council, administer discipline;
 - 5) endeavor to increase the support given by the congregation to the work of the churchwide organization and the synod; and
 - 6) encourage adherence to covenantal relationships with this church as expressed in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

II. Admission to the roster of Ministers of Word and Sacrament

A. Candidacy Manual

7.31.03. Preparation and Approval. Except as provided in 7.31.04., a candidate for the ministry of Word and Sacrament shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- h. received and accepted a properly issued and attested letter of call.

B. Bishop authorization of ordination

The bishop with the power to authorize an ordination is *the bishop of the synod in which a candidate has accepted a call*. That bishop authorizes the ordination, even if the candidate comes from another synod and may have been approved by the multi-synod or synod Candidacy Committee of another synod.

1. **Power to ordain:** According to †S8.12.c. and f. in the *Constitution for Synods*, the bishop of a synod is to: “Exercise solely this church’s power to ordain (or provide for the ordination by another synod bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament;” and “shall install (or provide for the installation of)” such pastors.
2. **Jurisdiction:** In receiving and accepting a valid call, the candidate comes under the jurisdiction of the bishop of the synod in which the call was issued. That bishop, on the basis of the record of such a valid call, authorizes the ordination, even if the ordination is to take place on the territory of another synod.
3. **Planning of ordination:** If the ordination is to occur on the territory of another synod (*e.g.*, at a candidate’s home congregation), the bishop who authorizes the ordination *shall* consult with the bishop of the synod on whose territory the ordination may be held *prior to* approving any plans for such an ordination.
 - a. No candidate shall make plans for ordination prior to consultation with the synod bishop under whose authority the candidate is to be ordained.
 - b. If an ordination is planned on the territory of another synod, the *patterns and practices of the synod of jurisdiction shall prevail*. No ordination is to be scheduled without the prior approval of the bishop on whose territory the rite is to occur.
4. **Signing the certificate of ordination:** The bishop authorizing the ordination shall be the bishop who signs the certificate of ordination.

C. Theological Education for Emerging Ministries (TEEM)

7.31.04. Approval under Other Circumstances. Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

This policy summarizes the process by which the ELCA approves for the roster of Ministers of Word and Sacrament those individuals “who by reason of age and prior experience” (churchwide bylaw 7.31.04.) are qualified to participate in an alternate route to ordination. Theological Education for Emerging Ministries (TEEM) is a program by which the ELCA responds to the missional needs of this church. The program takes into consideration the leadership gifts and ministry skills of a candidate in determining a program of preparation.

1. Identification of TEEM settings and candidates

- a. The role of the synod: Synod bishops have primary responsibility for recommending people who may be suitable for the TEEM program, as well as providing oversight of any TEEM candidate’s preparation process. An ethnic community or churchwide unit may assist the bishop in identifying a person who meets the criteria established for TEEM ministry. Those identified may include a lay mission developer already employed by the church or a person serving in an emerging ministry. It is important to note that TEEM candidates do not self-identify. Synod bishops work with the community where the candidate might be placed in identifying candidates.
- b. The TEEM process: TEEM candidates complete all the steps in the candidacy process outlined in the Candidacy Manual. A candidate’s admittance into TEEM occurs only after the steps listed below have been completed.
 - 1) A synod bishop provides a letter recommending a candidate for admission into the TEEM process.
 - 2) A bishop’s letter of recommendation must identify a specific ministry site where a candidate will serve. The same ministry site will serve as both the candidate’s teaching parish experience and the site for a supervised internship.
 - 3) The director for candidacy must accept a candidate into the TEEM process following the granting of entrance.

After TEEM candidates complete the academic and practical ministry requirements and are granted approval by a Candidacy Committee, they normally serve their first call in the ministry site identified by a synod bishop. Following first call, the opportunities for mobility are the same as for all ELCA rostered ministers.

2. Criteria for acceptance into TEEM

A person seeking to complete all the academic and practical requirements for Word and Sacrament ministry through the TEEM process will demonstrate the characteristics outlined in section 2.1 of the Candidacy Manual. Every candidate participating in the TEEM process must be serving in an emerging ministry site identified by a synod bishop.

3. Steps in candidacy for TEEM

Candidates for the TEEM process must be granted entrance by a Candidacy Committee. In preparation for an entrance interview, the following are required:

- a. Candidacy Application Form and Entrance Information Form;
- b. Congregational Registration Form;
- c. background check;
- d. psychological evaluation; and
- e. an entrance essay.

Following the granting of entrance, a Candidacy Committee sends the following documentation to the director for candidacy:

- a. the Entrance Decision Form;
- b. the entrance essay; and
- c. a bishop’s letter of recommendation identifying the ministry site where a candidate will be serving.

After review of the documentation, the director for candidacy sends a synod bishop and the Candidacy Committee a written notification of acceptance or rejection into TEEM with copies to the candidacy leadership managers. Candidates not accepted into TEEM may continue the candidacy process by applying for admission into a Master of Divinity program at an accredited seminary.

D. Admission to the roster of Ministers of Word and Sacrament of individuals ordained in another Lutheran church or another Christian tradition

7.31.04. Approval under Other Circumstances. Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

This policy summarizes the principles and process by which the ELCA approves for the roster of Ministers of Word and Sacrament those individuals already ordained for such ministry in another church body. This policy shall apply to those who are resident in the United States as well as those who seek to immigrate to the United States. The process is designed to balance respect for those who have served in other settings with the specific life and needs of the ELCA:

The mission of the ELCA involves worship, nurture, outreach, service, and advocacy for justice. While the scope of this mission is global, its particular focus is on ministry in the United States and the Caribbean. It is essential to have leaders who are familiar with and have experience in the cultural context of the ELCA. Candidates should appreciate and be familiar with ELCA teachings, polity, liturgy, and traditions (Candidacy Manual 5.2).

1. Basic standards for ministers of Word and Sacrament

According to ELCA bylaw 7.31.01., individuals admitted to the ELCA roster of Ministers of Word and Sacrament shall satisfactorily meet and maintain:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the gospel and in so doing to be an example in faithful service and holy living;
- f. membership in an ELCA congregation; and
- g. receipt and acceptance of a letter of call.

2. Role of candidacy committees

Candidacy committees are crucially involved in decisions concerning those seeking admission to the roster. The Candidacy Manual 5.2, "Admission of Applicants in an Ordained Word and Sacrament Ministry in Another Lutheran Church or Another Christian Tradition," describes procedures for applicants (5.2.2-5.2.4) and clarifies expectations for a range of situations:

- a. Full communion partners: A minister of Word and Sacrament in a full communion partner church seeking to be rostered in the ELCA will have a process followed by a Candidacy Committee. If such a minister has already served in an ELCA congregation, that experience should be acknowledged.
- b. Lutheran World Federation (LWF) partner: A Candidacy Committee may consider the application of a minister of Word and Sacrament in an LWF member church seeking to commit to long-term service within the ELCA. Early consultation with the Global Mission unit is essential in such cases. Any concerns related to agreements or implications for the churches involved can be identified and considered when there is open communication among the partners. The candidacy process should always include a deep respect for the credentials and background of those seeking to be rostered in the ELCA. Credentials need to be examined to ensure that an applicant has good standing in the partner church and possesses good moral character. For applicants who come from outside the United States, there are additional factors to consider, such as length of time in the United States, familiarity with American culture, and prior service in the ELCA.
- c. Other Lutheran church partners: Ministers of Word and Sacrament in other Lutheran churches should be treated with dignity and respect. The perspective of an individual with such credentials can enrich the ELCA and broaden an understanding of mission. The primary foci of the candidacy process in such situations are evaluation for suitability, screening, and orientation to the ELCA.

- d. Other Christian traditions: Ministers of Word and Sacrament who serve in other Christian traditions may be admitted to the roster of the ELCA if they meet and maintain standards for such ministers and are committed to the confession of faith of this church.

Note that candidacy committees are not involved in the exchange of ministers of Word and Sacrament from churches with which the ELCA has an agreement of full communion, where the Guidelines for Orderly Exchange apply; or in short term or temporary service in congregations or synods performed by ministers of Word and Sacrament in member churches of The Lutheran World Federation. (*See Candidacy Manual 5.2.*)

Ministers of Word and Sacrament of the Evangelical Lutheran Church in Canada (ELCIC) shall be received by transfer upon acceptance of a valid call from a congregation, Synod Council or the Church Council of this church following the certification of their status on the roster of the ELCIC, completion of a Rostered Minister Profile, and the approval of the bishop of the synod in which they are to serve.

3. Ordination or reception of the candidate

After a candidate receives and accepts a letter of call, the bishop of the synod of assignment consults with the Office of the Secretary to determine if ordination is necessary. The ELCA receives as ordained many ministers of Word and Sacrament ordained in other traditions. Candidates from churches not confessing the faith of the historic ecumenical creeds or candidates whose authority for ordination was from a single congregation will be ordained according to the Service of Ordination. The Office of the Secretary determines how this policy applies in the case of each candidate.

4. Pastoral care and support

For those who come to the ELCA from other Christian traditions, the beginning of service as an ELCA rostered minister is a time to establish significant relationships for support and growth. During the early years of service, the synod bishop may provide a mentor who supports and nurtures the newly rostered minister.

E. Policy for Ordination in Unusual Circumstances in the ELCA

7.31.08. Ordination in Unusual Circumstances. For pastoral reasons in unusual circumstances, a synod bishop may provide for the ordination by another minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synod bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

1. Introduction

- a. Ordination to the office of Word and Sacrament in the ELCA is a rite of the church administered according to the practices of this church in order to extend the mission and ministry of the church. It is not a personal privilege to be determined by the candidate.
- b. The purpose of this policy is to describe how a synod bishop may exercise pastoral judgment in unusual circumstances to allow an exception to this church's established ordination practices.
- c. All requests for exceptions to this church's ordination practices shall be considered on a case-by-case basis.

2. Definitions

The term "for pastoral reasons in unusual circumstances" is broadly stated in order to allow the synod bishop and the presiding bishop to use their judgment in evaluating individual cases according to their particular circumstances. However, the following principles should be considered as decisions are made:

- a. The decision should enhance and extend the ministry and mission purposes of this church.
- b. The decision should contribute to the unity of the church.

3. Procedural steps

- a. A candidate for ordination who seeks an exception to the ordination practices of this church will meet promptly after assignment with the synod bishop of assignment to discuss the candidate's request for an exception, and for the bishop to interpret to the candidate the bishop's concerns. A written statement explaining why a pastoral exception is warranted shall be provided to the synod bishop. The statement shall deal with the principles as stated in 2.a. and b. above.
- b. The synod bishop shall consult with the presiding bishop of the ELCA before granting any such request. The purpose of this consultation is to consider together whether such an exception to this church's ordination practices is consistent with the principles as stated in 2.a. and b. above. After such consultation, the synod bishop shall exercise pastoral judgment and determine whether to authorize the ordination by another pastor of the ELCA. There is no appeal to the synod bishop's decision.
- c. The synod bishop shall seek the advice of Synod Council before granting any such request.
- d. Should emergency circumstances prevent the presence of the synod bishop at an ordination, the bishop may authorize another ELCA bishop or another ELCA pastor to serve as ordinator.
- e. This policy shall be evaluated periodically by the appropriate churchwide unit and reviewed by the Conference of Bishops and by the Church Council.

III. Status on the roster

A. Calls for ministers of Word and Sacrament

1. Letters of Call and Service under Call

7.40. CALLS FOR MINISTERS OF WORD AND SACRAMENT

7.41. Letters of Call. Letters of call to ministers of Word and Sacrament of this church or properly approved candidates for this church's roster of Ministers of Word and Sacrament shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

7.41.01. Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A19.
- b. A pastor serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a pastor shall be a member of one of the congregations being served.
- c. Ministers of Word and Sacrament serving in interim ministry appointed by the synod bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synod bishop.

7.43. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

- a. Issuance of a letter of call: Ministers of Word and Sacrament serve under call as stated in churchwide bylaw 7.41.01. An average of 15 hours of service per week is the minimum standard for a call to be issued.
- b. Attesting signature: The appropriate synod bishop shall attest the letter of call (provisions †S8.12.e. and †S14.16.c. in the *Constitution for Synods* and provision *C9.04. of the *Model Constitution for Congregations*). The bishop's signature confirms only that the call process has been followed, that the letter of call was properly extended, and that the minister of Word and Sacrament or candidate is eligible to accept the call.

2. Initial Call to Congregational Service/Exceptions

7.41.02. Initial Call to Congregational Service. Because the responsibilities of the office of the ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ministry of Word and Sacrament, initial service of at least three years shall be in a congregation of this church or, with the approval of the synod bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Requests for exceptions to the three-year requirement must be reviewed by the Roster Committee of the Conference of Bishops. The Roster Committee will present its recommendation to the Conference of Bishops for approval/denial of the request. (*See Appendix H for Roster Committee considerations.*)
 - 1) The bishop of the synod that desires to issue an initial call to a candidate for non-congregational service initiates the request to the Roster Committee.
 - 2) The request must include:
 - a) a statement by the candidate outlining the circumstances and reasons for the request and how it will meet the Word and Sacrament ministry needs of this church;
 - b) a letter from the synod bishop explaining the need for Word and Sacrament ministry in this context;
 - c) a statement from the synod-related institution or organization that is seeking the person for service;
 - d) action by the Synod Council indicating a willingness to issue a call if approved by the Conference of Bishops; and
 - e) written concurrence from the synod candidacy committee.
- b. While the bylaw regarding the “Initial Call to Congregational Service” presumes this is for candidates seeking a first call, candidates who received an initial call to congregational service but are seeking another call to non-congregational service prior to the completion of three years of service in a congregational setting must also request an exception in the same manner outlined above in paragraph a., omitting a.2.e).
- c. In rare circumstances, exceptions to the initial call to congregational service may be approved by the Roster Committee and reported to the Conference of Bishops for ratification.
- d. The Global Mission unit and Federal Chaplaincy Ministries within the Office of the Presiding Bishop may seek an initial call for candidates or a subsequent call for ministers of Word and Sacrament who have not completed the expected initial three years of congregational service.
 - 1) The executive director for Global Mission (or designee) or the director for federal chaplaincy ministries initiates the request to the Roster Committee. Requests must include evidence of consultation with the home synod bishop or the bishop of assignment.
 - 2) The request must include:
 - a) a statement by the candidate/minister for Word and Sacrament outlining the circumstances and reasons for the request and how it will meet the Word and Sacrament ministry needs of this church;
 - b) a letter from the executive director for Global Mission (or designee) or director for federal chaplaincy ministries explaining the need for Word and Sacrament ministry in this context;
 - c) a letter from the bishop of the synod that will receive/retain this candidate/minister of Word and Sacrament onto its roster. Synod designation will be determined by:
 - i. reassignment to the synod of original candidacy;
 - ii. remaining in the synod of assignment determined in this church’s candidacy process; or
 - iii. reassignment to a synod of the candidate’s choice.
 - 3) By decision of the Conference of Bishops [CB92.10.48], exceptions to the initial call to congregational service for global mission and federal chaplaincy may be approved by the Roster Committee and reported to the Conference of Bishops for ratification.
- e. Service as a mission developer shall be considered as congregational service under the terms of bylaw 7.41.02. when such service is approved by the synod bishop and the executive director of the Domestic Mission unit and a call has been issued by the Synod Council where the mission development is located.

3. Sources of Calls

7.44.A19. Sources of Calls for Ministers of Word and Sacrament

a. Principles for Sources of Calls

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Sacrament,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Calls for Ministers of Word and Sacrament

	Setting	Calling Body
1.0	Congregational ministry	
1.1	Single congregation	Congregation meeting
	1.11 Pastor	
	1.12 Senior Pastor	
	1.13 Associate/assistant pastor	
	1.14 Co-pastor	
	1.15 Shared-time pastor	
1.2	Multiple-congregation parish	Congregation meetings, acting on a common proposal
	1.21 Pastor	One of the participating congregations
	1.22 Other pastoral arrangements	One of the participating congregations
1.3	Coalition and cluster ministry	Synod Council
1.4	Congregations beyond this church	
	1.41 Independent Lutheran congregation	Synod Council
	1.42 Overseas independent Lutheran congregation	Church Council upon request of appropriate churchwide unit
	1.43 Full communion congregation	Synod Council
	1.44 Other	Synod Council or Church Council
	1.5 Interim pastor	Synod Council
	1.6 Pastor in a synod-authorized ministry	Synod Council
2.0	Synod ministry	
	2.1 Bishop	Synod Assembly
	2.2 Assistant to bishop	Synod Council

2.3	<i>Shared staff by two or more synods</i>	<i>Synod Council of one of the participating synods</i>
2.4	<i>Synod staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>
3.0	<i>Regional ministry</i>	
3.1	<i>Staff</i>	<i>Church Council</i>
3.2	<i>Shared synod-churchwide staff</i>	<i>Church Council</i>
4.0	<i>Churchwide ministry</i>	
4.1	<i>Presiding bishop and secretary</i>	<i>Churchwide Assembly</i>
4.2	<i>Treasurer</i>	<i>Church Council</i>
4.3	<i>Staff of the churchwide organization</i>	<i>Church Council</i>
5.0	<i>Chaplaincy and institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related to more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Federal agency/institution</i>	<i>Church Council</i>
5.5	<i>Military</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary chaplain/faculty/administrator</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Chaplain/faculty/administrator of seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college chaplain/faculty/administrator</i>	<i>Synod Council of the synod in which college is located</i>

10.4	Chaplain/faculty/administrator of a college unrelated to ELCA	Synod Council of the synod in which college is located
10.5	ELCA-related school chaplain/faculty/administrator	Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located
10.6	Chaplain/faculty of a school unrelated to ELCA	Synod Council of the synod in which school is located
10.7	Director/staff of a continuing education center related to a churchwide unit	Synod Council in which the main office of center is located upon the request of appropriate churchwide unit
11.0	Missionary ministry	
11.1	Outside United States	Church Council upon request of appropriate churchwide unit
11.2	Within United States	Church Council upon request of appropriate churchwide unit
12.0	Independent Lutheran Organization	Church Council upon request of appropriate churchwide unit
13.0	Separately Incorporated Ministry	Church Council
14.0	Other	
14.1	Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
14.2	Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	Synod Council or Church Council upon recommendation by the Conference of Bishops

a. Calls to Non-Congregational Service

7.41.03. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 1) The decision on the source of call is determined in accord with ELCA continuing resolution 7.44.A19.a. As the calling source for calls to non-congregational service, the Synod Council or Church Council must decide if the proposed call is appropriate. The Roster Committee of the Conference of Bishops may be consulted.
- 2) The synod in which the institution, agency, or other employing entity is located should be the synod that issues the call to non-congregational service. In the case of ministries/agencies that are multi-synod, the bishops involved should collectively decide which synod should issue the call.
- 3) The bishop of the synod in which the minister being called is rostered should be consulted before a Church Council call to non-congregational service is issued.
- 4) Each rostered minister is required to report annually to the bishop of the synod in which the person is rostered.
- 5) Those under call to non-congregational service in predecessor church bodies were received onto the ELCA roster (7.41.06.) but came under annual review through the report form provided by and submitted to the synod bishop.
- 6) Responsibility for oversight of such non-congregational calls should be noted in the minutes of the appropriate Synod Council or Church Council.
- 7) Note churchwide constitutional provision 7.42. regarding rostering of individuals in non-congregational calls:
Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:
...
 - b. which issues a letter of call to the minister of Word and Sacrament; [or]
 - c. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a letter of call from the Church Council. ...
- 8) A minister who receives a letter of call issued by the Church Council normally shall remain on the roster of the synod in which she or he served prior to receiving the call through the Church Council. Specific exceptions exist, as noted in provision 7.42.:
Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:
...
 - d. on whose roster the minister of Word and Sacrament, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
 - e. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod bishop and received by the Synod Council. ...
- 9) ELCA bylaw 7.42.01. indicates:
If the service of a minister of Word and Sacrament who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- 10) ELCA bylaw 7.42.02. provides:
In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Sacrament serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod bishops involved in such a transfer after consultation with and approval by the secretary of this church.

b. Non-Stipendiary Service Under Call

7.41.04. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is no longer serving the mission needs of this church.

1) Definition and criteria for Non-Stipendiary Service Under Call

- a) Non-stipendiary ministry in the ELCA is understood to be service as a rostered minister either without compensation, for reimbursed expenses only, or for a token stipend that is significantly below the typical salary received for similar ministry.
- b) Non-stipendiary calls are not eligible for participation in the ELCA Pension and Other Benefits Program; therefore, such non-stipendiary service is possible only when there is clear evidence that the minister of Word and Sacrament has adequate alternative income and health insurance.
- c) A letter of call to non-stipendiary ministry in the ELCA may be issued only by a Synod Council following approval by the Conference of Bishops.
- d) The minister of Word and Sacrament serving in a non-stipendiary call shall be accountable to the synod bishop and Synod Council in carrying out this ministry.
- e) A call to non-stipendiary service shall be a one-year term call that may be renewed by the Synod Council only on the basis of the satisfactory fulfillment of the established criteria enumerated below.
- f) A call to non-stipendiary ministry neither qualifies as an initial call to congregational service required for ordination nor does it imply any employment relationship or contractual obligation to the Synod Council. (*See ELCA churchwide constitutional provision 7.43. and bylaw 7.43.01.*)
- g) The criteria under which a Synod Council may issue a letter of call to a minister of Word and Sacrament for non-stipendiary service include the following:
 - i. There shall be a clearly defined statement of the need for this minister to provide for Word and Sacrament ministry in the synod and a rationale for this call to be for non-stipendiary service, including an annual ministry plan;
 - ii. The minimum commitment by the minister of Word and Sacrament shall be a monthly average of 15 hours per week to the ministry to which called.

2) Action by the synod bishop and Synod Council

When the synod bishop and Synod Council believe that the criteria for a non-stipendiary letter of call are met by a specific ministry, the Synod Council may propose by a majority vote a letter of call.

- a) The Synod Council must determine that a call to non-stipendiary service is extended in order to carry out a specific ministry on behalf of the synod.
- b) The Synod Council forwards its request for a call, together with the rationale for issuing the call to non-stipendiary service, to the Conference of Bishops.
- c) The Conference of Bishops takes action to approve or deny the request.
- d) Should the Conference of Bishops approve the request and the Synod Council issue the call, the Synod Council will conduct an annual review of the non-stipendiary call.
- e) Annual Synod Council action is required in order to continue the call to non-stipendiary service.

3) Action by the Conference of Bishops

The Roster Committee of the Conference of Bishops receives all requests from synod councils for calls to non-stipendiary service.

- a) The Roster Committee reviews these requests and reports its recommendations to the Conference of Bishops.
- b) The Conference of Bishops, in a regular meeting of the conference, by a majority vote acts upon requests for calls to non-stipendiary service. It reports its decision to the synod seeking such approval.
- c) When approval is given by the Conference of Bishops, the Synod Council may proceed to issue a letter of call to non-stipendiary service and may annually renew such a call without subsequent action by the Conference of Bishops.

c. Shared-time ministries

7.41.01. Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A19. ...

1) Definition of shared-time ministry

The ELCA understands shared-time ministry to exist when a rostered minister is called to serve in one or more settings of this church while earning income from other employment or while devoting substantial time to other activities. Some examples of contexts and settings for which shared-time ministries may be appropriate are:

- *Small-membership congregations* with significant opportunities for mission and service.
- *New ministries* so limited in size or slow in development that they would require a disproportionate and unwise investment of time and money, if the more typical mission-development approach were employed.
- *Ministries* (e.g., *inner city, ethnic, and rural*) where the community's expectation is that the rostered minister will receive primary financial support from secular employment.
- *Multi-staff congregations* looking for ministry specialties, in addition to the services of rostered ministers and contracted laypersons.
- *Parishes that would benefit from having two or more individuals serving a single congregation or multiple congregations* but that cannot afford full-time salaries for several individuals.
- *Specialized pastoral or ministry needs* of institutions and agencies that may call for a high degree of training and skill but that may neither warrant investment of appropriate full-time salary nor justify the engagement of a full-time staff person in that position.

2) Criteria for shared-time ministry

- a) Individuals eligible for shared-time ministry must be on the roster of this church or have been recently approved for initial call. Initial calls to Ministry of Word and Sacrament normally are in a congregational setting.
- b) Experienced individuals, whose ability to work in complex settings has already been tested, are preferred.
- c) A minister of Word and Sacrament engaged in shared-time ministry shall have a significant responsibility for a ministry of Word and Sacrament in a congregation, institution, or other expression of this church (churchwide bylaws 7.41.01. and 7.41.03.).
- d) A rostered minister may be under call to only ONE church entity. Other employment is by agreement, not under call.
- e) The work-load for the call must be no less than an average of 15 hours per week.
- f) Compensation shall be commensurate with synod compensation guidelines that apply to individuals in full-time positions.
- g) Any contemplated non-church employment for the rostered minister shall be subject to the review and approval of the synod bishop.
- h) Part-time reserve component military chaplaincy alone does not normally meet the threshold for minimum work-load hours as a shared-time call.

3) Procedures for call to shared-time ministry

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* provides principles and procedures for the calling of ministers of Word and Sacrament (churchwide continuing resolution 7.44.A19.). In addition to the regular procedures, a letter of call for shared-time ministry shall include the following:

- a) The range of duties and responsibilities shall be specified by adding appendices to the "Definition of Compensation, Benefits, and Responsibilities," related to the letter of call (*C9.09.).
 - i. If a minister of Word and Sacrament is called as the only pastor of a congregation, it shall be to the full range of such duties. If the call is to a congregational staff position, the shared-time pastor shall have significant responsibility for preaching and administration of the sacraments.
 - ii. If a minister of Word and Sacrament is called to a ministry in a non-congregational setting, specialization of function may be appropriate, provided opportunity for Word and Sacrament ministry is included.

- b) The decision to seek a shared-time pastor shall be based upon a study of mission and ministry needs in the particular setting. Appropriate synod or churchwide leaders must participate in the study and decision.
- c) A periodic evaluation by the calling entity shall be encouraged by the appropriate synod bishop or churchwide leaders so that the called person is held accountable for the ministry in that particular situation. The calling entity is accountable for adequate professional and financial support.
- d) Any exceptions to the guidelines governing time and compensation must be requested from the Roster Committee of the Conference of Bishops.

4) Appropriate candidates for shared-time ministry

Shared-time ministry demands the ability to use time efficiently, the flexibility to adjust to altering circumstances, and the willingness to make a positive contribution to church and society through secular employment or other interests. The effective shared-time leader has a clear sense of personal ministry and professional integrity. He or she has a concept of ministry that values extensive shared leadership with laity.

It is appropriate for ministers of Word and Sacrament to offer themselves for shared-time ministry, as with all specific ministries, on the basis of their own sense of vocation and their sense of the needs of this church. It is not appropriate, however, for this dual-vocational interest to take priority over the mission needs of this church.

5) Support and accountability in shared-time ministry

The nature of shared-time ministry requires that the employing entity pay particular attention to such matters as compensation and benefits, setting of non-working times for meetings, and specifying shared expectations, which acknowledge the special dynamics of this style of ministry.

- a) Accountability of the shared-time person is the same as with all rostered ministers.
- b) Evaluation of the ministry should be based upon the stated goals and conditions established for that ministry at the time of call.
- c) The entity of this church that calls the individual will review the ministry annually to evaluate the ongoing appropriateness of the shared-time style for that particular mission opportunity.

d. Calls to Serve in Unusual Circumstances

7.41.05. Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, ministers of Word and Sacrament may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside the traditional range of the ministry of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. A call to serve in unusual circumstances is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church.

- 1) Requests to serve under “Unusual Circumstances” are submitted to the Roster Committee of the Conference of Bishops by the rostered minister’s bishop. The request should include a letter from the rostered minister describing the reasons for making this request and a letter from the bishop that supports this request.
- 2) The Roster Committee of the Conference of Bishops must first determine that the proposed call does not fall within any other category of call available in the church and only then shall determine the appropriate source of call.
- 3) The appropriateness of a potential call to serve in unusual circumstances should be examined using the following questions:
 - a) Does the proposed call advance the interest of the church in the care of the gospel?
 - b) What aspects of the position require that the worker be a minister of Word and Sacrament?
 - c) How would a minister of Word and Sacrament serving in this position provide a distinct advantage for this church?
 - d) Is there adequate provision for ecclesial accountability by the minister to the synod bishop?
 - e) Is there realistic potential for abuse of the call for the personal or financial benefit of the minister or for business advantage?

e. Interim ministry

7.41.01. Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

...

c. Ministers of Word and Sacrament serving in interim ministry appointed by the synod bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synod bishop.

†**S14.23.** During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any rostered minister who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.

***C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

***C9.07.** During the period of service, an interim pastor shall have the rights and duties in this congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any rostered minister providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.

1) Congregations in transition

- a) Because of the importance of the ministry of Word and Sacrament, the ELCA seeks to ensure appropriate pastoral leadership for congregations during a time of pastoral vacancy. Interim ministry is provided by synods during the time of transition following the completion of service by the congregation's former pastor and prior to the calling of a new pastor. This is also provided for in a congregation served by a multiple staff when a congregation's senior pastor leaves, or when an associate pastor or other pastoral staff leaves. The interim period is thus a time in which pastoral care is arranged for a congregation by the synod as the congregation moves through a process of self-study and change toward new pastoral leadership.
- b) The synod bishop arranges for the congregation to receive Word and Sacrament leadership during the period prior to the regular calling of a pastor through the appointment of an interim pastor.
- c) A congregation in a situation of significant concerns and stress related to a pastoral transition may benefit from the leadership of an experienced and trained interim pastor. Situations in which this is particularly appropriate include the transition following a long pastorate, a congregation facing new mission opportunities and/or a changed context for ministry, a transition following the resignation of a pastor related to disciplinary action by the synod, or a transition marked by significant discord or upheaval within a congregation.

2) Appointment

- a) An interim pastor is appointed by the synod bishop (*see *C9.06. above*) and may serve under a term call extended by the Synod Council. (*See bylaw 7.41.01.c. above.*)
 - i. Calls to interim ministry may not be extended by a congregation.
 - ii. A pastor serving under appointment by the bishop serves the congregation in a contracted and compensated arrangement.
- b) Unless previously agreed to by the Synod Council, an interim pastor is not available for a regular call to the congregation served during this time of transition and shall refrain from exerting influence in the selection of a pastor (**C9.07. in the Model Constitution for Congregations*).

3) Guidelines for called interim pastoral ministry

- a) Initial issuance of a call to interim ministry by the Synod Council shall be upon the recommendation of the synod bishop.

- b) A called interim pastor shall serve under contract with a congregation, providing a minimum of 15 hours per week to the congregation and be compensated in accordance with synod guidelines. The initial interim ministry agreement with a congregation may be reviewed by the bishop or synod staff prior to the acceptance of the contractual arrangement by the interim pastor.
 - i. A call to interim ministry shall be primarily for the benefit of the congregation served, not for the status of the minister of Word and Sacrament.
 - ii. Such a call is issued by the Synod Council and may be either a term call to a specific congregation or a term call to interim ministry in the synod.
 - c) Prior to being eligible for a call to interim ministry, the pastor shall normally receive appropriate training for interim ministry. The appropriate churchwide unit will review interim ministry training programs and serve as consultant to synods in evaluating such programs.
 - d) Only pastors who have served in a regular called congregational ministry for a minimum of three years are eligible to serve in a called interim ministry.
 - e) In issuing a call to interim ministry, the synod assumes no responsibility for guaranteeing continuous employment, compensation, or benefits for the pastor under call (ELCA churchwide constitutional provision 7.43.).
 - i. Compensation and benefits are normally provided entirely by the congregation or ministry setting being served. Where possible, continuation of the ELCA Pension and Other Benefits Program will be advocated by the synod.
 - ii. It is explicitly understood that the synod is the calling body and not the employer of record at any time during the service of an interim pastor under call from the Synod Council.
 - f) Calls to interim service within a synod may be issued for a one-year to three-year term of service, with an annual review by the Synod Council or its designated committee.
 - i. If a pastor under a term call to interim ministry has not served in a congregation during the preceding 12 months, however, the call shall be terminated by the Synod Council.
 - ii. A term letter of call issued by the Synod Council may also be coterminous with the duration of service within the congregation served (ELCA churchwide constitutional provision 7.43.).
 - iii. The term call may be terminated by action of the Synod Council.
- 4) Guidelines for appointed interim ministry
- a) An appointed interim pastor is authorized to provide Word and Sacrament ministry to a congregation by the synod bishop with the concurrence of the Congregation Council or congregation.
 - i. The interim pastor assumes the rights and duties in the congregation of a regularly called pastor.
 - ii. The appointed interim pastor may delegate the same in part to an interim supply pastor with the consent of the synod bishop (†S14.23. in the *Constitution for Synods*).
 - b) A retired pastor or pastor on leave from call who serves an interim ministry is recommended by the bishop and signs an interim ministry agreement with the congregation which provides for the compensation, benefits, and the specific goals and expectations related to the period of interim ministry.

f. Ecclesiastical endorsement for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE)

Background: *This resource is intended for use by synod bishops and synod staff in working with individuals considering service in a ministry in chaplaincy, pastoral counseling or clinical education. Following all other applicable call guidelines, a synod may issue a letter of call to a rostered minister to serve in such ministries even if that person does not have ecclesiastical endorsement or professional certification. However, synods are encouraged to seek endorsed and certified individuals for such ministries. Those individuals serving in these ministries who are not endorsed and certified should be encouraged and supported to seek MCPCCE ecclesiastical endorsement. This section describes both the values and limitations of such endorsement and certification as well as an overview of the process.*

Introduction

The ecclesiastical endorsement process in the ELCA for ministries in chaplaincy, pastoral counseling, and clinical education (MCPCCE) provides the basis for a recommendation to the synod bishop and Synod Council concerning a rostered minister’s suitability, readiness, aptitude, pastoral identity and competence, and theological integration for a particular ministry in chaplaincy, pastoral counseling, or clinical pastoral education. The professional certification process follows ecclesiastical endorsement.

1) Definition of ecclesiastical endorsement and professional certification

- a) Professional certification: The recognition by a professional chaplaincy, pastoral counseling, or clinical pastoral education organization that a person has met a level of professional competence of ministry in a specific setting.
- b) Ecclesiastical endorsement: The recognition that a rostered minister has met ELCA endorsement standards for theological and pastoral competence to serve in ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

Ecclesiastical endorsement is a necessary pre-requisite for certification by a professional organization. Ecclesiastical endorsement and professional certification are both normally required by an employing agency/institution. ELCA rostered ministers who seek ecclesiastical endorsement are expected to seek and obtain professional certification.

The MCPCCE program is located in the Domestic Mission unit.

Ecclesiastical endorsement for federal chaplaincies is required for a minister of Word and Sacrament to apply for positions in the Departments of Defense (military), Veterans Affairs (VA), Justice (Bureau of Prisons) and any other federal departments, agencies, bureaus, and services. Each federal department establishes minimum standards for applicants to apply, and all require a valid, current ecclesiastical endorsement specifically for chaplaincy service in that department. Applications for ecclesiastical endorsement for federal chaplaincy are obtained through the Office of the Presiding Bishop, director for Federal Chaplaincy Ministries.

The following are recognized professional organizations:

Association of Professional Chaplains (APC); American Association of Pastoral Counselors (AAPC); American Association for Marriage and Family Therapy (AAMFT); American Psychological Association (APA); Association for Clinical Pastoral Education (ACPE); American Correctional Chaplains Association (ACCA); National Board of Certified Counselors (NBCC); National Association of Certified Mental Health Counselors (NACMHC); Association of Certified Social Workers (ACSW).

2) MCPCCE endorsement process

The document “Endorsement Standards and Procedures, Call Criteria and Program Guidelines for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education” (ELCA.org/Resources/Specialized-Pastoral-Care):

- Establishes standards for theological and pastoral competence for ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Sets forth criteria for calls and appointments to ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Presents guidelines for pastoral ministry programs in all affiliated or recognized social ministry organizations

Based upon material submitted by the candidate and a meeting with a consultation committee, a recommendation is provided to the synod bishop regarding the readiness of the rostered minister for a specific ministry. The synod bishop and the Synod Council have sole authority to grant or revoke the ecclesiastical endorsement.

3) Values of ecclesiastical endorsement

- a) Seeks to establish accountability between individuals serving in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education and their respective judicatories and to emphasize the importance of appropriate conduct and practice of those who serve in these ministries.
- b) Seeks to emphasize the importance of ecclesiastical endorsement in a synod's consideration of a call to service in one of these ministries.
- c) Enables synod councils to issue a term call that permits a non-endorsed candidate engaging in the ecclesiastical endorsement process to serve while completing the endorsement process.
- d) Provides a standard set of expectations for rostered ministers who seek to serve in a specific area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

4) Endorsement consultation outcomes

- a) Renders an assessment of the readiness, pastoral competence, and theological integration of rostered ministers who seek to enter a specific field of ministry in chaplaincy, pastoral counseling, and clinical pastoral education.
- b) Utilizes the professional gifts of rostered ministers who have long ministered in a specific area to assist in rendering a professional recommendation for ecclesiastical endorsement.
- c) Renders a recommendation on the professional pastoral competence of candidates to employing agencies and institutions that seek to meet national professional accreditation standards.
- d) Serves as a referral source and consultation to bishops and seeks to provide resources for rostered ministers exploring vocational and training options in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

5) Limitations of ecclesiastical endorsement

- a) Does not imply or guarantee that professional certification will be achieved or that a call to serve in chaplaincy, pastoral counseling, or clinical education will be issued.
- b) Does not establish an employment, agency, or supervisory relationship between the endorsing synod and the rostered minister receiving the endorsement.
- c) Does not imply or assure that the endorsed individual has undergone any background or reference checks, screening, psychological testing, or evaluation as part of the ecclesiastical endorsement process.

6) Initiating the ELCA ecclesiastical endorsement process

When a rostered minister contacts the synod regarding the ecclesiastical endorsement process, or when a synod is considering issuing a call to a ministry within the synod of chaplaincy, pastoral counseling, or clinical education, questions related to ecclesiastical endorsement in the ELCA may be directed to a staff person in the Domestic Mission unit or the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop for military, VA or federal corrections applications.

Any individual seeking ecclesiastical endorsement for a federal chaplaincy will contact the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop. The application from the individual requires a letter from the synod bishop on whose roster the minister of Word and Sacrament is listed.

g. Military service

Involuntary call-up for military chaplains is a term applied: (a) to a reserve component chaplain who is assigned to a reserve unit that is activated for federal duty, or (b) to an individual reserve chaplain who is called to active duty when he or she has not requested it. The suggestions provided here for chaplains serving under call to congregations may be used as guidance for other employing entities, institutions, or agencies where ministers are serving under call outside of the congregational setting.

1) Procedures for pastors

- a) If you have not already done so, make your congregation aware of your status as a military reservist.
- b) Notify your Congregation Council president and Executive Committee and arrange for a meeting with the Congregation Council to discuss your involuntary call-up to military service.
- c) Notify your synod bishop and invite the bishop or a member of the bishop's staff to participate in the Congregation Council meeting where the issues related to your call-up will be considered.
- d) Contact the ELCA Executive for Federal Chaplaincy Ministries.
- e) Contact the Board of Pensions of the ELCA (hereafter referred to as Portico Benefit Services) for essential ELCA Retirement Plan and ELCA Health Benefits Plan information.
- f) Note that no new ecclesiastical endorsement is necessary in order for you to respond to the call-up.

2) Considerations for congregations

- a) The federal Uniformed Service Employment and Re-employment Act (USERRA) was passed in 1994 to encourage military service by making it easier for service personnel to return to civilian life after duty. While it is doubtful that this law is directly applicable to pastors under call to congregations, efforts should be made to ensure that ministers of Word and Sacrament are not placed at a disadvantage by their involuntary call-up.
- b) For a call-up of 18 months or less, a leave of absence should be granted to the pastor by the Congregation Council. The synod should assist the congregation in arranging for interim or supply pastoral care during the leave of absence.
- c) If the call-up extends for more than 18 months, the situation should be reviewed and possibly renegotiated. The leave of absence may be extended, or the pastor could submit a letter of resignation, allowing a new pastor to be called by the congregation.
- d) The salary of the pastor should continue until military pay is received by the pastor or the pastor's family.
- e) Although the congregation cannot sponsor the pastor in the ELCA Pension and Other Benefits Program during her/his active duty service, the congregation should continue the health benefits coverage of the pastor and the pastor's family until health benefits coverage is provided by the military. If the congregation does not continue the health benefits coverage, USERRA does give employees on leave the right to continue their health insurance for 18 months at their own expense.
- f) The congregation should consider accumulating make-up contributions for the pastor's ELCA Retirement Plan account for at least the 18 months of the leave of absence. It is necessary to confer with Portico Benefit Services to determine what is appropriate and permissible under these circumstances.

3) Other considerations

- a) There will be a delay of approximately 30 days for the chaplain's family members to be incorporated into the military medical system. For this reason, it is important that family members have copies of both (a) the military member's orders activating him or her to active duty, and (b) a reserve identification card. These items could help a family member to receive medical care during the 30-day period.
- b) Medical services for military members and their families are administered under the Tricare System. Further information on this system is available at www.tricare.mil.
- c) While on leave of absence, the pastor's housing allowance should continue until the military housing allowance is activated. If a pastor's family is living in a parsonage, arrangements should be made for their continuing in that setting during the leave of absence, or until a new pastor is called. When the military housing allowance is received, that amount should either be offered to the congregation in lieu of rent for the parsonage or used to pay utility costs.

4. Termination of call

- 7.43. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**
- 7.43.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Sacrament.
- 7.43.02.** Ministers of Word and Sacrament previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.46. The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:**
- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the pastor's death or, following consultation with the synod bishop for the following reasons:**
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;**
 - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;**
 - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;**
 - 4) physical disability or mental incapacity of the pastor;**
 - 5) suspension of the pastor through discipline for more than three months;**
 - 6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;**
 - 7) termination of the relationship between this church and the congregation;**
 - 8) dissolution of the congregation or the termination of a parish arrangement; or**
 - 9) suspension of the congregation through discipline for more than six months.**
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,**
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or**
 - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.**
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament with disability status. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.**

- d. **In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop’s committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop’s committee must address whether the pastor’s call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.**
- e. **If either party fails to assent to the recommendations of the bishop’s committee concerning the pastor’s call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**
- f. **If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop’s committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church’s constitution, bylaws, and continuing resolutions.**

a. Termination of congregational call: A letter of call from a congregation to a minister of Word and Sacrament may be terminated only as provided for in constitutional provisions 7.46., †S14.18., and *C9.05. If a minister of Word and Sacrament resigns from a call, the resignation may not be withdrawn by the pastor nor rejected by the congregation. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the congregation agrees to a later date.

b. Termination of Synod Council or Church Council call: A letter of call from the Synod Council or the Church Council to a minister of Word and Sacrament may be terminated by: 1) the conclusion of the service or employment for which the call was granted; 2) resignation; 3) resignation or removal of the minister from the roster of Ministers of Word and Sacrament of this church; or 4) by decision of the calling authority to vacate the call. If a minister of Word and Sacrament resigns from a call, the resignation may not be withdrawn by the pastor nor rejected by the calling authority. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the calling authority agrees to a later date.

5. Completion of responsibilities

The role of pastors in congregations to which they are not (or are no longer) called is governed by provision †S14.19. in the *Constitution for Synods*, which states, “Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.”

Ministers of Word and Sacrament who have completed their pastoral call to a particular congregation change their role in how they relate to that congregation, and care should be taken to provide for an orderly transition. Certain ministerial functions are specific to and performed on behalf of the congregation, not the individual, and are therefore the responsibility of the minister of Word and Sacrament serving under call (or one appointed by the synod bishop or contracted by the Congregation Council for such ministry). Although to be regarded as affirmations of the pastor’s past service to the congregation, requests from members for the former pastor to preside at weddings, baptisms, funerals, and the like should be politely refused. Regardless of whether the pastor has accepted a call to another congregation or another expression of this church, the completion of pastoral responsibilities must be marked clearly and carefully.

The following guidelines are for pastors, the congregations they served, and synod bishops in understanding the new status of a pastor who has resigned a call. They are intended to affirm the past ministry of such pastors, to give directions which seek to avoid some pitfalls that can present themselves during transitions, and to point to constructive and healthful interactions in the future.

- a. Upon the effective date of the resignation, the minister of Word and Sacrament is no longer a pastor of the congregation and therefore must discontinue the functions of the pastoral office in that congregation.
- b. Care must be taken by the pastor to assure that the parochial record of pastoral acts conducted within the congregation is up to date. As required by *C9.14. in the *Model Constitution for Congregations* and †S14.21. in

the *Constitution for Synods*, the secretary of the congregation shall attest in writing to the bishop that the record was received, in good order, before the departing pastor can be installed in a new charge or be granted retired status. Attention also must be given to “make satisfactory settlement of all financial obligations” to the congregation before departure (*C.9.08. and †S14.22.).

- c. Prior to, but as near to, the effective date of the resignation as is practicable, the minister of Word and Sacrament may make use of the rite of “Farewell and Godspeed” during which the pastor may return to representatives of the congregation the signs of the ministerial office that were given at the pastor’s installation.
- d. If invited to exercise a ministerial role by a member of a congregation to which they were formerly called, ministers of Word and Sacrament should indicate that they are not (or are no longer) authorized to take such a role. If invited to exercise such a role by the current pastor, care must be taken to assure that the parameters and limited scope of the activity are clear.
- e. As part of the bishop’s pastoral care, especially during times of transition, a synod bishop or a member of the bishop’s staff is encouraged to discuss these guidelines and their implications either in person or in correspondence.

B. On Leave from Call

7.31.07. On Leave from Call. A minister of Word and Sacrament of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod of which the minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, a minister of Word and Sacrament who is without a current letter of call may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synod bishop and in consultation with the appropriate churchwide unit, a minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Sacrament, may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of six years.
- c. Family Leave: A minister of Word and Sacrament may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, such a minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

1. Definition and criteria for on-leave-from-call status

- a. At the termination of the call of a rostered minister, if the rostered minister has not received and accepted a subsequent call, the following procedure is to be followed:
 - 1) The rostered minister must inform the bishop of the date his/her current call is coming to an end. The bishop shall, in a timely manner, make sure that the rostered minister is aware of the necessity to comply with these guidelines.
 - 2) A rostered minister seeking on-leave-from-call status shall make a written request to the synod bishop within 45 days following the termination of a prior call, providing a rationale as to why on-leave-from-call status should be granted. Failure to do so may result in removal from the roster.
 - 3) The request for on-leave-from-call status must include:
 - a) a statement of the rostered minister's commitment to be available for a letter of call;
 - b) a statement of how the rostered minister's gifts and abilities can contribute to the ministry and mission of this church;
 - c) the anticipated date when the rostered minister will be available for a letter of call;
 - d) a statement describing the ability and willingness of the rostered minister to provide ministry services while on leave from call at the direction of the synod bishop;
 - e) the rostered minister's plan for continuing education while on leave from call; and
 - f) a statement describing the rostered minister's current and intended participation in a congregation of this church.
 - 4) If a rostered minister requesting on-leave-from-call status desires to make a personal statement relative to the request, the Synod Council may, at its discretion and in the manner of its determination, allow for a personal appearance by the rostered minister to the Synod Council (or its designated committee).
 - 5) On-leave-from-call status is not automatically granted. Action granting or denying leave from call is to be taken by the Synod Council [ELCA constitutional provision 20.17., bylaw 7.31.07., and †S8.12.i.9. in the *Constitution for Synods*] upon endorsement by the synod bishop. A committee may be designated by the bishop to evaluate applications and bring recommendations to the Synod Council through the synod bishop for action.

- 6) The effective date for on-leave-from-call status, if granted by the Synod Council, begins the day the rostered minister is no longer serving under a regularly issued letter of call. This date is not affected by severance payments.
 - 7) Synod Council action related to a rostered minister's on-leave-from-call status is reported as information to the annual Synod Assembly in the report of the bishop or the Synod Council.
 - 8) Written notification is sent to the rostered minister requesting on-leave-from-call status reporting the action of the Synod Council.
 - 9) The action of the Synod Council in granting on-leave-from-call status must be reported to the secretary of this church and Portico Benefit Services. Similar notification is given by the synod to the secretary of this church and Portico Benefit Services when such status is ended.
 - 10) Prior to the annual anniversary of the effective date of the rostered minister's on-leave-from-call status, the rostered minister must request renewal of the on-leave-from-call status. Annual action by the Synod Council is necessary for the continuation of that status.
 - 11) While on leave from call, a rostered minister must be an active member of a congregation of this church.
 - 12) A rostered minister on leave from call remains accountable to the synod bishop and must be willing to meet the criteria and standards of this church for its rostered ministers.
- b. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may be retained on the roster of this church for a maximum of six years by annual action of the Synod Council, in consultation with the appropriate unit. (*See bylaw 7.31.07.*)
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to study leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- c. Family Leave: On leave from call for family responsibilities is available to rostered ministers with demonstrated circumstances that fulfill the criteria for this status. A rostered minister may request on-leave-from-call status for family responsibilities for a maximum of six years, by annual action of the Synod Council, based upon either of the following reasons [bylaw 7.31.07.]:
- 1) For the birth or care of a child or children of the rostered minister.
 - 2) For the care of an immediate family member (child, spouse, or parent) with a serious health problem. A serious health problem is an illness, injury, impairment, or physical or mental condition that involves either a period of incapacity or treatment with inpatient care in a hospital, hospice, or residential medical facility, or a period of incapacity or subsequent treatment following inpatient care. A medical certification of such a serious health problem must be submitted to the Synod Council as part of the request for on-leave-from-call status.
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to family leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- d. With approval of the Synod Council, either by general policy or by specific authorization, the synod bishop may place limitations or restrictions upon the availability for service of a rostered minister who is on leave from call. At least three months prior to the end of a rostered minister's on-leave-from-call status, the bishop or bishop's designee will contact the rostered minister to review:
- 1) Pension and health insurance implications, with a recommendation that Portico Benefit Services be contacted.
 - 2) The criteria for continuation of on-leave-from-call status beyond three years, if applicable.
 - 3) The implications and expectations of being removed from the roster.
 - 4) The process for reinstatement to the roster.
- f. The transfer of the roster status of a rostered minister who is on leave from call may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. The secretary of this church shall report semi-annually to the Conference of Bishops any person whose on-leave-from-call status is coming to an end within the next six months.
- 2. Criteria for extension of on-leave-from-call status**
- a. A rostered minister may remain on leave from call beyond three years when such an extension contributes to the ministry and mission of this church and when the particular circumstances of the on-leave-from-call status warrant an exception to the normal three-year limitation. Such continuation on the roster of this church beyond the third year is contingent upon recommendation by the synod bishop and action of both the Synod Council and the Conference of Bishops.

- b. A rostered minister who is eligible for retired status should not be considered for an extension of on-leave-from-call status.
- c. A rostered minister who seeks to remain on leave from call beyond three years must provide a written request to the synod bishop and Synod Council for an extension of that status. This request should be received no later than six months prior to the end of the third year of on-leave-from-call status.
- d. This request must state clearly the reason(s) for such a request and how these reasons relate to this church's ministry and mission.
- e. The request must include the following information:
 - 1) The rationale for the rostered minister to remain on leave from call, including a statement of the rostered minister's commitment to be available for a letter of call, and an articulation of how the rostered minister's gifts and circumstances can contribute to the ministry and mission of this church;
 - 2) The anticipated date when the rostered minister will be available for a call;
 - 3) A statement describing the ability and willingness of the rostered minister to provide ministry services at the direction of the synod bishop, consistent with the ministry and mission needs of the synod;
 - 4) The rostered minister's plan for continuing education while on leave from call;
 - 5) A statement describing the rostered minister's current participation in a congregation of this church.
- f. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may remain on study leave beyond six years when such continuation contributes to the ministry and mission of this church and when the particular circumstances of the study leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of on leave from call (e. above) but must also indicate clearly the educational goals of the rostered minister, the time line for completion of study, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of study. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- g. Family Leave: A rostered minister on leave for care-giving responsibilities may remain on family leave beyond six years when the particular circumstances of the family leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the continuing care-giving needs of the rostered minister, the possible time line for conclusion, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of these circumstances. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- h. Action by the synod bishop and Synod Council
 - 1) The synod bishop reviews the request for continuation of the on-leave-from-call status beyond three years (six years in the case of graduate study and family leave) and forwards that request to the Synod Council together with the bishop's evaluation of the request.
 - 2) At the request of the synod bishop, the Synod Council considers the request of the rostered minister and how it relates to the mission and ministry of the synod. Should the decision of the Synod Council be to recommend approval, the Synod Council shall make such a request to the Conference of Bishops.
 - 3) On behalf of the Synod Council, the synod bishop forwards the request and rationale to the Conference of Bishops.
 - 4) A rostered minister on leave from call must provide an annual written request to the synod bishop for recommendation to the Synod Council for continuation of that status.
 - 5) The Synod Council must review and act annually on requests for continuance of on-leave-from-call status beyond the three-year norm (six years for graduate study and family leave).
- i. Action by the Conference of Bishops
 - 1) The Roster Committee of the Conference of Bishops reviews such requests and reports its recommendations to the Conference of Bishops.
 - 2) The Conference of Bishops, at a regular meeting of the conference, by a majority vote acts upon requests for continuation of on-leave-from-call status. It shall report its decision to the synod seeking such a continuation.
 - 3) The action of the Conference of Bishops in approving the request of a Synod Council is valid for two years, if approved annually by the Synod Council.

C. Disability

- 7.41.08.Disability.** Ministers of Word and Sacrament may be granted disability status and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for designation of disability on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Sacrament who has been granted disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**
- ...
- h. on whose roster the minister of Word and Sacrament, if granted disability status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church. ...**

1. Introduction

Disability roster status is an ecclesial determination granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of disability status by any health plan or benefits provider.

2. Disability roster status

- a. Disability roster status is discretionary, and there is no right or entitlement to such roster status even when disability benefits have been granted by a health plan or benefits provider.
- b. A minister of Word and Sacrament who seeks disability roster status shall submit a written request to the synod bishop for such status. The request from the minister should include the medical diagnosis, benefits decision, if any, of Portico Benefit Services or other benefits provider, and other pertinent information regarding the minister's disability. The synod bishop has sole discretion to determine whether to recommend to the Synod Council that such status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its sole discretion, whether to grant disability roster status.
- c. Disability roster status may be granted even though the minister has not submitted a request to the bishop or disability benefits have been denied by a health plan or benefits provider (*e.g.*, 7.46.c., †S14.18.c., *C9.05.c.).
- d. The synod bishop shall act to provide for appropriate pastoral care of the congregation or for those previously served by the minister.
- e. The continuation of disability roster status granted to a minister of Word and Sacrament is subject to review at any time and shall be reviewed in the event that disability benefits are terminated. Disability roster status granted to a minister of Word and Sacrament may be terminated by the Synod Council upon recommendation by the synod bishop or in the event the minister accepts a call.
- f. The transfer of the roster status of a minister with disability roster status may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. If the disability roster status ceases, a minister who is not under call or has not received and accepted a call, should request on-leave-from-call status or retired status, if eligible, in accordance with the established processes.

D. Retirement

- 7.41.07. Retirement.** Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of Ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**
- ...
- i. **on whose roster the minister of Word and Sacrament, if granted retired status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.**

1. Policy and procedures related to retired status

- a. A minister of Word and Sacrament who has attained the age of 60 or who has been on the roster of this church or one of its predecessor bodies for 30 or more years may be granted retired status by this church. Retired status is an ecclesial determination which may be granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of benefits under any health or retirement plan in which the minister of Word and Sacrament may be a member.
- b. A minister of Word and Sacrament who seeks retired roster status shall make a written request to the synod bishop no later than 45 days following the termination of the most recent call or of on-leave-from-call or disability status.
- c. The synod bishop shall determine whether the minister of Word and Sacrament is eligible for retired status and whether, in the bishop's sole discretion, to recommend to the Synod Council that such roster status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the Synod Council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its discretion, whether to grant retired status.
- d. The synod bishop shall act to provide for appropriate pastoral care of the congregation or for those previously served by the retiring minister.
- e. A minister of Word and Sacrament who has been granted retired status shall retain that roster status until (1) the minister is no longer on the roster of Ministers of Word and Sacrament, (2) the minister accepts a call, or (3) the Synod Council revokes retired status upon recommendation of the synod bishop. Such revocation of a minister's retired status may occur only upon a two-thirds vote of the Synod Council, present and voting at a legally called and conducted meeting.
- f. The Synod Council shall engage in a regular, periodic examination of all ministers of Word and Sacrament on the retired roster such that each and every retired minister's status is reviewed at least once during a three-year cycle.

2. Guidelines for retired ministers of Word and Sacrament

a. Roster of ministers of Word and Sacrament

A retired minister is on the roster of the synod in which last under call or in which the minister resides. The retired minister remains accountable to the synod bishop where rostered, and the minister should regularly report to the synod bishop on any activities as a minister of Word and Sacrament.

Unless bylaw 7.41.07.b. applies, a retired minister must be a member of an ELCA congregation in order to remain on the roster of Ministers of Word and Sacrament and remains subject to the standards for ministers of Word and Sacrament of this church.

b. Congregational membership

A retired pastor should not remain a member of the congregation served at the time of retirement. Transferring one's membership to another congregation allows the successor pastor to assume pastoral leadership more readily. It also provides an opportunity for the retired pastor to enter fully into the life of a different congregation with clarity about the pastor's retired role.

c. Pastoral service

At the time of retirement, a minister of Word and Sacrament is no longer pastor of a congregation and therefore must discontinue the functions of the pastoral office in any congregation previously served unless specifically authorized to do so. Ministers of Word and Sacrament must respect the integrity of the ministry of congregations which they do not serve as well as the authority of the current pastors of such congregations.

The service of retired pastors is governed by the *Constitution for Synods* [†S14.19.], which describes the role of pastors in congregations in which they do not serve: "Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council" (†S14.19. in the *Constitution for Synods*).

The title of Pastor Emeritus has no official standing and carries with it no compensation or authorization for service or for other responsibilities.

d. Interim ministry

One area of potential service for the retired minister is interim ministry. Many retired pastors provide valuable and needed ministry to congregations in time of transition following the resignation of a pastor. The ELCA invites retired pastors to consider this important arena of ministry.

A retired pastor may serve under contract as an interim pastor during a time of pastoral vacancy only upon appointment by and authorization of the synod bishop. Retired pastors who serve under call in an interim ministry return to the active roster of Ministers of Word and Sacrament.

e. Compensation

Retirement benefits provided through Portico Benefit Services, combined with Social Security benefits, are intended to provide adequate compensation to ministers in retirement. Neither retired pastors nor their spouses are entitled to any compensation from any congregation or ministry previously served solely by reason of being retired or having previously served in that congregation or ministry.

f. Consultation with synod bishop

As part of the bishop's pastoral care of retired ministers of Word and Sacrament, a synod bishop or a member of the bishop's staff is encouraged to meet with a minister at the time of retirement to discuss these guidelines, the minister's new retired status, and its implications.

g. Transfer from one synod to another

The transfer of the roster status of a rostered minister who is retired may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

IV. Removal from the roster

A. Reasons for removal

1. Death

Death of a minister of Word and Sacrament removes the minister from the roster.

2. Resignation

A minister of Word and Sacrament may voluntarily resign from the roster by giving written notice to the synod bishop. A resignation may not be withdrawn or rejected. No acceptance is necessary. The synod bishop responds to the notification with a letter describing the implications of resignation.

3. Lack of call or other roster status

If the call of a minister of Word and Sacrament comes to an end and the minister does not have another call and either does not apply for, or is not granted, on-leave-from-call status, retired status, or disability status, then the minister is no longer on the roster. Likewise, if a minister's on-leave-from-call status, retired status, or disability status comes to an end or is terminated, and the minister does not have another call and either does not apply for, or is not granted another roster status, then the minister is no longer on the roster.

4. Discipline

A minister of Word and Sacrament may be removed from the roster pursuant to the disciplinary provisions in the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*.

5. Lack of congregational membership

A minister of Word and Sacrament who ceases to be a member of a congregation of this church, except as provided in 7.41.07.b. and 7.41.08.b., shall be removed from the roster.

6. Dual rostering

7.31.05. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.

In accordance with bylaw 7.31.05., a minister of Word and Sacrament of this church who enters the ordained ministry of another church body, or who serves a group schismatic from this church or from a congregation thereof, shall cease to be a member of this church. The minister's name shall be removed from the roster of Ministers of Word and Sacrament by the synod bishop.

B. Reporting

The synod bishop shall promptly report all removals from the roster to the secretary of this church and to the next synod assembly. The synod's roster files of those removed from the roster shall be transmitted to the secretary of this church in a timely manner, except in the case of death when the file should be transmitted to the synod or regional archives.

C. Guidelines for individuals formerly rostered as ministers of Word and Sacrament

1. The ministry of the baptized

This church affirms the integrity and importance of the ministry of the baptized. Removal of a person's name from the roster of Ministers of Word and Sacrament of this church reflects a change of calling and function within the ministry of the baptized.

2. The ministry of Word and Sacrament

Some individuals are called by God in the church to the public ministry of Word and Sacrament. For a variety of reasons, there may be a time in the life of these individuals when they are no longer called by this church to serve in this ministry.

- a. When a person's name is removed from the roster of Ministers of Word and Sacrament, the privileges, rights, and responsibilities of that person to serve as a minister of Word and Sacrament of the ELCA cease.
- b. Individuals removed from the roster of Ministers of Word and Sacrament may apply for reinstatement and may be reinstated.
- c. Individuals who are not under call by this church, are not on its roster of Ministers of Word and Sacrament, and are not under the discipline of the ELCA may not function as pastors in the name of this church.
- d. For the sake of the gospel, there may be occasional exceptions to this rule. For instance, formerly rostered individuals may be authorized for a stated place and period of time by the synod bishop to preside at the sacraments and provide other pastoral ministry when, in the bishop's judgment, this will best serve the gospel in this church.

3. The participation of formerly rostered ministers

Removal from the roster of Ministers of Word and Sacrament ends the rights and privileges this church confers at ordination. Formerly rostered individuals may continue as members of this church. Several specific changes follow:

- a. Use of the stole, sacramental vestments, and other clothing or symbols associated with the public ministry of Word and Sacrament is prohibited.
- b. Use of titles such as "Pastor" or "the Reverend" must be discontinued by the individual.
- c. Formerly rostered individuals may not preside at the sacraments and rites of this church unless specifically authorized by the synod bishop for the sake of the gospel. The gifts, training, and experience of a formerly rostered individual can be valuable to a congregation. The use of these gifts in the congregation should be discussed with the synod bishop at the time the rostered minister is removed and with that person's congregational pastor in consultation with the bishop. When preaching, a formerly rostered individual functions as a lay preacher and not as a supply pastor.
- d. The synod bishop is responsible to oversee and administer the work of the synod, including providing pastoral care and leadership to congregations and rostered ministers. It is, therefore, important that formerly rostered individuals consult with the synod bishop and observe synod guidelines regarding their service in this church.

See the model letters provided in the appendices.

V. Reinstatement to the roster

7.31.06.Reinstatement. A person seeking reinstatement as a minister of Word and Sacrament, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Sacrament in this church.

A. Reinstatement process

1. Reinstatement to the roster of the ELCA is the responsibility of the Candidacy Committee of the synod where the applicant was last rostered as a minister of Word and Sacrament.
2. In the case of an applicant whose rostered ministry was last in one of the ELCA predecessor churches, the successor ELCA synod has the responsibility. In every case, the process begins in the synod from which the applicant left the roster or its successor.
3. In the case of an applicant whose removal from the roster was the result of either:
 - a. the official disciplinary process of this church; or
 - b. resignation or removal from the roster in lieu of the disciplinary process; or
 - c. application of ELCA churchwide bylaw 7.31.07., where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges,then a minimum of five consecutive years without call must elapse before an application for reinstatement may be considered. The passage of five years without call does not guarantee reconsideration.

B. Application

1. The applicant provides the completed “Application for Reinstatement” to the appropriate roster of the ELCA to the synod, and the synod sends a copy to the appropriate unit for information.
2. Upon receipt of the application, the synod bishop will notify the Office of the Secretary of the ELCA and request any pertinent information the churchwide office may have concerning the applicant.
3. With the approval of the ELCA secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written concurrence of the chairs of both candidacy committees and both synod bishops. The original synod will provide the receiving synod with all information and documentation concerning the applicant.
4. The bishop of the synod in which the reinstatement application will be considered arranges an interview with the applicant. The purpose of this interview is to determine the applicant’s eligibility to be a candidate in the synod for ministry. The bishop also determines whether the application is premature under paragraph A.3. above.
5. In the case of an applicant where inappropriate conduct or allegations of misconduct led to resignation or removal from the roster, the synod bishop examines the applicant for indications of repentance and amendment of life as well as indication of or attempts at reconciliation with those injured by the conduct, and documents the corrective actions that have occurred before proceeding with the reinstatement process. The bishop should invite comments from those directly affected by the applicant’s inappropriate conduct or alleged misconduct.
6. The applicant is considered for reinstatement by the Candidacy Committee when the application is forwarded to the committee by the bishop. The bishop may, in his or her sole discretion, decline to forward the application to the Candidacy Committee or may forward the application to the Candidacy Committee with a written statement of the bishop’s opinion of the application.

C. Candidacy Committee

1. The synod Candidacy Committee will receive and review the registration by the pastor and Congregation Council of the congregation of which the applicant is a member. The registration attests that the applicant is an active member of an ELCA congregation.
2. The committee shall determine that it has received all records and information concerning the applicant, including verification of synod records concerning the reason for removal from the roster. If synod records are incomplete, this verification may include conferring with the former bishop, synod staff, or the churchwide office.
3. The committee may request any additional information from any source that it deems necessary in order to determine the applicant's readiness for ministry and suitability for reinstatement to the roster.
4. The applicant must prepare an approval essay and submit it to the Candidacy Committee.
5. In the case of any applicant who has been off the roster or without call for more than five years, the Candidacy Committee will require the applicant to participate in the Psychological Evaluation and Career Consultation according to the policies of the appropriate unit. The expense of this evaluation is the responsibility of the applicant.
6. The Candidacy Committee follows the Candidacy Manual standards and procedures for new applicants as its guide in considering a request for reinstatement. The Candidacy Committee interviews the applicant to explore all concerns related to reinstatement, including but not limited to:
 - a. the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
 - b. the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the applicant's life, faith, attitudes, and circumstances since the time of removal;
 - c. discussion of the applicant's understanding of ordained ministry in the ELCA, and the applicant's willingness to serve in response to the needs of this church; and
 - d. discussion of "Vision and Expectations," and the applicant's commitment to live according to the expectations of this church.
7. The Candidacy Committee may request the appropriate churchwide unit to convene a Review Panel to determine the applicant's theological readiness for ordained ministry. The Review Panel will make a recommendation to the committee following the procedures developed by the appropriate churchwide unit.

D. Decision

1. The Candidacy Committee will decide the applicant's suitability to serve as a rostered minister of this church. This decision is one of the following:
 - a. approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 - b. postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 - c. denial of approval for reinstatement.
2. If the decision of the Candidacy Committee is to deny an applicant reinstatement, that decision is final. Any such applicant who desires reconsideration must begin the process again by applying under B.1. above.
3. If an applicant who was removed from the roster under the circumstances described in paragraph A.3. above is approved for reinstatement by the Candidacy Committee, such approval is not effective unless affirmed by a two-thirds vote of the total membership of the Executive Committee of the Synod Council. After the Candidacy Committee reports its approval and the reasons for that approval to the Executive Committee of the Synod Council, the Executive Committee may obtain whatever additional information or advice, including legal advice, it deems necessary before reviewing the decision of the Candidacy Committee.

E. Approval

1. If approved, the candidate will complete the normal assignment paperwork and will participate in the churchwide assignment process through the appropriate churchwide unit.
2. If after consultation with the synod bishop, the appropriate churchwide unit determines that the process for reinstatement described herein has not been fully or properly completed, then the appropriate churchwide unit shall postpone the candidate's participation in the assignment process until all requirements are met.
3. An approved candidate is eligible for a call for a period of one year after approval by the synod. Any delay occasioned by a postponement under E.2. above is not counted toward that one-year period of eligibility.

4. The process for renewal of approval, as defined by the appropriate churchwide unit, is the same as that for other candidates for rostered ministry. *(See the Candidacy Manual.)*
5. Upon receipt and acceptance of a properly issued and duly attested letter of call, the candidate is reinstated to the appropriate roster of this church.

See the form for “Application for Reinstatement” in the Candidacy Manual.

VI. Cooperation with other church bodies in the exercise of Word and Sacrament ministry

A. With church bodies in the United States

1. Full communion partners

In 1991, the ELCA defined characteristics of a relationship of full communion which are “theological and missiological implications of the gospel that allow variety and flexibility” and “stress that the church act ecumenically for the sake of the world, not for itself alone.” Among these characteristics is “a mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject to the disciplinary regulations of other churches” (“Ecumenism: The Vision of the ELCA”).

Since then, the ELCA has entered into four agreements establishing full communion relations: “A Formula of Agreement” (1997) with the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ; “Called to Common Mission” (1999) with The Episcopal Church; “Following our Shepherd to Full Communion” (1999) with the Moravian Church in America Northern and Southern Provinces; and “Confessing our Faith Together” (2009) with the United Methodist Church. While the designations for “ordained ministers” have varied slightly among the partner churches, the agreements provide for the recognition and exchangeability of what the ELCA now calls “ministers of Word and Sacrament.”

- 8.63.01.** A minister of Word and Sacrament of this church or a minister of Word and Service, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster—upon endorsement by the synod bishop and by action of the Synod Council in the synod in which the minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.
- a. A letter of call may be issued to a minister of Word and Sacrament of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (7.44.A19.b.).
- ...
- c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by provision 7.43. and bylaw 7.43.01.
- 8.63.02.** A minister of Word and Sacrament of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synod bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament in a form proposed by the synod bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
- 8.63.03.** Whenever a rostered minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever a minister of Word and Sacrament of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such rostered minister’s experience and fitness for ministry is expected between the synod bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.
- 8.63.04.** A minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that minister’s service in a congregation of this church, in accord with bylaw 8.63.02.
- 8.63.05.** The availability of a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church

in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in “yoked parish” settings; and availability for a transfer of roster status.

- a. *Occasional service:* An occasional situation is defined as one in which a minister of Word and Sacrament of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in a congregation of this church on an occasional basis with the authorization of the synod bishop.
- b. *Extended service:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists may be invited to serve as the pastor of a congregation of this church for an extended period of time, yet remain a minister of Word and Sacrament of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in a congregation of this church in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synod bishop in order to serve the ministry and mission needs of this church in a given situation.
- c. *Transfer:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ministry of Word and Sacrament of the Evangelical Lutheran Church in America may apply for admission to the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such a minister would then become a minister on the roster of Ministers of Word and Sacrament of this church upon receipt and acceptance of a regular call and installation in a congregation or other setting in this church.

8.63.06. Rostered ministers of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remain subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. A minister of Word and Sacrament of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving in a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament.

8.63.07. When a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America completes a contract for extended service, the synod file on that minister shall be sent to and retained by the Office of the Secretary.

7.31.05. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church’s Confession of Faith, as well as abide by this church’s standards and policies for ministers of Word and Sacrament.

9.21.02. Under special circumstances, subject to the approval of the synod bishop and the concurrence of the congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.

Background: In accordance with the governing documents of the ELCA, policy related to the orderly exchange of ministers of Word and Sacrament between the participating church bodies is developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such policy would apply to ministers of Word and Sacrament in this church who, while being retained on the roster of the ELCA, would serve temporarily in a church body with which a relationship of full communion has been established, and to ministers of Word and Sacrament in a church body with which a relationship of full communion has been established who would serve temporarily in a congregation or other ministry setting of this church without being admitted to the roster of the ELCA.

See “Admission to the Roster of Ministers of Word and Sacrament of Persons Ordained in Another Christian Tradition” for the process by which a minister of Word and Sacrament in a full communion partner church body, intending to serve indefinitely in the ELCA, may apply for admission to the ELCA roster of Ministers of Word and

Sacrament. Such a person would then become an ELCA pastor upon receipt and acceptance of a regular call and installation in an ELCA congregation or other approved setting.

Roster status in more than one church body at a time is precluded in the ELCA.

Manuals for the “Orderly Exchange” of ministers of Word and Sacrament, with guidance for each full communion agreement, are available online: ELCA.org/Resources/Ecumenical-and-Inter-Religious-Relations.

a. Ministers of Word and Sacrament of another church body serving in the ELCA

NOTE: A minister of Word and Sacrament of a full communion partner church serves in an ELCA congregation UNDER CONTRACT, NOT UNDER CALL by the congregation.

- 1) Occasional service. A minister of Word and Sacrament in a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synod bishop.
- 2) Extended service. A minister of Word and Sacrament in a church body with which a relationship of full communion exists may be invited by the synod bishop to serve as the pastor of an ELCA congregation for an extended period of time, yet remain an ordained minister of that church body. Such a person will be expected to preach, teach, and administer the sacraments in an ELCA congregation in a manner that is consistent with the “Confession of Faith” of the ELCA, and to live in a manner consistent with the expectations of this church as stated in “Vision and Expectations.” Such service shall be rendered only as authorized by the synod bishop in order to serve the ministry and mission needs of the ELCA or its ecumenical partners in a given situation.

Service in a congregation of this church or employing entity shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament, for a stated period of time in a form proposed by the synod bishop and approved by the congregation. Extended service is reviewed annually by the Synod Council or Church Council.

Upon the recommendation of the synod bishop and approval by the Synod Council, the synod bishop authorizes an extended service ministry.

- a) Upon such authorization the minister of Word and Sacrament enters service in the ELCA through the entry rite, “Invitation to Extended Service,” which acknowledges the service of the minister of Word and Sacrament as pastor in a congregation or other setting of ministry in this church.
The Rite of Installation is **NOT** used as that rite is for use only for a regularly called minister of Word and Sacrament of the ELCA.
- b) A minister of Word and Sacrament who is approved to serve in an extended service ministry in the ELCA may be granted voice and vote in a synod assembly.

At any time for the sake of the ongoing ministry, the synod bishop may withdraw authorization for service (or the congregation, employing agency or the minister may terminate a contract for extended service) after consultation with the other parties to the contract.

Ministers of Word and Sacrament who have ceased to be “rostered” or the equivalent by a full communion partner church body are not considered eligible for such service unless or until they are received on the roster of the ELCA or of another full communion church.

b. ELCA ministers of Word and Sacrament serving in another church body

A minister of Word and Sacrament of this church, serving for an extended period of time in a church body with which a relationship of full communion exists, may be retained on the roster of Ministers of Word and Sacrament upon the recommendation of the synod bishop and by action of the Synod Council in the synod in which the minister is listed on the roster.

Congregations that cease to be rostered by a full communion partner church body are not eligible for service by a pastor of the ELCA until the congregation is received by the ELCA or another church body with which a relationship of full communion has been established.

c. Procedures

- 1) Assessment. Authorization for extended service is given by the Synod Council, on the basis of the synod bishop’s assessment of the suitability for service of the minister of Word and Sacrament. The bishop may wish to appoint a panel to assist in this determination. The appropriate churchwide unit recommends that this not be a responsibility of the full synod Candidacy Committee, although members of the committee may serve on the panel.

- 2) Pension and medical insurance. A determination of the medical and disability insurance for the minister of Word and Sacrament will be made. The guiding principle has become that a minister of Word and Sacrament serving under provisions of a full communion agreement remains in his or her parent church body's pension and benefits plan, and the congregation or other ministry setting contributes to that plan.
It is anticipated that a congregation of this church will be able to contribute to the plan of another church body in order to provide appropriate medical coverage and a pension plan. Similarly, a minister of Word and Sacrament of this church serving in another church body will need to determine that Portico Benefit Services (or another comparable plan) coverage is provided by the employing body.
- 3) Accountability and pastoral care. A minister of Word and Sacrament in another church body is accountable to the jurisdiction or judicatory in which that person is "rostered" or in other ways a member. Similarly, a minister of Word and Sacrament of this church serving in another church body remains on the roster of this church and is accountable to the bishop of the synod in which rostered. The synod bishop is responsible for appropriate pastoral care and leadership for all ELCA congregations, including those served by ministers of Word and Sacrament of other church bodies (ELCA constitutional provision 10.31.a.3.).
- 4) Exchange of information. The assessments, authorizations, and reviews necessary to the "orderly exchange of ordained ministers" between church bodies with which a relationship of full communion exists require the complete and continuing disclosure to the synod of all information concerning the past and present ministry of these ministers serving in the ELCA, or of ELCA ministers of Word and Sacrament serving under call from a synod council or the Church Council. Such disclosure must include any disciplinary proceedings, including discipline related to conduct during service in the ELCA by a minister of another church body.
- 5) Source of call. A minister of Word and Sacrament of this church serving in a congregation, local, or regional ministry setting of another church body serves under a letter of call from the Synod Council in which that minister is rostered. An ELCA minister of Word and Sacrament serving in a national ministry setting of another church body serves under a letter of call from the ELCA Church Council. This call is subject to annual review by the Synod Council or Church Council.
- 6) Titles. The usual title "pastor of (insert name of congregation)" would be used for ministers of Word and Sacrament serving in an ELCA congregation. The recognized professional title of "The Rev." for an ordained minister also would be applicable, in view of the officially recognized status of that minister of Word and Sacrament in a church body with which the ELCA has a relationship of full communion.

2. Other Lutheran bodies

8.64. This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synod bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.

8.64.01. The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synod bishop may withdraw endorsement and the Synod Council may withdraw the approval.

3. Other church bodies in local practice of pulpit and altar fellowship

8.64.02. A minister of Word and Sacrament of a church body not in full communion with this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a congregation of this church is understood to be subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament. A minister of Word and Sacrament of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.

B. With church bodies outside the United States

1. Churches of The Lutheran World Federation (LWF)

3.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation 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.

As a member of “The Lutheran World Federation, A Communion of Churches,” the ELCA is in “altar and pulpit fellowship” with all other LWF member churches. This communion relation provides that this church recognizes the ministry of Word and Sacrament in all members of the LWF.

Global partnerships and connections at synod, congregation and churchwide levels of the ELCA have helped make visible the relationships of the worldwide Lutheran communion. Synods and others working with LWF member churches are encouraged to collaborate with Global Mission and other units of the churchwide office.

2. Particular agreements

a. Evangelical Lutheran Church in Canada (ELCIC)

Among other Lutheran churches, the ELCIC has always had a uniquely close relationship with the ELCA that is grounded in proximity, common history, and continuing shared life. The “Statement of Inter-Lutheran Cooperation Between the Evangelical Lutheran Church in Canada and the Evangelical Lutheran Church in America” provides in detail for mutual recognition of ministry, as well as other matters. (*See the appendix.*)

b. Evangelical Church in Germany (Evangelische Kirche in Deutschland—EKD)

The EKD is a federation of regional Lutheran, Reformed and United Protestant churches. With the Lutheran churches, the ELCA is already in communion through its membership in the LWF. Through an agreement with the EKD it is further recognized that “pulpit and altar fellowship, which includes the mutual recognition of ordination, exists between the Evangelical Lutheran Church in America and all member churches of the Evangelical Church in Germany” (“Agreement between the Evangelical Church in Germany and the Evangelical Lutheran Church in America”). Guidelines have been agreed upon for cases in which EKD ministers of Word and Sacrament, or students preparing for such ministry, consider service in the ELCA. (*See the appendix.*)

Part Two:
Ministers of Word and Service
of the
Evangelical Lutheran Church in America

I. Constitutional description for Ministry of Word and Service and Standards for Ministers of Word and Service

- 7.50. MINISTRY OF WORD AND SERVICE**
- 7.51. This church calls and receives onto the roster qualified persons to provide a ministry of Word and Service, exemplifying the life of Christ-like service to all persons and creation: nurturing, healing, leading, advocating dignity and justice, and equipping the whole people of God for their life of witness and service within and beyond the congregation for the sake of God’s mission in the world.**
- 7.52. A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church’s constitutions, bylaws, and continuing resolutions.**
- 7.53. The standards for acceptance and continuance of ministers of Word and Service of this church shall be set forth in the bylaws.**
- 7.54. The secretary of this church shall maintain a roster containing the names of ministers of Word and Service who qualify on the basis of constitutional provisions 7.52., 7.53., and 7.61., and related bylaws.**
- 7.54.01. Ministers of Word and Service shall be known as deacons.**
- 7.54.A16. *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.***
- 7.55. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.**
- 7.60. STANDARDS FOR MINISTERS OF WORD AND SERVICE**
- 7.61. In accordance with the description stated in 7.52, ministers of Word and Service shall be governed by the following standards, policies, and procedures:**
- 7.61.01. Basic Standards.** Persons admitted to and continued in the ministry of Word and Service of this church shall satisfactorily meet and maintain the following, as defined by this church’s constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:
- a. commitment to Christ;
 - b. acceptance of and adherence to the Confession of Faith of this church;
 - c. willingness and ability to serve in response to the needs of this church;
 - d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
 - e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
 - f. receipt and acceptance of a letter of call; and
 - g. membership in a congregation of this church.
- 7.61.02. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:
- a. be rooted in the Word of God, for proclamation and service;
 - b. advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church’s outreach, giving particular attention to the suffering places in God’s world;
 - c. advocate publicly dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless;

- d. equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- f. practice stewardship that respects God's gift of time, talents, and resources;
- g. be grounded in a gathered community for ongoing diaconal formation;
- h. share knowledge of this church and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. identify and encourage qualified persons to prepare for ministry of the gospel.

II. Admission to the roster of Ministers of Word and Service

A. Candidacy Manual

7.61.03. Preparation and Approval. Except as provided in 7.61.04., a candidate who is to be called and received onto the roster as a minister of Word and Service shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. completed the academic and practical preparation according to criteria and procedures established by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- d. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- e. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- f. received and accepted a properly issued and attested letter of call.

B. Bishop authorization of ordination

The bishop with the power to authorize an ordination is *the bishop of the synod in which a candidate has accepted a call*. That bishop authorizes the ordination, even if the candidate comes from another synod and may have been approved by the multi-synod or synod Candidacy Committee of another synod.

1. **Provision for ordination:** According to †S8.12.d. and f. in the *Constitution for Synods*, the bishop of a synod is to: “Ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church;” and shall “install (or provide for the installation of)” such deacons.
2. **Jurisdiction:** In receiving and accepting a valid call, the candidate comes under the jurisdiction of the bishop of the synod in which the call was issued. That bishop, on the basis of the record of such a valid call, authorizes the ordination, even if the ordination is to take place on the territory of another synod.
3. **Planning of ordination:** If the ordination is to occur on the territory of another synod (*e.g.*, at a candidate’s home congregation), the bishop who authorizes the ordination *shall* consult with the bishop of the synod on whose territory the ordination may be held *prior to* approving any plans for such an ordination.
 - a. No candidate shall make plans for ordination prior to consultation with the synod bishop under whose authority the candidate is to be ordained.
 - b. If an ordination is planned on the territory of another synod, the *patterns and practices of the synod of jurisdiction shall prevail*. No ordination is to be scheduled without the prior approval of the bishop on whose territory the rite is to occur.
4. **Signing the certificate of ordination:** The bishop authorizing the ordination shall be the bishop who signs the certificate of ordination.

III. Status on the roster

A. Calls for ministers of Word and Service

1. Letters of Call and Service under Call

7.70. CALLS FOR MINISTERS OF WORD AND SERVICE

7.71. **Letters of Call.** Letters of call to ministers of Word and Service of this church or properly approved candidates for this church's roster of Ministers of Word and Service shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

7.71.01. **Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, a synod council, a synod assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A19.
- b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

- a. Issuance of a letter of call: Ministers of Word and Service serve under call as stated in churchwide bylaw 7.71.01. An average of 15 hours of service per week is the minimum standard for a call to be issued.
- b. Attesting signature: The appropriate synod bishop shall attest the letter of call (provisions †S8.12.e. and †S14.41.c. in the *Constitution for Synods* and provision *C9.24. of the *Model Constitution for Congregations*). The bishop's signature confirms only that the call process has been followed, that the letter of call was properly extended, and that the minister of Word and Service or candidate is eligible to accept the call.

2. Sources of Calls

7.74.A19. Sources of Calls for Ministers of Word and Service

a. Principles for Sources of Calls

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Service,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Call for Ministers of Word and Service

	Setting	Calling Body
1.0	Congregational ministry	
1.1	Single congregation	Congregation meeting
1.2	Multiple-congregation parish	Congregation meetings, acting on a common proposal, with one of the participating congregations issuing the call
1.3	Coalition and cluster ministry	Synod Council
1.4	Congregations beyond this church	
1.41	Independent Lutheran congregations	Synod Council
1.42	Full communion congregation	Synod Council
1.43	Deacon in a synod-authorized ministry	Synod Council
1.44	Other	Synod Council
2.0	Synod ministry	
2.1	Assistant to the Bishop	Synod Council
2.2	Shared staff of two or more synods	Synod Council
2.3	Staff partially supported by grants from churchwide units	Synod Council
3.0	Regional ministry	
3.1	Staff	Church Council
3.2	Shared synod-churchwide staff	Church Council
4.0	Churchwide ministry	
4.1	Secretary	Churchwide Assembly
4.2	Treasurer	Church Council
4.3	Staff of the churchwide organization	Church Council

5.0	<i>Institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related to more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Other</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical/Inter-religious ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>College unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>School unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the center's main office is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
12.0	<i>Independent Lutheran Organization</i>	<i>Church Council</i>

13.0 Separately Incorporated Ministry	Church Council
14.0 Other	
14.1 Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
14.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	Synod Council or Church Council upon recommendation by the Conference of Bishops

a. Calls to non-congregational service

7.71.02. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Service. Such calls involve, for example, the care of the Word, spiritual care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Service for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 1) The decision on the source of call is determined in accord with ELCA continuing resolution 7.74.A19. As the calling source for calls to non-congregational service, the Synod Council or Church Council must decide if the proposed call is appropriate. The Roster Committee of the Conference of Bishops may be consulted.
- 2) The synod in which the institution, agency, or other employing entity is located should be the synod which issues the call to non-congregational service. In the case of ministries/agencies that are multi-synod, the bishops involved should collectively decide which synod should issue the call.
- 3) The bishop of the synod in which the minister being called is rostered should be consulted before a Church Council call to non-congregational service is issued.
- 4) Each rostered minister is required to report annually to the bishop of the synod in which the minister is rostered.
- 5) Responsibility for oversight of such non-congregational calls should be noted in the minutes of the appropriate Synod Council or Church Council.
- 6) Note churchwide constitutional provision 7.72. regarding rostering of individuals in non-congregational calls:

Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

- b. which issues a letter of call to the minister of Word and Service; [or]**
- c. on whose roster the minister of Word and Service was listed at the time of the issuance of a letter of call from the Church Council. ...**

- 7) A minister who receives a letter of call issued by the Church Council normally shall remain on the roster of the synod in which she or he served prior to receiving the call through the Church Council. Specific exceptions exist, as noted in provision 7.72.:

Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

- d. on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region. ...**

- 8) ELCA bylaw 7.72.01. indicates:

If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

- 9) ELCA bylaw 7.72.02. provides:

In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod bishops involved in such a transfer after consultation with and approval by the secretary of this church.

b. Non-Stipendiary Service Under Call

7.71.02. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is no longer serving the mission needs of this church.

1) Definition and criteria for Non-Stipendiary Service Under Call

- a) Non-stipendiary ministry in the ELCA is understood to be service as a rostered minister either without compensation, for reimbursed expenses only, or for a token stipend that is significantly below the typical salary received for similar ministry.
- b) Non-stipendiary calls are not eligible for participation in the ELCA Pension and Other Benefits Program; therefore, such non-stipendiary service is possible only when there is clear evidence that the minister of Word and Service has adequate alternative income and health insurance.
- c) A letter of call to non-stipendiary ministry in the ELCA may be issued only by a Synod Council following approval by the Conference of Bishops.
- d) The minister of Word and Service serving in a non-stipendiary call shall be accountable to the synod bishop and Synod Council in carrying out this ministry.
- e) A call to non-stipendiary service shall be a one-year term call that may be renewed by the Synod Council only on the basis of the satisfactory fulfillment of the established criteria enumerated below.
- f) The criteria under which a Synod Council may issue a letter of call to a minister of Word and Service for non-stipendiary service include the following:
 - i. There shall be a clearly defined statement of the need for this minister to provide for Word and Service ministry in the synod and a rationale for this call to be for non-stipendiary service, including an annual ministry plan;
 - ii. The minimum commitment by the minister of Word and Service shall be a monthly average of 15 hours per week to the ministry to which called.

2) Action by the Synod Bishop and Synod Council

When the synod bishop and Synod Council believe that the criteria for a non-stipendiary letter of call are met by a specific ministry, the Synod Council may propose by a majority vote a letter of call.

- a) The Synod Council must determine that a call to non-stipendiary service is extended in order to carry out a specific ministry on behalf of the synod.
- b) The Synod Council forwards its request for a call, together with the rationale for issuing the call to non-stipendiary service, to the Conference of Bishops.
- c) The Conference of Bishops takes action to approve or deny the request.
- d) Should the Conference of Bishops approve the request and the Synod Council issue the call, the Synod Council will conduct an annual review of the non-stipendiary call.
- e) Annual Synod Council action is required in order to continue the call to non-stipendiary service.

3) Action by the Conference of Bishops

The Roster Committee of the Conference of Bishops receives all requests from synod councils for calls to non-stipendiary service.

- a) The Roster Committee reviews these requests and reports its recommendations to the Conference of Bishops.
- b) The Conference of Bishops, in a regular meeting of the conference, by a majority vote acts upon requests for calls to non-stipendiary service. It reports its decision to the synod seeking such approval.
- c) When approval is given by the Conference of Bishops, the Synod Council may proceed to issue a letter of call to non-stipendiary service and may annually renew such a call without subsequent action by the Conference of Bishops.

c. Shared-time ministries

7.71.01. Service under Call. A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, a synod council, a synod assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A19. ...

1) Definition of shared-time ministry

The ELCA understands shared-time ministry to exist when a rostered minister is called to serve in one or more settings of this church while earning income from other employment or while devoting substantial time to other activities. Some examples of contexts and settings for which shared-time ministries may be appropriate are:

- *Small-membership congregations* with significant opportunities for mission and service.
- *New ministries* so limited in size or slow in development that they would require a disproportionate and unwise investment of time and money, if the more typical mission-development approach were employed.
- *Ministries* (e.g., *inner city, ethnic, and rural*) where the community's expectation is that the rostered minister will receive primary financial support from secular employment.
- *Multi-staff congregations* looking for ministry specialties, in addition to the services of rostered ministers and contracted laypersons.
- *Parishes that would benefit from having two or more individuals serving a single congregation or multiple congregations* but that cannot afford full-time salaries for several individuals.
- *Specialized ministry needs* of institutions and agencies that may call for a high degree of training and skill but that may neither warrant investment of appropriate full-time salary nor justify the engagement of a full-time staff person in that position.

2) Criteria for shared-time ministry

- a) Individuals eligible for shared-time ministry must be on the roster of this church or have been recently approved for initial call.
- b) Experienced individuals, whose ability to work in complex settings has already been tested, are preferred.
- c) A rostered minister may be under call to only ONE church entity. Other employment is by agreement, not under call.
- d) The work-load for the call must be no less than an average of 15 hours per week.
- e) Compensation shall be commensurate with synod compensation guidelines that apply to individuals in full-time positions.
- f) Any contemplated non-church employment for the rostered minister shall be subject to the review and approval of the synod bishop.

3) Procedures for call to shared-time ministry

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* provides principles and procedures for the calling of ministers of Word and Service (churchwide continuing resolution 7.74.A19.). In addition to the regular procedures, a letter of call for shared-time ministry shall include the following:

- a) The range of duties and responsibilities shall be specified by adding appendices to the "Definition of Compensation, Benefits, and Responsibilities," related to the letter of call (*C9.27.).
- b) The decision to seek a shared-time deacon shall be based upon a study of mission and ministry needs in the particular setting. Appropriate synod or churchwide leaders must participate in the study and decision.
- c) A periodic evaluation by the calling entity shall be encouraged by the appropriate synod bishop or churchwide leaders so that the called minister is held accountable for the ministry in that particular situation. The calling entity is accountable for adequate professional and financial support.
- d) Any exceptions to the guidelines governing time and compensation must be requested from the Roster Committee of the Conference of Bishops.

4) Appropriate candidates for shared-time ministry

Shared-time ministry demands the ability to use time efficiently, the flexibility to adjust to altering circumstances, and the willingness to make a positive contribution to church and society through secular employment or other interests. The effective shared-time minister has a clear sense of personal ministry and professional integrity. He or she has a concept of ministry that values extensive shared leadership with laity.

It is appropriate for ministers of Word and Service to offer themselves for shared-time ministry, as with all specific ministries, on the basis of their own sense of vocation and their sense of the needs of this church. It is not appropriate, however, for this dual-vocational interest to take priority over the mission needs of this church.

5) Support and accountability in shared-time ministry

The nature of shared-time ministry requires that the employing entity pay particular attention to such matters as compensation and benefits, setting of non-working times for meetings, and specifying shared expectations, which acknowledge the special dynamics of this style of ministry.

- a) Accountability of the shared-time minister is the same as with all rostered ministers.
- b) Evaluation of the ministry should be based upon the stated goals and conditions established for that ministry at the time of call.
- c) The entity of this church that calls the minister will review the ministry annually to evaluate the ongoing appropriateness of the shared-time style for that particular mission opportunity.

d. Ecclesiastical endorsement for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE)

Background: *This resource is intended for use by synod bishops and synod staff in working with individuals considering service in a ministry in chaplaincy, pastoral counseling or clinical education. Following all other applicable call guidelines, a synod may issue a letter of call to a rostered minister to serve in such ministries even if that person does not have ecclesiastical endorsement or professional certification. However, synods are encouraged to seek endorsed and certified individuals for such ministries. Those individuals serving in these ministries who are not endorsed and certified should be encouraged and supported to seek MCPCCE ecclesiastical endorsement. This section describes both the values and limitations of such endorsement and certification as well as an overview of the process.*

Introduction

The ecclesiastical endorsement process in the ELCA for ministries in chaplaincy, pastoral counseling and clinical education (MCPCCE) provides the basis for a recommendation to the synod bishop and Synod Council concerning a rostered minister's suitability, readiness, aptitude, pastoral identity and competence and theological integration for a particular ministry in chaplaincy, pastoral counseling or clinical pastoral education. The professional certification process follows ecclesiastical endorsement.

1) Definition of ecclesiastical endorsement and professional certification

- a) Professional certification: The recognition by a professional chaplaincy, pastoral counseling or clinical pastoral education organization that a person has met a level of professional competence of ministry in a specific setting.
- b) Ecclesiastical endorsement: The recognition that a rostered minister has met ELCA endorsement standards for theological and pastoral competence to serve in ministries in chaplaincy, pastoral counseling and clinical pastoral education.

Ecclesiastical endorsement is a necessary pre-requisite for certification by a professional organization. Ecclesiastical endorsement and professional certification are both normally required by an employing agency/institution. ELCA rostered ministers who seek ecclesiastical endorsement are expected to seek and obtain professional certification.

The MCPCCE program is located in the Domestic Mission unit.

Ecclesiastical endorsement for federal chaplaincies is required for a minister of Word and Service to apply for positions in the Departments of Veterans Affairs (VA), Justice (Bureau of Prisons) and any other federal departments, agencies, bureaus, and services. Each federal department establishes minimum standards for applicants to apply, and all require a valid, current ecclesiastical endorsement specifically for chaplaincy service in that department. Applications for ecclesiastical endorsement for federal chaplaincy are obtained through the Office of the Presiding Bishop, director for Federal Chaplaincy Ministries.

The following are recognized professional organizations:

Association of Professional Chaplains (APC); American Association of Pastoral Counselors (AAPC); American Association for Marriage and Family Therapy (AAMFT); American Psychological Association (APA); Association for Clinical Pastoral Education (ACPE); American Correctional Chaplains Association (ACCA); National Board of Certified Counselors (NBCC); National Association of Certified Mental Health Counselors (NACMHC); Association of Certified Social Workers (ACSW).

2) MCPCCE endorsement process

The document "Endorsement Standards and Procedures, Call Criteria and Program Guidelines for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education" (ELCA.org/Resources/Specialized-Pastoral-Care):

- Establishes standards for theological and pastoral competence for ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Sets forth criteria for calls and appointments to ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Presents guidelines for pastoral ministry programs in all affiliated or recognized social ministry organizations

Based upon material submitted by the candidate and a meeting with a consultation committee, a recommendation is provided to the synod bishop regarding the readiness of the rostered minister for a specific ministry. The synod bishop and the Synod Council have sole authority to grant or revoke the ecclesiastical endorsement.

3) Values of ecclesiastical endorsement

- a) Seeks to establish accountability between individuals serving in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education and their respective judicatories and to emphasize the importance of appropriate conduct and practice of those who serve in these ministries.
- b) Seeks to emphasize the importance of ecclesiastical endorsement in a synod's consideration of a call to service in one of these ministries.
- c) Enables synod councils to issue a term call that permits a non-endorsed candidate engaging in the ecclesiastical endorsement process to serve while completing the endorsement process.
- d) Provides a standard set of expectations for rostered ministers who seek to serve in a specific area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

4) Endorsement consultation outcomes

- a) Renders an assessment of the readiness, pastoral competence, and theological integration of rostered ministers who seek to enter a specific field of ministry in chaplaincy, pastoral counseling, and clinical pastoral education.
- b) Utilizes the professional gifts of rostered ministers who have long ministered in a specific area to assist in rendering a professional recommendation for ecclesiastical endorsement.
- c) Renders a recommendation on the professional pastoral competence of candidates to employing agencies and institutions that seek to meet national professional accreditation standards.
- d) Serves as a referral source and consultation to bishops and seeks to provide resources for rostered ministers exploring vocational and training options in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

5) Limitations of ecclesiastical endorsement

- a) Does not imply or guarantee that professional certification will be achieved or that a call to serve in chaplaincy, pastoral counseling, or clinical education will be issued.
- b) Does not establish an employment, agency, or supervisory relationship between the endorsing synod and the rostered minister receiving the endorsement.
- c) Does not imply or assure that the endorsed individual has undergone any background or reference checks, screening, psychological testing, or evaluation as part of the ecclesiastical endorsement process.

6) Initiating the ELCA ecclesiastical endorsement process

When a rostered minister contacts the synod regarding the ecclesiastical endorsement process, or when a synod is considering issuing a call to a ministry within the synod of chaplaincy, pastoral counseling, or clinical education, questions related to ecclesiastical endorsement in the ELCA may be directed to a staff person in the Domestic Mission unit or the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop for VA or federal corrections applications.

Any individual seeking ecclesiastical endorsement for a federal chaplaincy will contact the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop. The application from the individual requires a letter from the synod bishop on whose roster the minister of Word and Service is listed.

3. Termination of a call

- 7.73.** A letter of call issued by a Synod Council or the Church Council to a minister of Word and Service of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Service, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.
- 7.73.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Service.
- 7.73.02.** Ministers of Word and Service previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.75.** The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:
- a. The call of a congregation, when accepted by a minister of Word and Service shall constitute a continuing mutual relationship and commitment which shall be terminated only by the deacon's death or following consultation with the synod bishop for the following reasons:
 - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
 - 2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
 - 3) inability to conduct the office to which they have been called effectively in that congregation in view of local conditions;
 - 4) physical disability or mental incapacity of the minister of Word and Service;
 - 5) suspension of the minister of Word and Service through discipline for more than three months;
 - 6) resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;
 - 7) termination of the relationship between this church and the congregation;
 - 8) dissolution of the congregation or the termination of a parish arrangement; or
 - 9) suspension of the congregation through discipline for more than six months.
 - b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office under paragraph a.3) above, have come to the attention of the bishop of this synod,
 - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one non-rostered person, or
 - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one non-rostered person.
 - c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service with disability status. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee must address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.**
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.**

a. Termination of congregational call: A letter of call from a congregation to a minister of Word and Service may be terminated only as provided for in constitutional provisions 7.75., †S14.43. and *C9.25. If a minister of Word and Service resigns from a call, the resignation may not be withdrawn by the deacon nor rejected by the congregation. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the congregation agrees to a later date.

b. Termination of Synod Council or Church Council call: A letter of call from the Synod Council or the Church Council to a minister of Word and Service may be terminated by: 1) the conclusion of the service or employment for which the call was granted; 2) resignation; 3) resignation or removal of the minister from the roster of Ministers of Word and Service of this church; or 4) by decision of the calling authority to vacate the call. If a minister of Word and Service resigns from a call, the resignation may not be withdrawn by the deacon nor rejected by the calling authority. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the calling authority agrees to a later date.

4. Completion of responsibilities

The role of deacons in congregations to which they are not (or are no longer) called is governed by provision †S14.44. in the Constitution for Synods, which states, “Ministers of Word and Service shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the Congregation Council.”

Ministers of Word and Service who have completed their call to a particular congregation change their role in how they relate to that congregation, and care should be taken to provide for an orderly transition. Certain ministerial functions are specific to, and performed on behalf of, the congregation not the individual, and are therefore the responsibility of the minister of Word and Service serving under call, or one appointed by the synod bishop or contracted by the Congregation Council for such ministry. Although to be regarded as affirmations of the deacon’s past service to the congregation, requests from members for the former deacon to preside at weddings, funerals, and the like should politely be refused. Regardless of whether the deacon has accepted a call to another congregation or another expression of this church, the completion of responsibilities must be marked clearly and carefully.

The following guidelines are for deacons, the congregations they served, and synod bishops in understanding the new status of a deacon who has resigned a call. They are intended to affirm the past ministry of such deacons, to give directions which seek to avoid some pitfalls that can present themselves during transitions, and to point to constructive and healthful interactions in the future.

- a. Upon the effective date of the resignation, the minister of Word and Service no longer is a deacon of the congregation and therefore must discontinue the functions of that office in that congregation.
- b. Prior to, but as near to, the effective date of the resignation as is practicable, the minister of Word and Service may make use of the rite of “Farewell and Godspeed.”
- c. If invited to exercise a ministerial role by a member of a congregation to which they were formerly called, ministers of Word and Service should indicate that they are not (or are no longer) authorized to take such a role. If invited to exercise such a role by the current rostered ministers, care must be taken to assure that the parameters and limited scope of the activity are clear.
- d. As part of the bishop’s pastoral care, especially during times of transition, a synod bishop or a member of the bishop’s staff is encouraged to discuss these guidelines and their implications either in person or in correspondence.

B. On Leave from Call

7.61.08. On Leave from Call. A minister of Word and Service of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of Ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synod bishop and in consultation with the appropriate churchwide unit, a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service, may be retained on the roster of Ministers of Word and Service of this church for a maximum of six years.
- c. Family Leave: A minister of Word and Service may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

1. Definition and criteria for on-leave-from-call status

- a. At the termination of the call of a rostered minister, if the rostered minister has not received and accepted a subsequent call, the following procedure is to be followed:
 - 1) The rostered minister must inform the bishop of the date his/her current call is coming to an end. The bishop shall, in a timely manner, make sure that the rostered minister is aware of the necessity to comply with these guidelines.
 - 2) A rostered minister seeking on-leave-from-call status shall make a written request to the synod bishop within 45 days following the termination of a prior call, providing a rationale as to why on-leave-from-call status should be granted. Failure to do so may result in removal from the roster.
 - 3) The request for on-leave-from-call status must include:
 - a) a statement of the rostered minister's commitment to be available for a letter of call;
 - b) a statement of how the rostered minister's gifts and abilities can contribute to the ministry and mission of this church;
 - c) the anticipated date when the rostered minister will be available for a letter of call;
 - d) a statement describing the ability and willingness of the rostered minister to provide ministry services while on leave from call at the direction of the synod bishop;
 - e) the rostered minister's plan for continuing education while on leave from call; and
 - f) a statement describing the rostered minister's current and intended participation in a congregation of this church.
 - 4) If a rostered minister requesting on-leave-from-call status desires to make a personal statement relative to the request, the Synod Council may, at its discretion and in the manner of its determination, allow for a personal appearance by the rostered minister to the Synod Council (or its designated committee).
 - 5) On-leave-from-call status is not automatically granted. Action granting or denying leave from call is to be taken by the Synod Council [ELCA constitutional provision 20.17., bylaw 7.61.08., and †S8.12.i.9. in the *Constitution for Synods*] upon endorsement by the synod bishop. A committee may be designated by the bishop to evaluate applications and bring recommendations to the Synod Council through the synod bishop for action.

- 6) The effective date for on-leave-from-call status, if granted by the Synod Council, begins the day the rostered minister is no longer serving under a regularly issued letter of call. This date is not affected by severance payments.
 - 7) Synod Council action related to a rostered minister's on-leave-from-call status is reported as information to the annual Synod Assembly in the report of the bishop or the Synod Council.
 - 8) Written notification is sent to the rostered minister requesting on-leave-from-call status reporting the action of the Synod Council.
 - 9) The action of the Synod Council in granting on-leave-from-call status must be reported to the secretary of this church and Portico Benefit Services. Similar notification is given by the synod to the secretary of this church and Portico Benefit Services when such status is ended.
 - 10) Prior to the annual anniversary of the effective date of the rostered minister's on-leave-from-call status, the rostered minister must request renewal of the on-leave-from-call status. Annual action by the Synod Council is necessary for the continuation of that status.
 - 11) While on leave from call, a rostered minister must be an active member of a congregation of this church.
 - 12) A rostered minister on leave from call remains accountable to the synod bishop and must be willing to meet the criteria and standards of this church for its rostered ministers.
- b. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may be retained on the roster of this church for a maximum of six years by annual action of the Synod Council, in consultation with the appropriate unit. (*See bylaw 7.61.08.*)
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to study leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- c. Family Leave: On leave from call for family responsibilities is available to rostered ministers with demonstrated circumstances that fulfill the criteria for this status. A rostered minister may request on-leave-from-call status for family responsibilities for a maximum of six years, by annual action of the Synod Council, based upon either of the following reasons. (*See bylaw 7.61.08.*)
- 1) For the birth or care of a child or children of the rostered minister.
 - 2) For the care of an immediate family member (child, spouse, or parent) with a serious health problem. A serious health problem is an illness, injury, impairment, or physical or mental condition that involves either a period of incapacity or treatment with inpatient care in a hospital, hospice, or residential medical facility, or a period of incapacity or subsequent treatment following inpatient care. A medical certification of such a serious health problem must be submitted to the Synod Council as part of the request for on-leave-from-call status.
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to family leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- d. With approval of the Synod Council, either by general policy or by specific authorization, the synod bishop may place limitations or restrictions upon the availability for service of a rostered minister who is on leave from call.
- e. At least three months prior to the end of a rostered minister's on-leave-from-call status, the bishop or bishop's designee will contact the rostered minister to review:
- 1) Pension and health insurance implications, with a recommendation that Portico Benefit Services be contacted.
 - 2) The criteria for continuation of on-leave-from-call status beyond three years, if applicable.
 - 3) The implications and expectations of being removed from the roster.
 - 4) The process for reinstatement to the roster.
- f. The transfer of the roster status of a rostered minister who is on leave from call may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. The secretary of this church shall report semi-annually to the Conference of Bishops any person whose on-leave-from-call status is coming to an end within the next six months.

2. Criteria for extension of on-leave-from-call status

- a. A rostered minister may remain on leave from call beyond three years when such an extension contributes to the ministry and mission of this church and when the particular circumstances of the on-leave-from-call status warrant an exception to the normal three-year limitation. Such continuation on the roster of this church beyond the third year is contingent upon recommendation by the synod bishop and action of both the Synod Council and the Conference of Bishops.
- b. A rostered minister who is eligible for retired status should not be considered for an extension of on-leave-from-call status.

- c. A rostered minister who seeks to remain on leave from call beyond three years must provide a written request to the synod bishop and Synod Council for an extension of that status. This request should be received no later than six months prior to the end of the third year of on-leave-from-call status.
- d. This request must state clearly the reason(s) for such a request and how these reasons relate to this church's ministry and mission.
- e. The request must include the following information:
 - 1) The rationale for the rostered minister to remain on leave from call, including a statement of the rostered minister's commitment to be available for a letter of call, and an articulation of how the rostered minister's gifts and circumstances can contribute to the ministry and mission of this church;
 - 2) The anticipated date when the rostered minister will be available for a call;
 - 3) A statement describing the ability and willingness of the rostered minister to provide ministry services at the direction of the synod bishop, consistent with the ministry and mission needs of the synod;
 - 4) The rostered minister's plan for continuing education while on leave from call;
 - 5) A statement describing the rostered minister's current participation in a congregation of this church.
- f. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may remain on study leave beyond six years when such continuation contributes to the ministry and mission of this church and when the particular circumstances of the study leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the educational goals of the rostered minister, the time line for completion of study, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of study. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- g. Family Leave: A rostered minister on leave for care-giving responsibilities may remain on family leave beyond six years when the particular circumstances of the family leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the continuing care-giving needs of the rostered minister, the possible time line for conclusion, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of these circumstances. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- h. Action by the synod bishop and Synod Council
 - 1) The synod bishop reviews the request for continuation of the on-leave-from-call status beyond three years (six years in the case of graduate study and family leave) and forwards that request to the Synod Council together with the bishop's evaluation of the request.
 - 2) At the request of the synod bishop, the Synod Council considers the request of the rostered minister and how it relates to the mission and ministry of the synod. Should the decision of the Synod Council be to recommend approval, the Synod Council shall make such a request to the Conference of Bishops.
 - 3) On behalf of the Synod Council, the synod bishop forwards the request and rationale to the Conference of Bishops.
 - 4) A rostered minister on leave from call must provide an annual written request to the synod bishop for recommendation to the Synod Council for continuation of that status.
 - 5) The Synod Council must review and act annually on requests for continuance of on-leave-from-call status beyond the three-year norm (six years for graduate study and family leave).
- i. Action by the Conference of Bishops
 - 1) The Roster Committee of the Conference of Bishops reviews such requests and reports its recommendations to the Conference of Bishops.
 - 2) The Conference of Bishops, at a regular meeting of the conference, by a majority vote acts upon requests for continuation of on-leave-from-call status. It shall report its decision to the synod seeking such a continuation.
 - 3) The action of the Conference of Bishops in approving the request of a Synod Council is valid for two years, if approved annually by the Synod Council.

C. Disability

- 7.71.06.Disability.** Ministers of Word and Service may be granted disability status, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.
- a. The policies and procedures for designation of disability on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Service who has been granted disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.72. Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:**
- ...
- g. **on whose roster the minister of Word and Service, if granted disability status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church. ...**

1. Introduction

Disability roster status is an ecclesial determination granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of disability status by any health plan or benefits provider.

2. Disability roster status

- a. Disability roster status is discretionary, and there is no right or entitlement to such roster status even when disability benefits have been granted by a health plan or benefits provider.
- b. A minister of Word and Service who seeks disability roster status shall submit a written request to the synod bishop for such status. The request from the minister should include the medical diagnosis, benefits decision, if any, of Portico Benefit Services or other benefits provider, and other pertinent information regarding the minister's disability. The synod bishop has sole discretion to determine whether to recommend to the Synod Council that such status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its sole discretion, whether to grant disability roster status.
- c. Disability roster status may be granted even though the minister has not submitted a request to the bishop or disability benefits have been denied by a health plan or benefits provider (*e.g.*, 7.75.c., †S14.18.c., *C9.05.c.).
- d. The continuation of disability roster status granted to a minister of Word and Service is subject to review at any time and shall be reviewed in the event that disability benefits are terminated. Disability roster status granted to a minister of Word and Service may be terminated by the Synod Council upon recommendation by the synod bishop or in the event the minister accepts a call.
- e. The transfer of the roster status of a minister with disability roster status may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- f. If the disability roster status ceases, a minister who is not under call or has not received and accepted a call, should request on-leave-from-call status or retired status, if eligible, in accordance with the established processes.

D. Retirement

7.71.05.Retirement. Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.72. Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

- h. **on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.**

1. Policy and procedures related to retired status

- a. A minister of Word and Service who has attained the age of 60 or who has been on the roster of this church or one of its predecessor bodies for 30 or more years may be granted retired status by this church. Retired status is an ecclesial determination which may be granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of benefits under any health or retirement plan in which the minister of Word and Service may be a member.
- b. A minister of Word and Service who seeks retired roster status shall make a written request to the synod bishop no later than 45 days following the termination of the most recent call or of on-leave-from-call or disability status.
- c. The synod bishop shall determine whether the minister of Word and Service is eligible for retired status and whether, in the bishop's sole discretion, to recommend to the Synod Council that such roster status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the Synod Council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its discretion, whether to grant retired status.
- d. A minister of Word and Service who has been granted retired status shall retain that roster status until (1) the minister is no longer on the roster of Ministers of Word and Service, (2) the minister accepts a call, or (3) the Synod Council revokes retired status upon recommendation of the synod bishop. Such revocation of a minister's retired status may occur only upon a two-thirds vote of the Synod Council, present and voting at a legally called and conducted meeting.
- e. The Synod Council shall engage in a regular, periodic examination of all ministers of Word and Service on the retired roster such that each and every retired minister's status is reviewed at least once during a three-year cycle.

2. Guidelines for retired ministers of Word and Service

a. Roster of Ministers of Word and Service

A retired minister is on the roster of the synod in which last under call or in which the minister resides. The retired minister remains accountable to the synod bishop where rostered, and the minister should regularly report to the synod bishop on any activities as a minister of Word and Service.

Unless bylaw 7.71.04.b. applies, a retired minister must be a member of an ELCA congregation in order to remain on the roster of Ministers of Word and Service and remains subject to the standards for ministers of Word and Service of this church.

b. Congregational membership

A retired deacon should not remain a member of the congregation served at the time of retirement. This provides an opportunity for the retired deacon to enter fully into the life of a different congregation with clarity about the deacon's retired role.

c. Compensation

Retirement benefits provided through Portico Benefit Services, combined with Social Security benefits, are intended to provide adequate compensation to ministers in retirement. Neither retired deacons nor their spouses are entitled to any compensation from any congregation or ministry previously served solely by reason of being retired or having previously served in that congregation or ministry.

d. Consultation with synod bishop

As part of the bishop's pastoral care of retired ministers of Word and Service, a synod bishop or a member of the bishop's staff is encouraged to meet with a minister at the time of retirement to discuss these guidelines, the minister's new retired status, and its implications.

e. Transfer from one synod to another

The transfer of the roster status of a rostered minister who is retired may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

IV. Removal from the roster

A. Reasons for removal

1. Death

Death of a minister of Word and Service removes the minister from the roster.

2. Resignation

A minister of Word and Service may voluntarily resign from the roster by giving written notice to the synod bishop. A resignation may not be withdrawn or rejected. No acceptance is necessary. The synod bishop responds to the notification with a letter describing the implications of resignation.

3. Lack of call or other roster status

If the call of a minister of Word and Service comes to an end and the minister does not have another call and either does not apply for, or is not granted, on-leave-from-call status, retired status, or disability status, then the minister is no longer on the roster. Likewise, if a minister's on-leave-from-call status, retired status, or disability status comes to an end or is terminated, and the minister does not have another call and either does not apply for, or is not granted another roster status, then the minister is no longer on the roster.

4. Discipline

A minister of Word and Service may be removed from the roster pursuant to the disciplinary provisions in the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*.

5. Lack of congregational membership

A minister of Word and Service who ceases to be a member of a congregation of this church, except as provided in 7.71.04.b. and 7.71.05.b., shall be removed from the roster.

6. Dual rostering

According to ELCA bylaw 7.61.06., "Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America." A minister of Word and Service of this church who enters the ministry of another church body, or who serves a group schismatic from this church or from a congregation thereof, shall cease to be a member of this church. The minister's name shall be removed from the roster of Ministers of Word and Service by the synod bishop.

B. Reporting

The synod bishop shall promptly report all removals from the roster to the secretary of this church and to the next synod assembly. The synod's roster files of those removed from the roster shall be transmitted to the secretary of this church in a timely manner, except in the case of death when the file should be transmitted to the synod or regional archives.

C. Guidelines for individuals formerly rostered as ministers of Word and Service

1. The ministry of the baptized

This church affirms the integrity and importance of the ministry of the baptized. Removal of a person's name from the roster of Ministers of Word and Service of this church reflects a change of calling and function within the ministry of the baptized.

2. The ministry of Word and Service

Some individuals are called by God in the church to the public ministry of Word and Service. For a variety of reasons, there may be a time in the life of these individuals when they are no longer called by this church to serve in this ministry.

- a. When a person's name is removed from the roster of Ministers of Word and Service, the privileges, rights, and responsibilities of that person to serve as a minister of Word and Service of the ELCA cease.
- b. Individuals removed from the roster of Ministers of Word and Service may apply for reinstatement and may be reinstated.

- c. Individuals who are not under call by this church, are not on its roster of Ministers of Word and Service, and are not under the discipline of the ELCA may not function as deacons in the name of this church.

3. The participation of formerly rostered ministers

Removal from the roster of Ministers of Word and Service ends the rights and privileges this church confers at ordination. Formerly rostered individuals may continue as members of this church. Several specific changes follow:

- a. Use of this church's title of "Deacon" must be discontinued by the individual.
- b. The gifts, training, and experience of a formerly rostered individual can be valuable to a congregation. The use of these gifts in the congregation should be discussed with the synod bishop at the time the rostered minister is removed and with that person's congregational pastor in consultation with the bishop.
- c. The synod bishop is responsible to oversee and administer the work of the synod, including providing pastoral care and leadership to congregations and rostered ministers. It is, therefore, important that formerly rostered individuals consult with the synod bishop and observe synod guidelines regarding their service in this church.

See the model letters provided in the appendices.

V. Reinstatement to the roster

7.61.07. Reinstatement. A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

A. Reinstatement process

1. Reinstatement to the roster of the ELCA is the responsibility of the Candidacy Committee of the synod where the applicant was last rostered as a minister of Word and Service.
2. In the case of an applicant whose rostered ministry was last in one of the ELCA predecessor churches, the successor ELCA synod has the responsibility. In every case, the process begins in the synod from which the applicant left the roster or its successor.
3. In the case of an applicant whose removal from the roster was the result of either:
 - a. the official disciplinary process of this church; or
 - b. resignation or removal from the roster in lieu of the disciplinary process; or
 - c. application of ELCA churchwide bylaw 7.61.08., where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges,then a minimum of five consecutive years without call must elapse before an application for reinstatement may be considered. The passage of five years without call does not guarantee reconsideration.

B. Application

1. The applicant provides the completed “Application for Reinstatement” to the appropriate roster of the ELCA to the synod, and the synod sends a copy to the appropriate unit for information.
2. Upon receipt of the application, the synod bishop will notify the Office of the Secretary of the ELCA and request any pertinent information the churchwide office may have concerning the applicant.
3. With the approval of the ELCA secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written concurrence of the chairs of both candidacy committees and both synod bishops. The original synod will provide the receiving synod with all information and documentation concerning the applicant.
4. The bishop of the synod in which the reinstatement application will be considered arranges an interview with the applicant. The purpose of this interview is to determine the applicant’s eligibility to be a candidate in the synod for ministry. The bishop also determines whether the application is premature under paragraph A.3. above.
5. In the case of an applicant where inappropriate conduct or allegations of misconduct led to resignation or removal from the roster, the synod bishop examines the applicant for indications of repentance and amendment of life as well as indication of or attempts at reconciliation with those injured by the conduct, and documents the corrective actions that have occurred before proceeding with the reinstatement process. The bishop should invite comments from those directly affected by the applicant’s inappropriate conduct or alleged misconduct.
6. The applicant is considered for reinstatement by the Candidacy Committee when the application is forwarded to the committee by the bishop. The bishop may, in his or her sole discretion, decline to forward the application to the Candidacy Committee or may forward the application to the Candidacy Committee with a written statement of the bishop’s opinion of the application.

C. Candidacy Committee

1. The synod Candidacy Committee will receive and review the registration by the pastor and Congregation Council of the congregation of which the applicant is a member. The registration attests that the applicant is an active member of an ELCA congregation.
2. The committee shall determine that it has received all records and information concerning the applicant, including verification of synod records concerning the reason for removal from the roster. If synod records are incomplete, this verification may include conferring with the former bishop, synod staff, or the churchwide office.
3. The committee may request any additional information from any source that it deems necessary in order to determine the applicant's readiness for ministry and suitability for reinstatement to the roster.
4. The applicant must prepare an approval essay and submit it to the Candidacy Committee.
5. In the case of any applicant who has been off the roster or without call for more than five years, the Candidacy Committee will require the applicant to participate in the Psychological Evaluation and Career Consultation according to the policies of the appropriate unit. The expense of this evaluation is the responsibility of the applicant.
6. The Candidacy Committee follows the Candidacy Manual standards and procedures for new applicants as its guide in considering a request for reinstatement. The Candidacy Committee interviews the applicant to explore all concerns related to reinstatement, including but not limited to:
 - a. the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
 - b. the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the applicant's life, faith, attitudes, and circumstances since the time of removal;
 - c. discussion of the applicant's understanding of ordained ministry in the ELCA, and the applicant's willingness to serve in response to the needs of this church; and
 - d. discussion of "Vision and Expectations," and the applicant's commitment to live according to the expectations of this church.
7. The Candidacy Committee may request the appropriate churchwide unit to convene a Review Panel to determine the applicant's theological readiness for ministry. The Review Panel will make a recommendation to the committee following the procedures developed by the appropriate churchwide unit.

D. Decision

1. The Candidacy Committee will decide the applicant's suitability to serve as a rostered minister of this church. This decision is one of the following:
 - a. approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 - b. postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 - c. denial of approval for reinstatement.
2. If the decision of the Candidacy Committee is to deny an applicant reinstatement, that decision is final. Any such applicant who desires reconsideration must begin the process again by applying under B.1. above.
3. If an applicant who was removed from the roster under the circumstances described in paragraph A.3. above is approved for reinstatement by the Candidacy Committee, such approval is not effective unless affirmed by a two-thirds vote of the total membership of the Executive Committee of the Synod Council. After the Candidacy Committee reports its approval and the reasons for that approval to the Executive Committee of the Synod Council, the Executive Committee may obtain whatever additional information or advice, including legal advice, it deems necessary before reviewing the decision of the Candidacy Committee.

E. Approval

1. If approved, the candidate will complete the normal assignment paperwork and will participate in the churchwide assignment process through the appropriate churchwide unit.
2. If after consultation with the synod bishop, the appropriate churchwide unit determines that the process for reinstatement described herein has not been fully or properly completed, then the appropriate churchwide unit shall postpone the candidate's participation in the assignment process until all requirements are met.
3. An approved candidate is eligible for a call for a period of one year after approval by the synod. Any delay occasioned by a postponement under E.2. above is not counted toward that one-year period of eligibility.

4. The process for renewal of approval, as defined by the appropriate churchwide unit, is the same as that for other candidates for rostered ministry. (*See the Candidacy Manual.*)
5. Upon receipt and acceptance of a properly issued and duly attested letter of call, the candidate is reinstated to the appropriate roster of this church.

See the form for “Application for Reinstatement” in the Candidacy Manual.

VI. The Deaconess Community

See “Relationships and Statement of Agreement of the Deaconess Community of the Evangelical Lutheran Church in America with the Evangelical Lutheran Church in Canada” in the appendices among “Agreements with certain churches outside the United States.”

Part Three: Non-roster Related Matters

I. Synod-authorized Ministries

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

This synod-authorized ministry policy is intended to honor the God-given office of Word and Sacrament (Article V, The Augsburg Confession). Synod-authorized ministry is intended to assist this church to respond pastorally and effectively to emerging opportunities in Christ’s mission where it is not possible to provide a minister of Word and Sacrament. Principle 40 and related sections in “The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament,” which was adopted “for guidance and practice” by the 1997 Churchwide Assembly, also address this subject.

Synod-authorized ministry of Word and Sacrament is normally limited to a specific congregation or other identified ministry where a pastor is not available for an extended period of time. Individuals authorized for such ministry within a synod are not rostered by the ELCA (unless already serving on a roster of this church) but are authorized to provide a ministry only within a particular setting for a designated period of time.

A. Identification of need

The synod identifies a congregation or other ministry where pastoral leadership is not available for an extended period of time and where synod-authorized ministry may be appropriate. Because of the relationship of such authorized lay ministry to those serving in the ministry of Word and Sacrament, pastors serving congregations within the area where this ministry need is located normally will be consulted concerning this determination.

When determining the need for a pastor in a congregation or other identified ministry where a minister of Word and Sacrament of this church is not available, synods will first consider the utilization of an ordained minister from a full communion partner church, under the guidelines related to the orderly exchange of ordained ministers.

Synod-authorized ministry is not to be used to authorize an individual to provide for short-term, intermittent absences of a congregation’s called pastor. However, there is sometimes a need to provide for the celebration of the sacrament in circumstances when neither an ELCA nor a full communion ordained minister is available. Such situations highlight a tension between a bishop’s authority to provide for “appropriate pastoral leadership” (7.31.10.) and the limitation that such authorization is only to be used when the need for such leadership is “for an extended period of time” (*Use of the Means of Grace*, Principle 40). On rare occasions, this tension may require flexibility in interpreting “for an extended period of time” so that an individual is authorized by the synod bishop to provide Word and Sacrament ministry in congregations in a location or area where ordained leadership is chronically unavailable.

B. Invitation to service

Congregations and other ministries within each synod are expected to assist in making this ministry available and beneficial by commending to the bishop individuals who should be considered for possible service in synod-authorized ministry. Individuals who demonstrate potential for service as synod-authorized ministers are invited by the synod to enter a program of preparation.

Any individual who has resigned or been removed from rostered ministry in the ELCA in connection with alleged misconduct, or who has been denied continuance in candidacy by reason of misconduct allegations, is precluded from serving as a synod-authorized minister.

C. Qualifications

A person invited to prepare for a synod-authorized ministry must be an active member of an ELCA congregation, preferably for at least one year. In addition, prior to preparing to serve in synod-authorized ministry, an individual must have:

1. been recommended by the individual's pastor and Congregation Council;
2. met with and been interviewed by synod staff and/or the synod committee responsible for the synod's program of preparation;
3. demonstrated the ability and willingness to participate in a program of preparation leading to possible service in a synod-authorized ministry or provided satisfactory evidence of prior preparation toward the goals and standards of the program outlined in this policy;
4. submitted written responses to the questions on the candidacy Entrance Form; and
5. identified references within and outside the church for contact by the synod and authorized the synod to obtain an in-depth background check, as outlined in the Candidacy Manual.

D. Synod committee for authorized ministry

A committee may be appointed by the Synod Council to provide the synod bishop with recommendations concerning the authorization of and accountability for authorized ministries within the synod. This committee should either be a subcommittee of the synod's Candidacy Committee or be structured to work closely with the Candidacy Committee, even though the work of the two is distinct.

The Synod Council or, if appointed, the synod committee determines the educational program within the synod for individuals preparing for service in an authorized ministry; determines eligibility of individuals to enter this program of preparation; and advises the bishop on the suitability of an individual for authorization and service in a synod-authorized ministry.

E. Program of preparation

The synod defines the program of preparation for synod-authorized ministry consistent with this policy and with any guidelines developed by the appropriate churchwide unit, in consultation with an ELCA seminary. The program of preparation can be accomplished in a variety of ways including educational programs that utilize current rostered ministers within the synod, ELCA seminaries and continuing education centers, and other appropriate resources. Such programs shall prepare individuals to have knowledge and abilities in the following areas:

1. Bible;
2. Lutheran theology, the Lutheran Confessions, and the Confession of Faith and polity of the ELCA;
3. worship;
4. spiritual discernment and faith development;
5. leadership expectations and identity;
6. contextual understanding; and
7. pastoral skills including preaching, catechetics, worship leadership, visitation, pastoral care, and outreach.

F. Authorization for service

When the synod has determined that a specific need exists, and with the consent of the congregation to be served, an individual may be authorized for service within the synod by the synod bishop, in consultation with the Synod Council. The bishop will authorize for this ministry only those individuals who have been well prepared and who will serve under supervision. Completion of a program of preparation does not mean that authorization for service will follow. There is no guarantee of service within the synod. When authorized, such service shall fulfill assigned responsibilities, and authorization shall be for a specific period of time not to exceed one year, unless terminated earlier.

Individuals who serve in synod-authorized ministry are to meet the following criteria:

1. evidence of mature Christian faith and commitment to Christ;
2. satisfactory participation in the synod program of preparation, including demonstration of appropriate ministry skills;
3. knowledge and acceptance of the Confession of Faith of this church; and
4. willingness to meet this church's expectations concerning the personal conduct and behavior of individuals serving in public ministry as described in "Vision and Expectations — Ordained Ministers in the Evangelical Lutheran Church in America."

G. Letter of authorization

The bishop's authorization shall be evidenced by an appropriate letter describing the terms and conditions of the authorization. The description may limit the activities the person is authorized to perform.

H. Supervision and accountability

Accountability for synod-authorized ministry in a congregational setting is the direct responsibility of the Congregation Council. Accountability for a synod-authorized ministry in a non-congregational setting within a synod is the direct responsibility of the governing body of the entity that conducts that ministry, or if there is no such entity, the Synod Council. In all cases, a synod-authorized minister is to be under the direct supervision of a minister of Word and Sacrament appointed by the synod bishop.

The supervising minister of Word and Sacrament shall report to the governing body and seek the advice and counsel of the bishop or designated synod staff in relation to the synod-authorized minister.

I. Candidacy for rostered ministry

When, in the judgment of the authorizing bishop, a person whose service as a synod-authorized minister likely will be long-term in one ministry or in a succession of assigned ministries, that person normally shall enter the ELCA candidacy process for ordination and shall remain active in candidacy and theological preparation while serving in synod-authorized ministry.

It is preferable that a mission development is led by a pastor rather than a synod-authorized minister. When a synod-authorized minister is serving in that capacity, he or she normally shall have received a positive entrance decision for candidacy for ministry of Word and Sacrament before beginning that ministry and shall remain active in candidacy and theological preparation while serving in that mission development.

J. Renewal and revocation

Renewal of authorization after one year may be given when a demonstrated need exists for its continuation. This need is determined by the synod bishop at the request and with the consent of the congregation or other ministry being served, consultation with the supervising minister of Word and Sacrament, and a review of both the ministry setting and the service of the authorized minister.

Authorization to provide ministry within the synod may be revoked at any time by the synod bishop, who need not specify the reason.

K. Marriage services

Where permitted by law, synod-authorized ministers may officiate at marriage services for members of the congregation in which they are authorized to serve, with the concurrence of the congregation and the approval of the synod bishop.

L. Other matters

Individuals may serve in a synod-authorized ministry only within the synod that has authorized that ministry. A synod may consider for authorization an individual trained and authorized by another synod, based on the individual's qualifications and ability to meet the new synod's criteria for authorized ministry.

Individuals authorized for such ministries are not to wear clerical stoles and should not wear clerical collars unless authorized by the synod bishop. The title "Pastor" is reserved for ministers of Word and Sacrament and is not to be used by synod-authorized ministers.

Synod-authorized ministers are not to offer therapy or counseling as a part of their ministries but may provide appropriate pastoral care.

II. Synod/ Congregation deacons

The title deacon is used by this church for those who are on roster of Ministers of Word and Service. However, some synods use the term deacon to describe individuals trained in and recognized by local programs that focus on diaconal ministry, and some congregations use the term to describe individuals in certain governing roles. Care should be exercised in how this term is used and the expectations of those who may have this title. Ministers of Word and Service are on a roster of this church. That means that they are eligible to serve in this church under call from a congregation, Synod Council, or the Church Council. They are under the oversight of the synod bishop and have voice and vote at synod assemblies.

Synod deacons are the responsibility of the synod that authorizes and oversees their service. Since they are not on a roster of this church, they cannot transfer from synod to synod through an established mobility process. Synods should be clear with their deacons that this title and responsibility comes from the synod and is valid only in that synod. The title deacon will not be used by the churchwide organization in communicating with synod deacons.

Congregational deacons serve the congregation that has selected them. Normally the title is not used in addressing them in written or verbal communication. The role of a congregational deacon is defined by the congregation's constitution and applies only during their term of service. These deacons are normally elected to a specific term and serve until their successors are elected. They have no responsibility outside of the congregation that elected them, unless the congregation elects them to serve in another capacity, i.e. voting member of a synod assembly.

Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America

*As adopted November 11, 2018,
by the Church Council of the
Evangelical Lutheran Church in America*
(exclusive of quoted and highlighted constitutional provisions,
bylaws, and continuing resolutions otherwise in force)

Table of Contents

Part One: Ministers of Word and Sacrament of the ELCA

I.	Constitutional description for Ministry of Word and Sacrament and Standards for Ministers of Word and Sacrament.....	page
II.	Admission to the roster of Ministers of Word and Sacrament.....	page
	A. Candidacy Manual	page
	B. Bishop authorization of ordination.....	page
	C. Theological Education for Emerging Ministries (TEEM).....	page
	1. Identification of TEEM settings and candidates	
	2. Criteria for acceptance into Theological Education for Emerging Ministries	
	3. Steps in candidacy for TEEM	
	D. Admission to the roster of Ministers of Word and Sacrament of individuals ordained in another Lutheran church or another Christian tradition.....	page
	1. Basic standards for ministers of Word and Sacrament	
	2. Role of Candidacy Committees	
	3. Ordination or reception of the candidate	
	4. Pastoral care and support	
	E. Policy for Ordination in Unusual Circumstances in the ELCA.....	page
	1. Introduction	
	2. Definitions	
	3. Procedural steps	
III.	Status on the roster	page
	A. Calls for ministers of Word and Sacrament	page
	1. Letters of Call and Service under Call	
	2. Initial Call to Congregational Service/Exceptions	
	3. Sources of Calls	page
	a. Calls to Non-Congregational Service	page
	b. Non-Stipendiary Service Under Call	page
	c. Shared-time ministries	page
	d. Calls to Serve in Unusual Circumstances	page
	e. Interim ministry	page
	f. Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE) ..	page
	g. Military service	page
	4. Termination of call	
	5. Completion of responsibilities	
	B. On Leave from Call.....	page
	1. Definition and criteria for on-leave-from-call status	
	2. Criteria for extension of on-leave-from-call status	
	C. Disability.....	page
	1. Introduction	
	2. Disability roster status	
	D. Retirement.....	page
	1. Policy and procedures related to retired status	
	2. Guidelines for retired ministers of Word and Sacrament	
IV.	Removal from the roster	page
	A. Reasons for removal.....	page
	1. Death	
	2. Resignation	

- 3. Lack of call or other roster status
- 4. Discipline
- 5. Lack of congregational membership
- 6. Dual rostering
- B. Reporting..... page
- C. Guidelines for individuals formerly rostered as ministers of Word and Sacrament..... page
 - 1. The ministry of the baptized
 - 2. The ministry of Word and Sacrament
 - 3. The participation of formerly rostered ministers
- V. Reinstatement to the roster page
 - A. Reinstatement process..... page
 - B. Application..... page
 - C. Candidacy Committee..... page
 - D. Decisionpage
 - E. Approval page
- VI. Cooperation with other church bodies in the exercise of Word and Sacrament ministry page
 - A. With church bodies in the United States page
 - 1. Full communion partners
 - 2. Other Lutheran bodies
 - 3. Other church bodies in local practice of pulpit and altar fellowship
 - B. With church bodies outside the United States..... page
 - 1. Churches of The Lutheran World Federation (LWF)
 - 2. Particular agreements

Part Two: Ministers of Word and Service of the ELCA

- I. Constitutional description for Ministry of Word and Service
 and Standards for Ministers of Word and Service page
- II. Admission to the roster of Ministers of Word and Service page
 - A. Candidacy Manual page
 - B. Bishop authorization of ~~consecration~~ ordination..... page
- III. Status on the roster page
 - A. Calls for ministers of Word and Service page
 - 1. Letters of Call and Service under Call
 - 2. Sources of Calls page
 - a. Calls to non-congregational service..... page
 - b. Non-Stipendiary Service Under Call page
 - c. Shared-time ministries page
 - d. Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE) .. page
 - 3. Termination of a call
 - 4. Completion of responsibilities

- B. On Leave from Call..... page
 - 1. Definition and criteria for on-leave-from-call status
 - 2. Criteria for extension of on-leave-from-call status
- C. Disability..... page
 - 1. Introduction
 - 2. Disability roster status
- D. Retirement..... page
 - 1. Policy and procedures related to retired status
 - 2. Guidelines for retired ministers of Word and Service
- IV. Removal from the roster..... page
 - A. Reasons for removal..... page
 - 1. Death
 - 2. Resignation
 - 3. Lack of call or other roster status
 - 4. Discipline
 - 5. Lack of congregational membership
 - 6. Dual rostering
 - B. Reporting..... page
 - C. Guidelines for individuals formerly rostered as ministers of Word and Service..... page
 - 1. The ministry of the baptized
 - 2. The ministry of Word and Service
 - 3. The participation of formerly rostered ministers
- V. Reinstatement to the roster page
 - A. Reinstatement process..... page
 - B. Application..... page
 - C. Candidacy Committee..... page
 - D. Decisionpage
 - E. Approval page
- VI. The Deaconess Community..... page

Part Three: Non-roster Related Matters

- I. Synodically Authorized Ministries..... page
- II. Synod/Congregation deacons page

Appendices

- A. Agreements with certain churches outside the United States page
- B. Effective dates of change in status page
- C. Resources for familiarization with the life and practice of the ELCA..... page
- D. Invitation to extended service..... page
- E. Military Chaplain returning to a congregation page
- F. Sample letters page
- G. Sample forms..... page 102
- H. Roster Committee Considerations page 105

- Index** page 106

Part One:
Ministers of Word and Sacrament
of the
Evangelical Lutheran Church in America

I. Constitutional description for Ministry of Word and Sacrament and Standards for Ministers of Word and Sacrament

7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD

7.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.

7.20. MINISTRY OF WORD AND SACRAMENT

7.21. Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and Sacrament. To carry out this ministry, this church calls and ordains qualified persons.

7.22. A minister of Word and Sacrament of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister of Word and Sacrament shall comply with this church's constitutions, bylaws, and continuing resolutions.

7.23. The standards for acceptance and continuance of ministers of Word and Sacrament of this church shall be set forth in the bylaws.

7.24. The secretary of this church shall maintain a roster containing the names of ministers of Word and Sacrament who qualify on the basis of constitutional provisions 7.22., 7.23., and 7.31., and related bylaws.

7.25. Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.

7.30. STANDARDS FOR MINISTERS OF WORD AND SACRAMENT

7.31. In accordance with the description stated in 7.22., ministers of Word and Sacrament shall be governed by the following standards, policies, and procedures.

7.31.01. **Basic Standards.** Persons admitted to and continued in the ministry of Word and Sacrament of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

7.31.02. **Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every minister of Word and Sacrament shall:
 - 1) preach the Word;
 - 2) administer the sacraments;
 - 3) conduct public worship;
 - 4) provide pastoral care;
 - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
 - 6) impart knowledge of this church and its wider ministry through available channels of effective communication;
 - 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
 - 8) publicly advocate dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless.

- b. Each pastor with a congregational call shall, within the congregation:
 - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
 - 2) relate to all schools and organizations of the congregation;
 - 3) install regularly elected members of the Congregation Council;
 - 4) with the council, administer discipline;
 - 5) endeavor to increase the support given by the congregation to the work of the churchwide organization and the synod; and
 - 6) encourage adherence to covenantal relationships with this church as expressed in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

II. Admission to the roster of Ministers of Word and Sacrament

A. Candidacy Manual

7.31.03. Preparation and Approval. Except as provided in 7.31.04., a candidate for the ministry of Word and Sacrament shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- h. received and accepted a properly issued and attested letter of call.

B. Bishop authorization of ordination

The bishop with the power to authorize an ordination is *the bishop of the synod in which a candidate has accepted a call*. That bishop authorizes the ordination, even if the candidate comes from another synod and may have been approved by the multi-synod or synod Candidacy Committee of another synod.

1. **Power to ordain:** According to †S8.12.c. and f. in the *Constitution for Synods*, the bishop of a synod is to: “Exercise solely this church’s power to ordain (or provide for the ordination by another synod bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament;” and “shall install (or provide for the installation of)” such pastors.
2. **Jurisdiction:** In receiving and accepting a valid call, the candidate comes under the jurisdiction of the bishop of the synod in which the call was issued. That bishop, on the basis of the record of such a valid call, authorizes the ordination, even if the ordination is to take place on the territory of another synod.
3. **Planning of ordination:** If the ordination is to occur on the territory of another synod (*e.g.*, at a candidate’s home congregation), the bishop who authorizes the ordination *shall* consult with the bishop of the synod on whose territory the ordination may be held *prior to* approving any plans for such an ordination.
 - a. No candidate shall make plans for ordination prior to consultation with the synod bishop under whose authority the candidate is to be ordained.
 - b. If an ordination is planned on the territory of another synod, the *patterns and practices of the synod of jurisdiction shall prevail*. No ordination is to be scheduled without the prior approval of the bishop on whose territory the rite is to occur.
4. **Signing the certificate of ordination:** The bishop authorizing the ordination shall be the bishop who signs the certificate of ordination.

C. Theological Education for Emerging Ministries (TEEM)

7.31.04. Approval under Other Circumstances. Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

This policy summarizes the process by which the ELCA approves for the roster of Ministers of Word and Sacrament those individuals “who by reason of age and prior experience” (churchwide bylaw 7.31.04.) are qualified to participate in an alternate route to ordination. Theological Education for Emerging Ministries (TEEM) is a program by which the ELCA responds to the missional needs of this church. The program takes into consideration the leadership gifts and ministry skills of a candidate in determining a program of preparation.

1. Identification of TEEM settings and candidates

- a. The role of the synod: Synod bishops have primary responsibility for recommending people who may be suitable for the TEEM program, as well as providing oversight of any TEEM candidate’s preparation process. An ethnic community or churchwide unit may assist the bishop in identifying a person who meets the criteria established for TEEM ministry. Those identified may include a lay mission developer already employed by the church or a person serving in an emerging ministry. It is important to note that TEEM candidates do not self-identify. Synod bishops work with the community where the candidate might be placed in identifying candidates.
- b. The TEEM process: TEEM candidates complete all the steps in the candidacy process outlined in the Candidacy Manual. A candidate’s admittance into TEEM occurs only after the steps listed below have been completed.
 - 1) A synod bishop provides a letter recommending a candidate for admission into the TEEM process.
 - 2) A bishop’s letter of recommendation must identify a specific ministry site where a candidate will serve. The same ministry site will serve as both the candidate’s teaching parish experience and the site for a supervised internship.
 - 3) The director for candidacy must accept a candidate into the TEEM process following the granting of entrance.

After TEEM candidates complete the academic and practical ministry requirements and are granted approval by a Candidacy Committee, they normally serve their first call in the ministry site identified by a synod bishop. Following first call, the opportunities for mobility are the same as for all ELCA rostered ministers.

2. Criteria for acceptance into TEEM

A person seeking to complete all the academic and practical requirements for Word and Sacrament ministry through the TEEM process will demonstrate the characteristics outlined in section 2.1 of the Candidacy Manual. Every candidate participating in the TEEM process must be serving in an emerging ministry site identified by a synod bishop.

3. Steps in candidacy for TEEM

Candidates for the TEEM process must be granted entrance by a Candidacy Committee. In preparation for an entrance interview, the following are required:

- a. Candidacy Application Form and Entrance Information Form;
- b. Congregational Registration Form;
- c. background check;
- d. psychological evaluation; and
- e. an entrance essay.

Following the granting of entrance, a Candidacy Committee sends the following documentation to the director for candidacy:

- a. the Entrance Decision Form;
- b. the entrance essay; and
- c. a bishop’s letter of recommendation identifying the ministry site where a candidate will be serving.

After review of the documentation, the director for candidacy sends a synod bishop and the Candidacy Committee a written notification of acceptance or rejection into TEEM with copies to the candidacy leadership managers. Candidates not accepted into TEEM may continue the candidacy process by applying for admission into a Master of Divinity program at an accredited seminary.

D. Admission to the roster of Ministers of Word and Sacrament of individuals ordained in another Lutheran church or another Christian tradition

7.31.04. Approval under Other Circumstances. Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

This policy summarizes the principles and process by which the ELCA approves for the roster of Ministers of Word and Sacrament those individuals already ordained for such ministry in another church body. This policy shall apply to those who are resident in the United States as well as those who seek to immigrate to the United States. The process is designed to balance respect for those who have served in other settings with the specific life and needs of the ELCA:

The mission of the ELCA involves worship, nurture, outreach, service, and advocacy for justice. While the scope of this mission is global, its particular focus is on ministry in the United States and the Caribbean. It is essential to have leaders who are familiar with and have experience in the cultural context of the ELCA. Candidates should appreciate and be familiar with ELCA teachings, polity, liturgy, and traditions (Candidacy Manual 5.2).

1. Basic standards for ministers of Word and Sacrament

According to ELCA bylaw 7.31.01., individuals admitted to the ELCA roster of Ministers of Word and Sacrament shall satisfactorily meet and maintain:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the gospel and in so doing to be an example in faithful service and holy living;
- f. membership in an ELCA congregation; and
- g. receipt and acceptance of a letter of call.

2. Role of candidacy committees

Candidacy committees are crucially involved in decisions concerning those seeking admission to the roster. The Candidacy Manual 5.2, "Admission of Applicants in an Ordained Word and Sacrament Ministry in Another Lutheran Church or Another Christian Tradition," describes procedures for applicants (5.2.2-5.2.4) and clarifies expectations for a range of situations:

- a. Full communion partners: A minister of Word and Sacrament in a full communion partner church seeking to be rostered in the ELCA will have a process followed by a Candidacy Committee. If such a minister has already served in an ELCA congregation, that experience should be acknowledged.
- b. Lutheran World Federation (LWF) partner: A Candidacy Committee may consider the application of a minister of Word and Sacrament in an LWF member church seeking to commit to long-term service within the ELCA. Early consultation with the Global Mission unit is essential in such cases. Any concerns related to agreements or implications for the churches involved can be identified and considered when there is open communication among the partners. The candidacy process should always include a deep respect for the credentials and background of those seeking to be rostered in the ELCA. Credentials need to be examined to ensure that an applicant has good standing in the partner church and possesses good moral character. For applicants who come from outside the United States, there are additional factors to consider, such as length of time in the United States, familiarity with American culture, and prior service in the ELCA.
- c. Other Lutheran church partners: Ministers of Word and Sacrament in other Lutheran churches should be treated with dignity and respect. The perspective of an individual with such credentials can enrich the ELCA and broaden an understanding of mission. The primary foci of the candidacy process in such situations are evaluation for suitability, screening, and orientation to the ELCA.

- d. Other Christian traditions: Ministers of Word and Sacrament who serve in other Christian traditions may be admitted to the roster of the ELCA if they meet and maintain standards for such ministers and are committed to the confession of faith of this church.

Note that candidacy committees are not involved in the exchange of ministers of Word and Sacrament from churches with which the ELCA has an agreement of full communion, where the Guidelines for Orderly Exchange apply; or in short term or temporary service in congregations or synods performed by ministers of Word and Sacrament in member churches of The Lutheran World Federation. (*See Candidacy Manual 5.2.*)

Ministers of Word and Sacrament of the Evangelical Lutheran Church in Canada (ELCIC) shall be received by transfer upon acceptance of a valid call from a congregation, Synod Council or the Church Council of this church following the certification of their status on the roster of the ELCIC, completion of a Rostered Minister Profile, and the approval of the bishop of the synod in which they are to serve.

3. Ordination or reception of the candidate

After a candidate receives and accepts a letter of call, the bishop of the synod of assignment consults with the Office of the Secretary to determine if ordination is necessary. The ELCA receives as ordained many ministers of Word and Sacrament ordained in other traditions. Candidates from churches not confessing the faith of the historic ecumenical creeds or candidates whose authority for ordination was from a single congregation will be ordained according to the Service of Ordination. The Office of the Secretary determines how this policy applies in the case of each candidate.

4. Pastoral care and support

For those who come to the ELCA from other Christian traditions, the beginning of service as an ELCA rostered minister is a time to establish significant relationships for support and growth. During the early years of service, the synod bishop may provide a mentor who supports and nurtures the newly rostered minister.

E. Policy for Ordination in Unusual Circumstances in the ELCA

7.31.08. Ordination in Unusual Circumstances. For pastoral reasons in unusual circumstances, a synod bishop may provide for the ordination by another minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synod bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

1. Introduction

- a. Ordination to the office of Word and Sacrament in the ELCA is a rite of the church administered according to the practices of this church in order to extend the mission and ministry of the church. It is not a personal privilege to be determined by the candidate.
- b. The purpose of this policy is to describe how a synod bishop may exercise pastoral judgment in unusual circumstances to allow an exception to this church's established ordination practices.
- c. All requests for exceptions to this church's ordination practices shall be considered on a case-by-case basis.

2. Definitions

The term "for pastoral reasons in unusual circumstances" is broadly stated in order to allow the synod bishop and the presiding bishop to use their judgment in evaluating individual cases according to their particular circumstances. However, the following principles should be considered as decisions are made:

- a. The decision should enhance and extend the ministry and mission purposes of this church.
- b. The decision should contribute to the unity of the church.

3. Procedural steps

- a. A candidate for ordination who seeks an exception to the ordination practices of this church will meet promptly after assignment with the synod bishop of assignment to discuss the candidate's request for an exception, and for the bishop to interpret to the candidate the bishop's concerns. A written statement explaining why a pastoral exception is warranted shall be provided to the synod bishop. The statement shall deal with the principles as stated in 2.a. and b. above.
- b. The synod bishop shall consult with the presiding bishop of the ELCA before granting any such request. The purpose of this consultation is to consider together whether such an exception to this church's ordination practices is consistent with the principles as stated in 2.a. and b. above. After such consultation, the synod bishop shall exercise pastoral judgment and determine whether to authorize the ordination by another pastor of the ELCA. There is no appeal to the synod bishop's decision.
- c. The synod bishop shall seek the advice of Synod Council before granting any such request.
- d. Should emergency circumstances prevent the presence of the synod bishop at an ordination, the bishop may authorize another ELCA bishop or another ELCA pastor to serve as ordinator.
- e. This policy shall be evaluated periodically by the appropriate churchwide unit and reviewed by the Conference of Bishops and by the Church Council.

III. Status on the roster

A. Calls for ministers of Word and Sacrament

1. Letters of Call and Service under Call

7.40. CALLS FOR MINISTERS OF WORD AND SACRAMENT

7.41. Letters of Call. Letters of call to ministers of Word and Sacrament of this church or properly approved candidates for this church's roster of Ministers of Word and Sacrament shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

7.41.01. Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A19.
- b. A pastor serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a pastor shall be a member of one of the congregations being served.
- c. Ministers of Word and Sacrament serving in interim ministry appointed by the synod bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synod bishop.

7.43. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

- a. Issuance of a letter of call: Ministers of Word and Sacrament serve under call as stated in churchwide bylaw 7.41.01. An average of 15 hours of service per week is the minimum standard for a call to be issued.
- b. Attesting signature: The appropriate synod bishop shall attest the letter of call (provisions †S8.12.e. and †S14.16.c. in the *Constitution for Synods* and provision *C9.04. of the *Model Constitution for Congregations*). The bishop's signature confirms only that the call process has been followed, that the letter of call was properly extended, and that the minister of Word and Sacrament or candidate is eligible to accept the call.

2. Initial Call to Congregational Service/Exceptions

7.41.02. Initial Call to Congregational Service. Because the responsibilities of the office of the ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ministry of Word and Sacrament, initial service of at least three years shall be in a congregation of this church or, with the approval of the synod bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Requests for exceptions to the three-year requirement must be reviewed by the Roster Committee of the Conference of Bishops. The Roster Committee will present its recommendation to the Conference of Bishops for approval/denial of the request. (*See Appendix H for Roster Committee considerations.*)
 - 1) The bishop of the synod that desires to issue an initial call to a candidate for non-congregational service initiates the request to the Roster Committee.
 - 2) The request must include:
 - a) a statement by the candidate outlining the circumstances and reasons for the request and how it will meet the Word and Sacrament ministry needs of this church;
 - b) a letter from the synod bishop explaining the need for Word and Sacrament ministry in this context;
 - c) a statement from the synod-related institution or organization that is seeking the person for service;
 - d) action by the Synod Council indicating a willingness to issue a call if approved by the Conference of Bishops; and
 - e) written concurrence from the synod candidacy committee.
- b. While the bylaw regarding the “Initial Call to Congregational Service” presumes this is for candidates seeking a first call, candidates who received an initial call to congregational service but are seeking another call to non-congregational service prior to the completion of three years of service in a congregational setting must also request an exception in the same manner outlined above in paragraph a., omitting a.2.e).
- c. In rare circumstances, exceptions to the initial call to congregational service may be approved by the Roster Committee and reported to the Conference of Bishops for ratification.
- d. The Global Mission unit and Federal Chaplaincy Ministries within the Office of the Presiding Bishop may seek an initial call for candidates or a subsequent call for ministers of Word and Sacrament who have not completed the expected initial three years of congregational service.
 - 1) The executive director for Global Mission (or designee) or the director for federal chaplaincy ministries initiates the request to the Roster Committee. Requests must include evidence of consultation with the home synod bishop or the bishop of assignment.
 - 2) The request must include:
 - a) a statement by the candidate/minister for Word and Sacrament outlining the circumstances and reasons for the request and how it will meet the Word and Sacrament ministry needs of this church;
 - b) a letter from the executive director for Global Mission (or designee) or director for federal chaplaincy ministries explaining the need for Word and Sacrament ministry in this context;
 - c) a letter from the bishop of the synod that will receive/retain this candidate/minister of Word and Sacrament onto its roster. Synod designation will be determined by:
 - i. reassignment to the synod of original candidacy;
 - ii. remaining in the synod of assignment determined in this church’s candidacy process; or
 - iii. reassignment to a synod of the candidate’s choice.
 - 3) By decision of the Conference of Bishops [CB92.10.48], exceptions to the initial call to congregational service for global mission and federal chaplaincy may be approved by the Roster Committee and reported to the Conference of Bishops for ratification.
- e. Service as a mission developer shall be considered as congregational service under the terms of bylaw 7.41.02. when such service is approved by the synod bishop and the executive director of the Domestic Mission unit and a call has been issued by the Synod Council where the mission development is located.

3. Sources of Calls

7.44.A19. Sources of Calls for Ministers of Word and Sacrament

a. Principles for Sources of Calls

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Sacrament,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Calls for Ministers of Word and Sacrament

	Setting	Calling Body
1.0	Congregational ministry	
1.1	Single congregation	Congregation meeting
	1.11 Pastor	
	1.12 Senior Pastor	
	1.13 Associate/assistant pastor	
	1.14 Co-pastor	
	1.15 Shared-time pastor	
1.2	Multiple-congregation parish	Congregation meetings, acting on a common proposal
	1.21 Pastor	One of the participating congregations
	1.22 Other pastoral arrangements	One of the participating congregations
1.3	Coalition and cluster ministry	Synod Council
1.4	Congregations beyond this church	
	1.41 Independent Lutheran congregation	Synod Council
	1.42 Overseas independent Lutheran congregation	Church Council upon request of appropriate churchwide unit
	1.43 Full communion congregation	Synod Council
	1.44 Other	Synod Council or Church Council
	1.5 Interim pastor	Synod Council
	1.6 Pastor in a synod-authorized ministry	Synod Council
2.0	Synod ministry	
	2.1 Bishop	Synod Assembly
	2.2 Assistant to bishop	Synod Council

2.3	<i>Shared staff by two or more synods</i>	<i>Synod Council of one of the participating synods</i>
2.4	<i>Synod staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>
3.0	<i>Regional ministry</i>	
3.1	<i>Staff</i>	<i>Church Council</i>
3.2	<i>Shared synod-churchwide staff</i>	<i>Church Council</i>
4.0	<i>Churchwide ministry</i>	
4.1	<i>Presiding bishop and secretary</i>	<i>Churchwide Assembly</i>
4.2	<i>Treasurer</i>	<i>Church Council</i>
4.3	<i>Staff of the churchwide organization</i>	<i>Church Council</i>
5.0	<i>Chaplaincy and institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related to more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Federal agency/institution</i>	<i>Church Council</i>
5.5	<i>Military</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary chaplain/faculty/administrator</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Chaplain/faculty/administrator of seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college chaplain/faculty/administrator</i>	<i>Synod Council of the synod in which college is located</i>

10.4	Chaplain/faculty/administrator of a college unrelated to ELCA	Synod Council of the synod in which college is located
10.5	ELCA-related school chaplain/faculty/administrator	Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located
10.6	Chaplain/faculty of a school unrelated to ELCA	Synod Council of the synod in which school is located
10.7	Director/staff of a continuing education center related to a churchwide unit	Synod Council in which the main office of center is located upon the request of appropriate churchwide unit
11.0	Missionary ministry	
11.1	Outside United States	Church Council upon request of appropriate churchwide unit
11.2	Within United States	Church Council upon request of appropriate churchwide unit
12.0	Independent Lutheran Organization	Church Council upon request of appropriate churchwide unit
13.0	Separately Incorporated Ministry	Church Council
14.0	Other	
14.1	Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
14.2	Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	Synod Council or Church Council upon recommendation by the Conference of Bishops

a. Calls to Non-Congregational Service

7.41.03. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 1) The decision on the source of call is determined in accord with ELCA continuing resolution 7.44.~~A16~~A19.a. As the calling source for calls to non-congregational service, the Synod Council or Church Council must decide if the proposed call is appropriate. The Roster Committee of the Conference of Bishops may be consulted.
- 2) The synod in which the institution, agency, or other employing entity is located should be the synod that issues the call to non-congregational service. In the case of ministries/agencies that are multi-synod, the bishops involved should collectively decide which synod should issue the call.
- 3) The bishop of the synod in which the minister being called is rostered should be consulted before a Church Council call to non-congregational service is issued.
- 4) Each rostered minister is required to report annually to the bishop of the synod in which the person is rostered.
- 5) Those under call to non-congregational service in predecessor church bodies were received onto the ELCA roster (7.41.06.) but came under annual review through the report form provided by and submitted to the synod bishop.
- 6) Responsibility for oversight of such non-congregational calls should be noted in the minutes of the appropriate Synod Council or Church Council.
- 7) Note churchwide constitutional provision 7.42. regarding rostering of individuals in non-congregational calls:
Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:
...
 - b. which issues a letter of call to the minister of Word and Sacrament; [or]
 - c. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a letter of call from the Church Council. ...
- 8) A minister who receives a letter of call issued by the Church Council normally shall remain on the roster of the synod in which she or he served prior to receiving the call through the Church Council. Specific exceptions exist, as noted in provision 7.42.:
Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:
...
 - d. on whose roster the minister of Word and Sacrament, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
 - e. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod bishop and received by the Synod Council. ...
- 9) ELCA bylaw 7.42.01. indicates:
If the service of a minister of Word and Sacrament who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- 10) ELCA bylaw 7.42.~~0302~~. provides:
In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Sacrament serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod bishops involved in such a transfer after consultation with and approval by the secretary of this church.

b. Non-Stipendiary Service Under Call

7.41.04. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is no longer serving the mission needs of this church.

1) Definition and criteria for Non-Stipendiary Service Under Call

- a) Non-stipendiary ministry in the ELCA is understood to be service as a rostered minister either without compensation, for reimbursed expenses only, or for a token stipend that is significantly below the typical salary received for similar ministry.
- b) Non-stipendiary calls are not eligible for participation in the ELCA Pension and Other Benefits Program; therefore, such non-stipendiary service is possible only when there is clear evidence that the minister of Word and Sacrament has adequate alternative income and health insurance.
- c) A letter of call to non-stipendiary ministry in the ELCA may be issued only by a Synod Council following approval by the Conference of Bishops.
- d) The minister of Word and Sacrament serving in a non-stipendiary call shall be accountable to the synod bishop and Synod Council in carrying out this ministry.
- e) A call to non-stipendiary service shall be a one-year term call that may be renewed by the Synod Council only on the basis of the satisfactory fulfillment of the established criteria enumerated below.
- f) A call to non-stipendiary ministry neither qualifies as an initial call to congregational service required for ordination nor does it imply any employment relationship or contractual obligation to the Synod Council. (*See ELCA churchwide constitutional provision 7.43. and bylaw 7.43.01.*)
- g) The criteria under which a Synod Council may issue a letter of call to a minister of Word and Sacrament for non-stipendiary service include the following:
 - i. There shall be a clearly defined statement of the need for this minister to provide for Word and Sacrament ministry in the synod and a rationale for this call to be for non-stipendiary service, including an annual ministry plan;
 - ii. The minimum commitment by the minister of Word and Sacrament shall be a monthly average of 15 hours per week to the ministry to which called.

2) Action by the synod bishop and Synod Council

When the synod bishop and Synod Council believe that the criteria for a non-stipendiary letter of call are met by a specific ministry, the Synod Council may propose by a majority vote a letter of call.

- a) The Synod Council must determine that a call to non-stipendiary service is extended in order to carry out a specific ministry on behalf of the synod.
- b) The Synod Council forwards its request for a call, together with the rationale for issuing the call to non-stipendiary service, to the Conference of Bishops.
- c) The Conference of Bishops takes action to approve or deny the request.
- d) Should the Conference of Bishops approve the request and the Synod Council issue the call, the Synod Council will conduct an annual review of the non-stipendiary call.
- e) Annual Synod Council action is required in order to continue the call to non-stipendiary service.

3) Action by the Conference of Bishops

The Roster Committee of the Conference of Bishops receives all requests from synod councils for calls to non-stipendiary service.

- a) The Roster Committee reviews these requests and reports its recommendations to the Conference of Bishops.
- b) The Conference of Bishops, in a regular meeting of the conference, by a majority vote acts upon requests for calls to non-stipendiary service. It reports its decision to the synod seeking such approval.
- c) When approval is given by the Conference of Bishops, the Synod Council may proceed to issue a letter of call to non-stipendiary service and may annually renew such a call without subsequent action by the Conference of Bishops.

c. Shared-time ministries

7.41.01.Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A19. ...

1) Definition of shared-time ministry

The ELCA understands shared-time ministry to exist when a rostered minister is called to serve in one or more settings of this church while earning income from other employment or while devoting substantial time to other activities. Some examples of contexts and settings for which shared-time ministries may be appropriate are:

- *Small-membership congregations* with significant opportunities for mission and service.
- *New ministries* so limited in size or slow in development that they would require a disproportionate and unwise investment of time and money, if the more typical mission-development approach were employed.
- *Ministries* (e.g., *inner city, ethnic, and rural*) where the community's expectation is that the rostered minister will receive primary financial support from secular employment.
- *Multi-staff congregations* looking for ministry specialties, in addition to the services of rostered ministers and contracted laypersons.
- *Parishes that would benefit from having two or more individuals serving a single congregation or multiple congregations* but that cannot afford full-time salaries for several individuals.
- *Specialized pastoral or ministry needs* of institutions and agencies that may call for a high degree of training and skill but that may neither warrant investment of appropriate full-time salary nor justify the engagement of a full-time staff person in that position.

2) Criteria for shared-time ministry

- a) Individuals eligible for shared-time ministry must be on the roster of this church or have been recently approved for initial call. Initial calls to Ministry of Word and Sacrament normally are in a congregational setting.
- b) Experienced individuals, whose ability to work in complex settings has already been tested, are preferred.
- c) A minister of Word and Sacrament engaged in shared-time ministry shall have a significant responsibility for a ministry of Word and Sacrament in a congregation, institution, or other expression of this church (churchwide bylaws 7.41.01. and 7.41.03.).
- d) A rostered minister may be under call to only ONE church entity. Other employment is by agreement, not under call.
- e) The work-load for the call must be no less than an average of 15 hours per week.
- f) Compensation shall be commensurate with synod compensation guidelines that apply to individuals in full-time positions.
- g) Any contemplated non-church employment for the rostered minister shall be subject to the review and approval of the synod bishop.
- h) Part-time reserve component military chaplaincy alone does not normally meet the threshold for minimum work-load hours as a shared-time call.

3) Procedures for call to shared-time ministry

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* provides principles and procedures for the calling of ministers of Word and Sacrament (churchwide continuing resolution 7.44.A16A19.). In addition to the regular procedures, a letter of call for shared-time ministry shall include the following:

- a) The range of duties and responsibilities shall be specified by adding appendices to the "Definition of Compensation, Benefits, and Responsibilities," related to the letter of call (*C9.09.).
 - i. If a minister of Word and Sacrament is called as the only pastor of a congregation, it shall be to the full range of such duties. If the call is to a congregational staff position, the shared-time pastor shall have significant responsibility for preaching and administration of the sacraments.

- ii. If a minister of Word and Sacrament is called to a ministry in a non-congregational setting, specialization of function may be appropriate, provided opportunity for Word and Sacrament ministry is included.
- b) The decision to seek a shared-time pastor shall be based upon a study of mission and ministry needs in the particular setting. Appropriate synod or churchwide leaders must participate in the study and decision.
- c) A periodic evaluation by the calling entity shall be encouraged by the appropriate synod bishop or churchwide leaders so that the called person is held accountable for the ministry in that particular situation. The calling entity is accountable for adequate professional and financial support.
- d) Any exceptions to the guidelines governing time and compensation must be requested from the Roster Committee of the Conference of Bishops.

4) Appropriate candidates for shared-time ministry

Shared-time ministry demands the ability to use time efficiently, the flexibility to adjust to altering circumstances, and the willingness to make a positive contribution to church and society through secular employment or other interests. The effective shared-time leader has a clear sense of personal ministry and professional integrity. He or she has a concept of ministry that values extensive shared leadership with laity.

It is appropriate for ministers of Word and Sacrament to offer themselves for shared-time ministry, as with all specific ministries, on the basis of their own sense of vocation and their sense of the needs of this church. It is not appropriate, however, for this dual-vocational interest to take priority over the mission needs of this church.

5) Support and accountability in shared-time ministry

The nature of shared-time ministry requires that the employing entity pay particular attention to such matters as compensation and benefits, setting of non-working times for meetings, and specifying shared expectations, which acknowledge the special dynamics of this style of ministry.

- a) Accountability of the shared-time person is the same as with all rostered ministers.
- b) Evaluation of the ministry should be based upon the stated goals and conditions established for that ministry at the time of call.
- c) The entity of this church that calls the individual will review the ministry annually to evaluate the ongoing appropriateness of the shared-time style for that particular mission opportunity.

d. Calls to Serve in Unusual Circumstances

7.41.05. Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, ministers of Word and Sacrament may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside the traditional range of the ministry of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. A call to serve in unusual circumstances is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church.

- 1) Requests to serve under “Unusual Circumstances” are submitted to the Roster Committee of the Conference of Bishops by the rostered minister’s bishop. The request should include a letter from the rostered minister describing the reasons for making this request and a letter from the bishop that supports this request.
- 2) The Roster Committee of the Conference of Bishops must first determine that the proposed call does not fall within any other category of call available in the church and only then shall determine the appropriate source of call.
- 3) The appropriateness of a potential call to serve in unusual circumstances should be examined using the following questions:
 - a) Does the proposed call advance the interest of the church in the care of the gospel?
 - b) What aspects of the position require that the worker be a minister of Word and Sacrament?
 - c) How would a minister of Word and Sacrament serving in this position provide a distinct advantage for this church?
 - d) Is there adequate provision for ecclesial accountability by the minister to the synod bishop?
 - e) Is there realistic potential for abuse of the call for the personal or financial benefit of the minister or for business advantage?

e. Interim ministry

7.41.01. Service under Call- A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

...

c. Ministers of Word and Sacrament serving in interim ministry appointed by the synod bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synod bishop.

†**S14.23.** -During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any rostered minister who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.

***C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

***C9.07.** During the period of service, an interim pastor shall have the rights and duties in this congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any rostered minister providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.

1) Congregations in transition

- a) Because of the importance of the ministry of Word and Sacrament, the ELCA seeks to ensure appropriate pastoral leadership for congregations during a time of pastoral vacancy. Interim ministry is provided by synods during the time of transition following the completion of service by the congregation's former pastor and prior to the calling of a new pastor. This is also provided for in a congregation served by a multiple staff when a congregation's senior pastor leaves, or when an associate pastor or other pastoral staff leaves. The interim period is thus a time in which pastoral care is arranged for a congregation by the synod as the congregation moves through a process of self-study and change toward new pastoral leadership.
- b) The synod bishop arranges for the congregation to receive Word and Sacrament leadership during the period prior to the regular calling of a pastor through the appointment of an interim pastor.
- c) A congregation in a situation of significant concerns and stress related to a pastoral transition may benefit from the leadership of an experienced and trained interim pastor. Situations in which this is particularly appropriate include the transition following a long pastorate, a congregation facing new mission opportunities and/or a changed context for ministry, a transition following the resignation of a pastor related to disciplinary action by the synod, or a transition marked by significant discord or upheaval within a congregation.

2) Appointment

- a) An interim pastor is appointed by the synod bishop (*see *C9.06. above*) and may serve under a term call extended by the Synod Council. (*See bylaw 7.41.01.c. above.*)
 - i. Calls to interim ministry may not be extended by a congregation.
 - ii. A pastor serving under appointment by the bishop serves the congregation in a contracted and compensated arrangement.
- b) Unless previously agreed to by the Synod Council, an interim pastor is not available for a regular call to the congregation served during this time of transition and shall refrain from exerting influence in the selection of a pastor (**C9.07. in the Model Constitution for Congregations*).

3) Guidelines for called interim pastoral ministry

- a) Initial issuance of a call to interim ministry by the Synod Council shall be upon the recommendation of the synod bishop.

- b) A called interim pastor shall serve under contract with a congregation, providing a minimum of 15 hours per week to the congregation and be compensated in accordance with synod guidelines. The initial interim ministry agreement with a congregation may be reviewed by the bishop or synod staff prior to the acceptance of the contractual arrangement by the interim pastor.
 - i. A call to interim ministry shall be primarily for the benefit of the congregation served, not for the status of the minister of Word and Sacrament.
 - ii. Such a call is issued by the Synod Council and may be either a term call to a specific congregation or a term call to interim ministry in the synod.
 - c) Prior to being eligible for a call to interim ministry, the pastor shall normally receive appropriate training for interim ministry. The appropriate churchwide unit will review interim ministry training programs and serve as consultant to synods in evaluating such programs.
 - d) Only pastors who have served in a regular called congregational ministry for a minimum of three years are eligible to serve in a called interim ministry.
 - e) In issuing a call to interim ministry, the synod assumes no responsibility for guaranteeing continuous employment, compensation, or benefits for the pastor under call (ELCA churchwide constitutional provision 7.43.).
 - i. Compensation and benefits are normally provided entirely by the congregation or ministry setting being served. Where possible, continuation of the ELCA Pension and Other Benefits Program will be advocated by the synod.
 - ii. It is explicitly understood that the synod is the calling body and not the employer of record at any time during the service of an interim pastor under call from the Synod Council.
 - f) Calls to interim service within a synod may be issued for a one-year to three-year term of service, with an annual review by the Synod Council or its designated committee.
 - i. If a pastor under a term call to interim ministry has not served in a congregation during the preceding 12 months, however, the call shall be terminated by the Synod Council.
 - ii. A term letter of call issued by the Synod Council may also be coterminous with the duration of service within the congregation served (ELCA churchwide constitutional provision 7.43.).
 - iii. The term call may be terminated by action of the Synod Council.
- 4) Guidelines for appointed interim ministry
- a) An appointed interim pastor is authorized to provide Word and Sacrament ministry to a congregation by the synod bishop with the concurrence of the Congregation Council or congregation.
 - i. The interim pastor assumes the rights and duties in the congregation of a regularly called pastor.
 - ii. The appointed interim pastor may delegate the same in part to an interim supply pastor with the consent of the synod bishop (†S14.4723. in the *Constitution for Synods*).
 - b) A retired pastor or pastor on leave from call who serves an interim ministry is recommended by the bishop and signs an interim ministry agreement with the congregation which provides for the compensation, benefits, and the specific goals and expectations related to the period of interim ministry.

f. Ecclesiastical endorsement for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE)

Background: *This resource is intended for use by synod bishops and synod staff in working with individuals considering service in a ministry in chaplaincy, pastoral counseling or clinical education. Following all other applicable call guidelines, a synod may issue a letter of call to a rostered minister to serve in such ministries even if that person does not have ecclesiastical endorsement or professional certification. However, synods are encouraged to seek endorsed and certified individuals for such ministries. Those individuals serving in these ministries who are not endorsed and certified should be encouraged and supported to seek MCPCCE ecclesiastical endorsement. This section describes both the values and limitations of such endorsement and certification as well as an overview of the process.*

Introduction

The ecclesiastical endorsement process in the ELCA for ministries in chaplaincy, pastoral counseling, and clinical education (MCPCCE) provides the basis for a recommendation to the synod bishop and Synod Council concerning a rostered minister’s suitability, readiness, aptitude, pastoral identity and competence, and theological integration for a particular ministry in chaplaincy, pastoral counseling, or clinical pastoral education. The professional certification process follows ecclesiastical endorsement.

1) Definition of ecclesiastical endorsement and professional certification

- a) Professional certification: The recognition by a professional chaplaincy, pastoral counseling, or clinical pastoral education organization that a person has met a level of professional competence of ministry in a specific setting.
- b) Ecclesiastical endorsement: The recognition that a rostered minister has met ELCA endorsement standards for theological and pastoral competence to serve in ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

Ecclesiastical endorsement is a necessary pre-requisite for certification by a professional organization. Ecclesiastical endorsement and professional certification are both normally required by an employing agency/institution. ELCA rostered ministers who seek ecclesiastical endorsement are expected to seek and obtain professional certification.

The MCPCCE program is located in the Domestic Mission unit.

Ecclesiastical endorsement for federal chaplaincies is required for a minister of Word and Sacrament to apply for positions in the Departments of Defense (military), Veterans Affairs (VA), Justice (Bureau of Prisons) and any other federal departments, agencies, bureaus, and services. Each federal department establishes minimum standards for applicants to apply, and all require a valid, current ecclesiastical endorsement specifically for chaplaincy service in that department. Applications for ecclesiastical endorsement for federal chaplaincy are obtained through the Office of the Presiding Bishop, director for Federal Chaplaincy Ministries.

The following are recognized professional organizations:

Association of Professional Chaplains (APC); American Association of Pastoral Counselors (AAPC); American Association for Marriage and Family Therapy (AAMFT); American Psychological Association (APA); Association for Clinical Pastoral Education (ACPE); American Correctional Chaplains Association (ACCA); National Board of Certified Counselors (NBCC); National Association of Certified Mental Health Counselors (NACMHC); Association of Certified Social Workers (ACSW).

2) MCPCCE endorsement process

The document “Endorsement Standards and Procedures, Call Criteria and Program Guidelines for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education” (ELCA.org/Resources/Specialized-Pastoral-Care):

- Establishes standards for theological and pastoral competence for ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Sets forth criteria for calls and appointments to ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Presents guidelines for pastoral ministry programs in all affiliated or recognized social ministry organizations

Based upon material submitted by the candidate and a meeting with a consultation committee, a recommendation is provided to the synod bishop regarding the readiness of the rostered minister for a specific ministry. The synod bishop and the Synod Council have sole authority to grant or revoke the ecclesiastical endorsement.

3) Values of ecclesiastical endorsement

- a) Seeks to establish accountability between individuals serving in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education and their respective judicatories and to emphasize the importance of appropriate conduct and practice of those who serve in these ministries.
- b) Seeks to emphasize the importance of ecclesiastical endorsement in a synod's consideration of a call to service in one of these ministries.
- c) Enables synod councils to issue a term call that permits a non-endorsed candidate engaging in the ecclesiastical endorsement process to serve while completing the endorsement process.
- d) Provides a standard set of expectations for rostered ministers who seek to serve in a specific area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

4) Endorsement consultation outcomes

- a) Renders an assessment of the readiness, pastoral competence, and theological integration of rostered ministers who seek to enter a specific field of ministry in chaplaincy, pastoral counseling, and clinical pastoral education.
- b) Utilizes the professional gifts of rostered ministers who have long ministered in a specific area to assist in rendering a professional recommendation for ecclesiastical endorsement.
- c) Renders a recommendation on the professional pastoral competence of candidates to employing agencies and institutions that seek to meet national professional accreditation standards.
- d) Serves as a referral source and consultation to bishops and seeks to provide resources for rostered ministers exploring vocational and training options in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

5) Limitations of ecclesiastical endorsement

- a) Does not imply or guarantee that professional certification will be achieved or that a call to serve in chaplaincy, pastoral counseling, or clinical education will be issued.
- b) Does not establish an employment, agency, or supervisory relationship between the endorsing synod and the rostered minister receiving the endorsement.
- c) Does not imply or assure that the endorsed individual has undergone any background or reference checks, screening, psychological testing, or evaluation as part of the ecclesiastical endorsement process.

6) Initiating the ELCA ecclesiastical endorsement process

When a rostered minister contacts the synod regarding the ecclesiastical endorsement process, or when a synod is considering issuing a call to a ministry within the synod of chaplaincy, pastoral counseling, or clinical education, questions related to ecclesiastical endorsement in the ELCA may be directed to a staff person in the Domestic Mission unit or the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop for military, VA or federal corrections applications.

Any individual seeking ecclesiastical endorsement for a federal chaplaincy will contact the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop. The application from the individual requires a letter from the synod bishop on whose roster the minister of Word and Sacrament is listed.

g. Military service

Involuntary call-up for military chaplains is a term applied: (a) to a reserve component chaplain who is assigned to a reserve unit that is activated for federal duty, or (b) to an individual reserve chaplain who is called to active duty when he or she has not requested it. The suggestions provided here for chaplains serving under call to congregations may be used as guidance for other employing entities, institutions, or agencies where ministers are serving under call outside of the congregational setting.

1) Procedures for pastors

- a) If you have not already done so, make your congregation aware of your status as a military reservist.
- b) Notify your Congregation Council president and Executive Committee and arrange for a meeting with the Congregation Council to discuss your involuntary call-up to military service.
- c) Notify your synod bishop and invite the bishop or a member of the bishop's staff to participate in the Congregation Council meeting where the issues related to your call-up will be considered.
- d) Contact the ELCA Executive for Federal Chaplaincy Ministries ~~at 202-408-8403 or email elcachap@aol.com.~~
- e) Contact the Board of Pensions of the ELCA (hereafter referred to as Portico Benefit Services) for essential ELCA Retirement Plan and ELCA Health Benefits Plan information.
- f) Note that no new ecclesiastical endorsement is necessary in order for you to respond to the call-up.

2) Considerations for congregations

- a) The federal Uniformed Service Employment and Re-employment Act (USERRA) was passed in 1994 to encourage military service by making it easier for service personnel to return to civilian life after duty. While it is doubtful that this law is directly applicable to pastors under call to congregations, efforts should be made to ensure that ministers of Word and Sacrament are not placed at a disadvantage by their involuntary call-up.
- b) For a call-up of 18 months or less, a leave of absence should be granted to the pastor by the Congregation Council. The synod should assist the congregation in arranging for interim or supply pastoral care during the leave of absence.
- c) If the call-up extends for more than 18 months, the situation should be reviewed and possibly renegotiated. The leave of absence may be extended, or the pastor could submit a letter of resignation, allowing a new pastor to be called by the congregation.
- d) The salary of the pastor should continue until military pay is received by the pastor or the pastor's family.
- e) Although the congregation cannot sponsor the pastor in the ELCA Pension and Other Benefits Program during her/his active duty service, the congregation should continue the health benefits coverage of the pastor and the pastor's family until health benefits coverage is provided by the military. If the congregation does not continue the health benefits coverage, USERRA does give employees on leave the right to continue their health insurance for 18 months at their own expense.
- f) The congregation should consider accumulating make-up contributions for the pastor's ELCA Retirement Plan account for at least the 18 months of the leave of absence. It is necessary to confer with Portico Benefit Services to determine what is appropriate and permissible under these circumstances.

3) Other considerations

- a) There will be a delay of approximately 30 days for the chaplain's family members to be incorporated into the military medical system. For this reason, it is important that family members have copies of both (a) the military member's orders activating him or her to active duty, and (b) a reserve identification card. These items could help a family member to receive medical care during the 30-day period.
- b) Medical services for military members and their families are administered under the Tricare System. Further information on this system is available at www.tricare.osd.mil.
- c) While on leave of absence, the pastor's housing allowance should continue until the military housing allowance is activated. If a pastor's family is living in a parsonage, arrangements should be made for their continuing in that setting during the leave of absence, or until a new pastor is called. When the military housing allowance is received, that amount should either be offered to the congregation in lieu of rent for the parsonage or used to pay utility costs.

4. Termination of call

- 7.43. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**
- 7.43.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Sacrament.
- 7.43.02.** Ministers of Word and Sacrament previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.46. The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:**
- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the pastor's death or, following consultation with the synod bishop for the following reasons:**
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;**
 - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;**
 - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;**
 - 4) physical disability or mental incapacity of the pastor;**
 - 5) suspension of the pastor through discipline for more than three months;**
 - 6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;**
 - 7) termination of the relationship between this church and the congregation;**
 - 8) dissolution of the congregation or the termination of a parish arrangement; or**
 - 9) suspension of the congregation through discipline for more than six months.**
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,**
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or**
 - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.**
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament with disability status. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.**

- d. **In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop’s committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop’s committee must address whether the pastor’s call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.**
- e. **If either party fails to assent to the recommendations of the bishop’s committee concerning the pastor’s call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**
- f. **If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop’s committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church’s constitution, bylaws, and continuing resolutions.**

a. Termination of congregational call: A letter of call from a congregation to a minister of Word and Sacrament may be terminated only as provided for in constitutional provisions 7.46., †S14.18., and *C9.05. If a minister of Word and Sacrament resigns from a call, the resignation may not be withdrawn by the pastor nor rejected by the congregation. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the congregation agrees to a later date.

b. Termination of Synod Council or Church Council call: A letter of call from the Synod Council or the Church Council to a minister of Word and Sacrament may be terminated by: 1) the conclusion of the service or employment for which the call was granted; 2) resignation; 3) resignation or removal of the minister from the roster of Ministers of Word and Sacrament of this church; or 4) by decision of the calling authority to vacate the call. If a minister of Word and Sacrament resigns from a call, the resignation may not be withdrawn by the pastor nor rejected by the calling authority. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the calling authority agrees to a later date.

5. Completion of responsibilities

The role of pastors in congregations to which they are not (or are no longer) called is governed by provision †S14.19. in the *Constitution for Synods*, which states, “Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.”

Ministers of Word and Sacrament who have completed their pastoral call to a particular congregation change their role in how they relate to that congregation, and care should be taken to provide for an orderly transition. Certain ministerial functions are specific to and performed on behalf of the congregation, not the individual, and are therefore the responsibility of the minister of Word and Sacrament serving under call (or one appointed by the synod bishop or contracted by the Congregation Council for such ministry). Although to be regarded as affirmations of the pastor’s past service to the congregation, requests from members for the former pastor to preside at weddings, baptisms, funerals, and the like should be politely refused. Regardless of whether the pastor has accepted a call to another congregation or another expression of this church, the completion of pastoral responsibilities must be marked clearly and carefully.

The following guidelines are for pastors, the congregations they served, and synod bishops in understanding the new status of a pastor who has resigned a call. They are intended to affirm the past ministry of such pastors, to give directions which seek to avoid some pitfalls that can present themselves during transitions, and to point to constructive and healthful interactions in the future.

- a. Upon the effective date of the resignation, the minister of Word and Sacrament is no longer a pastor of the congregation and therefore must discontinue the functions of the pastoral office in that congregation.
- b. Care must be taken by the pastor to assure that the parochial record of pastoral acts conducted within the congregation is up to date. As required by *C9.14. in the *Model Constitution for Congregations* and †S14.21. in

the *Constitution for Synods*, the secretary of the congregation shall attest in writing to the bishop that the record was received, in good order, before the departing pastor can be installed in a new charge or be granted retired status. Attention also must be given to “make satisfactory settlement of all financial obligations” to the congregation before departure (*C.9.08. and †S14.22.).

- c. Prior to, but as near to, the effective date of the resignation as is practicable, the minister of Word and Sacrament may make use of the rite of “Farewell and Godspeed” during which the pastor may return to representatives of the congregation the signs of the ministerial office that were given at the pastor’s installation.
- d. If invited to exercise a ministerial role by a member of a congregation to which they were formerly called, ministers of Word and Sacrament should indicate that they are not (or are no longer) authorized to take such a role. If invited to exercise such a role by the current pastor, care must be taken to assure that the parameters and limited scope of the activity are clear.
- e. As part of the bishop’s pastoral care, especially during times of transition, a synod bishop or a member of the bishop’s staff is encouraged to discuss these guidelines and their implications either in person or in correspondence.

B. On Leave from Call

7.31.07. On Leave from Call. A minister of Word and Sacrament of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod of which the minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, a minister of Word and Sacrament who is without a current letter of call may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synod bishop and in consultation with the appropriate churchwide unit, a minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Sacrament, may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of six years.
- c. Family Leave: A minister of Word and Sacrament may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, such a minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

1. Definition and criteria for on-leave-from-call status

- a. At the termination of the call of a rostered minister, if the rostered minister has not received and accepted a subsequent call, the following procedure is to be followed:
 - 1) The rostered minister must inform the bishop of the date his/her current call is coming to an end. The bishop shall, in a timely manner, make sure that the rostered minister is aware of the necessity to comply with these guidelines.
 - 2) A rostered minister seeking on-leave-from-call status shall make a written request to the synod bishop within 45 days following the termination of a prior call, providing a rationale as to why on-leave-from-call status should be granted. Failure to do so may result in removal from the roster.
 - 3) The request for on-leave-from-call status must include:
 - a) a statement of the rostered minister's commitment to be available for a letter of call;
 - b) a statement of how the rostered minister's gifts and abilities can contribute to the ministry and mission of this church;
 - c) the anticipated date when the rostered minister will be available for a letter of call;
 - d) a statement describing the ability and willingness of the rostered minister to provide ministry services while on leave from call at the direction of the synod bishop;
 - e) the rostered minister's plan for continuing education while on leave from call; and
 - f) a statement describing the rostered minister's current and intended participation in a congregation of this church.
 - 4) If a rostered minister requesting on-leave-from-call status desires to make a personal statement relative to the request, the Synod Council may, at its discretion and in the manner of its determination, allow for a personal appearance by the rostered minister to the Synod Council (or its designated committee).
 - 5) On-leave-from-call status is not automatically granted. Action granting or denying leave from call is to be taken by the Synod Council [ELCA constitutional provision 20.17., bylaw 7.31.0607., and †S8.12.i.9. in the *Constitution for Synods*] upon endorsement by the synod bishop. A committee may be designated by the bishop to evaluate applications and bring recommendations to the Synod Council through the synod bishop for action.

- 6) The effective date for on-leave-from-call status, if granted by the Synod Council, begins the day the rostered minister is no longer serving under a regularly issued letter of call. This date is not affected by severance payments.
 - 7) Synod Council action related to a rostered minister's on-leave-from-call status is reported as information to the annual Synod Assembly in the report of the bishop or the Synod Council.
 - 8) Written notification is sent to the rostered minister requesting on-leave-from-call status reporting the action of the Synod Council.
 - 9) The action of the Synod Council in granting on-leave-from-call status must be reported to the secretary of this church and Portico Benefit Services. Similar notification is given by the synod to the secretary of this church and Portico Benefit Services when such status is ended.
 - 10) Prior to the annual anniversary of the effective date of the rostered minister's on-leave-from-call status, the rostered minister must request renewal of the on-leave-from-call status. Annual action by the Synod Council is necessary for the continuation of that status.
 - 11) While on leave from call, a rostered minister must be an active member of a congregation of this church.
 - 12) A rostered minister on leave from call remains accountable to the synod bishop and must be willing to meet the criteria and standards of this church for its rostered ministers.
- b. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may be retained on the roster of this church for a maximum of six years by annual action of the Synod Council, in consultation with the appropriate unit. (*See bylaw 7.31. ~~0607~~.*)
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to study leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- c. Family Leave: On leave from call for family responsibilities is available to rostered ministers ~~who have had at least three years of active service under call~~, with demonstrated circumstances that fulfill the criteria for this status. A rostered minister may request on-leave-from-call status for family responsibilities for a maximum of six years, by annual action of the Synod Council, based upon either of the following reasons [bylaw 7.31.~~0607~~.]:
- 1) For the birth or care of a child or children of the rostered minister.
 - 2) For the care of an immediate family member (child, spouse, or parent) with a serious health problem. A serious health problem is an illness, injury, impairment, or physical or mental condition that involves either a period of incapacity or treatment with inpatient care in a hospital, hospice, or residential medical facility, or a period of incapacity or subsequent treatment following inpatient care. A medical certification of such a serious health problem must be submitted to the Synod Council as part of the request for on-leave-from-call status.
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to family leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- d. With approval of the Synod Council, either by general policy or by specific authorization, the synod bishop may place limitations or restrictions upon the availability for service of a rostered minister who is on leave from call. At least three months prior to the end of a rostered minister's on-leave-from-call status, the bishop or bishop's designee will contact the rostered minister to review:
- 1) Pension and health insurance implications, with a recommendation that Portico Benefit Services be contacted.
 - 2) The criteria for continuation of on-leave-from-call status beyond three years, if applicable.
 - 3) The implications and expectations of being removed from the roster.
 - 4) The process for reinstatement to the roster.
- f. The transfer of the roster status of a rostered minister who is on leave from call may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. The secretary of this church shall report semi-annually to the Conference of Bishops any person whose on-leave-from-call status is coming to an end within the next six months.
- 2. Criteria for extension of on-leave-from-call status**
- a. A rostered minister may remain on leave from call beyond three years when such an extension contributes to the ministry and mission of this church and when the particular circumstances of the on-leave-from-call status warrant an exception to the normal three-year limitation. Such continuation on the roster of this church beyond the third year is contingent upon recommendation by the synod bishop and action of both the Synod Council and the Conference of Bishops.

- b. A rostered minister who is eligible for retired status should not be considered for an extension of on-leave-from-call status.
- c. A rostered minister who seeks to remain on leave from call beyond three years must provide a written request to the synod bishop and Synod Council for an extension of that status. This request should be received no later than six months prior to the end of the third year of on-leave-from-call status.
- d. This request must state clearly the reason(s) for such a request and how these reasons relate to this church's ministry and mission.
- e. The request must include the following information:
 - 1) The rationale for the rostered minister to remain on leave from call, including a statement of the rostered minister's commitment to be available for a letter of call, and an articulation of how the rostered minister's gifts and circumstances can contribute to the ministry and mission of this church;
 - 2) The anticipated date when the rostered minister will be available for a call;
 - 3) A statement describing the ability and willingness of the rostered minister to provide ministry services at the direction of the synod bishop, consistent with the ministry and mission needs of the synod;
 - 4) The rostered minister's plan for continuing education while on leave from call;
 - 5) A statement describing the rostered minister's current participation in a congregation of this church.
- f. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may remain on study leave beyond six years when such continuation contributes to the ministry and mission of this church and when the particular circumstances of the study leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of on leave from call (e. above) but must also indicate clearly the educational goals of the rostered minister, the time line for completion of study, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of study. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- g. Family Leave: A rostered minister on leave for care-giving responsibilities may remain on family leave beyond six years when the particular circumstances of the family leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the continuing care-giving needs of the rostered minister, the possible time line for conclusion, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of these circumstances. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- h. Action by the synod bishop and Synod Council
 - 1) The synod bishop reviews the request for continuation of the on-leave-from-call status beyond three years (six years in the case of graduate study and family leave) and forwards that request to the Synod Council together with the bishop's evaluation of the request.
 - 2) At the request of the synod bishop, the Synod Council considers the request of the rostered minister and how it relates to the mission and ministry of the synod. Should the decision of the Synod Council be to recommend approval, the Synod Council shall make such a request to the Conference of Bishops.
 - 3) On behalf of the Synod Council, the synod bishop forwards the request and rationale to the Conference of Bishops.
 - 4) A rostered minister on leave from call must provide an annual written request to the synod bishop for recommendation to the Synod Council for continuation of that status.
 - 5) The Synod Council must review and act annually on requests for continuance of on-leave-from-call status beyond the three-year norm (six years for graduate study and family leave).
- i. Action by the Conference of Bishops
 - 1) The Roster Committee of the Conference of Bishops reviews such requests and reports its recommendations to the Conference of Bishops.
 - 2) The Conference of Bishops, at a regular meeting of the conference, by a majority vote acts upon requests for continuation of on-leave-from-call status. It shall report its decision to the synod seeking such a continuation.
 - 3) The action of the Conference of Bishops in approving the request of a Synod Council is valid for two years, if approved annually by the Synod Council.

C. Disability

- 7.41.08.Disability.** Ministers of Word and Sacrament may be granted disability status and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for designation of disability on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Sacrament who has been granted disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**
- ...
- h. on whose roster the minister of Word and Sacrament, if granted disability status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church. ...**

1. Introduction

Disability roster status is an ecclesial determination granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of disability status by any health plan or benefits provider.

2. Disability roster status

- a. Disability roster status is discretionary, and there is no right or entitlement to such roster status even when disability benefits have been granted by a health plan or benefits provider.
- b. A minister of Word and Sacrament who seeks disability roster status shall submit a written request to the synod bishop for such status. The request from the minister should include the medical diagnosis, benefits decision, if any, of Portico Benefit Services or other benefits provider, and other pertinent information regarding the minister's disability. The synod bishop has sole discretion to determine whether to recommend to the Synod Council that such status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its sole discretion, whether to grant disability roster status.
- c. Disability roster status may be granted even though the minister has not submitted a request to the bishop or disability benefits have been denied by a health plan or benefits provider (*e.g.*, 7.46.c., †S14.18.c., *C9.05.c.).
- d. The synod bishop shall act to provide for appropriate pastoral care of the congregation or for those previously served by the minister.
- e. The continuation of disability roster status granted to a minister of Word and Sacrament is subject to review at any time and shall be reviewed in the event that disability benefits are terminated. Disability roster status granted to a minister of Word and Sacrament may be terminated by the Synod Council upon recommendation by the synod bishop or in the event the minister accepts a call.
- f. The transfer of the roster status of a minister with disability roster status may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. If the disability roster status ceases, a minister who is not under call or has not received and accepted a call, should request on-leave-from-call status or retired status, if eligible, in accordance with the established processes.

D. Retirement

- 7.41.07. Retirement.** Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of Ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**
- ...
- i. **on whose roster the minister of Word and Sacrament, if granted retired status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.**

1. Policy and procedures related to retired status

- a. A minister of Word and Sacrament who has attained the age of 60 or who has been on the roster of this church or one of its predecessor bodies for 30 or more years may be granted retired status by this church. Retired status is an ecclesial determination which may be granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of benefits under any health or retirement plan in which the minister of Word and Sacrament may be a member.
- b. A minister of Word and Sacrament who seeks retired roster status shall make a written request to the synod bishop no later than 45 days following the termination of the most recent call or of on-leave-from-call or disability status.
- c. The synod bishop shall determine whether the minister of Word and Sacrament is eligible for retired status and whether, in the bishop's sole discretion, to recommend to the Synod Council that such roster status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the Synod Council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its discretion, whether to grant retired status.
- d. The synod bishop shall act to provide for appropriate pastoral care of the congregation or for those previously served by the retiring minister.
- e. A minister of Word and Sacrament who has been granted retired status shall retain that roster status until (1) the minister is no longer on the roster of Ministers of Word and Sacrament, (2) the minister accepts a call, or (3) the Synod Council revokes retired status upon recommendation of the synod bishop. Such revocation of a minister's retired status may occur only upon a two-thirds vote of the Synod Council, present and voting at a legally called and conducted meeting.
- f. The Synod Council shall engage in a regular, periodic examination of all ministers of Word and Sacrament on the retired roster such that each and every retired minister's status is reviewed at least once during a three-year cycle.

2. Guidelines for retired ministers of Word and Sacrament

a. Roster of ministers of Word and Sacrament

A retired minister is on the roster of the synod in which last under call or in which the minister resides. The retired minister remains accountable to the synod bishop where rostered, and the minister should regularly report to the synod bishop on any activities as a minister of Word and Sacrament.

Unless bylaw 7.41.07.b. applies, a retired minister must be a member of an ELCA congregation in order to remain on the roster of Ministers of Word and Sacrament and remains subject to the standards for ministers of Word and Sacrament of this church.

b. Congregational membership

A retired pastor should not remain a member of the congregation served at the time of retirement. Transferring one's membership to another congregation allows the successor pastor to assume pastoral leadership more readily. It also provides an opportunity for the retired pastor to enter fully into the life of a different congregation with clarity about the pastor's retired role.

c. Pastoral service

At the time of retirement, a minister of Word and Sacrament is no longer pastor of a congregation and therefore must discontinue the functions of the pastoral office in any congregation previously served unless specifically authorized to do so. Ministers of Word and Sacrament must respect the integrity of the ministry of congregations which they do not serve as well as the authority of the current pastors of such congregations.

The service of retired pastors is governed by the *Constitution for Synods* [†S14.19.], which describes the role of pastors in congregations in which they do not serve: "Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council" (†S14.19. in the *Constitution for Synods*).

The title of Pastor Emeritus has no official standing and carries with it no compensation or authorization for service or for other responsibilities.

d. Interim ministry

One area of potential service for the retired minister is interim ministry. Many retired pastors provide valuable and needed ministry to congregations in time of transition following the resignation of a pastor. The ELCA invites retired pastors to consider this important arena of ministry.

A retired pastor may serve under contract as an interim pastor during a time of pastoral vacancy only upon appointment by and authorization of the synod bishop. Retired pastors who serve under call in an interim ministry return to the active roster of Ministers of Word and Sacrament.

e. Compensation

Retirement benefits provided through Portico Benefit Services, combined with Social Security benefits, are intended to provide adequate compensation to ministers in retirement. Neither retired pastors nor their spouses are entitled to any compensation from any congregation or ministry previously served solely by reason of being retired or having previously served in that congregation or ministry.

f. Consultation with synod bishop

As part of the bishop's pastoral care of retired ministers of Word and Sacrament, a synod bishop or a member of the bishop's staff is encouraged to meet with a minister at the time of retirement to discuss these guidelines, the minister's new retired status, and its implications.

g. Transfer from one synod to another

The transfer of the roster status of a rostered minister who is retired may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

IV. Removal from the roster

A. Reasons for removal

1. Death

Death of a minister of Word and Sacrament removes the minister from the roster.

2. Resignation

A minister of Word and Sacrament may voluntarily resign from the roster by giving written notice to the synod bishop. A resignation may not be withdrawn or rejected. No acceptance is necessary. The synod bishop responds to the notification with a letter describing the implications of resignation.

3. Lack of call or other roster status

If the call of a minister of Word and Sacrament comes to an end and the minister does not have another call and either does not apply for, or is not granted, on-leave-from-call status, retired status, or disability status, then the minister is no longer on the roster. Likewise, if a minister's on-leave-from-call status, retired status, or disability status comes to an end or is terminated, and the minister does not have another call and either does not apply for, or is not granted another roster status, then the minister is no longer on the roster.

4. Discipline

A minister of Word and Sacrament may be removed from the roster pursuant to the disciplinary provisions in the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*.

5. Lack of congregational membership

A minister of Word and Sacrament who ceases to be a member of a congregation of this church, except as provided in 7.41.07.b. and 7.41.08.b., shall be removed from the roster.

6. Dual rostering

7.31.05. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.

In accordance with bylaw ~~8-62-15-d-7.31.05.~~, a minister of Word and Sacrament of this church who enters the ordained ministry of another church body, or who serves a group schismatic from this church or from a congregation thereof, shall cease to be a member of this church. The minister's name shall be removed from the roster of Ministers of Word and Sacrament by the synod bishop.

B. Reporting

The synod bishop shall promptly report all removals from the roster to the secretary of this church and to the next synod assembly. The synod's roster files of those removed from the roster shall be transmitted to the secretary of this church in a timely manner, except in the case of death when the file should be transmitted to the synod or regional archives.

C. Guidelines for individuals formerly rostered as ministers of Word and Sacrament

1. The ministry of the baptized

This church affirms the integrity and importance of the ministry of the baptized. Removal of a person's name from the roster of Ministers of Word and Sacrament of this church reflects a change of calling and function within the ministry of the baptized.

2. The ministry of Word and Sacrament

Some individuals are called by God in the church to the public ministry of Word and Sacrament. For a variety of reasons, there may be a time in the life of these individuals when they are no longer called by this church to serve in this ministry.

- a. When a person's name is removed from the roster of Ministers of Word and Sacrament, the privileges, rights, and responsibilities of that person to serve as a minister of Word and Sacrament of the ELCA cease.
- b. Individuals removed from the roster of Ministers of Word and Sacrament may apply for reinstatement and may be reinstated.
- c. Individuals who are not under call by this church, are not on its roster of Ministers of Word and Sacrament, and are not under the discipline of the ELCA may not function as pastors in the name of this church.
- d. For the sake of the gospel, there may be occasional exceptions to this rule. For instance, formerly rostered individuals may be authorized for a stated place and period of time by the synod bishop to preside at the sacraments and provide other pastoral ministry when, in the bishop's judgment, this will best serve the gospel in this church.

3. The participation of formerly rostered ministers

Removal from the roster of Ministers of Word and Sacrament ends the rights and privileges this church confers at ordination. Formerly rostered individuals may continue as members of this church. Several specific changes follow:

- a. Use of the stole, sacramental vestments, and other clothing or symbols associated with the public ministry of Word and Sacrament is prohibited.
- b. Use of titles such as "Pastor" or "the Reverend" must be discontinued by the individual.
- c. Formerly rostered individuals may not preside at the sacraments and rites of this church unless specifically authorized by the synod bishop for the sake of the gospel. The gifts, training, and experience of a formerly rostered individual can be valuable to a congregation. The use of these gifts in the congregation should be discussed with the synod bishop at the time the rostered minister is removed and with that person's congregational pastor in consultation with the bishop. When preaching, a formerly rostered individual functions as a lay preacher and not as a supply pastor.
- d. The synod bishop is responsible to oversee and administer the work of the synod, including providing pastoral care and leadership to congregations and rostered ministers. It is, therefore, important that formerly rostered individuals consult with the synod bishop and observe synod guidelines regarding their service in this church.

See the model letters provided in the appendices.

V. Reinstatement to the roster

7.31.06. Reinstatement. A person seeking reinstatement as a minister of Word and Sacrament, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod's bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Sacrament in this church.

A. Reinstatement process

1. Reinstatement to the roster of the ELCA is the responsibility of the Candidacy Committee of the synod where the applicant was last rostered as a minister of Word and Sacrament.
2. In the case of an applicant whose rostered ministry was last in one of the ELCA predecessor churches, the successor ELCA synod has the responsibility. In every case, the process begins in the synod from which the applicant left the roster or its successor.
3. In the case of an applicant whose removal from the roster was the result of either:
 - a. the official disciplinary process of this church; or
 - b. resignation or removal from the roster in lieu of the disciplinary process; or
 - c. application of ELCA churchwide bylaw 7.31.0607., where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges,then a minimum of five consecutive years without call must elapse before an application for reinstatement may be considered. The passage of five years without call does not guarantee reconsideration.

B. Application

1. The applicant provides the completed "Application for Reinstatement" to the appropriate roster of the ELCA to the synod, and the synod sends a copy to the appropriate unit for information.
2. Upon receipt of the application, the synod bishop will notify the Office of the Secretary of the ELCA and request any pertinent information the churchwide office may have concerning the applicant.
3. With the approval of the ELCA secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written concurrence of the chairs of both candidacy committees and both synod bishops. The original synod will provide the receiving synod with all information and documentation concerning the applicant.
4. The bishop of the synod in which the reinstatement application will be considered arranges an interview with the applicant. The purpose of this interview is to determine the applicant's eligibility to be a candidate in the synod for ministry. The bishop also determines whether the application is premature under paragraph A.3. above.
5. In the case of an applicant where inappropriate conduct or allegations of misconduct led to resignation or removal from the roster, the synod bishop examines the applicant for indications of repentance and amendment of life as well as indication of or attempts at reconciliation with those injured by the conduct, and documents the corrective actions that have occurred before proceeding with the reinstatement process. The bishop should invite comments from those directly affected by the applicant's inappropriate conduct or alleged misconduct.
6. The applicant is considered for reinstatement by the Candidacy Committee when the application is forwarded to the committee by the bishop. The bishop may, in his or her sole discretion, decline to forward the application to the Candidacy Committee or may forward the application to the Candidacy Committee with a written statement of the bishop's opinion of the application.

C. Candidacy Committee

1. The synod Candidacy Committee will receive and review the registration by the pastor and Congregation Council of the congregation of which the applicant is a member. The registration attests that the applicant is an active member of an ELCA congregation.
2. The committee shall determine that it has received all records and information concerning the applicant, including verification of synod records concerning the reason for removal from the roster. If synod records are incomplete, this verification may include conferring with the former bishop, synod staff, or the churchwide office.
3. The committee may request any additional information from any source that it deems necessary in order to determine the applicant's readiness for ministry and suitability for reinstatement to the roster.
4. The applicant must prepare an approval essay and submit it to the Candidacy Committee.
5. In the case of any applicant who has been off the roster or without call for more than five years, the Candidacy Committee will require the applicant to participate in the Psychological Evaluation and Career Consultation according to the policies of the appropriate unit. The expense of this evaluation is the responsibility of the applicant.
6. The Candidacy Committee follows the Candidacy Manual standards and procedures for new applicants as its guide in considering a request for reinstatement. The Candidacy Committee interviews the applicant to explore all concerns related to reinstatement, including but not limited to:
 - a. the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
 - b. the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the applicant's life, faith, attitudes, and circumstances since the time of removal;
 - c. discussion of the applicant's understanding of ordained ~~or consecrated~~ ministry in the ELCA, and the applicant's willingness to serve in response to the needs of this church; and
 - d. discussion of "Vision and Expectations," and the applicant's commitment to live according to the expectations of this church.
7. The Candidacy Committee may request the appropriate churchwide unit to convene a Review Panel to determine the applicant's theological readiness for ordained ministry. The Review Panel will make a recommendation to the committee following the procedures developed by the appropriate churchwide unit.

D. Decision

1. The Candidacy Committee will decide the applicant's suitability to serve as a rostered minister of this church. This decision is one of the following:
 - a. approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 - b. postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 - c. denial of approval for reinstatement.
2. If the decision of the Candidacy Committee is to deny an applicant reinstatement, that decision is final. Any such applicant who desires reconsideration must begin the process again by applying under B.1. above.
3. If an applicant who was removed from the roster under the circumstances described in paragraph A.3. above is approved for reinstatement by the Candidacy Committee, such approval is not effective unless affirmed by a two-thirds vote of the total membership of the Executive Committee of the Synod Council. After the Candidacy Committee reports its approval and the reasons for that approval to the Executive Committee of the Synod Council, the Executive Committee may obtain whatever additional information or advice, including legal advice, it deems necessary before reviewing the decision of the Candidacy Committee.

E. Approval

1. If approved, the candidate will complete the normal assignment paperwork and will participate in the churchwide assignment process through the appropriate churchwide unit.
2. If after consultation with the synod bishop, the appropriate churchwide unit determines that the process for reinstatement described herein has not been fully or properly completed, then the appropriate churchwide unit shall postpone the candidate's participation in the assignment process until all requirements are met.
3. An approved candidate is eligible for a call for a period of one year after approval by the synod. Any delay occasioned by a postponement under E.2. above is not counted toward that one-year period of eligibility.

4. The process for renewal of approval, as defined by the appropriate churchwide unit, is the same as that for other candidates for rostered ministry. *(See the Candidacy Manual.)*
5. Upon receipt and acceptance of a properly issued and duly attested letter of call, the candidate is reinstated to the appropriate roster of this church.

See the form for “Application for Reinstatement” in the Candidacy Manual.

VI. Cooperation with other church bodies in the exercise of Word and Sacrament ministry

A. With church bodies in the United States

1. Full communion partners

In 1991, the ELCA defined characteristics of a relationship of full communion which are “theological and missiological implications of the gospel that allow variety and flexibility” and “stress that the church act ecumenically for the sake of the world, not for itself alone.” Among these characteristics is “a mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject to the disciplinary regulations of other churches” (“Ecumenism: The Vision of the ELCA”).

Since then, the ELCA has entered into four agreements establishing full communion relations: “A Formula of Agreement” (1997) with the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ; “Called to Common Mission” (1999) with The Episcopal Church; “Following our Shepherd to Full Communion” (1999) with the Moravian Church in America Northern and Southern Provinces; and “Confessing our Faith Together” (2009) with the United Methodist Church. While the designations for “ordained ministers” have varied slightly among the partner churches, the agreements provide for the recognition and exchangeability of what the ELCA now calls “ministers of Word and Sacrament.”

- 8.63.01.** A minister of Word and Sacrament of this church or a minister of Word and Service, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster—upon endorsement by the synod bishop and by action of the Synod Council in the synod in which the minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.
- a. A letter of call may be issued to a minister of Word and Sacrament of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (7.44.A19.b.).
- ...
- c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by provision 7.43. and bylaw 7.43.01.
- 8.63.02.** A minister of Word and Sacrament of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synod bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament in a form proposed by the synod bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
- 8.63.03.** Whenever a rostered minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever a minister of Word and Sacrament of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such rostered minister’s experience and fitness for ministry is expected between the synod bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.
- 8.63.04.** A minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that minister’s service in a congregation of this church, in accord with bylaw 8.63.02.
- 8.63.05.** The availability of a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church

in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in “yoked parish” settings; and availability for a transfer of roster status.

- a. *Occasional service:* An occasional situation is defined as one in which a minister of Word and Sacrament of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in a congregation of this church on an occasional basis with the authorization of the synod bishop.
- b. *Extended service:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists may be invited to serve as the pastor of a congregation of this church for an extended period of time, yet remain a minister of Word and Sacrament of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in a congregation of this church in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synod bishop in order to serve the ministry and mission needs of this church in a given situation.
- c. *Transfer:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ministry of Word and Sacrament of the Evangelical Lutheran Church in America may apply for admission to the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such a minister would then become a minister on the roster of Ministers of Word and Sacrament of this church upon receipt and acceptance of a regular call and installation in a congregation or other setting in this church.

8.63.06. Rostered ministers of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remain subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. A minister of Word and Sacrament of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving in a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament.

8.63.07. When a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America completes a contract for extended service, the synod file on that minister shall be sent to and retained by the Office of the Secretary.

7.31.05. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church’s Confession of Faith, as well as abide by this church’s standards and policies for ministers of Word and Sacrament.

9.21.02. Under special circumstances, subject to the approval of the synod bishop and the concurrence of the congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.

Background: In accordance with the governing documents of the ELCA, policy related to the orderly exchange of ministers of Word and Sacrament between the participating church bodies is developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such policy would apply to ministers of Word and Sacrament in this church who, while being retained on the roster of the ELCA, would serve temporarily in a church body with which a relationship of full communion has been established, and to ministers of Word and Sacrament in a church body with which a relationship of full communion has been established who would serve temporarily in a congregation or other ministry setting of this church without being admitted to the roster of the ELCA.

See “Admission to the Roster of Ministers of Word and Sacrament of Persons Ordained in Another Christian Tradition” for the process by which a minister of Word and Sacrament in a full communion partner church body, intending to serve indefinitely in the ELCA, may apply for admission to the ELCA roster of Ministers of Word and

Sacrament. Such a person would then become an ELCA pastor upon receipt and acceptance of a regular call and installation in an ELCA congregation or other approved setting.

Roster status in more than one church body at a time is precluded in the ELCA.

Manuals for the “Orderly Exchange” of ministers of Word and Sacrament, with guidance for each full communion agreement, are available online: ELCA.org/Resources/Ecumenical-and-Inter-Religious-Relations.

a. Ministers of Word and Sacrament of another church body serving in the ELCA

NOTE: A minister of Word and Sacrament of a full communion partner church serves in an ELCA congregation UNDER CONTRACT, NOT UNDER CALL by the congregation.

- 1) Occasional service. A minister of Word and Sacrament in a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synod bishop.
- 2) Extended service. A minister of Word and Sacrament in a church body with which a relationship of full communion exists may be invited by the synod bishop to serve as the pastor of an ELCA congregation for an extended period of time, yet remain an ordained minister of that church body. Such a person will be expected to preach, teach, and administer the sacraments in an ELCA congregation in a manner that is consistent with the “Confession of Faith” of the ELCA, and to live in a manner consistent with the expectations of this church as stated in “Vision and Expectations.” Such service shall be rendered only as authorized by the synod bishop in order to serve the ministry and mission needs of the ELCA or its ecumenical partners in a given situation.

Service in a congregation of this church or employing entity shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament, for a stated period of time in a form proposed by the synod bishop and approved by the congregation. Extended service is reviewed annually by the Synod Council or Church Council.

Upon the recommendation of the synod bishop and approval by the Synod Council, the synod bishop authorizes an extended service ministry.

- a) Upon such authorization the minister of Word and Sacrament enters service in the ELCA through the entry rite, “Invitation to Extended Service,” which acknowledges the service of the minister of Word and Sacrament as pastor in a congregation or other setting of ministry in this church.
The Rite of Installation is **NOT** used as that rite is for use only for a regularly called minister of Word and Sacrament of the ELCA.
- b) A minister of Word and Sacrament who is approved to serve in an extended service ministry in the ELCA may be granted voice and vote in a synod assembly.

At any time for the sake of the ongoing ministry, the synod bishop may withdraw authorization for service (or the congregation, employing agency or the minister may terminate a contract for extended service) after consultation with the other parties to the contract.

Ministers of Word and Sacrament who have ceased to be “rostered” or the equivalent by a full communion partner church body are not considered eligible for such service unless or until they are received on the roster of the ELCA or of another full communion church.

b. ELCA ministers of Word and Sacrament serving in another church body

A minister of Word and Sacrament of this church, serving for an extended period of time in a church body with which a relationship of full communion exists, may be retained on the roster of Ministers of Word and Sacrament upon the recommendation of the synod bishop and by action of the Synod Council in the synod in which the minister is listed on the roster.

Congregations that cease to be rostered by a full communion partner church body are not eligible for service by a pastor of the ELCA until the congregation is received by the ELCA or another church body with which a relationship of full communion has been established.

c. Procedures

- 1) Assessment. Authorization for extended service is given by the Synod Council, on the basis of the synod bishop’s assessment of the suitability for service of the minister of Word and Sacrament. The bishop may wish to appoint a panel to assist in this determination. The appropriate churchwide unit recommends that this not be a responsibility of the full synod Candidacy Committee, although members of the committee may serve on the panel.

- 2) Pension and medical insurance. A determination of the medical and disability insurance for the minister of Word and Sacrament will be made. The guiding principle has become that a minister of Word and Sacrament serving under provisions of a full communion agreement remains in his or her parent church body's pension and benefits plan, and the congregation or other ministry setting contributes to that plan.
It is anticipated that a congregation of this church will be able to contribute to the plan of another church body in order to provide appropriate medical coverage and a pension plan. Similarly, a minister of Word and Sacrament of this church serving in another church body will need to determine that Portico Benefit Services (or another comparable plan) coverage is provided by the employing body.
- 3) Accountability and pastoral care. A minister of Word and Sacrament in another church body is accountable to the jurisdiction or judicatory in which that person is "rostered" or in other ways a member. Similarly, a minister of Word and Sacrament of this church serving in another church body remains on the roster of this church and is accountable to the bishop of the synod in which rostered. The synod bishop is responsible for appropriate pastoral care and leadership for all ELCA congregations, including those served by ministers of Word and Sacrament of other church bodies (ELCA constitutional provision 10.31.a.3.).
- 4) Exchange of information. The assessments, authorizations, and reviews necessary to the "orderly exchange of ordained ministers" between church bodies with which a relationship of full communion exists require the complete and continuing disclosure to the synod of all information concerning the past and present ministry of these ministers serving in the ELCA, or of ELCA ministers of Word and Sacrament serving under call from a synod council or the Church Council. Such disclosure must include any disciplinary proceedings, including discipline related to conduct during service in the ELCA by a minister of another church body.
- 5) Source of call. A minister of Word and Sacrament of this church serving in a congregation, local, or regional ministry setting of another church body serves under a letter of call from the Synod Council in which that minister is rostered. An ELCA minister of Word and Sacrament serving in a national ministry setting of another church body serves under a letter of call from the ELCA Church Council. This call is subject to annual review by the Synod Council or Church Council.
- 6) Titles. The usual title "pastor of (insert name of congregation)" would be used for ministers of Word and Sacrament serving in an ELCA congregation. The recognized professional title of "The Rev." for an ordained minister also would be applicable, in view of the officially recognized status of that minister of Word and Sacrament in a church body with which the ELCA has a relationship of full communion.

2. Other Lutheran bodies

8.64. This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synod bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.

8.64.01. The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synod bishop may withdraw endorsement and the Synod Council may withdraw the approval.

3. Other church bodies in local practice of pulpit and altar fellowship

8.64.02. A minister of Word and Sacrament of a church body not in full communion with this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a congregation of this church is understood to be subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament. A minister of Word and Sacrament of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.

B. With church bodies outside the United States

1. Churches of The -Lutheran World Federation (LWF)

3.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation 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.

As a member of ~~the~~ “The Lutheran World Federation, A Communion of Churches,” the ELCA is in “altar and pulpit fellowship” with all other LWF member churches. This communion relation provides that this church recognizes the ministry of Word and Sacrament in all members of the LWF.

Global partnerships and connections at synod, congregation and churchwide levels of the ELCA have helped make visible the relationships of the worldwide Lutheran communion. Synods and others working with LWF member churches are encouraged to collaborate with Global Mission and other units of the churchwide office.

2. Particular agreements

a. Evangelical Lutheran Church in Canada (ELCIC)

Among other Lutheran churches, the ELCIC has always had a uniquely close relationship with the ELCA that is grounded in proximity, common history, and continuing shared life. The “Statement of Inter-Lutheran Cooperation Between the Evangelical Lutheran Church in Canada and the Evangelical Lutheran Church in America” provides in detail for mutual recognition of ministry, as well as other matters. (*See the appendix.*)

b. Evangelical Church in Germany (Evangelische Kirche in Deutschland—EKD)

The EKD is a federation of regional Lutheran, Reformed and United Protestant churches. With the Lutheran churches, the ELCA is already in communion through its membership in the LWF. Through an agreement with the EKD it is further recognized that “pulpit and altar fellowship, which includes the mutual recognition of ordination, exists between the Evangelical Lutheran Church in America and all member churches of the Evangelical Church in Germany” (“Agreement between the Evangelical Church in Germany and the Evangelical Lutheran Church in America”). Guidelines have been agreed upon for cases in which EKD ministers of Word and Sacrament, or students preparing for such ministry, consider service in the ELCA. (*See the appendix.*)

Part Two:
Ministers of Word and Service
of the
Evangelical Lutheran Church in America

I. Constitutional description for Ministry of Word and Service and Standards for Ministers of Word and Service

- 7.50. MINISTRY OF WORD AND SERVICE**
- 7.51. This church calls and receives onto the roster qualified persons to provide a ministry of Word and Service, exemplifying the life of Christ-like service to all persons and creation: nurturing, healing, leading, advocating dignity and justice, and equipping the whole people of God for their life of witness and service within and beyond the congregation for the sake of God’s mission in the world.**
- 7.52. A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church’s constitutions, bylaws, and continuing resolutions.**
- 7.53. The standards for acceptance and continuance of ministers of Word and Service of this church shall be set forth in the bylaws.**
- 7.54. The secretary of this church shall maintain a roster containing the names of ministers of Word and Service who qualify on the basis of constitutional provisions 7.52., 7.53., and 7.61., and related bylaws.**
- 7.54.01. Ministers of Word and Service shall be known as deacons.**
- 7.54.A16. *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.***
- 7.55. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.**
- 7.60. STANDARDS FOR MINISTERS OF WORD AND SERVICE**
- 7.61. In accordance with the description stated in 7.52, ministers of Word and Service shall be governed by the following standards, policies, and procedures:**
- 7.61.01. Basic Standards.** Persons admitted to and continued in the ministry of Word and Service of this church shall satisfactorily meet and maintain the following, as defined by this church’s constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:
- a. commitment to Christ;
 - b. acceptance of and adherence to the Confession of Faith of this church;
 - c. willingness and ability to serve in response to the needs of this church;
 - d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
 - e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
 - f. receipt and acceptance of a letter of call; and
 - g. membership in a congregation of this church.
- 7.61.02. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:
- a. ~~Be~~be rooted in the Word of God, for proclamation and service;
 - b. ~~Advocate~~advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church’s outreach, giving particular attention to the suffering places in God’s world;
 - c. advocate publicly dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless;

- d. ~~Equip~~ equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. ~~Encourage~~ encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- f. ~~Practiee~~ practice stewardship that respects God's gift of time, talents, and resources;
- g. ~~Be~~ be grounded in a gathered community for ongoing diaconal formation;
- h. ~~Share~~ share knowledge of this church and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. ~~Identify~~ identify and encourage qualified persons to prepare for ministry of the gospel.

II. Admission to the roster of Ministers of Word and Service

A. Candidacy Manual

7.61.03. Preparation and Approval. Except as provided in 7.61.04., a candidate who is to be called and received onto the roster as a minister of Word and Service shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. completed the academic and practical preparation according to criteria and procedures established by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- d. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- e. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- f. received and accepted a properly issued and attested letter of call.

B. Bishop authorization of ~~consecration~~ ordination

The bishop with the power to authorize ~~a consecration-an ordination~~ is *the bishop of the synod in which a candidate has accepted a call*. That bishop authorizes the ~~consecration~~ ordination, even if the candidate comes from another synod and may have been approved by the multi-synod or synod Candidacy Committee of another synod.

1. **Provision for ~~consecration~~ ordination:** According to †S8.12.d. and f. in the *Constitution for Synods*, the bishop of a synod is to: “~~Consecrate-Ordain~~ (or provide for the ~~consecration-ordination~~ of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church;” and “shall “install (or provide for the installation of)” such deacons.
2. **Jurisdiction:** In receiving and accepting a valid call, the candidate comes under the jurisdiction of the bishop of the synod in which the call was issued. That bishop, on the basis of the record of such a valid call, authorizes the ~~consecration~~ ordination, even if the ~~consecration-ordination~~ is to take place on the territory of another synod.
3. **Planning of ~~consecration~~ ordination:** If the ~~consecration-ordination~~ is to occur on the territory of another synod (*e.g.*, at a candidate’s home congregation), the bishop who authorizes the ~~consecration-ordination~~ *shall* consult with the bishop of the synod on whose territory the ~~consecration-ordination~~ may be held *prior to* approving any plans for such ~~a consecration-an ordination~~.
 - a. No candidate shall make plans for ~~consecration-ordination~~ prior to consultation with the synod bishop under whose authority the candidate is to be ~~consecrated ordained~~.
 - b. If ~~a consecration-an ordination~~ is planned on the territory of another synod, the *patterns and practices of the synod of jurisdiction shall prevail*. No ~~consecration-ordination~~ is to be scheduled without the prior approval of the bishop on whose territory the rite is to occur.
4. **Signing the certificate of ~~consecration~~ ordination:** The bishop authorizing the ~~consecration-ordination~~ shall be the bishop who signs the certificate of ~~consecration~~ ordination.

III. Status on the roster

A. Calls for ministers of Word and Service

1. Letters of Call and Service under Call

7.70. CALLS FOR MINISTERS OF WORD AND SERVICE

7.71. **Letters of Call.** Letters of call to ministers of Word and Service of this church or properly approved candidates for this church's roster of Ministers of Word and Service shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

7.71.01. **Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, a synod council, a synod assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A19.
- b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

- a. Issuance of a letter of call: Ministers of Word and Service serve under call as stated in churchwide bylaw 7.71.01. An average of 15 hours of service per week is the minimum standard for a call to be issued.
- b. Attesting signature: The appropriate synod bishop shall attest the letter of call (provisions †S8.12.e. and †S14.41.c. in the *Constitution for Synods* and provision *C9.24. of the *Model Constitution for Congregations*). The bishop's signature confirms only that the call process has been followed, that the letter of call was properly extended, and that the minister of Word and Service or candidate is eligible to accept the call.

2. Sources of Calls

7.74.A19. Sources of Calls for Ministers of Word and Service

a. Principles for Sources of Calls

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Service,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Call for Ministers of Word and Service

	Setting	Calling Body
1.0	Congregational ministry	
1.1	Single congregation	Congregation meeting
1.2	Multiple-congregation parish	Congregation meetings, acting on a common proposal, with one of the participating congregations issuing the call
1.3	Coalition and cluster ministry	Synod Council
1.4	Congregations beyond this church	
1.41	Independent Lutheran congregations	Synod Council
1.42	Full communion congregation	Synod Council
1.43	Deacon in a synod-authorized ministry	Synod Council
1.44	Other	Synod Council
2.0	Synod ministry	
2.1	Assistant to the Bishop	Synod Council
2.2	Shared staff of two or more synods	Synod Council
2.3	Staff partially supported by grants from churchwide units	Synod Council
3.0	Regional ministry	
3.1	Staff	Church Council
3.2	Shared synod-churchwide staff	Church Council
4.0	Churchwide ministry	
4.1	Secretary	Churchwide Assembly
4.2	Treasurer	Church Council
4.3	Staff of the churchwide organization	Church Council

5.0	<i>Institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related to more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Other</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical/Inter-religious ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>College unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>School unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the center's main office is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
12.0	<i>Independent Lutheran Organization</i>	<i>Church Council</i>

13.0 Separately Incorporated Ministry	Church Council
14.0 Other	
14.1 Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
14.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	Synod Council or Church Council upon recommendation by the Conference of Bishops

a. Calls to non-congregational service

7.71.02. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Service. Such calls involve, for example, the care of the Word, spiritual care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Service for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 1) The decision on the source of call is determined in accord with ELCA continuing resolution 7.74.A16A19. As the calling source for calls to non-congregational service, the Synod Council or Church Council must decide if the proposed call is appropriate. The Roster Committee of the Conference of Bishops may be consulted.
- 2) The synod in which the institution, agency, or other employing entity is located should be the synod which issues the call to non-congregational service. In the case of ministries/agencies that are multi-synod, the bishops involved should collectively decide which synod should issue the call.
- 3) The bishop of the synod in which the minister being called is rostered should be consulted before a Church Council call to non-congregational service is issued.
- 4) Each rostered minister is required to report annually to the bishop of the synod in which the minister is rostered.
- 5) Responsibility for oversight of such non-congregational calls should be noted in the minutes of the appropriate Synod Council or Church Council.

- 6) Note churchwide constitutional provision 7.72. regarding rostering of individuals in non-congregational calls:

Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

b. which issues a letter of call to the minister of Word and Service; [or]

c. on whose roster the minister of Word and Service was listed at the time of the issuance of a letter of call from the Church Council. ...

- 7) A minister who receives a letter of call issued by the Church Council normally shall remain on the roster of the synod in which she or he served prior to receiving the call through the Church Council. Specific exceptions exist, as noted in provision 7.72.:

Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

d. on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region. ...

- 8) ELCA bylaw 7.72.01. indicates:

If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

- 9) ELCA bylaw 7.72.0302. provides:

In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod bishops involved in such a transfer after consultation with and approval by the secretary of this church.

b. Non-Stipendiary Service Under Call

7.71.0302. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is no longer serving the mission needs of this church.

1) Definition and criteria for Non-Stipendiary Service Under Call

- a) Non-stipendiary ministry in the ELCA is understood to be service as a rostered minister either without compensation, for reimbursed expenses only, or for a token stipend that is significantly below the typical salary received for similar ministry.
- b) Non-stipendiary calls are not eligible for participation in the ELCA Pension and Other Benefits Program; therefore, such non-stipendiary service is possible only when there is clear evidence that the minister of Word and Service has adequate alternative income and health insurance.
- c) A letter of call to non-stipendiary ministry in the ELCA may be issued only by a Synod Council following approval by the Conference of Bishops.
- d) The minister of Word and Service serving in a non-stipendiary call shall be accountable to the synod bishop and Synod Council in carrying out this ministry.
- e) A call to non-stipendiary service shall be a one-year term call that may be renewed by the Synod Council only on the basis of the satisfactory fulfillment of the established criteria enumerated below.
- f) The criteria under which a Synod Council may issue a letter of call to a minister of Word and Service for non-stipendiary service include the following:
 - i. There shall be a clearly defined statement of the need for this minister to provide for Word and Service ministry in the synod and a rationale for this call to be for non-stipendiary service, including an annual ministry plan;
 - ii. The minimum commitment by the minister of Word and Service shall be a monthly average of 15 hours per week to the ministry to which called.

2) Action by the Synod Bishop and Synod Council

When the synod bishop and Synod Council believe that the criteria for a non-stipendiary letter of call are met by a specific ministry, the Synod Council may propose by a majority vote a letter of call.

- a) The Synod Council must determine that a call to non-stipendiary service is extended in order to carry out a specific ministry on behalf of the synod.
- b) The Synod Council forwards its request for a call, together with the rationale for issuing the call to non-stipendiary service, to the Conference of Bishops.
- c) The Conference of Bishops takes action to approve or deny the request.
- d) Should the Conference of Bishops approve the request and the Synod Council issue the call, the Synod Council will conduct an annual review of the non-stipendiary call.
- e) Annual Synod Council action is required in order to continue the call to non-stipendiary service.

3) Action by the Conference of Bishops

The Roster Committee of the Conference of Bishops receives all requests from synod councils for calls to non-stipendiary service.

- a) The Roster Committee reviews these requests and reports its recommendations to the Conference of Bishops.
- b) The Conference of Bishops, in a regular meeting of the conference, by a majority vote acts upon requests for calls to non-stipendiary service. It reports its decision to the synod seeking such approval.
- c) When approval is given by the Conference of Bishops, the Synod Council may proceed to issue a letter of call to non-stipendiary service and may annually renew such a call without subsequent action by the Conference of Bishops.

c. Shared-time ministries

7.71.01. Service under Call. A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, a synod council, a synod assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A19. ...

1) Definition of shared-time ministry

The ELCA understands shared-time ministry to exist when a rostered minister is called to serve in one or more settings of this church while earning income from other employment or while devoting substantial time to other activities. Some examples of contexts and settings for which shared-time ministries may be appropriate are:

- *Small-membership congregations* with significant opportunities for mission and service.
- *New ministries* so limited in size or slow in development that they would require a disproportionate and unwise investment of time and money, if the more typical mission-development approach were employed.
- *Ministries* (e.g., *inner city, ethnic, and rural*) where the community's expectation is that the rostered minister will receive primary financial support from secular employment.
- *Multi-staff congregations* looking for ministry specialties, in addition to the services of rostered ministers and contracted laypersons.
- *Parishes that would benefit from having two or more individuals serving a single congregation or multiple congregations* but that cannot afford full-time salaries for several individuals.
- *Specialized ministry needs* of institutions and agencies that may call for a high degree of training and skill but that may neither warrant investment of appropriate full-time salary nor justify the engagement of a full-time staff person in that position.

2) Criteria for shared-time ministry

- a) Individuals eligible for shared-time ministry must be on the roster of this church or have been recently approved for initial call.
- b) Experienced individuals, whose ability to work in complex settings has already been tested, are preferred.
- c) A rostered minister may be under call to only ONE church entity. Other employment is by agreement, not under call.
- d) The work-load for the call must be no less than an average of 15 hours per week.
- e) Compensation shall be commensurate with synod compensation guidelines that apply to individuals in full-time positions.
- f) Any contemplated non-church employment for the rostered minister shall be subject to the review and approval of the synod bishop.

3) Procedures for call to shared-time ministry

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* provides principles and procedures for the calling of ministers of Word and Service (churchwide continuing resolution 7.74.A16A19). In addition to the regular procedures, a letter of call for shared-time ministry shall include the following:

- a) The range of duties and responsibilities shall be specified by adding appendices to the "Definition of Compensation, Benefits, and Responsibilities," related to the letter of call (*C9.27.).
- b) The decision to seek a shared-time deacon shall be based upon a study of mission and ministry needs in the particular setting. Appropriate synod or churchwide leaders must participate in the study and decision.
- c) A periodic evaluation by the calling entity shall be encouraged by the appropriate synod bishop or churchwide leaders so that the called minister is held accountable for the ministry in that particular situation. The calling entity is accountable for adequate professional and financial support.
- d) Any exceptions to the guidelines governing time and compensation must be requested from the Roster Committee of the Conference of Bishops.

4) Appropriate candidates for shared-time ministry

Shared-time ministry demands the ability to use time efficiently, the flexibility to adjust to altering circumstances, and the willingness to make a positive contribution to church and society through secular employment or other interests. The effective shared-time minister has a clear sense of personal ministry and professional integrity. He or she has a concept of ministry that values extensive shared leadership with laity.

It is appropriate for ministers of Word and Service to offer themselves for shared-time ministry, as with all specific ministries, on the basis of their own sense of vocation and their sense of the needs of this church. It is not appropriate, however, for this dual-vocational interest to take priority over the mission needs of this church.

5) Support and accountability in shared-time ministry

The nature of shared-time ministry requires that the employing entity pay particular attention to such matters as compensation and benefits, setting of non-working times for meetings, and specifying shared expectations, which acknowledge the special dynamics of this style of ministry.

- a) Accountability of the shared-time minister is the same as with all rostered ministers.
- b) Evaluation of the ministry should be based upon the stated goals and conditions established for that ministry at the time of call.
- c) The entity of this church that calls the minister will review the ministry annually to evaluate the ongoing appropriateness of the shared-time style for that particular mission opportunity.

d. Ecclesiastical endorsement for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (MCPCCE)

Background: *This resource is intended for use by synod bishops and synod staff in working with individuals considering service in a ministry in chaplaincy, pastoral counseling or clinical education. Following all other applicable call guidelines, a synod may issue a letter of call to a rostered minister to serve in such ministries even if that person does not have ecclesiastical endorsement or professional certification. However, synods are encouraged to seek endorsed and certified individuals for such ministries. Those individuals serving in these ministries who are not endorsed and certified should be encouraged and supported to seek MCPCCE ecclesiastical endorsement. This section describes both the values and limitations of such endorsement and certification as well as an overview of the process.*

Introduction

The ecclesiastical endorsement process in the ELCA for ministries in chaplaincy, pastoral counseling and clinical education (MCPCCE) provides the basis for a recommendation to the synod bishop and Synod Council concerning a rostered minister's suitability, readiness, aptitude, pastoral identity and competence and theological integration for a particular ministry in chaplaincy, pastoral counseling or clinical pastoral education. The professional certification process follows ecclesiastical endorsement.

1) Definition of ecclesiastical endorsement and professional certification

- a) Professional certification: The recognition by a professional chaplaincy, pastoral counseling or clinical pastoral education organization that a person has met a level of professional competence of ministry in a specific setting.
- b) Ecclesiastical endorsement: The recognition that a rostered minister has met ELCA endorsement standards for theological and pastoral competence to serve in ministries in chaplaincy, pastoral counseling and clinical pastoral education.

Ecclesiastical endorsement is a necessary pre-requisite for certification by a professional organization. Ecclesiastical endorsement and professional certification are both normally required by an employing agency/institution. ELCA rostered ministers who seek ecclesiastical endorsement are expected to seek and obtain professional certification.

The MCPCCE program is located in the Domestic Mission unit.

Ecclesiastical endorsement for federal chaplaincies is required for a minister of Word and Service to apply for positions in the Departments of Veterans Affairs (VA), Justice (Bureau of Prisons) and any other federal departments, agencies, bureaus, and services. Each federal department establishes minimum standards for applicants to apply, and all require a valid, current ecclesiastical endorsement specifically for chaplaincy service in that department. Applications for ecclesiastical endorsement for federal chaplaincy are obtained through the Office of the Presiding Bishop, director for Federal Chaplaincy Ministries.

The following are recognized professional organizations:

Association of Professional Chaplains (APC); American Association of Pastoral Counselors (AAPC); American Association for Marriage and Family Therapy (AAMFT); American Psychological Association (APA); Association for Clinical Pastoral Education (ACPE); American Correctional Chaplains Association (ACCA); National Board of Certified Counselors (NBCC); National Association of Certified Mental Health Counselors (NACMHC); Association of Certified Social Workers (ACSW).

2) MCPCCE endorsement process

The document "Endorsement Standards and Procedures, Call Criteria and Program Guidelines for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education" (ELCA.org/Resources/Specialized-Pastoral-Care):

- Establishes standards for theological and pastoral competence for ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Sets forth criteria for calls and appointments to ministries in chaplaincy, pastoral counseling, and clinical pastoral education
- Presents guidelines for pastoral ministry programs in all affiliated or recognized social ministry organizations

Based upon material submitted by the candidate and a meeting with a consultation committee, a recommendation is provided to the synod bishop regarding the readiness of the rostered minister for a specific ministry. The synod bishop and the Synod Council have sole authority to grant or revoke the ecclesiastical endorsement.

3) Values of ecclesiastical endorsement

- a) Seeks to establish accountability between individuals serving in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education and their respective judicatories and to emphasize the importance of appropriate conduct and practice of those who serve in these ministries.
- b) Seeks to emphasize the importance of ecclesiastical endorsement in a synod's consideration of a call to service in one of these ministries.
- c) Enables synod councils to issue a term call that permits a non-endorsed candidate engaging in the ecclesiastical endorsement process to serve while completing the endorsement process.
- d) Provides a standard set of expectations for rostered ministers who seek to serve in a specific area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

4) Endorsement consultation outcomes

- a) Renders an assessment of the readiness, pastoral competence, and theological integration of rostered ministers who seek to enter a specific field of ministry in chaplaincy, pastoral counseling, and clinical pastoral education.
- b) Utilizes the professional gifts of rostered ministers who have long ministered in a specific area to assist in rendering a professional recommendation for ecclesiastical endorsement.
- c) Renders a recommendation on the professional pastoral competence of candidates to employing agencies and institutions that seek to meet national professional accreditation standards.
- d) Serves as a referral source and consultation to bishops and seeks to provide resources for rostered ministers exploring vocational and training options in the area of ministries in chaplaincy, pastoral counseling, and clinical pastoral education.

5) Limitations of ecclesiastical endorsement

- a) Does not imply or guarantee that professional certification will be achieved or that a call to serve in chaplaincy, pastoral counseling, or clinical education will be issued.
- b) Does not establish an employment, agency, or supervisory relationship between the endorsing synod and the rostered minister receiving the endorsement.
- c) Does not imply or assure that the endorsed individual has undergone any background or reference checks, screening, psychological testing, or evaluation as part of the ecclesiastical endorsement process.

6) Initiating the ELCA ecclesiastical endorsement process

When a rostered minister contacts the synod regarding the ecclesiastical endorsement process, or when a synod is considering issuing a call to a ministry within the synod of chaplaincy, pastoral counseling, or clinical education, questions related to ecclesiastical endorsement in the ELCA may be directed to a staff person in the Domestic Mission unit or the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop for VA or federal corrections applications.

Any individual seeking ecclesiastical endorsement for a federal chaplaincy will contact the director for Federal Chaplaincy Ministries in the Office of the Presiding Bishop. The application from the individual requires a letter from the synod bishop on whose roster the minister of Word and Service is listed.

3. Termination of a call

- 7.73.** A letter of call issued by a Synod Council or the Church Council to a minister of Word and Service of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Service, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.
- 7.73.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Service.
- 7.73.02.** Ministers of Word and Service previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.75.** The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:
- a. The call of a congregation, when accepted by a minister of Word and Service shall constitute a continuing mutual relationship and commitment which shall be terminated only by the deacon's death or following consultation with the synod bishop for the following reasons:
 - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
 - 2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
 - 3) inability to conduct the office to which they have been called effectively in that congregation in view of local conditions;
 - 4) physical disability or mental incapacity of the minister of Word and Service;
 - 5) suspension of the minister of Word and Service through discipline for more than three months;
 - 6) resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;
 - 7) termination of the relationship between this church and the congregation;
 - 8) dissolution of the congregation or the termination of a parish arrangement; or
 - 9) suspension of the congregation through discipline for more than six months.
 - b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office under paragraph a.3) above, have come to the attention of the bishop of this synod,
 - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one non-rostered person, or
 - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one non-rostered person.
 - c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service with disability status. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee must address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.**
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.**

a. Termination of congregational call: A letter of call from a congregation to a minister of Word and Service may be terminated only as provided for in constitutional provisions 7.75., †S14.43. and *C9.25. If a minister of Word and Service resigns from a call, the resignation may not be withdrawn by the deacon nor rejected by the congregation. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the congregation agrees to a later date.

b. Termination of Synod Council or Church Council call: A letter of call from the Synod Council or the Church Council to a minister of Word and Service may be terminated by: 1) the conclusion of the service or employment for which the call was granted; 2) resignation; 3) resignation or removal of the minister from the roster of Ministers of Word and Service of this church; or 4) by decision of the calling authority to vacate the call. If a minister of Word and Service resigns from a call, the resignation may not be withdrawn by the deacon nor rejected by the calling authority. No acceptance of the resignation is necessary. The call ends no later than 30 days after the date the resignation was submitted, unless the calling authority agrees to a later date.

4. Completion of responsibilities

The role of deacons in congregations to which they are not (or are no longer) called is governed by provision †S14.44. in the Constitution for Synods, which states, “Ministers of Word and Service shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the Congregation Council.”

Ministers of Word and Service who have completed their call to a particular congregation change their role in how they relate to that congregation, and care should be taken to provide for an orderly transition. Certain ministerial functions are specific to, and performed on behalf of, the congregation not the individual, and are therefore the responsibility of the minister of Word and Service serving under call, or one appointed by the synod bishop or contracted by the Congregation Council for such ministry. Although to be regarded as affirmations of the deacon’s past service to the congregation, requests from members for the former deacon to preside at weddings, funerals, and the like should politely be refused. Regardless of whether the deacon has accepted a call to another congregation or another expression of this church, the completion of responsibilities must be marked clearly and carefully.

The following guidelines are for deacons, the congregations they served, and synod bishops in understanding the new status of a deacon who has resigned a call. They are intended to affirm the past ministry of such deacons, to give directions which seek to avoid some pitfalls that can present themselves during transitions, and to point to constructive and healthful interactions in the future.

- a. Upon the effective date of the resignation, the minister of Word and Service no longer is a deacon of the congregation and therefore must discontinue the functions of that office in that congregation.
- b. Prior to, but as near to, the effective date of the resignation as is practicable, the minister of Word and Service may make use of the rite of “Farewell and Godspeed.”
- c. If invited to exercise a ministerial role by a member of a congregation to which they were formerly called, ministers of Word and Service should indicate that they are not (or are no longer) authorized to take such a role. If invited to exercise such a role by the current rostered ministers, care must be taken to assure that the parameters and limited scope of the activity are clear.
- d. As part of the bishop’s pastoral care, especially during times of transition, a synod bishop or a member of the bishop’s staff is encouraged to discuss these guidelines and their implications either in person or in correspondence.

B. On Leave from Call

7.61.08. On Leave from Call. A minister of Word and Service of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of Ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synod bishop and in consultation with the appropriate churchwide unit, a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service, may be retained on the roster of Ministers of Word and Service of this church for a maximum of six years.
- c. Family Leave: A minister of Word and Service may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

1. Definition and criteria for on-leave-from-call status

- a. At the termination of the call of a rostered minister, if the rostered minister has not received and accepted a subsequent call, the following procedure is to be followed:
 - 1) The rostered minister must inform the bishop of the date his/her current call is coming to an end. The bishop shall, in a timely manner, make sure that the rostered minister is aware of the necessity to comply with these guidelines.
 - 2) A rostered minister seeking on-leave-from-call status shall make a written request to the synod bishop within 45 days following the termination of a prior call, providing a rationale as to why on-leave-from-call status should be granted. Failure to do so may result in removal from the roster.
 - 3) The request for on-leave-from-call status must include:
 - a) a statement of the rostered minister's commitment to be available for a letter of call;
 - b) a statement of how the rostered minister's gifts and abilities can contribute to the ministry and mission of this church;
 - c) the anticipated date when the rostered minister will be available for a letter of call;
 - d) a statement describing the ability and willingness of the rostered minister to provide ministry services while on leave from call at the direction of the synod bishop;
 - e) the rostered minister's plan for continuing education while on leave from call; and
 - f) a statement describing the rostered minister's current and intended participation in a congregation of this church.
 - 4) If a rostered minister requesting on-leave-from-call status desires to make a personal statement relative to the request, the Synod Council may, at its discretion and in the manner of its determination, allow for a personal appearance by the rostered minister to the Synod Council (or its designated committee).
 - 5) On-leave-from-call status is not automatically granted. Action granting or denying leave from call is to be taken by the Synod Council [ELCA constitutional provision 20.17., bylaw 7.61.0608., and †S8.12.i.9. in the *Constitution for Synods*] upon endorsement by the synod bishop. A committee may be designated by the bishop to evaluate applications and bring recommendations to the Synod Council through the synod bishop for action.

- 6) The effective date for on-leave-from-call status, if granted by the Synod Council, begins the day the rostered minister is no longer serving under a regularly issued letter of call. This date is not affected by severance payments.
 - 7) Synod Council action related to a rostered minister's on-leave-from-call status is reported as information to the annual Synod Assembly in the report of the bishop or the Synod Council.
 - 8) Written notification is sent to the rostered minister requesting on-leave-from-call status reporting the action of the Synod Council.
 - 9) The action of the Synod Council in granting on-leave-from-call status must be reported to the secretary of this church and Portico Benefit Services. Similar notification is given by the synod to the secretary of this church and Portico Benefit Services when such status is ended.
 - 10) Prior to the annual anniversary of the effective date of the rostered minister's on-leave-from-call status, the rostered minister must request renewal of the on-leave-from-call status. Annual action by the Synod Council is necessary for the continuation of that status.
 - 11) While on leave from call, a rostered minister must be an active member of a congregation of this church.
 - 12) A rostered minister on leave from call remains accountable to the synod bishop and must be willing to meet the criteria and standards of this church for its rostered ministers.
- b. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may be retained on the roster of this church for a maximum of six years by annual action of the Synod Council, in consultation with the appropriate unit. (*See bylaw 7.61.0608.*)
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to study leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- c. Family Leave: On leave from call for family responsibilities is available to rostered ministers ~~who have had at least three years of active service under call,~~ with demonstrated circumstances that fulfill the criteria for this status. A rostered minister may request on-leave-from-call status for family responsibilities for a maximum of six years, by annual action of the Synod Council, based upon either of the following reasons. (*See bylaw 7.61.0608.*)
- 1) For the birth or care of a child or children of the rostered minister.
 - 2) For the care of an immediate family member (child, spouse, or parent) with a serious health problem. A serious health problem is an illness, injury, impairment, or physical or mental condition that involves either a period of incapacity or treatment with inpatient care in a hospital, hospice, or residential medical facility, or a period of incapacity or subsequent treatment following inpatient care. A medical certification of such a serious health problem must be submitted to the Synod Council as part of the request for on-leave-from-call status.
A person already granted on-leave-from-call status, whose life circumstances change, may apply for a change to family leave. The Synod Council may approve such a change; however, the original date the leave began remains the same, thus allowing a maximum leave of six years.
- d. With approval of the Synod Council, either by general policy or by specific authorization, the synod bishop may place limitations or restrictions upon the availability for service of a rostered minister who is on leave from call.
- e. At least three months prior to the end of a rostered minister's on-leave-from-call status, the bishop or bishop's designee will contact the rostered minister to review:
- 1) Pension and health insurance implications, with a recommendation that Portico Benefit Services be contacted.
 - 2) The criteria for continuation of on-leave-from-call status beyond three years, if applicable.
 - 3) The implications and expectations of being removed from the roster.
 - 4) The process for reinstatement to the roster.
- f. The transfer of the roster status of a rostered minister who is on leave from call may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- g. The secretary of this church shall report semi-annually to the Conference of Bishops any person whose on-leave-from-call status is coming to an end within the next six months.
- 2. Criteria for extension of on-leave-from-call status**
- a. A rostered minister may remain on leave from call beyond three years when such an extension contributes to the ministry and mission of this church and when the particular circumstances of the on-leave-from-call status warrant an exception to the normal three-year limitation. Such continuation on the roster of this church beyond the third year is contingent upon recommendation by the synod bishop and action of both the Synod Council and the Conference of Bishops.
 - b. A rostered minister who is eligible for retired status should not be considered for an extension of on-leave-from-call status.

- c. A rostered minister who seeks to remain on leave from call beyond three years must provide a written request to the synod bishop and Synod Council for an extension of that status. This request should be received no later than six months prior to the end of the third year of on-leave-from-call status.
- d. This request must state clearly the reason(s) for such a request and how these reasons relate to this church's ministry and mission.
- e. The request must include the following information:
 - 1) The rationale for the rostered minister to remain on leave from call, including a statement of the rostered minister's commitment to be available for a letter of call, and an articulation of how the rostered minister's gifts and circumstances can contribute to the ministry and mission of this church;
 - 2) The anticipated date when the rostered minister will be available for a call;
 - 3) A statement describing the ability and willingness of the rostered minister to provide ministry services at the direction of the synod bishop, consistent with the ministry and mission needs of the synod;
 - 4) The rostered minister's plan for continuing education while on leave from call;
 - 5) A statement describing the rostered minister's current participation in a congregation of this church.
- f. Study Leave: A rostered minister engaged in graduate study, in a field of study that will enhance service in the rostered ministry of this church, may remain on study leave beyond six years when such continuation contributes to the ministry and mission of this church and when the particular circumstances of the study leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the educational goals of the rostered minister, the time line for completion of study, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of study. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- g. Family Leave: A rostered minister on leave for care-giving responsibilities may remain on family leave beyond six years when the particular circumstances of the family leave warrant an exception to the normal six-year limitation. A written request must be made to the synod bishop and Synod Council as outlined for the extension of leave from call (e. above) but must also indicate clearly the continuing care-giving needs of the rostered minister, the possible time line for conclusion, and a statement of commitment that the rostered minister intends to be available for a letter of call within this church upon completion of these circumstances. Such continuation on the roster of this church is contingent upon recommendation by the synod bishop and action of the Synod Council and the Conference of Bishops, and may be terminated by subsequent action of the Synod Council upon request of the synod bishop after notice to the rostered minister.
- h. Action by the synod bishop and Synod Council
 - 1) The synod bishop reviews the request for continuation of the on-leave-from-call status beyond three years (six years in the case of graduate study and family leave) and forwards that request to the Synod Council together with the bishop's evaluation of the request.
 - 2) At the request of the synod bishop, the Synod Council considers the request of the rostered minister and how it relates to the mission and ministry of the synod. Should the decision of the Synod Council be to recommend approval, the Synod Council shall make such a request to the Conference of Bishops.
 - 3) On behalf of the Synod Council, the synod bishop forwards the request and rationale to the Conference of Bishops.
 - 4) A rostered minister on leave from call must provide an annual written request to the synod bishop for recommendation to the Synod Council for continuation of that status.
 - 5) The Synod Council must review and act annually on requests for continuance of on-leave-from-call status beyond the three-year norm (six years for graduate study and family leave).
- i. Action by the Conference of Bishops
 - 1) The Roster Committee of the Conference of Bishops reviews such requests and reports its recommendations to the Conference of Bishops.
 - 2) The Conference of Bishops, at a regular meeting of the conference, by a majority vote acts upon requests for continuation of on-leave-from-call status. It shall report its decision to the synod seeking such a continuation.
 - 3) The action of the Conference of Bishops in approving the request of a Synod Council is valid for two years, if approved annually by the Synod Council.

C. Disability

- 7.71.06.Disability.** Ministers of Word and Service may be granted disability status, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.
- a. The policies and procedures for designation of disability on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
 - b. If a minister of Word and Service who has been granted disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.72. Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:**
- ...
- g. **on whose roster the minister of Word and Service, if granted disability status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church. ...**

1. Introduction

Disability roster status is an ecclesial determination granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of disability status by any health plan or benefits provider.

2. Disability roster status

- a. Disability roster status is discretionary, and there is no right or entitlement to such roster status even when disability benefits have been granted by a health plan or benefits provider.
- b. A minister of Word and Service who seeks disability roster status shall submit a written request to the synod bishop for such status. The request from the minister should include the medical diagnosis, benefits decision, if any, of Portico Benefit Services or other benefits provider, and other pertinent information regarding the minister's disability. The synod bishop has sole discretion to determine whether to recommend to the Synod Council that such status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its sole discretion, whether to grant disability roster status.
- c. Disability roster status may be granted even though the minister has not submitted a request to the bishop or disability benefits have been denied by a health plan or benefits provider (*e.g.*, 7.75.c., †S14.18.c., *C9.05.c.).
- d. The continuation of disability roster status granted to a minister of Word and Service is subject to review at any time and shall be reviewed in the event that disability benefits are terminated. Disability roster status granted to a minister of Word and Service may be terminated by the Synod Council upon recommendation by the synod bishop or in the event the minister accepts a call.
- e. The transfer of the roster status of a minister with disability roster status may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.
- f. If the disability roster status ceases, a minister who is not under call or has not received and accepted a call, should request on-leave-from-call status or retired status, if eligible, in accordance with the established processes.

D. Retirement

7.71.05.Retirement. Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.72. Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

...

- h. on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.**

1. Policy and procedures related to retired status

- a. A minister of Word and Service who has attained the age of 60 or who has been on the roster of this church or one of its predecessor bodies for 30 or more years may be granted retired status by this church. Retired status is an ecclesial determination which may be granted by the Synod Council upon endorsement by the synod bishop in keeping with their constitutional authority. Such determinations are independent of the denial or granting of benefits under any health or retirement plan in which the minister of Word and Service may be a member.
- b. A minister of Word and Service who seeks retired roster status shall make a written request to the synod bishop no later than 45 days following the termination of the most recent call or of on-leave-from-call or disability status.
- c. The synod bishop shall determine whether the minister of Word and Service is eligible for retired status and whether, in the bishop's sole discretion, to recommend to the Synod Council that such roster status be granted. If the synod bishop does not endorse the request, the bishop shall report the decision to the Synod Council, in executive session if deemed necessary. If the synod bishop does endorse the request, the Synod Council shall determine, in its discretion, whether to grant retired status.
- d. A minister of Word and Service who has been granted retired status shall retain that roster status until (1) the minister is no longer on the roster of Ministers of Word and Service, (2) the minister accepts a call, or (3) the Synod Council revokes retired status upon recommendation of the synod bishop. Such revocation of a minister's retired status may occur only upon a two-thirds vote of the Synod Council, present and voting at a legally called and conducted meeting.
- e. The Synod Council shall engage in a regular, periodic examination of all ministers of Word and Service on the retired roster such that each and every retired minister's status is reviewed at least once during a three-year cycle.

2. Guidelines for retired ministers of Word and Service

a. Roster of Ministers of Word and Service

A retired minister is on the roster of the synod in which last under call or in which the minister resides. The retired minister remains accountable to the synod bishop where rostered, and the minister should regularly report to the synod bishop on any activities as a minister of Word and Service.

Unless bylaw 7.71.0404.b. applies, a retired minister must be a member of an ELCA congregation in order to remain on the roster of Ministers of Word and Service and remains subject to the standards for ministers of Word and Service of this church.

b. Congregational membership

A retired deacon should not remain a member of the congregation served at the time of retirement. This provides an opportunity for the retired deacon to enter fully into the life of a different congregation with clarity about the deacon's retired role.

c. Compensation

Retirement benefits provided through Portico Benefit Services, combined with Social Security benefits, are intended to provide adequate compensation to ministers in retirement. Neither retired deacons nor their spouses are entitled to any compensation from any congregation or ministry previously served solely by reason of being retired or having previously served in that congregation or ministry.

d. Consultation with synod bishop

As part of the bishop's pastoral care of retired ministers of Word and Service, a synod bishop or a member of the bishop's staff is encouraged to meet with a minister at the time of retirement to discuss these guidelines, the minister's new retired status, and its implications.

e. Transfer from one synod to another

The transfer of the roster status of a rostered minister who is retired may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

IV. Removal from the roster

A. Reasons for removal

1. Death

Death of a minister of Word and Service removes the minister from the roster.

2. Resignation

A minister of Word and Service may voluntarily resign from the roster by giving written notice to the synod bishop. A resignation may not be withdrawn or rejected. No acceptance is necessary. The synod bishop responds to the notification with a letter describing the implications of resignation.

3. Lack of call or other roster status

If the call of a minister of Word and Service comes to an end and the minister does not have another call and either does not apply for, or is not granted, on-leave-from-call status, retired status, or disability status, then the minister is no longer on the roster. Likewise, if a minister's on-leave-from-call status, retired status, or disability status comes to an end or is terminated, and the minister does not have another call and either does not apply for, or is not granted another roster status, then the minister is no longer on the roster.

4. Discipline

A minister of Word and Service may be removed from the roster pursuant to the disciplinary provisions in the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*.

5. Lack of congregational membership

A minister of Word and Service who ceases to be a member of a congregation of this church, except as provided in 7.71.04.b. and 7.71.05.b., shall be removed from the roster.

6. Dual rostering

According to ELCA bylaw ~~8.62.15.d.~~7.61.06., "Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America." A minister of Word and Service of this church who enters the ministry of another church body, or who serves a group schismatic from this church or from a congregation thereof, shall cease to be a member of this church. The minister's name shall be removed from the roster of Ministers of Word and Service by the synod bishop.

B. Reporting

The synod bishop shall promptly report all removals from the roster to the secretary of this church and to the next synod assembly. The synod's roster files of those removed from the roster shall be transmitted to the secretary of this church in a timely manner, except in the case of death when the file should be transmitted to the synod or regional archives.

C. Guidelines for individuals formerly rostered as ministers of Word and Service

1. The ministry of the baptized

This church affirms the integrity and importance of the ministry of the baptized. Removal of a person's name from the roster of Ministers of Word and Service of this church reflects a change of calling and function within the ministry of the baptized.

2. The ministry of Word and Service

Some individuals are called by God in the church to the public ministry of Word and Service. For a variety of reasons, there may be a time in the life of these individuals when they are no longer called by this church to serve in this ministry.

- a. When a person's name is removed from the roster of Ministers of Word and Service, the privileges, rights, and responsibilities of that person to serve as a minister of Word and Service of the ELCA cease.
- b. Individuals removed from the roster of Ministers of Word and Service may apply for reinstatement and may be reinstated.

- c. Individuals who are not under call by this church, are not on its roster of Ministers of Word and Service, and are not under the discipline of the ELCA may not function as deacons in the name of this church.

3. The participation of formerly rostered ministers

Removal from the roster of Ministers of Word and Service ends the rights and privileges this church confers at ~~consecration~~ ordination. Formerly rostered individuals may continue as members of this church. Several specific changes follow:

- a. Use of this church's title of "Deacon" must be discontinued by the individual.
- b. The gifts, training, and experience of a formerly rostered individual can be valuable to a congregation. The use of these gifts in the congregation should be discussed with the synod bishop at the time the rostered minister is removed and with that person's congregational pastor in consultation with the bishop.
- c. The synod bishop is responsible to oversee and administer the work of the synod, including providing pastoral care and leadership to congregations and rostered ministers. It is, therefore, important that formerly rostered individuals consult with the synod bishop and observe synod guidelines regarding their service in this church.

See the model letters provided in the appendices.

V. Reinstatement to the roster

7.61.07. Reinstatement. A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

A. Reinstatement process

1. Reinstatement to the roster of the ELCA is the responsibility of the Candidacy Committee of the synod where the applicant was last rostered as a minister of Word and Service.
2. In the case of an applicant whose rostered ministry was last in one of the ELCA predecessor churches, the successor ELCA synod has the responsibility. In every case, the process begins in the synod from which the applicant left the roster or its successor.
3. In the case of an applicant whose removal from the roster was the result of either:
 - a. the official disciplinary process of this church; or
 - b. resignation or removal from the roster in lieu of the disciplinary process; or
 - c. application of ELCA churchwide bylaw 7.61.0608., where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges,then a minimum of five consecutive years without call must elapse before an application for reinstatement may be considered. The passage of five years without call does not guarantee reconsideration.

B. Application

1. The applicant provides the completed “Application for Reinstatement” to the appropriate roster of the ELCA to the synod, and the synod sends a copy to the appropriate unit for information.
2. Upon receipt of the application, the synod bishop will notify the Office of the Secretary of the ELCA and request any pertinent information the churchwide office may have concerning the applicant.
3. With the approval of the ELCA secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written concurrence of the chairs of both candidacy committees and both synod bishops. The original synod will provide the receiving synod with all information and documentation concerning the applicant.
4. The bishop of the synod in which the reinstatement application will be considered arranges an interview with the applicant. The purpose of this interview is to determine the applicant’s eligibility to be a candidate in the synod for ministry. The bishop also determines whether the application is premature under paragraph A.3. above.
5. In the case of an applicant where inappropriate conduct or allegations of misconduct led to resignation or removal from the roster, the synod bishop examines the applicant for indications of repentance and amendment of life as well as indication of or attempts at reconciliation with those injured by the conduct, and documents the corrective actions that have occurred before proceeding with the reinstatement process. The bishop should invite comments from those directly affected by the applicant’s inappropriate conduct or alleged misconduct.
6. The applicant is considered for reinstatement by the Candidacy Committee when the application is forwarded to the committee by the bishop. The bishop may, in his or her sole discretion, decline to forward the application to the Candidacy Committee or may forward the application to the Candidacy Committee with a written statement of the bishop’s opinion of the application.

C. Candidacy Committee

1. The synod Candidacy Committee will receive and review the registration by the pastor and Congregation Council of the congregation of which the applicant is a member. The registration attests that the applicant is an active member of an ELCA congregation.
2. The committee shall determine that it has received all records and information concerning the applicant, including verification of synod records concerning the reason for removal from the roster. If synod records are incomplete, this verification may include conferring with the former bishop, synod staff, or the churchwide office.
3. The committee may request any additional information from any source that it deems necessary in order to determine the applicant's readiness for ministry and suitability for reinstatement to the roster.
4. The applicant must prepare an approval essay and submit it to the Candidacy Committee.
5. In the case of any applicant who has been off the roster or without call for more than five years, the Candidacy Committee will require the applicant to participate in the Psychological Evaluation and Career Consultation according to the policies of the appropriate unit. The expense of this evaluation is the responsibility of the applicant.
6. The Candidacy Committee follows the Candidacy Manual standards and procedures for new applicants as its guide in considering a request for reinstatement. The Candidacy Committee interviews the applicant to explore all concerns related to reinstatement, including but not limited to:
 - a. the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
 - b. the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the applicant's life, faith, attitudes, and circumstances since the time of removal;
 - c. discussion of the applicant's understanding of ordained ~~or consecrated~~ ministry in the ELCA, and the applicant's willingness to serve in response to the needs of this church; and
 - d. discussion of "Vision and Expectations," and the applicant's commitment to live according to the expectations of this church.
7. The Candidacy Committee may request the appropriate churchwide unit to convene a Review Panel to determine the applicant's theological readiness for ministry. The Review Panel will make a recommendation to the committee following the procedures developed by the appropriate churchwide unit.

D. Decision

1. The Candidacy Committee will decide the applicant's suitability to serve as a rostered minister of this church. This decision is one of the following:
 - a. approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 - b. postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 - c. denial of approval for reinstatement.
2. If the decision of the Candidacy Committee is to deny an applicant reinstatement, that decision is final. Any such applicant who desires reconsideration must begin the process again by applying under B.1. above.
3. If an applicant who was removed from the roster under the circumstances described in paragraph A.3. above is approved for reinstatement by the Candidacy Committee, such approval is not effective unless affirmed by a two-thirds vote of the total membership of the Executive Committee of the Synod Council. After the Candidacy Committee reports its approval and the reasons for that approval to the Executive Committee of the Synod Council, the Executive Committee may obtain whatever additional information or advice, including legal advice, it deems necessary before reviewing the decision of the Candidacy Committee.

E. Approval

1. If approved, the candidate will complete the normal assignment paperwork and will participate in the churchwide assignment process through the appropriate churchwide unit.
2. If after consultation with the synod bishop, the appropriate churchwide unit determines that the process for reinstatement described herein has not been fully or properly completed, then the appropriate churchwide unit shall postpone the candidate's participation in the assignment process until all requirements are met.
3. An approved candidate is eligible for a call for a period of one year after approval by the synod. Any delay occasioned by a postponement under E.2. above is not counted toward that one-year period of eligibility.

4. The process for renewal of approval, as defined by the appropriate churchwide unit, is the same as that for other candidates for rostered ministry. (*See the Candidacy Manual.*)
5. Upon receipt and acceptance of a properly issued and duly attested letter of call, the candidate is reinstated to the appropriate roster of this church.

See the form for “Application for Reinstatement” in the Candidacy Manual.

VI. The Deaconess Community

See “Relationships and Statement of Agreement of the Deaconess Community of the Evangelical Lutheran Church in America with the Evangelical Lutheran Church in Canada” in the appendices among “Agreements with ~~Particular certain Churches-churches Outside-outside~~ the United States.”

Part Three: Non-roster Related Matters

I. ~~Synodically~~ A-authorized Ministries

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

This ~~synodically~~-synod-authorized ministry policy is intended to honor the God-given office of Word and Sacrament (Article V, The Augsburg Confession). ~~Synodically~~-Synod-authorized ministry is intended to assist this church to respond pastorally and effectively to emerging opportunities in Christ’s mission where it is not possible to provide a minister of Word and Sacrament. Principle 40 and related sections in “The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament,” which was adopted “for guidance and practice” by the 1997 Churchwide Assembly, also address this subject.

~~Synodically~~-Synod-authorized ministry of Word and Sacrament is normally limited to a specific congregation or other identified ministry where a pastor is not available for an extended period of time. Individuals authorized for such ministry within a synod are not rostered by the ELCA (unless already serving on a roster of this church) but are authorized to provide a ministry only within a particular setting for a designated period of time.

A. Identification of need

The synod identifies a congregation or other ministry where pastoral leadership is not available for an extended period of time and where ~~synodically~~-synod-authorized ministry may be appropriate. Because of the relationship of such authorized lay ministry to those serving in the ministry of Word and Sacrament, pastors serving congregations within the area where this ministry need is located normally will be consulted concerning this determination.

When determining the need for a pastor in a congregation or other identified ministry where a minister of Word and Sacrament of this church is not available, synods will first consider the utilization of an ordained minister from a full communion partner church, under the guidelines related to the orderly exchange of ordained ministers.

Synod-authorized ministry is not to be used to authorize an individual to provide for short-term, intermittent absences of a congregation’s called pastor. However, there is sometimes a need to provide for the celebration of the sacrament in circumstances when neither an ELCA nor a full communion ordained minister is available. Such situations highlight a tension between a bishop’s authority to provide for “appropriate pastoral leadership” (7.31.10.) and the limitation that such authorization is only to be used when the need for such leadership is “for an extended period of time” (Use of the Means of Grace, Principle 40). On rare occasions, this tension may require flexibility in interpreting “for an extended period of time” so that an individual is authorized by the synod bishop to provide Word and Sacrament ministry in congregations in a location or area where ordained leadership is chronically unavailable.

B. Invitation to service

Congregations and other ministries within each synod are expected to assist in making this ministry available and beneficial by commending to the bishop individuals who should be considered for possible service in ~~synodically~~-synod-authorized ministry. Individuals who demonstrate potential for service as ~~synodically~~-synod-authorized ministers are invited by the synod to enter a program of preparation.

Any individual who has resigned or been removed from rostered ministry in the ELCA in connection with alleged misconduct, or who has been denied continuance in candidacy by reason of misconduct allegations, is precluded from serving as a ~~synodically~~-synod-authorized minister.

C. Qualifications

A person invited to prepare for a ~~synodically-synod~~-authorized ministry must be an active member of an ELCA congregation, preferably for at least one year. In addition, prior to preparing to serve in ~~synodically-synod~~-authorized ministry, an individual must have:

1. been recommended by the individual's pastor and Congregation Council;
2. met with and been interviewed by synod staff and/or the synod committee responsible for the synod's program of preparation;
3. demonstrated the ability and willingness to participate in a program of preparation leading to possible service in a ~~synodically-synod~~-authorized ministry or provided satisfactory evidence of prior preparation toward the goals and standards of the program outlined in this policy;
4. submitted written responses to the questions on the candidacy Entrance Form; and
5. identified references within and outside the church for contact by the synod and authorized the synod to obtain an in-depth background check, as outlined in the Candidacy Manual.

D. Synod committee for authorized ministry

A committee may be appointed by the Synod Council to provide the synod bishop with recommendations concerning the authorization of and accountability for authorized ministries within the synod. This committee should either be a subcommittee of the synod's Candidacy Committee or be structured to work closely with the Candidacy Committee, even though the work of the two is distinct.

The Synod Council or, if appointed, the synod committee determines the educational program within the synod for individuals preparing for service in an authorized ministry; determines eligibility of individuals to enter this program of preparation; and advises the bishop on the suitability of an individual for authorization and service in a ~~synodically-synod~~-authorized ministry.

E. Program of preparation

The synod defines the program of preparation for ~~synodically-synod~~-authorized ministry consistent with this policy and with any guidelines developed by the appropriate churchwide unit, in consultation with an ELCA seminary. The program of preparation can be accomplished in a variety of ways including educational programs that utilize current rostered ministers within the synod, ELCA seminaries and continuing education centers, and other appropriate resources. Such programs shall prepare individuals to have knowledge and abilities in the following areas:

1. Bible;
2. Lutheran theology, the Lutheran Confessions, and the Confession of Faith and polity of the ELCA;
3. worship;
4. spiritual discernment and faith development;
5. leadership expectations and identity;
6. contextual understanding; and
7. pastoral skills including preaching, catechetics, worship leadership, visitation, pastoral care, and outreach.

F. Authorization for service

When the synod has determined that a specific need exists, and with the consent of the congregation to be served, an individual may be authorized for service within the synod by the synod bishop, in consultation with the Synod Council. The bishop will authorize for this ministry only those individuals who have been well prepared and who will serve under supervision. Completion of a program of preparation does not mean that authorization for service will follow. There is no guarantee of service within the synod. When authorized, such service shall fulfill assigned responsibilities, and authorization shall be for a specific period of time not to exceed one year, unless terminated earlier.

Individuals who serve in ~~synodically-synod~~-authorized ministry are to meet the following criteria:

1. evidence of mature Christian faith and commitment to Christ;
2. satisfactory participation in the synod program of preparation, including demonstration of appropriate ministry skills;
3. knowledge and acceptance of the Confession of Faith of this church; and
4. willingness to meet this church's expectations concerning the personal conduct and behavior of individuals serving in public ministry as described in "Vision and Expectations — Ordained Ministers in the Evangelical Lutheran Church in America."

G. Letter of authorization

The bishop's authorization shall be evidenced by an appropriate letter describing the terms and conditions of the authorization. The description may limit the activities the person is authorized to perform.

H. Supervision and accountability

Accountability for ~~synodically-synod~~-authorized ministry in a congregational setting is the direct responsibility of the Congregation Council. Accountability for a ~~synodically-synod~~-authorized ministry in a non-congregational setting within a synod is the direct responsibility of the governing body of the entity that conducts that ministry, or if there is no such entity, the Synod Council. In all cases, a ~~synodically-synod~~-authorized minister is to be under the direct supervision of a minister of Word and Sacrament appointed by the synod bishop.

The supervising minister of Word and Sacrament shall report to the governing body and seek the advice and counsel of the bishop or designated synod staff in relation to the ~~synodically-synod~~-authorized minister.

I. Candidacy for rostered ministry

When, in the judgment of the authorizing bishop, a person whose service as a ~~synodically-synod~~-authorized minister likely will be long-term in one ministry or in a succession of assigned ministries, that person normally shall enter the ELCA candidacy process for ordination and shall remain active in candidacy and theological preparation while serving in ~~synodically-synod~~-authorized ministry.

It is preferable that a mission development is led by a pastor rather than a ~~synodically-synod~~-authorized minister. When a ~~synodically-synod~~-authorized minister is serving in that capacity, he or she normally shall have received a positive entrance decision for candidacy for ministry of Word and Sacrament before beginning that ministry and shall remain active in candidacy and theological preparation while serving in that mission development.

J. Renewal and revocation

Renewal of authorization after one year may be given when a demonstrated need exists for its continuation. This need is determined by the synod bishop at the request and with the consent of the congregation or other ministry being served, consultation with the supervising minister of Word and Sacrament, and a review of both the ministry setting and the service of the authorized minister.

Authorization to provide ministry within the synod may be revoked at any time by the synod bishop, who need not specify the reason.

K. Marriage services

Where permitted by law, ~~synodically-synod~~-authorized ministers may officiate at marriage services for members of the congregation in which they are authorized to serve, with the concurrence of the congregation and the approval of the synod bishop.

L. Other matters

Individuals may serve in a ~~synodically-synod~~-authorized ministry only within the synod that has authorized that ministry. A synod may consider for authorization an individual trained and authorized by another synod, based on the individual's qualifications and ability to meet the new synod's criteria for authorized ministry.

Individuals authorized for such ministries are not to wear clerical stoles and should not wear clerical collars unless authorized by the synod bishop. The title "Pastor" is reserved for ministers of Word and Sacrament and is not to be used by ~~synodically-synod~~-authorized ministers.

~~Synodically-Synod~~-authorized ministers are not to offer therapy or counseling as a part of their ministries but may provide appropriate pastoral care.

M. ~~Licensure~~

~~—Synodically Synod authorized ministry is not to be used to authorize an individual to provide for short term, intermittent absences of a congregation's called pastor. However, there is sometimes a need to provide for the celebration of the sacrament in circumstances when neither an ELCA nor a full communion ordained minister is available. Such situations highlight a tension between a bishop's authority to provide for "appropriate pastoral leadership" (7.31.09.) and the limitation that such authorization is only to be used when the need for such leadership is "for an extended period of time" (Use of the Means of Grace, Principle 40). On rare occasions, this tension may require flexibility in interpreting "for an extended period of time" so that an individual is licensed by the synod bishop to provide Word and Sacrament ministry in congregations in a location or area where ordained leadership is chronically unavailable. Licensure under such circumstance could be for a term not to exceed one year and must be~~

~~limited to a specific area. Such a licensed minister must be appropriately prepared and supervised to serve only at identified locations with the specific approval of the bishop during a transitional period while the synod seeks to make ordained ministers available to serve in that area. In such situations, and subject to such conditions, the bishop may license an individual to administer the sacraments.~~

II. Synod/ Congregation deacons

The title deacon is used by this church for those who are on roster of Ministers of Word and Service. However, some synods use the term deacon to describe individuals trained in and recognized by local programs that focus on diaconal ministry, and some congregations use the term to describe individuals in certain governing roles. Care should be exercised in how this term is used and the expectations of those who may have this title. Ministers of Word and Service are on a roster of this church. That means that they are eligible to serve in this church under call from a congregation, Synod Council, or the Church Council. They are under the oversight of the synod bishop and have voice and vote at synod assemblies.

Synod deacons are the responsibility of the synod that authorizes and oversees their service. Since they are not on a roster of this church, they cannot transfer from synod to synod through an established mobility process. Synods should be clear with their deacons that this title and responsibility comes from the synod and is valid only in that synod. The title deacon will not be used by the churchwide organization in communicating with synod deacons.

Congregational deacons serve the congregation that has selected them. Normally the title is not used in addressing them in written or verbal communication. The role of a congregational deacon is defined by the congregation's constitution and applies only during their term of service. These deacons are normally elected to a specific term and serve until their successors are elected. They have no responsibility outside of the congregation that elected them, unless the congregation elects them to serve in another capacity, i.e. voting member of a synod assembly.

Editorial Note

The following proposed revisions to Definitions and Guidelines for Discipline have been adopted by the Committee on Appeals and are intended as temporary, non-substantive revisions to address: (a) changes to the rosters and entrance rite adopted by the 2016 and 2019 Churchwide Assemblies; (b) changes to the law related to same-gender marriage; and (c) changes to the Constitutions, Bylaws, and Continuing Resolutions of the ELCA. As part of these revisions, the provisions for ministers of Word and Sacrament and the provisions for ministers of Word and Service have been combined.

Starting in March 2020, the Committee on Appeals will be commencing a full, substantive review of Definitions and Guidelines for Discipline, with a view towards presenting a revised document to the Church Council in the Spring of 2021. More information on this process can be found at www.elca.org/rosteredlife in the document entitled "Report and Recommendations on Vision and Expectations - March 2020."

One question that has arisen is why the "Confidential Communications" provision in section B.1. applies only to ministers of Word and Sacrament. In keeping with the historic discipline and practice of the Lutheran church, 7.45 of the ELCA Constitution prohibits ministers of Word and Sacrament from divulging confidential communications unless certain exceptions apply; there is no similar constitutional provision for ministers of Word and Service. Section B.1 tracks this constitutional provision and therefore applies only to ministers of Word and Sacrament. Please note, however, that under the "Integrity" provision in section B.2., ministers of Word and Service also share in the obligation of protecting privileged and confidential communications.

DEFINITIONS AND GUIDELINES FOR DISCIPLINE OF ~~ORDAIN~~ROSTERED MINISTERS

As an expression of its life in the gospel of Jesus Christ, this church embraces disciplinary processes of counseling, admonition, and correction, with the objective of forgiveness, reconciliation, and healing.

Simultaneously, out of deep concern for effective extension of the gospel, this church remains alert to the high calling of discipleship in Jesus Christ. The ~~ordain~~rostered ministers of this church, as persons charged with special responsibility for the proclamation of the gospel, are to seek to reflect the new life in Christ, avoiding that which would make them stumbling blocks to others. To that end, this church recognizes that there is behavior that is deemed to be incompatible with ordained ministry and that calls for disciplinary action.

The following definitions and guidelines do not set forth the high expectations this church has of its ~~ordain~~rostered ministers. "~~Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America~~" ~~Other documents and guides~~ ~~has~~ ~~been~~ ~~and~~ ~~will~~ ~~be~~ developed for that purpose. The normative expectations of this church for its ~~ordain~~rostered ministers focus upon faithful and effective exercise of ministerial leadership. In all matters of morality and personal ethics, this church expects its ~~ordain~~rostered ministers to be exemplary in conduct.

These definitions and guidelines describe the grounds for which ~~ordain~~rostered ministers may be subject to discipline according to the practice of this church. Their purpose is juridical: to assist in the processes of consultation, discipline, and appeals.

Grounds for discipline of ~~ordain~~rostered ministers are as follows:

A. Preaching or teaching in conflict with the faith confessed by this church is grounds for discipline of ~~ordain~~rostered ministers. A summary of the faith confessed by this church is found in Chapter 2 of this church's constitution.

B. Conduct incompatible with the character of the ministerial office is grounds for discipline of ~~ordain~~rostered ministers. These guidelines define and describe kinds of behavior which are incompatible with the character of the ministerial office.

1. Confidential Communications (Word and Sacrament only): ~~Ordained m~~Ministers ~~of Word and Sacrament~~ must respect privileged and confidential communication and may not disclose such communication, except with the express permission of the person who has confided it or if the person is perceived to intend great harm to self or others.

2. Integrity: ~~Ordain~~Rostered ministers must be honest and forthright in their dealings with others while protecting privileged and confidential communications. Dishonesty, deception, duplicity, or the manipulation of others for personal benefit or gain is incompatible with the character of the ministerial office.

3. Professional Attention to Duties: An ~~ordain~~rostered minister of this church has made commitments through ordination and through acceptance of a letter of call. Continued neglect of or indifference toward such duties constitutes conduct incompatible with the character of the ministerial office.

4. Relationship to Family: This church is committed to the sanctity of marriage and the enhancement of family life. ~~Ordain~~Rostered ministers of this church are expected to uphold this church's ideals of marriage, family, and relationship in their public ministry as well as in private life. Spouse ~~or same-gender partner~~ and children, if any, are to be regarded with love, respect, and commitment. Departure from this standard may be considered conduct incompatible with the character of the ministerial office. Such departure might include any of the following:

- a. Separation ~~or~~ divorce ~~or termination of same-gender relationship~~ that occurs without consultation with the synodical bishop's office and appropriate implementation of such consultation;
- b. Desertion or abandonment of spouse, ~~same-gender partner~~, or children;
- c. Abuse of spouse, ~~same-gender partner~~ or children;
- d. Repeated failure to meet legally determined family support obligations.

5. Sexual Matters: The expectation of this church is that an ~~ordain~~rostered minister is to lead a chaste and decent life in word and deed. In keeping with this expectation, chastity and abstinence are required outside of marriage ~~or outside publicly accountable, lifelong, monogamous, same-gender relationships~~, and chastity and fidelity are required within marriage ~~or within such same-gender relationships~~. Adultery, infidelity, casual sexual relationships, promiscuity, the sexual abuse of another or the misuse of the ~~pastoral~~ministerial relationship for sexual activity constitute conduct that is incompatible with the character of the ministerial office.

6. Addiction and Substance Abuse: Any addictive behavior that impairs the ability of an ~~ordain~~rostered minister to perform effectively the duties of the office or the misuse of alcohol, drugs, medications, sex, gambling, or pornography is incompatible with the office of ~~pastoral~~ ministry. The approach of this church to such a problem may be to insist upon effective treatment or to initiate immediate discipline. Refusal to accept treatment or failure to abide by the terms of such treatment is conduct incompatible with the character of the ministerial office.

7. Fiscal Responsibilities: ~~Ordain~~Rostered ministers of this church are expected to conduct their fiscal affairs in accordance with ethical and legal requirements. Among those fiscal activities that may be considered conduct incompatible with the character of the ministerial office are:

- a. Indifference to or avoidance of legitimate and neglected personal debts;
- b. Embezzlement of money or improper appropriation of the property of others;
- c. Using the ministerial office improperly for personal financial advantage.

8. Membership in Certain Organizations: This church has specifically declared in 7.3147.011 and 7.61.05 that discipline may be administered to any of its rostered ~~ordained~~ ministers who belong to any organization other than the Church which claims to possess in its teaching and ceremonies that which the Lord has given solely to the Church.

9. Conviction of a Felony: The society in which this church ministers has placed a high premium upon the role of law in regulating the rights and duties of individuals to promote the common good. This

includes laws which define certain conduct as felonies. Pleading guilty to, or being convicted of, a felony is grounds for discipline as conduct incompatible with the character of the ministerial office but may not be grounds for discipline in those instances where the violation of law was to protest or to test a perceived unjust law or as an expression of civil disobedience.

C. Willfully disregarding or violating the functions and standards established by this church for the ~~office of Word and Sacrament~~ rostered ministries of this church is grounds for discipline of ordained ministers. Such functions and standards established by this church are found in ~~Section 7.20. through 7.47.01. Chapter 7~~ of this church's constitution, bylaws, and continuing resolutions.

D. Willful disregard of the constitution or bylaws of this church is grounds for discipline of ~~ordain~~rostered ministers.

[Editorial Note: Separate provisions related to discipline of ministers of Word and Service were removed, as the discipline provisions for all rostered ministers have been combined.]

DEFINITIONS AND GUIDELINES FOR DISCIPLINE OF CONGREGATIONS

- A. Departing from the faith confessed by this church** is grounds for discipline of a congregation of this church. A summary of the faith confessed by this church is found in Chapters 2 and 3 of this church's constitution.
- B. Willfully disregarding or violating any of the criteria for recognition as congregations of this church** is grounds for discipline of a congregation of this church. These criteria are set forth in 9.21. and 9.22. of this church's constitution.
- C. Willfully disregarding or violating the provisions of the constitution or bylaws of this church** is grounds for discipline of a congregation of this church.

DEFINITIONS AND GUIDELINES FOR DISCIPLINE OF MEMBERS OF CONGREGATIONS

- A. **Persistent and public denial of the Christian faith by a member of a congregation of this church** is grounds for disciplinary action against the member. The Christian faith as confessed by this church is expressed in Chapter 2 of the constitution for congregations. A congregation member who persists in denial of this faith and seeks to convince others to do so, may be subject to discipline. In order to warrant discipline, such behavior must be more than occasional expressions of doubt or private comments and conduct contrary to the Christian faith; the behavior must be seen to bring harm to the faith of others and detract from the mission and ministry of the congregation.
- B. **Willful or criminal conduct grossly unbecoming a member of the Church of Christ** is grounds for disciplinary action against a congregation member. Commission of murder, attempted murder, rape, sex crimes or hate crimes, child abuse, spousal and elder abuse, public and profane obscenity and vulgarity, and similar conduct seen as reprehensible to the Christian community may warrant discipline. Persons deemed guilty of such behavior remain in need of pastoral care and compassion.
- C. **Continual and intentional interference with the ministry of the congregation** is grounds for discipline of a member engaging in such behavior. A congregation member who repeatedly interrupts the congregation's gatherings, worship services, fellowship and educational activities, congregational and council meetings, or disparages the congregation or its ministry to others in ways that damage or destroy the ability of other members to carry out the church's mission may be disciplined by the church. In order to warrant discipline, such conduct must be more serious than a member merely expressing disagreement, being impolite or even exhibiting anger. The member must have engaged in a course of conduct and communication so persistent, inappropriate and objectionable, that the congregation's ability to perform ministry is being impaired.
- D. **Willful and repeated harassment or defamation of member(s) of the congregation** are grounds for discipline of a member. If the treatment of another by a member of the congregation repeatedly devolves into slanderous, vicious or intentionally hurtful communications, no matter the means of such communications, the behavior is unacceptable and may warrant disciplinary action. Similarly, if any members are being constantly harassed by another member for any reason, whether such harassment is based upon gender, race, sexual orientation or any other reason, perceived or real, the behavior may warrant discipline without regard to the nature of the harassment. The use of phone, email, text messages or other means of communication, and behaviors including anything from shouting and gestures to actual stalking, may all be means of unacceptable defamatory or harassing behavior between members.

Church Council Member Ecumenical Visit Reports

Pr Joanne Engquist
The Episcopal Church (TEC) Executive Council
Montgomery, AL
Date of Meeting: October 18-21, 2019

This was my first meeting with The Episcopal Church (TEC) Executive Council. I was warmly welcomed and introduced to Presiding Bishop, the Most Rev. Michael Curry, and the Secretary, the Rev. Canon Michael Barlowe. Following introductions, I was seated at a table of voting members.

In addition to regular work of the Executive Council, this meeting had an additional day for a pilgrimage, embodying a next step in work for racial justice and reconciliation. Saturday was spent in morning prayer, then at the Legacy Museum, the National Memorial for Peace and Justice, and in a presentation by Mr. Bryan Stevenson (Founder and Executive Director, Equal Justice Initiative). In preparation for the pilgrimage, Executive Council members and staff had read Stevenson's *Just Mercy*, and had participated in webinars facilitated by Dr. Kelly Brown-Douglas and Dr. Catherine Meeks. Time in the agenda Monday was committed to some debriefing of the pilgrimage.

In plenary sessions, the Executive Council heard reports from Bishop Curry, President Jennings, leaders of each standing committee, and several staff members. Action was taken on various financial matters including approving grants and waivers of diocesan assessments, setting housing allowances, and authorizing the construction of meeting space and a production studio at 815 Second Avenue. The Office of Development also was directed to begin a \$1.3M campaign for "Way of Love" initiatives.

Additionally, the three representatives to the Anglican Consultative Council (ACC) gave a report of their meeting in Hong Kong last February 2019. There was considerable discussion about the tenor of the gathering, including impressions of it being very "scripted" with little or no discussion; concerns were raised about the possible exclusion at Lambeth 2020 of persons based on sexuality.

A budget visioning process was undertaken, inviting reflection first on the process itself and exploring the concept of budgets as moral documents. Several resolutions were passed concerning investment social screens and shareholder advocacy plans on various concerns including human trafficking (sex and labor), Israel/Palestine, immigration-refugees-migration, indigenous cultures and communities' rights, opioid epidemic, gun safety, climate change/sustainability, and diversity on corporate boards of directors.

Friday and Sunday afternoons were spent in committees. I met individually with available staff during the first committee session and was welcomed into the Mission Beyond TEC on Sunday.

The Executive Council recommended that in requesting information about gender identity, clergy be given a menu to choose rather than be required to identify as "other;" it further recognized that gender identity can change over time, and noted that their pension fund (CPF) develop protocol for how data on gender identity might be revised and how it would be gathered from those serving who are not beneficiaries in CPF.

The Executive Council endorsed and commended to the Church the Episcopal Creation Covenant and its three major commitments: Loving Formation, Liberating Advocacy and Life-giving Conservation. This covenant boldly asserts, "Concerned for the global climate emergency, drawing on diverse approaches for our diverse contexts, we commit to form and restore loving, liberating, life-giving relationships with all of Creation." Each commitment elaborates on actions in formation, advocacy, and confirmation rooted in this gospel work and undertaken "for God's sake." They further committed to research and develop a future churchwide ambition to safeguard creation and steward finances by transitioning to clean, renewable energy, reporting prior to the February 2020 meeting.

Throughout the meeting individuals opened themselves to conversation with me, recalling with gratitude persons who have served in the role of liaison from the ELCA to TEC in prior years. They requested that I bring formal greetings to the whole Executive Council at the next meeting (at this meeting, I addressed only the Joint Standing Committee on Mission Beyond TEC). The next meeting will be February 12-15, 2020 in Salt Lake City, Utah.

Church Council Member Synod Visit Report

Susan Boxberger

Central States Synod

Visit Date: 1/10/2020

Purpose of Visit: Participated in Synod Council Executive Committee meeting (I am a member)

What are the joys and opportunities happening within the Synod?

I love the opportunity to connect with others outside my home congregation. There are some wonderful people within our synod—we come from different backgrounds and contexts, but we find commonality in our Lutheranism and our commitment to the ELCA. It's great to see Bishop Susan Canda living into her new role. Her style is much different from that of her predecessor Roger Gustafson (who is our former pastor and something of a personal friend). She is making lots of changes, but she is driven by her vision of what this synod and this church can be. It's exciting to be part of it.

How did the visit deepen the relationship between the Synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

Because of my dual membership on both the Central States Synod Council and ELCA Church Council, I have a better understanding of how the two entities work together. I am able to share my observations of one organization with the other, as relevant. For example, when talking about budgets and how they are organized and funded, I was able to shed light (at least a little!) on how the churchwide office is organized and funded as a model for how we could operate at the synod level. As to what the churchwide organization should know: Our financial status is not great, as you are probably aware; I suspect we are not alone in this. On the other hand, Bishop Canda is off to a strong start and seems to be widely liked, appreciated and respected.

Please share how the Synod continues to engage Future Directions 2025.

Beginning last year, we formulated five priorities for our synod, which are consistent with the goals of Future Directions 2025 but are specific to our context. We then decided together what percentage of our resources each area deserved and designed our budget accordingly. Our top two priorities are "Provide, maintain and grow congregational leadership," and "Nurture mission through congregations." These two priorities account for nearly two-thirds of our budget.

David M. Lenz

Northeastern Ohio Synod

Visit Date: January 18, 2020

Purpose of Visit: Synod Council Meeting (where I also serve as Synod Secretary)

[This synod council meeting barely had a quorum present due to a major winter storm the same morning, so there were fewer people present and less time for discussion than normally occurs.]

What are the joys and opportunities happening within the Synod?

Bishop Allende has announced his retirement at the end of his term this year, and the synod has assembled an excellent Bishop Election Committee to guide our discernment process for new leadership. We are working to identify where we are as a synod, where we want to be, and what kind of leader might help us get there.

The synod continues to explore new mission opportunities in the city of Cleveland. Downtown Cleveland and the near west side are some of the more rapidly growing areas in our synod, and we are exploring a variety of options to bring an ELCA presence into these places.

As is discussed more below, the synod has been working for several months to reconfigure its ministry committee structure to encourage more volunteer leadership to account for staff reductions over the past several years. A task force will meet in February to develop recommendations for this restructuring, and there is a sense that many on the council want to call for deeper engagement and responsibility for Synod Council members.

How did the visit deepen the relationship between the Synod and the Churchwide Organization?

What, if anything, should be shared with the Church Council and/or Churchwide Organization?

Northeastern Ohio Synod finds itself in a somewhat difficult place with respect to its relationship with the churchwide organization, even though the synod is committed to a relationship with the churchwide organization. Due to significant shortfalls in mission support, the Synod Council decided in October to drop its percentage of giving to churchwide from 50% of unrestricted mission support to 47.5%. It seems likely that mission support will come in approximately \$70,000 below the revised numbers on which that determination was based. One of our congregations did, however, receive a substantial bequest of which they provided 10% to the synod and the synod will, in turn, provide 10% to churchwide.

One of our exercises in our ministry restructuring has been to identify which committees/ministries are the highest priority and which should receive less attention at this time while we focus on the priority items. Many of the items that seem to be high priorities at the churchwide level (e.g., care of creation, diversity and inclusion, global mission) received some of the lowest priority numbers in our synod. This disconnect was noted by both me and Bishop Allende. Instead of continuing forward with action based on the initial survey results, we paused and focused discussion at the January meeting on where our priorities are and where they should be. It was acknowledged that the survey results probably skewed toward placing a greater emphasis on financial matters given the financial concerns that dominated much of the October meeting.

Please share how the Synod continues to engage Future Directions 2025.

We used the key points of Future Directions 2025 as a framework for the discussion of the priority results for our ministry restructuring discussion. A task force will meet later in February to take the results of this conversation and develop a framework to present to the council at the March meeting.

David M. Lenz
Southern Ohio Synod
Visit Date: January 25, 2020
Purpose of Visit: Synod Council Meeting

What are the joys and opportunities happening within the Synod?

They have recently sold their synod office building and leased new space on the north side of Columbus, getting away from the expense of building maintenance and being debt-free for the first time in 20 years.

Their “Thrive!” campaign toward vital congregations is progressing well.

They are hosting a 2-day event for Synod Communicators across the ELCA.

Peace, Beavercreek is hosting the first of several installments of “Camp Noah” this spring. The camp is designed to help children cope with the trauma of a series of tornadoes that struck the northern Dayton area around Memorial Day 2019, which was a relatively economically distressed area even before the storms. These camps are sponsored by Lutheran Social Services of Minnesota.

How did the visit deepen the relationship between the Synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

This visit helped to maintain a relationship between the synod and the churchwide organization. Marjorie Ellis, former Church Council member, is serving as their Synod Vice President, and Bishop Suzanne Dillahunt seems to be rather engaged with the churchwide organization as well (Bishop Dillahunt and I will both be serving on the new Resource Development Committee). I had gotten to know Marjorie fairly well from her time relating to Northeastern Ohio Synod, so it was good to continue the relationship with her personally and begin to develop deeper connections between me and the people of Southern Ohio Synod.

I don’t believe there are any major items to be shared with the Church Council.

Please share how the Synod continues to engage Future Directions 2025.

While I did not pick up on all of the details, it is clear that there is a significant campaign called “Thrive!” going on throughout the synod oriented toward Equipping Vibrant Church together. I heard mention of governance workshops and stewardship workshops throughout the synod that are being well-attended. There will be another synod-wide event coming up for lay leadership training that fits nicely into their “Stronger and Better Together” and “Thrive!” goals.

In the spirit of good governance, the council also approved a gift acceptance policy, which possibly could be a resource for other synods looking to develop such policies.

Susan Boxberger
Arkansas-Oklahoma Synod
February 28-29, 2020
Purpose of Visit: Synod Council Meeting

What are the joys and opportunities happening within the Synod?

This synod describes themselves as “scrappy,” and they are. They are facing some of the same challenges as the Central States Synod, and they are facing those challenges with humor and creativity. They are taking on topics of race, church growth and decline, welcoming LGBTQIA+ individuals, and sanctuary. They are very Christ-centered in their approach to problems and opportunities. They are conscious of the needs of others within and outside their community, and work to address those needs.

The “A-OK” Synod is preparing for their upcoming assembly. They have lots of ideas and plans to get input and provide information/resources for congregations throughout their synod. I know from their newsletter, which I now receive regularly, that they are doing some work on racial equality and racism training. They have an online synod book study around *Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in the U.S.* Although I am not participating in their discussion, I did read the book and it was worthwhile. They also referred in their discussion to the upcoming 100-year anniversary of the Tulsa Race Massacre; I had never heard of it but looked it up when I got home. They are considering ways to recognize and commemorate this sad event.

How did the visit deepen the relationship between the Synod and the Churchwide Organization? What, if anything, should be shared with the Church Council and/or Churchwide Organization?

Bishop Mike Girlinghouse is very personable. I think that he and I got along well and fostered attitudes of mutual respect. There was reference to the upcoming joint meeting of the Church Council and the Conference of Bishops. The bishop gave a brief overview of some of the topics that are anticipated to be covered, and provided insight to the whole Synod Council (and me!) of how the Church Council and Conference of Bishops operate and interrelate. I believe all came away with a better understanding of the larger church and how we here in the Midwest relate to it.

The Friday evening portion of the meeting included devotions, worship, review of synod council duties, and basic philosophical discussion of the purpose of the ELCA’s organization. They used Simon Sinek’s TED Talk on “What’s Your Why?” as a starting point for talking about the purpose of the synod; we were encouraged to consider and discuss *why* we have a synod structure.

There’s nothing in particular that needs to be relayed; it was just an overall good experience.

Please share how the synod continues to engage Future Directions 2025.

The topic of Future Directions came up specifically in discussion. They are in the process of developing a new purpose statement and “tagline.” There was quite a bit of discussion of their guiding principles and how those are made known to others within and outside the synod.

Sharing the gospel was central to all discussions. Arkansas-Oklahoma Synod is seeking ways to reach out to the unchurched and to those of other faiths. Their cluster structure is an efficient way for them to build relationships with other congregations and to cooperate in outreach and community activities.

There was discussion of encouraging youth to become more active and to seek relationships with others (since some may be the only Lutheran in their high school, for example). The

decision was made to designate part of the offering from the upcoming Synod Assembly to Lutheran Youth Organization. There was also an update regarding the next Youth Gathering and suggestions for how to get kids involved, and to encourage them to attend. It is hoped that this will keep them involved in the church through college and beyond.

As stated above, the synod is emphasizing the examination of racism by participating in a book study and providing training. Further, some congregations have expressed interest in becoming Reconciling in Christ (RIC) and/or Sanctuary Congregations or having the synod so declared. Those present brought up congregations who are already established as RIC, and the opportunities and pitfalls of pursuing this status. A plan was made whereby the specific congregation who expressed interest will present a resolution at the upcoming assembly, asking that the synod undertake a year of study on each issue, in order to better understand the meaning and how to implement these actions.

Arkansas-Oklahoma Synod is in partnership with the Lutheran Church in Tanzania, and provides financial support and presence there (visits, medical missions). They are concerned with issues of racism and plan to recognize the 100th anniversary of the Tulsa Race Massacre. Bishop Girlinghouse and at least one other member of the Synod Council will be attending the installation of the new Episcopal Bishop of Oklahoma in a few weeks (Bp. Girlinghouse will participate in the laying on of hands). The synod rents part of their facility to a congregation of another faith, which brings them into regular contact and conversation.

Sustainability is a central concern in Arkansas-Oklahoma Synod, where more than half of their congregations have an average weekly worship attendance of 50 or less. They are well aware of the challenges they face, and they are focused on how best to use their limited resources to maintain and grow. Their Cluster structure helps them to work more efficiently and to make the most of what they have. Specifically, they voted to use the proceeds from the sale of a church property that was closed as part of their Phoenix Fund, which helps support new church starts and revitalization of existing congregations. Bp. Girlinghouse brought up that, as their population ages and more churches may close, that consideration should be given to encourage further deposits into the Phoenix Fund. It was likened to death and resurrection.



How Strategic and Authentic is Our Diversity; A Call for Confession, Reflection and Healing Action

As adopted by more than a two-thirds vote (855-13) by the fifteenth triennial Churchwide Assembly on August 9, 2019 at Milwaukee, Wisconsin.

Executive Summary from Task Force for Strategic Authentic Diversity

Since its inception, this church has wrestled with the challenge of becoming an authentically multiethnic, multicultural church. The vision and promised “**kindom**” and reign of God lie within us. The transformative power for being God’s change agent in society is intricately bound to our own transformation as God’s people.

For the task force participants who created this report, the conversations, prayers, and reflections that informed the work were deeply personal and, at times, extremely painful. In many ways these conversations, prayers, and reflections have modeled the struggle toward authenticity in ethnic diversity that is both a challenge and an opportunity for this church in all its expressions.

The report calls not for a brand-new strategic plan but for this church, in faith and with integrity, to “go deeper.” It seeks:

- **Theological Framing and Equipping** that more broadly reflect the wide ethnic diversity of who we are, have been, and are yet becoming. Our church must dig deeper into the history and emerging theology that ground, clarify, and justify our call and continuing commitment to ethnic diversity and inclusion.
- **Healing Action** to address the personal woundedness perpetuated by racism and racial prejudice. Deeper diagnosis of the collective, structural, and systemic nature of these sins will give us the opportunity for deeper prescriptive action toward healing.
- **Structural Accountability** to deepen the intentional focus of ELCA policies, governance, related structures, agencies, and organizations, so that they might serve the goals and initiatives of an authentically diverse church in society.
- **Theological Education and Leadership Development** that, drawing on the aforementioned theological framing, equip leadership for a “*metanoia movement*,” a change of hearts and minds about the violent sin of racism and the value of diversity, equitable inclusivity, and racial justice.
- **Partnerships With Full Communion, Ecumenical and Interreligious Partners, and Related Organizations** that deepen our shared commitment and struggle toward authentic diversity and inclusion in our systems, structures, and organizations.

The task force has discerned a call to engage these opportunities more fully, deepening our work, our journey, and our joy as our church moves toward **Strategically Authentic Diversity**.

In the report’s final section, the task force lifts up **Recommendations** to be embodied in the life of the ELCA. A number of these are not new, but they warrant new attention, resources, and energy to be implemented.

The 2016 Churchwide Assembly adopted a resolution to create a task force composed entirely of persons of color from regions and synods across the country, so that the views and voices of this church so often unheard or unheeded might benefit the whole church. We have this ministry together.

The spirit and intent of the document are to help us transcend the paralysis of guilt and blaming and reach a shared accountability and honest relational engagement in the body of Christ.

Future Directions 2025 calls for a more equitable investment in the gifts and passions of people of color; those gifts are reflected in the vitality and leadership of the task force and this document.

Mindful of the marginalization that is evident throughout this church and society, the task force tried to be faithful to the work of naming and addressing with its recommendations, so that they might contribute to this church’s ongoing challenge to formulate its own goals and expectations for racial diversity and inclusion.

Background Summary

At the 2016 ELCA Churchwide Assembly, voting members considered a proposal to delete from the ELCA constitution language directing that 10 percent of the members of its assemblies, councils, committees, boards, and other organizational units be people of color or whose primary language is other than English.¹ In response to the proposal, a resolution was presented to the assembly and adopted to create a Task Force for Strategic Authentic Diversity composed entirely of people of color (African Descent, American Indian and Alaska Native, Asian and Pacific Islander, Arab and Middle Eastern, Latino) and inclusive of immigrant and LGBTQIA+ identities.

This task force listened to stories from across the ELCA and, mindful of working constructively with white allies within the church, consulted with the European Descent Lutheran Association for Racial Justice (EDLARJ). Throughout its work, the task force learned that the commitment and work of developing strategies for Multicultural Ministries has been done and continues to be happening in the church, though not always in full view or with public accountability. Drawing upon the Multicultural Ministry Strategy document “A Strategy for Proclamation of the Gospel” (1991), the subsequent “Recommitment to a Strategy for Proclamation of the Gospel” (1997), and the recommendations of the 2016 Multicultural Summit, the task force believes the time has come for the ELCA to live even more intentionally into what God calls us to be together.

Sharing collective wisdom and reviewing historical documents, the task force has come to a consensus on the following statement and recommendations. This document will offer the task force’s working definition of authentic diversity, provide a theological frame for the discussion, name the need for healing, address the question of structural accountability, examine our theological education and leadership development, and reflect upon our relationships with full communion, ecumenical, and interreligious partners and their related agencies. Finally, it will propose a set of recommendations in each of these areas.

Authentic Diversity

The manifold communities of the ELCA are called to exhibit *authentic diversity*— demographically matching the ethnic and racial composition of their respective contexts, as stated in the ELCA constitution (5.01.A16). They are likewise called to recognize that race and ethnicity intersect with other marginalizing traits (including gender, sexuality, and ability) and that people in these groups are also vulnerable.

The Evangelical Lutheran Church in America is a predominantly white, middle-class church, most of whose members are of European descent. Intentional outreach efforts have increased the proportion of nonwhite members (African Descent, American Indian and Alaska Native, Asian and Pacific Islander, Arab and Middle Eastern, and Latino) from 2 percent to 7.3 percent.² Yet this proportional increase coincides with a membership decline in white communities and congregations. Despite the ELCA’s numerous multicultural efforts, there is still a lack of authentic diversity in all its expressions. Racism exists within the ELCA, boldly and outwardly as well as subtly and inwardly. White privilege is systemic and persistent. The problem calls for a radical, systemic change in accordance with the proclamation of the gospel. The ELCA recognizes the perpetuation of racism still exists within the denomination despite personal good intentions. Yet, the systemic and structural ambiguity toward the elimination of racism continues.

In faithfulness to the biblical mandate to proclaim the gospel³ requires us to foster greater equity, fairness, and justice at all levels of the ELCA to ensure authentic diversity. The ELCA recognizes that such diversity is not reflected across all three expressions of this church. The dominant center of power and privilege still resides with people of European descent and their culture, while people of color and/or whose primary language is other than English remain at the margins, along with their cultures and identities. This problem is compounded by the cross-cutting issues of gender, sexuality, and ability. As a result, we have not been able to fully partner with God in turning the ELCA into the just, inclusive, and authentically diverse community described in the priority area for action under goal one of Future Directions 2025, where the ELCA is called to “develop a deep and shared understanding of who we are as a Lutheran church and equip leaders and all the baptized to communicate our theology and beliefs in accessible and compelling ways.”⁴ We have failed to realize our vision of a church that welcomes all people regardless of race, background, status, ability, family situation, and numerous other

¹ 5.01.B87., Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, 2013 ed. (Chicago: ELCA, 2013), pg. 25.

² “Statistical Review of the Ethnic Specific Ministry Participation,” Evangelical Lutheran Church in America, February 2016.

³ “Recommitment to a Strategy for Proclamation of the Gospel,” Evangelical Lutheran Church in America, 1997.

⁴ “[Future Directions: Goal One](#),” Evangelical Lutheran Church in America.

identifiers.⁵ The ELCA continues to be the whitest denomination in the U.S.

In a country where 39 percent of the population are people of color, only structural and systemic reinforcement can account for the glaring whiteness of our church. Thus, the work of this task force is rooted not in charity or pity but in resistance to tokenism and the nominal representation of cultures in ELCA structures. We work toward seeing a fuller glimpse of God’s image and the fullness of God’s creation. In addressing the need for authentic diversity within the ELCA, we strive for what the Holy Spirit created in the Pentecost moment: the fullness of God’s diversity and creativity existing simultaneously in space and time.

We condemn any form of discrimination or harassment based on color, gender, race, ethnicity, social or socio-economic status, sexual orientation, gender expression, or physical or intellectual (mental) ability. We propose a *metanoia* (a change of heart and mind) to dismantle structures of discrimination. We yearn to promote systemic and structural strategies to establish and ensure authentic diversity.

Theological Framework: Why Strategic Authentic Diversity?⁶

In Mark 12:31, as part of the Great Commandment, Jesus tells the disciples, “You shall love your neighbor as yourself.” Our baptismal covenant reminds us that “We will seek and serve Christ in all persons, loving our neighbors as ourselves, we will strive for justice and peace among all peoples and respect the dignity of every human being.”

Therefore, we seek authentic diversity not as an option but in obedience to the Great Commandment, in affirmation of our baptismal promise, in proclamation of the gospel, and toward the restoration of God’s beloved community from the brokenness we have created. The need for this authentic diversity, tied to incarnational identity and a Lutheran theological framework, is expressed in goal two of Future Directions 2025, which in part aims to “form and equip the baptized to express their faith through their life and witness as followers of Jesus.”⁷ Part of this expression of faith is to acknowledge our identities as both saints and sinners when we address the realities of authentic diversity within the ELCA.

As proclaimed in our confessions, we have marred the body of Christ and the household of faith⁸ through what we have done and have left undone. The sin of racism, like all sin, causes brokenness, so no one should be surprised that this sinfulness is manifested in the ELCA. Racism—a mix of power, privilege, and prejudice—and other forms of oppression are sins, violating God’s intention for humanity. As Lutherans, we honor the value of calling a thing what it is, shining a light on evil to reveal it to the world. Since the inception of the ELCA, our aim has been to achieve a gospel vision of community. Though the church has developed strategies for multicultural ministry,⁹ named racism as sin,¹⁰ and even continues to affirm the importance of multiculturalism,¹¹ we have fallen far short of affirming authentic diversity. Thus, the ELCA had committed and recommitted itself to “an ongoing comprehensive [multicultural] ministry.”¹² Healing together is our responsibility. Dismantling racism and building an inclusive community are things we must do together.

As Martin Luther counseled us, we can do no good works of our own accord. It is the Holy Spirit who empowers us to speak, listen, and act, as on the day of Pentecost. Article 20 of the Augsburg Confession states:

[I]t may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works.

This work of justice, peacemaking, and reconciliation is not only our call; we are equipped to perform it, as members, congregations, synods, and the churchwide organization. In this humbleness we can remember that Christ has given us the ministry of reconciliation¹³ and that we belong to each other.

⁵ “Recommitment to a Strategy for Proclamation of the Gospel.”

⁶ In accordance with “Recommitment to a Strategy for Proclamation of the Gospel.”

⁷ “[Future Directions: Goal Two](#),” Evangelical Lutheran Church in America.

⁸ In Romans 12:4-5 and Ephesians 2:19, the apostle Paul gives us the image of the body of Christ and the household of God.

⁹ “A Strategy for Proclamation of the Gospel,” Evangelical Lutheran Church in America, 1991.

¹⁰ “Freed in Christ: Race, Ethnicity and Culture,” Evangelical Lutheran Church in America, 1993.

¹¹ Called Forward Together in Christ, 2015.

¹² “Recommitment to a Strategy for Proclamation of the Gospel.”

¹³ “All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation”

If we remain silent, it may be as Mordecai told Esther:

God will bring healing, relief and deliverance to the world from another place. And, who knows? That you have come to your privileged position for such a time as this.¹⁴

As we address the theological framework for authentic diversity, we recount that we are a humanity enslaved to sin and falling short of the glory of God.¹⁵ We also recount that we are a church gathered in freedom and looking toward the freedom of God's reign as announced and embodied by Jesus. Trusting the promise of freedom, we confess that each of us is held captive by sin.¹⁶ Because we are sinners as well as saints, we rebuild walls that were broken down by Christ, fall back into enslaving patterns of injustice, and betray the truth that sets us free. Because we are saints as well as sinners, we reach for the freedom that is ours in Christ.

The racial, ethnic, and cultural barriers erected by racism and other forms of oppression deny the truth that all people are created by God and, therefore, created in dignity. Racism and other forms of oppression fracture and fragment church and society. When we speak of racism and other forms of oppression as though they were only matters of personal attitude, we underestimate them. We have only begun to comprehend the complexity of the sin, which spreads like an infection through the entire social system. Racism and other forms of oppression infect and affect everyone, though their impact varies according to race, ethnicity, culture, and such additional factors as gender, sexuality, and ability.

As siblings in Christ, baptized into the priesthood of all believers, we must hold one another accountable in confession and repentance. Racism may affect each of us differently, but we must take responsibility for our participation, acknowledge our complicity, repent of our sin, move toward restoration, and pray to God for reconciliation.

Healing: Why Healing?¹⁷

The historical and contemporary reality of racism demonstrates that racism is violence, manifested in multiple ways to injure and harm individuals and the greater society. The church in society as an agency of the redemptive, restorative will, and reign of God, carries a responsibility and an opportunity to be a primary facilitator of healing from the generational trauma of racism, internalized racial oppression, white supremacy, and racial injustice in contexts both foreign and domestic.¹⁸

The ELCA, as church in society, has been and is complicit in this racial hindering and harm—institutionally, systemically, and structurally. This hindering and harm must first be boldly named and identified as diminishing the life and vitality of the ELCA's congregations, synods, churchwide organization, and related agencies and institutions. As the ELCA was unable to reach a constitutional goal of 10 percent people of color/and or whose primary language is other than English by 1998, it was removed from the ELCA constitution in 2016. The removal was attempted en bloc (without discussion) but was brought to the floor of the 2016 Churchwide Assembly by concerned voting members who saw the placement of the 10 percent goal in an en bloc motion as an offense made to marginalized communities within the ELCA.

Our church must, with increasing intentionality, acknowledge and name the deep and pervasive wound of racism. Our church must boldly recognize and renounce the many forms of denial that contribute to the continuation of racist thought, action, policy, and practice. Our church must fully engage in a *metanoia* movement—a change of heart and mind—that will, in partnership with the gospel, generate redemptive recognition, restorative justice, and the conscious development of capacity for healing. Goal three of Future Directions 2025 aims to equip church members to “understand, speak out, and act against discrimination based on race, gender, disability, sexual orientation and social status.”¹⁹ If truly embodied and enacted, this can initiate a healing process within the ELCA.

(2 Corinthians 5:18).

¹⁴ Esther 4:14 (paraphrased).

¹⁵ Romans 3:23.

¹⁶ 1 John 8.

¹⁷ How can we heal without honest and humble confession?

¹⁸ The Task Force acknowledges there are other varied ways in which individuals experience oppression; gender, gender identities, sexuality, physical, and neurological difference, are only a few. These manifestations of diversity are of no less importance than the specific ethnic and cultural diversity named in this document.

¹⁹ “[Future Directions: Goal Three](#),” Evangelical Lutheran Church in America.

Some synods, associations, and congregations within the ELCA have shown leadership by developing antiracism programs, training antiracism facilitators, and working to prioritize the dismantling of racism within their communities. Yet this should be the work of all entities within the ELCA, not just a few. This work must boldly reflect the historical and present lived experiences and stories of those affected by racism and racial oppression within the ELCA.

Structural Accountability

Within the myriad structures of the ELCA, people experience a diversity of faith journeys. Through these individualized experiences, people are called by God to accompany one another together in community. When transformed into Christ's image, one joins a community of people who affirm the values of diversity, dignity, compassion, justice, and inclusion, and who summon the courage to change and to invest in beloved community. The Rev. Dr. Martin Luther King Jr. defined beloved community as a "global vision in which all people can share in the wealth of all the earth." This vision can be realized only by creating a climate of accountability that grows out of love, not guilt. The ELCA's congregations, synods, colleges, universities, seminaries, and churchwide organization must become accountable in this journey of creating authentic diversity in observance of our baptismal promise. Working through the Holy Spirit, we are gathered and created to be a beloved community that includes all. This inclusivity is reflected in goal five of Future Directions 2025, especially through leadership in governance "to provide for clarity in roles and authority, strong relationships and shared leadership and a culture of willing accountability."²⁰

The task force is committed to a calling that the manifold communities of the ELCA exhibit *authentic diversity*—demographically matching the ethnic and racial diversity of their contexts, as stated in the ELCA constitution (5.01.A16.), while also understanding that racial and ethnic diversity intersects with other marginalized identities (including gender, sexuality, and ability) and recognizing their vulnerability. To accomplish this, the church must embody Christ's mission through the lens of a *crucified* Jesus, who gathers all to himself in one family devoid of hierarchies and unhealthy power structures. This communal life mutually respects, nurtures, and embraces, with the certain hope that, though each member of the community remains unique, our fellowship will transcend age-old borders that hinder forward progression and God will be glorified.

Theological Education and Leadership Development

Theological education within the ELCA is highly Eurocentric and rooted in hierarchical colonial education practices. ELCA colleges, universities, and seminaries are overwhelmingly white communities of privilege at all levels of staff, faculty, students, and decision-making bodies. The curriculum of our seminary education makes room for other races and cultures only when they are palatable and serve as foils to a Eurocentric, predominantly white agenda. Our institutions and churches pay minimal attention to social movements such as "Black Lives Matter." Over the years, theological education within the ELCA has failed to equip Lutherans with an understanding of the gospel that can help dismantle racist practices and structure within our churches and institutions. The inadequacy of theological education and leadership formation in our church should be addressed by engaging voices from the margins.

Without enforcing assimilation, colleges, universities, and seminaries must create equity and equitable opportunities to study theology, share in privilege and power, and serve the people of God. Students, faculty, and staff of color must be given equitable opportunities to participate in seminaries, congregations, and decision-making bodies at all levels of leadership, including boards, presidencies, permanent chairs, etc. This must be modeled by this church's leadership, starting at the churchwide organization.

Specifically, within leadership formation, seminaries must create spaces and resources for people of color to engage in higher education. Programs, such as Theological Education for Emerging Ministries (TEEM) and lay mission schools, need to be promoted to recognize the leadership and gifts that people of color bring to make the ELCA a truly diverse church. Discernment and candidacy for ministry must be systems of support and not processes of inhibition and intimidation, especially for people of color.

We need theological education and leadership formation that affirms our freedom to embrace and uphold the gospel mandate. This mandate is biblically rooted and centers on the life, ministry, crucifixion, and resurrection of Christ. Instead, the values upheld by ELCA colleges and seminaries have been predominantly those of the status quo, reinforcing a colonial, Eurocentric model of education and leadership.

We need theological education and leadership formation that is life-giving, transforming, and transcending. It

²⁰ "[Future Directions: Goal Five](#)," Evangelical Lutheran Church in America.

must also be honest, impartial, and inclusive. With education and leadership focused primarily on western and Eurocentric voices, the stories of those who do not fit such a model are excluded from the greater narrative of the gospel. This is a denial of identity and existence. Theological education and leadership must endorse not a single, controlling narrative but a collection of stories and experiences that bring wholeness to the body of Christ as represented in God's creation. Goal three of Future Directions 2025 must be made manifest in theological education and leadership cultivation, particularly in building "confidence and competence among lay leaders and rostered ministers to provide an authentic welcome to people from different cultures and circumstances and embrace the ideas and experience they bring."²¹ When we know and embrace one another's complete story within God's created world, we have a greater ability to share honestly, to be impartial, and to live into inclusivity and authentic diversity.

We need theological education and leadership formation that honors and embraces the covenant of being "reconciled in Christ." We need a new hermeneutic in speaking of reconciliation with one another, focused on a crucified and resurrected Christ. We must also recognize that reconciliation is not a singular event but a process that must be fostered, cultivated, and developed over time to pass on to future generations.

Finally, we need theological education and leadership formation that practices cultural humility while also engaging the power of the gospel. There is no single cultural context in which the gospel exclusively resides or is better comprehended. Both the gospel and our various cultures are important to the church of which we are a part.

Partnerships with Full Communion, Ecumenical, and Interreligious Partners, and With Related Organizations

Given the changes happening around the world, many denominations, institutions, and organizations have been reexamining their traditional postures toward justice and discrimination. Social change cannot be stopped, so the church must embody the gospel of Jesus Christ and not fear change.

The time has come to embody what we believe and preach, yet never forgetting the lessons learned of past inaction and indifference that have lasting generational impacts. Past inactions and stances of indifference include adhering to the doctrine of discovery, slavery, and the accumulation of wealth at the expense of marginalized communities. The church must renew its commitment to the fullness of authentic diversity represented in God's creation within denominations, institutions, and organizations. We must seek, ask, and understand the stories of those impacted by inaction and indifference. We must recognize what divides us, what continues to hurt the fullness of God's creation, and begin a communal process that will embody compassion and understanding.

We recognize that many of the ELCA's full communion partners struggle with similar histories of inaction and indifference. Many of these partners have recognized and are learning from their past actions, especially concerning authentic diversity. Some denominations and institutions have moved faster than others, yet all have recognized that justice work and partnerships cannot survive in a vacuum. There is a common belief that, to strive for and embody justice, we must commit to working together. This commitment must be made active and tangible through allocation of resources, including people and money. Investing in partnerships with other denominations, institutions, and organizations can prompt a congregation to reassess its views²² and can create new opportunities to develop training and educational material for youth and children.²³

The ELCA is not alone in working toward authentic diversity. We must take advantage of the work already completed and lessons already learned from our ecumenical partners and related organizations. We have the unique opportunity to share not only resources but also the burden of labor. We must consult and learn from different organizations within the ELCA—such as Women of the ELCA—that have been deeply invested in addressing discrimination and racial justice for some time. This need for partnership is reflected in goals one and four of Future Directions 2025, recognizing the need for dialogue and coordinated action with ecumenical partners and related organizations to embody the church we desire to be.

We must ask ourselves how the ELCA has not only allowed but also perpetuated a culture of division that has kept us from an authentic diversity. In seeking answers, we must discern with our full communion partners and related organizations what it means to embody the vision of a beloved community. As siblings in the gospel, we must be invested in this work together, so that we might not only learn from one another but also work together

²¹ "[Future Directions: Goal Three](#)," Evangelical Lutheran Church in America.

²² "[Welcoming Diversity: An Inventory for Congregations](#)," Partners for a Racism-Free Community, www.prfc-gr.org.

²³ "[AntiRacism/Diversity – Required Training - Sept 29](#)," United Church of Christ.

to bring about the fullness of God's reign. This involves learning lessons from years past, reassessing and recalibrating our work,²⁴ beginning a process of healing, and committing to embody change from within ourselves and our institutions.

Recommendations

To help the church to fully engage in a *metanoia* (a change of heart and mind) movement, the task force has developed recommended responses to be embodied within the ELCA. Some of these recommendations are currently being implemented, whereas others will require a thoughtful, communal, and embodied response that can move us to better comprehend and incarnate authentic diversity within the expressions of the ELCA.

Recommendations for Healing

1. Awareness

Raising awareness calls us to:

- Host learning opportunities for a deeper understanding of the systemic and root causes of historical and contemporary racism and internalized racial oppression.
- Develop liturgical and teaching resources related to our baptismal covenant, with the need of confession as part of the awareness of naming and addressing racism within the ELCA.
- Encourage individuals to report instances of oppression, exclusion, etc. to a designated person outside their system who will document and facilitate resolution.

2. Reflections

The work of reflections calls us to:

- Encourage those participating in the provided learning opportunities to write reflection papers, blogs, social media posts, etc. on insights gleaned from those sessions, and share their work within congregations, synods, and the churchwide organization.

3. Training

The training for this work calls:

- ELCA synods, seminaries, colleges, and universities to require their staff and rostered ministers to participate in antiracism training every two to three years, and that training should be reported in the Ministry Leader Profile and annual reporting. This type of training is reflected in the 2016 Churchwide Assembly resolution on Racial Justice (CA16.05.22).
- Synods providing resources and training for their congregational members on white privilege, internalized racial oppression, and cultural humility. Such training would intersect with issues of gender, sexuality, class, ability, naturalization status, etc. in a way that is holistic, comprehensive and mutual.
 - Work in affinity groups, caucus groups, etc.
 - Empowerment through an educational process.
 - Support for gatherings such as Multicultural Summit.
- The Office of the Presiding Bishop develop a theological statement on deconstructing whiteness, white privilege, and white supremacy.
 - Synods are strongly urged to include the statement in any antiracism training provided to rostered leaders.
 - The Office of the Presiding Bishop develop educational and worship resources that support the statement, for use by synods, congregations, and antiracism teams.
 - The churchwide organization incentivize training and teaching of the statement by linking a specified percentage of its financial support for Lutheran institutions of higher learning to the development and implementation of curricula that encompass the statement.

²⁴ “A Strategy for Proclamation of the Gospel” and “Recommitment to a Strategy for Proclamation of the Gospel.”

Recommendations for Structural Accountability Call

1. The churchwide organization to develop an assessment process, to be utilized across all three expressions of the ELCA, that records, maps, and evaluates the efforts of diversity initiatives. Planning, Research and Evaluation, in partnership with appropriate churchwide staff and stakeholders, to create a Synod Accountability Report Card Toward Authentic Diversity, Equity, and Inclusion; synod bishops and directors for evangelical mission (DEMs) be responsible for providing data for this report card,²⁵ with the ultimate goal of an audit system across all three expressions of the ELCA.
2. Synods and the churchwide organization designate resources (for example, grants or the creation of specific funds) to incentivize multicultural educational events and antiracist leadership development for all leaders, both rostered and lay. This work will be done in alignment or conjunction with the vision for mission of Congregational Vitality.²⁶
3. Because congregations of color are closing at a higher rate than white congregations, a racial equity assessment process be initiated to determine the reinvestment of resources whenever any congregation is in conversation for closure.
 - The Office of the Presiding Bishop create an office(r) for Diversity, Equity, and Inclusion. The primary functions of this office will be (a) to equip and support leaders at all levels of the church to understand, speak out about, and act against discrimination based on race, gender, ability, sexual orientation, or social status, and (b) to receive reports of harassment and discrimination and to investigate such claims, working in conjunction with functioning areas such as marketing, legal counsel, and human resources. This office will also assess the organization's current representation and recruitment of people of color, people whose primary language is other than English, and other protected classes.
4. The Office of the Presiding Bishop and Conference of Bishops incorporate mandatory diversity training into its orientation of new bishops. Every current and established bishop be assigned a diversity and inclusion coach.
5. Synods and the Domestic Mission unit develop resources/funding for alternative communities to:
 - Assess and develop new measures of evaluation and benchmarks for ministries that do not follow traditional congregational models.
 - Increase representation of people of color and/or people whose primary language is other than English at synodical tables—including but not limited to the Vitality table, Stewardship Mission Support table, and Strategic Thinking table—to adapt strategies for creating and cultivating authentically diverse leadership.
6. Synods encourage all congregations to learn about their communities and neighborhoods, and to develop and implement outreach plans geared toward increasing authentic diversity representative of race, ethnicity, gender, age, socioeconomic class, and ability. The Domestic Mission unit will develop tools to aid congregations in this work.
7. The churchwide organization strongly encourage, appropriately prepare and incentivize synods and predominately white congregations to call rostered ministers of color, particularly women of color.
8. The churchwide organization work with synods to monitor the duration of the call process for people of color, particularly women of color. The average duration of the call process for white males will serve as a benchmark, and people of color still waiting for call after that amount of time has passed will receive priority.

²⁵ Gap Analysis from 1997 Recommitment assessment to today; Designate funding to Provide Intercultural competency program & work for congregations doing multicultural ministry or wanting to do it ([assessment](#), [tools for preparation](#), resources for development of readiness)

²⁶ “[Future Directions: Congregational Vitality](#),” Evangelical Lutheran Church in America.

9. The churchwide organization in partnership with synods determine the extent to which all white or predominantly white congregations are implementing goal three of Future Directions 2025 and the extent to which they are engaged in outreach to people of color in their geographic location or beyond.
10. Synods and the churchwide organization incentivize (through financial support, human resources, student debt forgiveness, etc.) white or predominantly white congregations to call people from marginalized communities.
11. The Mission Advancement unit, in conjunction with the Ethnic Specific Ministries, Racial Justice, and Multicultural desks, develop a communications strategy to highlight the ELCA's efforts toward strategic authentic diversity. This includes alerting mainstream media to the ELCA's shifts in investment toward greater diversity and presenting our written and spoken history in a way that shows the true full diversity within the historical bodies of the ELCA.
12. The Church Council further empower this task force or create another external body to track this work, support the staff desk responsible for it, and the assessment of:
 - Intentional relationships between the areas doing this work;
 - Reporting and auditing process;
 - Full accountability for the work of strategic authentic diversity in alignment with goal five of Future Directions 2025.

Recommendations for Theological Education and Leadership

1. The boards of ELCA colleges, universities, and seminaries be authentically diverse and focus on stakeholder engagement to ensure such diversity.
2. The staff of ELCA colleges, universities, and seminaries be authentically diverse, with professors, pastors, field education directors, and supervisors for internship and ministry in context who are people of color or LGBTQIA+ people of color, or who have shown the cultural competency to engage with communities of color and their many facets.
3. ELCA colleges, universities, and seminaries be multicultural centers offering space/safety, educational resources, and policy changes that address the specific needs of people of color in all their facets.
4. In consultation with the Theological Education Advisory Committee, synods and churchwide organization develop a comprehensive multicultural curriculum that integrates the concept of cultural humility. This curriculum will be part and parcel of the full requirements for being rostered in the ELCA.
5. Supervisors for internship and ministry in context and contextual education directors participate in antiracism training that includes all systemic oppressions and stresses a cultural humility representative of strategic authentic diversity.
6. The churchwide organization recommit monies from the Fund for Leaders capital campaign to the Educational Grant Program to ensure that such grants are intentionally and appropriately distributed to the communities of color for which they are intended. Specifically:
 - Develop a plan in partnership with ethnic-specific directors and associations to welcome the gifts, skills, and bodies of work of theologians and lay leaders from marginalized communities, and to promote and distribute the opportunities for learning from the work of theologians, teachers and leaders from marginalized communities.
 - Provide funding for mentorships between lay and rostered leaders of color and those interested in and exploring opportunities within lay and rostered ministry.

- Encourage pathways to leadership for people of color and people whose primary language is other than English, including church council boards, boards of Lutheran organizations, employment within the ELCA, and access to ELCA colleges, universities, and seminaries.
7. ELCA colleges, universities, and seminaries require a percentage of faculty to be representative of strategic authentic diversity.
 8. The churchwide organization create a database of rostered and lay leaders of color to create an effective networking platform.
 9. Synods and the churchwide organization invest in lay leadership schools and lay formation that is culturally responsive.
 10. ELCA seminaries provide guidance on incorporating cultural competency into the Hein-Fry Book of Faith Challenge and expanding its panels to be more representative of strategic authentic diversity.
 11. The churchwide organization strategically disburse Fund for Leaders scholarships to enhance the capacity of people of color who are TEEM candidates, non-English speakers, part-time students, or seminary students. Provide communities of color with opportunities for student leadership and reinstate the Horizon Internship Program so that students of color can train in their own communities.
 12. Synods and the churchwide organization institute annual leadership schools of governance that give people of color and persons impacted by poverty—particularly young adults from a diverse range of communities—the opportunity to both learn and affect governance, polity, structure, and practice of the ELCA’s three expressions.
 13. The churchwide organization create a pathway for lay congregational leaders of color to pursue greater leadership opportunities within their congregations and synods.
 14. The churchwide organization incentivize Lutheran institutions of higher learning to hire faculty, deans, and/or presidents from marginalized communities by linking such hires to a specified percentage of the financial support provided to those institutions.

Recommendations for Partnerships With Full Communion, Ecumenical, and Interreligious Partners and Related Organizations

1. Working in alignment with Congregational Vitality, synods and the churchwide organization to establish grants for congregations and synods to fund work that focuses on strategic authentic diversity.
2. The ELCA intentionally partner with The Episcopal Church (TEC) and other full communion, ecumenical and interreligious partners on justice, antiracism, and reparations, while also sharing resources and the burden of labor to broaden such work and relationships.
3. The Office of the Presiding Bishop and the Domestic Mission unit to review the racial audit processes of our full communion, ecumenical, and interreligious partners for the purpose of developing a similar audit within the ELCA.
4. Increase the level of intentional engagement with historically ethnic-specific religious communities, which includes through Churchwide Assembly memorials, and establish relationships with historically black denominations.
5. The churchwide organization, synods and other appropriate ELCA agencies work with full communion, ecumenical, and interreligious partners to address and name historical and current oppressions and tell the truth about denominational, congregational, and organizational wealth. This includes learning the racial

history of our religious partners, with areas of study including but not limited to:

- Kristallnacht,
 - the massacre of the Mennonite,
 - actions to/with the African-descent community,
 - Salzburgers,
 - communities whose parents, etc., were purchased by the Ku Klux Klan,
 - repudiation of the doctrine of discovery, and
 - the legacy of slavery.
6. Congregations, synods, and the churchwide organization research the titled curricula of full communion, ecumenical, and interreligious partners, utilizing and adapting educational materials for youth and children. This research will also include material from partners' publishing houses that have an ecumenical department. Because this is a common effort, the churchwide organization may need to incentivize congregations and synods by establishing grants to fund this work.
 7. The churchwide organization work with the National Council of Churches, the Lutheran World Federation Communion Office, and the ELCA's synod partners to address the goal of strategic authentic diversity.
 8. The churchwide organization honor the work of our related agencies through board development, engagement, and utilization of already existing curricula.
 9. The churchwide organization monitor authentic diversity in representation on boards of ELCA Related Organizations.
 10. The churchwide organization intentionally engage directors for evangelical mission and roundtables to increase diversity among senior pastors, executives at Lutheran social service organizations, CEOs, and other leadership positions within related organizations.

Response to Climate Change Action

Conference of Bishops Action [CB19.09.26]

To recommend that the Church Council at its November 2019 meeting work in new and concrete ways to give priority to this church’s response to the global crisis of climate change.

Church Council Action [CC19.11.41]

To refer the Conference of Bishops recommendation on climate change to the Domestic Mission unit, in consultation with appropriate churchwide units, for a report or for a timeline on when this will receive further attention.

Response from the Domestic Mission Unit (March 2020)

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

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

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



Evangelical Lutheran Church in America

God's work. Our hands.

MEMORANDUM

To: Budget and Finance Committee

From: Lori Fedyk

Date: February 28, 2020

Subject: **March 2020 Meeting Overview Memo**

Thank you for your service on the Budget and Finance Committee. My apologies for not being able to send the documents to you earlier; however, as I think I shared at the November meeting, we knew this would likely be the case. This memorandum provides you with an overview of the meeting and is accompanied by a schedule of the committee's fiduciary cycle of work. The agenda, exhibit list and supporting documents have also been posted.

For those of you who are new to Budget and Finance, this Spring agenda has been shortened by 2 hours given scheduling constraints. I am comfortable that we can get through all of the materials in this time, but certainly know that I am always available for questions, either during the weekend or anytime by phone.

BOARD PREPARATION AND MATERIALS

Committee preparation materials are separated into required reading (related to action and discussion items) and informational (intended for discussion if requested by committee members). The exhibit list provides the classification of each document. To assist in navigating committee documents, a numbering convention has been implemented for the exhibits.

The agenda focuses on action items and discussion items that have strategic implications for the church or that were previously requested. Staff will present topics to the committee using Microsoft PowerPoint whenever practicable. The agenda is hyperlinked to assist in accessing reference documents, some of which may be included in other section of Church Council information.

MAJOR AREAS OF WORK

Our upcoming meeting has three primary agenda topics:

- *Churchwide Health Plan Recommendation*
- *Overview of FY2019 Performance*
- *Mission Support Experiment Update*

One thing to note: You will see several documents related to the Triennial and/or 2020 budget. To clarify,

Exhibit 6 – This reflects some movement within revenue lines from Nov 2019; however, total revenue remains unchanged so there is no action required. In addition, we included the actual 2019 results for comparison purposes. I am happy to answer any questions regarding the changes or comparison to 2019 actual.

Exhibit 20 – This reflects the total 3-year budget that was approved at Churchwide Assembly in August 2019. It is shown for informational purposes.

Exhibits 21 – 23 – These documents reflect the narrative and changes to the Triennial budget that were approved in November 2019.

There is a requested action to approve the designation of excess of revenues over expenses from FY 2019 and to repurpose a board designation from FY 2018.

OTHER ACTION ITEMS

Proposed Resolution on Funding Retiree Medical Benefits

Revision to Resolutions Regarding Authority to Act in Financial Matters

OTHER DISCUSSION ITEMS

You also will receive a report on Mission Support symposiums from the Director of Mission Support, and we plan to engage in a discussion regarding the expectations of the newly formed Resource Development Committee, which shall assist the Budget and Finance Committee.

Should you have any issues with access to documents or questions, don't hesitate to contact me via email at Lori.Fedyk@elca.org or via phone at 773-380-2812. I am excited for the joint meeting of the Conference of Bishops and Church Council and look forward to seeing you.

**Budget and Finance Committee
 Fiduciary Cycle of Work Summary**

Description	Body	Fall	Spring	Last Reviewed
<i>Budget:</i>				
Approve triennium budget (CWA year only)	BF/CC		X	Spring 2019
Approve revised following year spending authorization	BF/CC	X		Fall 2019
Approve revised current year spending authorization (as needed)	BF/CC	X	X	Fall 2019
Approve capital budget	BF	X		Fall 2019
Review budget/actual results	BF	X	X	Fall 2019
Review capital budget expenditures	BF	X	X	Fall 2019
<i>Church Council Designated Funds:</i>				
Approve new funds (as needed)	BF/CC	X	X	Fall 2019
Review existing funds	BF	X	X	Fall 2019
Review funds functioning as endowment	BF		X	Spring 2019
<i>Audit</i>				
Receive and forward committee report	BF/CC	X	X	Fall 2019
Approve engagement of outside auditors	BF	X		Fall 2019
Approve new committee members (as needed)	BF/CC	X	X	Fall 2019
Appoint Chair of Audit Committee (as needed)	BFC Chair	X	X	Fall 2019

Description	Body	Fall	Spring	Last Reviewed
<i>Cash and investments</i>				
Approve investment policies (or, as needed)	BF/CC		X	Fall 2019
Approve investment manager guidelines (or, as needed)	BF		X	Fall 2018
Approve cash management policies (or, as needed)	BF/CC		X	Fall 2019
Review cash balances to policy	BF	X	X	Fall 2019
Review investment compliance to policy	BF	X	X	Fall 2019
<i>Mission Support</i>				
Approve following year synod plans	BF/CC		X	Spring 2019
Approve revisions to synod plans (as needed)	BF/CC	X	X	Fall 2019
Receive report of mission support consultations	BF	X	X	Fall 2019
<i>Other</i>				
Review of Committee charter (CWA year only)	BF/CC	X		Fall 2019
Review financial reports	BF	X	X	Fall 2019
Receive report of contracts exceeding \$250,000	BF		X	Fall 2019
Election of Committee Chair	BF		X	Spring 2019
Election of Committee Vice-Chair	BF	X		Fall 2019

BF/CC = Approval required by both Budget and Finance Committee and Church Council

BF = Approval required by Budget and Finance Committee only

Color Key:

Committee action
Committee information

Revised: March 2020

**EVANGELICAL LUTHERAN CHURCH IN AMERICA CHURCH
COUNCIL BUDGET AND FINANCE COMMITTEE (BFC)
AGENDA**

March 5, 2020, Lutheran Center, Lent Room 1:30 – 4:00 p.m.

- I. CALL TO ORDER** **Jim Jennings**
- II. OPENING PRAYER [5 minutes]** **Cherrish Holland**
- III. WELCOME AND INTRODUCTIONS [10 minutes]** **Jim Jennings**
- IV. ADOPTION OF AGENDA [2 minutes]**
Reference: 2 - Agenda March 2020
- BE ACTION**
Recommended: To adopt the agenda and permit the chair to call for consideration of agenda items in the order deemed most appropriate.
- V. APPROVAL OF MINUTES [2 minutes]** **Jim Jennings**
Reference: [3 - Minutes November 8, 2019](#)
- BE ACTION**
Recommended: To approve the minutes of the November 8, 2019 meeting.
- VI. CHURCHWIDE HEALTH PLAN RECOMMENDATION [30 minutes]** **Jeff Thiemann**
Reference: [4 – Health Plan Option Recommendation](#)

BF/CC ACTION

Recommended: To recommend and forward to the Church Council for their action:
To receive with gratitude the report and recommendation of Portico Benefit Services' board of trustees, directing Portico staff to take actions necessary to provide the church with at least two health plans of actuarially equivalent value that have 78 – 82 percent actuarial value for sponsoring organizations to offer and for members to enroll in; and consistent with the principles underlying the ELCA Philosophy of Benefits, to endorse as a benchmark beginning with the 2021 plan year those proposed plan options that have an actuarial value of

at least 78 – 82 percent, and to encourage congregations, synods, the churchwide organization, and other ELCA-related organizations to select such options.

VII. OVERVIEW OF FY 2019 PERFORMANCE [15 minutes]

Lori Fedyk

Reference: [9 – 2019 Operating Results Summary](#)

BF/CC ACTION [EN BLOC]

Recommended: To forward the following to the Church Council for their action:
To approve a Church Council Designated Fund in the range of \$1.8 million to \$2.1 million representing the remaining excess revenue over expenses from fiscal year 2019 to be released to fund budget shortfall in future years.

BF/CC ACTION [EN BLOC]

Recommended: To forward the following to the Church Council for their action:
To re-designate the unused portion of the FY18 Church Council Designated Fund (\$1,945,079) which was originally approved to be spent in FY19 to be released to fund budget shortfall in future years.

VIII. MISSION SUPPORT EXPERIMENT UPDATE [30 minutes]

Reference: 5 – Report from the Mission Support Experiment Task Force

**Bp. Hazelwood
Victoria Flood
Phil Hirsch
Lori Fedyk**

IX. REPORT FROM DIRECTOR OF MISSION SUPPORT [10 minutes]

Victoria Flood

Reference: [7 – Report of the Director for Mission Support](#)

X. REVISION OF SPRING 2018 CC ACTION REGARDING RETIREE BENEFITS

[10 minutes]

Lori Fedyk

Reference: 25 – Proposed Resolution on Funding Retiree Medical Benefits (background and action)

BF/CC ACTION [EN BLOC]

Recommended: To receive with gratitude the report from Portico on the status of the Benefits Contribution Trust;
To approve Portico's discontinuation of the collection of the 0.7

percent surcharge from participating employers, effective July 1, 2020; to reduce the ELCA's planned contribution to the Trust for 2020-22 from \$7,000,000 to \$1,150,000, with that contribution to be made in 2020; and to provide that, in the event that any excess remains after satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, such excess be distributed back to Portico and the Churchwide Organization pro rata, with Portico Benefit Services receiving 68.6 percent and the Churchwide Organization receiving 31.4 percent.

XI. REVISIONS TO RESOLUTIONS REGARDING AUTHORITY TO ACT IN FINANCIAL MATTERS [5 minutes] Santiago Padilla

Reference: [18 – Authority to Act in Financial Matters – Tracked Changes](#)
[19 – Authority to Act in Financial Matters – Clean](#)

BF/CC ACTION [EN BLOC]

Recommended: To approve and forward to the Church Council for their action:

Appointment of Assistant Officers

For the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant vice presidents of this corporation: M. Wyvetta Bullock, Walter S. May, Kathryn M. Lohre, 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.

For the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant treasurer for this corporation: Cecilia Favela, Kathy Summers, Santiago Padilla, 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.

For the sole purpose of executing or attesting, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant secretaries of this corporation: Thomas A. Cunniff, **Keith Fry**, and Aja M. Favors, to serve until replaced or removed by subsequent appointments, with such subsequent appointments to be based upon the nomination and recommendation of the Secretary.

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.

- XII. DISCUSSION RE: WORK OF RESOURCE DEVELOPMENT COMMITTEE [15 minutes]**
Lori Fedyk
Kathy Summers
- XIII. REPORT OF THE CHAIR [10 minutes]** **Jim Jennings**
- XIV. ADJOURNMENT**

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL BUDGET AND FINANCE COMMITTEE (BFC)**

November 8, 2019

9:00 a.m. – 11:50 p.m. & 1:30 p.m. – 3:00 p.m.

Pentecost Room

MEETING MINUTES

I. CALL TO ORDER

The meeting was called to order by James Jennings, chair, at 9:00 a.m.

Committee Members:

James Jennings
Dena Gable
Tracey Beasley
Cherrish Holland
Keoni Newman
Kjerstern Priddy
Valerie Shaw
Loren Solberg

Advisory Bishops:

Jeff Clements (*absent*)
Barbara Collins
Pedro Suarez (*absent*)

Staff:

Jonathan Beyer
Wyvetta Bullock
Santiago Padilla
Victoria Flood (*excused*)
Nick Kiger
Kathy Summers
Lori Fedyk
Annette Roman
Annette Shoemaker (*Foundation agenda item only*)
Rachel Wind

Guests:

Kevin Anderson (*p.m. only*)
William Horne (*a.m. only*)

II. OPENING PRAYER

Dena Gable offered the opening prayer.

III. WELCOME AND INTRODUCTIONS

Mr. Jennings welcomed all attendees and asked them to introduce themselves.

IV. ADOPTION OF AGENDA

VOTED:

BF 19.11.15

To adopt the agenda and permit the chair to call for consideration of agenda items in the order deemed most appropriate.

V. APPROVAL OF MINUTES

VOTED:

BF 19.11.16

To approve the minutes of the April 5, 2019 BFC meeting.

VI. REVIEW OF CHARTER AND FIDUCIARY CYCLE OF WORK

VOTED:

BF 19.11.17

To forward to the Executive Committee of the ELCA Church Council for their action:

To approve the revised Budget and Finance Committee Charter.

Mr. Jennings reviewed the proposed amendment to the charter, the most significant of which was to add that the Chair of Budget and Finance Committee would appoint the Chair of the Audit Committee. This was added to be consistent with the language in the constitution. Minor changes were proposed to the amendments presented. He also reviewed the Fiduciary Cycle of Work matrix and explained the updates proposed.

VII. NEW BFC MEMBER ORIENTATION AND CARRYOVER TOPICS FROM PAST BFC MEETING

Mr. Jennings explained that this section of the meeting was to provide background information on the financial statements and on work-in-process for new members of the Budget and Finance Committee. Santiago Padilla, Director for Budget explained the budget process. Ms. Fedyk shared and explained the carryover topics from past BFC meeting; Fundraising Model, Health Insurance Benefits, Where Needed Most (WNM), Mission Support Experiments, Future Directions 2025 (FD2025) and Revenue Task Force.

VIII. REPORT FROM THE DIRECTOR FOR MISSION SUPPORT

Nick Kiger, Associate Director for Mission Support shared a summary of Mission Support results as of September 2019. Total Mission Support budget for FY 2019 is \$42,750,000. Through September 2019, Mission Support received from synods totals \$26,247,266 which is slightly behind budget by \$317,584, or 1.2 percent.

In September 2019, synods were contacted by the ELCA Mission Support team to have conversations related to Mission Support, including 2020 Synod Mission Support Plans. Based on the responses, the current budgeted Mission Support income for 2020 is higher than expected. A recommendation to reduce the budget will be presented to the Budget and Finance Committee.

IX. REVIEW OF 2019 YTD RESULTS

Lori Fedyk, Treasurer, provided a financial overview for the eight months ending September 30, 2019. She explained that current fund revenue was ahead of budget and prior year by \$2.9M and \$1.6M. Current fund expenses were 91.4 percent of budget. Net operating results were also favorable to the year-to-date budget by \$6.6 million. Income from congregations through synods in the form of Mission Support income for the eight months was \$26.2 million (98.8 percent of budget) compared to \$26.7 million for the same period in 2018, a decrease of \$.5 million or 1.7 percent.

ELCA World Hunger direct giving is slightly below budget; however, this is offset by endowment income for World Hunger. FY19 direct giving is running about 8.1 percent below FY18, largely attributable to the Global Farm challenge from the FY18 National Youth Gathering. ELCA World Hunger spending is running below budget for the first 8 months, but grant activity is expected to increase in the 4th quarter.

Contributed support of \$6.3 million from ELCA members and partners for Lutheran Disaster Response was received with over \$10.5 million in distributions. September receipts were strong with \$1 million received for general hurricane response related to Hurricane Dorian that hit the Bahamas and undesignated program management. Nearly \$6.5 million has been spent in FY19 related to hurricane relief efforts.

Annette Roman, Controller, reviewed significant items in the Statement of Financial Position, noting and explaining the key variances.

X. 2020 REVISED INCOME ESTIMATES AND SPENDING AUTHORIZATION

VOTED:

BF 19.11.18

To forward to the Church Council for their action:

To approve a 2020 fiscal year current fund spending authorization of \$67,666,652; and

To approve a 2020 ELCA World Hunger spending authorization of \$21,596,595.

Pr. Wyvetta Bullock shared the recommended revisions to the revenue/expenses budget:

Unrestricted revenue

Mission Support from \$42,000,000 to \$41,750,000;

Direct Gifts from \$3,480,000 to \$3,280,000;

Investment Income from \$1,975,380 to \$1,675,380.

Temporary restricted revenue

Global Mission – YAGM’s from \$1,300,000 to \$1,000,000;

Direct Gifts from \$3,150,000 to \$2,650,000

Current Fund Expenses from \$68,378,325 to 67,666,652

World Hunger spending from \$21,500,000 to 21,596,595

XI. CAPITAL BUDGET AUTHORIZATIONS

VOTED:

BF 19.11.19

To approve a revised fiscal year 2020 annual capital budget of \$1,440,000 in capital spending plus \$460,000 in the alternate funding allowance.

To approve a revised fiscal year 2021 annual capital budget of \$1,400,000 in capital spending plus \$460,000 in the alternate funding allowance.

To approve a fiscal year 2022 annual capital budget of \$1,400,000 in capital spending plus \$460,000 in the alternate funding allowance.

XII. ELCA FOUNDATION UPDATE

Annette Shoemaker, Executive Vice President of the ELCA Foundation, shared with the committee that the goal of the Foundation is to help donors to create giving plans that will support the current and future work of ELCA ministries, to hold and manage endowment assets and to offer pooled investments services for endowment funds of the CWO, synods and other related organizations.

Ms. Shoemaker explained the status of the Charitable Gift Annuities transition to the Foundation. Phases 1 & 2, representing 29 states were completed in 2018. The ELCA Foundation is now registered in 14 of the remaining 30 states. Contracts will be transferred in January 2020 with effective date of December 31, 2019. The Foundation will continue to work with PG Calc to register remaining 16 states.

She also shared an overview of the Foundation performance related to gifts' vehicles.

XIII. MISSION SUPPORT EXPERIMENT UPDATE

Mr. Kiger shared a status about the Mission Support Experiment. The synods on the experiment have reported that there has not been increase in Mission Support as expected at the beginning of the experiment. They reported that other non-financial benefits have been noticed.

XIV. AUDIT COMMITTEE

VOTED:

BF 19.11.20

To accept and forward to the Church Council for their action:

To approve the report of the ELCA Audit Committee describing their review of the audited financial statements, management letter, and response of management for the churchwide organization's fiscal year ended January 31, 2019.

VOTED:

BF 19.11.21

Audit Committee Membership

To approve the appointment of Mr. Kevin Anderson, Ms. Tracey Beasley, and Mr. Keoni Newman as members to the ELCA Audit Committee for a two-year, renewable term

beginning November 2019.

VOTED:
BF 19.11.22

To approve the engagement of Crowe LLP and CapinCrouse LLP to perform the audit service plan for the churchwide organization's year ending January 31, 2020.

XV. INVESTMENT POLICY REVIEW

VOTED:
BF 19.11.23

Changes to Investment Policy

To approve the revisions to the Cash Management Policy
To approve the revisions to the Operating Investment Policy
To approve the revisions to the Core Investment Policy

XVI. REVISIONS TO RESOLUTIONS REGARDING AUTHORITY TO ACT IN FINANCIAL MATTERS

VOTED:
BF 19.11.24

To approve and forward to the Church Council for their action:

Appointment of Assistant Officers

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, Kathryn M. Lohre, 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: Cecilia Favela, **Christina Jackson-Skelton**, **Kathy Freeman Summers**, Santiago Padilla, 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: Thomas A. Cunniff, Sue E. Rothmeyer, and Aja M. Favors 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.

XVII. UPDATE: FINANCIAL SYSTEM REPLACEMENT

Jonathan Beyer, Executive for IT shared an update of the financial system replacement (Workday). The project goals are to incorporate best practices, improve efficiencies, incorporate fiduciary standards and integrate ELCA systems.

The main areas that the implementation team is working on are change management, system administration & management, education & training, policy & procedures, Workday roadmap, releases, upgrades, impacts, as well as forming the operation team(s) structure and responsibilities.

XVIII. REPORT OF THE CHAIR

VOTED:
BF 19.11.25

To elect Dena Gable as Vice-Chair of the Budget and Finance Committee beginning November 2019.

The chair shared his report thanking the new members for their engagement in the conversations and active participation in the meeting. The chair thanked all committee members and the staff for their preparation and work.

XIX. ADJOURNMENT

Mr. Jennings adjourned the meeting at 2:59 p.m.

Churchwide Health Plan Recommendation

February 27, 2020

Joshua Smith, Senior Director of Products

Agenda

- Resolution & Background
- Process
- Research & Analysis
- Options
- Stakeholder Feedback
- Recommendation
- Education Approach

Resolution

- *RESOLVED, that the ELCA in assembly direct the Church Council, in partnership with the Conference of Bishops and Portico Benefit Services, to review the current Church Council's recommendation for the Gold+ coverage for all rostered ministers and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the spring meeting of the Church Council in 2020 for the 2021 enrollment.*
- *To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020; and*
- *To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans.*

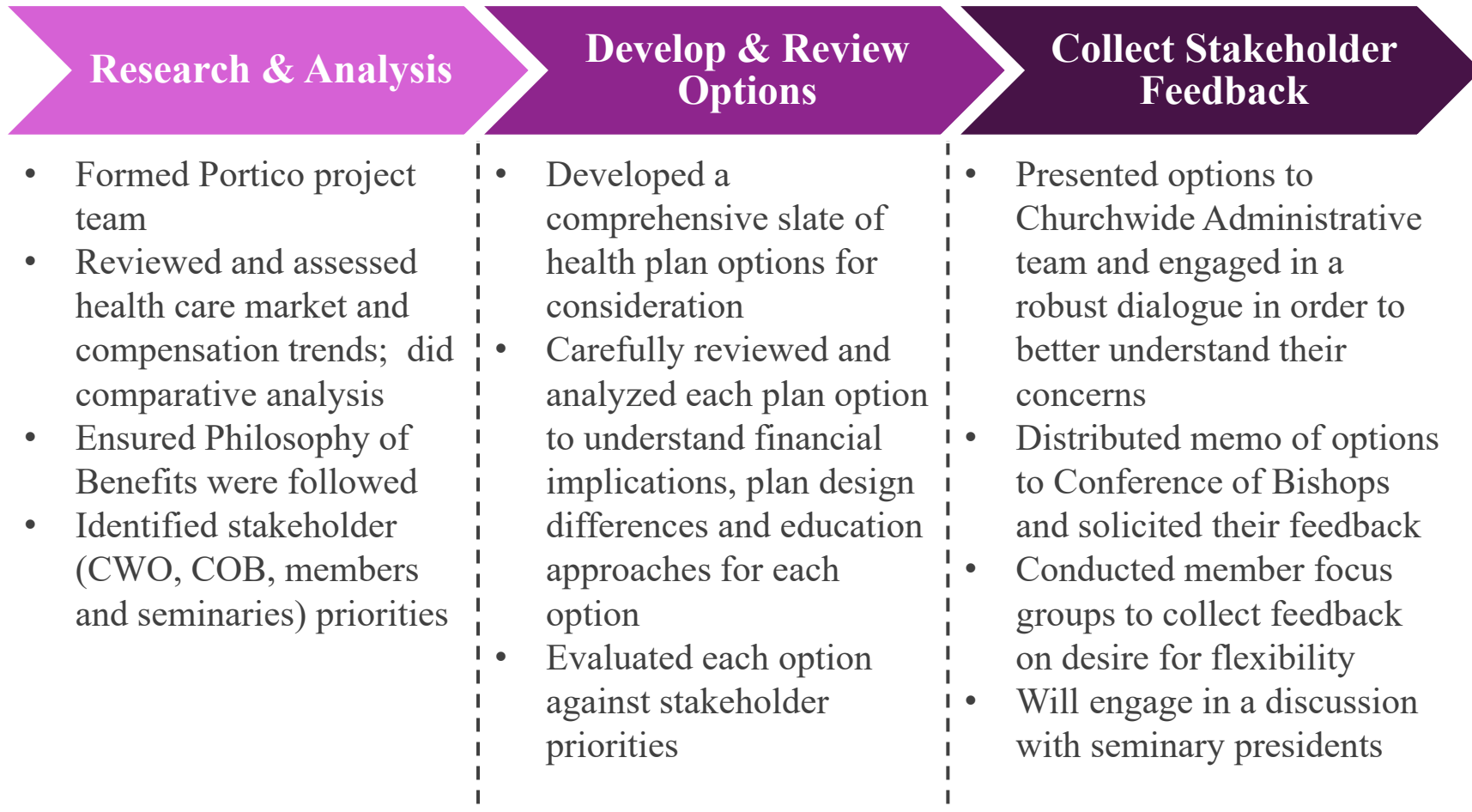
Why is this important?

- Sponsoring Employers are looking for more flexibility
- Bishops are looking for clarity and consistency to support their work with congregations and rostered ministers in the call process
- Sponsored members are looking for comprehensive benefits and education on plan differences to understand what plan option may be best for them
- Portico needs guidance to develop the appropriate plan options and educational material

Background

- Prior to the implementation of the Affordable Care Act (ACA), Portico offered only **one ELCA-Primary health plan option**
- Post-ACA, to remain competitive with the marketplace and in response to sponsoring organization struggling with costs, Portico expanded to **four health plan options** aligning with the names/values of those on the exchange
- To avoid a “race to the bottom,” Church Council put forth a **recommendation that sponsoring organizations adopt the Gold+ option** (closest to pre-ACA plan design)
- However, holding the church to Gold + may not be sustainable. Since 2014, we’ve seen over a **15% increase in waivers (members and family members enrolling in other coverage)**, and close to a **350% increase in High Deductible Health Plan (HDHP) elections** (Bronze or Silver),
- Industry trends for employers have also shown a **significant move to HDHPs**, as well as positive press on the potential **value of Health Savings Accounts (HSA)**
- Last year’s **review of Philosophy of Benefits** reinforced major priorities but changes **set the stage for more flexibility**
- Sponsoring organizations **value benefit flexibility to fit budgets**

Process



Research & Analysis

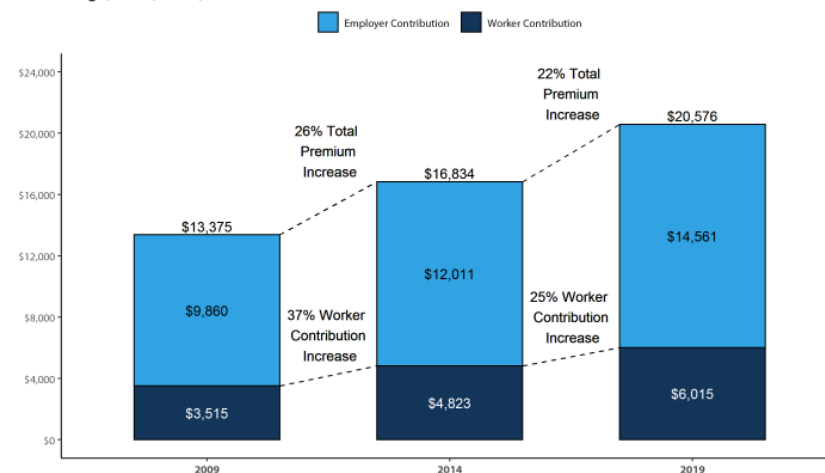
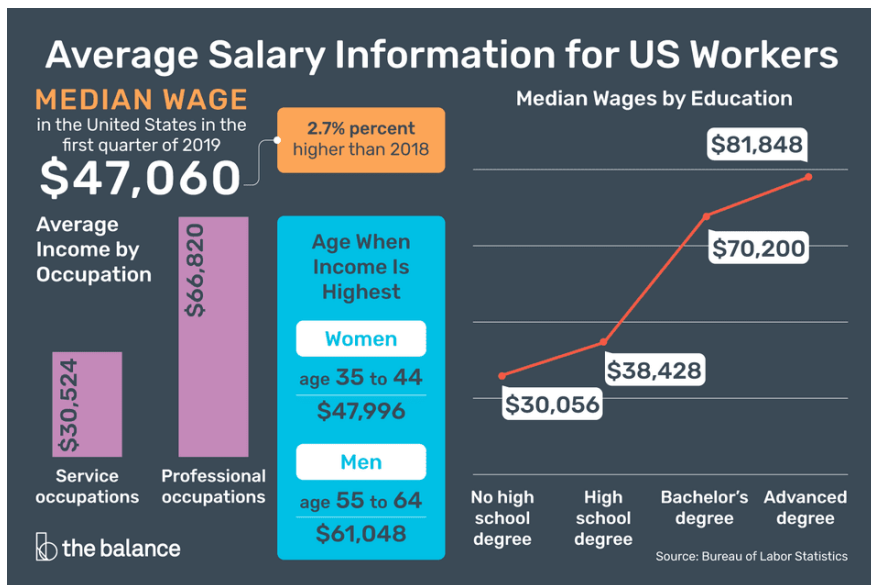
Compensation Trends Lower Than Health Care Cost Increases

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

March 5, 2020

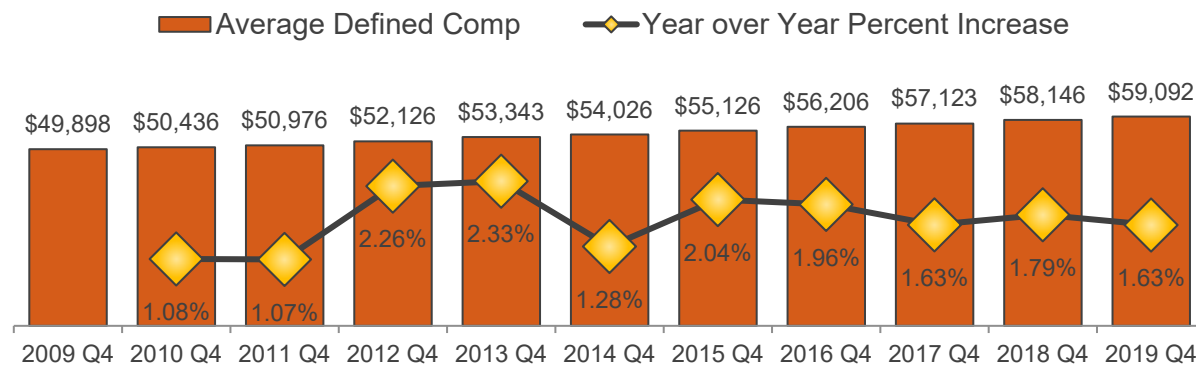
4 - Health Plan Options Recommendation per CWA Action

Average Annual Worker and Employer Premium Contributions and Total Premiums for Family Coverage, 2009, 2014, and 2019



SOURCE: KFF Employer Health Benefits Survey, 2019; Kaiser/HRET Survey of Employer-Sponsored Health Benefits, 2009 and 2014

Sponsored Member Defined Compensation Trend



The 2019 average cost for a sponsoring organization to have family coverage in a Portico plan option was \$22,572. Note the average median age for US workers is 42 vs. our average ELCA sponsored member is 51. Taking the average cost for a 42 year old with family coverage, the cost was \$20,280 (less than the average cost nationally shown above).

March 5, 2020

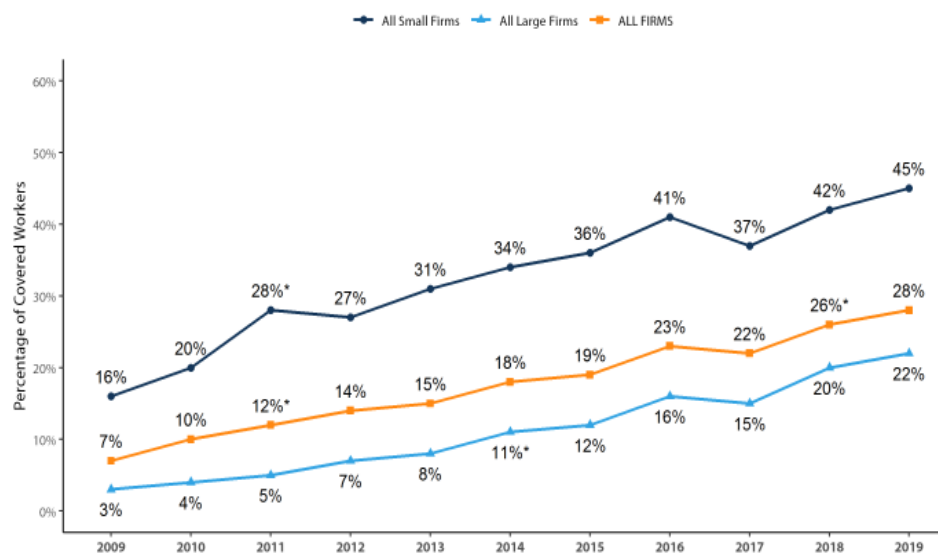
4 - Health Plan Options Recommendation per CWA Action

Page 9

Increasing Deductibles

- Among covered workers with a general annual deductible, the average deductible amount for single coverage is **\$1,655**. The average annual deductible among covered workers with a deductible has **increased 36% over the last five years and 100% over the last ten years**.
- Note that **Portico's Gold option** (Church Council current recommendation) has a deductible of **\$1,300**, that is only **up 44% in ten years and 30% in five years**.

Percentage of Covered Workers Enrolled in a Plan with a General Annual Deductible of \$2,000 or More for Single Coverage, by Firm Size, 2009-2019



* Estimate is statistically different from estimate for the previous year shown (p < .05).

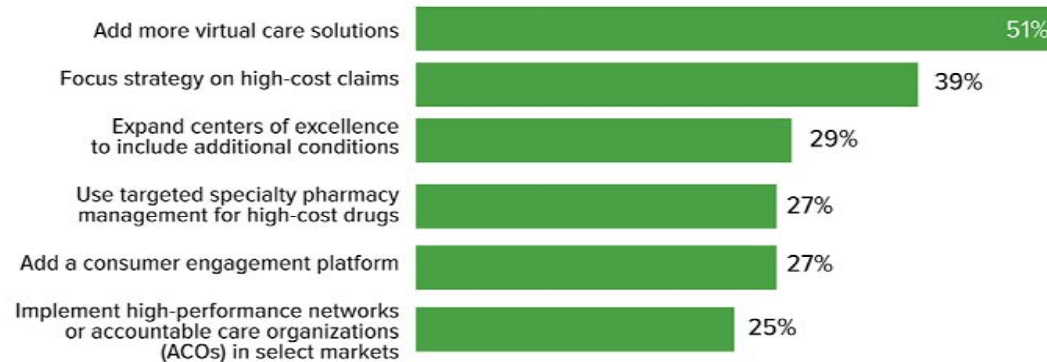
NOTE: Small Firms have 3-199 workers and Large Firms have 200 or more workers. These estimates include workers enrolled in HDHP/SOs and other plan types. Average general annual deductibles are for in-network providers.

SOURCE: KFF Employer Health Benefits Survey, 2018-2019; Kaiser/HRET Survey of Employer-Sponsored Health Benefits, 2009-2017

How are Plan Sponsors Addressing Costs?

Top Initiatives for 2019

Large companies are taking these steps to control health care costs next year.



Source: National Business Group on Health, 2019 Large Employers' Health Care Strategy and Plan Design Survey.

Portico is on top of industry trends:

- Added 98point6 as innovative virtual care, expanding upon Dr. on Demand offering
- Partnered with Quantum & City of Hope to handle high-cost claimants
- Leveraged Express Scripts' specialty management program
- Chronic condition prevention (Omada) and management (Livongo)

Needs of Church Limits Some Cost Levers

- Disperse population makes it difficult to have Accountable Care Organizations (ACOs) or narrow networks
- Change in Calls make it important to have one national plan, with consistent plan design and network
- Significant administrative work in unique church needs (sponsored couples, multiple employers, etc.)

HOWEVER - through Growth, Care Management Solutions and Innovations Portico has been able to keep cost increases below medical trends without significant cost-shifting to members

Portico's Growth

- From 2009 to 2018, sponsored membership was decreasing an average of approximately 3% per year, while maintaining an average age of 52
- The addition of Missouri Slope in 2019, led to a slight increase in sponsored members for the first time in over a decade. Adding Lutheran Family Services of Virginia and Bethesda Lutheran Services led to another slight increase in 2020, while bringing the average age down to 51
- Portico's focus on growth through Social Ministry Organizations will allow the health plan to maintain its size for economies of scale, while improving risk with a younger population

Portico is Managing Costs Across the Care Continuum

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

March 5, 2020

4 - Health Plan Options Recommendation per CWA Action

Page 13

Identification:

Claims

Biometrics

Health Analytics
Data Warehouse

Well-being
Assessment



Fitness Center Discount

Personalized Whole Well-Being Hub, Trackers, Challenges

Quantum Health Care Coordinators

Omada Health Digital
Behavioral Coaching

Livongo Diabetes
Management

ESI Pulmonary
Management

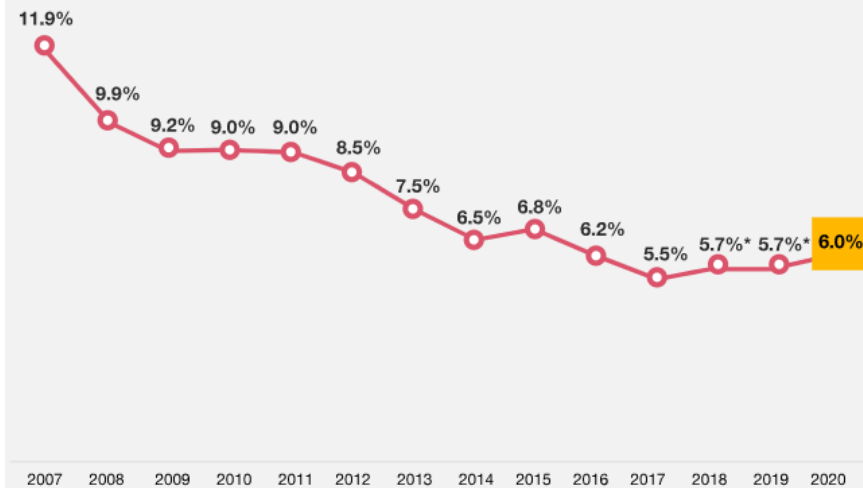
Added in 2017

Added in 2018 and 2019

Portico's Premium Increases – Consistently Below Medical Trend

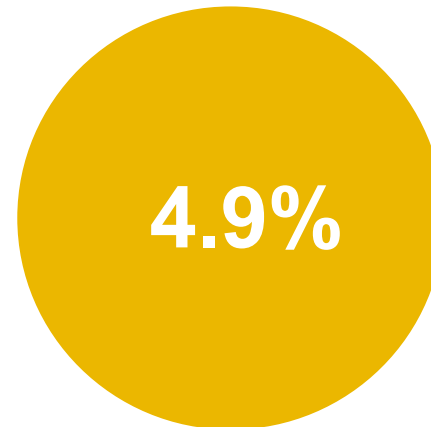
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 BUDGET AND FINANCE COMMITTEE
 March 5, 2020
 4 - Health Plan Options Recommendation per CWA Action
 Page 14

Figure 1: Medical cost trend has been flat for two years but is expected to increase in 2020



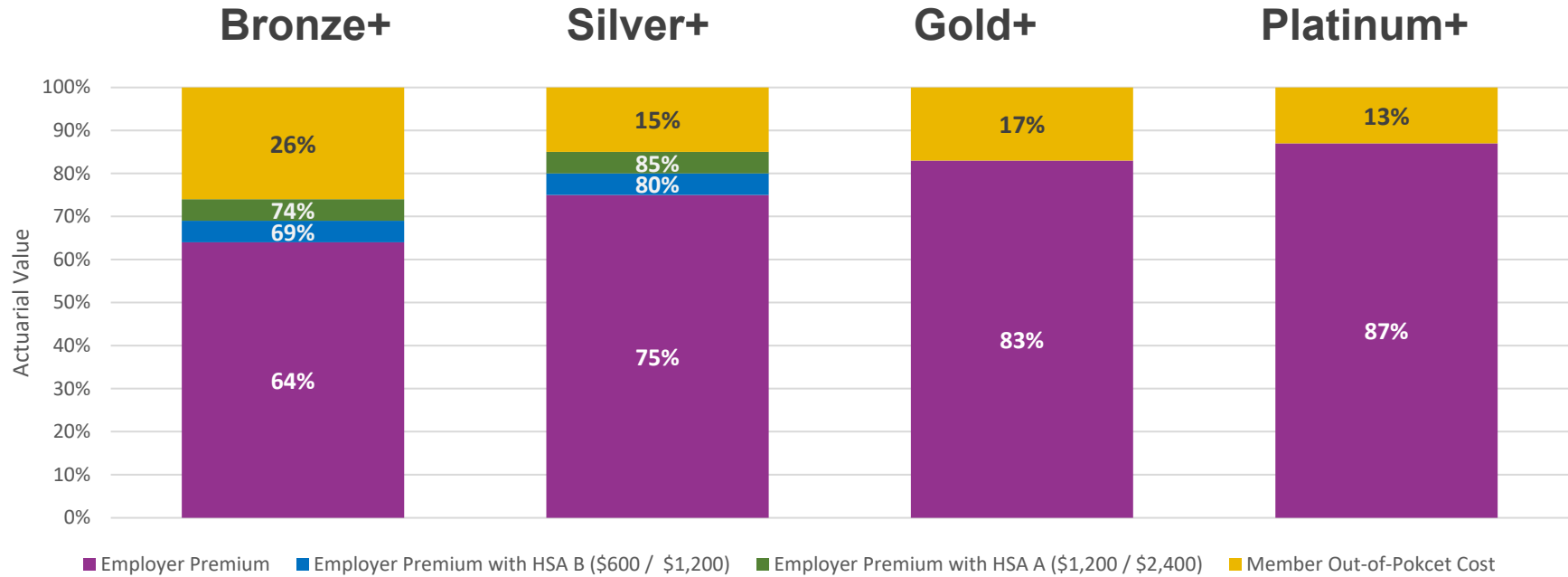
*HRI adjusted its estimates for 2018 and 2019 down from those previously reported.¹¹
 Source: PwC Health Research Institute medical cost trends 2007-2020

10-YEAR AVERAGE PORTICO RATE INCREASE FOR SPONSORING EMPLOYERS



Portico's Plans Offer Flexibility in Cost-Sharing

2020 ELCA-Primary Health Plan Option Actuarial Values

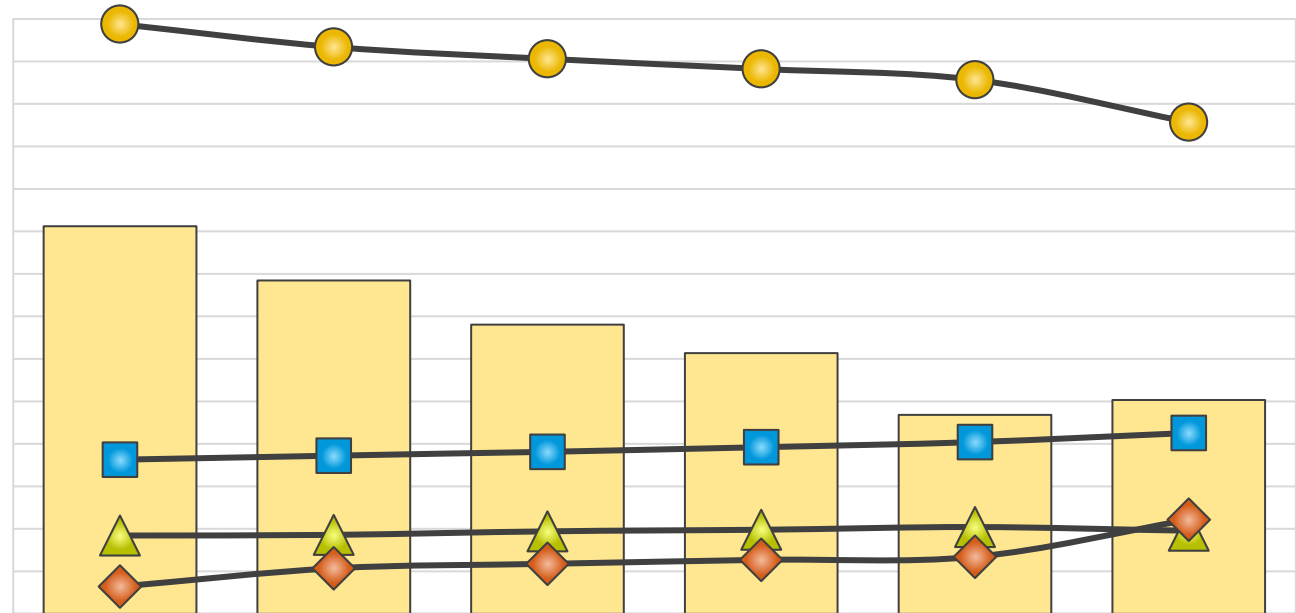


- The above chart displays the average health care cost paid for each ELCA Primary Health Plan option, along with the average health care cost paid plus employer Health Savings Account (HSA) contributions for the HDHP options.
- The percentages displayed above are averages, across all plan members, based on actuarial principles and are not based on actual Portico data. Each enrolled member's experience will be based on health care utilization.
- CWO Silver+ with HSA contribution actuarial value is ~81%

Sponsored Member Coverage 2014-2019

Sponsored Member Health Coverage Trends

Since 2014, a significant shift to Silver+, Bronze+ and an increase in waivers



	2014 Q3	2015 Q3	2016 Q3	2017 Q3	2018 Q3	2019 Q3
Total Sponsored Members	12,606	12,241	11,944	11,753	11,338	11,438
Platinum+ & Gold+ (PPO)	69.4%	66.7%	65.3%	64.1%	62.8%	57.8%
No Coverage (waived, in 90 day wait)	18.2%	18.6%	19.1%	19.6%	20.2%	21.3%
Other (AETNA Global, MedSupp)	9.2%	9.3%	9.7%	9.9%	10.2%	9.8%
Silver+ & Bronze+ (HDHP)	3.2%	5.4%	5.9%	6.4%	6.7%	11.1%

In Summary

- Healthcare costs have outpaced inflation and compensation increases
- Considerable amount of plan sponsors have moved to higher deductible plans
- Portico continues to meet the needs of the church, while containing costs through innovation and growth
- Despite lower than average premium contribution cost increases, more sponsoring organizations are moving to lower cost plans and higher percentage of members are waiving coverage
- Portico offers variety in plan options, but 2013 Church Council recommendation has not allowed for comprehensive education on plan design differences

Options & Feedback

Alternatives Evaluated

- 1 Make **no single plan option recommendation**: all four plans options viable, sponsoring organization and members choose best fit
- 2 Make an **actuarial value recommendation** that Portico can follow in designing plans moving forward such as actuarial value ~80% (alternatives lower and higher)
- 3 Either/or preferred recommendation of **Silver + HSA contribution or Gold** with similar actuarial value (Portico model)
- 4 Keep one plan option recommendation: **Maintain Gold**, or other

Balancing Employer Flexibility with Uniformity Across ELCA



Stakeholder Feedback

	Feedback	Option Preferred
Churchwide Admin Team	<p>If 80% is the threshold, CWO is currently above that; however, concerns over the actuarial value approach are:</p> <ul style="list-style-type: none"> • Sustainability for sponsoring organizations, including congregations • Communication with employees regarding “expectation vs reality” • Long term impact on retirement for rostered leaders if Portico options are not affordable • Resolution should incorporate a triennial review and link to Philosophy of Benefits 	Actuarial value recommendation
Conference of Bishops	<p>“Support the actuarial value approach. It provides protection for members while increasing flexibility.”</p>	Actuarial value recommendation
Members	<ul style="list-style-type: none"> • Aware that plan options exist, but unaware they may cost a member the same • Believe there should be a minimum or floor for coverage • Expressed that the concern for pastors is whittling away and these decisions create more opportunity to make decisions detrimental to them 	Actuarial value recommendation
Seminary Leaders	<p>Full leadership feedback is TBD – Meeting scheduled for week of 3/2</p>	Actuarial value recommendation*

**Per President Robin Steinke, convener of Seminary Leaders*

Recommendation & Proposed Rollout

Portico's Recommendation

- Church Council will provide the church with a recommendation of at least two actuarially equivalent value plan options, such as 80% (+/- 2%) actuarial value, for sponsoring organizations to offer and for members to enroll. (Portico will design plan options to meet this)

Option	Bronze	Silver	Gold	Platinum
Actuarial Value Recommendation	Alternate	Recommendation w/ HSA to reach 80% AV (+/-2%)	Recommendation (modify to original 80% AV (+/-2%))	Alternate (Buy-Up)

- Portico will leverage current systems to support recommendation/Annual Enrollment
- Recommend Synods reference Philosophy of Benefits in comp guidelines (Recommendation to COB)
- Portico will continue to offer higher value options for member buy-up and lower value, lower cost options, just as we do today

Education Approach & Rollout

- Moving from the Gold+ recommendation will allow Portico to partner with Further to educate sponsoring organizations and members on HSAs
- A comprehensive education campaign via communications, cost calculators and interactive videos/webinars will be leveraged leading up to Annual Enrollment

An Introduction to HSAs

Last updated: Feb 10, 2020

[+ Table of contents](#)

Overview

A health savings account (HSA) is a tax-advantaged savings account that you can use for medical expenses. It is paired with a qualifying health insurance plan; typically a high deductible health plan (HDHP). An HDHP is a plan that offers lower monthly premiums in exchange for a higher deductible (the amount you pay out of pocket before insurance kicks in).



- Connect with Financial Planners to use HSAs as an additional retirement tool
- Will do analysis to determine default plan for disabled members

Questions

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

March 5, 2020

4 - Health Plan Options Recommendation per CWA Action

Page 24

Mission Support Experiment - Background Information

What is the Five Synod Experiment?

The Five Synod Experiment is a multi-year pilot to test two hypotheses:

1. That the allocation of mission support dollars for new starts and renewals would be more easily and effectively managed and administered through local oversight of synods.
2. That moving the funding of new mission starts and renewals to the synod's responsibility, would have an overall net gain in mission support from both congregations and individuals.

The wording of these was changed at the ELCA Church Council to: "One of the resolutions affirmed a three-year experiment, beginning in fiscal year 2016, and involved five synods "to form a 'learning community' to explore whether retaining the new and renewing ELCA grants for ministries and the total compensation for the director for evangelical mission *will produce an increase in mission support and more effective management and oversight for the sake of mission.*"

Background

In 2013, the Mission Support Think Tank began meeting to explore options for addressing the 30-year decline in Mission Support. Among the many proposals presented, this experiment was initiated. In the 2016 fiscal year, the New England, Nebraska, Washington DC, Texas Gulf Coast & Lower Susquehanna Synods, entered into an experiment for the purposes of learning alternative approaches to both mission support funding and mission development of new starts. These synods reduce their Mission Support to the churchwide expression in the amount equivalent to the portion currently allocated for DEM's, grants new starts and renewals, etc.

The original Think Tank Proposal can be found [here](#).

What have we learned so far?

In summary, we have learned two majors: First, that financial mission support was neither hurt nor helped by the experiment. While some minor adjusts can be sited such as ways in which synods secured additional funding through appeals, campaigns or fee for services directed at new start or congregational vitality the over all impact was

negligible. Second, the management, resourcing and effectiveness of mission starts, and congregational vitality was greatly enhanced by the experiment.

Where are we going from here?

There is a need to clarify an implicit question which the experiment uncovered: In our ELCA, where does responsibility lie for mission, particularly in the area of new starts and congregational vitality. Who is responsible for this work? As we clarify an answer to that question, we believe the financial resourcing should align with that pattern.

Evangelical Lutheran Church in America
2020 Revised Income Estimates - March 2020
FOR DISCUSSION PURPOSES ONLY

	2020		2019	
	2020 Budget Approved in Nov -19	Proposed Revisions	Revised Budget Mar-20	Actual Results
CURRENT FUNDS				
UNRESTRICTED				
Mission Support	\$ 41,750,000	\$ -	\$ 41,750,000	\$ 42,589,108
Direct Gifts	3,280,000	850,000	4,130,000	3,207,879
Investment Income	1,675,380	-	1,675,380	5,253,397
Bequests & Trusts	1,362,500	-	1,362,500	2,485,550
Endowment	1,409,640	-	1,409,640	1,453,933
Rent	1,744,855	-	1,744,855	1,813,535
Service Level Agreements/Other	1,803,519	-	1,803,519	1,972,427
Total Unrestricted	\$ 53,025,894	\$ 850,000	\$ 53,875,894	\$ 58,775,829
TEMPORARILY RESTRICTED				
Global Mission Missionaries	2,200,000	-	2,200,000	1,882,232
Global Mission - YAGM's	1,000,000	50,000	1,050,000	992,218
Direct Gifts	2,650,000	(900,000)	1,750,000	688,121
Bequests and Trusts	701,500	-	701,500	1,051,326
Endowment	1,775,820	-	1,775,820	1,748,552
Mission Investment Fund	1,500,000	-	1,500,000	1,500,000
Total Temporarily Restricted	\$ 9,827,320	\$ (850,000)	\$ 8,977,320	\$ 7,862,448
Total Unrestricted and Temporarily Restricted Income	\$ 62,853,214	\$ -	\$ 62,853,214	\$ 66,638,277
Other Fund Sources				
Designated Funds Released	\$ 3,880,438		\$ 3,880,438	\$ 1,992,289
Restricted Funds Released	933,000	-	933,000	936,554
Total Funds Available	\$ 67,666,652	\$ -	\$ 67,666,652	\$ 69,567,120
ELCA WORLD HUNGER				
Direct Gifts	\$ 19,500,000	\$ (250,000)	\$ 19,250,000	\$ 19,330,035
Endowment	500,000	250,000	750,000	722,361
Bequests and Miscellaneous	1,500,000	-	1,500,000	2,548,406
Campaign - Where Needed Most	-			750,000
Total ELCA World Hunger	\$ 21,500,000	\$ -	\$ 21,500,000	\$ 23,350,801
TOTAL INCOME	\$ 89,166,652	\$ -	\$ 89,166,652	\$ 92,917,921

**Report from the Director for Mission Support
to the ELCA Church Council
March 2020**

Mission Support Team

The Mission Support Team consists of the Director and the Associate Director for Mission Support. The vision statement guiding the team's work is:

Nurture a culture of healthy Mission Support both to and from every synod that embodies the vision of being church together for the sake of the world... through listening, learning and building strong relationships.

The Mission Support Team's work with synods is typically focused on the following activities:

- Visiting within synods, including leading workshops and Synod Mission Support Symposiums;
- Encouraging, resourcing and accompanying synod teams working on synod Mission Support strategies;
- Sharing and strengthening Mission Support storytelling to clearly communicate the impact of the ministries we share together through the wider church (both synods and the churchwide organization); and
- Communicating with synods about synod Mission Support income and any planned or unexpected changes that are likely to affect the churchwide organization's Mission Support income.

The team's desired outcome from these activities is that when synods and congregations are making decisions with respect to Mission Support sharing, their decision-making process will include:

- An understanding of how Mission Support works across the ELCA;
- An appreciation of how Mission Support is an aspect of ELCA vitality and a unique way of expressing how we are church together; and
- An enthusiasm of the ministries supported together in synods and the churchwide organization through Mission Support dollars.

Synod Visits and Synod Mission Support Symposiums

In 2019, the number of synods visited by the director and associate director for Mission Support was lower than in previous years because of planned absences through a four-week paternity leave and a three-month sabbatical.

Mission Support staff participated in six Synod Mission Support Symposiums (compared with 14 last year) and attended gatherings and visited with synod staff in another 12 synods. In addition, the Mission Support Team had the opportunity to have conversation with each of the 13 synod bishops elected and called in 2019 as well as meeting with several synod bishops and other synod staff at various meetings/gatherings throughout the year. Staff from the Mission Support Team were also asked to serve as a churchwide representative to four synod assemblies in 2019.

Connecting Mission Support with Congregation Vitality

A primary focus for the Mission Support Team in 2019 and 2020 has been/will continue to be increasing awareness and understanding among leaders within all expressions of the ELCA as to the important role that Mission Support plays in congregational vitality. Congregations that exhibit vitality engage in a variety of relationships that take their focus and participation in mission outside the four walls of the congregation. Mission Support shared from congregations with the synod provides a tangible way for people in one area of our church to make a difference in other areas across the church and around the world in places where they physically cannot be. Mission Support is one of the ways we, in the ELCA, are church together for the sake of the world.

Mission Support Income

Overall, Mission Support sharing from synods was \$160,891 below budget for 2019, for a total of \$42,589,108. This represents a decrease of \$416,000 (nearly 1.0%) from 2018 actuals. While the overall trend in Mission Support sharing from congregations continues to show a decrease, thereby resulting in lower total Mission Support dollars for both synods and the churchwide organization, there are a number of encouraging income-related items to highlight:

- In 2019, 24 synods shared a higher Mission Support dollar amount with the churchwide expression than in 2018. These 24 synods combined to share \$577,574 more in 2019 than in 2018.
- In 2019, seven synods increased the percentage share of Mission Support shared with the churchwide expression (even though the total dollars received from congregations decreased in three of these synods); while 46 synods maintained the percentage share of Mission Support shared with the churchwide expression (even though the total dollars received from congregations decreased in 26 of these synods). There is a strong desire and commitment across ELCA synods to maintain Mission Support sharing with the churchwide expression
- A decrease of \$416,000 is the smallest Mission Support dollar decrease from one year to the next in many years. Over the past four years, the next smallest decrease was \$766,000 (between 2017 and 2018), and the other three years all had decreases of over \$1 million.

Workday Implementation Church Council Budget & Finance Committee

Jonathan Beyer
Executive for Information Technology

March 2020



Project Outline

- Goals

- Churchwide Organization & Foundation
- Streamlined processes
- Improved efficiency
- High fiduciary standards
- System integration

- Timeline

Start Date
March 6, 2019



Go Live
July 1, 2020



April 26, 2019

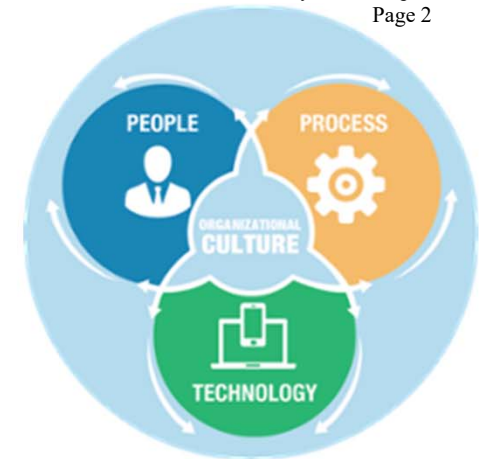
July 29, 2019

Dec. 20, 2019

March 30, 2020

June 1, 2020

POST
GO LIVE
SUPPORT



ELCA Operational Readiness

- Change impacts & management
- Education & Training
- Policy & Procedures
- System management
 - Workday roadmap, releases, upgrades, impacts
 - Forming operational team(s) structure and responsibilities



**2019 OPERATING RESULTS SUMMARY
 FOR THE TWELVE MONTHS ENDING JANUARY 31, 2020**

The churchwide organization of the Evangelical Lutheran Church in America had total operating revenue and support of \$69.6 million for the twelve-month period ending January 31, 2020. This was \$3.2 million greater than expenses of \$66.3 million. Net operating results were also favorable to the annual breakeven budget by \$3.2 million. The excess of revenue over expenses were attributable to a combination of greater than expected investment returns, bequest and trust income, and underspending, offset by shortfalls in other sources of income. The Revenue Summary, which follows on page 4, and the Actual Expenses vs. Spending Authorization, which follow on page 5 provides this detail.

Had the market have not been favorable at the end of the year and capital projects completed as planned, the excess of revenues over expenses would have only been \$0.4M. Said differently, included in total revenues is \$2.5 million of unrealized gains on investments and depreciation expense savings of \$0.3M. These favorable variances do not generate cash available for spending by the organization.

Operating revenue (before the release of designated and restricted funds) totaled \$66.6 million for the twelve-month period compared with a budget of \$63.3 million and \$64.8 million in the prior year. We are grateful for the generosity of our members, congregations, and synods. Income from congregations through synods in the form of Mission Support for the twelve months was \$42.6 million, or 99.6 percent of budget and 99.0 percent of last year. This represents a significant improvement in the year over year trend as follows:

Mission Support

Years	Decline in \$	Decline in %
2015 over 2014	(\$1,267,000)	(2.6%)
2016 over 2015	(\$1,969,000)	(4.2%)
2017 over 2016	(\$754,000)	(1.7%)
2018 over 2017	(\$1,413,000)	(3.2%)
2019 over 2018	(\$416,000)	(1.0%)
Total over 5 years	(\$5,819,000)	(12.0%)

Total investment income (both realized and unrealized) exceeded the budget by \$3.1 million. Unrestricted income from bequests and trusts was favorable to budget by \$1.1 million and to the prior year by \$732,000. The increase was attributable to a single planned gift in excess of \$1.0 million. In accordance with an action taken by the Church Council in 2007, any excess of unrestricted bequest income over budget will be transferred to an endowment fund which is used as seed money for new and innovative ministries. This transfer from operating funds to the endowment fund (i.e., reduction in income) has not yet been reflected in these statements in order for our readers to have a clear picture of our actual financial results for the year.

Consistent with the prior year, the Mission Investment Fund provided grant support of \$1.5 million to the churchwide organization. While both unrestricted and temporarily restricted direct gifts and the global ministries income fell short of the budget for FY19, following the completion of the campaign, additional monies were raised and deposited in restricted funds to be used in future years.

Income from the release of designated and restricted funds is \$1.9 million below the FY 2019 budget as this support was not needed to fund the current year operations as originally planned. Management will request approval from the Church Council to designate this savings for budget shortfalls in future years.

Spending by the operating units and offices of the churchwide organization was tightly managed, generating a \$1.8 million favorable variance (or 2.7 percent savings) when compared to the spending authorizations. While our goal is to use every dollar we receive to carry out our mission in the world, as an organization we must closely monitor spending as 25 percent of our Mission Support and gift revenues (or over \$12 million) were received in the last two months of the year (December and January). Savings were relatively evenly shared as spending by unit ranged from 97 – 100 percent.

FY 2019 revenues for ELCA World Hunger for the twelve months were \$23.4 million, including \$2.5 million of bequest income which was deferred for spending until FY 2020. Actual revenues were slightly higher than budget, while actual expenditures were slightly below budget for a net increase in fund balance excluding bequests of \$0.2 million.

Contributed support to Lutheran Disaster Response was \$11.7 million for the year with over \$14.6 million being spent to assist with relief efforts and related work.

Always Being Made New: The Campaign for the ELCA ended on June 30, 2019. Gifts to campaign priorities over the 5 ½ year period totaled \$250 million, including \$194.7 million in cash and multi-year commitments, and \$55.3 million in planned gifts.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
SUMMARY OF REVENUE AND EXPENSES
For the Period Ending January 31, 2020

	2019 ACTUAL	2019 BUDGET	2018 ACTUAL	Year-to-Date Variance	
				ACTUAL vs. BUDGET Favorable/ (Unfavorable)	CURRENT YEAR vs. PRIOR YEAR Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	42,589,108	42,750,000	43,005,111	(160,892)	(416,003)
Other	16,186,721	11,948,254	14,250,579	4,238,467	1,936,142
TOTAL UNRESTRICTED	<u>58,775,829</u>	<u>54,698,254</u>	<u>57,255,690</u>	<u>4,077,575</u>	<u>1,520,139</u>
TEMPORARILY RESTRICTED					
Direct Gifts (1)	5,062,570	6,150,000	4,816,903	(1,087,430)	245,667
Other	2,799,878	2,442,500	2,747,166	357,378	52,711
TOTAL TEMPORARILY RESTRICTED	<u>7,862,448</u>	<u>8,592,500</u>	<u>7,564,069</u>	<u>(730,052)</u>	<u>298,379</u>
TOTAL REVENUE	66,638,277	63,290,754	64,819,759	3,347,523	1,818,518
TOTAL Designated and Restricted Funds Released	2,928,843	4,873,922	4,638,295	(1,945,079)	(1,709,452)
TOTAL OPERATING REVENUE AND SUPPORT	<u>69,567,120</u>	<u>68,164,676</u>	<u>69,458,054</u>	<u>1,402,444</u>	<u>109,066</u>
LESS TOTAL EXPENSES	<u>66,321,573</u>	<u>68,165,676</u>	<u>66,095,898</u>	<u>1,844,104</u>	<u>(225,674)</u>
NET REVENUE OVER (UNDER) EXPENSES	<u>3,245,548</u>	<u>(1,000)</u>	<u>3,362,156</u>	<u>3,246,548</u>	<u>(116,608)</u>

(1) The fundraising team raised additional support excluding ELCA World Hunger and Lutheran Disaster Response totaling \$2.6 million that was recorded in Restricted Funds.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
REVENUE SUMMARY
For the Period Ending January 31, 2020

2nd Close

	2019 <u>ACTUAL</u>	2019 <u>BUDGET</u>	2018 <u>ACTUAL</u>	Year-to-Date Variance	
				<u>ACTUAL vs. BUDGET</u> Favorable/ (Unfavorable)	<u>CURRENT YEAR vs. PRIOR YEAR</u> Favorable/ (Unfavorable)
UNRESTRICTED					
Mission Support	42,589,108	42,750,000	43,005,111	(160,892)	(416,003)
Direct Gifts	3,207,879	3,480,000	2,569,333	(272,121)	638,545
Investment Income	5,253,397	2,175,380	4,859,366	3,078,017	394,031
Bequests and Trusts	2,485,550	1,362,500	1,753,515	1,123,050	732,036
Endowment	1,453,933	1,382,000	1,459,320	71,933	(5,387)
Rent	1,813,535	1,744,855	1,664,570	68,680	148,965
Service Level Agreements/Other	1,972,427	1,803,519	1,944,475	168,908	27,952
TOTAL UNRESTRICTED	<u>58,775,829</u>	<u>54,698,254</u>	<u>57,255,690</u>	<u>4,077,575</u>	<u>1,520,139</u>
TEMPORARILY RESTRICTED					
Global Mission - Missionaries	1,882,232	2,200,000	2,157,796	(317,768)	(275,565)
Global Mission - YAGM's	992,218	1,300,000	1,010,497	(307,782)	(18,279)
Bequests and Trusts	1,051,326	701,500	1,007,808	349,826	43,518
Endowment	1,748,552	1,741,000	1,739,358	7,552	9,194
Direct Gifts	688,121	1,150,000	148,610	(461,879)	539,511
Mission Investment Fund	1,500,000	1,500,000	1,500,000	0	0
TOTAL TEMPORARILY RESTRICTED	<u>7,862,448</u>	<u>8,592,500</u>	<u>7,564,069</u>	<u>(730,052)</u>	<u>298,379</u>
TOTAL REVENUE	<u>66,638,277</u>	<u>63,290,754</u>	<u>64,819,759</u>	<u>3,347,523</u>	<u>1,818,518</u>
TOTAL Designated and Restricted Funds Released	<u>2,928,843</u>	<u>4,873,922</u>	<u>4,638,295</u>	<u>(1,945,079)</u>	<u>(1,709,452)</u>
TOTAL OPERATING REVENUE AND SUPPORT	<u>69,567,120</u>	<u>68,164,676</u>	<u>69,458,054</u>	<u>1,402,444</u>	<u>109,066</u>

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
For the Period Ending January 31, 2020

2nd Close

	<u>Actual Expenses</u>	<u>Spending Authorization</u>	<u>Variance Favorable (Unfavorable)</u>	<u>Percent of Actual to Budget</u>
UNITS				
Domestic Mission	23,716,582	24,331,089	614,507	97.47%
Global Mission	13,537,954	13,989,357	451,403	96.77%
Mission Advancement	5,143,527	5,144,089	562	99.99%
OFFICES				
Presiding Bishop	6,064,855	6,243,559	178,704	97.14%
Treasurer	8,975,780	9,242,596	266,816	97.11%
Secretary	3,998,454	4,063,786	65,332	98.39%
OTHER				
General Treasury	209,326	151,200	(58,126)	138.44%
Retiree Minimum Health Obligation	2,000,000	2,000,000	0	100.00%
Depreciation	2,675,094	3,000,000	324,906	89.17%
TOTAL OPERATING EXPENSES	<u>66,321,573</u>	<u>68,165,676</u>	<u>1,844,104</u>	<u>97.29%</u>

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA**ELCA WORLD HUNGER****SUMMARY OF REVENUE AND EXPENSE****For the Period Ending January 31, 2020**

2nd Close

	<u>ACTUAL</u>	<u>BUDGET</u>	<u>ACTUAL VS. BUDGET</u>	<u>CURRENT VS. PRIOR YEAR</u>
BEGINNING BALANCE	3,406,883			
Income				
Direct Giving	19,330,035	19,500,000	(169,965)	(201,138)
Endowments and Donor Requested Payments	722,361	500,000	222,361	57,062
Bequests & Trusts/Misc *	2,548,406	0	2,548,406	(829,614)
Campaign - Where Needed Most	750,000	750,000	0	750,000
Total Income	<u>23,350,801</u>	<u>20,750,000</u>	<u>2,600,801</u>	<u>(223,691)</u>
Expense				
Fundraising Allocation Expenses	2,929,435	2,837,024	(92,411)	(2,929,435)
Domestic Mission	3,542,949	3,543,404	455	518,750
Global Mission	13,801,142	13,904,955	103,813	2,717,855
Mission Advancement	1,055,454	1,214,617	159,163	1,719,548
Total Expense	<u>21,328,980</u>	<u>21,500,000</u>	<u>171,020</u>	<u>2,026,718</u>
NET	<u>2,021,821</u>	<u>(750,000)</u>	<u>2,771,821</u>	<u>1,803,027</u>
ENDING BALANCE	<u><u>5,428,704</u></u>			

* Bequest and trusts income will be recognized as received; however, spending of Bequest and trusts income will be deferred until the following fiscal year, beginning with FY19. Accordingly, there is no budgeted Bequest and trusts income for FY19. The actual income will be allocated in the FY20 budgeting process.

Note: The remaining FY19 fund balance is \$2,880,298 and the fund balance for the following year is \$2,548,406.

PRELIMINARY AND UNAUDITED



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

Synod ID	Synod Name	MISSION SUPPORT							Other Remittances through Synods **							
		2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	Other Synod Remittances
1A	Alaska Synod	40.00%	40.00%	\$15,452	\$21,081	\$134,081	\$153,740	(12.8%)	(\$5,629)	(\$19,659)	\$0	\$0	\$7,783	\$0	\$0	\$1,400
1B	Northwest Washington Synod	47.00%	47.00%	\$95,947	\$76,211	\$635,561	\$642,988	(1.2%)	\$19,736	(\$7,427)	\$4,881	\$5,000	\$78,023	\$0	\$0	\$35,917
1C	Southwestern Washington Synod	40.00%	40.00%	\$50,704	\$58,736	\$401,976	\$404,487	(0.6%)	(\$8,032)	(\$2,511)	\$4,142	\$0	\$77,382	\$0	\$303	\$37,000
1D	Northwest Intermountain Synod	27.00%	26.00%	\$27,238	\$32,391	\$208,791	\$206,650	1.0%	(\$5,153)	\$2,141	\$1,854	\$0	\$21,561	\$0	\$0	\$14,818
1E	Oregon Synod	42.00%	41.50%	\$64,171	\$53,979	\$388,665	\$394,703	(1.5%)	\$10,192	(\$6,038)	\$6,650	\$0	\$46,439	\$0	\$0	\$22,245
1F	Montana Synod	*	*	\$46,727	\$47,507	\$349,097	\$378,973	(7.9%)	(\$780)	(\$29,876)	\$18,970	\$0	\$84,803	\$0	\$20	\$19,938
sub-total				\$300,239	\$289,905	\$2,118,171	\$2,181,541	(2.9%)	\$10,334	(\$63,370)	\$36,497	\$5,000	\$315,990	\$0	\$323	\$131,318
2A	Sierra Pacific Synod	37.00%	37.00%	\$108,679	\$69,009	\$594,345	\$430,963	37.9%	\$39,670	\$163,382	\$17,916	\$1,000	\$67,466	\$0	\$300	\$49,208
2B	Southwest California Synod	50.00%	50.00%	\$50,109	\$36,035	\$445,114	\$495,801	(10.2%)	\$14,074	(\$50,687)	\$41,836	\$0	\$84,186	\$0	\$0	\$25,995
2C	Pacifica Synod	51.00%	51.00%	\$57,835	\$64,976	\$697,492	\$754,348	(7.5%)	(\$7,141)	(\$56,856)	\$15,044	\$0	\$68,283	\$0	\$0	\$27,842
2D	Grand Canyon Synod	50.00%	50.00%	\$97,734	\$87,938	\$952,712	\$885,009	7.6%	\$9,796	\$67,703	\$13,795	\$0	\$68,006	\$0	\$9,683	\$22,005
2E	Rocky Mountain Synod	47.50%	47.00%	\$143,676	\$118,866	\$1,123,702	\$1,129,233	(0.5%)	\$24,810	(\$5,531)	\$35,715	\$0	\$138,109	\$0	\$0	\$50,363
sub-total				\$458,033	\$376,824	\$3,813,365	\$3,695,354	3.2%	\$81,209	\$118,011	\$124,306	\$1,000	\$426,051	\$0	\$9,983	\$175,414
3A	Western North Dakota Synod	47.00%	47.00%	\$83,691	\$83,305	\$556,403	\$546,131	1.9%	\$386	\$10,272	\$33,547	\$0	\$40,289	\$0	\$0	\$118,328
3B	Eastern North Dakota Synod	42.50%	42.00%	\$30,404	\$41,777	\$350,199	\$377,237	(7.2%)	(\$11,373)	(\$27,038)	\$40,263	\$0	\$63,632	\$7,500	\$0	\$17,843
3C	South Dakota Synod	45.00%	45.00%	\$43,787	\$47,141	\$790,713	\$802,869	(1.5%)	(\$3,354)	(\$12,156)	\$43,842	\$0	\$106,800	\$260	\$1,662	\$44,635
3D	Northwestern Minnesota Synod	47.00%	47.00%	\$106,562	\$121,245	\$646,639	\$673,106	(3.9%)	(\$14,683)	(\$26,467)	\$108,530	\$4,797	\$119,419	\$2,000	\$34,667	\$50,354
3E	Northeastern Minnesota Synod	49.00%	49.00%	\$49,964	\$40,389	\$499,162	\$507,785	(1.7%)	\$9,575	(\$8,623)	\$22,425	\$0	\$157,409	\$0	\$0	\$38,196
3F	Southwestern Minnesota Synod	51.50%	51.50%	\$128,714	\$117,618	\$905,109	\$939,078	(3.6%)	\$11,096	(\$33,969)	\$161,845	\$400	\$113,045	\$0	\$0	\$16,014
3G	Minneapolis Area Synod	50.00%	50.00%	\$241,036	\$231,353	\$1,486,051	\$1,484,384	0.1%	\$9,683	\$1,667	\$64,130	\$0	\$109,237	\$0	\$0	\$24,761
3H	Saint Paul Area Synod	45.00%	45.00%	\$72,581	\$100,096	\$839,347	\$867,385	(3.2%)	(\$27,515)	(\$28,038)	\$26,233	\$0	\$42,151	\$0	\$0	\$9,326



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			VARIANCE		Campaign for ELCA					Other Synod Remittances
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	
3I	Southeastern Minnesota Synod	48.00%	48.00%	\$129,436	\$100,770	\$791,809	\$782,385	1.2%	\$28,666	\$9,424	\$61,839	\$0	\$161,370	\$0	\$0	\$40,797
sub-total				\$886,175	\$883,694	\$6,865,432	\$6,980,360	(1.6%)	\$2,481	(\$114,928)	\$562,652	\$5,197	\$913,352	\$9,760	\$36,328	\$360,254
4A	Nebraska Synod	***	***	\$211,230	\$157,511	\$1,424,333	\$1,440,014	(1.1%)	\$53,719	(\$15,681)	\$5,075	\$1,367	\$78,226	\$0	\$0	\$12,642
4B	Central States Synod	50.00%	50.00%	\$56,373	\$67,384	\$796,320	\$833,576	(4.5%)	(\$11,011)	(\$37,256)	\$12,201	\$2,620	\$60,771	\$0	\$2,300	\$91,502
4C	Arkansas-Oklahoma Synod	41.5%	41.10%	\$21,565	\$24,665	\$191,373	\$197,783	(3.2%)	(\$3,100)	(\$6,410)	\$7,888	\$0	\$7,812	\$0	\$300	\$18,068
4D	Northern Texas-Northern Louisiana Synod	48.00%	48.00%	\$66,536	\$66,515	\$533,285	\$542,465	(1.7%)	\$21	(\$9,180)	\$1,950	\$1,532	\$28,157	\$0	\$0	\$25,782
4E	Southwestern Texas Synod	53.50%	53.50%	\$96,084	\$54,588	\$744,213	\$728,507	2.2%	\$41,496	\$15,706	\$8,997	\$400	\$52,434	\$0	\$0	\$14,255
4F	Texas-Louisiana Gulf Coast Synod	***	***	\$48,517	\$40,006	\$362,765	\$353,865	2.5%	\$8,511	\$8,900	\$5,463	\$1,532	\$39,668	\$0	\$0	\$21,222
sub-total				\$500,305	\$410,669	\$4,052,289	\$4,096,210	(1.1%)	\$89,636	(\$43,921)	\$41,574	\$7,451	\$267,069	\$0	\$2,600	\$183,471
5A	Metropolitan Chicago Synod	50.88%	50.88%	\$126,067	\$142,226	\$1,365,023	\$1,352,272	0.9%	(\$16,159)	\$12,751	\$31,406	\$550	\$194,939	\$0	\$640	\$33,368
5B	Northern Illinois Synod	55.00%	55.00%	\$127,291	\$131,645	\$1,210,559	\$1,192,878	1.5%	(\$4,354)	\$17,681	\$24,901	\$0	\$235,146	\$0	\$0	\$29,856
5C	Central/Southern Illinois Synod	50.00%	50.00%	\$71,103	\$74,857	\$643,902	\$669,102	(3.8%)	(\$3,754)	(\$25,200)	\$14,477	\$0	\$73,883	\$0	\$500	\$27,537
5D	Southeastern Iowa Synod	53.50%	53.50%	\$163,412	\$135,382	\$1,223,105	\$1,243,348	(1.6%)	\$28,030	(\$20,243)	\$8,730	\$1,735	\$102,734	\$0	\$0	\$16,222
5E	Western Iowa Synod	28.93%	34.22%	\$90,931	\$136,564	\$260,131	\$285,564	(8.9%)	(\$45,633)	(\$25,433)	\$27,746	\$0	\$66,389	\$0	\$0	\$19,717
5F	Northeastern Iowa Synod	38.40%	40.00%	\$95,863	\$90,370	\$375,027	\$430,035	(12.8%)	\$5,493	(\$55,008)	\$40,223	\$0	\$79,523	\$0	\$45,417	\$66,556
5G	Northern Great Lakes Synod	47.00%	48.00%	\$28,983	\$24,778	\$377,452	\$381,008	(0.9%)	\$4,205	(\$3,556)	\$5,470	\$254	\$95,885	\$0	\$0	\$17,263
5H	Northwest Synod of Wisconsin	40.00%	42.00%	\$129,574	\$137,865	\$483,407	\$488,292	(1.0%)	(\$8,291)	(\$4,885)	\$41,517	\$8,377	\$85,890	\$0	\$0	\$83,316
5I	East-Central Synod of Wisconsin	50.00%	50.00%	\$103,321	\$103,449	\$714,512	\$691,454	3.3%	(\$128)	\$23,058	\$28,085	\$4,948	\$117,810	\$1,250	\$1,219	\$42,870
5J	Greater Milwaukee Synod	55.00%	55.00%	\$142,758	\$176,195	\$993,381	\$1,033,094	(3.8%)	(\$33,437)	(\$39,713)	\$20,819	\$2,400	\$93,383	\$0	\$0	\$38,183
5K	South-Central Synod of Wisconsin	52.00%	52.00%	\$87,611	\$39,848	\$725,105	\$672,617	7.8%	\$47,763	\$52,488	\$7,848	\$0	\$99,084	\$0	\$0	\$6,069
5L	La Crosse Area Synod	50.00%	50.00%	\$17,362	\$7,569	\$393,057	\$377,520	4.1%	\$9,793	\$15,537	\$4,532	\$60	\$85,000	\$0	\$535	\$21,961
sub-total				\$1,184,276	\$1,200,748	\$8,764,661	\$8,817,184	(0.6%)	(\$16,472)	(\$52,523)	\$255,754	\$18,324	\$1,329,665	\$1,250	\$48,311	\$402,919



Evangelical Lutheran Church in America
 2019 Synods Detail Remittance
 Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					Other Synod Remittances
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	
6A	Southeast Michigan Synod	40.00%	40.00%	\$48,316	\$45,185	\$401,977	\$395,827	1.6%	\$3,131	\$6,150	\$7,054	\$0	\$18,759	\$0	\$0	\$7,383
6B	North/West Lower Michigan Synod	50.00%	50.00%	\$74,079	\$53,818	\$677,154	\$686,619	(1.4%)	\$20,261	(\$9,465)	\$6,900	\$0	\$58,409	\$0	\$1,530	\$20,563
6C	Indiana-Kentucky Synod	43.00%	43.00%	\$121,005	\$116,410	\$728,876	\$742,999	(1.9%)	\$4,595	(\$14,123)	\$6,414	\$0	\$65,477	\$0	\$670	\$51,052
6D	Northwestern Ohio Synod	51.00%	51.00%	\$94,224	\$104,154	\$742,985	\$765,981	(3.0%)	(\$9,930)	(\$22,996)	\$50,982	\$1,478	\$95,837	\$100	\$8,401	\$51,441
6E	Northeastern Ohio Synod	47.50%	50.00%	\$78,385	\$84,857	\$580,912	\$665,674	(12.7%)	(\$6,472)	(\$84,762)	\$5,962	\$95	\$64,067	\$0	\$2,555	\$53,509
6F	Southern Ohio Synod	40.00%	40.00%	\$97,790	\$80,840	\$660,185	\$632,780	4.3%	\$16,950	\$27,405	\$5,553	\$0	\$53,817	\$0	\$2,283	\$42,540
sub-total				\$513,799	\$485,264	\$3,792,089	\$3,889,880	(2.5%)	\$28,535	(\$97,791)	\$82,865	\$1,573	\$356,366	\$100	\$15,439	\$226,488
7A	New Jersey Synod	50.00%	50.00%	\$46,205	\$49,279	\$947,920	\$992,347	(4.5%)	(\$3,074)	(\$44,427)	\$7,225	\$2,165	\$192,117	\$0	\$20	\$33,850
7B	New England Synod	***	***	\$62,707	\$93,993	\$474,827	\$530,796	(10.5%)	(\$31,286)	(\$55,969)	\$6,461	\$0	\$57,643	\$0	\$0	\$16,576
7C	Metropolitan New York Synod	52.00%	51.50%	\$101,803	\$72,932	\$563,091	\$539,340	4.4%	\$28,871	\$23,751	\$11,766	\$0	\$32,971	\$0	\$0	\$20,237
7D	Upstate New York Synod	42.00%	42.00%	\$55,635	\$63,110	\$471,859	\$467,450	0.9%	(\$7,475)	\$4,409	\$1,859	\$0	\$102,877	\$5,000	\$0	\$45,848
7E	Northeastern Pennsylvania Synod	47.00%	47.00%	\$130,986	\$36,151	\$928,449	\$952,118	(2.5%)	\$94,835	(\$23,669)	\$15,142	\$11,621	\$234,484	\$71	\$6,736	\$76,684
7F	Southeastern Pennsylvania Synod	50.00%	50.00%	\$94,857	\$76,946	\$858,269	\$899,094	(4.5%)	\$17,911	(\$40,825)	\$5,000	\$0	\$2,534	\$0	\$0	\$4,439
7G	Slovak Zion Synod	30.50%	30.50%	\$4,600	\$4,598	\$13,597	\$12,606	7.9%	\$2	\$991	\$0	\$0	\$8,315	\$0	\$70	\$6,892
sub-total				\$496,793	\$397,009	\$4,258,012	\$4,393,751	(3.1%)	\$99,784	(\$135,739)	\$47,452	\$13,786	\$630,940	\$5,071	\$6,826	\$204,526
8A	Northwestern Pennsylvania Synod	50.00%	50.00%	\$29,041	\$28,638	\$366,930	\$378,594	(3.1%)	\$403	(\$11,664)	\$3,200	\$0	\$48,842	\$0	\$0	\$8,739
8B	Southwestern Pennsylvania Synod	49.00%	49.00%	\$24,527	\$27,183	\$722,067	\$728,619	(0.9%)	(\$2,656)	(\$6,552)	\$13,766	\$0	\$61,599	\$0	\$10,000	\$37,925
8C	Allegheny Synod	50.00%	50.00%	\$33,523	\$44,396	\$330,738	\$350,544	(5.7%)	(\$10,873)	(\$19,806)	\$7,036	\$0	\$47,487	\$0	\$0	\$31,202
8D	Lower Susquehanna Synod	***	***	\$22,411	\$38,284	\$754,107	\$728,804	3.5%	(\$15,873)	\$25,303	\$70,691	\$1,315	\$227,497	\$568	\$1,510	\$97,003
8E	Upper Susquehanna Synod	48.20%	48.20%	\$14,704	\$14,388	\$372,952	\$409,399	(8.9%)	\$316	(\$36,447)	\$26,528	\$0	\$57,335	\$0	\$0	\$31,780
8F	Delaware-Maryland Synod	50.00%	50.00%	\$109,121	\$109,733	\$873,567	\$920,702	(5.1%)	(\$612)	(\$47,135)	\$4,560	\$427	\$117,432	\$0	\$612	\$49,444
8G	Metropolitan Washington, D.C., Synod	***	***	\$84,795	\$57,371	\$532,850	\$525,926	1.3%	\$27,424	\$6,924	\$6,979	\$0	\$22,484	\$0	\$0	\$28,228

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

March 5, 2020

10 - Synod Mission Support Remittances

Page 4



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

Evangelical Lutheran Church in America
2019 Synods Detail Remittance
Report as of : 01/31/2020

MISSION SUPPORT										Other Remittances through Synods **						
Synod ID	Synod Name	2019	2018	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		Campaign for ELCA					Other Synod Remittances
		MS %	MS %	2019	2018	2019	2018	% Var	Monthly	Y-T-D	Global Church	Where Needed Most	Hunger and Poverty	Congregations	Leadership	
8H	West Virginia-Western Maryland Synod	33.33%	33.00%	\$14,533	\$10,532	\$132,251	\$134,984	(2.0%)	\$4,001	(\$2,733)	\$1,662	\$0	\$13,870	\$0	\$0	\$9,867
sub-total				\$332,655	\$330,525	\$4,085,462	\$4,177,572	(2.2%)	\$2,130	(\$92,110)	\$134,423	\$1,742	\$596,546	\$568	\$12,122	\$294,188
9A	Virginia Synod	40.00%	40.00%	\$64,484	\$61,491	\$677,963	\$693,502	(2.2%)	\$2,993	(\$15,539)	\$4,200	\$0	\$73,819	\$0	\$185	\$34,192
9B	North Carolina Synod	35.00%	35.00%	\$102,131	\$0	\$1,045,184	\$1,016,156	2.9%	\$102,131	\$29,028	\$21,865	\$0	\$99,677	\$100	\$1,968	\$81,030
9C	South Carolina Synod	43.00%	42.50%	\$131,065	\$114,065	\$1,031,981	\$995,324	3.7%	\$17,000	\$36,657	\$33,757	\$638	\$125,993	\$0	\$225	\$135,722
9D	Southeastern Synod	50.00%	50.00%	\$76,686	\$85,879	\$1,054,802	\$1,044,583	1.0%	(\$9,193)	\$10,219	\$18,813	\$7,198	\$72,989	\$0	\$601	\$186,543
9E	Florida-Bahamas Synod	46.00%	46.00%	\$100,419	\$104,893	\$989,705	\$983,678	0.6%	(\$4,474)	\$6,027	\$23,095	\$0	\$126,162	\$566	\$80	\$21,363
9F	Caribbean Synod	*	*	\$3,333	\$3,333	\$39,996	\$40,013	0.0%	\$0	(\$17)	\$0	\$0	\$0	\$0	\$0	\$0
sub-total				\$478,118	\$369,661	\$4,839,631	\$4,773,256	1.4%	\$108,457	\$66,375	\$101,730	\$7,836	\$498,639	\$666	\$3,058	\$458,850
Total				\$5,150,393	\$4,744,299	\$42,589,112	\$43,005,108	(1.0%)	\$406,094	(\$415,996)	\$1,387,253	\$61,909	\$5,334,617	\$17,415	\$134,991	\$2,437,427

* Synod intent based on dollar share only, not percentage share.

** May not tie to SRA-1 forms submitted from synods and any special synod gift is included in the other category.

*** Mission Support Experiment Synod

Quarterly Financial Summary

EVANGELICAL LUTHERAN CHURCH IN AMERICA

BUDGET AND FINANCE COMMITTEE

March 5, 2020

11 - Summary of Revenue, Expense and Net Assets for All Funds

Summary of Revenue, Expense and Net Assets for All Funds

For the Period Ending January 31, 2020

Excludes Deferred Gifts/Trusts held by the Foundation

	Current	World Hunger, Malaria, Disaster	Endowment	Other Restricted and Designated Funds				Total All Funds
				Churchwide Assembly	Youth Gathering	Combined Other Des.	Combined Other Rest.	
Beginning Net Assets	\$ 50,717,408	\$ 33,892,352	\$ 284,089,085	\$ 2,215,430	\$ 3,126,747	\$ 14,426,222	\$ 24,354,334	\$ 412,821,578
Revenue	69,567,120	35,089,654	35,124,011	20,480	2,902	277,782	6,589,399	146,671,347
Expense	<u>66,321,573</u>	<u>37,279,188</u>	<u>-</u>	<u>1,513,537</u>	<u>709,816</u>	<u>120,908</u>	<u>7,343,861</u>	<u>113,288,883</u>
Net Revenue/(Expense)	3,245,547	(2,189,534)	35,124,011	(1,493,057)	(706,914)	156,874	(754,462)	33,382,464
Ending Net Assets	\$ 53,962,955	\$ 31,702,817	\$ 319,213,096	\$ 722,373	\$ 2,419,833	\$ 14,583,096	\$ 23,599,872	\$ 446,204,042

Selected Financial Ratios

Mission support as % of:

Total Revenue	29.0%
Current Fund Revenue	61.2%
Current Synod Plans	99.6%

Synod Accrual, amount and number

\$ - -

Capital expenditures:

Total Budget	\$ 1,500,000
Approved Projects (% of Bud)	\$ 1,276,484 85.1%
Expense to date (% of Bud)	\$ 223,516 14.9%

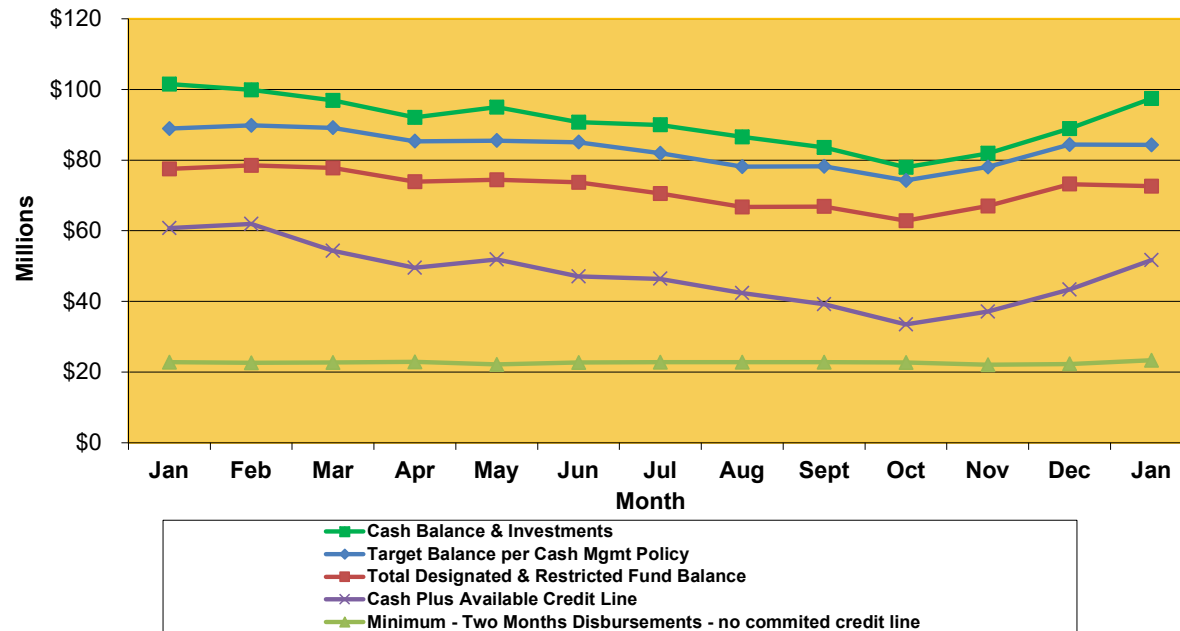
Grants made:

Current Fund (% of CF)	\$ 14,901,747 22.5%
Desig and Restr (% of non CF)	\$ 36,740,977 78.2%

Loan delinquency: * All domestic and overseas loans are either paid in full or current**

Domestic			
Past Due (\$, # and % of Total Loans)	\$ -	0.0%	
Reserves (\$ and % of Total Loans)	\$ -	0.0%	
Overseas Construction			
Past Due (\$, # and % of Total Loans)	\$ -	0.0%	0.0%
Reserves (\$ and % of Total Loans)	\$ -	0.0%	

Cash Management Policy Comparison vs. Actual Jan 2019 through Jan 2020



**Capital Projects Budget to Actual Variance for Capital Budget
 January 31, 2020**

<i>Project</i>		<i>Total Cost</i>	<i>Expenditures YTD</i>	<i>Project Balance</i>	<i>Percent Expenditures</i>
Capital Budget Year: 2019					
Computer Software & Systems					
Approved Capital Budget Total:	\$	580,000			
Financial System Implementation Project		965,785	700,716	265,069	73%
Less: Foundation funding		<u>(289,735)</u>	<u>(210,215)</u>	<u>(79,520)</u>	
		676,050	490,501	185,549	
Computer Software & Systems Budget Remaining:	\$	(96,050)			
Equipment					
Annual Capital Budget Total:	\$	500,000			
Pitney Bowes Folder Insrt (Open)		62,182	62,182	-	100%
Network Refresh - Wireless (Open)		148,272	104,971	43,301	
Less: MIF Funding		<u>(43,695)</u>	<u>(43,695)</u>	-	59%
Ntwrk Rfrsh Phase II - Cisco (Open)		280,115	200,857	79,258	72%
Conference Room Refresh - Additional		<u>11,000</u>	<u>9,742</u>	<u>1,258</u>	89%
		457,874	334,056	123,818	
Equipment Purchase Budget Remaining:	\$	42,126			
Building/Complex Maintenance					
Annual Capital Budget Total:	\$	195,000			
8th Fl OA.RA Dampers & Ebtrons (Open)		16,945	16,945	-	100%
Less MIF Funding		<u>(16,945)</u>	<u>(16,945)</u>		
Winterization of Pipes (Open)		10,805		10,805	0%
Parking Garage Lights (Open)		68,434	38,050	30,384	56%
Parking Garage Stairs (Open)		34,581	34,390	191	99%
First Floor Pneumatic System (Open)		<u>14,614</u>	<u>14,614</u>	-	100%
		128,434	87,054	41,380	
Building/Complex Maintenance Budget Remaining:	\$	66,566			
Tenant Lease Allowances					
Annual Capital Budget Total:	\$	25,000			
MIF Fan Power boxes		14,126	14,126	-	100%
NBOME Tenant improvement		<u>47,675</u>	-	<u>47,675</u>	0%
		61,801	14,126	47,675	
Tenant Lease Allowances Budget Remaining:	\$	(36,801)			

**Capital Projects Budget to Actual Variance for Capital Budget
January 31, 2020**

<i>Project</i>		<i>Total Cost</i>	<i>Expenditures YTD</i>	<i>Project Balance</i>	<i>Percent Expenditures</i>
Contingency					
Annual Capital Budget Total:	\$	200,000			
Contingency Budget Remaining:	\$	67,149			
Alternate Funding Allowance					
Annual AFA Budget Total:	\$	355,000			
Financial System Implementation Project		235,000			
Less Foundation Funding		(70,500)	164,500	-	
Estore Rebuild Project		12,000	12,000	-	
IT Disaster Recovery FY19		66,400	66,400	-	
Skype for Business (2 of 3) - AFA		34,697	-	34,697	
		<u>277,597</u>	<u>242,900</u>	<u>34,697</u>	
Alternate Funding Allowance Budget Remaining:	\$	77,403			

PREVIOUSLY APPROVED PROJECTS NOT YET COMPLETED

1/31/2020

<i>Project</i>		<i>Prior Expenditures</i>	<i>Prior Balance</i>	<i>2019 Expenditures</i>	<i>Project Balance</i>	<i>Percent Expenditures</i>
ELCA Good Gifts eStore Rebuild (Open)	60,000	13,797	46,203	46,119	84	100%
Skype for Business - Capital (Open)	101,905	19,440	82,465	58,108	24,358	76%
2018 Identity Mgmt - Capital (Open)	16,800	-	16,800	7,315	9,485	44%
2018 Identity Mgmt Phase II - Capital (Open)	102,620		102,620	45,546	57,074	44%
Conference Room Refresh (Open)	169,308	101,157	68,151	68,151	-	100%
Grants Management System	273,809	241,532	32,277		32,277	88%
2018 Identity Management - AFA (Open)	18,024	14,951	3,073	472	2,601	86%
Skype for Business - AFA (Open)	34,697		34,697		34,697	0%

**Summary of Church Council Designated Funds
 January 31, 2020**

Designation	Year	Amount	Expended	Balance
Culture-Specific Resources	2001	400,000	347,928 (a)	52,072
25th Anniversary Campaign	2013	5,819,340	5,819,340 (b)	-
Post-Retirement Medical Benefits	2018	2,750,000	2,000,000 (c)	750,000
FY 19 Budgeted Operations Support	2018	1,945,635	- (d)	1,945,635
FY 20 Budgeted Operations Support	2018	1,554,686	- (d)	1,554,686
Total		<u>\$ 12,469,661</u>	<u>\$ 8,167,268</u>	<u>\$ 4,302,392</u>

Background

The established method for funding the mission plans of the churchwide organization is through the operating budget. The operating budget, developed after review of potential income sources, is used to establish approved spending levels for the various units of the churchwide organization as they provide programs or support outlined in the ELCA governing documents.

The Church Council is asked occasionally to establish designated funds for support of certain programs or events that may be included in the regular annual operations of the churchwide organization. Designated funds are managed through the ELCA treasury as designated funds to be used for specific activities within a given time frame.

Unit Spending Plans

(a) Approved projects include: Tagalog Translation of the New Testament; Alaska Native Workshop Resources. Pan Asian Songbook; Book of Life: Asian Lutheran understanding of the Bible in 11 Asian Languages. The Asian dollars will be spent in January 2021 to support the ALIC event. La Vida Regalo de Dios is expected to be completed by May of this year.

(b) These funds were designated to support the "campaign team". Fully expended with the completion of the campaign.

(c) These funds were designated to support future obligations of the churchwide organization for continued retiree medical be subsidies provided by predecessor churches. For 2018 and 2019 this fund supported 50% of the churchwide organization's annual obligation with the other 50% coming from operations. The remaining \$750,000 will be utilized to fund a portion of the obligation in 2020.

(d) This balance is the remaining amount from FY2018 revenues over expense set aside by the Church Council at the April 2019 meeting to support the anticipated budget shortfall for fiscal year 2019 and 2020. The amount was not needed

**The Evangelical Lutheran Church in America
 Church Council Designated Funds Functioning as Endowment
 As of January 31, 2020**

Name of Endowment Fund		Date Fund Was Established	Market Value as of January 31, 2020	Market Value as of January 31, 2019	Current Recipient of Endowment Income
ALC Foundation Fund	13640	January 27, 1986	\$ 2,465,637	\$ 2,288,481	Foundation of the ELCA (MA)
Henry C. Boraas Legacy	24596	August 10, 1955	90,353	83,861	Global Mission / Domestic Mission
Caribbean Ministry Fund	30250	October 10, 1979	388,542	360,625	Global Mission
Herbert G. Carlson Memorial Fund	30220	December 1, 1978	2,043,504	1,896,679	Global Mission / Domestic Mission
DPL Scholarship Fund	44800	Pre-1963	82,529	76,599	Domestic Mission
DGM General Endowment	270144	November 6, 1997	61,586	57,161	Global Mission
DGM Missions	46900	July 8, 1926	293,822	272,711	Global Mission
Dorrer Legacy Fund	272101	November 12, 2014	450,583	418,209	Global Mission
Engagement of Persons with Other Faiths	54100	July 22, 1992	63,099	58,565	Global Mission
ELCA Educational Grant Program	53325	January 1, 1996	141,225	131,078	Domestic Mission
ELCA General Memorial Fund	270137	September 19, 1997	1,219,253	419,860	ELCA Current Fund
ELCA Missionary Housing Support Fund	272100	November 12, 2014	1,492,361	1,334,655	Global Mission
Foundation of the ELCA - Operating Reserve	271608 & 271615	January 3, 2010	1,403,079	1,114,877	Foundation of the ELCA (MA)
Fund to Supplement Overseas Retirement Benefits	196500	May 18, 1987	338,929	303,113	Global Mission
Carrie Hatleberg Estate	80498	November 25, 1974	86,765	80,531	Global Mission
Long Scholarship Fund	124540	Pre-1963	31,374	29,120	Domestic Mission
Lutheran Magazine Development Fund	271557	June 30, 2009	1,076,724	999,362	The Lutheran Magazine (MA)
Mission Builders Support Fund	270044	July 15, 1997	218,513	181,912	Domestic Mission
Mission Development Fund	271246	February 1, 2007	8,217,984	8,318,155	OPB
Parish Education Fund	160200	Pre-1963	65,188	60,505	Domestic Mission
Regional Archives Fund	271999	April 30, 2014	229,404	212,921	Office of the Secretary
Schickler Family Memorial Fund	190998	January 21, 1983	1,711,685	1,588,700	ELCA Current Fund
South East Asia Ministry Fund	194680	May 23, 1996	4,004,077	3,590,343	Global Mission
Special Needs Retirement Endowment Fund	271028	October 1, 1995			OPB
Vision for Mission Income Fund	270169	April 1, 1998	898,691	834,120	ELCA Current Fund
Youth and Young Adult Min Ch Council	271739	October 29, 2011	359,713	388,842	Youth Ministry (Domestic Mission)
LAMPAs Memorial Endowment Fund	272605	April 2, 2018	131,918	117,977	LAMPAs
END.	272671	September 20, 2018	474	424	
Total Market Value of All Funds			\$ 27,567,013	\$ 25,219,385	

Notes:
 MA - Mission Advancement
 OPB - Office of the Presiding Bishop

MISSION DEVELOPMENT FUND HISTORY AND CURRENT ALLOCATIONS

15 - Mission Development Fund Summary

As of December 31, 2019*

EVANGELICAL LUTHERAN CHURCH IN AMERICA BUDGET AND FINANCE COMMITTEE

ADDITIONS

Church Council Designations	8,477,222	
Deferred Gift Fund Excess	4,900,000	
Other:		
Synod Additions	280,000	
CM Profitability Bonus	706,270	
Net Earnings and Appreciation	3,856,684	\$ 18,220,176

ALLOCATIONS

	<u>MDF Commitments</u>	<u>Actual to Date</u>	
Blue Ribbon Committee	136,514	136,514	
New Bishop Orientations	51,800	51,800	
Middle East Strategy	192,600	192,600	
Middle East Advocacy Position	124,500	124,500	
ELCA Brand Campaign	125,000	125,000	
Campaign Feasibility Study	210,000	210,000	
Book of Faith	250,000	250,000	
Vision for Mission Appeal	84,000	84,000	
Global Mission Support	13,000	13,000	
Macedonia Project	285,000	285,000	
Report Writer	150,000	150,000	
Leadership Grants	100,000	100,000	
Data Management	120,000	120,000	
Staff Development	150,000	150,000	
Luther's Works	500,000	500,000	
Support YAGM Program 2013	500,000	500,000	
Mission Funding Taskforce	15,000	15,000	
Support YAGM Program 2014	800,000	800,000	
Office of the Secretary Support	650,000	650,000	
World Hunger Review/Consultation	36,819	36,819	
HR System Replacement	192,708	192,708	
Disaster Recovery Upgrade	216,000	216,000	
Leadership Development	210,000	210,000	
LWF Self-Understanding Project	40,000	40,000	
Rostered Leaders Gathering	180,000	180,000	
Future Directions Table	250,000	250,000	
Congregational Vitality	70,000	70,000	
Multicultural Summit	50,000	50,000	
Salary Administration Review	42,000	42,000	
Theological Advisory Committee	50,000	50,000	
Latino Lay Schools	179,478	179,478	
Lutheran Theological Center in Atlanta	307,540	307,540	
Foundation Legal Review	58,000	58,000	
CWA Scholarship	15,000	15,000	
CWA Learning Track	13,059	13,059	
LWF Reformation	150,000	150,000	
Mission Support and Stewardship	312,825	312,825	
OT-IT Capacity Project	350,000	350,000	
Rostered Women of Color	15,000	15,000	
Day of Discernment	8,000	8,000	
<i>Peace Not Walls</i>	293,036	227,893	
<i>Systems Academy</i>	873,481	675,747	
<i>ELCA Coaching Program</i>	279,450	186,300	
IT Optimization	3,197,810	1,424,216	
Seminary Alliance Program	100,000	100,000	
Grantmaker Admin Position	80,216	80,216	
Church Council Governance	3,000	3,000	
Future Campaign Income Strategies	8,000	8,000	\$9,909,215

BALANCE AVAILABLE

\$8,310,961

*Includes balances in designated fund pass-through account

Summary of ELCA Cash and Investments

	As of	Asset Value	Policy Approved	Approving Body	Date Last Approved	Next Review Date	Compliance with Policy	1 yr. Fund Performance	1 Year Benchmark Performance	Target Asset Allocation
Churchwide Organization										
Cash										
		—								
Checking Accounts*	1/31/2020	\$4,324,676 ¹	Y	CC	Fall 2019	Fall 2022	Y	0.75%	N/A	Deposit, checking and sweep accounts
Money Market Account	1/31/2020	\$31,908,031 ¹	Y	CC	Fall 2019	Fall 2022		1.70%	N/A	
NVOAD (Texas Grant) Account	1/31/2020	\$216,880 ¹	N/A	N/A	N/A	N/A		N/A	N/A	
Deferred Gift Checking Account*	1/31/2020	\$7,371 ¹	Y	CC	Fall 2019	Fall 2022	Y	0.75%	N/A	Checking/sweep account
Other Cash Accounts	1/31/2020	\$4,429,842 ³	N/A	N/A	N/A	N/A	-	N/A	N/A	
Investments										
Operating Investments (short-term)	1/31/2020	\$908,107 ¹	Y	CC	Fall 2019	Fall 2022	Y	3.40%	3.13%	35.8% Gov'ts and agencies / 55.9% corp's/8.3% MM
Investments (medium-term)	1/31/2020	\$39,974,868 ¹	Y	CC	Fall 2019	Fall 2022	Y	4.95%	4.07%	41.5% Gov'ts and agencies / 56.8% corp's / 1.7% Money Market, Cash & Others
Low Volatility Equity	1/31/2020	\$12,854,504 ¹	Y	CC	Fall 2019	Fall 2022	Y	24.3%	31.4%	100% U.S. Equities. Benchmark: Russell 1000 EFPT Investment Policy Statement***
Endowment Fund Pooled Trust Investments	1/31/2020	\$412,462,724 ⁴	Y	BOT-EF	September-19	September-22		20.08%	19.97%	54.0% Global Equities, 18.0% Global Fixed Income, 4.0% Global Real Estate Securities, 5.0% Hedge Funds, 5.0% Infrastructure, 10.0% Private Markets CGA Investment Policy Statement (IPS)*: 30% Equities 70% Fixed Income and Real Assets
Charitable Gift Annuities	12/31/2019	\$27,009,902 ⁴	Y	BOT-EF	September-19	September-23		14.30% / 14.25% (non Cal)	14.76%	CGA Investment Manager Guidelines (State Street)* 15% US Stocks, 15% Non-US Stocks, 55% Investment Grade Fixed Income, 4% High Yield Fixed Income, 8% Inflation-Indexed Fixed Income, 3% Global REITS
Charitable Remainder Trusts and Pooled Income Funds	12/31/2019	\$24,447,704 ⁵	Y	BOT-EF	September-19	March-22				
EDCS - LWM	1/31/2020	\$926,216 ²	N	N/A	N/A	N/A	-	N/A	N/A	
Other Investments	1/31/2020	\$3,459,902 ³	N	N/A	N/A	N/A	-	N/A	N/A	
Investment Advisor Review										
BMO Investment Advisor Review					Spring 2019	Spring 2022				

¹ Funds Held at BMO

² World Hunger Funds Investment Authorized by ALC/LCA in Ecumenical Development Cooperative Society- Microfinance investment carried forward from predecessor bodies. No investment guidelines.

³ Checking accounts and investments of regions, short-term unit event accounts (Youth Gathering, etc.)

⁴ Funds Held at Portico Benefit Services and in Alternative Investments

⁵ Funds Held at State Street Global Advisors, Merrill Lynch and real estate holdings

* For all cash accounts, does not include items in transit

Report of contracts greater than \$250,000

As per the Authority to Act in Financial Matters policy of the ELCA Churchwide Organization, the Office of Treasurer must keep and maintain appropriate accounting and records of all transactions authorized above \$250,000 and annually report these transactions to the Budget and Finance Committee (BFC) of the Church Council. Such reporting will be provided annually in conjunction with the Spring meeting of the Church Council.

The following contracts are currently effective:

Vendor	Amount	Purpose
United Airlines	\$550,000	Airline travel agreement
Hilton Hotel Columbus	\$602,287	2022 CWA
Phoenix Convention Center	\$300,000 ¹	2020 Rostered Ministers Gathering
Hyatt Regency Rosemont	\$251,801	2020 GM & Congregational Vitality Conferences
Alight	\$965,785	Financial Software consultant

¹ Represents minimum food and beverage spending to waive rental fee of \$49,454

AUTHORITY TO ACT IN FINANCIAL MATTERS

Authorization to Conduct Business with Financial Institutions

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration are appointed as a committee having the authority of the Church Council in the management of the business affairs of this corporation to open securities accounts that allow for the sale of securities or to open bank accounts for the deposit and disbursement of funds.

The Treasurer, or in the absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or Executive for Administration has the authority of the Church Council in the management of the business affairs of this corporation, to authorize, approve, and execute, on behalf of this corporation, instructions to financial institutions for the management of existing accounts, including, but not limited to: services to be provided by the financial institution; appointment of authorized check signers and persons to initiate and approve Automated Clearing House (ACH) transactions and wire transfers; appointment of persons to perform other functions and approvals through electronic or other means; and appointment of persons to receive information relative to accounts and transactions therein.

Authorization to Engage in Commercial Transactions

The Treasurer, or in the absence or unavailability of the Treasurer two assistant treasurers, and any one of the Presiding Bishop (President), Secretary, or Executive for Administration are appointed as a committee having the authority of the Church Council in the management of the business affairs of this corporation to *authorize, approve, and execute* on behalf of this corporation, transactions with a value of \$250,000 or greater, not involving real property or the borrowing of funds, to which the corporation is a party, including, but not limited to, conveyances, assignments, contracts, notes, bills of sale, purchases and sales of securities, and financing statements.

The Treasurer, or in the absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or Executive for Administration, has the authority of the Church Council in the management of the business affairs of this corporation to *authorize and approve*, on behalf of this corporation, transactions with a value of at least \$30,000 but less than \$250,000, not involving real property or the borrowing of funds, to which the corporation is a party, including, but not limited to, conveyances, assignments, contracts, notes, bills of sales, purchases and sales of securities, and financing statements.

The Treasurer, or in the absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or Executive for Administration, or in absence of all of the foregoing, any two of the assistant treasurers may *execute*, and the Secretary or any assistant secretary may *attest*, any document required or desirable in connection with a commercial or fiscal transaction of less than \$250,000, not involving real property or the borrowing of funds, to which this corporation is a party, and which has been authorized and approved as provided herein, including but not limited to conveyances, assignments, contracts, notes, leases, bills of sales, purchases and sales of securities, trust documents, and financing statements.

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration are appointed as a committee having the authority of the Church Council in the management of the business affairs of this corporation to *authorize and approve*, on behalf of this corporation, the borrowing of funds or the purchase, acquisition, sale, mortgage, lease, transfer, or other disposition or acquisition of real property (other than the acquisition of real estate within a gift instrument) by the churchwide organization.

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration, or in absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or

Executive for Administration and any one of the assistant treasurers may *execute*, and the Secretary or any assistant secretary may *attest*, any document required or desirable in connection with the borrowing of funds or a commercial or fiscal transaction involving real property to which this corporation is a party, and which has been previously authorized and approved as provided herein;

The Office of Treasurer must keep and maintain appropriate accounting and records of all transactions authorized above and annually report transactions exceeding \$250,000 to the Budget and Finance Committee of the Church Council.

Appointment of Assistant Officers

For the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant vice presidents of this corporation: M. Wyvetta Bullock, Walter S. May, 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.

For the sole purpose of executing, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant treasurers of this corporation: Cecilia Favela, Kathy Freeman Summers, Santiago Padilla, 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.

For the sole purpose of executing or attesting, when necessary, documents approved and authorized in accordance with actions of the Church Council, the Church Council has appointed the following assistant secretaries of this corporation: Keith Fry, Thomas A. Cunniff, and Aja M. Favors to serve until replaced or removed by subsequent appointments, with such subsequent appointments to be based upon the nomination and recommendation of the Secretary.

Authorization to Act for the ELCA as a Trustee

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.

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.

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.

The Mission Advancement unit must 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.

AUTHORITY TO ACT IN FINANCIAL MATTERS

Authorization to Conduct Business with Financial Institutions

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration are appointed as a committee having the authority of the Church Council in the management of the business affairs of this corporation to open securities accounts that allow for the sale of securities or to open bank accounts for the deposit and disbursement of funds.

The Treasurer, or in the absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or Executive for Administration has the authority of the Church Council in the management of the business affairs of this corporation, to authorize, approve, and execute, on behalf of this corporation, instructions to financial institutions for the management of existing accounts, including, but not limited to: services to be provided by the financial institution; appointment of authorized check signers and persons to initiate and approve Automated Clearing House (ACH) transactions and wire transfers; appointment of persons to perform other functions and approvals through electronic or other means; and appointment of persons to receive information relative to accounts and transactions therein.

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The Treasurer, or in the absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or Executive for Administration, or in absence of all of the foregoing, any two of the assistant treasurers may *execute*, and the Secretary or any assistant secretary may *attest*, any document required or desirable in connection with a commercial or fiscal transaction of less than \$250,000, not involving real property or the borrowing of funds, to which this corporation is a party, and which has been authorized and approved as provided herein, including but not limited to conveyances, assignments, contracts, notes, leases, bills of sales, purchases and sales of securities, trust documents, and financing statements.

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration are appointed as a committee having the authority of the Church Council in the management of the business affairs of this corporation to *authorize and approve*, on behalf of this corporation, the borrowing of funds or the purchase, acquisition, sale, mortgage, lease, transfer, or other disposition or acquisition of real property (other than the acquisition of real estate within a gift instrument) by the churchwide organization.

The Treasurer and any one of the Presiding Bishop (President), Secretary, or Executive for Administration, or in absence or unavailability of the Treasurer, any one of the Presiding Bishop (President), Secretary, or

Executive for Administration and any one of the assistant treasurers may *execute*, and the Secretary or any assistant secretary may *attest*, any document required or desirable in connection with the borrowing of funds or a commercial or fiscal transaction involving real property to which this corporation is a party, and which has been previously authorized and approved as provided herein;

The Office of Treasurer must keep and maintain appropriate accounting and records of all transactions authorized above and annually report transactions exceeding \$250,000 to the Budget and Finance Committee of the Church Council.

Appointment of Assistant Officers

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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.

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.

The Mission Advancement unit must 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.

Approved by ELCA Church Council March 2020



**Recommendation:
2020–2022 Budget Proposal**

Background

The materials printed on the pages that follow provide information on the 2020–2022 budget proposal. They include:

- a narrative description of the 2020–2022 budget proposal and of the process by which this budget was developed;
- the 2020–2022 income proposal, which provides projections of all income available to support the churchwide organization current fund and ELCA World Hunger budgets in the coming triennium;
- the 2020 expense proposal:
 1. distribution by churchwide unit;
 2. distribution by major purpose;
 3. ELCA World Hunger distribution proposal; and
 4. a summary of programs and services by churchwide unit; and
- a series of charts to illustrate data related to the 2020 budget proposal.

At its April 2019 meeting, the Church Council reviewed the 2020–2022 budget proposal, which was developed by the Office of the Presiding Bishop. The council voted [CC19.04.12] to make the following recommendation to the 2019 Churchwide Assembly:

Recommended for assembly action:

2020 Budget Proposal

To approve a 2020 current fund spending authorization of \$68,378,325;

To approve a 2020 ELCA World Hunger spending authorization of \$21,500,000; and

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

2021 Budget Proposal

To approve a 2021 current fund income proposal of \$68,442,034;

To approve a 2021 ELCA World Hunger income proposal of \$21,500,000; and

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

2022 Budget Proposal

To approve a 2022 current fund income proposal of \$68,507,018;

To approve a 2022 ELCA World Hunger income proposal of \$21,500,000; and

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

Table of Contents

Introduction:

2020–2022 Budget Proposal Narrative page 2

Income Proposal

2020–2022 Income Proposal page 5
Notes on Income Proposal page 6

2020 Expense Proposal

2020 Expense Proposal (with 2019 Comparison) page 7
Notes on Expense Proposal page 7
2020 Expense Proposal by Major Purpose page 8
2020 ELCA World Hunger Distribution Proposal page 10
2020 Summary of Programs and Services page 12

Charts

Chart 1: 2020 Income Proposal without ELCA World Hunger page 23
Chart 2: 2020 Income Proposal with ELCA World Hunger page 24
Chart 3: 2020 Expense Proposal by Major Purpose page 25
Chart 4: 2020 Expense Proposal by Expense Type page 26
Chart 5: 2020 Financial Support Grants page 27
Chart 6: 2020 ELCA World Hunger Expense Proposal by Activity page 28

Introduction

1. Process

The Office of the Presiding Bishop has responsibility to provide for the preparation of the budget of the churchwide organization. The office works with the Budget and Finance Committee of the Church Council, the churchwide organization’s Administrative Team and consults with the Conference of Bishops, when appropriate, in fulfilling this responsibility. The Administrative Team is composed of the presiding bishop, secretary, treasurer, the executive directors of the churchwide units, and the executive for administration (ELCA constitutional provision 15.11.02).

The authority for the budget development process is described in this church’s *Constitution, Bylaws, and Continuing Resolutions*. The following references are from those documents.

The appropriate roles of participants in the budget development process are:

- Presiding Bishop provides for preparation of the budget (13.21.f)
 - Executive for administration, under the direction of the presiding bishop, develops the budget, reports to the Church Council and Churchwide Assembly through the Budget and Finance Committee (15.12.A10.d)
- Church Council, upon recommendation of the presiding bishop, submits budget proposals to Churchwide Assembly and approves expenditure authorizations (14.21.05.)
 - Budget and Finance Committee presents budgets to Church Council for consideration by the Churchwide Assembly (14.41.A10.)
- Churchwide Assembly adopts a budget for the churchwide organization (12.21.e.)
- The Administrative Team provides common counsel and coordination (15.11.02.)
- Office of the Treasurer estimates income and provides advice (11.41.03.)

2. Budgeting Principles

The budgeting process and the people who participate in it are guided by two key principles of organization:

5.01.h. Leaders in this church should demonstrate that they are servants by their words, lifestyle, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.

5.01.i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.

3. Considerations that Shape this Proposal

At the November 2016 meeting, the Church Council approved *Called Forward Together in Christ, ELCA Future Directions 2025*. In the development of *Future Directions 2025*, participants from all three expressions of the church and a wide range of ELCA ministries lifted hopes, concerns and ideas about what should be given importance. *Called Forward Together in Christ* has provided a strategic framework that will serve shared leadership across the ELCA to realize common aspirations and face the challenges of this church.

Future Directions 2025 tells the story of the church we are becoming — a church that is confident about who we are in Christ and what God is calling us to do. The directions are presented in three parts: who the ELCA is; what unites the ELCA as church; and the ELCA’s goals and priorities.

Goals express the longer-term aspirations for the ELCA, and the priority areas indicate where coordinated and intentional action is needed to achieve our goals. The goals and priorities defined in *Future Directions 2025* are as follows:

- Goal 1:** *A thriving church spreading the gospel and deepening faith for all people.*
- Goal 2:** *A church equipping people for their baptismal vocations in the world and this church.*
- Goal 3:** *An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.*
- Goal 4:** *A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.*
- Goal 5:** *A well-governed, connected and sustainable church.*

Based on the strategic directions provided in *Future Directions 2025*, an organizational plan was developed to set out the goals, headline results and objectives that will guide the work of the churchwide organization. There are two foci of the plan: congregational vitality and leadership. These goals, priorities and plans shaped the development of the proposed budget plan for the 2020–2022 triennium.

Always Being Made New: The Campaign for the ELCA concluded June 30, 2019. During the campaign the development staff was funded by a Church Council designated fund. Mission Support currently funds about 62.7% of the operating budget of the churchwide organization. As this source of funding has declined over the lifespan of the ELCA, in order to continue the programmatic and administrative work that is managed by the churchwide organization, there is a need to identify other sources of revenue. The Church Council has called for strategic investment in income generation. In response, a fundraising model was developed that allocates a stated percentage of gifts given to the churchwide organization into a shared pool to ensure adequate and sustainable support for financial development. The model will fund direct costs including staff compensation and benefits, travel, donor events and fundraising marketing costs. The goal is for churchwide fundraising and development functions to be self-sustaining within three to five years.

In November 2015, the Church Council affirmed a three-year Mission Support experiment, which began in 2016 and included five synods, to form a “learning community” to explore whether retaining their new and renewing churchwide grants for ministries and the total compensation for the applicable directors for evangelical mission will produce an increase in mission support and more effective management and oversight for the sake of the mission. At the request of the Conference of Bishops, the Church Council approved an extension of this experiment for another two years with the outcome of the experiment to be reflected in the FY 2022 budget. Given the fact that any conclusion would be speculative, the FY 2022 income budget was compiled using FY 2020 and FY 2021 as a basis without regard to the experiment. The FY 2022 Mission Support budget will be modified and submitted to Church Council in November 2021 when an outcome is more predictable.

4. Revenue Summary

The current fund income proposal for 2020 of \$68.3 million is \$0.2 million greater than the revised 2019 income estimate approved by the Church Council. These revenue numbers include the income from release of designated and restricted funds — in other words, these are funds collected or set aside in prior years for a specific purpose which will be implemented in the year of release.

Mission Support continues to be the primary source of income in support of the current fund operations decreasing from 61.4% to 59.8% of total current operating income over the three-year period. As of the time the triennium budget was approved in spring 2019, excluding the five mission support experiment synods, 55 of the 60 synods had submitted their 2020 Mission Support plans. Of the synods that had submitted plans, 45 are keeping the percentage of Mission

Support shared with the churchwide organization level, seven are anticipating percentage increases and three are projecting percentage decreases. While seven synods reported revenue percentage increases, lower total receipts still translate to a reduction in income shared with the churchwide organization. The income proposal anticipates a 4.3% decrease in Mission Support from \$42,750,000 in 2019 to \$41,000,000 in 2022.

Other sources of revenue for fiscal 2020 are estimated to total \$26.4 million. The reduction in Mission Support each year is offset by growth in direct gifts, which is projected based on retention of the development team and the continuing work by the Church Council appointed task force to review opportunities for growth of unrestricted revenue other than Mission Support. The 2020 budget reflects a \$2 million increase in direct gifts; this increases by \$500K in 2021 and 2022. As the campaign has come to a close, it is a strategy around leadership is anticipated as a fundraising initiative, supporting one of the foci of *Future Directions 2025*. Projected investment income in 2020 has been reduced by approximately 10% to reflect an expected softness in the market. Endowment distributions are projected to increase by 2% annually. Releases from restriction are based on utilization of funds, either from restricted gifts or designated by Church Council to fund operating expenses in these years. The most significant is the funding of post-retirement medical benefits over this period.

Giving over the past triennium for ELCA World Hunger reflects the tremendous generosity and support by ELCA members. 2018 represented a record year of giving in the history of ELCA World Hunger. Because it is likely that at least a portion of the incremental success is linked to the campaign and may not be sustainable, the projections have been reduced to a level which is in between the pre-campaign levels and the campaign levels. The 2020 budget reflects a net increase of \$750K over 2019 which reflects a deferral in spending of \$1.5 million of projected bequest and trust funds to improve the distribution planning process, offset partially by a release of campaign “Where Needed Most Funds” in the amount of \$750K. The deferral of bequests and trusts will continue in future years. Beginning in the 2010 fiscal year, ELCA World Hunger committed to spend \$10 million related to HIV and AIDS by 2020. To date, \$10.4 million has been spent in this effort.

5. Expense Summary

The expense proposal is reflective of the major programmatic and administrative priorities outlined in *Future Directions 2025*, including a 2% compensation increase in the 2020 expense proposal. The 2020 budget reflects the impact of 10–20% travel reduction that was implemented in 2019 as well as savings from changes in the healthcare insurance plan which approximated \$1.1 million in 2019. These changes were deemed necessary in order to have a plan that is sustainable for the organization in the long-term, yet sensitive to the needs of staff and reflective of other compensation and benefit standards of the ELCA. The churchwide organization will conduct a survey of churchwide office staff and claim representatives from Portico Benefit Services to obtain feedback and see if there are any affordable changes to the current plan that should be considered for 2020 and beyond. Operating at near full capacity and identification of efficiencies in the management of the Lutheran Center helps to maintain a relatively steady level of funding for this fixed cost. Currently, just over 35% of the office space in the Lutheran Center is leased to other nonprofit organizations. Depreciation continues to be a significant expense due to investment in technology to enhance efficiencies and to maintain a safe, hospitable and environmentally friendly Lutheran Center.

The ELCA World Hunger spending authorization reflects spending at an amount equal to the income proposal.

The Rev. M. Wyvetta Bullock, *executive for administration*

2020-2022 Income Proposal

	<u>2020</u>	<u>2021</u>	<u>2022</u>
	Initial	Initial	Initial
	Estimates	Estimates	Estimates
CURRENT FUNDS			
UNRESTRICTED			
Mission Support	\$ 42,000,000	\$ 41,500,000	\$ 41,000,000
Direct Gifts	3,480,000	3,730,000	3,980,000
Investment Income	1,975,380	1,975,380	1,975,380
Bequests and Trusts	1,362,500	1,362,500	1,362,500
Endowment	1,409,640	1,437,833	1,466,589
Rent	1,744,855	1,744,855	1,744,855
Service Level Agreements/Other	1,803,519	1,803,519	1,803,519
Total Unrestricted	<u>53,775,894</u>	<u>53,554,087</u>	<u>53,332,843</u>
TEMPORARILY RESTRICTED			
Global Mission — Missionaries	2,200,000	2,200,000	2,200,000
Global Mission — YAGMs	1,300,000	1,300,000	1,300,000
Direct Gifts	3,150,000	3,400,000	3,650,000
Bequests and Trusts	701,500	701,500	701,500
Endowment	1,775,820	1,811,336	1,847,563
Mission Investment Fund	1,500,000	1,500,000	1,500,000
Total Temporarily Restricted	<u>10,627,320</u>	<u>10,912,836</u>	<u>11,199,063</u>
Total Unrestricted and Temporarily Restricted Income Funds	64,403,214	64,466,923	64,531,907
Other Fund Sources			
Designated Funds Released	3,042,111	3,042,111	3,042,111
Restricted Funds Released	933,000	933,000	933,000
Total Funds Available	<u>\$ 68,378,325</u>	<u>\$ 68,442,034</u>	<u>\$ 68,507,018</u>
ELCA World Hunger			
Direct Gifts	19,500,000	19,500,000	19,500,000
Endowment	500,000	500,000	500,000
Bequests and Misc.	1,500,000	1,500,000	1,500,000
Total ELCA World Hunger	<u>21,500,000</u>	<u>21,500,000</u>	<u>21,500,000</u>
TOTAL INCOME	<u>\$ 89,878,325</u>	<u>\$ 89,942,034</u>	<u>\$ 90,007,018</u>

Notes on 2020–2022 Income Proposal

The Office of the Treasurer provides estimates of income for each fiscal year, based on consultations with synods and appropriate churchwide units. Revised income estimates during the year influence the spending authorization approved and reviewed by the Church Council to balance income with expenses.

Temporarily restricted income sources are applied to planned expenditures in unit budgets that qualify for funding from these sources. ELCA World Hunger receipts are matched with restricted expenditures approved and allocated to the units that manage programs funded by ELCA World Hunger. Temporarily restricted income exceeding approved expenditures is applied to expenditures in subsequent years. Designated and restricted funds are released to match the expense in the year the intent is satisfied. The 2020 proposed budget includes a release from Church Council designated funds of \$1.6 million from excess funds generated in 2018 and a \$750,000 release to support the funding of the post-retirement medical benefits trust.

**2020 Expense Proposal
 (With 2019 Comparison)**

	2019			2020		
	<i>Current Fund</i>	<i>ELCA World Hunger</i>	<i>Total</i>	<i>Current Fund</i>	<i>ELCA World Hunger</i>	<i>Total</i>
Domestic Mission	\$ 24,331,089	\$ 3,543,404	\$ 27,874,493	\$24,301,866	\$3,543,404	\$27,845,270
Global Mission	13,989,357	13,904,955	27,894,312	13,981,943	13,904,955	27,886,898
Mission Advancement	5,144,089	4,051,641	9,195,730	5,397,753	4,051,641	9,449,394
Office of the Presiding Bishop	6,243,559		6,243,559	6,433,380		6,433,380
Office of the Secretary	4,063,786		4,063,786	4,059,035		4,059,035
Office of the Treasurer	9,241,596		9,241,596	9,303,148		9,303,148
General Treasury	151,200		151,200	151,200		151,200
Retiree Minimum						
Health Obligation	2,000,000		2,000,000	1,750,000		1,750,000
Depreciation	3,000,000		3,000,000	3,000,000		3,000,000
TOTAL	\$68,164,676	\$21,500,000	\$89,664,676	\$68,378,325	\$21,500,000	\$89,878,325

Notes on Expense Proposal

The 2020 fiscal budget proposal totals \$89,878,325. The exhibit displays the total proposal divided into current fund and ELCA World Hunger funds. Current funds represent budgeted income and expenses for the period. World Hunger funds are accounted for separately since the income is restricted for this purpose only.

The 2020 current fund proposal of \$68.4 million reflects a 0.24% increase from the revised 2019 current fund spending authorization. The 2020 expense proposal includes a 2% compensation increase and an allocation of funds to support future resource development, and a reduction in the medical benefit costs and travel expense. The 2020 expense proposal will be presented to the Church Council in November 2019, at the recommendation of the Office of the Presiding Bishop, should any changes warrant a change in the spending authorization for 2020.

In 2020, units receiving funding from ELCA World Hunger anticipate spending an amount equal to the anticipated income. Changes in the ELCA World Hunger spending authorization by the Church Council take into consideration any changes in the anticipated income. As income from bequests and trusts is not predictable, beginning in 2019 income from bequests and trusts restricted for World Hunger will be reserved and included in the spending authorization for the following year. The ELCA World Hunger expenditure authorization is consistent with the spending authorization for 2019.

The expense proposal does not include programs of the Women of the ELCA, the Mission Investment Fund, Endowment Fund of the Evangelical Lutheran Church in America (the ELCA Foundation), *Living Lutheran*, 1517 Media, Portico Benefit Services, or any other self-supporting program, affiliated organization or operation.

The Churchwide Assembly is funded with approximately one-third of the estimated cost for the assembly being included in each year's budget during the triennium.

The 2021 and 2022 current fund fiscal proposals are estimated at \$68.4 million and \$68.5 million, respectively. ELCA World Hunger fund income is estimated at \$21.5 million annually for 2020–2022. The 2021 and 2022 expense proposals will be distributed and approved by the Church Council in November 2020 and 2021, respectively, upon recommendation of the Office of the Presiding Bishop.

**2020 Expense Proposal by Major Purpose
 (Including World Hunger)**

<p>Grow the ELCA in the United States [19%]</p> <ul style="list-style-type: none"> • Proclaiming the good news of Jesus Christ • Nurturing congregations by Word and Sacrament to be empowered for bold engagement in the world through witness and service • Planting and supporting new congregations • Enabling congregations to renew their ministries and reach out to their surrounding communities • Developing strategies, networks and resources with African Descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander and Latino people in the life of this church. 	<p>\$17,477,456</p>
<p>Provide relief and development to help end hunger domestically and globally [18%]</p> <ul style="list-style-type: none"> • Supporting efforts of ELCA congregations, Lutheran World Federation, companion churches, and other partners to end hunger in their communities • Responding to hunger, poverty and violence in the United States and around the world • Providing relief and sustainable development assistance to those experiencing hunger and related injustices 	<p>\$15,964,285</p>
<p>Grow the Lutheran Church around the world [14%]</p> <ul style="list-style-type: none"> • Sending of mission personnel • Accompanying companions in building their capacity for mission and ministry through expanding ministries, training leaders and evangelists • Supporting companion churches in 80 countries around the world, including partnership with the Lutheran World Federation. 	<p>\$12,494,802</p>
<p>Provide coordination and support for churchwide ministries [12%]</p> <ul style="list-style-type: none"> • Coordinating the relationships between the churchwide organization and synods • Equipping congregations and synods with resources to assist in risk management and legal matters • Maintaining a constituent database of congregations, rostered and lay leaders, members and donors • Providing organizational and administrative services 	<p>\$11,202,142</p>
<p>Support and develop current and future leaders in the ELCA [12%]</p> <ul style="list-style-type: none"> • Engaging ministry of the baptized in the church and in the world • Preparing, recruiting and supporting rostered ministers • Supporting the work of ELCA seminaries, colleges and universities • Supporting retired church leaders • Offering events and leadership opportunities for youth and young adults • Identifying, connecting and providing ministry resources and opportunities for networking of lay leaders 	<p>\$10,810,044</p>
<p>Invest in technology and communications [7%]</p> <ul style="list-style-type: none"> • Connecting members with one another through new technology and systems • Designing messages, branding and communications tools to strengthen the Lutheran identity and grow awareness of this church and its mission and ministries 	<p>\$6,119,273</p>
<p>Grow and sustain financial resources [6%]</p> <ul style="list-style-type: none"> • Teaching and encouraging stewardship education, interpreting the ELCA budget and mission, and generating and developing financial resources for the funding of God’s mission 	<p>\$5,181,256</p>

Address social issues and work for justice [5%]	\$4,656,912
<ul style="list-style-type: none">• Engaging in churchwide study and deliberation to create social statements and resources that address social, political, environmental and other public issues.• Equipping members and leaders to influence lawmakers and support policies that promote justice and peace• Serving in response to God’s love through social ministry organizations	
Provide governance and leadership [4%]	\$3,435,362
<ul style="list-style-type: none">• Making decisions through governance procedures, including Churchwide Assembly, Church Council and authorized committees• Coordinating meetings and support for the Conference of Bishops• Organizing voices from across the church to serve on the governance boards and committees that provide guidance and oversight for this church and its ministries	
Engage in research and strategic planning [2%]	\$1,366,393
<ul style="list-style-type: none">• Researching and analyzing trends that impact the ELCA and developing innovative strategies to improve mission and ministry in the 21st century.• Planning and evaluating the work of the church	
Sustain ecumenical and interfaith relationships [1%]	\$1,170,400
<ul style="list-style-type: none">• Facilitating dialogue and common action among communities of other faiths, including the development of resources and communications for ELCA congregations• Seeking unity in faith and life with all Lutherans and the ELCA’s full communion partners	
TOTAL 2020 EXPENSE PROPOSAL	<u>\$89,878,325</u>

2020 ELCA World Hunger Spending Proposal

Allocation of Hunger Funds by Objectives

Objectives adopted at May 1987 Constituting Convention

ELCA World Hunger accompanies congregations, churches and partners creatively and courageously working toward a just world where all are fed. ELCA World Hunger is committed to programming and partnerships that are integrated, holistic and transformative. To learn more, visit www.ELCA.org/hunger.

Objective 1 [74%] \$15,963,474

To provide **relief** and sustainable **development** assistance for those experiencing hunger and related injustices in this and over 60 other countries.

- Engage with ELCA companion churches and organizations in their work to overturn oppression and promote justice; provide grants for relief, sustainable development, health, education, and peace, justice, and human rights including programming that is integrated, holistic, and seeks transformation and liberation (*Global Mission*)
- Support relief and sustainable development through the Lutheran World Federation, Lutheran World Relief and other ecumenical partners (*Global Mission*)
- Engage and partner with congregations and their ministry partners to break the cycle of poverty and hunger — for good. Through grant relationships and programming, ministries focused on relief, community development and community organizing alleviate suffering and encourage self-reliance (*Domestic Mission*)

Objective 2 [1%] \$284,784

To foster **education** of the members of this church to understand and confront the reality and underlying causes of hunger.

- Develop congregational resources, educational programs, and grants that address root causes of hunger and draw on the direct experience of congregations and people with lived experience of hunger and poverty (*Mission Advancement*)

Objective 3 [8%] \$1,594,395

To **advocate** policies and actions toward a just world where all are fed, especially social and economic justice issues related to hunger with governments, business institutions, and structures of this church and its related agencies.

- Maintain witnesses to state and national governments and to the United Nations, and support this church's exercise of its shareholder responsibilities in matters regarding hunger and justice (*Domestic Mission and Global Mission*)
- Offer grant monies to advocacy organizations (*Domestic Mission and Global Mission*)

Objective 4 [14%] \$2,945,819

To encourage members to practice faithful, responsible **stewardship** of their lives and their financial resources toward the prevention and alleviation of hunger.

- Motivate and maintain the church's commitment to special giving for world hunger needs at home and abroad as part of this church's total stewardship program, including major gifts and congregational support (*Mission Advancement*)
- Provide educational and story-telling stewardship resources (*Mission Advancement*)

Objective 5 [3%] \$711,528

To facilitate **listening** to and **working together** with those who have special awareness of the realities of food and hunger, including people in poverty and who are hungry, in local and global communities, and those who produce, process and distribute food.

- Cultivate and support an over 2,000-person strong network of congregational and community volunteers to educate, raise awareness, take local action and invite generous giving and support (*Mission Advancement*)

(Note: in addition to this specific approach, this objective is a strategy which relates to objectives 1, 2, and 3 and includes all units.)

TOTAL ANTICIPATED HUNGER FUNDS [100%] \$ 21,500,000

Distribution of Hunger Funds by Unit

Global Mission	\$13,904,955
Domestic Mission	\$3,543,404
Mission Advancement	\$1,316,641
Appeal	\$2,735,000

TOTAL ANTICIPATED HUNGER FUNDS \$21,500,000

2020 Summary of programs and services by churchwide unit

Domestic Mission

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, chapter 16 says “The 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.” As a part of *Future Directions 2025*, this unit will focus on health, growth and vitality of congregations and the leadership needed to make that happen. The Domestic Mission teams include:

- Congregational Vitality
- Directors for Evangelical Mission (DEM) Relationships
- Ethnic Specific and Multicultural Ministries
- Leadership for Mission/Candidacy
- Poverty and Justice Ministry
- Advocacy Ministries
- Faith Formation
- Unit Administration/Operations

CURRENT PROGRAM PROPOSALS

Congregational Vitality 6,804,862

***Starting new congregations*..... 4,482,230**

Provides support, assistance and training in partnership with synods and DEMs to reach new people with the Gospel of Jesus Christ by inviting them into new communities of faith. This is done ecumenically, with full communion partners.

***Existing congregations*..... 2,322,632**

This includes a variety of missional endeavors aimed at helping existing ministries to reach out, welcome in and retain new people. Synod Vitality Strategies, Holy Innovation Projects, Anchor Church Efforts and Partnered Synod Projects are significant components of work. A guiding coalition of bishops, pastors and ELCA staff are developing and testing metrics to measure vitality and guide the work of evangelism and leadership development.

Directors for Evangelical Mission (DEM) Relationships..... 7,050,755

***Directors for Evangelical Mission* 6,684,535**

Most every synod has a DEM who provides leadership to help the synod to develop missional strategies to start new congregations and revitalize existing ones. They do this by focusing on leadership and congregational vitality through the synod’s missional strategies. The DEMs have also helped with stewardship education and mission support. A DEM is the embodiment of the interdependent church, reflecting and living out both synod and churchwide identities in their work.

***DEM events and leadership training* 156,234**

The DEMs gather twice annually. Once in the spring, for a day-long meeting, in conjunction with the Domestic Mission unit all-staff meeting; and in the fall, for a 2 or 3-day DEM-only event. In addition, periodic orientation sessions are conducted for new DEMs at the beginning of their service. Leadership training is also provided for the behavioral interview process that provides coordinated and integrated recruitment, screening, selection, training and placement of lay or rostered leaders for evangelical outreach.

***Coaching*..... 111,926**

The DEMs collaborate on an important new emphasis and growing effort on coaching in the ELCA. To date, 409 people have been trained and certified as coaches. They meet with pastors and leaders regularly and help them accomplish what God has called them to do through asking powerful questions and providing gentle accountability.

Community organizing98,060
 The ELCA supports community organizing efforts around the country including leadership training and network engagement.

Ethnic Specific, Multicultural and Racial Justice Ministries..... 1,044,181

The ELCA has a long-standing commitment to becoming a better reflection of the diversity of the communities and a better demonstration of what the kingdom of God is like. The “Beloved Community” is a vision given by God that drives the Ethnic Specific and Multicultural Ministries Team’s efforts to create and encourage a climate of healthy racial diversity in congregations. The work includes the coordination and implementation support of ELCA ethnic specific ministry strategic plans. This team helps form a diverse cadre of leaders for this effort and supports them in their work. This ministry also includes a supportive relationship with the Ethnic Ministry Associations.

Leadership for Mission/Candidacy 5,442,091

Candidacy538,873
 Supports and guides the collaborative candidacy process of this church to call forth, guide, and evaluate candidates for service as rostered ministers for both the Word and Sacrament and Word and Service rosters. Updates the Candidacy Manual as needed. Provides for training of synodical candidacy committees. Candidacy also oversees Theological Education for Emerging Ministries.

Candidacy leadership managers803,403
 Six candidacy managers provide leadership in the following areas: candidacy committees, assignment and mobility.

Theological education3,137,410
 Nurtures networking for theological education through the following; grants to the three ELCA seminary clusters; convening and advising lead administrators; boards and presidential search committees; supports the work of the Teaching Theologians and collaborates with the Fund for Leaders in Mission to develop scholarship resources that improve this church’s capacity to invite and prepare new leaders. Provides leadership for the Theological Education Advisory Council (TEAC) and its process and implementation

Network of ELCA Colleges & Universities443,664
 Builds and strengthens shared mission and identity among ELCA colleges and universities as the ELCA in higher education by: articulating the vision and purposes of higher education in the Lutheran tradition; sustaining relationships with other expressions of the ELCA; and developing leadership for the colleges and universities, for this church, and for the world.

Mission of chaplaincy, pastoral care, clinical education105,871
 Supports and advocates for more than 500 ELCA endorsed leaders active in specialized pastoral care and counseling ministries, particularly in agencies and institutions. Oversees the ecclesial endorsement process for ministers in these areas of service.

Misconduct prevention105,535
 Articulates this church’s commitment to prevent sexual misconduct by its leaders; provides assistance to synodical bishops and their staff in regard to individual cases of misconduct; trains synodical staff and response teams as requested; develops, identifies and makes available resources for use in synods, congregations, seminaries and other arenas. Consults with the ELCA legal office as needed.

Lay Schools121,990
 A network for training lay leadership is developed and supported to assist with the education and formation of people God is calling into service.

Disability ministries61,304

Provides support through grants and network engagement. A Disability Ministries grants review team reviews and approves grant requests submitted by ELCA congregations, synod and affiliated ministries for caring for and raising up leaders.

Rostered ministers and schools124,041

Provides support for rostered ministers, especially candidates for Word and Service and those who are already serving in this capacity. Supports the various Lutheran early childhood centers and Lutheran schools that are a part of the ministry of congregations in connection with the Evangelical Lutheran Education Association, an independent Lutheran organization.

Poverty and Justice Ministry223,600

Responds to domestic poverty by standing with and being committed to people who are in poverty. Accompanies congregations in communities living in poverty by providing training, technical assistance and resources to help congregations in their response to people living in poverty. Administers criteria and granting of affiliation status with the ELCA to social ministry organizations.

Through this church’s membership in Lutheran Services in America (LSA) and in partnership with synods and congregations, provides a comprehensive system for human services to carry out this church’s ministry with people in poverty and with other people who have limited options or special needs. Programmatic and technical support services to ELCA’s 301 affiliated social ministry organizations include: assisting development of new services or organizations; managing a process of reviewing the relationships between SMOs and their church partners; maintaining standards for chaplains serving in affiliated organizations and participating with the Mission Investment Fund to review and approve social ministry organizations loan applications.

Advocacy Ministries618,102

Shaped by the ELCA’s social teaching documents and experiences of its congregations, ministries and partners, the ELCA stands up for policies that create opportunities to overcome poverty, promote peace and dignity, and preserve God’s creation.

In Washington, D.C., and in 16 state public policy offices, a network of advocates is coordinated to reach out to policy makers on relevant, timely issues, and effectively impact public policies.

At the national office, ELCA Advocacy is staffed by leaders who monitor, inform, facilitate and advocate in the areas of: Domestic Hunger and Poverty, Sentencing Reform, Housing and Homelessness, Environment, International Hunger and Poverty, Migration policy and other issues.

Corporate Social Responsibility (CSR)

Advocacy takes place through the Corporate Social Responsibility program. It engages businesses on a range of social, environmental and financial issues and shapes ELCA investment policy in socially responsible ways in partnership with Portico Benefit Services. Recently, this work has included the development of a new investment screen on Political and Civil Human Rights; revisions of screens related to the Environment, Tobacco and Alcohol; and the issuance of an annual Boycott Report. In partnership with the Interfaith Center on Corporate Responsibility (ICCR), ELCA Advocacy engages with investor areas such as climate change, just transition, human trafficking and private prisons.

Faith Formation.....2,102,966

***Ministry with children*98,855**

Advocates for children across the church and builds a faith formation network with strategic partners who are committed to ministry with children and their families. Provides guidance for the churchwide organization and synods on current trends and emerging themes related to ministry with children. Promotes content development for churchwide communications including the ELCA website and social media related to ministry with children.

***Faith practices*264,178**

Provides leadership for faith practices development. The goal of the Faith Practices Ministry is to network with synods, congregations, and educational partners to create a culture of discipleship in the ELCA that transforms lives in congregations, communities and the world. This ministry is also responsible for enhancing spiritual renewal in the ELCA through revival and prayer ministries. A liaison with the Christian Education Network of the ELCA provides a continued connection with the important ministry of Christian education.

***Campus ministry*918,498**

Facilitates the work of 185 campus ministry agencies and partner congregations at public and non-ELCA private colleges and universities in accordance with established campus ministry policies and procedures; provides coordination, grants, human, financial, and programmatic resource development and encourages ecumenical cooperation.

***Young adult ministry*215,623**

Supports involvement of young adults (ages 18–30) in the life of this church and their service and leadership in the world by convening, making resources available, and communicating via social media to determine what works best with young adults in today’s context.

***Youth ministry*149,960**

Nurtures the work of congregations, synods, and related organizations, institutions and agencies to engage youth in ongoing witness and service in the church and the world; advocates for the full inclusion of multicultural youth and definitely abled youth in the life of this church. (The ELCA Youth Gathering is a triennial event of 30,000 youth, with a budget of over \$10 million that is funded through registrations and designated funds. Also, during this past triennium \$832,000 in Youth Ministry grants were distributed through the campaign for the ELCA.)

***Outdoor ministry*42,513**

Collaborates with Lutheran Outdoor Ministries (an independent Lutheran organization) to provide support for a network of 130 ELCA-related camps, retreats and conference centers specific services to outdoor ministry leaders and administers an international camp counselor program.

***Stewardship and mission support*413,342**

Provides year-round professional services and resources for stewardship education, steward leader development and mission interpretation for synods and congregations, primarily through DEMs. Coaches DEMs and synod stewardship staff in their work with synods and congregations including development of Congregational/Synodical Mission Support Symposium process to grow giving to synods and the churchwide organization. Also works cooperatively with ecumenical partners on education, resources, leader development and funding. Key partner in the Comprehensive Mission Support Strategy.

Unit Administration/Operations.....1,015,309

Supports the work of the unit, including staffing and personnel, human resources processes, budget, strategic planning, operational oversight and enterprise-wide coordination and response.

TOTAL CURRENT FUND ALLOCATION24,301,866

113 staff funded (105 Exempt; 8 Non-exempt)

ELCA WORLD HUNGER PROGRAM

ELCA World Hunger through the Domestic Mission Unit accompanies congregations and their partners throughout this church as they draw on the strengths of communities to address local root causes of hunger and issues such as food security, clean water, housing, job readiness, human rights, advocacy and policy change, leadership development and more. ELCA World Hunger provides partial support for ELCA advocacy at the state and national levels as well as the ministries of Lutheran Immigration and Refugee Service, the ELCA HIV and AIDS Strategy and Lutheran Services in America. Together, these ministries are part of a comprehensive approach to break the cycle of poverty and hunger — for good.

Relief and Development	2,044,049
Advocacy	1,499,355
 TOTAL ELCA WORLD HUNGER ALLOCATION	 3,543,404

13 staff funded (11.5 Exempt; 1.5 Non-exempt)

Global Mission

This unit is responsible for the mission of the ELCA in over 90 countries outside the United States and includes ministries that enable this church to deepen and extend its global, ecumenical, and inter-religious relationships. The unit accompanies companion churches and inter-Lutheran and ecumenical partners to make Christ known through proclamation and service in other countries, facilitates dialogue with people of other faiths, and engages in common efforts to build just and peaceful communities. It develops and recommends policy relating to international relationships and activities and develops programs on behalf of the ELCA. It assists ELCA congregations, synods, other churchwide units, agencies and institutions to receive the gifts of companion churches. Global Mission serves as the primary channel through which churches in other countries engage in mission with and to the ELCA.

Regional programs

Provides support for mission personnel and financial grants to churches and institutions in areas of evangelism, leadership development, scholarships, health care, relief and development, education, and church administration. (Missionary totals do not include over 50 Global Mission personnel serving as volunteers with various companion churches worldwide.)

	<u>Mission personnel</u>	<u>Current fund</u>	<u>World Hunger</u>
<i>Bilateral companion projects</i>			
<i>Latin America and Caribbean</i>	11	1,389,813	691,196
<i>Africa</i>	25	3,314,351	3,239,400
<i>Asia-Pacific</i>	25	1,925,809	1,487,489
<i>Middle East</i>	5	777,466	191,859
<i>Europe</i>	5	687,551	267,290
<i>Interns (global)</i>	5	106,000	
<i>Young adult program</i>	70	1,367,385	
<i>Interchurch/ecumenical agencies</i>			
<i>Lutheran World Federation</i>		504,000	4,598,750
<i>Lutheran World Relief</i>			1,000,000
<i>Church World Service and witness</i>		40,000	350,000
<i>Other ecumenical agencies</i>		353,082	291,350
<i>Global projects, capacity building and consultation</i>		86,684	623,975

Mission formation and relationships..... 913,301

Enables global churches to witness to members of this church through Global Mission events, global formation events, companion synod programs, etc.

International Leaders Program (scholarships)..... 681,278

Plans and provides opportunities for building up leadership capacity and furthering the mission of our global companions through scholarship awards and leadership development consultations.

Global service..... 827,568

Enables the screening, language training, continuing education, pastoral care, and support of international personnel.

Unit administration and office services 1,007,655 1,163,646

TOTAL UNIT ALLOCATION 146 13,981,943 13,904,955

40 staff funded (Current fund: 29.5; World Hunger: 10.5)

Mission Advancement

The full participation of this church in the mission of God depends upon how clearly members understand, are committed to and engaged in that mission. To this end, the work of the Mission Advancement unit includes:

1. Strengthening the identity of the ELCA through focused, strategic and integrated communications that reach the members of this church and the wider society;
2. Directing and coordinating ELCA mission funding efforts, including Mission Support and programs such as ELCA World Hunger, Lutheran Disaster Response, Global Mission Funding, and the ELCA Fund for Leaders;
3. Providing advancement services through the administration of a centralized relationship management database and oversight of gift processing and the ELCA Contact Center; and
4. Providing strategic oversight and leadership in achieving the goals of *Always Being Made New: the Campaign for the ELCA* and other approved development initiatives.

CURRENT PROGRAM PROPOSALS

Many programs are fully or partially self-sustaining or funded through designated revenue. The budgets reflected below are listed at net cost after allocation of revenue beyond the current operating budget.

Strategic Communications..... 2,435,958
Includes \$652,129 to support Mission Funding efforts

Leads efforts in developing and implementing the communications strategy for the ELCA churchwide organization, in support of all expressions of the church.

- Develops and provides comprehensive interpretation of the work of the ELCA through storytelling
- Creates and manages content for more than 30 different channels (including ELCA.org, LivingLutheran.org, *Living Lutheran*, *Seeds Monthly*, *Stories of Faith in Action*, *ELCA Good Gifts* and many others) for sharing information and resources to members, leaders and partners in congregations, synods and across this church
- Supports the public voice and direction of the presiding bishop
- Gathers and disseminates news and updates about this church and its members to the public media
- Produces videos and podcasts
- Supports fundraising programs through marketing and implementation of integrated communications and resources
- Translates some of the work of this church into Spanish
- Provides crisis communications counsel and support to this church
- Creates and implements social media strategies

Mission funding 1,362,079

Shares information on ELCA ministries and invites members of this church to support the ELCA’s churchwide mission and ministry through various campaigns and giving programs. Work done on behalf of restricted programs is funded by an allocation from those programs to support the work of mission funding.

Core areas of mission funding include:

Mission Support

Mission support is the portion of weekly financial offerings gathered at congregations and shared with synods and the churchwide organization. Mission Support income provides for approximately 61% of the churchwide organization’s current fund budget revenue. Mission Support enables the ELCA’s 9,300 congregations and 65 synods to pool resources to love and serve neighbors in ways that no individual or congregations can do alone.

Major gifts

Mission funding directors offer opportunities for ELCA members and congregations to financially support the work of Global Mission, ELCA World Hunger, Lutheran Disaster Response, Young Adults in Global Mission, International Women Leaders, the ELCA Fund for Leaders and other general or designated churchwide ministries.

Donor stewardship, operations and strategy

Staff supports relationships with donors, ensures good processes and reporting to grantors and donors, coordinates with congregations in sponsoring missionaries, and facilitates the scholarship application process for the ELCA Fund for Leaders. Additionally, the team coordinates donor events and meetings of volunteer development tables.

Campaign Leadership

This team has led strategy and implementation for the first comprehensive campaign for the ELCA. Currently, the work has turned to supporting the ELCA Church Council in consideration of future fundraising needs in alignment with *Future Directions 2025*.

Advancement Services..... 1,283,641
Includes \$38,535 to support Mission Funding efforts

Provides services to support communication and development needs of the Mission Advancement unit as well as the broader churchwide organization.

- Directs the ELCA’s constituent relationship management system that includes donors, congregations, ELCA-related ministries and rostered, synodical and congregational leaders.
- Manages the contact center, caring for thousands of calls from members and leaders who dial the ELCA toll-free number for information.
- Manages gift processing and the distribution and duplication of resources.

Unit Administration 316,075

TOTAL CURRENT FUND ALLOCATION 5,397,753

ELCA WORLD HUNGER PROGRAM

ELCA World Hunger creatively and courageously works toward a just world where all are fed. Working through Lutheran churches, congregations and partners in the United States and in over 60 countries, ELCA World Hunger’s comprehensive approach supports innovative solutions that get at the root causes of hunger. In addition to life-saving relief and development work like microloans, health clinics, water and hygiene programs, agriculture and animal husbandry, the ELCA is a publicly engaged church working for systemic change to help break the cycle of poverty and hunger — for good.

World Hunger Education, Engagement and Granting 1,105,822

Develops congregational resources, educational programs, and grants that address root causes of hunger and draw on the direct experience of congregations and people with lived experience of hunger and poverty. Cultivates and supports an over 2,000-person strong network of congregational and community volunteers to educate, raise awareness, take local action and invite generous giving and support.

World Hunger Interpretation..... 210,819

Provides educational and story-telling stewardship resources.

World Hunger Appeal..... 2,735,000

Highlights needs and identifies giving opportunities for members and congregations. Includes the creation, production and distribution of resources and materials for ELCA World Hunger and Disaster Response and allocated support for the Mission Funding Team.

TOTAL ELCA WORLD HUNGER ALLOCATION 4,051,641

TOTAL UNIT ALLOCATION 9,449,394

(75 staff funded)

Office of the Presiding Bishop

The responsibilities assigned to the Office of the Presiding Bishop are enumerated in chapter 13 (Officers of This Church) and chapter 15 (Churchwide Offices and Administration) in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Office of the Presiding Bishop 1,304,441

Provides leadership for the life and witness of this church; oversees, supervises and coordinates the work of the churchwide organization. Provides leadership and pastoral care for the bishops of synods and federal and military chaplains; provides ecumenical leadership and representation for this church; provides for serving the theological work of this church; provides for this church’s justice for women and racial justice program; coordinates churchwide strategic planning; prepares the agenda for Church Council meetings, the Conference of Bishops, and Churchwide Assemblies; and supports the vice president in the execution of this officer’s responsibilities.

Ecumenical and Inter-religious Relations 1,084,516

Coordinates the ecumenical, inter-Lutheran, and inter-religious activities of this church, and assists the presiding bishop to carry out the presiding bishop’s role as chief ecumenical officer. Convenes ecumenical, inter-Lutheran and inter-religious discourses and dialogues and administers and supports this church’s membership in inter-Lutheran, inter-religious and ecumenical organizations. Guides the pursuit and reception of theological agreements and encourages the study of theological topics of mutual concern. Encourages, deepens and expands ecumenical partnerships that promote Christian unity and inter-religious partnerships that serve the common good.

Conference of Bishops 963,551

Coordinates the relationships between the churchwide organization and synods, renders support for synodical bishops and synodical staff, and provides staff services for the Conference of Bishops. Federal Chaplaincy is responsible for the chaplaincies of this church in the U.S. armed forces, the department of Veterans Affairs, and other federal agencies and institutions.

Worship ministries 411,347

Worship is central to this church’s identity and to every aspect of this church’s missional ministry. Plans, develops and leads programs to support congregational, synodical, and churchwide worship through planning, implementation and consultation that includes liturgical review; develops and produces resources related to worship and worship education; introduces newly developed resources; fosters ecumenical cooperation on matters related to worship; and oversees and coordinates worship in the Lutheran Center chapel.

Human Resources 854,023

Responsible for human resources management of the churchwide organization. Develops and manages the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview and selection of staff; compensation and benefits; employee assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training.

Research and Evaluation 694,130

Provides reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop and staff of the churchwide organization and other leaders to accomplish their duties.

Governance general 250,273

Coordinates agenda development, planning and implementation for the Church Council meetings, the Conference of Bishops and Churchwide Assemblies.

Theological Discernment.....871,099

Responsible for serving this church’s theological work by promoting, coordinating, and facilitating theological discernment of this church’s message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in this church, including the Conference of Bishops, seminary faculties, the Association of Teaching Theologians, networks such as Lutheran ethicists, women theologians, theologians of color, the editorial staff of the ELCA publishing ministry and publications, and all rostered ministers.

TOTAL CURRENT FUND ALLOCATION6,433,380

35 staff funded (34 Exempt; 1 Non-exempt)

Office of the Secretary

The responsibilities of the Office of the Secretary are identified primarily in chapter 13 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Functions and services that relate directly to one or more of the constitutional responsibilities of the secretary are carried out by this office.

Office of the Secretary.....2,909,035

Provides for minutes and records of the Churchwide Assembly, Church Council, Executive Committee of the Church Council and the Conference of Bishops; rosters of Ministers of Word and Sacrament and Ministers of Word and Service, congregations and synods; publication of official documents, policies, a directory and other informational and statistical material; annual reports of congregations and publication of a summary of those reports; legal services; archives; records management system; risk management and insurance services; arrangements for and management of meetings of the Churchwide Assembly and Church Council as well as of all meetings of units of the churchwide organization; staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; research and preparation of amendments to this church’s constitutions, bylaws, and continuing resolutions; and interpretations of this church’s policies, procedures, and constitutions, bylaws, and continuing resolutions.

Churchwide Assembly.....1,000,000

Provides the annual transfer to support one-third of the triennial Churchwide Assembly. This fund provides for the expenses of Churchwide Assembly, primarily travel, housing and meal expenses of voting members, resource members, invited guests, and assembly staff and volunteers; convention hall expenses, including rental of space and furniture as well as audio-visual, computer and media services; worship needs, including instrument rental, guest musicians and printing of service folders; publication of pre-assembly reports, on-site documents and assembly minutes; and temporary personnel.

Church Council.....150,000

Supports the travel, catering and housing expenses of Church Council voting, liaison and advisory members for two meetings per year.

TOTAL CURRENT FUND ALLOCATION4,059,035

16 staff funded (15 Exempt; 1 Non-exempt)

Office of the Treasurer

This office is responsible for managing and reporting on the financial resources of the churchwide organization. These include: establishment and maintenance of banking relationships; management of gifts and assets, including oversight and management of approximately \$113 million of cash and operating investments; authority to borrow or to issue bonds, notes, or certificates; recommendation of an external auditor to the Church Council; oversight of internal audit procedures; provision of legal documents on financial and property matters; authority to purchase, mortgage, lease, or sell real property; provision for a common system of financial reporting from synods and regions; preparation of internal financial reports and external audited financial statements; and capital fund and loan management. The treasurer shall also provide for information technology and facilities management in support of the Chicago-based churchwide units.

Financial Management..... 1,946,809

Provides services for cash management and investments, accounts payable, financial systems development, external audit, internal audit, budget development and review, and financial reporting. Provides for the recording, depositing and acknowledgement of all monies received by the Evangelical Lutheran Church in America churchwide Organization in accordance with the wishes of donors and generally accepted accounting principles and standards.

Building Management 2,663,362

Manages and supports the operation of the Lutheran Center and Archives buildings, including maintenance, tenant leasing and building complex relations, debt service, and oversight of the management and services of deployed sites in Washington, D.C. and New York.

Information Technology..... 4,692,977

Provides information and technology solutions, services and support to deepen the success and efficiency of the organization’s programs and ministry and manages centralized and secure information repositories. Provides applications, including enterprise systems, collaboration applications, secure websites, web applications, mobile services, report development, copier and phone services; negotiates and maintains preferred vendor relationships; provides a robust, secure, reliable technology infrastructure for the organization. Develops, reviews and monitors guidelines and policies for computer and information standards, security of electronic information, application development, and data storage and retrieval.

TOTAL CURRENT FUND ALLOCATION 9,303,148

53 staff funded (45.5 Exempt; 7.5 Non-exempt)

Other Expenses

Certain expenses are not affiliated with any one unit, but rather are necessary expenses required for the organization as a whole.

Post-Retirement Medical Benefits..... 1,750,000

Provide health benefits for retired clergy, missionaries, lay church workers and their spouses from all predecessor church bodies.

Depreciation 3,000,000

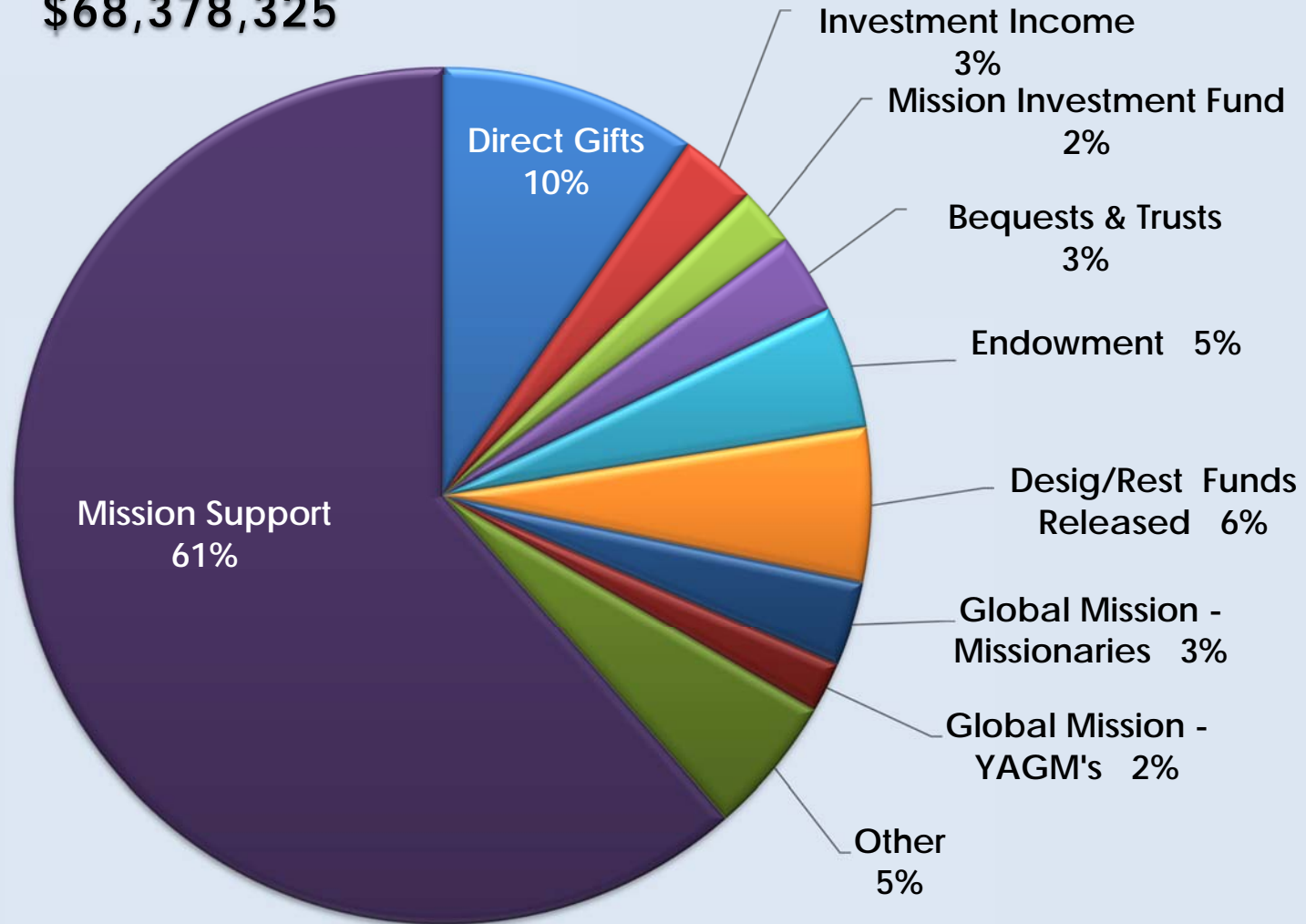
Funds depreciation of buildings, furniture and other major capital purchases.

General Treasury..... 151,200

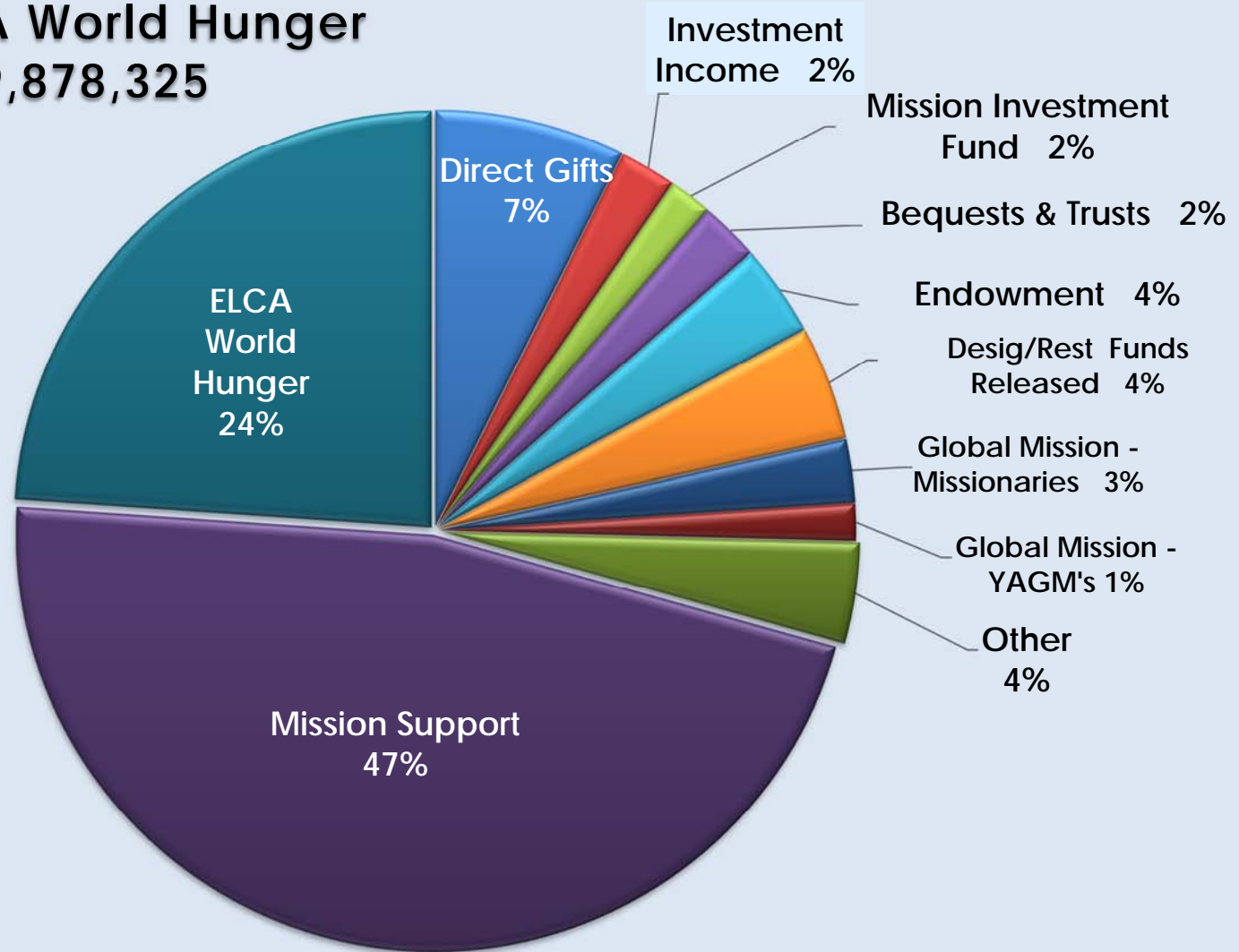
Includes annualized funding for a central computer purchasing program, and expenses incurred during the time of disposition of real property donated to this church.

TOTAL OTHER EXPENSES 4,901,200

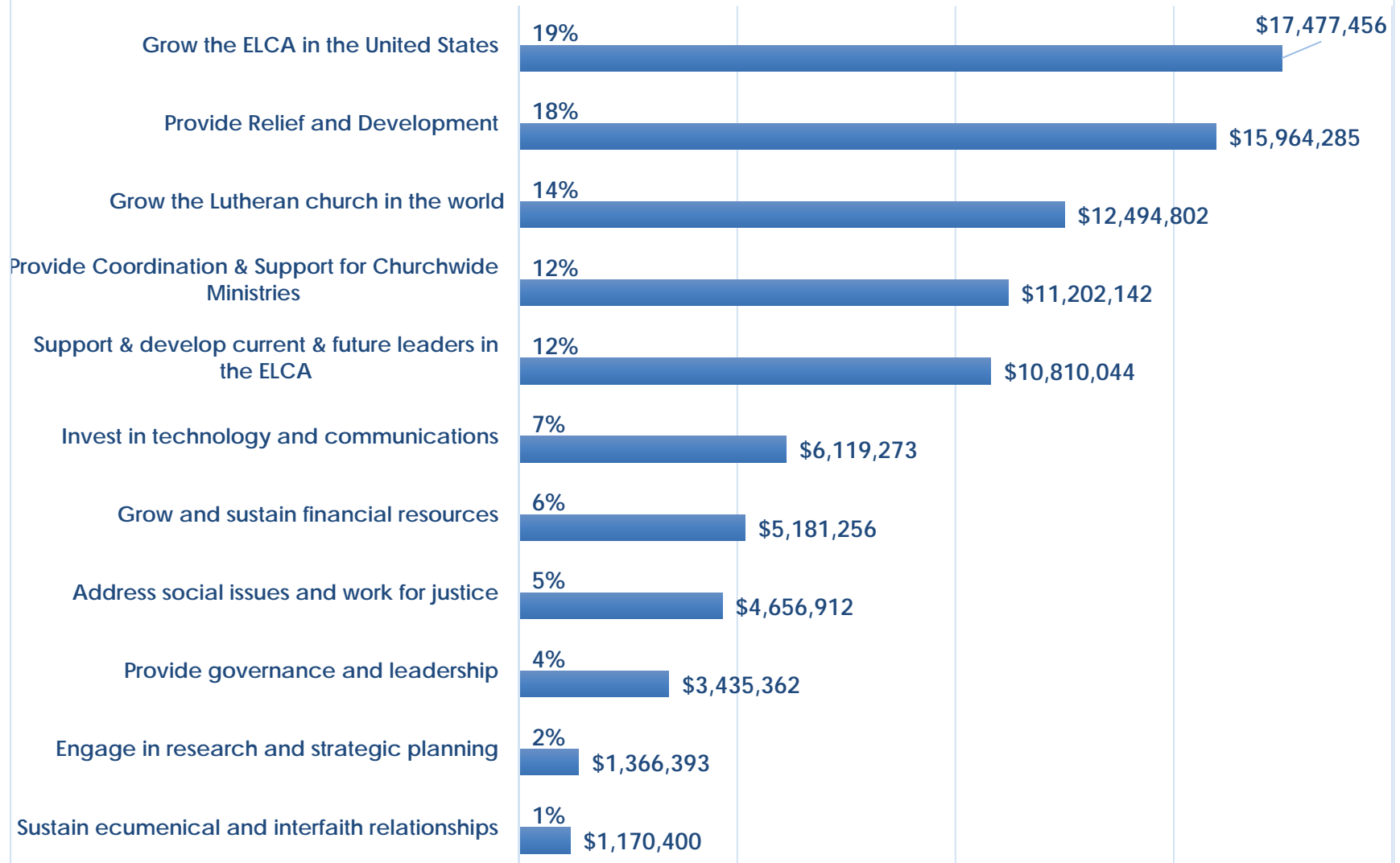
2020 Income Proposal Without ELCA World Hunger \$68,378,325

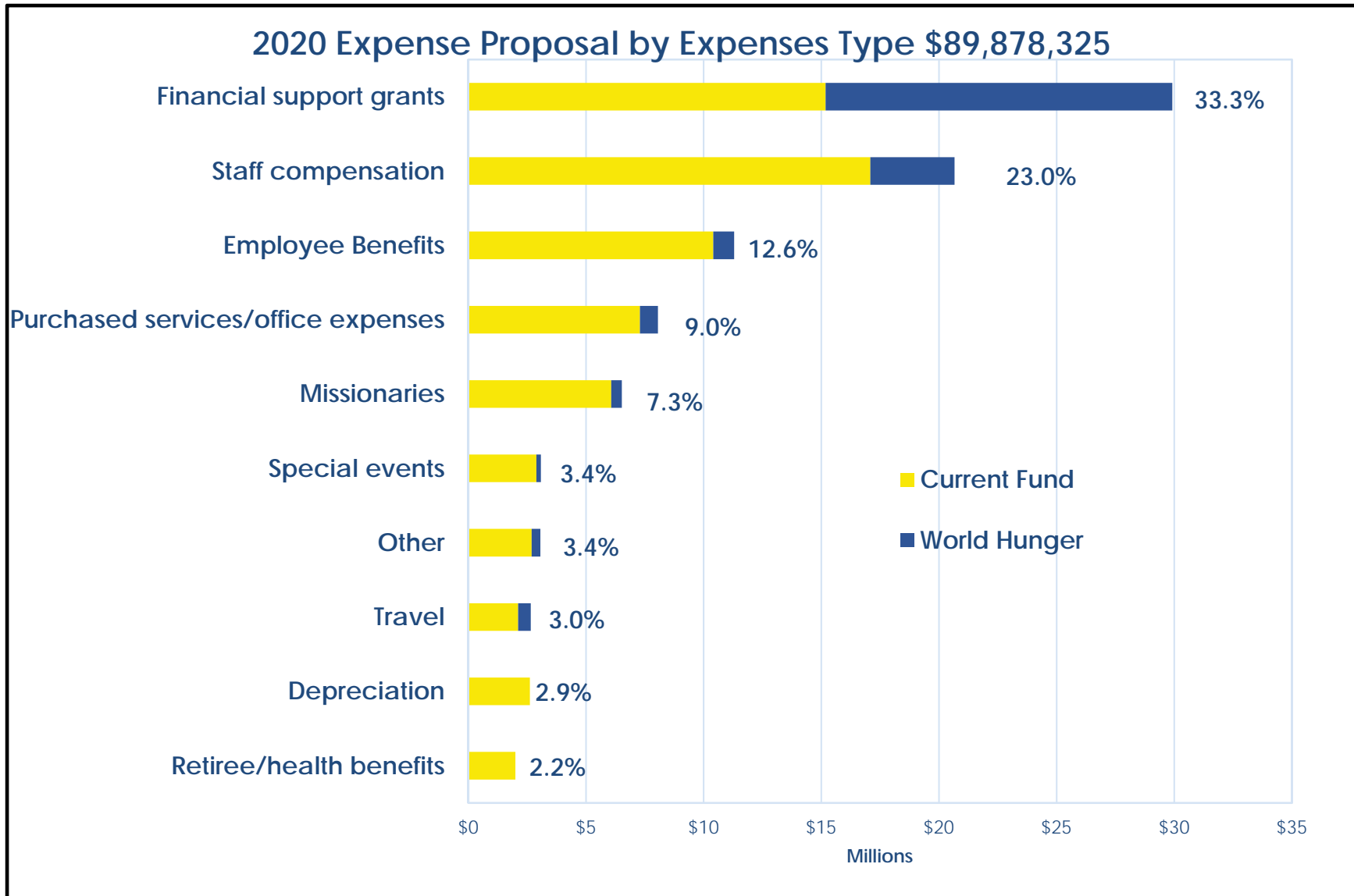


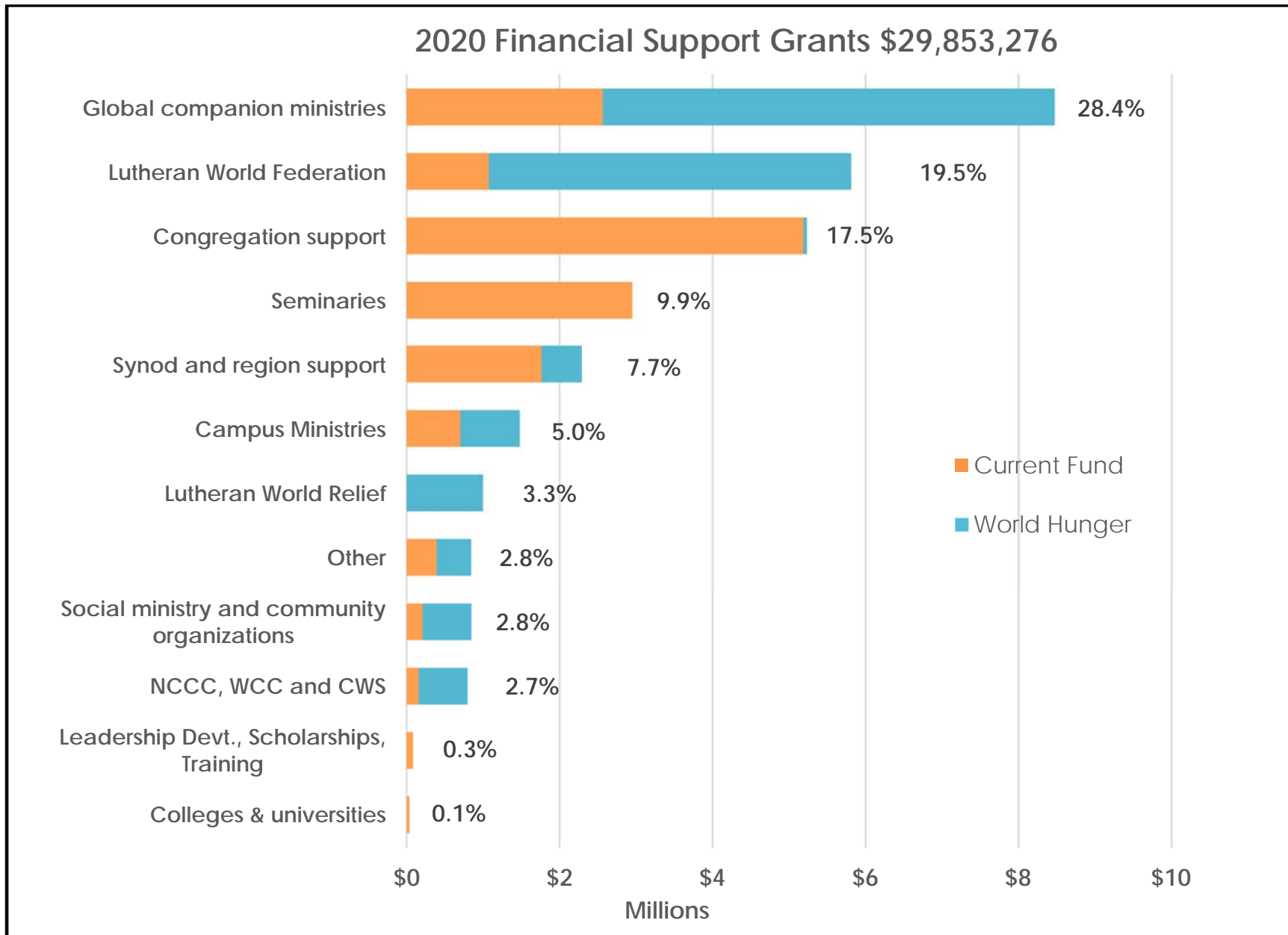
2020 Income Proposal With ELCA World Hunger \$89,878,325



2020 Expenses by Major Purposes \$89,878,325

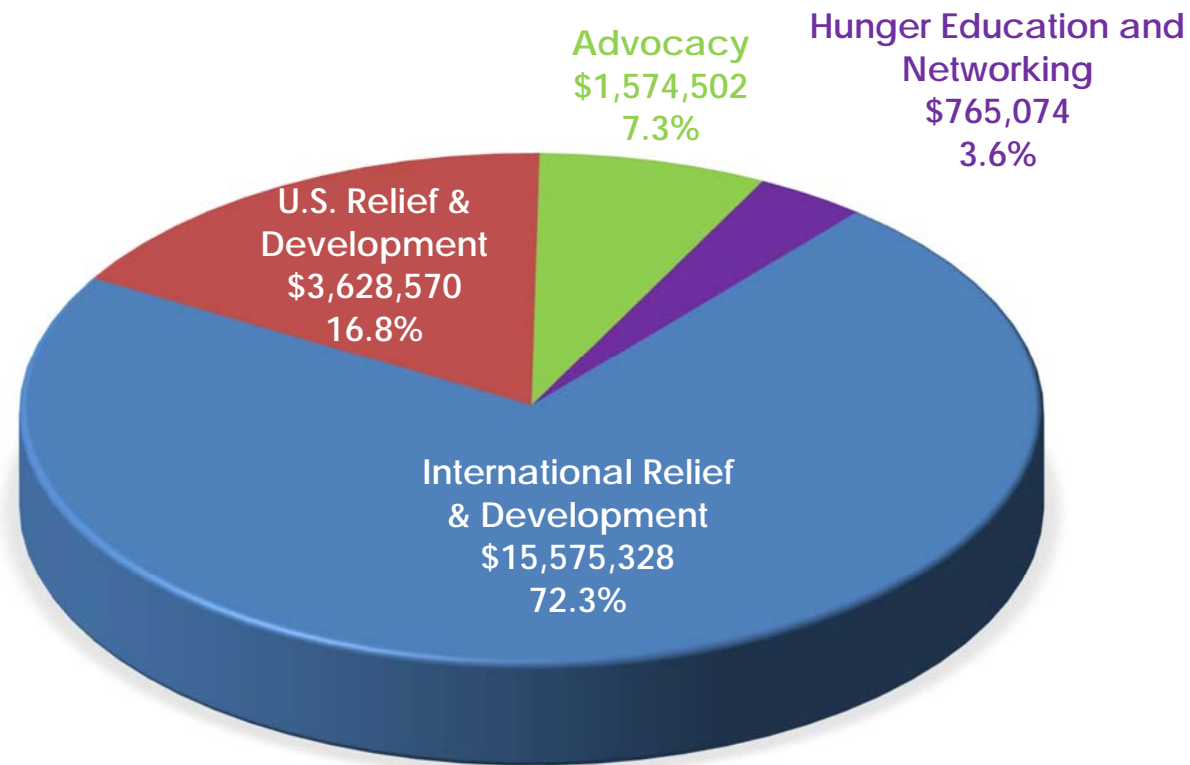






2020 ELCA WORLD HUNGER BY ACTIVITY

\$21,500,000



2020 Revised Budget Proposal Highlights – As of November 2019

At the ELCA Churchwide Assembly in August 2019, income estimates were approved for 2020 – 2022 along with a Spending Authorization for 2020. Budget details related to churchwide unit spending can be found in the Approved 2020 – 2022 Triennium Budget with Unit Spending Details document listed in the *Informational Items - Other* section of the Budget and Finance Committee Exhibit List.

As we near the completion of 2019 and plan for 2020, some of the current trends have caused us to further assess what had been recommended in April 2019 for proposal to the ELCA Churchwide Assembly. Trends which have been adjusted in our proposed budget include the following:

- Projected Mission Support for 2019 is expected to be only \$200K or 0.5 percent higher than the CWA approved 2020 mission support. Over the past 5 years, the year over year decline has averaged 2.5 percent. The requested adjustment is to increase the reduction by \$250K which will allow for a 1.1 percent decline from the projected 2019 amount.
- Various fundraising categories – Last year the ELCA Church Council appointed a task force which was charged to focus on revenue generation in light of the fact that the campaign was ending on June 30, 2019 and to assess next steps. Based on the results of the campaign and work of this group, priorities for growth in fundraising, especially in the area of leadership, have been developed. One of the hopes will be an attempt to grow our sources of unrestricted income or to identify existing programmatic work that donors are willing to support in order to help support the current fund budget. In developing the 2020 budget for presentation to the Churchwide Assembly, we increased the current fund fundraising goals by \$2 million. Given the significance of transitions in fundraising leadership and stage of strategy implementation, coupled with current projections for 2019, we believe it is prudent to reduce these goals at this time, lowering the growth to \$1 million. Accordingly, we have reduced the Direct Gifts (both unrestricted and temporarily restricted) by \$700K. In addition, our Young Adults in Global Mission (YAGMs) program has fewer participants than originally planned. We have reduced this budget by \$300K in expectation of reduced YAGMs in 2020.
- Investment Income – In the budget presented to the Churchwide Assembly, we reduced investment income as compared to 2019 in anticipation of a market downturn in the near future. Since then, in contrast to 2017 and 2018, earnings from mineral rights in 2019 have declined. Accordingly, we are proposing an additional decrease of \$300K – the projected shortfall in mineral rights for 2019.

- ***Designated and Restricted Funds Released income*** – The proposed budget includes a \$1,575,438 release of designated funds in order to balance expenses which exceed revenues by this amount. This shortfall will be funded by one or a combination of two church council designated funds: Mission Development Fund or CC Designated Fund for Budget shortfall, which was created from FY18 favorable results. The FY19 budget included support from the CC Designated Fund for Budget shortfall which may not need to be fully utilized. At the March 2020 meeting, based on the results of FY19, the Office of the Treasurer will make a request for these funds, as appropriate.

The Office of the Presiding Bishop is recommending the following changes to the current fund spending authorization:

- ***Health Insurance increases*** – Each of the units reflect a change from the Churchwide Assembly authorized spending related to health insurance costs. The health insurance rate increase originally projected was increased by two basis points or \$113K, to cover the actual premium increase. In addition, based on feedback from the survey of CWO staff, we will increase the voluntary churchwide organization funding of employee's health savings account and decrease the cost share paid by employees. This investment in our staff is an additional \$200K.
- ***Mission Advancement decrease*** – the original Mission Advancement budget included an incremental \$270K in personnel costs related to the transition of the campaign team. These costs are now funded by the fundraising model and therefore the dollars were not needed in the current fund budget.
- ***Office of the Presiding Bishop*** – \$200K was included in the budget as an estimate of the costs needed to support the Leadership Lab. Funding for this project will come from the Mission Development Fund, as needed, and therefore, the amount was reduced in the current fund budget.
- ***Retiree Medical Benefits*** – The trust, managed by Portico Benefit Services, which funds Post-Retirement Medical benefits had been underfunded since the inception of the ELCA. Due to rising health care costs and increases in mortality, the funding gap was increasing. In April 2018 the ELCA Church Council approved changes to the retiree medical program and both Portico Benefit Services and the churchwide organization agreed to a revised funding strategy to fully fund this obligation. Based on these changes and recent actuarial data, the original funding that was agreed upon for 2020 is no longer necessary. Accordingly, we have reduced expenses by \$600K from what was previously approved.
- ***ELCA World Hunger*** – The spending authorization for Global Mission was increased by \$101K. The fundraising model implemented in 2019 negatively impacted the allocation of

resources for the international world hunger. Since our fund balance is higher than the target and multi-year commitments were in place, we are projecting to spend an additional \$96K from the accumulated fund balance.

We will continue to monitor external trends, including ongoing feedback from the Conference of Bishops related to mission support, as well as internal results of operations and will present a request for any significant change to this budget at the March 2020 meeting. This is will include a final summary of the use of designated funds.

We are grateful for the support from our members, congregations, synods, church council, and other constituents and strive to act as good stewards of these resources which have been entrusted to us in order to serve all of God's people.

Evangelical Lutheran Church in America
2020 Income Estimates - Approved November 2019

FOR DISCUSSION PURPOSES ONLY

	2019	2020		
	Approved Budget	Approved by CWA	Proposed Revisions	Revised Estimate Nov-19
CURRENT FUNDS				
UNRESTRICTED				
Mission Support	\$ 42,750,000	\$ 42,000,000	\$ (250,000)	\$ 41,750,000
Direct Gifts	3,480,000	3,480,000	(200,000)	3,280,000
Investment Income	2,175,380	1,975,380	(300,000)	1,675,380
Bequests & Trusts	1,362,500	1,362,500	-	1,362,500
Endowment	1,382,000	1,409,640	-	1,409,640
Rent	1,744,855	1,744,855	-	1,744,855
Service Level Agreements/Other	1,803,519	1,803,519	-	1,803,519
Total Unrestricted	\$ 54,698,254	\$ 53,775,894	\$ (750,000)	\$ 53,025,894
TEMPORARILY RESTRICTED				
Global Mission Missionaries	2,200,000	2,200,000	-	2,200,000
Global Mission - YAGM's	1,300,000	1,300,000	(300,000)	1,000,000
Direct Gifts	1,150,000	3,150,000	(500,000)	2,650,000
Bequests and Trusts	701,500	701,500	-	701,500
Endowment	1,741,000	1,775,820	-	1,775,820
Mission Investment Fund	1,500,000	1,500,000	-	1,500,000
Total Temporarily Restricted	\$ 8,592,500	\$ 10,627,320	\$ (800,000)	\$ 9,827,320
Total Unrestricted and Temporarily Restricted Income	\$ 63,290,754	\$ 64,403,214	\$ (1,550,000)	\$ 62,853,214
Other Fund Sources				
Designated Funds Released	\$ 3,940,922	\$ 3,042,111	\$ 838,327	\$ 3,880,438
Restricted Funds Released	933,000	933,000	-	933,000
Total Funds Available	\$ 68,164,676	\$ 68,378,325	\$ (711,673)	\$ 67,666,652
ELCA WORLD HUNGER				
Direct Gifts	\$ 19,500,000	\$ 19,500,000	\$ -	\$ 19,500,000
Endowment	500,000	500,000	-	500,000
Bequests and Miscellaneous	-	1,500,000	-	1,500,000
Campaign - Where Needed Most	750,000	-	-	-
Total ELCA World Hunger	\$ 20,750,000	\$ 21,500,000	\$ -	\$ 21,500,000
TOTAL INCOME	\$ 88,914,676	\$ 89,878,325	\$ (711,673)	\$ 89,166,652

**Evangelical Lutheran Church in America
 2020 Unit Allocations**

	<u>Current Fund</u>			<u>ELCA World Hunger</u>			<u>Total</u>
	<u>Current Authorization Approved at CWA</u>	<u>Proposed Revision</u>	<u>Revised Authorization</u>	<u>Current Authorization Approved at CWA</u>	<u>Proposed Revision*</u>	<u>Revised Authorization</u>	<u>2020</u>
Domestic Mission	\$ 24,301,866	\$ 105,313	\$ 24,407,179	\$ 3,543,404	\$ -	\$ 3,543,404	\$ 27,950,583
Global Mission	13,981,943	30,829	14,012,772	13,904,955	101,295	\$ 14,006,250	28,019,022
Mission Advancement	5,397,753	(238,476)	5,159,277	4,051,641	(4,700)	\$ 4,046,941	9,206,218
Office of the Presiding Bishop	\$ 6,433,380	(85,849)	\$ 6,347,531				\$ 6,347,531
Office of the Secretary	4,059,035	19,991	4,079,026				4,079,026
Office of the Treasurer	9,303,148	56,519	9,359,667				9,359,667
General Treasury	\$ 151,200		\$ 151,200				\$ 151,200
Retiree Medical Benefits	1,750,000	(600,000)	1,150,000				
Depreciation	3,000,000	-	3,000,000				3,000,000
Total	<u>\$ 68,378,325</u>	<u>\$ (711,673)</u>	<u>\$ 67,666,652</u>	<u>\$ 21,500,000</u>	<u>\$ 96,595</u>	<u>\$ 21,596,595</u>	<u>\$ 88,113,247</u>

* Increase in GM Spending Authorization for ELCA World Hunger will not require a proportionate reduction to DM and MA spending, rather the increase will come from the existing fund balance

Philosophy of Benefits



Evangelical Lutheran Church in America

God's work. Our hands.

For Approval by ELCA Church Council (April 2019)

Reviewed by Conference of Bishops (February 2019)

Approved by Portico Benefit Services Board of Trustees (February 2019)

ELCA PHILOSOPHY OF BENEFITS

February 2019

INTRODUCTION

Since the inception of the Evangelical Lutheran Church in America (ELCA), the health and well-being of rostered ministers and lay employees have been underlying priorities of this whole church and a principal focus of the work of Portico Benefit Services, a ministry of the ELCA, (Portico) (formerly known as the Board of Pensions of the ELCA). These priorities carry with them a foundation in the theology of this church, a legacy from predecessor church bodies, and a history involving the evolution of benefit programs. In an effort to identify foundational principles undergirding its benefit programs and to recognize changes in this church and in society, the Board of Pensions in 2004 approved an ELCA Philosophy of Benefits Report. Since then even more dramatic changes have occurred, and Portico has revisited and revised the ELCA Philosophy of Benefits to reflect these new realities.

The ELCA Philosophy of Benefits consists of four interrelated parts:

- Introduction
- Statement of Purpose
- Guiding Principles
- History and Context

The ELCA Philosophy of Benefits is intended to inform and assist all expressions of this church and related institutions and agencies (including social ministry organizations, seminaries, colleges, universities, and separately incorporated ministries) as they evaluate and implement benefit programs – both those provided by Portico and others – from the perspective of the sponsoring organization and the plan participant. The Guiding Principles are intended as just that – they are *not* mandated requirements, but principles that recognize the importance of benefits to the health and wellness of this whole church and its leaders.

STATEMENT OF PURPOSE

“The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world.”¹ To participate in God’s mission, the ELCA engages in ministry that includes calling forth, equipping, and supporting rostered leaders and others for service in this church and related institutions. As part of its ministry, the ELCA is committed to seek a sufficient, sustainable livelihood for all and believes that employers have a responsibility to treat employees with dignity and respect. These basic principles should be reflected in employees’ remuneration, including benefits.² This church also believes that “health is central to our well-being, vital to relationships, and helps us live out our vocations in family, work, and community.”³ Thus, this church is committed to the principle that “healthy leaders enhance lives” and the recognition that benefits are an investment in the

¹ ELCA constitutional provision 4.01.

² ELCA Social Statement, “Sufficient, Sustainable Livelihood for All” p.9.

³ ELCA Social Statement, “Caring for Health: Our Shared Endeavor”, p.1.

ministry of this church.⁴ Therefore, ELCA congregations, synods, the churchwide organization, and related institutions and agencies are called upon to provide rostered ministers and lay employees with health, retirement, disability, survivor, and other benefits that will enhance health and well-being and protect employees and their families against significant financial loss.

In implementing this Philosophy of Benefits, the design and administration of benefit programs should respond to changing societal and economic realities affecting the ministry of this church, as well as national trends in financial markets, the cost and delivery of medical care and other benefits, and the regulatory landscape. Benefits also should be administered efficiently in order to both enhance the well-being of rostered ministers and lay employees and capture value and savings where possible. At the same time, rostered ministers and lay employees are stewards of benefits provided to them and are called upon to use them wisely to improve their health and well-being for the sake of ministry.

Portico, a separately incorporated ministry of the ELCA, has the responsibility “to provide church retirement and other benefit plans.”⁵ These plans and all benefits provided to rostered ministers and lay employees should reflect the ELCA Philosophy of Benefits.

GUIDING PRINCIPLES

WHY OFFER BENEFITS?

- 1. Benefits are an investment in God’s ministry as carried out through the lives of rostered ministers and lay employees.**
 - Healthy rostered ministers and lay employees contribute constructively to healthy congregational life, communities, and ministry in this church. Healthy leaders with adequate benefits are an asset to this whole church.
 - This church is in partnership with those who carry out its work and is committed to compensate all people we call or employ at an amount sufficient for them to live in dignity during their working lifetime. This commitment to dignity continues through retirement.

- 2. As church together, pooling our collective purchasing power helps us support the church’s unique needs in a cost effective manner.**
 - When we collectively participate in the same benefit plans, our economies of scale can achieve lower vendor costs and a higher level of benefits than when benefits are purchased separately.
 - It is important that rostered ministers are able to respond to the call of God in their lives wherever they are located. As a result, to the extent reasonably possible, benefits should be designed and administered to address this church’s unique needs, including facilitating the call process.

WHO PARTICIPATES IN BENEFITS?

⁴ In this context, “health” includes not only physical well-being, but also social/interpersonal well-being, emotional well-being, intellectual well-being, spiritual well-being, and financial well-being. The ELCA Philosophy of Benefits recognizes that appropriately designed and administered benefits programs facilitate health and wellness of the whole person.

⁵ ELCA constitutional provision 17.20.

3. Benefits are a shared responsibility of the ELCA — through sponsoring employers, plan members, and Portico.

- The ELCA established Portico to provide a comprehensive set of benefit offerings.
- Portico benefits are required for the ELCA churchwide organization, ELCA synods, ELCA seminaries, and Portico. Congregations, social ministry organizations, colleges, universities, and other employers affiliated with the ELCA are strongly encouraged to make Portico benefits available.
- Benefits will include coverage for rostered ministers, lay employees, and the immediate family members of rostered ministers and lay employees. As stewards of the benefits provided, rostered ministers and lay employees are called upon to use benefits wisely to improve their health and well-being.

WHAT BENEFITS ARE OFFERED?

4. Benefits reflect a goal of total well-being

- Retirement, health, disability, life, and other benefits should be bundled — that is, provided as an integrated package. A bundled approach helps ensure rostered ministers and lay employees are protected against significant financial loss from a variety of risks.
- Other benefits may be provided by employers, consistent with letters of call, terms of employment, and these guiding principles. These other benefits (such as vacation, parental leave, sabbaticals, and continuing education) are important to support total well-being and will be consistent with applicable laws and/or synod guidelines.
- Benefits equip rostered ministers and lay employees to thrive through all stages of their life by helping them adapt to and recover from life events, illness, and other challenges.

5. Plan design and features will provide flexibility and options which recognize the needs of both employers and plan members.

- The overall goal is to provide adequate coverage within a cost structure that is manageable.
- Employers and plan members should share the cost of benefits. Employers are expected to support the well-being of their rostered ministers and lay employees by paying all or a significant portion of the contributions for benefits. Plan members are expected to participate in the costs of utilization of the benefits (e.g., deductibles, copays and coinsurance) and to contribute on a pretax basis to their retirement account in order to provide for retirement income.
- Part-time employment is a reality in many contexts and poses challenges in the provision of benefits. If full benefits cannot be provided, benefit options will be negotiated and adjusted fairly to recognize the needs of both the employer and the rostered minister or lay employee.
- In some circumstances, health coverage may be waived. Such waivers will occur based upon informed choice and consistent with the other guiding principles and legal options.

6. Pricing of benefit plans will reflect both the community nature of the plans as well as the risk variation among plan members.

- Pricing will directly reflect the benefit costs incurred by the pools of covered individuals.
- Amounts collected from the community must be sufficient to pay plan benefits and expenses and maintain an appropriate level of plan reserves.
- Costs generally vary by risk characteristics of plan members, such as family size, age and geographic location. It may be necessary to reflect these variations in the plan pricing schedules.

HOW ARE BENEFITS ADMINISTERED?

7. Benefits will be communicated to employers and plan members in an understandable and timely manner.

- Understanding coverages and options is important for both employers and plan members to make informed choices.
- Benefit changes will be clearly communicated so that plan members have an opportunity to acknowledge, ask questions, and adapt to the changes.
- Employers and plan members should avail themselves of opportunities to obtain information about benefits in order to understand and utilize them in a manner that practices good stewardship and enhances health and well-being.

8. Benefit plans will be administered efficiently in order to achieve savings where possible.

- Professional skills should be employed to design and implement efficient benefit plans consistent with legal requirements and competitive in the marketplace.
- Benefits will be contracted with qualified external partners and providers who deliver services efficiently and in a manner consistent with the values of the ELCA.

HISTORY AND CONTEXT

The historic record of Lutherans in the United States reflects a commitment to the compassionate care of rostered and lay employees through the provision of benefit programs. These programs evolved over time. In the earliest days, benefits focused primarily on the financial needs of elderly clergy who were no longer able to serve, as well as widows and orphans of deceased clergy. Subsequently, benefits evolved into a package of health, disability, survivor, retirement, as well as other benefits that are in place today in the ELCA. In order to provide context for the updated ELCA Philosophy of Benefits, it is useful to review the evolution of benefit programs and the current context in this church and society as a whole.

A. The Legacy

The ELCA Philosophy of Benefits is rooted in the legacy of ELCA predecessor church bodies. This legacy evolved in a number of stages.⁶

The first stage involved developing funded programs of retirement benefits for clergy and their spouses to replace aid to needy pastors. To achieve this goal, predecessor church bodies adopted defined contribution plans. These plans reflected the principle that seeking to meet a pastor's need for income in retirement was not an act of charity, but rather a benefit that had been earned through the pastor's active ministry. During this stage of development, disability coverage and a term-insurance "family protection benefit" also were incorporated into many plans. Plans covering lay church workers also were developed.

The second stage in the evolution of the ELCA Philosophy of Benefits involved health plans. Medical benefits were provided in both The American Lutheran Church plan, beginning in 1961, and the Lutheran Church in America, starting in 1963. The goal in both plans was to provide adequate medical coverage for clergy and lay workers in every setting of service to prevent catastrophic losses.

The third stage in shaping of the ELCA Philosophy of Benefits involved protection of assets for the well-being of plan members. This stage emerged as the result of work accomplished by the Commission for a New Lutheran Church. As a result of its efforts, the new Board of Pensions was incorporated separately from the ELCA in order to provide asset protection of members' plans.

The fourth stage in the evolution of the ELCA Philosophy of Benefits was shaped by the development of a more unified set of plans. This was manifested in several ways. Prior to the merger that formed the ELCA, levels of benefits and contribution methods in the predecessor churches differed for clergy and laity. The ELCA began with a goal of providing the same level of benefits for clergy and lay plan members. In addition, the various plans offered by the Board of Pensions were bundled in order to protect plan members as well as the ELCA Pension and Other Benefits Program itself.

The fifth stage in the evolution of the ELCA Philosophy of Benefits involved a conceptual shift in the Board of Pensions from being a transaction based organization to being a relationship-based organization. Increasing emphasis was placed on service responsiveness to the concerns and needs of members. This transition saw the creation of a greater range of investment funds as options for members and the end of mandatory annuitization. This stage also saw an increasing emphasis on health and wellness. Through the leadership of Portico and collaborative efforts in this church, the focus on individual relationships and the health and wellness of plan members has continued to increase.

⁶ The history of benefit programs in the ELCA and its predecessor church bodies is described in detail in Lowell G. Almen, *More to the Story: The Legacy and Promise of Lutheran Pension and Benefit Plans* (2010).

B. The 2004 ELCA Philosophy of Benefits Report

With this background, the Board of Pensions beginning in 2003 initiated a review of the history and governing documents of this church in order to articulate a foundational philosophy of benefits. In addition to a review of documents, input was obtained from a wide variety of leaders in this church, including the churchwide organization, synod bishops, seminary presidents and finance directors, and others. The result of this effort was a paper entitled “ELCA Philosophy of Benefits Report, 2004”.

The 2004 ELCA Philosophy of Benefits Report articulated five guiding principles which the Board of Pensions’ staff had been using in the administration of the ELCA’s comprehensive benefit program. The guiding principles were described as follows:

1. Plan participation – All church workers should be sponsored in the ELCA benefits program. The ELCA churchwide organization, ELCA synods, ELCA seminaries and the Board of Pensions set an example for the whole church by sponsoring all employees, lay as well as clergy, in the program. ELCA synods also set a standard for benefits by encouraging congregations to sponsor their rostered leaders. For other ELCA employers, sponsorship is at the discretion of the individual employer.
2. Level of benefits – The benefits program should provide adequate financial protection in the event of illness, injury, disability, retirement or death. The program’s cost-sharing features should recognize the relatively low salaries paid to many church workers. Benefits should compare favorably to those available to professionals in other denominations and in secular employment.
3. Bundled program – The Board of Pensions should bundle four plans – health, retirement, disability and survivor – and offer them as a package.
4. Contribution policy – The monthly cost of the program should be affordable and paid entirely by congregations and other sponsoring employers.
5. Sharing of health costs – The cost of the health benefits program should be shared on a basis that takes into account differences in congregations’ and other employers’ ability to pay, with employers of greater means paying more in order to help employers of lesser means within their synods.

These guiding principles provided a framework for the work of the Board of Pensions in 2004. However, in their application, benefit programs have not remained fixed. Thus, in applying these principles, ELCA congregations, synods, the churchwide organization, other employers, and plan members have had to grapple with a number of realities involving both the contexts of individual ministries and the ever-evolving marketplace. For example, contribution rates for the retirement plan were adjusted, with different rates authorized for different employers and categories of employees. In the health plan, a multiple-tier structure was developed (for member, member and spouse, and member, spouse, and children), coverages were added and modified, and out-of-pocket limits were adjusted for various types of benefits. As the result of efficient management, contributions for health care have increased over time, but not at the rate of the

escalation of health costs in American society as a whole. Contribution rates and benefits in the survivor and disability plans also have evolved over time.

C. The Need for Review in 2013

While considerations in society and in the ELCA have raised questions regarding the need to re-visit the 2004 ELCA Philosophy of Benefits Report, the enactment of the Patient Protection and Affordable Care Act in March 2010 represented a sea change in the environment for providing health care benefits. Key provisions of this legislation took effect on January 1, 2014, and necessitated revision of the document. Under health care reform, taxpayers were required to have health coverage; health insurance exchanges were to become operational at the state or regional level; and federal subsidies would be available to help qualifying individuals and families purchase coverage in a health insurance exchange. These changes caused ELCA employers, and employers in related agencies and institutions, to think differently about how health benefits were provided to employees. Furthermore, individual circumstances varied depending on the size of the employer, employee household income, the local marketplace in the exchanges, and other factors.

Even without health care reform, employer provided health coverage had evolved significantly since 1987—and markedly so in the past decade. Employees of corporations routinely chose health plan(s) that meets their family needs from among several options. The marketplace saw a shift in economic responsibility to employees—either through higher deductibles or higher cost (premium) sharing requirements.

Additionally, economic turmoil in the United States beginning in 2008 and the uneven recovery afterwards, as well as the changing demographics of the ELCA, put increasing economic pressure on congregations, synods, the churchwide organization and other institutions and agencies related to this church. Portico frequently received inquiries about adding more flexibility to plan design and reducing costs. In response to a request from ELCA seminary presidents, Portico developed a pilot program in 2012 involving options for health care coverage in anticipation of the implementation of health care reform. This experience informed the development of the revised ELCA Philosophy of Benefits.

Neither the vocation of rostered leaders and lay employees nor the mission of congregations and other ministries that they serve changed. Nor did the mission of Portico. Realities, however, called for re-visiting and updating the ELCA Philosophy of Benefits. In doing so, this church and Portico were committed to providing benefits that both address the needs of ELCA congregations, synods, the churchwide organization, related institutions and agencies, and rostered leaders, lay employees, and their families and recognized the realities of the contexts of their ministries.

D. Further Review and Changes in 2019

The implementation of the Affordable Care Act and subsequent political dynamics resulted in volatile health insurance exchanges that did not provide a level of consistency and support that was initially expected. By contrast, the stable benefits package that Portico provides resonates with this church's promise to care for those who serve. However, the need for flexibility became apparent as congregations adapted to accommodate part-time rostered

ministers, expanded roles for lay employees, and decreased resources. We took a thorough review of our one-size-fits-all approach and determined changes were needed to reflect more opportunities for employers and plan members to choose an option that best meets their needs. The ELCA Philosophy of Benefits provides the framework for protection and flexibility.

PROPOSED RESOLUTION ON FUNDING RETIREE MEDICAL BENEFITS

Background

When the ELCA was established, it continued retiree medical benefits subsidies provided by predecessor churches, while expressly retaining the ability to make changes to those subsidies over time. In 2007, the ELCA and Portico Benefit Services (Portico) entered into an “Aide-mémoire for administration and staff on funding of the subsidy related to retiree benefits,” setting forth a plan for fully funding the Benefits Contribution Trust that funds the subsidies for those who served in predecessor bodies. That plan called for the ELCA to provide \$2.5 million per year from mission support funding, while Portico was to contribute a 0.7 percent surcharge it received from participating employers.

In April 2018, the ELCA Church Council made the following changes to post-retirement medical benefits:

- To approve the change from self-insured medical and pharmacy plans for the retirees to fully-insured medical and pharmacy plans.
- To acknowledge Portico’s collection of the 0.7 percent surcharge from participating employers through 2019 to help fund the Trust.
- To acknowledge Portico’s collection of \$7,000,000 in surcharges from participating employers from 2020-22 to help fund the Trust, with Portico to determine the rate and duration best suited to collect those surcharges.
- To authorize the ELCA to expend \$11,000,000 between 2018 and 2022 to fund the Trust, with the expectation that these amounts, together with amounts contributed from participating employers via Portico, would fully fund the Trust, but recognizing that this is a funding estimate.
- To terminate the Aide-mémoire and replace it with this understanding.

Pursuant to this action, the ELCA contributed \$2,000,000 in 2018 and \$2,000,000 in 2019, leaving \$7,000,000 to be contributed from 2020-22. Portico collected \$4,500,000 in surcharges in 2018 and \$4,500,000 in surcharges in 2019.

As set forth in greater detail in the attached memorandum from Stacy Kruse, the Chief Operating and Financial Officer of Portico, Portico has determined that the Trust can and will be fully funded while substantially reducing the remaining contributions. Accordingly, Portico’s recommendation is for Portico to cease collecting the 0.7% surcharge effective July 1, 2020, and for the ELCA to reduce its expected \$7,000,000 in contributions from 2020-22 to contributions of \$1,150,000 made in 2020.

Because the supporting contributions have come from both sponsoring employers (e.g., congregations) and the Churchwide Organization, Portico further recommends that, upon satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, any excess funds be distributed back to both Portico Benefit Services (for use in offsetting the cost of benefits to congregations and other sponsoring employers) and the Churchwide Organization pro

rata based on the contributions made into the Trust. The pro rata split between the organizations has been 68.6% by Portico Benefit Services and 31.4% by the Churchwide Organization.

Recommended Action

To receive with gratitude the report from Portico on the status of the Benefits Contribution Trust;

To approve Portico's discontinuation of the collection of the 0.7% surcharge from participating employers, effective July 1, 2020;

To reduce the ELCA's planned contribution to the Trust for 2020-22 from \$7,000,000 to \$1,150,000, with that contribution to be made in 2020; and

To provide that, in the event that any excess remains after satisfaction of all trust liabilities and termination of the Benefits Contribution Trust, that such excess be distributed back to Portico and the Churchwide Organization pro rata, with Portico Benefit Services receiving 68.6% and the Churchwide Organization receiving 31.4%.

Response to Climate Change Action

Conference of Bishops Action [CB19.09.26]

To recommend that the Church Council at its November 2019 meeting work in new and concrete ways to give priority to this church’s response to the global crisis of climate change.

Church Council Action [CC19.11.41]

To refer the Conference of Bishops recommendation on climate change to the Domestic Mission unit, in consultation with appropriate churchwide units, for a report or for a timeline on when this will receive further attention.

Response from the Domestic Mission Unit (March 2020)

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

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

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

Sanctuary

Churchwide Assembly Action [CA19.03.11]

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

Church Council Action [CC19.11.47t]

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

To affirm the timeline proposed in the response;

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

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

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

Response from the AMMPARO Sanctuary Team (March 2020)

The Churchwide Sanctuary Memorial Advisory Committee continues to move forward in collaboration with AMMPARO Sanctuary Team in its response to two of the three requests in the memorial. The two areas in process are 1) educational materials on sanctuary and 2) process for guidance by the ELCA Church Council on sanctuary. A third request for a report to the Churchwide Assembly in 2022 will obviously remain pending.

In terms of **educational materials**, additional materials are either produced for posting or in process. One piece requested by the Synod-Churchwide Relations Committee of the Conference of Bishops is titled “What to do if someone shows up at your congregation and asks for sanctuary: Basic Steps for all ELCA congregations around the Sanctuary Memorial.” A link will be available shortly. Another piece which will be titled “Myths and Facts” will respond to the feedback from several congregations and members that feel the ELCA Churchwide Assembly action was not taken in accordance with ELCA procedures. This piece is being drafted and is expected to be available to be shared at synod assemblies and other events where this question and others are raised. Further materials will continue to be produced as well.

In order to provide the **requested guidance** for the three expressions on what sanctuary means, a five step process has been developed to gather feedback from broad sectors of the this church to permit all to give their input on what kind of guidance from the ELCA Church Council would be most helpful. A five-step process was outlined to the ELCA Church Council last November.

The first step in the process was to convene the 5 sanctuary synods and selected sanctuary hosting congregations to receive their guidance and suggestions. This convening occurred January 17-18, 2020. Approximately 30 people representing the five sanctuary synods, the 7 ELCA sanctuary hosting congregations and other sanctuary supporting congregations and the Churchwide Sanctuary Memorial Advisory team gathered for a participatory process which culminated in the receipt of feedback on what guidance would be most helpful from the ELCA Church Council around sanctuary.

In response to the second step, to get feedback on sanctuary from a broad representation of the ELCA, there will be several opportunities including 1) the March Conference of Bishops/ ELCA Church Council joint meeting, 2) synod assemblies, 3) selected congregations who have expressed concern about sanctuary 4) an online feedback form for members, and 5) the Rostered Ministers Gathering and Women of the ELCA Triennial.

Once a draft of possible guidance is produced, it will be subject to the three additional steps which include 3) present a draft of the final report to the Fall 2020 Conference of Bishops meeting for feedback,

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

March 5-8, 2020

Responses to Churchwide Assembly Actions

Page 2 of 2

4) presentation of the guidance to the ELCA Church Council in November 2020 and 5) release the definitions together with tools for synods and congregations to use. These tools will be guidance for those who wish to engage around sanctuary. Resources will be available shortly after the approval of the guidance by the Church Council.

An FAQ about the Review of a Social Message on Government and Civic Engagement

What am I asked to do?

The short answer is: send any comments you have about the overall direction and character of the attached draft of a social message to Joseph.Schmidt@elca.org by February 26, 2020.

But what is this all about?

As a member of the ELCA Church Council you will be asked to consider a proposed social message on behalf of our church at a specially called electronic meeting in June. There are several steps before that happens, but this one is the occasion for a confidential sneak preview, as it were. It is a brief period for big picture review by Church Council members and bishops before a revised draft is posted for a two-month ELCA-wide comment period. Besides the chance to share comments, this is your opportunity to become familiar with how this message is being developed and what direction the social message is taking. Members of Program and Services will spend dedicated time reviewing the document on February 27. Your comments will be noted during their conversation. Suggestions for word tweaks are welcomed, but line by line review comes later in the process.

What is the overall project?

The goal is fast-tracked development of an ELCA social message and simple study guide by the end of July 2020. This project was set in motion in November when the ELCA Church Council authorized "the development of a social message on the vocation of citizenship, civic engagement, and church and state..." [CC19.11.47w]

Refresh my memory about social messages?

Social messages are topical teaching documents of the ELCA adopted by the ELCA Church Council to focus attention and urge action on timely, pressing matters of social concern to church and society. They are to be consistent with existing ELCA social teaching but to elaborate and extend this church's address on a topic. They are developed through an established process with several feedback points as a means for common discernment leading to possible adoption. The Director for Theological Ethics leads the process and the primary writing has been done by a contract writer working with a consulting group. That group of 12 people met at the ELCA Washington D.C. Office on January 10 for a day long consultation. The drafting since has been intense, involving three rounds of response by various consultants and much negotiated writing. (Please know the final version will reduce the number of footnotes dramatically—they are a guide for writing at this point.)

What is the identified need?

This social message was requested by CWA 2019, although ELCA procedure required authorization by the Church Council. Those speaking in favor of this social message stressed several reasons for the request, which have helped shape the focus of the message:

- The ELCA has a pressing need for an accessible official teaching document addressing basic insights about government from a faith-based perspective to undergird why Christians as citizens and the church as a corporate body should be active in the public square.
- The social teaching of the Lutheran heritage and of the ELCA on themes such as the call to citizenship, civic engagement and the view of government is not well-known to many, is not gathered in one place, and is not presented in language accessible to the average church member.
- While the current political situation has sharpened the need, a churchwide process that invites all members to join a discernment is overdue and a message process can open conversation and provide a tool for years to come.

ELCA resources mentioned above are available at www.elca.org/socialstatements.

For further information, contact Dr. Roger A. Willer, Director for Theological Ethics, at Roger.Willer@elca.org or at 773-380-2823. Return review comments to Joseph.Schmidt@elca.org

1 ***God's Governance and Human Government:***

2 ***A Lutheran Response to the Crisis in Democratic Government in the U.S.***

3 ***(alternative subtitle)***

4 ***Addressing the Crisis in Democratic Governance in the U.S.***

5
6 *But seek the welfare of the city where I have sent you ... and pray to the Lord on its behalf, for*
7 *in its welfare you will find your welfare (Jeremiah 29:7).*

8 *But let justice roll down like waters, and righteousness like an ever-flowing stream. (Amos*
9 *5:24)*

10 *Give to the emperor the things that are the emperor's, and to God the things that are God's.*
11 *(Mark 12:17).*

12
13 ***A time to revisit***

14 Lutherans care about government because it is a gift from God intended for the safety and
15 flourishing of human life.¹ For 500 years, Lutherans have been grateful when government
16 functions as God's gift and critical when it fails. In this time, it is important to revisit a
17 Lutheran understanding of God's intention for government and God's call to civic
18 engagement.

19 The purpose of this message is to assert that government at all levels in the United States
20 merits both the active support and critical engagement of Lutherans. This claim is based on
21 the existing teachings of the Evangelical Lutheran Church in America as elaborated in light
22 of classic Lutheran thought. The citizens and other residents of the United States can and
23 should affirm government in a way that realistically acknowledges its limitations and
24 failures while holding fast to the belief that government is fundamentally necessary.

25 Government at all levels is a force for good or evil—or more exactly, both in some
26 combination. This church calls for a trust that motivates us not to abandon our democracy
27 but to engage it in a spirit of robust citizenship.

28 For Lutherans, a realistic view of government involves walking the line between the
29 extremes of idolatrous endorsement of the nation and cynical rejection of what it does. This
30 view holds several vantage points in tension.

31 ***Not trusted and yet necessary***

32 This church recognizes that at the time of this writing, there is a spirit of broad
33 dissatisfaction, mistrust, and sometimes even hatred of government in the United States.

34 According to a Pew survey, the percentage of Americans who trust government to do what
35 is right all or most of the time fell from 77% in 1964 to 17% in 2019.²

- 36 • Government OF the people has come to be seen as distant and oppressive.
- 37 • Government BY the people has come to be seen as increasingly controlled by a small
38 minority of elites.
- 39 • Government FOR the people has come to be seen as unjust in who benefits and who
40 pays.

41 Such mistrust is understandable. Many have experienced government as a threat to
42 personal freedoms when laws are enforced selectively or not at all. Many have experienced
43 government as a danger to the safety and well-being of communities, particularly when law
44 enforcement distributes justice unequally. Many see government violating moral norms by
45 insufficiently protecting human life, or by giving some people unfair advantage over others.

46 Many have experienced government as a threat to financial well-being, as when taxes rise,
47 and burdensome regulations are imposed. It may occur when governmental structures are
48 used to enrich the few at the expense of everyone else. Many see government as
49 incompetent, as when it lets infrastructure decay or fails to respond adequately to natural
50 disasters or other emergencies.

51 Yet we human beings cannot do without government. Government does what churches,
52 families, individuals, and businesses cannot do on their own. To understand how important
53 government is, imagine life without the safety and services that a just and well-functioning
54 government typically provides:

- 55 • At the local level, consider drinking water without purification, human sewage
56 without treatment, resources and packaging for consumption without garbage
57 removal, childhood without schools.
- 58 • At the state level, consider travel without highways or trains. Consider health care
59 without regulation. Consider wildfires without firefighters. Consider dangerous
60 neighbors without recourse to courts and prisons. Consider natural spaces without
61 protection. Consider education without state universities.
- 62 • At the federal level, consider old age without some form of social support such as
63 Medicare. Consider food without inspection and drugs without certification of their
64 safety and effectiveness. Consider being poor without income support programs.
65 Consider immigration without any controls or any lawful process and protections
66 for those who seek entry. Consider agriculture without price supports. Consider
67 flying without air traffic control. Consider banking without any regulations.
68 Consider national security without armed forces or homeland security programs.
69 Consider natural disasters without aid for rescue and reconstruction. Consider
70 technological and medical innovation without federal research support. Consider
71 civil liberties without judicial protection.

72 Many have experienced these benefits to the point where they are taken for granted. But
73 many have experienced the harm that results when government functions break down—as
74 when the residents of Flint, Michigan, lost their pure drinking water or the residents of
75 New Orleans and Puerto Rico who receive insufficient government help after major
76 hurricanes. Or when government inflicts suffering on asylum-seekers and other
77 immigrants at our southern border. Or when government violates civil liberties.

78 Lutherans hold in tension the sin and failures of government with the recognition that God
79 intends for government to protect society and to enable it to flourish. Living in that
80 tension, the ELCA holds that all residents of the United States have a responsibility to make
81 government function well. We teach that Lutherans understand this responsibility in terms
82 of a calling from God. This commitment to civic engagement is based on our understanding
83 of how God governs human society through two strategies.

84 *I. God's Two Governing Strategies*³

85 Martin Luther and Lutherans after him believe that God rules all of creation. Lutherans
86 historically have recognized God's governance in two distinct but connected ways,
87 traditionally called the 'right' and the 'left' hands of God.⁴ Through the right hand, God
88 instills faith in Jesus Christ to actively redeem those who recognize their sin and trust God's
89 promise. Here God acts upon the 'inner,' personal, and churchly dimensions of our lives by
90 using the Bible, prayer, sermons, worship, and human conscience to transform the way
91 Christians see and engage the world.⁵

92 Christians experience God's right hand in the power of God's love and forgiveness,
93 particularly when they gather together around God's table and are stirred to express
94 mutual love and care. Worldly government has no role in the work of saving us from sin;
95 only God can bring about the fundamental change of heart that is true faith.

96 At the same time, God's left hand of governance operates in the 'outer' social, political, and
97 economic world, in support of order and justice. Here earthly government is indispensable,
98 standing alongside church, family, and the economy as basic institutions.⁶ God rules
99 through governmental roles and functions to preserve the safety and enhance the
100 flourishing of earthly life.⁷ In sovereign freedom, God chooses to use earthly government
101 but is not contained within it.⁸

102 Our church teaches that the two governing strategies (traditionally known as "Two
103 Kingdoms") exist as distinct if interrelated domains of human experience. Both are
104 needed—and indispensable. If God governed only with the right hand, law-abiding but
105 vulnerable people would be unprotected by structures of law and governmental force, and
106 would be preyed upon like sheep attacked by wolves, in Martin Luther's memorable
107 image.⁹

108 If God governed only through the left hand, Christians would feel condemned without the
109 possibility of forgiveness, and so experience a constant, miserable, and losing struggle
110 against human moral failure. Cynics then might be justified in seeing no role for

111 government beyond despotic control. But God’s right-hand rule encourages us to see
112 government in a positive light. “God’s reign intersects earthly life, transforming us and how
113 we view the systems of this world.”¹⁰

114 These two governing strategies are connected in at least four vital ways, and these
115 connections explain how earthly government can be a force for improving as well as
116 safeguarding the lives of its residents and citizens.

117 *First*, God’s law is God’s will for human life, used in two ways. From God’s left hand,
118 enshrined in the Bible, the law tells us to love God and our neighbors. At the same time, the
119 law drives Christians to recognize that we are estranged from God and our neighbors, and
120 impels us to seek forgiveness and reconciliation from God’s right hand, through Christ.¹¹
121 Strengthened by such assurance, Christians see that the same law that invalidates every
122 effort by humans to save themselves is intended by God to support human community. It
123 finds expression, however imperfect, in the “civil” law from God’s left hand.

124 Civil law includes both coercive law to deter and protect against criminality and
125 coordinating law to structure the social, economic, and political dimensions of our lives.
126 Civil law gives concrete shape to justice and equity, which aims at the well-being of the
127 neighbor. Given the human bent to self-interest, civil law must be founded on the rule of
128 law, an impartial judiciary, and equality of all before law.¹²

129 *Second*, God’s right-hand governance is marked by radical equality, which sets a moral
130 standard for worldly government. Standing before God and made in God’s image, all
131 individuals are in equal need of redemption in Christ, and none can claim privilege or
132 status over another.¹³ Martin Luther asserted that all humans are equally empowered to
133 pray for and teach each other—what he termed the ‘priesthood of all believers.’

134 This equality is expressed in God’s left-hand governance. The world is fractured along
135 economic, political, social, cultural, ethnic, racial, and gender lines. But in it all individuals
136 are called to meaningful work that, from God’s perspective, cannot be ranked in value,
137 because it has no bearing upon salvation. There is no essential difference between a
138 president and a payroll clerk. All residents and citizens deserve the protection and care
139 that government provides.¹⁴

140 *Third*, God’s right-hand governance liberates a powerful impulse of ‘empathy,’ a term used
141 in political discourse to suggest the sympathetic capacity to feel for and with others, to
142 recognize and honor the stranger as a person with dignity and rights.¹⁵ It is the political
143 form that Christian love takes in the world of civil governance.¹⁶ It is God’s psychological
144 tool for diminishing the power of self-interest and selfishness in human motivation.

145 As the gospel message of forgiveness releases individuals from incapacitating anxiety about
146 their own salvation, it opens up space in their worldly lives for a sense of vocation of
147 service to their neighbors. Empathy cannot negate the pervasive and insidious power of
148 self-centeredness, the core expression of worldly sinfulness for Lutherans that finds
149 expression today in the prejudiced rejection of difference in human society.¹⁷ Nevertheless,

150 empathy helps us see strangers as neighbors—to see our blind spots and critique our
151 biases—as we try to imagine the world from perspectives other than our own.¹⁸

152 *Fourth*, God’s right hand imparts a blessing to the institutions and roles of worldly
153 governance. Government, citizenship, vocation—all are experienced as gifts to be received
154 rather than entitlements to be clawed after or obstacles to be avoided or destroyed. That
155 said, serious tensions mark the relationship of the two kinds of governance, thanks to the
156 enduring power of sin.

157 At least three temptations are to be avoided: (a) judging both types of governance to be
158 entirely separate, as happens when faith is privatized and seen as irrelevant to the work of
159 government; (b) dismissing God’s left hand as the domain of the devil, in contrast to the
160 community of the faithful; and finally (c) the opposite temptation, seeing the nation as the
161 pure expression of God’s will on earth, which is idolatrous. Lutherans pursue a middle way,
162 confessing that government is *of* a fallen people, *by* a fallible people, but nonetheless used
163 by God *for* blessing a redeemable people.

164 ***II. Governmental Roles and Functions—Is the Neighbor Being Served?***

165 These strong connections between God’s right and left hands bear directly on the
166 performance of governmental functions in the United States. To evaluate how well agencies
167 of government are doing their proper work of providing for the safety and well-being of
168 those within their borders, Lutherans ask one simple but all-encompassing question: is the
169 neighbor being served?¹⁹

170 The question has no single or simple answer, given that government in the United States
171 consists of thousands of agencies and millions of employees carrying out particular
172 functions at the federal, tribal, state, and local levels. Nevertheless, Lutheran teaching
173 points to the following guidelines:

174 *First*, consent of the governed. U.S. Lutherans have learned that their domestic neighbors
175 are best served by a government in which supreme power is held publicly by the people (a
176 republic) and they are governed by representatives chosen in fair elections in which each
177 person has one vote (a democracy).²⁰

178 Efforts to restrict access to voting or governmental services are to be condemned and
179 resisted. The political health of our nation still suffers from the stain of anti-democratic
180 exclusion. Certain territories such as American Indian reservations, Puerto Rico, the Virgin
181 Islands, Guam, and the District of Columbia still aspire to full representation in matters
182 affecting their well-being. For centuries, laws and practices restricting voter rights
183 excluded women and Black American from full participation in democratic self-rule. Poor
184 enforcement or active suppression of voter rights still serves to disenfranchise voters.

185 *Second*, public service as vocation. Since the time of Martin Luther, Lutherans have
186 recognized public service as a worthy office of vocation—a means by which public
187 individuals may live out their calling to serve God.²¹

188 *Third*, functions and roles for public benefit. The work of government is carried out through
189 roles designed to serve particular functions. A given role is occupied by a person who has
190 the expectation—and responsibility—to serve the public rather than personal ambition or
191 gain.²² Government is to “serve the good of society.”²³ For Lutherans, Christian vocation
192 finds expression in dedicated, competent service by public servants.²⁴ There is a sharp
193 distinction between public service and private gain, a distinction measured by the simple
194 question: “Whose good is being served?” Laws and enforcement are needed to separate
195 officeholders from their personal interest, so that the neighbor is served.

196 *Fourth*, public gratitude. Public servants need to be paid fairly for their work and to enjoy
197 the benefits they seek to obtain and protect for the neighbors they serve. Differences in
198 function and role are to be recognized and rewarded. Sacrifice for public service must not
199 be forced upon government employees; it can be taken on only voluntarily.

200 *Fifth*, neighborly service to strangers, without regard to race, ethnicity, gender, sexual
201 orientation, or other individual characteristics.²⁵ Governmental agencies and employees
202 encounter the public as strangers to whom law-defined, obligatory performances are due,
203 and from whom law-defined, obligatory performances are expected.

204 Except at the local level, these strangers likely will remain strangers. Strangers are
205 encountered in shared public spaces, in contrast to the enclaves of our private lives.²⁶ Such
206 social distance helps ensure fairness and impartiality. But strangers encountered via
207 governmental action are rendered neighbors by Christian love through competent,
208 dedicated, and compassionate service.

209 *Sixth*, adequate regulation. The proper concern of government is with the safety and well-
210 being of the people within its boundaries, so it must serve as a referee in our economic life.
211 The market economy creates abundant goods and services, but when left unchecked, it
212 generates inequalities of wealth and power. When the market economy fails to incorporate
213 all social costs (pollution, exploitation, etc.) into the prices of goods and services,
214 governmental action is needed to contain the harm done to the health and well-being of
215 residents and creation.²⁷

216 *Seventh*, reform of government. Not only might public officials be corrupt, but the functions
217 they carry out, as outlined in policies, statutes, regulations, and laws, may be corrupt by
218 design or corrupted in practice. A government function quickly loses credibility if carried
219 out unfairly or arbitrarily, in a way that discriminates against some in favor of others.²⁸

220 Here a distinction must be drawn between structured evil and fallible structure.
221 Government becomes evil when its goals, policies, and programs are designed or
222 transformed into vehicles for benefiting one group and harming the neighbor. In contrast,
223 government is fallible when its goals, policies, and programs are poorly designed or
224 implemented, and cause waste or hardship. “Red tape” is a genuine concern, as is
225 bureaucratic stagnation. Sometimes, governmental failure involves both evil and fallibility.

226 Public servants have the obligation to seek improvements in the design and function of the
227 roles they take on.

228 *Eighth*, maintaining the distinction between the role and the person filling it. Good public
229 servants can be caught in poorly designed, destructive, or corrupt roles; well-designed and
230 constructive roles can be occupied by corrupt individuals. Public servants are fallible but
231 not immoral or evil unless they use their positions and functions to serve themselves or
232 interests other than the neighbor's. If the role is designed or used to harm rather than help
233 the neighbor, it should be resisted and changed.

234 *Ninth*, neighbors and citizens. 'Citizenship' is a status established and recognized by
235 government; 'neighbor' is a status God bestows on all people as a gift, regardless of their
236 legal status, racial or ethnic background, gender identity or sexual orientation, mental
237 and/or physical ability or disability, religious conviction, or political ideology.²⁹

238 Just as Christians enjoy the "priesthood of all believers" from God's right hand, all people
239 enjoy a 'neighborhood of all residents. 'Official citizenship is to be honored and regulated
240 by law—but not used to justify stripping any individual or group of their dignity or human
241 rights as neighbor. For this reason, the ELCA has declared itself a "sanctuary" church,
242 where all residents, asylum-seekers, and refugees in the United States are to be protected
243 as neighbors.³⁰

244 *Tenth*, the duty of whistleblowing. Public servants have a duty to ensure that government
245 remains true to its purpose of protecting and fostering the common good. Government
246 must always be subject to reform; no function is beyond reasoned, evidence-based
247 criticism. Where reform through normal channels does not work, the function of
248 whistleblower is necessary, and whistleblowers should be protected against retaliation.

249 *Eleven*, accepting limitations on freedom. Living within a network of governmental
250 structures protects and privileges but does not absolutize individual freedoms. Living
251 under government involves limiting freedom from interference in order to gain other
252 freedoms to act.

253 To use a mundane example: stoplights, traffic lane striping, highway taxes, licensing
254 requirements, vehicle inspections, and insurance requirements all hedge our individual
255 liberty but enable us to drive at speed for hours on end, protecting us from accident or
256 death.

257 These 11 proposed convictions may not seem persuasive to those who have suffered
258 neglectful, abusive treatment by government agencies or officials. The problem runs deep
259 and many Lutherans are among those Americans who distrust government.

260 Many of European descent think that political control has passed to distant elites
261 contemptuous of their well-being. Many of African descent continue to experience the evil
262 legacies, perpetuated by law and government, of slavery, legal discrimination, and mass
263 incarceration. Many of American Indian descent still suffer from the loss of their

264 sovereignty in the complex tangle of federal, state, and tribal government. Many of Hispanic
265 descent feel marginalized by the neglectful federal response to the destruction of Puerto
266 Rico by a hurricane and the suffering of asylum-seekers and refugees at the southern
267 border.

268 In response to these deeply troubling problems, Lutherans confess that a good proportion
269 of the blame rests with us as citizens of this self-governing nation. If government has
270 betrayed our trust, that is often because we have failed to raise our voices and votes against
271 misuse of government. Despite a few heroic examples of resistance, historically Lutherans
272 too often have been uncritically obedient and even subservient to their governments,
273 including authoritarian governments.³¹

274 ***III. Called to Civic Engagement***

275 Over time Lutherans have learned that strong civic engagement is part of their baptismal
276 vocation, both as individuals and in the church's corporate witness. Such civic participation
277 is not simply voluntary, idealistic, or altruistic. The ELCA holds to the biblical idea
278 (Jeremiah 29:7) that God calls people to be active citizens and to ensure that all people
279 benefit from the good of government. Lutheran civic engagement arises both from a
280 concern about disorder and from hope about what government can accomplish for the
281 neighbor.

282 God's law in its civic use is intended to contain human sin, and when it fails, chaos results.
283 Corrupt structures and individuals generate destructive consequences, sweeping the guilty
284 and innocent alike into disorder.³² In a democracy, such disorder can serve a constructive
285 purpose. Government that acts against the public good or violates fundamental rights
286 creates what might be called a "public of strangers."

287 This public consists of 'strangers' who are connected not by family, religious, ethnic,
288 economic, or personal ties but by a shared urge to make government work. They are
289 'neighbors' who band together out of a shared interest in keeping chaos at bay. Democratic
290 engagement with government occurs when citizens and other residents bring issues of
291 justice to the public and render themselves trustworthy witnesses by following the
292 procedures of democratic self-rule. This includes--when there is no lawful recourse--civil
293 disobedience.³³

294 This church teaches that Christians have a responsibility not only to fulfill our private roles
295 and functions in society but to join this public of strangers. We do so to act against
296 destructive consequences but also for fair and compassionate governance. As the baptized,
297 civic engagement is a way of testifying in hope to our faith in a God who propels us to seek
298 justice for the neighbor and calls for prayerful discernment and thoughtful action.

299 The ELCA also is called as a church body to discern corporate, non-partisan means of civic
300 engagement.³⁴ We affirm the importance of government, specifically democratic self-
301 governance. In this affirmative pastoral role, we should support public servants and elected
302 officials in their vocation to wield power for the good of all. This church also should remind

303 citizens and residents of the civic narrative that supports the American experiment in self-
304 governance. This includes affirming the value of civics education in the nation's schools.

305 God's church also has a critical, even prophetic role. It should oppose governmental policies
306 and programs that undercut public health, impose economic harm, destroy the
307 environment, or deny neighbors their dignity. Whenever, as at this time of writing, there is
308 division and rising inequality, this church should call for a more equitable distribution of
309 both the benefits and burdens of participating in democracy.

310 **Conclusion**

311 When confronted with the stark choice of serving God or Caesar, Jesus declared, "Give to
312 the emperor the things that are the emperor's, and to God the things that are God's" (Mark
313 12:17). Lutherans conclude that earthly vocation involves honoring God's governing
314 strategy in both dimensions: the right hand, which receives God's forgiveness and love, and
315 the left hand, which channels that love into just governance on earth.

316 While many have felt their trust betrayed by government, Lutherans affirm that
317 government is a gift indispensable for safeguarding and improving human life. At the same
318 time, Lutherans affirm that its failures and injustices need to be remedied through robust
319 citizen engagement. As citizens we have serious disagreements about what government
320 should do and not do. And our participation will always be marked by sin. Still, we rise
321 again each day, forgiven and nurtured through our baptism to appreciate—and do—the
322 work of self-government.

323

324

Endnotes

¹ The Lutheran view of government as "ordained by God for the sake of good order" was formalized in the Augsburg Confession, article XVI. Language of government as "gift" has appeared as recently as 2013, in the ELCA social statement *The Church and Criminal Justice*, section II.

² <https://www.people-press.org/2019/04/11/public-trust-in-government-1958-2019/>.

³ Traditionally known as the "Two Kingdoms" in Lutheran teaching. See Martin Luther's classic description in his 1522 treatise "Temporal Authority: To What Extent It Should Be Obeyed," particularly section 1, in *Luther's Works*, vol. 45, pp. 81-104. The term strategy is a contemporary one that seeks to express better the intent. For one example see xxx

⁴ In classic Lutheran teaching, "right" and "left" refer strictly to handedness, not political orientations. God's right hand governs with the "Word," and God's left-hand rules with the "sword."

⁵ Luther's comment on Matthew 5:7 illustrates what a "pure heart" means for how one sees the world. See *Luther's Works*, vol. 21, pp. 29-39.

⁶ For Luther, the world was organized by God in three 'estates': church, government and family/economy. See *Luther's Works*, vol. 46, p. 95, and vol. 37, pp. 364-365, for compact discussions of the three estates. In Luther's exposition of Genesis, the family was created by God's command to the first man to be fruitful and multiply (*Luther's Works*, 1:82); the church was created when the first man initiated worship (1:106) and the government much later, after the Flood

(2:139-141). Biblical heroes such as Jacob and King David demonstrated leadership in all three (5:268-269).

⁷ For Luther, God acts through the ‘masks’ of human functions and roles to exercise the “left hand” of governance. For a compact summary of God’s two strategies, see *Luther’s Works*, vol. 13, p. 197.

⁸ For Luther, God’s sovereignty over earthly government is underlined by Luther’s recurring and heated criticisms of rulers for arrogance, stupidity and prideful abuse of their powers; wise rulers are rare. See, for example, his commentaries on the Magnificat and Psalms 82 and 101 (*Luther’s Works*, 21:337, 340-345, 356-358, and 13:47-51, 147-166).

⁹ Martin Luther, “Temporal Authority,” *Luther’s Works*, vol. 45, pp. 91-92.

¹⁰ From the ELCA’s 1999 social statement on economic life, *Sufficient, Sustainable Livelihood for All*.

¹¹ Known as the “theological” use of the law in Lutheran theology.

¹² The marks of a fair judicial system are laid out in the ELCA social statement *The Church and Criminal Justice*, section II:C.

¹³ See Luther’s powerful discussion of the woman caught in adultery (John 8:7-8) in *Luther’s Works*, vol. 23, pp. 312-319 (especially 313) and vol. 24, pp. 155-157.

¹⁴ ELCA teaching has emphasized care and justice for all categories of particularly vulnerable people. See the ELCA social statement on race, ethnicity, and culture (1993) and ELCA social messages on homelessness (1990), community violence (1994), immigration (1998), mental illness (2011), gender-based violence (2015), and human rights (2017). All are available for download at ELCA.org/Resources/Faith-And-Society.

¹⁵ Empathy has a dark side, in that the ability to experience the feelings of others can be used to manipulate or even inflict pain upon them. In the political sense used here, the term assumes a standpoint of sympathy or compassion. While ‘empathy’ in this sense does not seem to have been in Luther’s vocabulary, he commends a spirit of forbearing kindness. See, for example, his “Sermon on the Mount” in *Luther’s Works*, vol. 21, pp. 29-32.

¹⁶ One must concede that Luther himself was hardly a consistent champion of democratic empathy. After initially voicing some sympathy with rebelling peasants, he advised their rulers to slay them (“A Sincere Admonition by Martin Luther to All Christians to Guard Against Insurrection and Rebellion,” *Luther’s Works*, vol. 45, 51-74, followed by “Against the Robbing and Murdering Hordes of Peasants,” vol. 46, 49-55). He also denounced Roman church elites and Jews in the harshest terms. But he understood the latent power of a community to govern itself. He empathically helped shape the experiment in self-governance undertaken by the residents of Leisnig and other jurisdictions forced to cope with the economic consequences of the Reformation (“Ordinance of a Common Chest,” *Luther’s Works*, vol. 45, 169-176).

¹⁷ “Self-centeredness” here includes the dimensions of sin identified in the ELCA’s 2019 social statement *Faith, Sexism, and Justice*: “[Sin] may take the form of pride (being centered on ourselves), idolatry (placing someone or something else other than God at the center of our lives), or self-abasement (not recognizing our value and dignity as a person created by God).”

¹⁸ Adam Smith, David Hume, and other philosophers of the Scottish Enlightenment probed the possibilities and limits of empathy.

¹⁹ Luther’s main treatise on government (“Temporal Authority”) emphasizes that the purpose of government is to serve the neighbor, not the self. Christians redeemed for life in the kingdom of God have no need of government (“Temporal Authority,” *Luther’s Works*, vol. 45, 93-100, especially 100).

²⁰ Technically, the United States has a republican form of government—where supreme authority and power are lodged in the people, who consent to be ruled by representatives.

²¹ See, for example, *Luther’s Works*, vol. 31, pp. 4-5.

²² Luther asserts that the power of a governmental role must not be used to satisfy personal vengeance by the officeholder (“Sermon on the Mount,” *Luther’s Works*, 21: 23-24). See his rich discussion of the moral duties of private persons versus public roles in his commentary on Matthew

5:38-42 (*Ibid*, 21:105-115). For Luther, the three “virtues” of a prince are to secure justice for the faithful, support the vulnerable, and make peace by guarding against violence (13:52-55).

²³ See the ELCA’s 1991 social statement *The Church in Society*, p. 3.

²⁴ In contrast to cynical accounts of government that reduce governmental decision-making and actions to individual self-seeking economic behavior (see James M. Buchanan, “Public Choice: Politics Without Romance,” *Policy*, vol. 19:3 [spring 2003], pp. 13-18), Lutherans assert that public servants have not only the obligation but the capacity to carry out their functions in a way that serves the neighbor over self, and thus to fulfill the stated design and purposes of government with dedication and competence.

²⁵ The ELCA’s 1993 social statement *Freed in Christ: Race, Ethnicity and Culture* calls for governmental action that provides equal access to education, housing, public transport, employment, entrepreneurship, and other economic functions.

²⁶ Parker J. Palmer’s book *The Company of Strangers: Christians and the Renewal of American Public Life* (New York: Crossroad, 1981) presents a strong and nuanced argument for engaging in public life with strangers.

²⁷ In the section titled “Human Dignity,” the ELCA’s 1999 social statement *Sufficient, Sustainable Livelihood for All* argues that attaining this lofty goal will involve public policies and regulations to curb the damaging effects of the market and reduce poverty.

²⁸ Romans 13:3-4, perhaps the most influential Biblical text on government, affirms that it is good for citizens to respect figures of temporal authority—in the expectation that governing officials act for the general welfare and not in a despotic manner.

²⁹ ELCA teaching has emphasized care and justice for all categories of particularly vulnerable people. See the ELCA’s social statement on race, ethnicity and culture (1993) and social messages on homelessness (1990), community violence (1994), immigration (1998), mental illness (2011), gender-based violence (2015), and human rights (2017). All are available for download at ELCA.org/Resources/Faith-And-Society.

³⁰ By action CA19.03.11 of the 2019 Churchwide Assembly.

³¹ Noteworthy examples of resistance include Dietrich Bonhoeffer and Martin Niemöller in Nazi Germany and Bishop Medardo Gómez during the civil war in El Salvador.

³² Lutherans attribute such disorder to the “wrath” of God against human sin.

³³ For example, the ELCA’s 1995 social statement *For Peace in God’s World* expressed support for those who conscientiously oppose bearing arms in the military. For a strong endorsement of “public witness” through democratic process, see the ELCA’s 1993 social statement *Freed in Christ: Race, Ethnicity, and Culture*, p. 6: “Through public events such as elections or town meetings, through public bodies such as legislatures or volunteer groups, church members help to forge political will and consensus. Participation in public life is essential to doing justice and undoing injustice.”

³⁴ “This church, therefore, will actively promote a public life worthy of the name” See (*Freed in Christ: Race, Ethnicity, and Culture*, p. 6.

Unified Cross Design Update

Church Council Action [CC18.11.22]

To define the symbols of this ministry as a deacon's stole and cross, both to be presented at the entrance rite, and to request the Office of the Presiding Bishop worship staff share information about the appropriate use of the deacon stole and facilitate a conversation among deacons regarding a unified cross design;

Response from the Office of the Presiding Bishop (February 2020)

In early fall 2019, Deacon John Weit, executive for worship, consulted with Secretary Sue Rothmeyer and Deacon Krista Anderson from the churchwide organization to begin addressing the need to facilitate a conversation among deacons regarding a unified cross design to be worn as a pin. A consultation with five additional deacons representing various ministry contexts was held in October 2019. This consultation discussed the various cross designs that already exist within diaconal communities, both those represented by ELCA deacons and by ecumenical partners. They addressed several paths forward including looking to name a metal worker/designer that could work with the ELCA to potentially both design and produce pins for purchase by individual deacons.

Staffing transitions on the Worship team caused this project to slow through the winter months. This work will continue this spring with the hope of engaging a designer to consider a sustainable process for production and a potential design. Although it is anticipated that the production costs of the individual pins would likely be offset by individual purchases, they will likely need to identify funding to begin this design work. As this will become an official symbol of the ministry of Word and Service, a final design would be presented to the Program and Services Committee for affirmation, likely in Fall 2020.

ELCA Churchwide Organization Operational Plan

Annual Report for 2019

Report to the ELCA Church Council

March 2020

future@elca.org



INTRODUCTION

In 2019 operational planning for the churchwide organization continued to support the identity, vision and shared purpose of this church as outlined in *Future Directions 2025*. The plan set out the goals and objectives that the staff worked toward in 2018 and 2019. The plan shows a strong emphasis on *Congregational Vitality* and *Leadership*, the strategic foci identified by the presiding bishop and affirmed by the Administrative Team, Conference of Bishops and Church Council.

The operational plan's objectives established the framework for planning and reporting. This report summarizes selected work, baseline measures and measured progress in 2019 toward the five strategic goals of the 2018-19 operational plan. The report is organized by the *Future Directions 2025* goals for the ELCA. Because goals one and two share objectives, they are presented together.

For each goal and accompanying set of objectives, this report highlights the work done by staff (often in collaboration with other expressions of the ELCA and/or separately incorporated ministries, companion synods and other religious bodies). When available, metrics show where impact has been observed by measuring change in outcomes. For newer initiatives and programs being measured for the first time, metrics may serve as the baseline for tracking future progress.

As of this writing, the books for 2019 have not yet been closed, but it was a good year for the ELCA, with many accomplishments, as you'll see reflected here. Note that some of the numbers may be different from what you'll see in the 2020 synod assembly reports, as that data will be assembled at a later date.

Goal 1

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

Acts 1:8, Peter 2:9-10, Matthew 28:16-20,
Romans 1:16

Goal 2

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

Philippians 2:4-11, 1 Corinthians 12:4-7,
Romans 6:3-4, Mark 10:13-16

Goals one and two; objective one: *Promote a wider understanding of the ELCA's identity (we are church; we are Lutheran; we are church together; and we are church for the sake of the world) and equip leaders and disciples to communicate our theology and beliefs in accessible and compelling ways.*

Liturgical writers' retreat: In January 2019 the first liturgical writers' retreat brought together 13 participants from around the United States. For four days, attendees learned form, history and poetic prose while experimenting with writing liturgical texts. The hope is that they will become contributors, if they are not already, to *Sundays and Seasons* publications through Augsburg Fortress and ELCA churchwide worship resources.

Preaching retreat: In February 2019 a pilot retreat for preachers was held with participants from Region 9 (Virginia to the Virgin Islands). Each synod bishop invited five to six pastors to attend the retreat, called "Lenten Toolbox for Preaching." More than 48 participants attended workshops on worship planning for Lent, preaching techniques and text study on the Lenten lectionary for Year C. The Worship team hopes to offer this retreat to other regions in the future.



New print resource for those in correctional facilities: *Hear My Voice: A Prison Prayer Book* is a beautiful print resource, intended primarily for those in correctional facilities but also for chaplains and others related to people who are incarcerated. Developed through a collaborative process with the ELCA and Augsburg Fortress, *Hear My Voice* draws on writers with diverse connections to the criminal justice system. Congregations will be encouraged to purchase and share this resource with those in their communities who are in the criminal justice system. This durable and conveniently sized prayer book, enhanced with color artwork by Robyn Sand

Anderson, provides prayers for many times and circumstances, inviting those who are incarcerated (and their loved ones) to trust in God's never-failing love for them and for the whole world.



Living Lutheran magazine: The magazine's monthly circulation dropped 5% in 2019, while the average revenue of each issue increased from \$0.81 to \$0.867 due to more individual subscribers than ever before paying a higher rate than the bulk and group subscriptions. In 2019 there were 925,794 page views on LivingLutheran.org, which is an increase of 18.09% from 2018.



Stories of Faith in Action: This yearly publication is shared across this church and tells the stories of Mission Support dollars at work sustaining and growing God’s mission. In 2019, we decreased the number of issues printed and increased the digital footprint of this publication with a robust webpage of resources, videos and other information available at ELCA.org/SOFIA.

Goals one and two; objective two: *Renew and strengthen faith formation and evangelism practices by lay members and rostered ministers, drawing on success stories among ELCA expressions and lessons from global accompaniment with companion churches.*

Directors for evangelical mission and coaching: Nearly every synod has a director for evangelical mission (DEM) to help start new congregations and revitalize existing ones. The directors do this by focusing on leadership and congregational vitality through the synod’s missional strategies. They also help with stewardship education and mission support. They embody the interdependent church, reflecting and living out both synod and churchwide identities in their work. The DEMs also collaborate on an important new emphasis on coaching in the ELCA. To date, approximately 600 people have been trained as coaches. They meet regularly with pastors and leaders to help them accomplish what God has called them to do, asking powerful questions and providing gentle accountability. This position was created 10 years ago. A churchwide evaluation of this role took place in 2019 and will inform decisions made in 2020 and beyond about the role and how it is funded in the future.

Holy Innovations: The ELCA needed to try new things, evaluate what worked and apply those lessons going forward. A \$1 million grant from *Always Being Made New: The Campaign for the ELCA* is funding 18 innovation grants in synods and congregations for two years.

Guiding the work of vitality and leadership development: A guiding coalition of bishops, pastors and ELCA staff are developing and testing metrics to measure vitality and guide the work of evangelism and leadership development.

Faith formation – making followers of Jesus: Vitality is possible only when people are able to accompany others—across generations, race, class and gender—to be followers of Jesus. The ELCA is focused on bringing people along in the faith. The Domestic Mission unit published “Five Gifts of Discipleship” and other resources to help congregations develop good faith practices and continue emphasizing the Book of Faith as the primary way to know God.

- **Youth Gathering:** Plans are already underway for the next Youth Gathering, which will be held June 29–July 3, 2021, in Minneapolis. The theme, “boundless: God beyond measure” comes from Ephesians 3:19 (CEV).
- **Youth and young adults:**
 - Discernment retreats continue to attract significant numbers of young adults, one-third of whom have been people of color. These events are now being replicated by synods to help young adults consider how God is calling them to serve.
 - The 2019 Youth Leadership Summit involved youth leaders and their adult companions from 42 synods.



- *Camps and campus ministries:*
 - A collaboration with domestic and international partners enabled 86 young adults from 35 countries to work as ELCA camp counselors.
 - The ELCA Lutheran Campus Ministry Network, known as LuMin, was incorporated.
 - With the ELCA Mission Builders, Domestic Mission constructed 21 church and outdoor ministry structures.
- *Stewardship:*
 - Domestic Mission developed coaching for stewardship leaders to create cultures of generosity in congregations.
 - Domestic Mission negotiated agreements with Tithe.ly and Vanco to create electronic giving platforms for ELCA congregations.
- *Disability Ministries:*
 - A Disability Ministries grants review team was formed to review and approve grant requests submitted by ELCA congregations, synods and affiliated ministries to care for and raise up leaders with disabilities. A total of \$450,000 was awarded in 2019.

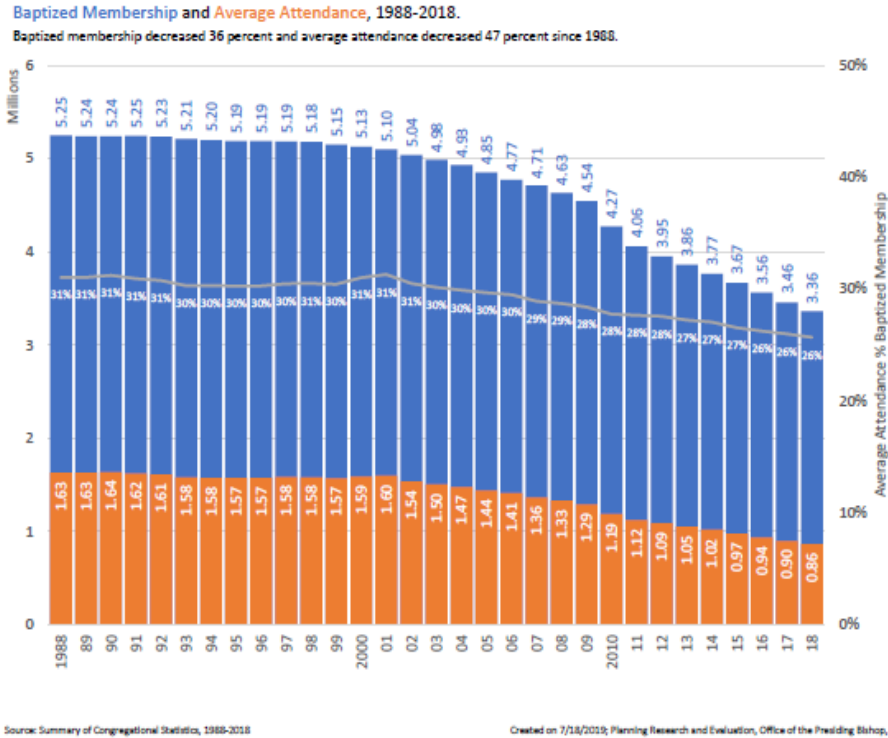
Goals one and two; objective three: Work with engaged synods to support renewal and revitalization of congregations and worship communities in ways that deepen spiritual life and faith practice, welcome and retain worshipers, and increase engagement in God’s mission, locally and globally.

Synod vitality: Domestic Mission supports more than 40 synods in their efforts to help congregations become vital, allocating \$500,000 in grants in 2019.

Anchor church: The most effective way to start a new church or renew an existing one is to pair it with a healthy, larger congregation. To date, 13 pastors are involved in a program that pairs congregations with existing churches in need of renewal or helps them develop a new mission start out of their own church. A total of \$300,000 was allocated in 2019.

Partnered Synod Project: In fall 2017, Domestic Mission staff proposed a two-year project to work with directors for evangelical mission and bishops in specifically “partnered synods.” The emphasis, born out of the Churchwide Organization Operational Plan, was on supporting and assessing how synod staff and the directors strengthen the capacity of congregations to engage their communities for the sake of evangelical witness and service. A cross-unit Partnered Synod Project team began meeting in January 2018. The five synods include Indiana-Kentucky, North Carolina, Northern Texas-Northern Louisiana, Southwestern Washington and Upstate New York. As the program wraps up, participants have been assessing what has been learned and what to do next.

Percentage of ELCA congregations that are growing: The impact of these initiatives can be measured by reviewing annually reported congregational data from Form A. If these initiatives are helping, the trend of declining membership and attendance should reverse or stabilize. So far, the trend remains downward. (See the graph below: blue represents baptized members, in millions; orange shows average attendance. The gray line superimposed over the blue bars is the ratio of attendance to membership; it’s a measure of member engagement.) In 2018, the ELCA lost another 2.76% of the baptized members since 2017. This is a net loss, despite the addition of 114,575 new baptized members received in 2018 (which was also down 6.49% from 2017). Data for 2019 will be collected from congregations this spring.

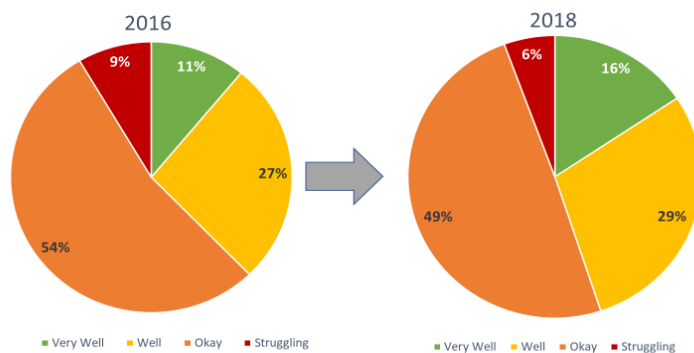


Percentage of ELCA congregations that are becoming more spiritually vital: Besides measuring the number of baptized members present in ELCA congregations, and how many people attend weekly services, there are other ways to measure congregational health. Form A contains a set of 15 measures that help us understand how congregations are living into their mission.

The trends for the past few years are reported graphically throughout this report. In general, they've been flat: we are not making much progress on this spiritual vitality, either. However, if we average the 15 measures for each congregation and place them into one of four categories, based on their average score we can see a two-year trend that is potentially encouraging: the percentage of congregations that have composite scores placing them in the "struggling" category has decreased from 9% to 6% (red wedges in the pie charts below).

One possible explanation is that the struggling congregations may have closed, which could lower the percentage that are now in that category. However, the percentage that are doing "very well" has increased in that same period from 11% to 16%. Note that this measure has nothing to do with a congregation's financial health, but rather, how well they self-report how they are doing in areas such as outreach, sharing their faith, trying new things, caring for those in need and going deep spiritually.

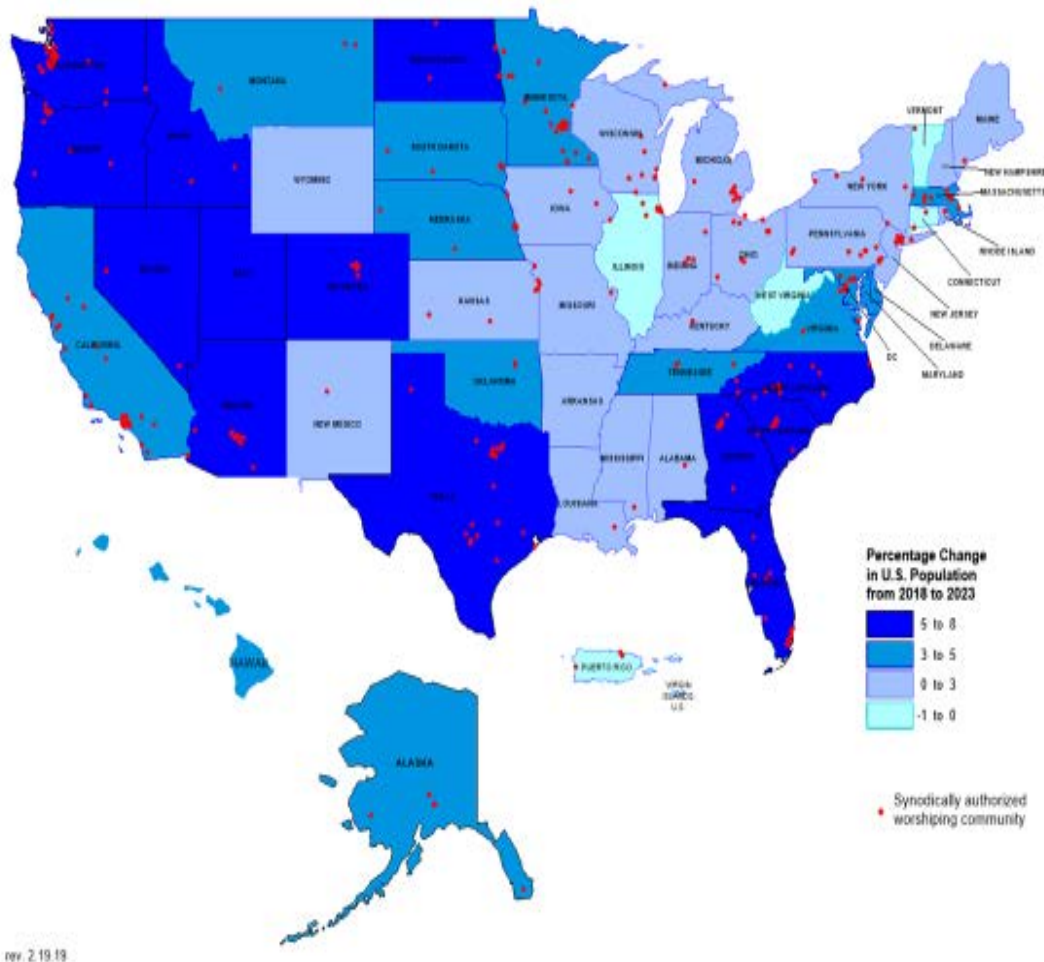
ELCA congregations are becoming more vital.



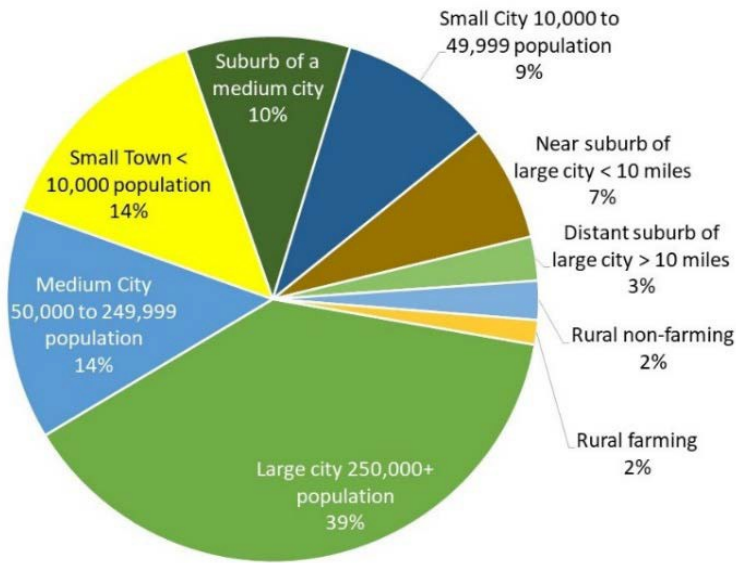
Goals one and two; objective four: Support new congregations and worship communities to start and become vital and viable expressions of this church, with a specific focus on ethnic-specific and multicultural ministries.

New starts: The best way to reach new people with the gospel of Jesus Christ is to invite them into a community of faith that is being formed. People connect to a new community more easily than to an existing one. The church always has and always must be planting new seedlings, even as more mature congregations are waning. This ensures that new life will continue.

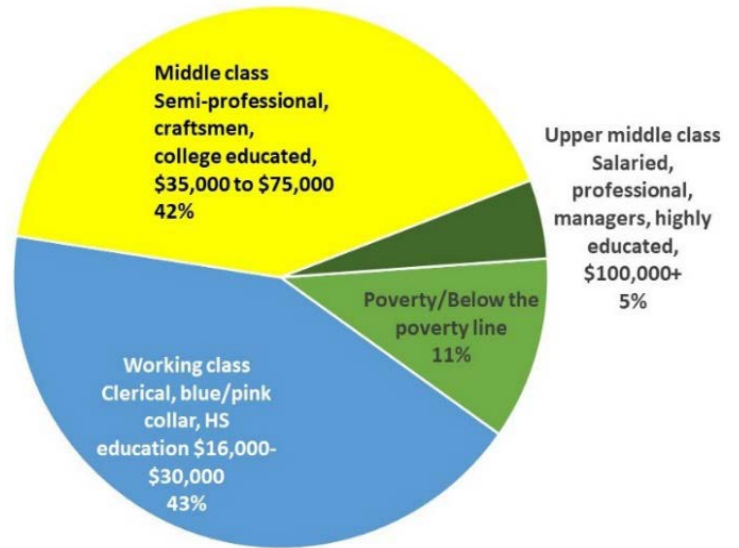
Not all new starts will become mature congregations; many must start for only a few to mature. What the ELCA needs to do better is to end congregations more quickly when it knows they are not working. In 2019, 23 new starts officially began their ministry in seven of the ELCA's nine regions. The following graphs provide more information about new starts in the ELCA. The map below shows the 365 new starts from recent years are scattered around the country.



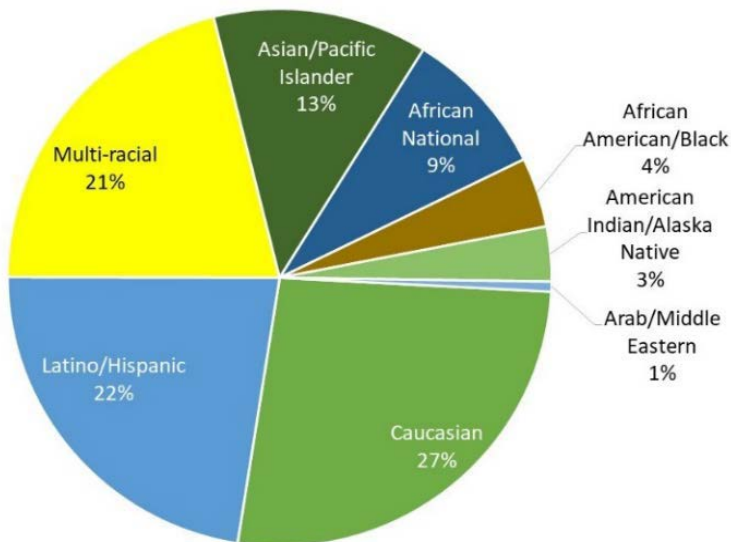
Geographic Setting of New Starts



New Starts by Economic Group Type



Ethnicity of New Starts

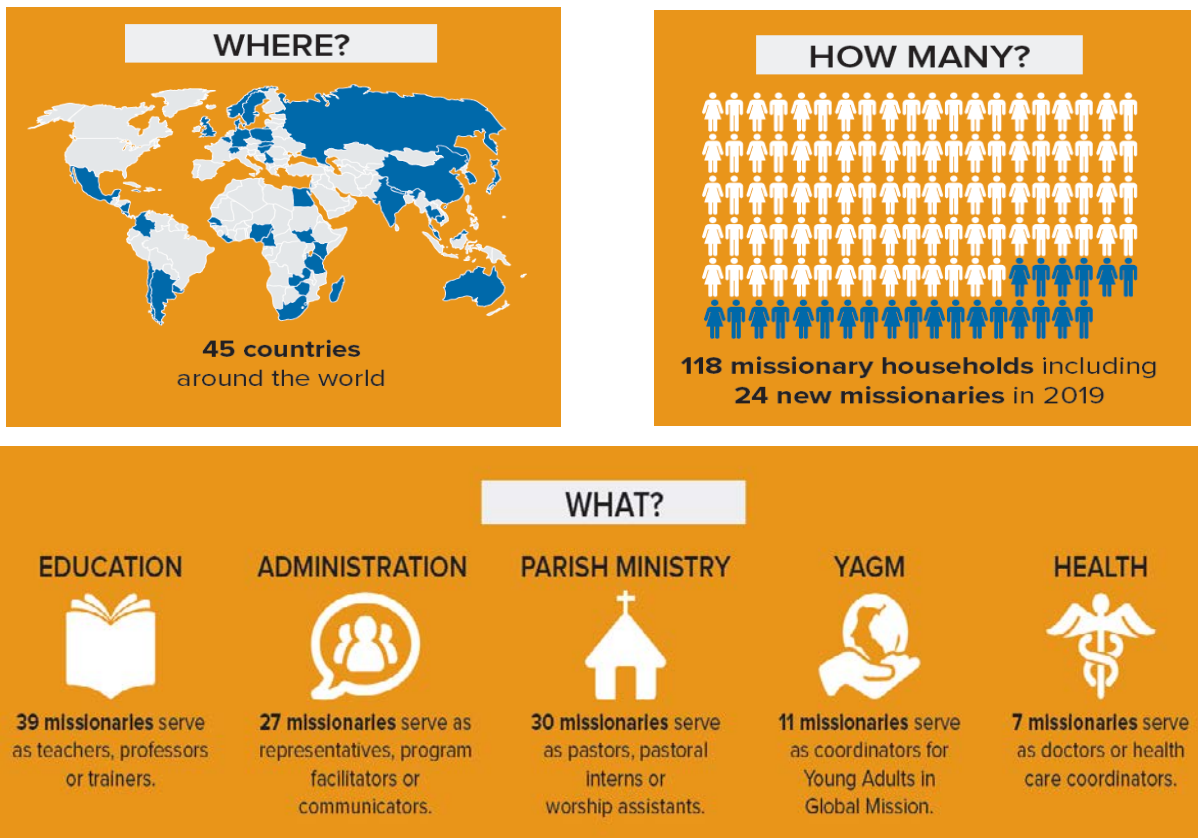


Goals one and two; objective five: Provide access to continuing education and development opportunities for youth and young adults, other lay leaders and rostered ministers to enhance the church’s capacity for evangelical witness and service.

What follows is a sampling of the churchwide staff’s involvement in providing these kinds of opportunities for continuing education and development.

Resourceful Servants: This initiative, in collaboration with partners from the Mission Investment Fund, Portico Benefit Services, the ELCA Federal Credit Union, and Lutheran Social Service Financial Counseling, encourages habits that strengthen and sustain financial wellness among seminarians, rostered ministers and congregations. The initiative was initially funded in 2015 for three years by a \$1 million grant from Lilly Endowment Inc. An additional \$1 million was awarded in late 2018 to expand the programs’ scope across the ELCA for the next three years. In 2019 the expansion included working with the seven ELCA seminaries to better understand and support the financial needs of seminary students and candidates. That work continues in 2020.

Equipping and sending missionaries: The ELCA organizes its global engagement around the theology and practice of accompaniment, walking together with Lutheran, ecumenical and interfaith siblings around the world. We believe that God is calling us into the world—together. The ELCA has 118 missionary households, including 24 new missionaries in 2019, who live and serve in 45 countries:



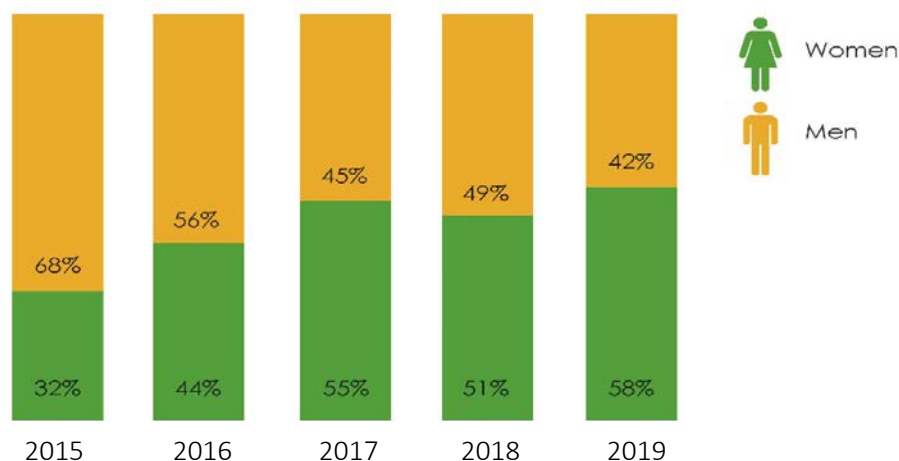
Goals one and two; objective six: Through mutual accompaniment, strengthen the capacity of ELCA synods and global companion churches for evangelical witness and service, and encourage all expressions of the ELCA to more fully embrace the gifts and knowledge of the companion churches.

Companion Synod Program: There are 126 companion synod relationships in 64 of our 65 ELCA synods and four synods of the Evangelical Lutheran Church in Canada. Some synods relate to a national church; others relate to a fellow synod or diocese. Some relate to multiple companion churches in one country, while others relate to specific companions in the same country. What brings all of these together is the shared value around covenant, an agreement about shared beliefs in Jesus Christ and values, specific rationales, intentions and dreams. The table below provides a brief overview of some recent accomplishments.

When	What	World Region
January 2019	New covenant between the Northeastern Minnesota Synod and the South Andhra Lutheran Church in India.	Asia and the Pacific
January 2019	New covenant between the Southeastern Minnesota Synod, ELCA Global Mission, and the Evangelical Lutheran Church in Africa – Mission in South Sudan.	East and Southern Africa
November 2018	The Salvadoran Lutheran Synod hosted a gathering of church companionships. Representing the ELCA were the Global Mission unit, three congregations from New York, Colorado and New Jersey, and four companion synods – Greater Milwaukee, Sierra Pacific, Southwest California, and Metro DC.	Latin America and the Caribbean
October 2018	The Russia Network Meeting provided an opportunity for the Northwest Washington Synod, Northeastern Minnesota and Central States synods to gather with church companions in Russia.	Europe
October 2018	The Evangelical Lutheran Church in Sierra Leone (ELCSL) celebrated its 30 th anniversary. A gathering included representatives from ELCA Global Mission, Northern Texas-Northern Louisiana Synod, the ELCSL, the Lutheran Church in Liberia, and the Evangelical Lutheran Church of The Gambia.	Madagascar, West and Central Africa

International Leaders Program (ILP): This program accompanies global companion churches and institutions in providing education, training and leadership development in a variety of subjects for individuals with differing educational levels and places of study.

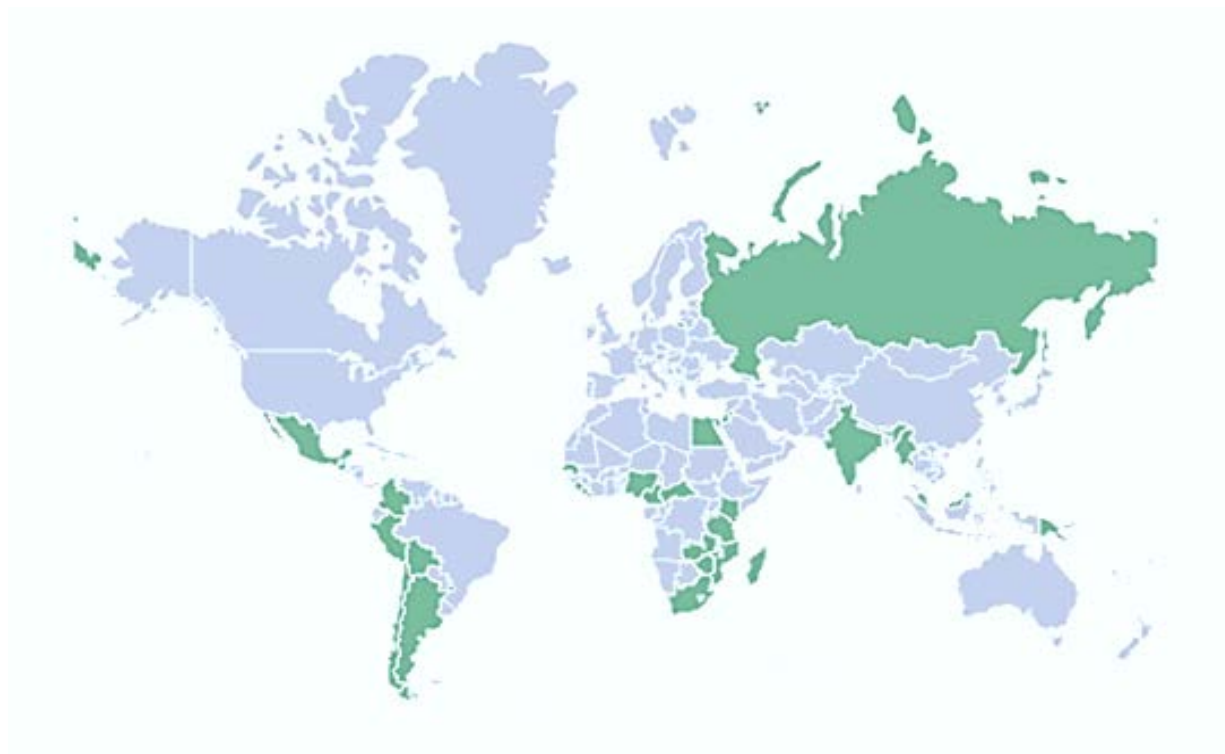
Currently, more than 130 individuals in our companion churches receive support for degree programs and other leadership development experiences. Since 2014, 339 individuals benefited from leadership training or received scholarships from the ELCA through our global-companion churches and institutions. Of these, 205 individuals from 58 companions received scholarships and 134 individuals from 43 companions participated in leadership seminars. Women are increasingly benefiting from the ILP, as demonstrated by the **International Leaders Program by Gender** graph below:



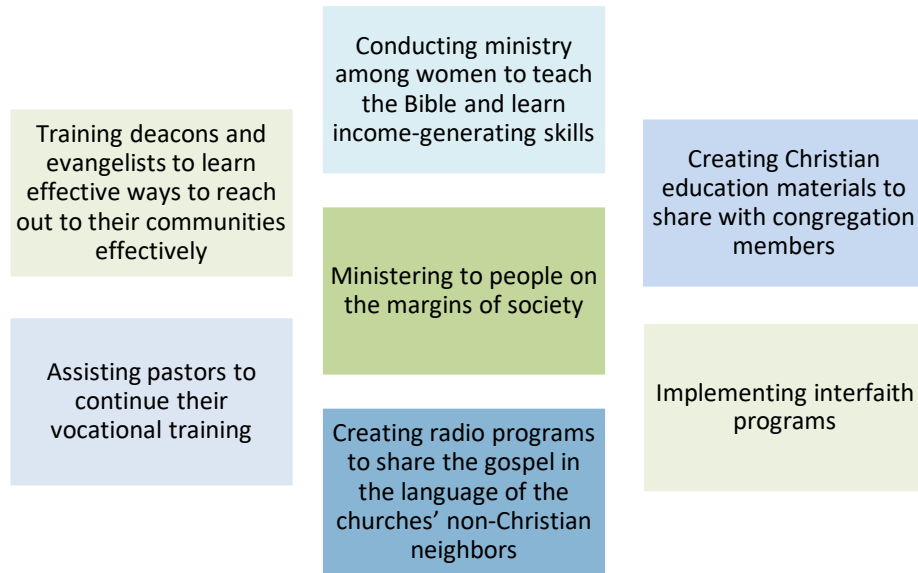
Global companion evangelism efforts: The ELCA accompanies other churches around the world. Through these relationships, evangelism ministries are supported and gifts of global witness to God’s reconciling love are received. In the past three years:

- 11 international consultations were conducted with ELCA members and international partners, enabling over 600 participants to pray, learn and experience fellowship together.
- 28 gatherings gave ELCA church members, synods, congregations, colleges, universities and seminaries the opportunity to deepen international relationships.

The global reach of these efforts is shown in green on the map below:



International evangelism projects look different throughout the world and are contextualized for each ministry environment. Evangelism projects include, but are not limited to:



Goals one and two; objective seven: *Provide avenues for youth and young adults from diverse backgrounds to participate in domestic and global service, thereby deepening their faith, increasing engagement in the ELCA and enabling their formation as leaders.*

Young adult discernment retreats: Two events were held in 2018 and early 2019, reaching a total of 95 young adults. About a third were young people of color, and 18 were Young Adults in Global Mission (YAGM) alumni, seeking reconnection to the wider church. The retreats will continue in 2020, both at the churchwide level and in several synods.

Elisha's Call: This is a weekend event for leadership discernment, development and engagement of young adults of African descent ages 18 to 35. After the event, they are encouraged to form networks in their communities for mutual learning and support. It is hoped that these networks will flourish and grow. Since 2009, over 150 young adults of African descent have been involved. Participants have come from 13 synods and more than 30 congregations or communities from more than 10 metropolitan areas across the country and congregations in the U.S. Virgin Islands.

The Hunger Advocacy Fellowship: To tell the story of God's work in the world in the current generation and beyond, the Hunger Advocacy Fellowship program learns from and contributes to the development of young adult leaders through a yearlong transformative experience that combines leadership development and faith formation with impactful advocacy.

2018-19 Hunger Advocacy Fellowships	2019-20 Hunger Advocacy Fellowships
<ul style="list-style-type: none"> • 6 completed • 1 in Washington, DC • 5 in state public policy offices 	<ul style="list-style-type: none"> • 3 begun • 1 in Washington, DC • 2 in state public policy offices

Young Adults in Global Mission (YAGM): YAGMs, as they are affectionately called among the churchwide staff, are young adult volunteers aged 21 to 29 with a connection to the ELCA who experience a transformative year of being, serving and growing in faith. The line graph below shows that the number of volunteers has been decreasing annually since 2017.

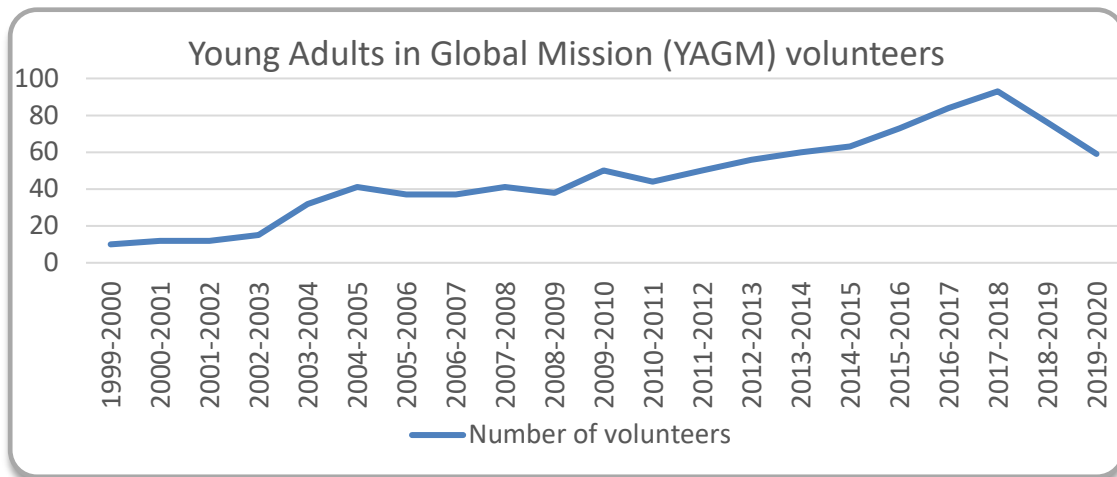
WHERE?



10 programs encompassing 12 countries

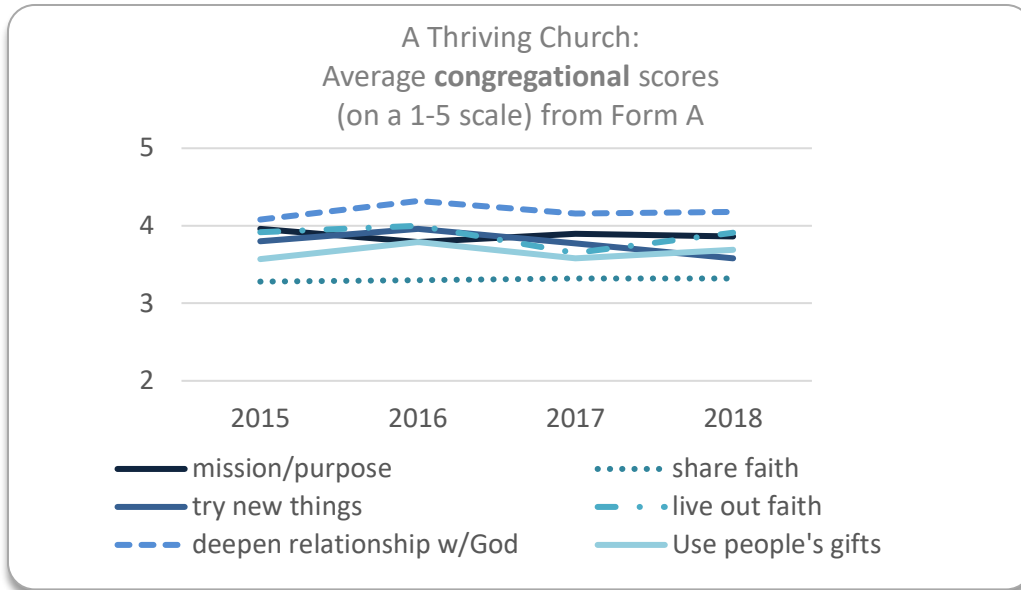
HISTORY: 1,000+ young adults have served with YAGM since it began in 1999.

IMPACT: 30% of YAGM alumni go into seminary; 50% work in nonprofit organizations; 60% get involved in advocacy and justice-related work.



Horizon Apprentice Program: This program helps young people of color or those whose primary language is other than English acquire a missional imagination that will help them discern their future by exploring and nurturing their desire to lead in the church. Horizon apprentices are between the ages of 16 and 20 and are enrolled in high school or college. They are nominated by their pastor and commit to an internship in their home congregation for 20-plus hours per week for two months in the summer. They receive a stipend for their work, which is paid for by the Horizon endowment funds, take evening online classes and attend a four-day retreat. The program partnered with ELCA World Hunger and ELCA seminaries in 2018 and 2019 to provide education about grant writing, coursework with a seminary faculty member, and the opportunity to meet seminarians who help lead the retreat. The program is currently being capped at around 35 participants to allow for continued expansion of offerings.

Thriving church—congregational measures: Finally, another way to track progress on goals one and two is to note whether there are changes across time on congregational vitality measures from Form A. For objectives one, two, three, five and seven, six items related to the *Thriving Church* goal are shown in the graph below. Data for 2019 are not yet available. Between 2015 and 2018, the lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives:



Goal 3

An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.

1 Corinthians 12, Ephesians 2:14-20, Acts 10, Galatians 3:26-28

Goal three; objective one: *Develop proactive recruitment and formation strategies to achieve a more diverse leadership profile with a clear focus on ethnic, cultural, gender and generational diversity, and social status, and better matching the gifts and experiences of leaders to different communities and ministries.*

Rostered ministry: Over the past three years, the ELCA has approved 82 deacons and 663 pastors for ministry. It revised the process for leading candidates into leadership by updating the Candidacy Manual and developed an entrance rite for deacons on the new roster of Ministers of Word and Service. These numbers are far fewer than the current needs of the congregations seeking full-time rostered ministers. This issue is being addressed by seminaries and synods as they increase efforts for discernment and reduce the cost of seminary education. The churchwide effort has included developing the Fund for Leaders, which has provided scholarships for dozens of young people to attend seminary. Despite these efforts, more leaders are needed.

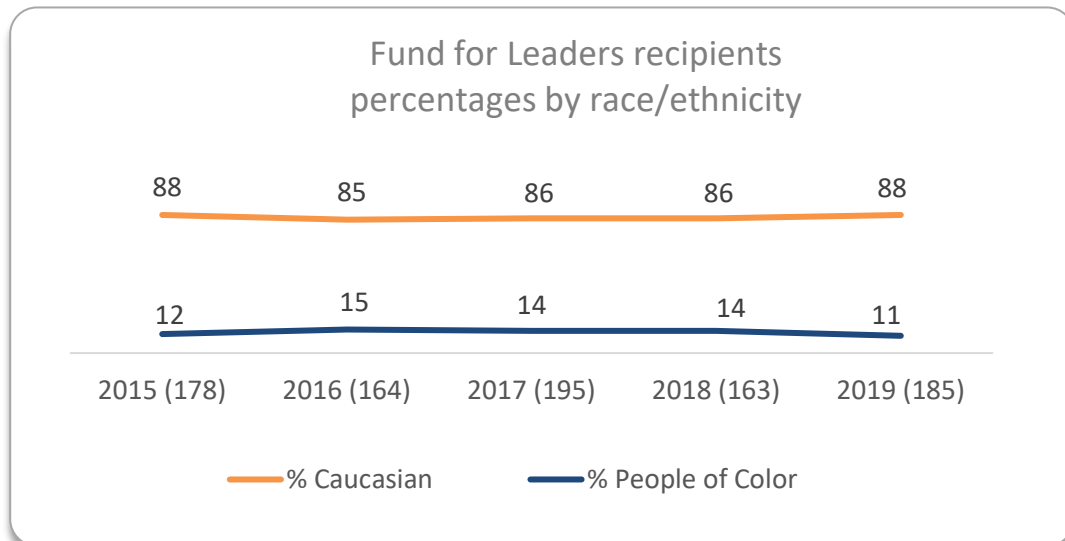
Lay ministry: Synods increasingly look to lay leadership to help lead congregations that no longer have pastors or deacons. A network for training lay leadership has been developed to assist with the education and development of these people whom God is calling into service. This is especially true in rural areas and in places of poverty.

Justice for Women: This program provides support and leadership for work related to the interpretation and implementing resolutions of the new social statement, "Faith, Sexism, and Justice: A Call to Action."

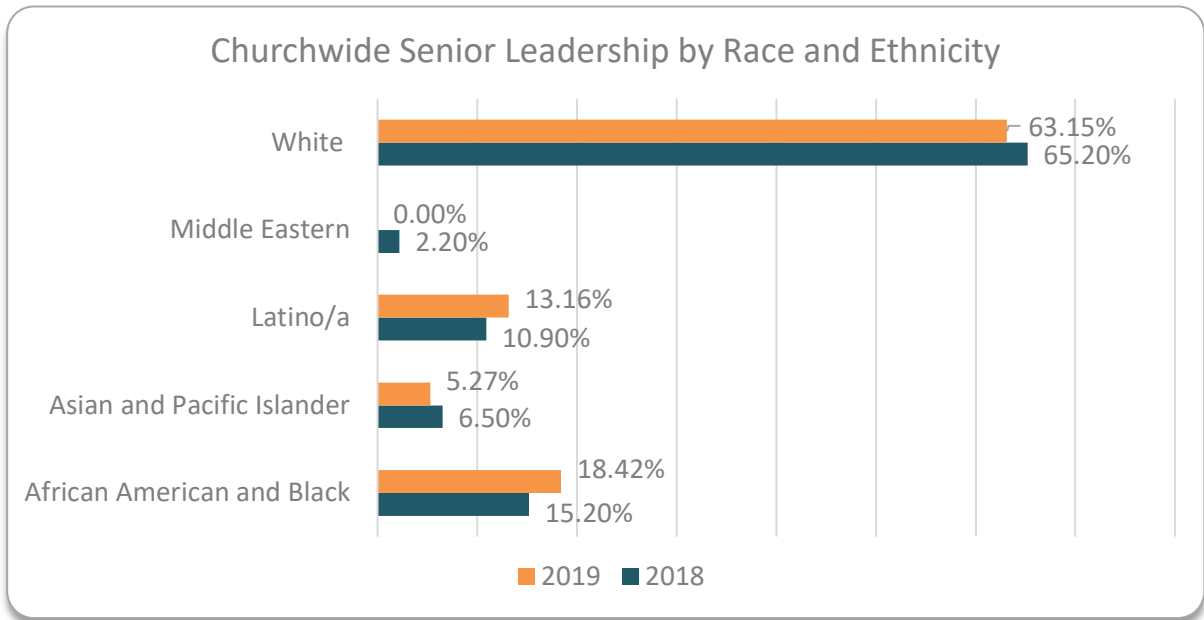
It also serves on behalf of the ELCA in an ongoing Lutheran World Federation initiative, Theological Education and Formation, to strengthen global sharing of theological resources and access to theological education. Justice for Women provides support to the committee for the 50th anniversary of the decision to ordain women, 40 years of women of color being ordained, and 10 years of LGBTQIA+ individuals being able to serve freely. The anniversaries will be lifted up at the Women of the ELCA Triennial Gathering and during the Rostered Ministers Gathering, both scheduled for July 2020 in Phoenix, Arizona.

Research on opportunity and pay gaps for women in ministry: The Planning, Research & Evaluation team in the Office of the Presiding Bishop conducted a national survey of a large sample of ELCA rostered ministers in late 2019 to learn whether opportunity gaps based on gender and race have improved since the last survey in 2015, and to allow women’s voices to be heard through the survey. Results will be made available in time for the Rostered Ministers Gathering and the Women of the ELCA Triennial Gathering in July 2020.

Growth in diversity among Fund for Leaders scholarship recipients: Unfortunately, diversity has not been increasing among scholarship recipients:

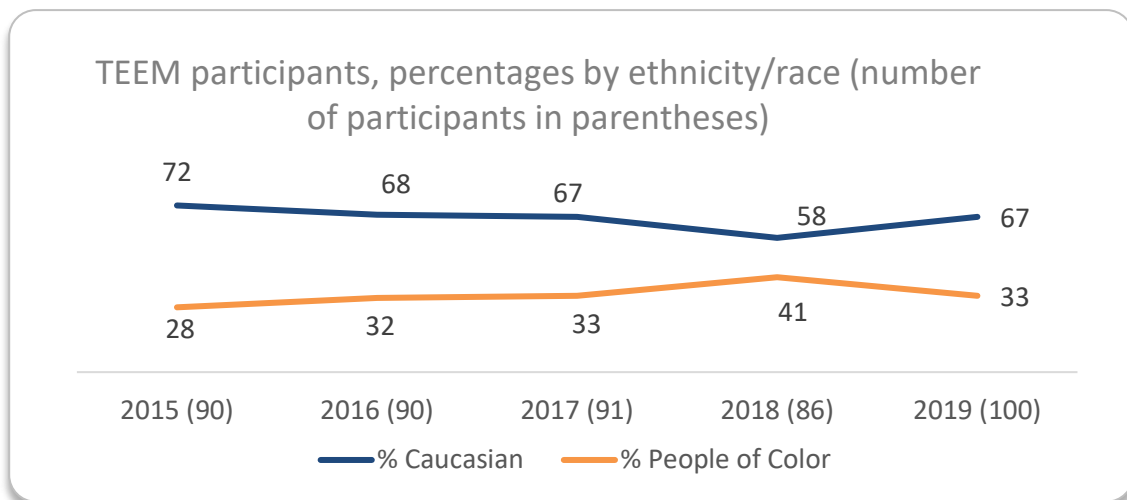


Diversity among ELCA churchwide senior leadership staff: Progress has been made in 2019 toward increased diversity among the churchwide senior leadership staff: In 2018, leadership was 65% White; in 2019, that dropped to 63%. There was a small increase in the percentage of Latino/a and African American or Black employees at the senior leadership level. See table below.

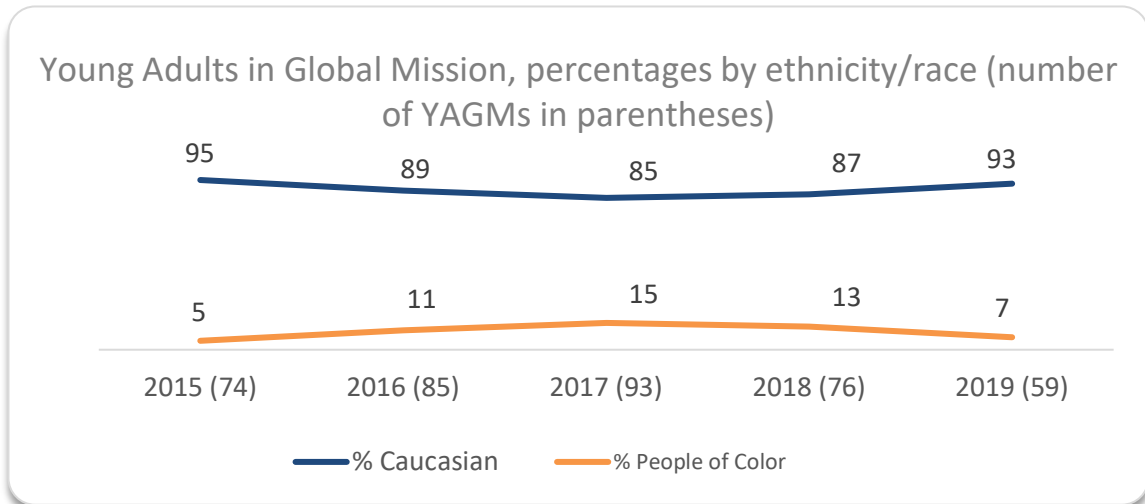


Growth in diversity among candidates in Theological Education for Emerging Ministries (TEEM):

Theological Education for Emerging Ministries (TEEM) is a leadership formation process in the ELCA. After TEEM candidates complete the academic and practical ministry requirements and are granted approval by a candidacy committee, they will normally serve their first call in the ministry site originally identified by the synod bishop. Following the first call, opportunities for mobility will be the same as for all ELCA rostered ministers. Over the past five years, the proportion of TEEM candidates of color has increased, but there was a drop-off in 2019:



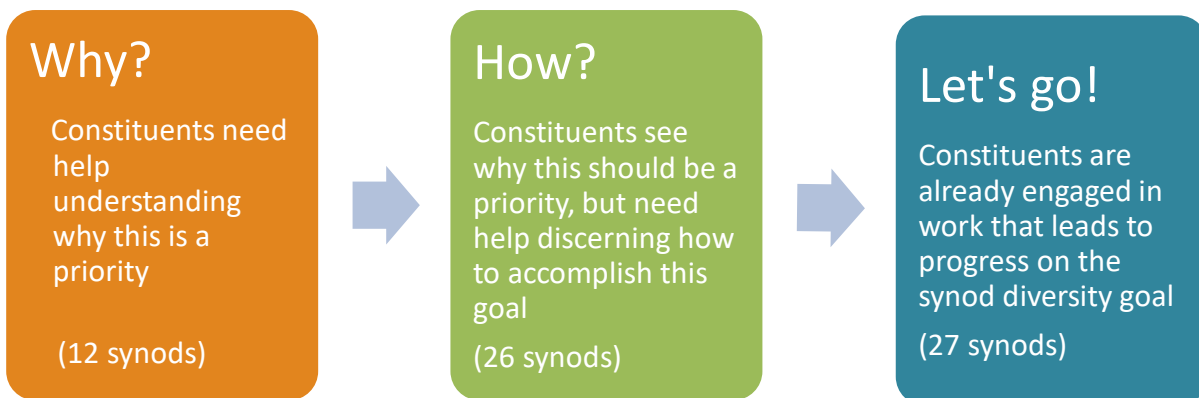
Growth in the diversity of the Young Adults in Global Mission (YAGM) program: As with Fund for Leaders scholarship recipients, diversity among YAGMs has leveled off rather than growing:



Goal three; objective two: *With synods, equip congregations with resources and strategies to reach out to people in their neighborhoods and embrace new ways to facilitate engagement and participation in this church through worship, evangelical witness and service.*

Ethnic-specific and multicultural ministries: The ELCA has a long-standing commitment to better reflect the diversity of communities and demonstrate what the kingdom of God is like. The “Beloved Community” is a vision given by God that drives the efforts of the Ethnic Specific and Multicultural Ministries team to create and encourage a climate of healthy racial diversity in congregations. At its April 2019 meeting, the Church Council affirmed the updated ethnic-specific strategy plans of the Asian and Pacific Islander Ministry, Latino Ministry, African Descent Ministry, and Arab and Middle Eastern Ministry. The American Indian and Alaska Native strategic plan remains relevant.

Synod diversity goals: In 2018, churchwide staff worked with the Conference of Bishops to help bishops discern where they are in the process of meeting synod diversity goals, as outlined in the ELCA Continuing Resolution to the Constitution¹. In 2019 the staff, consulting with synod bishops, created a tool for synods to report annual progress to the Church Council. This tool is being tested (spring 2020). All 65 synods have placed themselves in one of three categories:

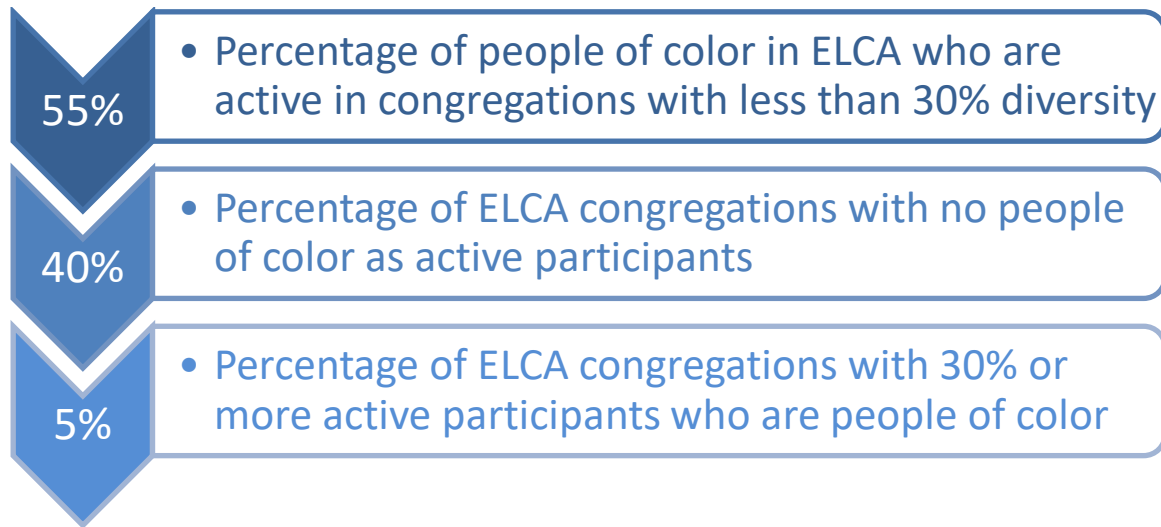


¹ ELCA Continuing Resolution to the Constitution 5.01.B16

The “Let’s go!” synods will serve as the key resource group. This group is:

- Adding synod staff and building diversity teams
- Using resources for self-learning and providing workshops
- Building new relationships with local organizations
- Getting to know their neighbors
- Working with ecumenical partners, churchwide staff, other synods

2019 statistical review: While the ELCA experienced a decline in active involvement, participation of European Americans declined at a greater rate than that of people of color. This resulted in a small proportional increase for people of color in the ELCA, from 3.7% in 2009 to 4.4% in 2017.



Strengthening faith formation and capacity for evangelism through Glocal events and accompaniment training: The Global Mission unit formed the Glocal Musician Educators program to provide education and worship for gatherings hosted by congregations and other Christian communities throughout North America and the Caribbean. The intentionally diverse group includes musicians from many countries, denominations and cultures. Guided by the values of accompaniment, the program strives to embody what it means to be *glocal*: simultaneously global and local.

In 2019, Glocal Musician Educators partnered with synods and congregations at 14 events in 11 synods to assist ELCA members in experiencing diverse worship. Glocal event workshops and learning tracks helped to make a local connection to participants’ ministries and everyday lives.

Goal three; objective three: *Develop, empower and support networks among ethnic-specific and multicultural ministries and share their experience and knowledge with synods and congregations seeking to welcome and nurture diversity.*

Authentic Diversity Task Force: The 2016 Churchwide Assembly adopted a resolution titled “Motion B: Resolution for a Strategy Toward Authentic Diversity” (CA16.05.25), to create a task force of people of color from regions and synods across the country.

In April 2019 the Church Council received an executive summary and report and recommendations from the Task Force for Strategic Authentic Diversity. The 2019 Churchwide Assembly adopted the resolution

and affirmed the task force and all who contributed to its work to develop a report and recommendations on how this church exhibits authentic diversity and formulates its own goals and expectations for racial diversity and inclusion.

In 2019 the Executive Committee approved the formation of the Authentic Diversity Strategy Advisory Team, whose primary function will be to monitor and report implementation progress and advise areas of priority and where progress may appear to be lagging and/or in need of broader support. The team is planning to meet following the joint Conference of Bishops, Church Council and staff meeting in March.

In early 2020, the Office of the Presiding Bishop hired a director for theological diversity and engagement, whose work will intersect with the authentic diversity strategy.

Caring for existing ethnic-specific communities: These are some of the most racially contentious times the country has experienced in recent history. The Ethnic-Specific and Multicultural Ministries team, in partnership with the six ethnic Lutheran associations, cares for communities of color, stands with them in times of trial and provides crisis management assistance when needed. Training, educational events and celebrations help support all communities with Christian love and compassion.

Goal three; objective four: Actively encourage youth and young adults from diverse backgrounds to be agents of generational change and role models for becoming a more culturally diverse church.



MYLE (Multicultural Youth Leadership Event): This pre-event to the triennial Youth Gathering empowers young people of color and those whose primary language is other than English to claim their story as a part of God's story. It may be the largest gathering of people of color in our church. In 2018, this event attracted over 600 youth and adults. The next MYLE gathering is again being planned in conjunction with the 2021 Youth Gathering.



AN ELCA GATHERING OF YOUTH WITH DISABILITIES

The tAble: This pre-event to the Youth Gathering blesses and empowers young people who live with a wide range of physical, cognitive and emotional disabilities so they might grow as faithful, wise and courageous witnesses. About 90% of the participants do not attend other conferences aimed at people with disabilities, so this is a unique and needed opportunity. In 2018 this event attracted over 70 youth and adults. The next tAble gathering is again being planned in conjunction with the 2021 Youth Gathering.

Goal three; objective five: Support congregations and synods to grow in their commitment to and practice of gender justice and racial justice.

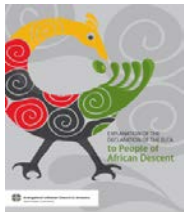
The social statement on women and justice: "Faith, Sexism, and Justice: A Lutheran Call to Action" was presented to the Church Council in spring 2019 and approved by the Churchwide Assembly in August. Included are 17 implementing resolutions to serve as a guide for its use by agencies and organizations.

Synod leadership anti-racism training: In 2018, the Racial Justice office offered instruction on anti-racism to prepare synod teams to conduct training. In 2019 a small-group training was conducted with the European Descent Lutheran Association for Racial Justice.

Gender justice efforts around the world: The ELCA continues to walk with companions around the world to address complex gender issues within their contexts. This common journey to make the world more just toward women weakens patriarchy in all its forms.



Goal three; objective six: *As a church in the public space, speak out against discrimination and violence based on race, gender, sexual orientation and social status through advocacy and other forms of public witness.*



The Declaration to People of African Descent was adopted by the 2019 Churchwide Assembly. The declaration calls for the church to study the apology, commit to antiracism trainings and for the presiding bishop to dedicate a national day for the repentance of racism. Racial Justice staff participated on the writing team for the declaration and supplemental resource.

Speaking out against housing discrimination: Lutherans mobilized to oppose housing measures that would reduce protection from discrimination against people with disabilities, seniors and people of color and by evicting from public housing 100,000 legal immigrants whose families include undocumented people.

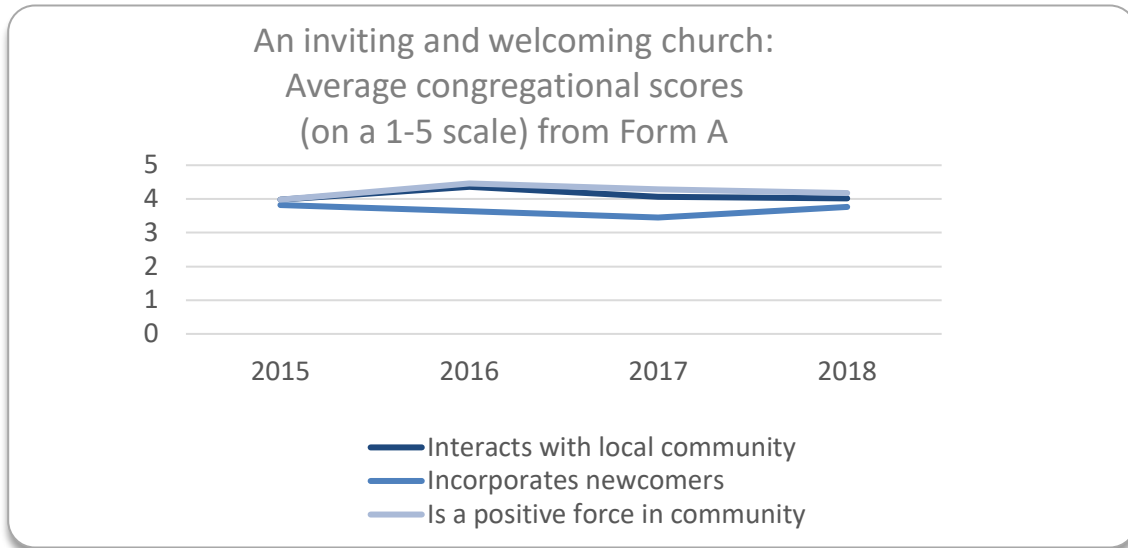
Chaplaincy Ministries: ELCA Federal Chaplaincy Ministries visits ELCA-affiliated colleges, universities and seminaries; develops resources for chaplaincy ministries; supports scholarships for candidates; provides educational opportunities throughout the church, particularly for implementing the social statement "For Peace in God's World"; and networks with synods, congregations and individuals through the Centurion Connection program, which seeks to identify at least one person in every synod to serve as a communications liaison and leader for active and retired military veterans.



Speaking out against all forms of discrimination against women through the United Nations: In 2019, 32 female delegates from Lutheran World Federation (LWF) member churches in 7 countries (Colombia, Liberia, Palestine, Peru, Switzerland, Tanzania and the United States) attended the 63rd session of the United Nations Commission on the Status of Women (CSW63). The delegation included representatives from LWF's Women in Church and Society, from the LWF's Waking the Giant initiative and from the ELCA. The Lutheran Office for World Community held two events that ran concurrent to

CSW63 at which several delegates were featured as speakers. The topics were legal and normative challenges and opportunities to realize women’s rights to social protection and addressing toxic masculinities.

Inviting and welcoming church—congregational measures: Finally, another way to track progress on goal three is to note changes across time on congregational vitality measures from Form A. For objectives two, three, five and six there are three related items—how well a congregation interacts with the local community, incorporates newcomers and is a positive force in the community. Between 2015 and 2018, the trend lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives (*graph below*):



Goal 4
A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.
 1 Corinthians 5:14-21, John 13:12-15, Isaiah 58:1-11

Goal four; objective one: *Expand and deepen engagement with “God’s work. Our Hands,” as a vehicle for witness and service by congregations, synods and ministries of this church.*



“God’s work. Our hands.” Sunday: Churchwide staff continue to provide congregations and synods with resources and toolkits to participate in “God’s work. Our hands.” Sunday, the ELCA’s dedicated day of service held annually in September. Approximately one-third of ELCA congregations now participate in this event, which was launched in 2013. In 2018, 3,142 congregations participated (an estimate of more than 7,000 Lutherans) and a minimum of 25,541 service hours were performed for “God’s work. Our Hands.” Sunday in 2018. Data were not gathered for 2019. This year’s day of service will take place Sunday, Sept. 13, 2020.

Goal four; objective two: *Mobilize and harness resources for local, national and global ministries to alleviate poverty and hunger – including funds, networks, partnerships, ecumenical and interfaith relationships, and mutual accompaniment with companion churches and the global church.*

ELCA World Hunger: ELCA World Hunger works through Lutheran churches and their partners in more than 60 countries, including the United States. On average, more than 20% of donated funds go to projects in the United States and Puerto Rico, and approximately 70% of funds received each year are put to work internationally. ELCA World Hunger is one year into a renewal and refocusing of its domestic strategy and program.

In 2019, 77 ministries across 63 synods received ELCA World Hunger Domestic Hunger Grants, for a total three-year (2019–2021) investment of nearly \$1.2 million. An estimated 382,000 people were directly impacted by these ministries.



Goal four; objective three: *With synods and domestic affiliates, global companions and partners, respond effectively to natural disasters and humanitarian crisis in the U.S., Caribbean and throughout the world, and develop local capacities in disaster preparedness and response, including displacement and migration of crisis-affected people.*

HIV and AIDS: 2019 marked the conclusion of the 10-year ELCA Strategy on HIV and AIDS. The strategy outlined six specific areas in which the ELCA is called: biblical and theological reflection; effective prevention, treatment and care; eradicating social stigma and discrimination; walking with companion churches and partners in other countries; advocating for justice; building institutional capacity and making strategic choices. Additionally, this church invested \$10 million over the last decade as part of the world response to HIV and AIDs.

Community development services: In collaboration with the Southwest Washington Synod, in 2019 ELCA churchwide staff successfully guided seven ELCA congregations operating social ministry programs through the ELCA’s social ministry affiliation process. Seven congregations have now created non-profit social ministry organizations and are now newly minted affiliated social ministry organizations.

Lutheran Disaster Response---International (LDR-I): The Diakonia team has made it a priority to support companion churches and partners in increasing the impact of their programs through mutual sharing and socialization of knowledge. Opportunities have been organized for churches to exchange stories, experiences, good practices and lessons learned.

A few examples:

- Emergency response training was conducted with Educación Popular en Salud/Popular Education in Health (EPES) in Chile.
- EPES held its 10th International Training on Popular Education in Health in Chile, an educational method emphasizing community knowledge and experience, and social determinants of health.
- Servicio Ecuménico de Pastoral y Estudios de la Comunicación (SEPEC) in Peru focused on sharing expertise and experience around building organizational capacity in disasters.
- A school management training between companion churches in Bolivia (Bolivian Lutheran Church) and Argentina (United Evangelical Lutheran Church) focused on developing relationships and sharing knowledge.
- A consultation with the Asylum Protection Center in Serbia and St. Andrew’s Refugee Services in Egypt strengthened each organization’s capacity to support migrants and refugees with legal, educational and psychosocial support.

In 2019, 54% of Lutheran Disaster Response grants (\$1.92 million) went to projects that assist people on the move (refugees, migrants and internally displaced people) through immediate relief, temporary shelter, psychosocial counseling and information about their rights.

What happened	The impact of this ministry
<p>The Middle East Region has been living under an unstable political situation and civil wars for decades, especially in Iraq, Syria and Egypt. This has left behind severe negative impacts on directly affected victims of war and persecuted Christians, as well as on church leaders and pastors who are taking care of their communities. The protracted crises in Syria and Iraq, as well as the ongoing targeting of Christians in Egypt still produce major challenges that affect Christian presence and witness today.</p>	<p>LDR-I provided \$100,000 to the Middle East Council of Churches (MECC) for a one-year trauma healing and leadership skills training project for pastors and Christian lay leaders in Iraq, Syria and Egypt.</p>
<p>For the past five years, Venezuela has been facing political, economic and social crisis. Low- and middle-class families have had their rights to health and food violated. There are over 37,800 Venezuelans residing in Arauca, a province in Colombia bordering Venezuela. According to United Nations High Commissioner for Refugees, between 1000 and 1400 people arrive daily, of whom about 600 do not return. From making a decision to leave Venezuelan territory, to the goal of their journey, Venezuelans face a number of physical and emotional challenges and risks.</p>	<p>Lutheran World Federation-Colombia received \$75,000 to assist migrants and host communities in the border provinces of Arauca (in Colombia) and Apure (in Venezuela). During a seven-month period, 300 pregnant women received pre-natal care, 160 primary-school aged children received school supplies and daily breakfast, and 160 single-parent households learned how to diversify their food options and produce grains and vegetables.</p>
<p>The Syrian crisis is entering its 10th year of protracted conflict. The past and present hostilities compounded with the continued massive displacement of populations, remain the main drivers of humanitarian needs. As such the Syrian crisis remains the largest displacement crisis in the world, with over 5.6 million registered refugees and over 6 million people displaced within Syria.</p>	<p>LDR-I contributed \$77,250 to the ACT Alliance to address the refugee crisis in Jordan and Lebanon. Implementing partners Lutheran World Federation-Jordan and MECC-Lebanon assisted over 2,000 Syrian men, women and children by providing psychosocial counseling, education and healthcare.</p>

Between 2015 and 2018, ongoing violence broke out in Burundi causing 200,000 to escape to neighboring countries such as Tanzania and reside in refugee camps. In August 2019 the Tanzanian and Burundian governments signed a bilateral agreement to repatriate all Burundian refugees from Tanzania, and by September 2019, over 74,600 people have returned to Burundi. The influx of returnees caused unforeseen burdens for host communities. The situation is especially hard for returning women as they have no formal right to own and inherit land, the majority are uneducated, and they are usually forced to adopt negative coping behavior such as engaging in sex work or leaving their families unattended to seek work in the cities.

Lutheran World Federation-Burundi received \$50,000 from LDR-I to assist returning women and host communities with integration and having peaceful co-existence in Burundi. The project addressed the immediate needs of the returnees such as providing food, cash, dignity kits for women and girls, and school kits for children. Plots of land were also provided to families, along with tools, seeds and training on farming techniques.

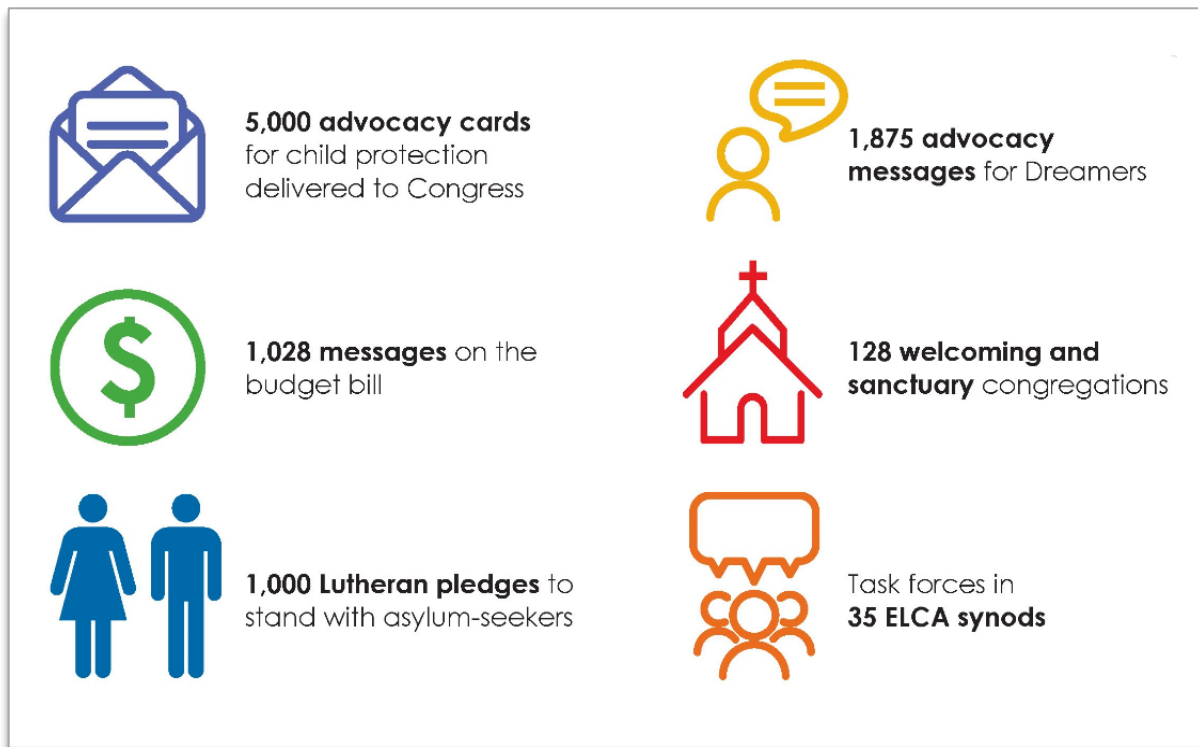
Lutheran Disaster Response – Domestic: In 2019, the ELCA responded to many emergencies in the US:

Location	Type	Location	Type
Alaska	Earthquake	Louisiana	Flooding
California	Earthquake	Maryland	Flooding
Louisiana	Three church fires in historical Black churches	Nebraska	Spring flooding
Minnesota	Emotional and spiritual care for children	North Dakota	Spring flooding
Mississippi	Spring storms	Arkansas	Spring storms and flooding
Alabama	Spring storms	Oklahoma	Spring storms and flooding
Tennessee	Spring storms	North Carolina	Summer flooding
Georgia	Spring storms	South Dakota	Fall flooding
Mississippi	Flooding	Ohio	Tornadoes and severe weather
Carolinas	Hurricane Matthew	Various locations	Hurricane Harvey
Puerto Rico	Hurricane Irma & Maria repairs	Carolinas	Hurricane Florence
Georgia, Florida-Bahamas Synod	Hurricane Michael	Georgia, Florida-Bahamas Synod	Hurricane Dorian

AMMPARO: Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities—an ELCA strategy: The AMMPARO network continues to grow and offers accompaniment and direct service with migrants throughout the perilous journey, as well as advocacy for child protection. Child protection support includes nine Guardian Angel programs through which the church becomes a physical presence in immigration court, accompanying children and their sponsors through the legal process. Programs have existed prior to 2019 in Los Angeles, Chicago, Omaha, Denver, Boston, Atlanta, Detroit, San Francisco and Minneapolis–St. Paul. New programs in 2019 included Hartford, CN, and Phoenix, AZ.

AMMPARO has also established a small network of pro bono lawyers; recently, several volunteered their time to help women prepare their asylum cases at the family detention center in Dilley, Texas. Through Lutheran Disaster Response and AMMPARO support, Lutheran Social Services of New York currently provides legal representation to 42 unaccompanied children and youth as they seek legal status in the United States.

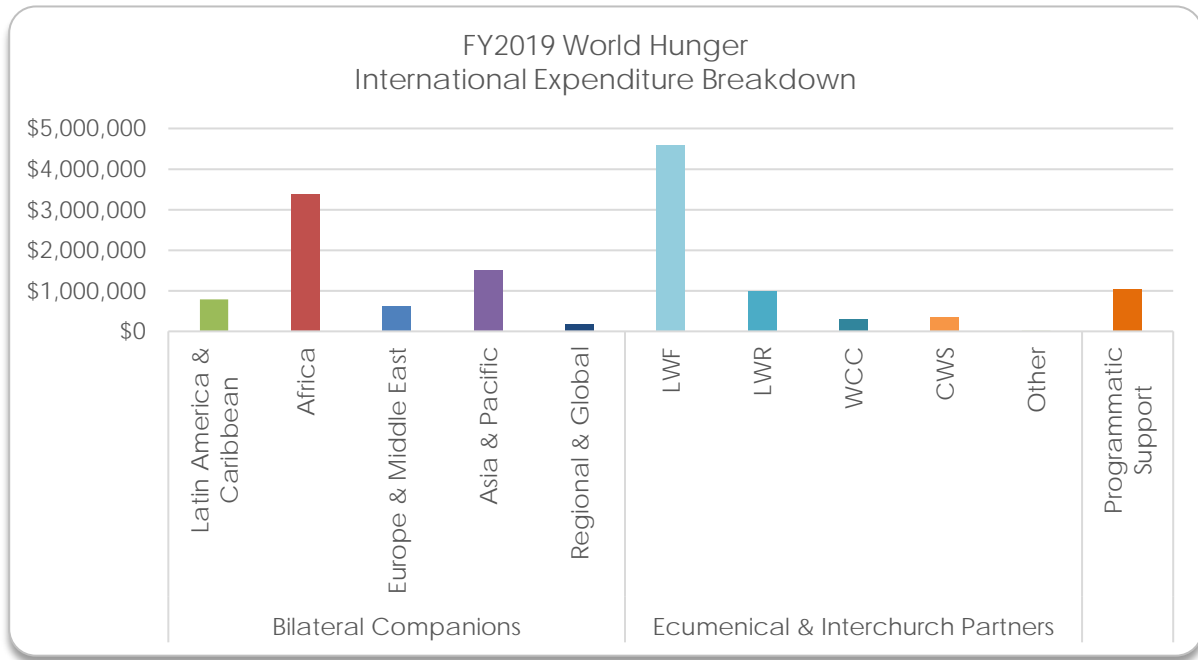
As part of the ELCA's strong relationship with Lutheran Immigration and Refugee Service (LIRS), the ELCA provided support for LIRS-funded work uniting separated families in Albuquerque, NM, as well as shelter assistance to families released from Immigration and Custom Enforcement detention in Phoenix. Coordination between AMMPARO and LIRS has helped unaccompanied children in need of foster care to find suitable families through ELCA congregations. As of mid-2019, this powerful network included:



Additionally, Domestic Poverty & Justice Ministries provided legal services for unaccompanied minors from Central America through Lutheran Social Services of New York and assisted the Rocky Mountain Synod with AMMPARO-related work.

Goal four; objective four: Plan and direct the ELCA's international relief and development program to respond to needs identified by our companion churches and our global operating partners.

ELCA World Hunger international relief and development: In 2019, ELCA Global Mission provided 263 sustainable development grants in 60 countries. This far-reaching impact was made possible with over \$13.7 million provided through ELCA World Hunger. See graph below.



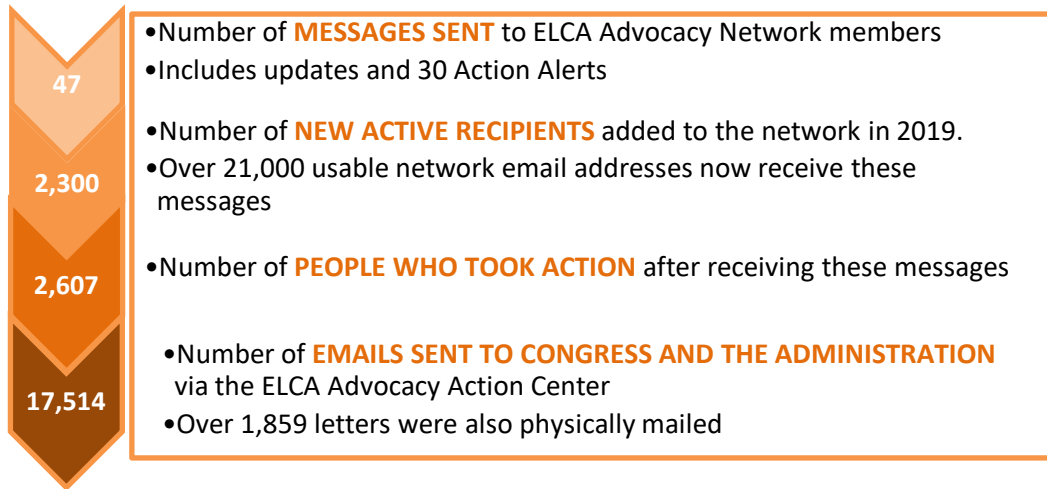
Goal four; objective five: *Lead and participate in national and global advocacy efforts to advance gender justice, climate justice and human rights, and to alleviate poverty and hunger, engaging church networks and joining with ecumenical partners, leaders of other faiths and the global church.*

Advocacy work: In 2019, ELCA Advocacy furthered God’s work in the world by influencing policies that advance the common good. Shaped by the ELCA’s social teaching documents and the experiences of its congregations, ministries and partners, the ELCA advocated to end world hunger and stood up for policies that help overcome poverty, promote peace and dignity, preserve God’s creation, and promote racial equity and gender justice. ELCA faith-based advocates met with policy makers, taking joint action with partners, writing letters, making public comments, talking with neighbors, asking questions in town hall meetings, and listening, learning, educating and asserting policy considerations guided by our faith.

Policies that impact poverty and hunger are significantly shaped by federal appropriations. In coalition with partners including Washington Interfaith Staff Coalition strategists and through the ELCA Advocacy Network, we exerted influence that saw the first substantial increase for domestic anti-poverty programs in the federal budget since 2010.

In 2019 some policy developments warranted pointed, direct response from ELCA Advocacy Network members. These included proposed rules that could cut Supplemental Nutrition Assistance Program (SNAP) food assistance for 3.7 million people and eliminate the automatic eligibility of 1 million children to free or reduced-priced school meals.

Profoundly aware of the interconnectedness of locally and globally experienced injustices and uncertainties, ELCA Advocacy took leadership in 2019 to educate, advocate and embolden our faith voice as visible witnesses and agents of change on issues of disaster and humanitarian crises response, with an emphasis both on the calling and promise of creation care and on the economic, racial and gender struggles often exacerbated by crisis.



While advocacy is a process likened to planting seeds that will grow redwoods, times of direct successes are times to give thanks to God. The Global Fragility Act, for example, was passed with the help of ELCA and other faith advocates that takes aim at global migration, violence and food insecurity by addressing the weakness of social, political and economic systems in countries victimized by conflict. The ELCA’s investment in advocacy is one way to do God’s work with our hands in our times.



International Leaders Program (ILP): This program partners with companions to develop strong and effective leaders. Through academic scholarships, engagement in gender justice and short-term leadership experiences, the ILP is forming leaders for both church and society.

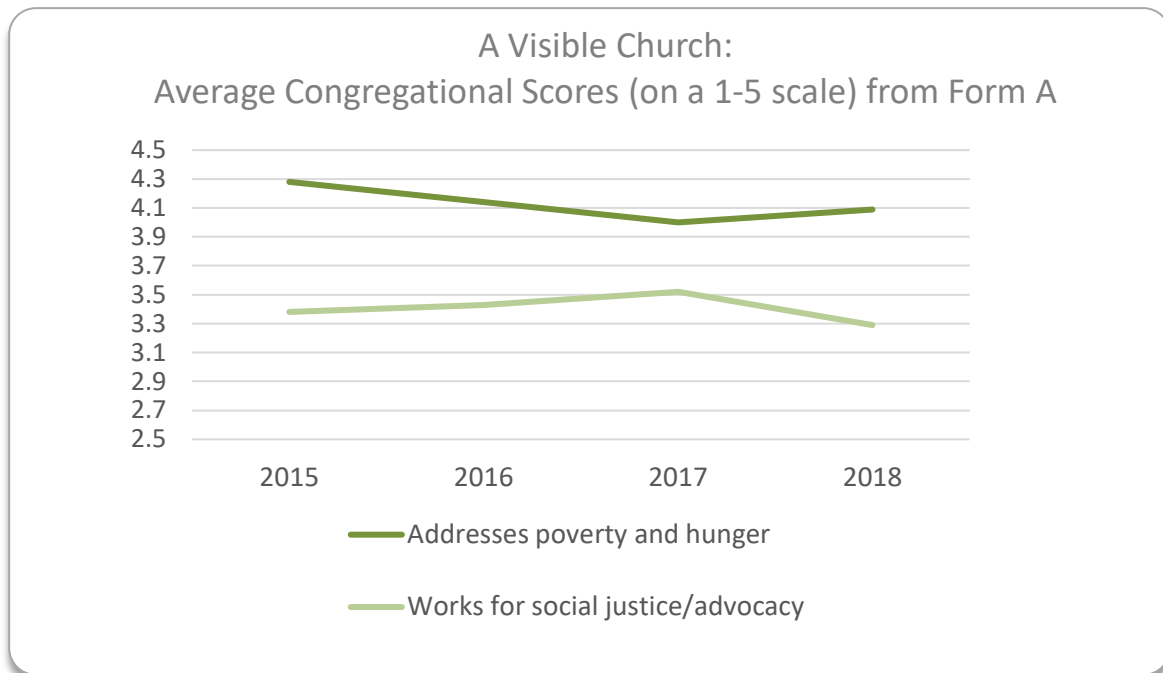
- Over 1,000 individuals have earned scholarships for education and training, including 162 scholars who received support in 2019.
- 58 companion churches and institutions are represented.
- 64% of scholarship recipients are women.

- Alongside the global Lutheran community, the ELCA is equipping women to be leaders in the life and development of the church and society. These emerging leaders study at ELCA colleges and universities and at 10 other institutions around the world. In 2019, 28 received support. Since the program's inception, 134 women from 40 countries have participated in leadership seminars focused on gender justice.

Peace-building efforts around the world:

- Through ELCA World Hunger, 21 projects promoting peace and reconciliation were implemented in 14 countries from 2017-2019.
- Through LDR, peace and reconciliation projects were supported in six countries.
- Additionally, from 2016 to 2019, national peace and reconciliation programs were implemented in Zimbabwe, Kenya and South Sudan. Over 500 training sessions were conducted, engaging over 10,000 people.

A visible church—congregational scores: Congregational vitality measures from Form A for objectives two, four and five provide two items related to the *Visible Church* goal: *addresses poverty and hunger* and *works for social justice/advocacy*. Between 2015 and 2018 the lines in the graph below are flat, suggesting that ELCA congregations have not yet made progress on these objectives:

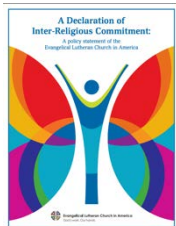


Goal four; objective six: *Strengthen the churchwide organization's capacity to monitor the impact of ELCA's World Hunger grants – domestic and international – and gather and tell these stories across this church.*

ELCA GrantMaker: In early 2019, a manager was hired to oversee the use and maintenance of the database, GrantMaker, that manages all outgoing grants. This manager works collaboratively across churchwide units, ensuring that data are being entered to enable evaluation and storytelling about the impacts these grants are making. Highlights include:

- Creation of a cross-organization GrantMaker Operations Committee focused on system oversight, greater effectiveness, and vision, strategy and communication of and about ELCA grants
- GrantMaker User Community meetings, training, and support
- Enhancements to GrantMaker system and streamlining of business processes, including implementation of electronic payment for all grants

Goal four; objective seven: *Expand and deepen engagement with dialogue, full communion, conciliar, interreligious and global partners to enhance capacity for working collaboratively for justice, peace and reconciliation in communities and around the world.*



Policy statement: A policy statement was developed from 2016 through early 2019 by the inter-religious task force to expand the ELCA’s commitment to ecumenism, guided by “A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America” (adopted in 1991). “The Declaration of Inter-religious Commitment” was presented to the Church Council in spring of 2019 and adopted by the 2019 ELCA Churchwide Assembly in August.

Lutheran-Roman Catholic relations: The U.S. Lutheran-Catholic dialogue, in its sixth decade, continues its work. Its report, “Faithful Teaching,” examines the structures and procedures by which each church teaches with authority and will be published in 2020. Major Lutheran-Catholic events in 2019, including a consultation at Notre Dame, lifted up the 20th anniversary of the “Joint Declaration on the Doctrine of Justification.” A statement, co-signed by the leaders of five other Christian World Communions, was a significant milestone and public witness.

Lutheran World Federation (LWF): The ELCA continues to accompany the LWF’s international ecumenical dialogues.

Other Lutheran churches: In accord with a churchwide assembly resolution in 2013, the ELCA maintains regular contact with the North American Lutheran Church (NALC) and the Lutheran Church–Missouri Synod (LCMS) to build relationships, share information and discuss difficult issues.

Full communion partnerships: In 2019 the ELCA observed the 20-year anniversaries of full communion with The Episcopal Church and with the Moravian Church in America, Northern and Southern provinces; and 10 years in full communion with the United Methodist Church. This led to revision of documents for each relationship that describe procedures for the “orderly exchange of clergy.”

Historic Black Church relations: Building on the 2016 Churchwide Assembly resolution “Deepening Relationships with Historic Black Churches,” the ELCA has continued strengthening our bilateral, coalition and conciliar work and witness with our partners, and communication and cooperation among churchwide colleagues, synods and the African Descent Lutheran Association.

For five years, since the 2015 martyrdom of the “Emanuel Nine,” the ELCA has co-sponsored the cross-racial dialogue at the annual consultation of the Conference of National Black Churches (CNBC). In 2019, various ecumenical events commemorated the quadricentennial of the forced trans-Atlantic voyage of enslaved African peoples. The ELCA joined with various churches and organizations, including the CNBC, as partners in Bread for the World’s publication *Lament and Hope: A Pan-African Devotional Guide*. The ELCA is also able to share with ecumenical partners the newly published *Luther’s Small Catechism with*

African Descent Reflections (Augsburg Fortress, 2019). In January, Presiding Bishop Elizabeth Eaton convened a consultation via video conference with representation from churchwide staff, authors of this resolution, the African Descent Lutheran Association, the Conference of International Black Lutherans, and the European Descent Lutheran Association for Racial Justice.

Orthodox relations: The ELCA was present for the 2019 enthronement of the new archbishop of the Greek Orthodox Archdiocese of America, His Eminence Archbishop Elpidophorus of America.

Ecumenical engagement on Israel/Palestine: In 2019 the ELCA shared advocacy with The Episcopal Church and the United States Conference of Catholic Bishops regarding the East Jerusalem Hospital Network, which includes the Augusta Victoria Hospital. The advocacy included a co-signed letter to the president asking the administration to restore U.S. humanitarian assistance to the hospitals. This letter was in addition to a separate letter sent from the presiding bishop and the Conference of Bishops of similar substance.

“Four-way” relationship: Annually, Bishop Eaton meets with the presiding bishop of The Episcopal Church, the national bishop of the Evangelical Lutheran Church in Canada and the primate of the Anglican Church of Canada. This “four-way” has produced occasional series of seasonal devotions and the Week of Prayer for Christian Unity in 2019. In 2020 the focus will be on the Season for Creation.

This annual meeting of the four presiding or national bishops was expanded last spring to include a day of consultation on forming leaders for this church and this world. From this meeting came also a “Joint Message on the Arusha Call to Discipleship” from the World Council of Churches and a renewed “pledge of solidarity in prayer and action” for the churches.



National Council of Churches (NCC): The ELCA is engaging in the truth and racial justice initiative “A.C.T. Now! Unite to End Racism” as a member church, but also through the annual NCC Christian Unity Gathering, various inter-religious dialogues, and convening tables for faith and order, education, advocacy and inter-religious relations. The 2019 Christian Unity Gathering took place in Virginia. Presiding Bishop Eaton was the preacher for the opening service.

The NCC expanded in 2019 to co-convene dialogues with Buddhists, Hindus and Sikhs. The focus has been on relationship-building, histories and texts, and discussions of racism. The NCC also issued a policy statement in October 2019, affirming the commitments of its 1999 policy statement and articulating the shared priority of interreligious peacebuilding. The ELCA served on the drafting team.



World Council of Churches (WCC): The WCC Commission of the Churches on International Affairs organized a training in 2019 titled “Achieving Racial Justice through UN Human Rights Mechanisms.” The training, with ELCA leadership, was held parallel to the 24th session of the UN Working Group of Experts on People of African Descent as part of the churches’ observance of the International Decade for People of African Descent. In 2018, the WCC relaunched its “Thursdays in Black Campaign:

Towards a World Without Rape and Violence.” The ELCA launched this campaign at the 2019 Churchwide Assembly. The ELCA participated in the first-ever inter-religious officers’ meeting convened by the WCC in Wales in October 2019. The ELCA is currently serving on the general secretary’s Inter-Religious Reference Group.

Global Christian Forum: Through the LWF, the ELCA supports the Global Christian Forum, which brings together representatives of “historic churches” with those of “new churches,” especially Evangelicals

and Pentecostals who often do not participate in other ecumenical structures.



Christian Churches Together in the USA: This broadest ecumenical table in the United States includes five church families: Orthodox, Evangelical/Pentecostal, Historic Black, Catholic and Historic Protestant as well as other Christian organizations, such as Bread for the World, Habitat for Humanity International and Sojourners. The 2019 convocation took place in

Montgomery, AL. ELCA leadership offered remarks at the screening of *Emanuel*, a documentary on the martyrdom of the Emanuel 9 in Charleston, and met with Rose Simmons, daughter of Rev. Dr. Daniel Simmons. She subsequently spoke to the Church Council in November 2019.

Jewish relations: The ELCA honored the 25th anniversary of the “Declaration of the ELCA to the Jewish Community” at the 2019 Churchwide Assembly using a litany of confession based on the declaration. The ELCA also spoke at the “Passing the Word” conference, exploring the historical import and ongoing impact of the 1994 declaration. In April 2019, Presiding Bishop Eaton and Rabbi Rick Jacobs, president of the Union for Reform Judaism (URJ), met with their advocacy, program and relations staff at the URJ offices to review their history of dialogue and to discuss topics of common concern, including Israel/Palestine and immigration.

Muslim relations: Eaton has continued to build our relationship with the Islamic Society of North America (ISNA), hosting its leaders for meetings, attending its conventions and carrying out joint initiatives. Through the Shoulder to Shoulder Campaign (“Standing with American Muslims. Upholding American Ideals.”), the ELCA has addressed anti-Muslim bigotry. In addition to our participation in the Christian-Muslim dialogue co-convened by the NCC and the Islamic Circle of North America, the ELCA has been involved in new international Christian-Muslim efforts, including the Forum for Promoting Peace, the Alliance of Virtues and the U.S.-Egyptian dialogue.

Other partners and coalitions: The ELCA is a member of Religions for Peace USA and the National Interreligious Leadership Initiative for Peace in the Middle East. Churchwide staff partner with the Network of ELCA Colleges and Universities Inter-Religious Coordinating Committee and, through that work, the Interfaith Youth Core.

Goal 5

A well-governed, connected and sustainable church.

1 Corinthians 4:1-2, 2 Corinthians 4:1-2, Micah 6:8, 2 Corinthians 9

Goal five; objective one: *Facilitate strong relationships across the ELCA’s leadership tables and further build a culture of collaboration and mutual accountability.*

Conference of Bishops: Churchwide staff work with the committees to plan and conduct the conference’s two semiannual meetings: The Bishops’ Academy and the Bishops’ Formation event for newly elected bishops. The 2019 Bishops’ Academy met in San Antonio, Texas and focused attention on stewardship and care for creation.

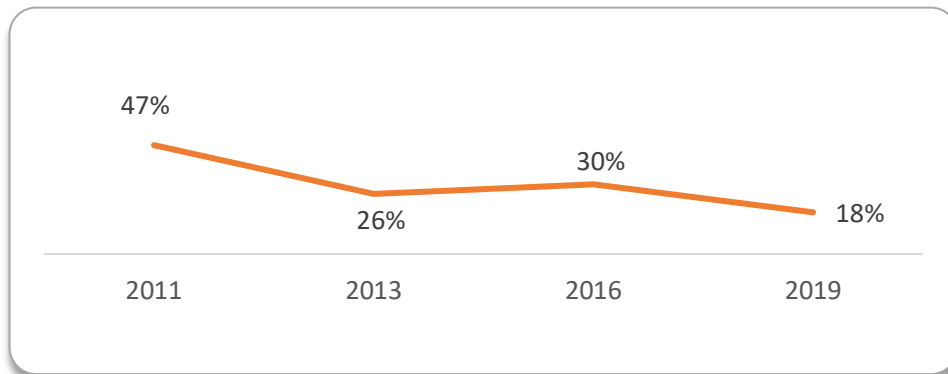
Synod assembly representation: Churchwide staff collaborated to prepare for the 2019 synod assemblies, which began in April and ran through June. Churchwide representatives were assigned to each assembly and equipped with resource materials to share.

Assistants to the bishops: In February 2019, assistants and associates to the bishops gathered in Myrtle Beach, S.C., under the theme “Don’t Go Thirsty.” The gathering focused on the concept of “doing enough” and seeking sabbath, thanks to the guidance of our keynote speaker, the Rev. Wayne Muller. Pre-gathering sessions were offered for new assistants’ orientation, and the entire group had a session with Barbara Keller and Thomas A. Cunniff on preventing clergy sexual misconduct.

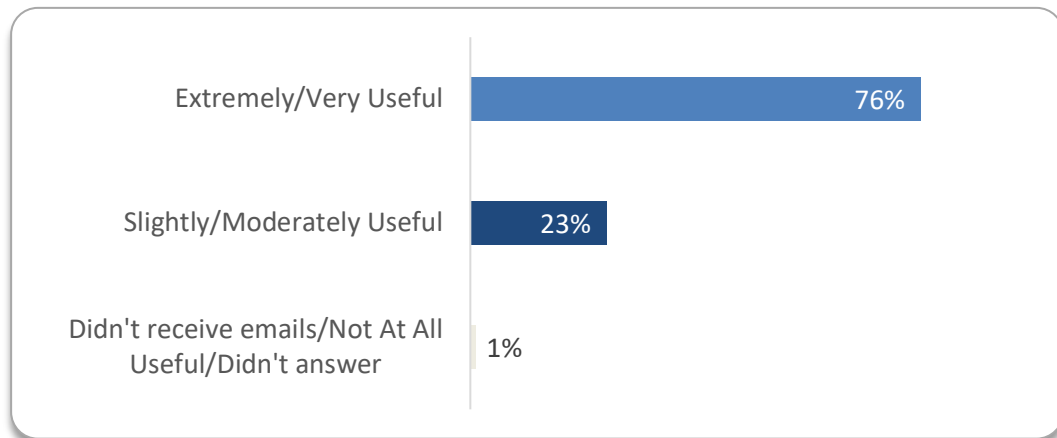
Goal five; objective two: Support and enable effective governance by Church Council and a churchwide assembly, in line with the outcomes of the 2017 Church Council retreat.

2019 Churchwide Assembly (CWA) evaluation: The Greater Milwaukee Synod hosted the 2019 Churchwide Assembly. Of the more than 900 voting members, 374 responded to an assembly evaluation, a rate of about 39%. The following report shows comparisons with the evaluations of the 2011, 2013 and 2016 assemblies when possible or appropriate.

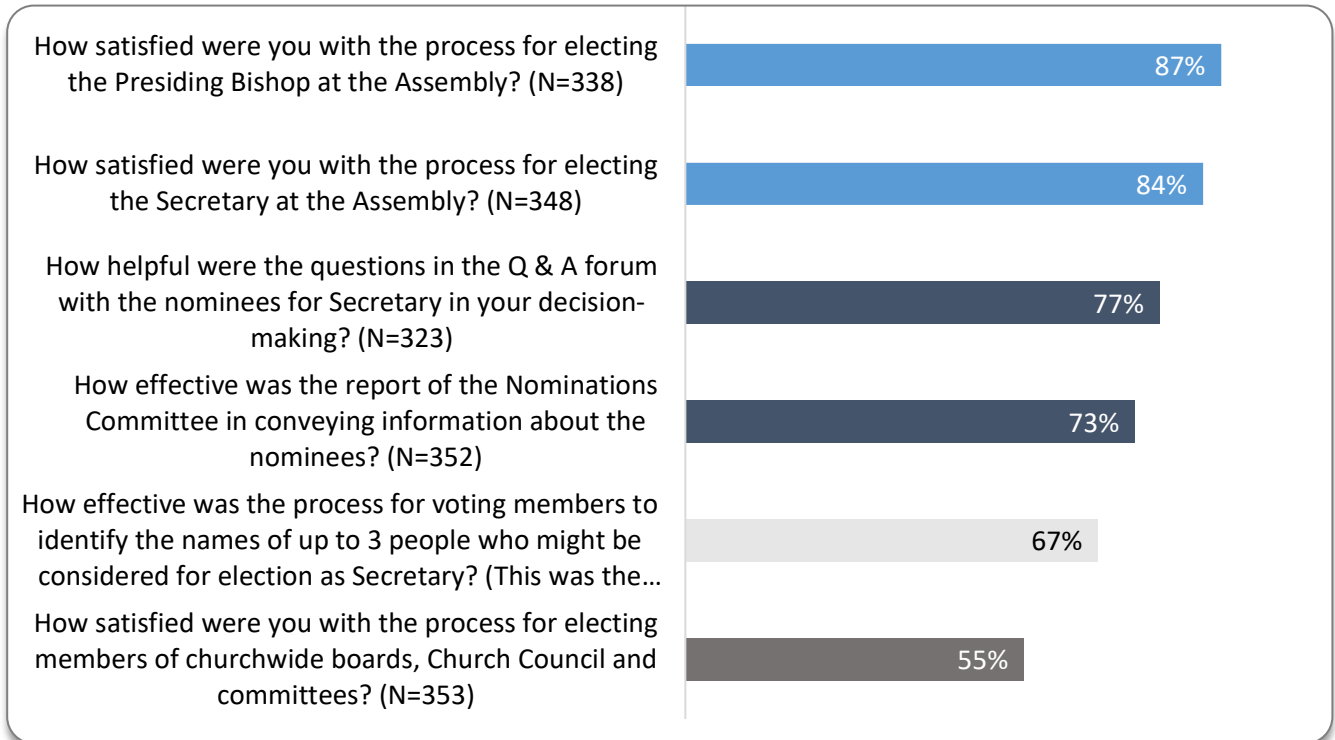
- The percentage of respondents indicating they felt overwhelmed by the amount of materials has decreased in the past six years (see line graph below).



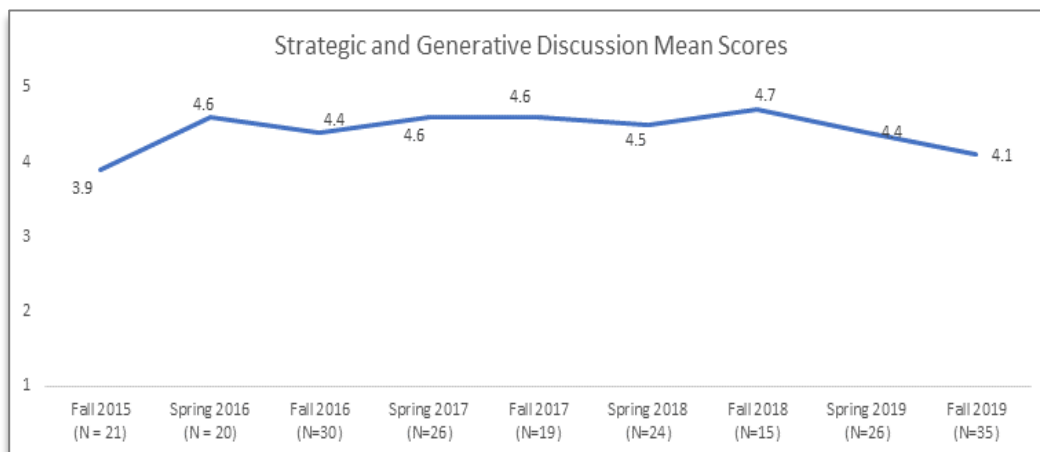
- Most of the respondents found the pre-assembly email communication very or extremely useful (see chart below).



- Responses to the orientation video and parliamentary procedure video were mixed; half found them to be very/extremely helpful.
- Voting members were mostly satisfied with the nominations and elections process. However, a noticeable minority were relatively unsatisfied with the process for the common ballot. This could be because the deadline for submitting ballots was right after the AMMPARO Prayer Vigil Walk, and some may have felt rushed to submit their ballots by the deadline (see graph below, showing percentages reporting satisfaction; number of responses shown in parentheses).



- **Church Council evaluation:** Surveys are conducted after every meeting. One measure of effective governance is whether council members feel there is enough strategic and generative discussion. A flat trendline since 2015 shows that this perception has remained roughly the same since 2015 (number of survey responses for each year shown in parentheses; 5-point scale):



Goal five; objective three: *Identify and take forward structural redesign and reform opportunities that contribute to more effective stewardship of God’s mission and this church’s resources and assets (roles and structures of synods and the churchwide organization, seminaries, networking of lay schools, repurposing property assets).*

Mission Support experiment report: In November 2018, Church Council action extended the Mission Support experiment with five synods (Nebraska, Texas-Louisiana Gulf Coast, New England, Lower Susquehanna, and Metropolitan Washington, DC). In response, participating bishops, churchwide staff and others with interest in the experiment were convened by the council’s Budget and Finance Committee during the February 2019 meeting of the Conference of Bishops to collaborate on a list of metrics to measure the experiment’s impact. This group will produce an interim report for the spring 2020 Church Council meeting and will be suggesting that the oversight shifts from Budget and Finance to Planning and Evaluation for future actions and reporting. A full report will be written for the fall 2021 meeting, at the conclusion of the experiment, with learnings and implications.

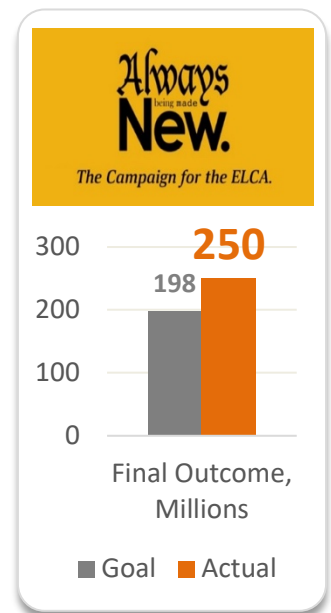
Lay Schools network: A gathering was held in Chicago in December 2018 that created a network space, gathered asset mapping information, identified leaders and created a working group to imagine, plan and develop the Lay Schools Program for 2019 and beyond. The Agora and Diakonia programs sent their representatives as well as Luther Seminary, Disability Ministries, Book of Faith, the Lutheran Center in Atlanta and 1517 Media. A working group was appointed that met bimonthly during 2019. The asset mapping project was finalized by December 2019.

Goal five; objective four: *Grow resources for mission and ministry in line with the ELCA’s shared goals and priorities and the expectations and roles of its three expressions (successfully conclude and wind up the Campaign for the ELCA and develop the next generation of strategies to raise resources for this church, in line with its priorities; Comprehensive Mission Support Strategy).*

Always Being Made New: The Campaign for the ELCA: The campaign sought to raise \$198 million in support of new and expanded churchwide ministries around the world, between its inception in 2014 and its wrap-up in June 2019. This goal was exceeded! At the campaign’s conclusion on June 30, gifts to priorities totaled \$250 million, including \$194.7 million in cash and multiyear commitments, and \$55.3 million in planned gifts. Five percent of gifts were allocated toward the costs of campaign fundraising and administration.

Where Needed Most endowment fund: To support planned gift commitments toward this work, the “Where needed most” endowment fund was established. This endowment will support priorities, including congregations, global church, leadership development and poverty and hunger. As of June 30, the endowment fund had a balance of more than \$11.4 million.

Mission Support strategy: In 2019 the Mission Support team worked on expanding engagement with synods beyond the Mission Support Symposium. This included connecting



more regularly with synod Mission Support tables, workshops at convocations, rostered ministers' gatherings, first call theological education events and presence at synod assemblies. The team also worked with bishops and DEMs on strategic planning around Mission Support. The team has been working to make new connections with new synod bishops and their new staffs. The symposiums are still being scheduled and, in some cases, the team is returning to synods to help facilitate the Mission Support conversations in synods that have already held a symposium.

Goal five; objective five: *Ensure the presiding bishop's strategic focus on common identity, becoming a more relational and connected church, congregational vitality and development of leaders is supported by contemporary and effective communication strategies and platforms for information sharing and learning.*

Public relations: In 2019 the ELCA was mentioned in more than 3,000 articles across the U.S., reaching millions of readers. The Public Relations team at the churchwide office sent out more than 75 press releases in 2019. Presiding Bishop Elizabeth Eaton was interviewed by the media more than 15 times.

Video engagement: The Strategic Communications team produced more than 100 videos in 2019, garnering nearly 1 million views between YouTube and Facebook.



Seeds Monthly is a monthly e-newsletter sent to church leaders, providing information on the latest news, videos and resources from the ELCA. The number of subscribers grew 3.75% in 2019, reaching nearly 83,000 people in this church each month.

ELCA directory: Rolled out in 2018 to replace the ELCA Yearbook, the online directory has enhanced communication and efficiency for the churchwide organization. In 2019, improvements were made, resulting in:

- New statistics and reports layout
- New “about” message from Secretary Sue Rothmeyer
- Updated language for better guidance on congregational updates
- Cleaner and more accurate data for key communications
- Reduced operational costs and time to produce

Mission Advancement unit restructuring: Since February of 2019, the Mission Advancement unit has been operating under a new staffing structure that:

- Brought the work and staff of the *Always Being Made New* campaign team into the unit
- Reorganized the major gift staff to be comprehensive instead of program specific
- Moved all communications functions from programs to the Strategic Communications team
- Created an event planning role, working with prospect development and donor strategy
- Moved program operations into a single team with donor stewardship
- Created a position to lead donor discovery, cultivation, solicitation, and stewardship that includes all components of giving—annual, major and deferred or planned
- Moved ELCA World Hunger program functions to its own team and World Hunger fundraising staff to the mission funding group that is part of the Development team

Goal five; objective six: *Improve structures, systems and processes of the churchwide organization, including those relating to deployed staff, synods, congregations, ministries and partners, to ensure they provide for efficient and effective teamwork, management and accountability (HR, technology, team structures, internal communication and information sharing).*

New position for Innovation: In December 2019, Presiding Bishop Elizabeth Eaton announced the creation of a new position—executive for innovation and director, ELCA Leadership Lab. This new role will serve as a change champion, equipping and supporting the development of key leaders to address the most pressing problems of this church. The Leadership Lab allows the space to experiment and innovate in real time so that more people can know about Jesus and experience the love of God.

Ongoing work to increase operating efficiencies: The churchwide staff reduced costs, through realigning tasks, small decreases in grants and programs, and leaving open some vacant positions. In January 2019 the churchwide organization implemented changes to its medical benefits plan. The primary plan has moved from Gold+ to Silver+, with the churchwide organization continuing to pay 100% of the premium for employees. Employees are now responsible for paying a portion of the premium for spouse and dependent coverage. Beginning in 2019, the organization provided an additional week of vacation to eligible employees. In January 2019 new copiers were installed, at substantial annual savings.

New home for the Congregational Vitality Survey (CVS): The CVS captures a snapshot of a congregation’s spiritual vitality. In 2019, the survey moved from being overseen by a contractor to being housed at the churchwide office. Revenues generated by the survey have been used to offset this cost.

Conference room upgrades at the churchwide office: To increase meeting productivity and efficiency, and to facilitate video meetings, conference rooms at the Lutheran Center have been upgraded. In 2019 the system for reserving rooms was also updated, making it easier to reserve a room. It is hoped that these upgrades will lead to increased collaboration and reduced travel.

Skype upgrade: An upgrade to Skype, a tool needed for effective meetings that include people outside the building, has resulted in:

- An increased number of video calls, file sharing and screen sharing
- 60% reduction in in CenturyLink Conference Calling expenses



New financial system to increase efficiency: The churchwide office is switching financial software to *Workday for Financials*, a very powerful tool that will allow for collaborative financial planning and tracking progress, along with simplifying financial functions. The implementation of *Workday* is anticipated to be completed in the last quarter of 2020.

WHAT WE HAVE LEARNED

From the evaluation of the Churchwide Assembly, we learned:

- We try to do too much during these assemblies. The schedule did not leave enough time for business that needed to be attended to near the end of the week, and the elections felt rushed to many of the voting members, especially on the common ballot.
- More training is needed during synod pre-meetings on parliamentary procedure, how legislative actions work and logistics (e.g., travel details and using Guidebook).

From an evaluation of the five-synod Mission Support experiment, we learned:

- As times change, so does the church, and we must adapt. This means listening to our synod leaders and prayerfully discerning how best to work collaboratively.
- There is no one-size-fits-all solution for the relationships between synod leaders and churchwide staff, including how to share Mission Support, grant monies and staff.

From an evaluation of the director of evangelical mission (DEM) role, we learned:

- The DEM as a position is valued across the 65 synods and serves as an effective bridge between the three expressions of the ELCA.
- There is a great deal of variation in approaches to funding and staffing this position; there will not be a one-size-fits-all solution for effectively resourcing it.

From the Partnered Synods Project, we learned:

- It's all about relationships. The better we know one another, the better we trust and understand one another, and the more connected we become.
- Synods that participated in this project reported feeling much more connected to resources and churchwide staff reported having a better understanding of how synods function and the challenges that they face.

From the *Always Being Made New* campaign, we learned:

- The campaign has laid a strong foundation for future resource development, and it is important for the churchwide organization to continue this work.
- This also confirmed what we knew before: the church is passionate about and very generous toward ELCA World Hunger, Fund for Leaders, International Women Leaders, Young Adults in Global Mission, missionaries and disaster response.
- Together we can achieve far more than we imagine. "God can do immeasurably more than all we dare to ask or imagine, according to God's power that is at work in us," Ephesians 3:20.

FINALLY

We are grateful for staff and partners who have made these ministries and this report possible. We hope this report has highlighted important ministry work that is being done around the globe in the name of Christ, shown impact where it has been measured, and provided baselines to use for comparison with future measures to see tangible progress as we work toward the goals and objectives of *Future Directions 2025*.



ELCA Churchwide Organization Operational Plan

Annual Report for 2018

Report to the ELCA Church Council

April 2019

future@elca.org



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

Introduction

In 2018, churchwide organization operational planning supported the identity, vision and shared purpose of this church as outlined in *Future Directions 2025*. The Churchwide Organization Operational Plan sets out the goals and objectives that the churchwide organization worked toward in 2018 and will continue through 2019. The plan shows a strong emphasis on *Congregational Vitality and Leadership*, the strategic foci identified by the presiding bishop and affirmed by the Administrative Team, Conference of Bishops and Church Council.

The operational plan's objectives establish the framework for ongoing planning and reporting. While management-level reporting on major activities will continue, the Administrative Team and senior leaders are aiming for analysis and reporting that shows how the churchwide organization's work has contributed toward achieving the objectives, whether the results are tracking in the right direction, and what has been learned with respect to assumptions, strategy, resources and adjustment of plans.

This report summarizes selected work, baseline measures and measured progress toward the five strategic goals of the 2018-19 Churchwide Organization Operational Plan. The report is organized by the *Future Directions 2025* goals for the ELCA. Because goals one and two share objectives, they are presented together.

For each goal and accompanying set of objectives, this report highlights work of the churchwide staff (often in collaboration with other expressions of the ELCA and/or separately incorporated ministries, companion synods and other religious bodies). When available, metrics show where impact has been observed by measuring change in outcomes. For newer initiatives and programs being measured for the first time, metrics may serve as the baseline for tracking future progress.

During 2018, the Administrative Team consulted with the Joint Leadership Table (executive committees of the Church Council and Conference of Bishops), the separately incorporated ministries and churchwide staff; surveyed the full Church Council and Conference of Bishops; and met with churchwide senior leaders and the Conference of Bishops to prepare a churchwide organizational design for 2020. The design will be completed during 2019.

Goal 1

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

Acts 1:8, 1 Peter 2:9-10,
Matthew 28:16-20, Romans 1:16

Goal 2

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

Philippians 2:4-11, 1 Corinthians
12:4-7, Romans 6:3-4, Mark 10:13-16

Goals one and two; objective one: Promote a wider understanding of the ELCA's identity (we are church; we are Lutheran; we are church together; and we are church for the sake of the world) and equip leaders and disciples to communicate our theology and beliefs in accessible and compelling ways.

◇ **2018 survey of Lutheran rostered ministers and congregation council members:**

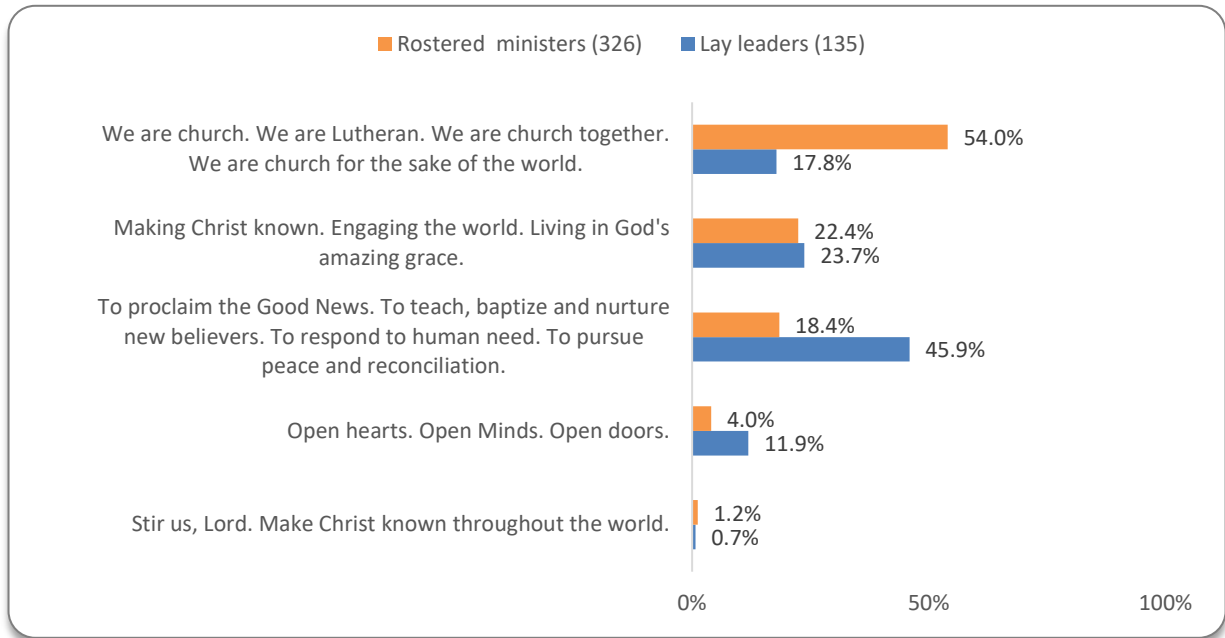
For baseline measures of objective one, a sample of lay leaders and rostered ministers was surveyed in summer 2018. A comparison of those responses with a 2008 survey of lay leaders (*Lutherans Say #6*) suggests that Lutheran theology and beliefs are being better communicated than a decade ago (*graph at right*).

In both surveys, respondents were asked if they agree with the statement: "We

decide to follow Jesus." Though the surveys polled different people, the 20 percent drop in agreement with the statement suggests that Lutherans in general may be less inclined to agree with a "decisional" theology that contrasts with Lutheran Confessional theology, which asserts that we are captive to sin and totally dependent on God's saving grace through Jesus Christ. However, with 40 percent of lay leaders indicating they believe salvation to be a personal decision, there is room for improved communication.



Despite being promoted throughout the church for five years, less than 1 in 5 lay leaders in the 2018 survey could identify the current emphases of the ELCA. In addition, slightly over half of rostered ministers could identify the emphases. This indicates that more promotion of the emphases is needed. The graph below shows the responses of lay leaders and rostered ministers (number who responded to survey shown in parentheses):

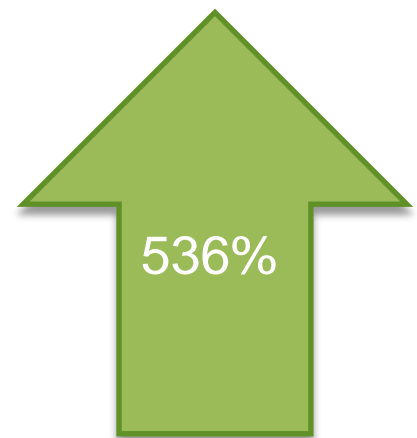


- ◇ **Living Lutheran:** The magazine has a monthly circulation of 129,087, with 97,943 copies going to congregations, 11,792 individual subscriptions and 19,455 gratis copies. Individual subscribers are staying steady and three-year subscriptions are growing due to a fall promotion. In 2018, LivingLutheran.org had a total of 783,989 page views.



- ◇ **Social media presence, news stories:** Social media posts accounted for 88 percent of the ELCA's "voice" in 2018, with over 28,000 posts. News mentions accounted for 12 percent, with more than 4,000 mentions. This represents a 536 percent increase over 2017, with a potential news reach of 1.1 billion.

In July 2018, the Three Sides podcast launched. Currently, Three Sides has almost 17,000 unique downloads over seven episodes. The podcast is consistently averaging downloads higher than national averages per Libsyn, the largest distributor of podcasts.



Goals one and two; objective two: Renew and strengthen faith formation and evangelism practices by lay members and rostered ministers, drawing on success stories among ELCA expressions and lessons from global accompaniment with companion churches.

- ◇ **Congregational faith formation and evangelism programs:**
 - “God’s Good Creation” (first Lutheran vacation Bible school program made available in many years) was released in 2018; the 2019 theme is “Who is My Neighbor?”
 - An Advent study on “meals and feasting” around the world was produced.
 - A take-home activity for congregational use and study was created for 2018 ELCA Youth Gathering participants based on the ELCA World Hunger Field Experience, which communicates Lutheran identity.

- ◇ **Strengthening faith formation and capacity for evangelism through Glocal Events and accompaniment training:** Through 30 events in 2018, the Global Mission unit offered education and trainings that create an alternative narrative of why and how our church participates in God’s mission through the lens of accompaniment.



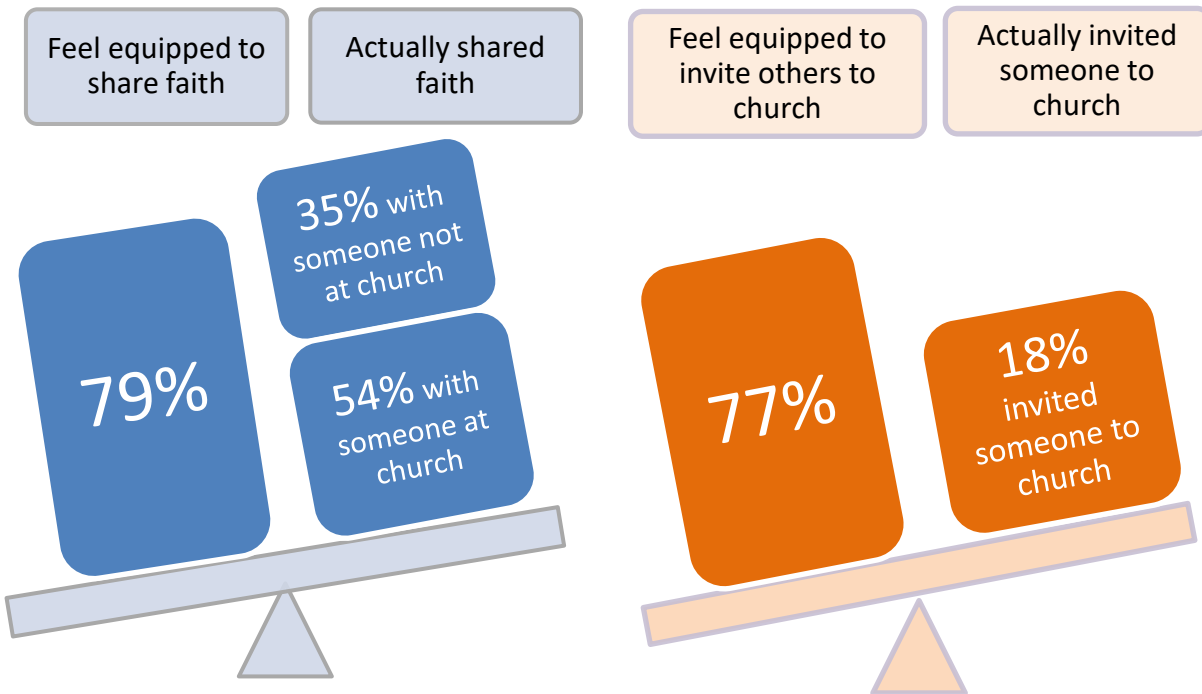
IMPACT:
12,000 people across the United States were reached through Glocal events at synod assemblies and ecumenical trainings.

- ◇ **2018 survey of Lutheran rostered ministers and congregation council members:** In the 2018 survey described in objective one, questions were asked to obtain a baseline measure of faith formation for future comparison.

The table below shows the current pace of respondents’ spiritual growth. There are no significant differences between the lay and rostered respondents. The pace of spiritual growth for over three-quarters of respondents is slow or moderate. However, 17 percent of lay leaders and 13 percent of rostered ministers are stalled or not growing (numbers who responded in parentheses).

Current pace of spiritual growth	Lay (135)	Rostered (326)
Not growing but content where I am	9.6%	4.3%
Stalled and want to move	7.4%	8.9%
Slow but steady	47.4%	43.9%
Moderate	29.6%	35.0%
Rapid	5.9%	8.0%

In the same survey, lay leaders were asked how well-equipped they feel to share their faith with others and how comfortable they are inviting others to church. The *chart below* shows that lay leaders say they are comfortable, but there is opportunity to work on follow-through.



Goals one and two; objective three: Work with engaged synods to support renewal and revitalization of congregations and worship communities in ways that deepen spiritual life and faith practice, welcome and retain worshipers, and increase engagement in God's mission, locally and globally.

- ◇ **Partnered Synod Project:** A cross-unit Partnered Synod Project (PSP) team began a two-year project to support and assess how synod staff and directors for evangelical mission (DEMs) strengthen the capacity of congregations to engage their local communities for evangelical witness and service.

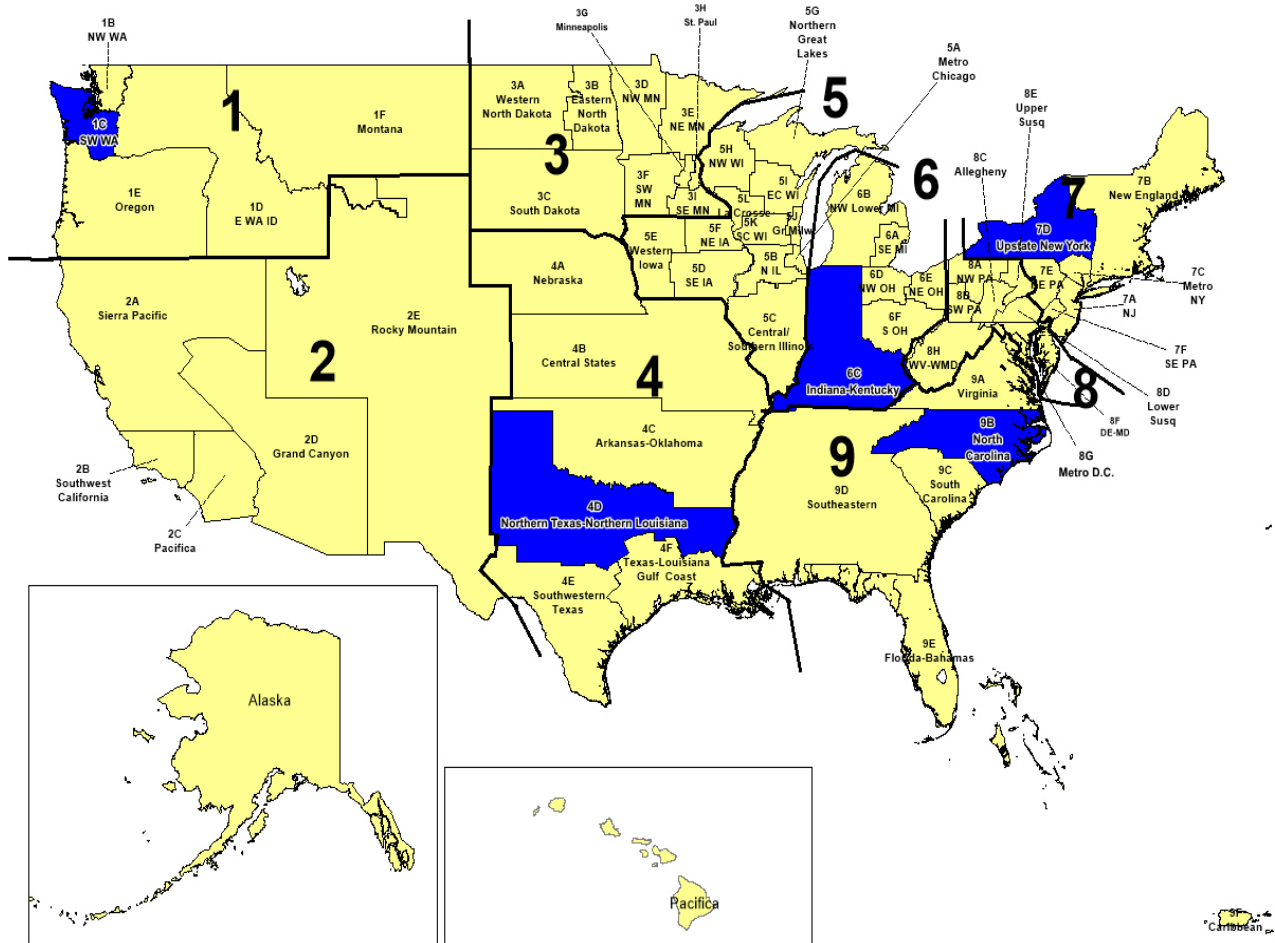
The PSP brought together resources and programs from across the churchwide organization, including Global Mission; Domestic Mission; Mission Advancement; and Planning, Research & Evaluation; to support synods in growing these capacities and for mutual engagement and learning. Synods shared plans to guide the work in 2019. Additional meetings are planned in 2019 to further develop action plans and collaborate on projects where there are shared priorities.



IMPACT:

Participating bishops and DEMs expressed gratitude for the relationships formed in the PSP and feel more connected to churchwide resources and staff than before.

The partnered synods are shown in dark blue on the map below:



- ◇ **Congregational vitality and renewal:** Through new strategies for renewing congregations, synods are equipped to invite collaboration among groups of churches to move into a future of vitality by increasing their impact on local communities. These initiatives include Congregational Vitality training and providing grants for this work.

Five strategic shifts for renewing existing congregations:

- ✓ Accompanying and training synod teams rather than individual congregations.
- ✓ Moving to collaborative strategies for revitalization (groups of churches).
- ✓ Increasing commitment to accompany ethnic communities and ministries among people experiencing poverty.
- ✓ Working out of strength: Anchor churches and others sharing resources each other.
- ✓ Multicultural and contextual learning and sharing of learnings.

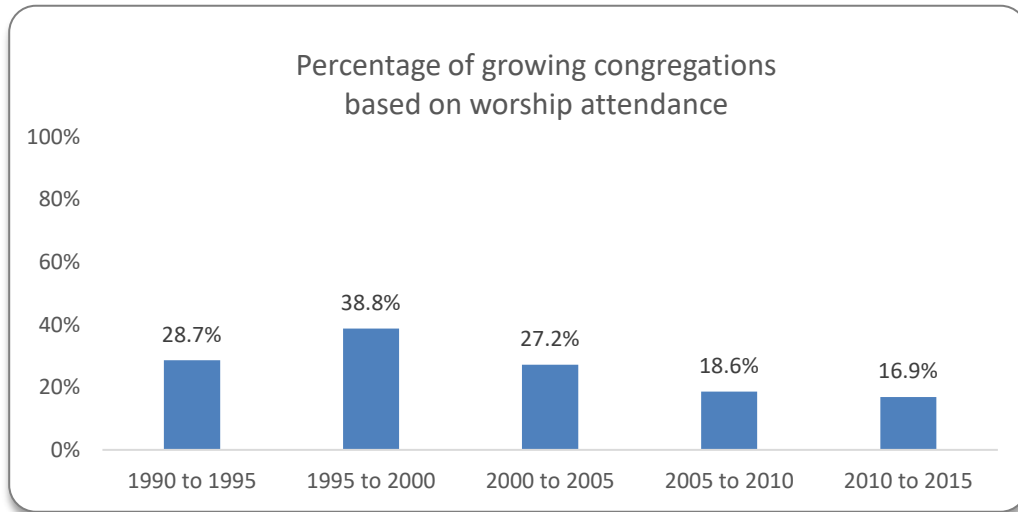
Congregational Vitality training: The new approach includes creating a churchwide learning community and accompanying synods and congregations by training and equipping leaders across the church. *More than 750 leaders participated in ELCA Congregational Vitality trainings in the last 12 months. This includes the following events:*

Who	What	When	Where
250 mission developers, redevelopers, synod leaders, congregational leaders and seminarians	Congregational Vitality training	January/February 2018	Houston
60+ leaders	Training for facilitators/cohort coordinators for congregational development training specialized tracks for mission development	January/February 2018	Houston
40 leaders	Congregational development training with the Lutheran Seminary Program in the Southwest for ELCA leaders and churches starting Latino ministries	June 2018	Austin
More than 450 mission developers, redevelopers, synod and congregational leaders, and seminarians	Congregational development training	August 2018	Seattle
33 DEMs	Training for developing and sharing new plans and strategies for congregational vitality with the congregations in their synods	August 2018	Seattle
35 synods	American Indian Alaska Native gathering	August 2018	Seattle
More than 300 leaders/34 synods	Congregational Vitality training	Feb 2019	Las Vegas

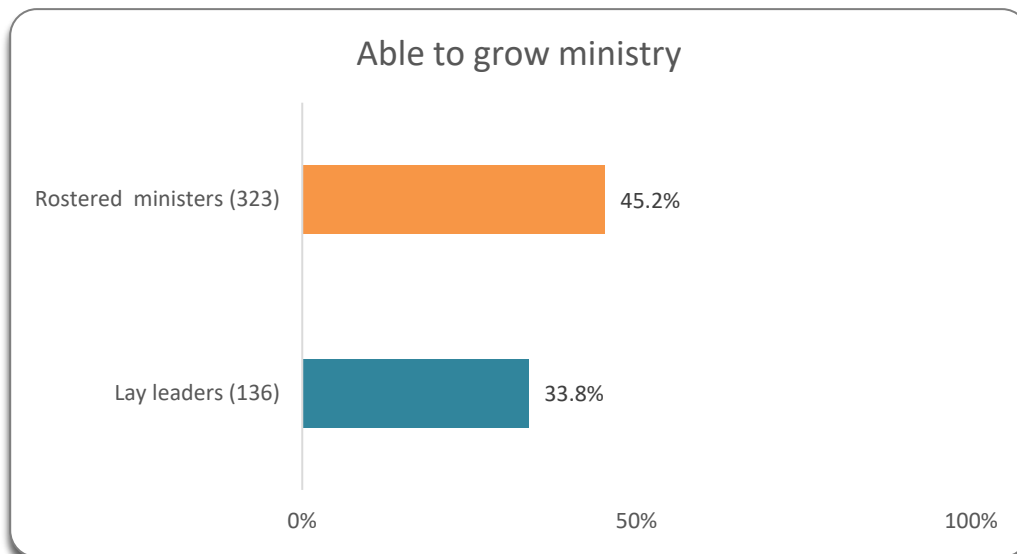
Congregational Vitality grants: As part of the new strategy, the granting process was changed in 2018. In the new model, synods have vitality plans to create cohorts of congregations to work on developing mission plans for vital ministry. Grants are then distributed to the synods. These plans are rooted in spiritual foundation, grounded in discipleship and focused on empowering churches for vital ministry with their neighbors and out in the world. *Grants that were approved or are awaiting approval are summarized below:*

2018	2019
16 Holy Innovations were approved	3 Holy Innovations proposals await approval
8 new Strategic Ministries were approved	5 new Strategic Ministries were approved
122 ELCA Strategic Ministries were continued	1 Anchor Church Strategy is approved
6 Synod Vitality Initiatives were approved, as well as continued funding for several more initiatives that began earlier	Synod Vitality Initiatives will be approved at upcoming review tables

- ◇ **Percentage of ELCA congregations that are growing:** The impact of these initiatives can be measured by reviewing annually reported congregational data from Form A. The graph below serves as a baseline measure and shows the percentage of growing ELCA congregations over time. The trend has been downward. If these initiatives are helping, the trend should reverse or stabilize.



- ◇ **2018 survey of Lutheran rostered ministers and congregation council members:** The 2018 survey of lay leaders and rostered ministers mentioned earlier also asked about the sustainability of their congregations, given the current financial and people resources. Rostered ministers were more optimistic than lay leaders. Even so, only one-third of lay leaders and less than half of rostered ministers feel their congregations are able to grow ministry. Seven percent of lay leaders and 5 percent of rostered ministers are not sure their congregations will survive much longer. This will serve as a baseline measure; if initiatives work, these should increase.



Goals one and two; objective four: Support new congregations and worship communities to start and become vital and viable expressions of this church, with a specific focus on ethnic-specific and multicultural ministries.

- ◇ **New congregations and worship ministries:** New ministries represent the future of the church; they are one of the many places where God is “doing a new thing,” to quote the prophet Isaiah. In addition to the new strategic shifts for renewing existing congregations, there have been shifts in strategy for new-start ministries as well, as shown in the box below:

Five strategic shifts for new-start ministries:

- ✓ Practitioners as trainers
- ✓ Contextualized curricula for trainings
- ✓ Interactive learning
- ✓ Working out of strength: “Churches Starting Churches”
- ✓ Multicultural and contextual learning and sharing of learnings

Training for leaders of new congregations:

The ELCA Congregational Vitality Team convenes a variety of training events each year, providing opportunities for leaders to share and learn from each other. Some highlights:

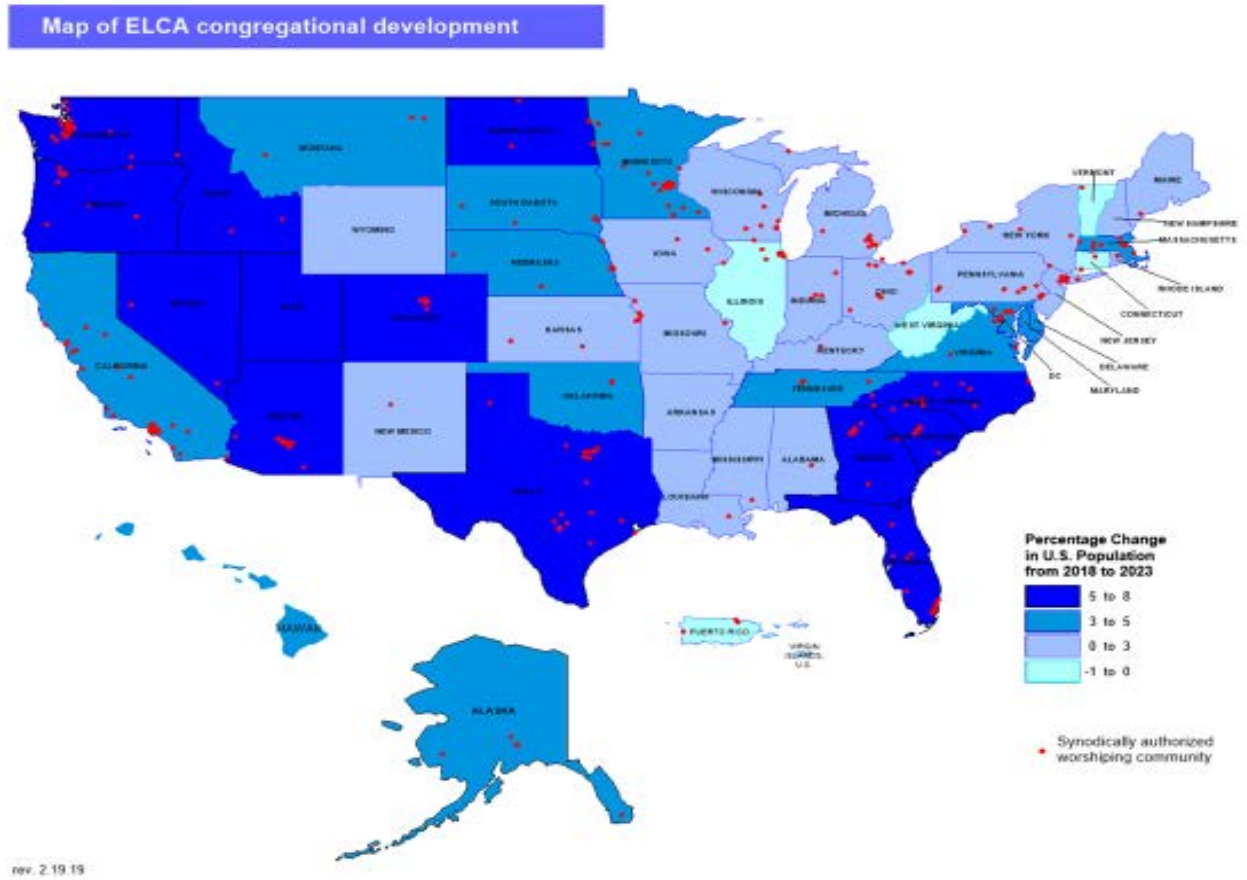
- ELCA Newly Organized Congregations Gathering in November 2018 in Chicago.
- Ecumenical Partners in Outreach at the Florida-Bahamas Synod in 2018.
- Red Ecumenica Para el Desarrollo de Iglesias Latinas REDIL Congregational Development Training planning meetings/gatherings.
- Eleven specialized ELCA New Start Tracks, teaching curricula and support groups.



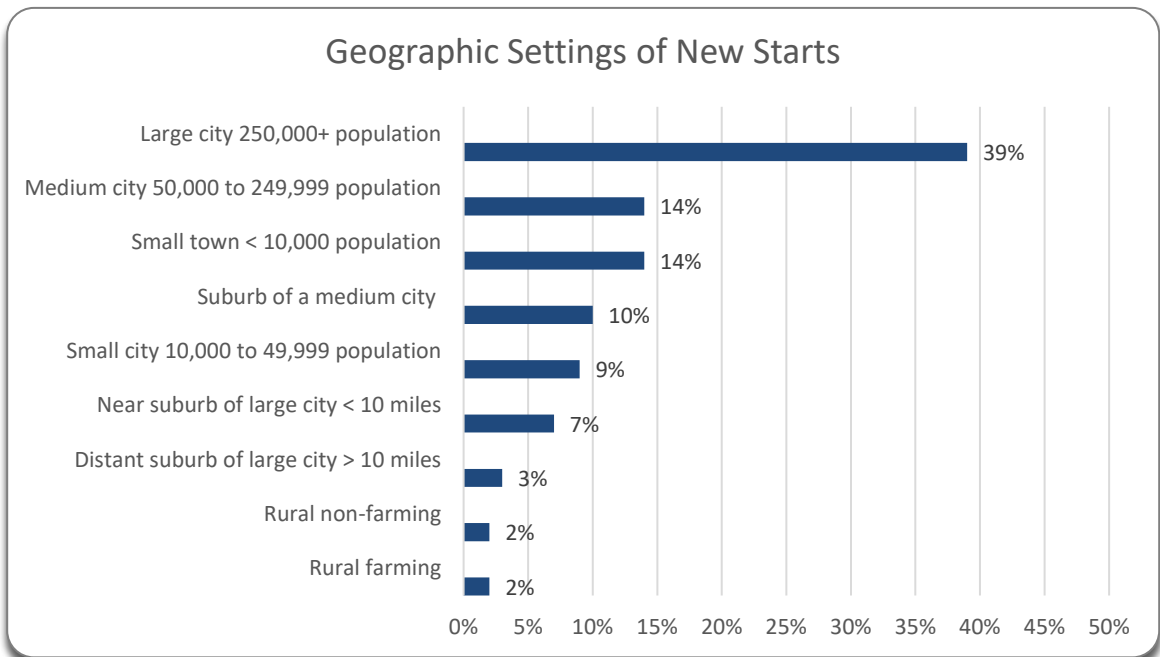
IMPACT:

- ✓ *28 new starts were approved in 2018.*
- ✓ *10 new starts have been approved in 2019 so far, with more proposals in consultation and process.*
- ✓ *Of the 65 ELCA synods, 54 currently have new starts.*
- ✓ *Mission developers report that lives are being transformed in new ministries.*

365 new starts are shown on the *map below*, updated February 2019:

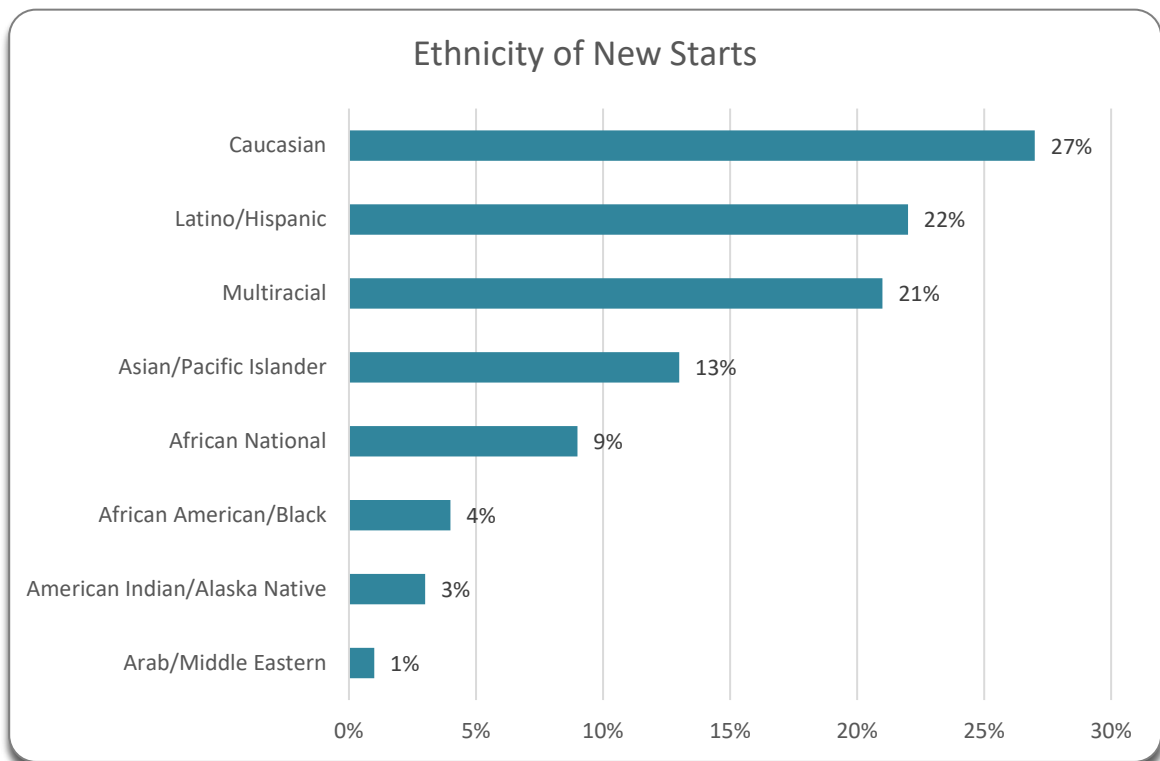


The graph below shows the variety of settings in which new starts are found. A large proportion (39 percent) are found in large cities:



- ◇ **The ELCA ethnic-specific strategic ministry plans:** Over two-thirds of ELCA congregations report five or fewer active participants who are people of color. There is a clear need for ethnic-specific strategies to achieve goals one and two. The ethnic-specific communities updated their strategic plans, which will be presented to Church Council in April 2019. The common thread among the revised strategic plans points to the need for more specific attention to the broader awareness and resourcing for implementing the plans across the church. Developing plans for more consistent reporting of the progress or lack of progress and a call for fresh commitment from the whole church was lifted up as each of these strategies was being reviewed. These include:
 - African Descent Ministries
 - American Indian and Alaska Native Ministries
 - Asian and Pacific Islander Ministries
 - Arab Middle Eastern Ministries
 - Latino Ministries

- ◇ **New congregations are more ethnically and racially diverse:** *The graph below* shows that the ELCA is making progress toward its diversity goal through its new starts. Only 27 percent of new starts are predominately Caucasian. New starts also tend to be more diverse economically.



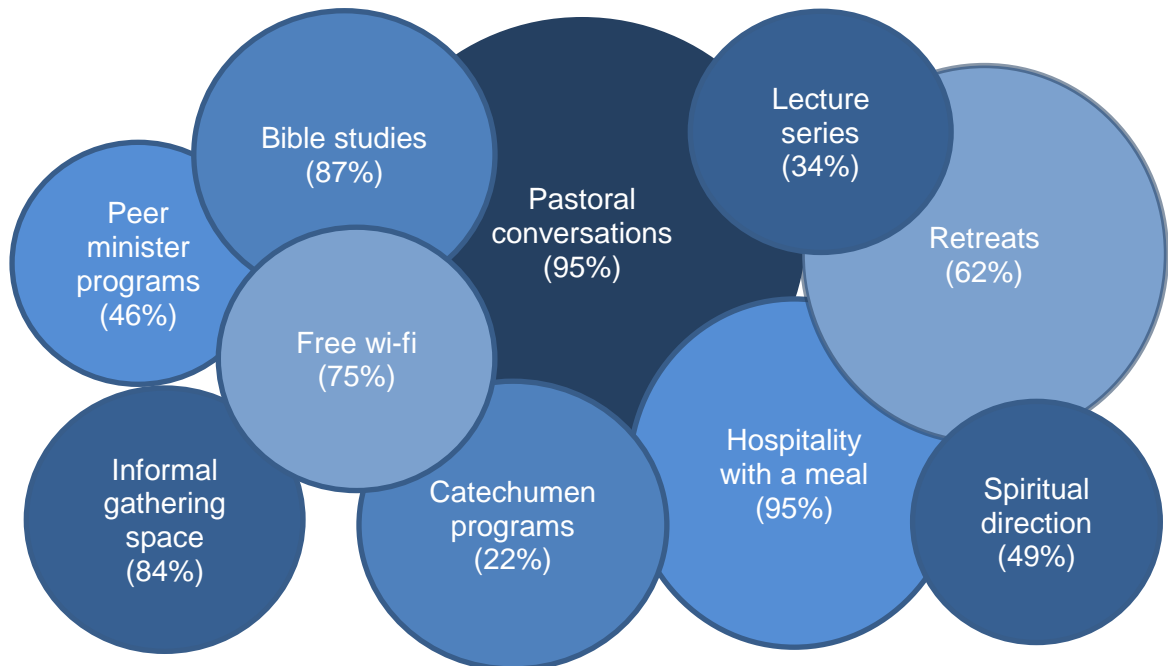
Goals one and two; objective five: Provide access to continuing education and development opportunities for youth and young adults, other lay leaders and rostered ministers to enhance the church's capacity for evangelical witness and service.

- ◇ **Equipping missionaries for vocation:** The ELCA has 220 pastors, doctors, nurses, teachers, theological educators, communicators and community organizers, and Young Adults in Global Mission volunteers serving as missionaries in 40 countries across the world.

In 2018 the ELCA sent 105 new missionaries in the following categories of service:

Category of service	Number
Long-term (4+ years, salaried)	6
Central Europe Teachers Program	5
Japan-3 Program (three-year stipended teachers)	3
Global Mission Volunteers (self-funded or supported directly by the companion church)	7
Global Mission Associates (ELCA rostered ministers serving in international congregations)	3
Horizon International Seminary Interns	3
Shared Personnel Placement (jointly appointed by GM and Companion Synod)	2
Young Adults in Global Mission (YAGM) volunteers	76
TOTAL	105

- ◇ **Campus ministries:** The ELCA supports campus ministries at 137 sites that offer opportunities for faith formation in many forms (percentage of sites offering an opportunity in parentheses):



Additionally, worship services with communion are offered frequently across these campuses. Over 4,500 students attended worship at least once during the academic year.

◇ In some places, the ELCA ministry is the only religious organization on a campus that welcomes students in the LGBTQIA+ community.

- Ecumenism and interfaith relationships are important elements of campus ministry.

- Training is provided for peer ministers, as well as other forms of leadership development.

- Leadership in campus ministries also tends to lead to enrollment in seminary.

- Justice and advocacy programs provide opportunities for learning, sharing, building coalitions and participating in advocacy activities.



IMPACT:

- ✓ *10,500 new students reached*
- ✓ *46 baptisms*
- ✓ *132 enrolled in seminary*
- ✓ *187 involved in leadership*
- ✓ *150 participated in community service*

◇ **Triennial youth gathering:** The ELCA Youth Gathering June 27 – July 1 in Houston included more than 32,000 participants, with 80 at the *tABle* and 600 at *MYLE*, as well as about 1,200 volunteers and team members. The theme was “This Changes Everything,” a call for participants to examine their identity as Lutherans and as children of God. All 65 synods were represented, and 10,000 people were sent out each day to serve alongside more than 200 community partners. A survey of participants shows the event had the following impacts:



IMPACT:

- ✓ *71% SAID THEIR FAITH WAS FORMED.*
- ✓ *90% SAID THE EVENT HAD A POSITIVE EFFECT ON THEIR LIVES.*
- ✓ *83% SAID THEY ARE PONDERING WHOM GOD IS CALLING THEM TO BE.*

Goals one and two; objective six: Through mutual accompaniment, strengthen the capacity of ELCA synods and global companion churches for evangelical witness and service, and encourage all expressions of the ELCA to more fully embrace the gifts and knowledge of the companion churches.

- ◇ **Companion Synod Program:** ELCA companion synod relationships connect Lutheran churches from around the world with ELCA synods and congregations. Toward this end, multiple trainings, nine consultations and meetings were held in 2018, including:

How many	What	Who
29 participants	Inaugural German - ELCA consultation	Representatives from six ELCA synods, five German companion churches, Trinity Seminary, and ELCA Europe, Middle East and North Africa (EuMENA) staff
10 participants	Inaugural Russia Network gathering	Representatives from three ELCA synods
141 participants	ELCA – Evangelical Lutheran Church in Tanzania (ELCT) Companion Synod/Diocesane summit	Sixty-nine were from ELCT; 72 from ELCA. Participants included 25 ELCT bishops, 26 dioceses; eight ELCA bishops, 17 synods; nine ELCA missionaries serving in Tanzania; 12 musician/educators (four ELCT and eight ELCA); five Independent Lutheran organizations
17 participants	Consultation with the Augustinian Church of Guatemala [Iglesia Luterana Agustina de Guatemala (ILAG)]	Ten leaders of the ILAG, two ELCA synods, one ELCA large congregation
40 participants	The Third Caribbean Synod Consultation	Representatives from the Florida-Bahamas Synod and five presidents from the companion churches of the Caribbean
9 participants	Consultation with the Lutheran Church of Colombia (IELCO)	One Evangelical Lutheran Church in Canada (ELCIC) synod, two ELCA synods and two IELCO members

In addition, multiple trainings took place in support of the International Camp Counselor Program and the International Companion Program for the Youth Gathering.

- ◇ **International Leaders Program (ILP):** Accompanies global companion churches and institutions in providing education, training and leadership development for the sake of mission and ministry. The table below shows growth stats across all facets of this program:

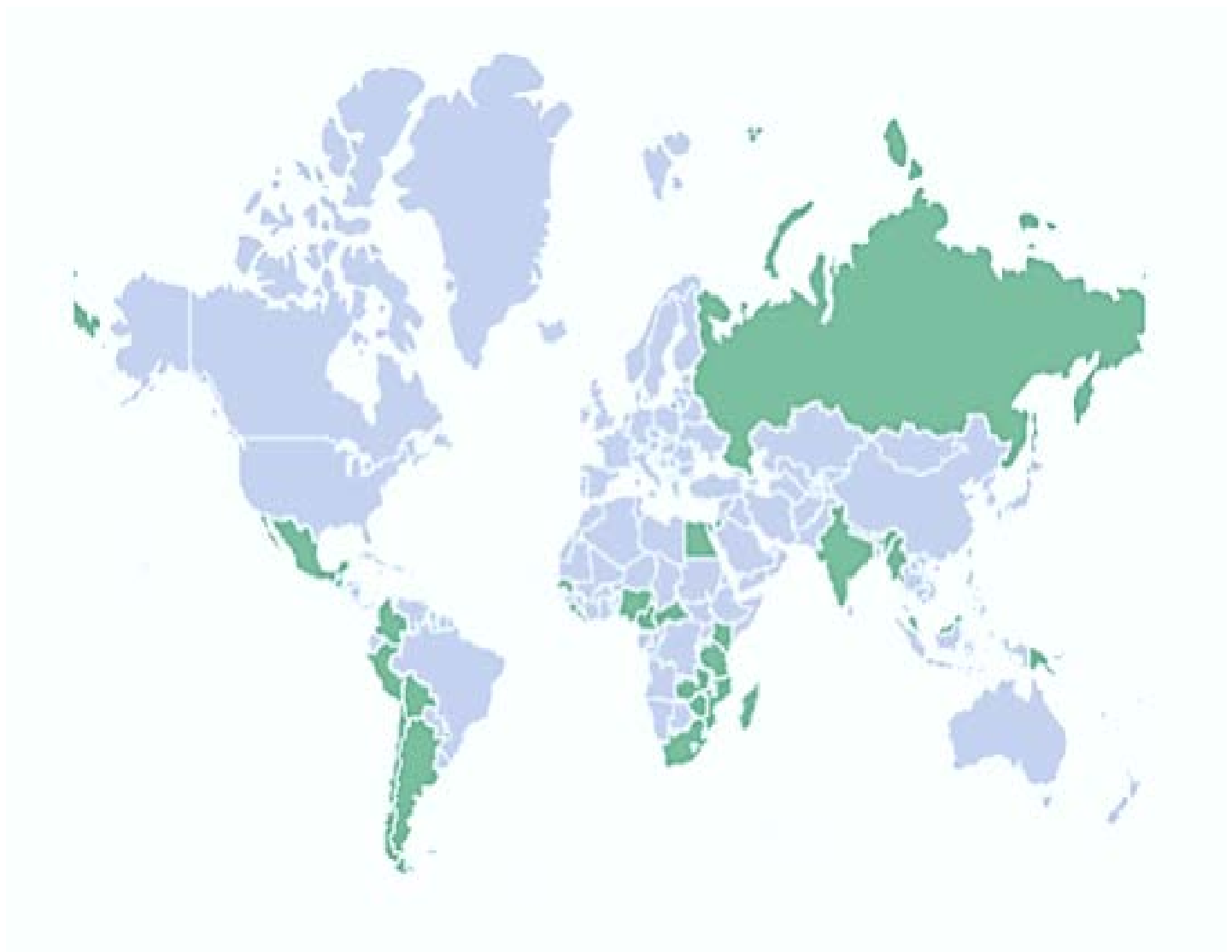
International Leaders Program	2014	2015	2017	2018	% Increase 2014 --> 2018
Scholarship applicants	50	144	157	160	220%
Scholarship awards	69	73	127	129	87%
Events planned/hosted	2	3	7	8	300%
Visits to partner schools	3	5	10	12	300%
Active ELCA college, university, seminary partners	4	7	13	15	275%

Additionally:

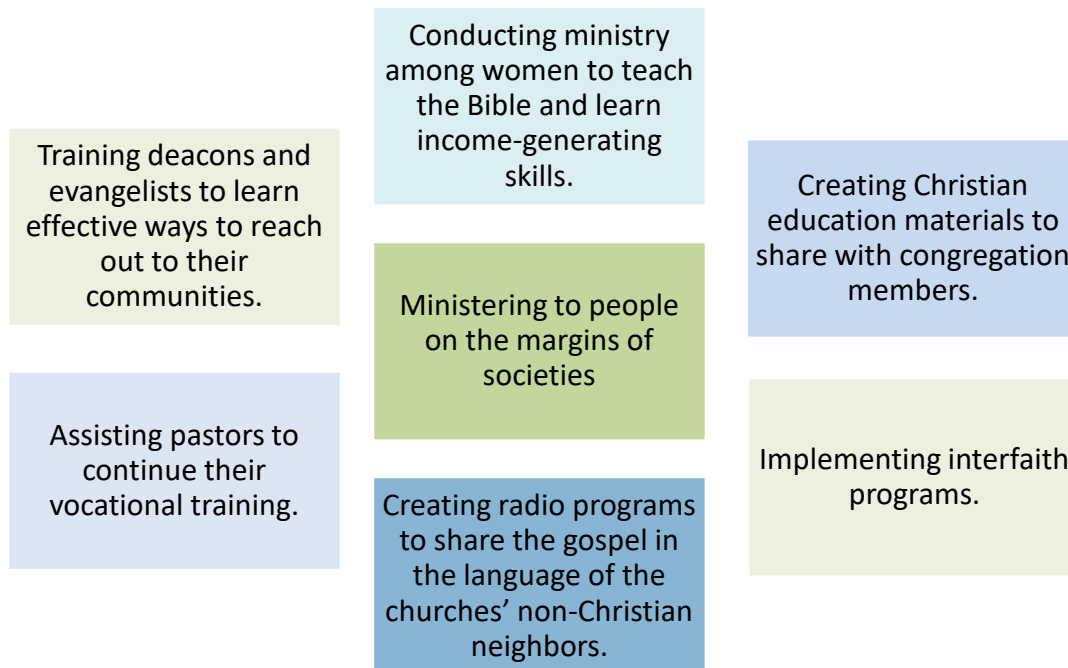
- Thirty-one scholarship recipients completed their ELCA-supported academic programs in 2018.
- The Global Leadership Academy, a leadership and networking event for women, was held in India in 2018, bringing together women from 12 companions for a week of learning and networking.

The ELCA expended \$1,226,575 in 2018 for leadership development and in-country scholarship opportunities through grants to companion churches. In conjunction with Global Missions' commitment to gender justice, priority is given to scholarships for women or for churches that are trying to become more educated on how to become gender inclusive in their ministries.

- ◇ **Global companion evangelism efforts:** In 2018 this church spent \$1,112,822 on 55 evangelism projects in 32 countries and with two ecumenical partners throughout the world. The global reach of these efforts is shown on the map below:



International evangelism projects look different throughout the world and are contextualized for each particular ministry context. Evangelism projects include, but are not limited to:



The ELCA accompanied churches around the world to strengthen their evangelism efforts, partnering with 11 companion churches and helping emerging churches expand their evangelism work to bring the gospel to communities that were hard to reach, including:

- **Cambodia** – the Lutheran Church in Cambodia received \$234,200 in 2018 to expand its ministry outreach within rural communities.
- **Malaysia** – the Lutheran Church in Malaysia received \$257,532 in 2018 to expand its outreach among the indigenous Orang Asli community. The church has been able to host worship services, Bible studies, prayer meetings and children’s after-school programs.
- **Russia** – The church in Russia was able to establish “Equipping for Service,” a vocational discernment program that helps people understand their vocational calling to gospel and evangelism work.

Goals one and two; objective seven: Provide avenues for youth and young adults from diverse backgrounds to participate in domestic and global service, thereby deepening their faith, increasing engagement in the ELCA and enabling their formation as leaders.

- ◇ **Young adult discernment retreats:** Two events were held in 2018 and early 2019, reaching a total of 95 young adults. About a third were young people of color, and 18 were Young Adults in Global Mission (YAGM) alumni, seeking reconnection to the wider church.
- ◇ **Youth & Young Adult Ministry Innovation Grants:** \$405,630 was paid out to 17 ministry partnerships across the church through *Always Being Made News: The Campaign for the ELCA*,

and \$315,270 of funding was secured through the campaign’s “Where Needed Most” funding for eight additional Youth & Young Adult Ministry Innovation Grants.

- ◇ **Elisha’s Call:** Elisha’s Call is a weekend event for leadership discernment, development and engagement of young adults of African descent ages 18 to 35. After the event, they are encouraged to form networks in their home communities for mutual learning and support. It is hoped that these networks will flourish and grow.

Since 2009 about 100 young adults of African descent have been involved. Participants have come from 13 synods and 30 congregations or communities.



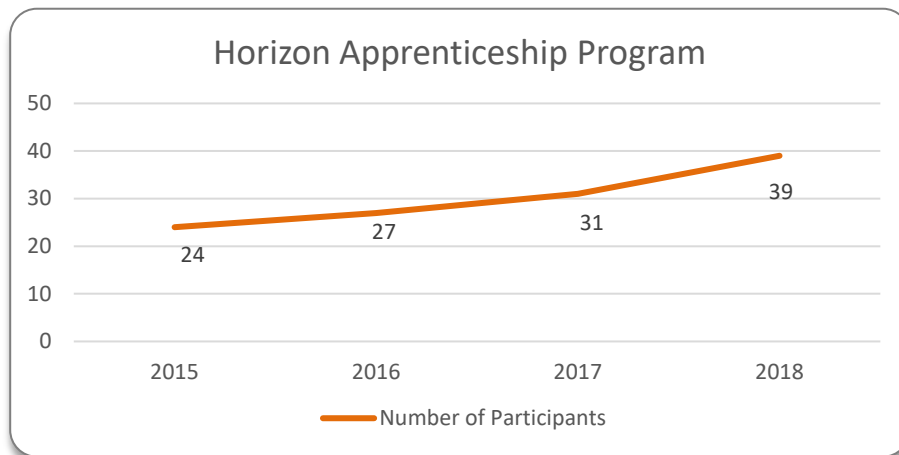
IMPACT:

PARTICIPANTS HAVE SERVED AS CONGREGATIONAL PRESIDENT, SECRETARY, OFFICE STAFF, AND ARE LEADING MINISTRIES IN LOCAL CONGREGATIONS.

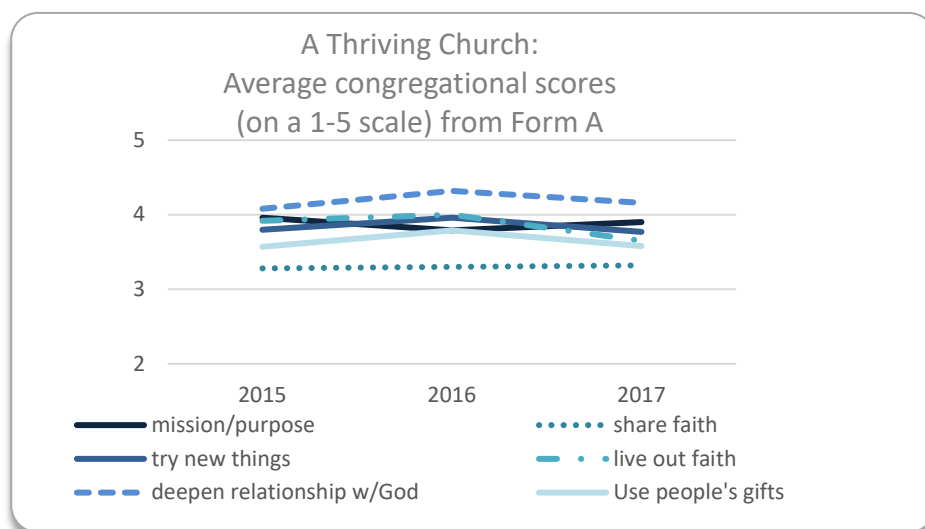
- ◇ **Global service:** The ELCA sent 86 young adults into service in 2018, including 76 Young Adults in Global Mission (YAGM) volunteers. The number of volunteers has tended to increase annually along with the growth of the program (more program sites, more capacity). Although there was a drop in volunteers in the past two years (*see graph below*), it is too early to tell whether the overall trend is changing. The growing job market for recent college graduates may be a factor in the recent downturn.



- ◇ **Horizon Apprenticeship Program:** This growing program helps young people of color or whose primary language is other than English acquire a missional imagination that will help them discern their future. Horizon apprentices are between the ages of 16 and 20 and are enrolled in high school or college. They are nominated by their pastor and commit to an internship at their home congregation for 20-plus hours per week for two months in the summer. They receive a stipend for their work, which is paid for by the Horizon endowment funds. The program will be capped at 35 to 40 participants to allow for continued expansion of offerings. Growth in participation is shown in the graph below:



- ◇ **Thriving Church – congregational measures:** Finally, another way to track progress on goals one and two is to note whether there are changes across time on Congregational Vitality measures from Form A. For objectives one, two, three, five and seven, six items related to the *Thriving Church* goal are shown in the graph below, which serves as a baseline for the 2018-19 operations plan. Between 2015 and 2017, the lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives:



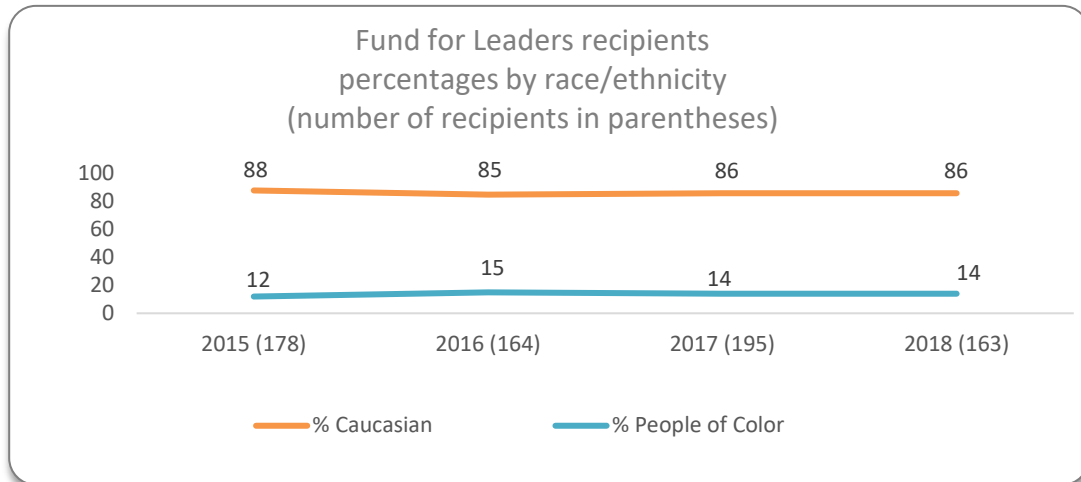
Goal 3

An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.

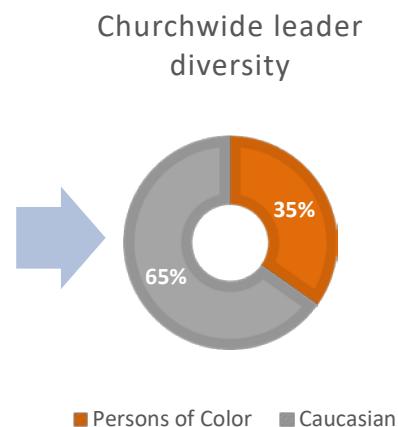
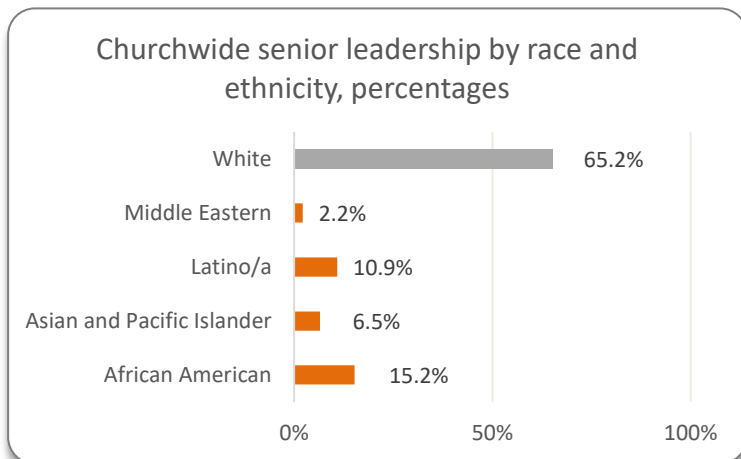
1 Corinthians 12, Ephesians 2:14-20,
Acts 10, Galatians 3:26-28

Goal three; objective one: Develop proactive recruitment and formation strategies to achieve a more diverse leadership profile with a clear focus on ethnic, cultural, gender generational diversity, and social status, and better matching the gifts and experiences of leaders to different communities and ministries.

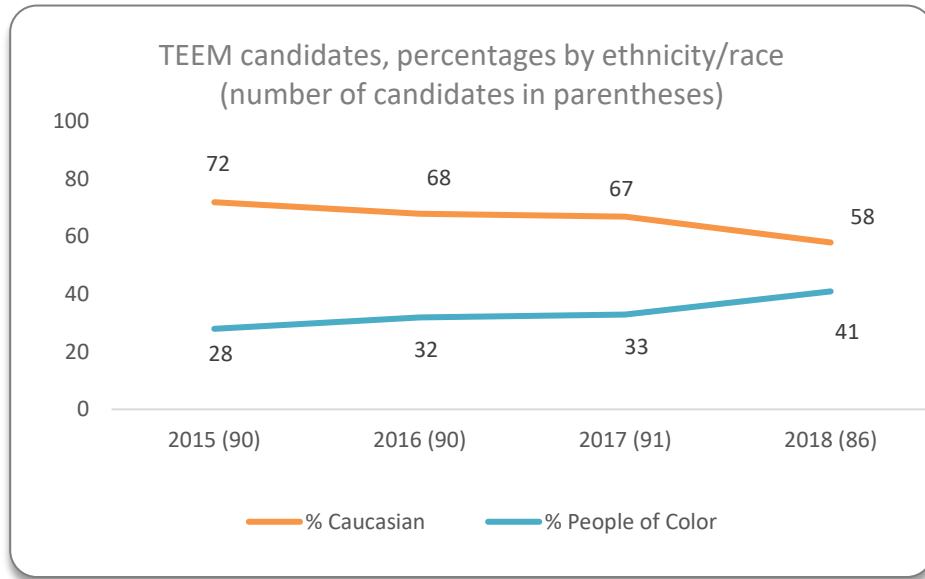
- ◇ **Growth in diversity among Fund for Leaders scholarship recipients:** Diversity has not been growing. These numbers provide a baseline measure:



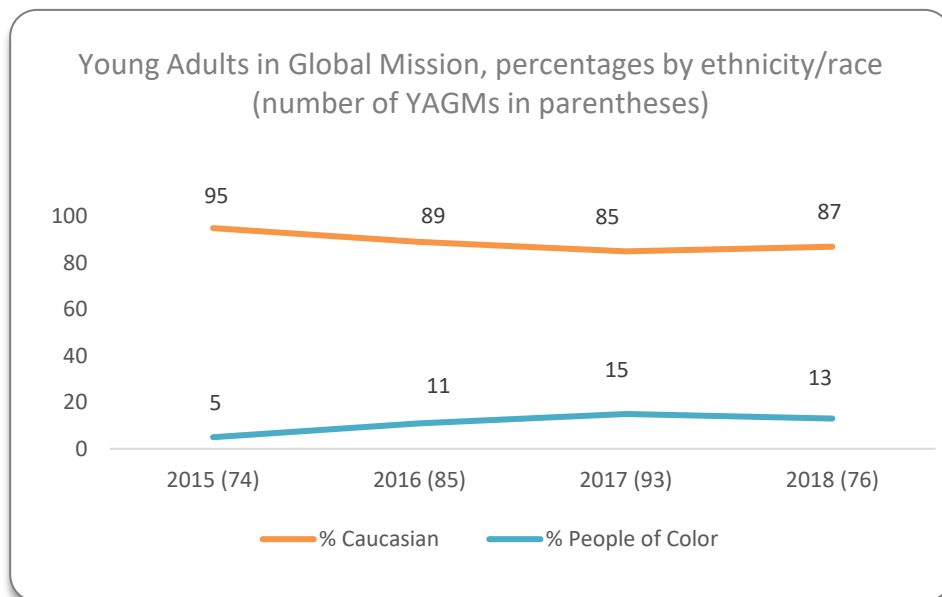
- ◇ **Baseline measure of the diversity among ELCA churchwide senior leadership staff, 2018:**



- ◇ **Growth in diversity among candidate participants in Theological Education for Emerging Ministries (TEEM):** TEEM is a certificate program providing theological education for candidates who are called to serve in emerging ministries or settings that are without ordained pastoral leadership, and who otherwise might not be able to respond to such a call through traditional seminary residency. They are assisted through the call and ordination process. Over the past four years, the proportion of TEEM candidates of color has increased:

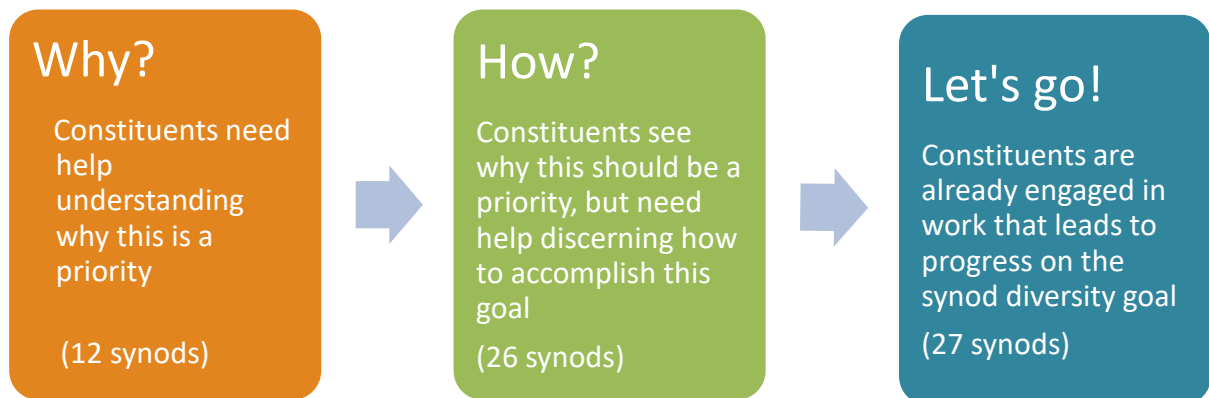


- ◇ **Growth in the diversity of the Young Adults in Global Mission (YAGM) program:** As with Fund for Leaders scholarship recipients, diversity among YAGMs has leveled off rather than growing:



Goal three; objective two: With synods, equip congregations with resources and strategies to reach out to people in their neighborhoods and embrace new ways to facilitate engagement and participation in this church through worship, evangelical witness and service.

- ◇ **Synod diversity goals:** In 2018, churchwide staff worked with the Conference of Bishops to help bishops discern where they are in the process of meeting synod diversity goals, as outlined in the ELCA Continuing Resolution to the Constitution¹. Churchwide staff, in consultation with synod bishops, are developing a tool for synods to report progress annually to the Church Council. All 65 synods have placed themselves in one of three categories, and will set goals and report on their progress:



The “Let’s go!” synods will serve as the key resource group. This group is engaging by:

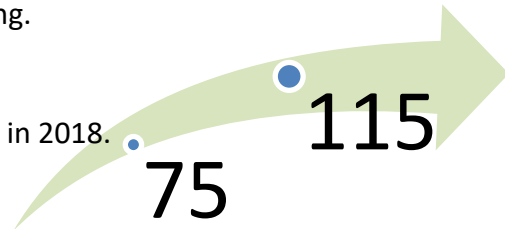
- Adding synod staff and building diversity teams.
 - Using resources for self-learning and providing workshops.
 - Building new relationships with local organizations.
 - Getting to know their neighbors.
 - Working with ecumenical partners, churchwide staff, other synods.
- ◇ **Companion Synod Program:** In 2018, 25 bishops and church leaders and nine rostered ministers visited the ELCA churchwide office to share their evangelical witness; 15 international youth participated in the 2018 Youth Gathering in June; and 40 international camp counselors participated in the international camp counselor program.
 - ◇ **Increasing intercultural competence through a global lens:** In 2018, four synods (Saint Paul Area, Western Iowa, Southwestern Minnesota, and Southwestern Texas) increased ELCA members’ competencies for evangelism through administration of the Intercultural Development Inventory (IDI) and implementation of educational plans. Additionally, at the Global Leadership Academy in Hyderabad, India, and the Tanzania companion synod consultation, 40 international leaders and 20 ELCA synods’ and Tanzanian dioceses’ general intercultural competencies were built through accompaniment training.

¹ ELCA Continuing Resolution to the Constitution 5.01.B16

- ◇ **Strengthening faith formation and capacity for evangelism through Glocal Events and accompaniment training:** Trainings to increase capacity in mission engagement were conducted in the Central States, Southwestern Minnesota and Western Iowa synods and with 20 additional ELCA synods through the consultation in Tanzania. Approximately 1,500 ELCA members were reached through these assemblies and other events.

Goal three; objective three: Develop, empower and support networks among ethnic-specific and multicultural ministries and share their experience and knowledge with synods and congregations seeking to welcome and nurture diversity.

- ◇ **Authentic Diversity Task Force:** A task force was established, initially made up of people of color. The group had its first meeting in the late winter of 2019 and is preparing a separate report for the April 2019 Church Council meeting.
- ◇ **AMMPARO Network:** The AMMPARO network grew by 53 percent from 75 to 115 participants in 2018.



Goal three; objective four: Actively encourage youth and young adults from diverse backgrounds to be agents of generational change and role models for becoming a more culturally diverse church.

- ◇ **MYLE (Multicultural Youth Leadership Event):** This pre-event to the Youth Gathering empowers young people of color and those whose primary language is other than English to claim their story as a part of God’s story. It may be the largest gathering of people of color in our church.

In 2018, **610** youth and adults from 36 synods, plus a leadership team of 70 young adults, youth and adults, gathered in Houston under the theme “One,” based on Ephesians 2:14-19. In God’s eternal wisdom, there is a plan for the unity of many into ONE new people in Christ.



- ✓ DEEPENED FAITH
- ✓ EXPLORED CULTURE
- ✓ MADE FRIENDS
- ✓ CLAIMED IDENTITY
- ✓ FORMED LEADERS

- ◇ **The tAble:** The tAble (formerly the Definitely-abled Youth Leadership Event or DAYLE) is also a pre-event to the Youth Gathering that blesses and empowers young people who live with a wide range of physical, cognitive and emotional disabilities so they might grow as faithful, wise and courageous witnesses.

70 young people and their adult caregivers from 20 synods, plus a leadership team of about 10, gathered under the theme “You Belong” at the tAble in 2018. About 90 percent of respondents do not attend other conferences aimed at people with disabilities, so this is a unique and needed opportunity.



IMPACT:

- ✓ *75% of respondents said the event helped them see what gifts they bring to ministry.*
- ✓ *Several youth participants are now engaged in leadership opportunities in the church.*

Goal three; objective five: Support congregations and synods to grow in their commitment to and practice of gender justice and racial justice.

- ◇ **The proposed social statement on women and justice:** Now titled “*Faith, Sexism, and Justice: A Lutheran Call to Action*,” this proposed social statement will be presented to the Church Council this spring. Included are 17 implementing resolutions to serve as a guide for its use by agencies and organizations. Colleagues are working on study resources to help churchwide assembly voting members make informed decisions about the social statement.
- ◇ **Synod leadership anti-racism training:** In 2018, the Racial Justice office offered instruction on anti-racism to prepare synod teams to conduct training. Fifty participants from approximately 30 synods participated in this synod capacity training.

Goal three; objective six: As a church in the public space, speak out against discrimination and violence based on race, gender, sexual orientation and social status through advocacy and other forms of public witness.

- ◇ **Advocacy work:** in 2018, the Washington, D.C., office engaged in public discourse and action that was shaped by the ELCA’s social teaching documents and experiences of its congregations, ministries and partners.

This advocacy work included:

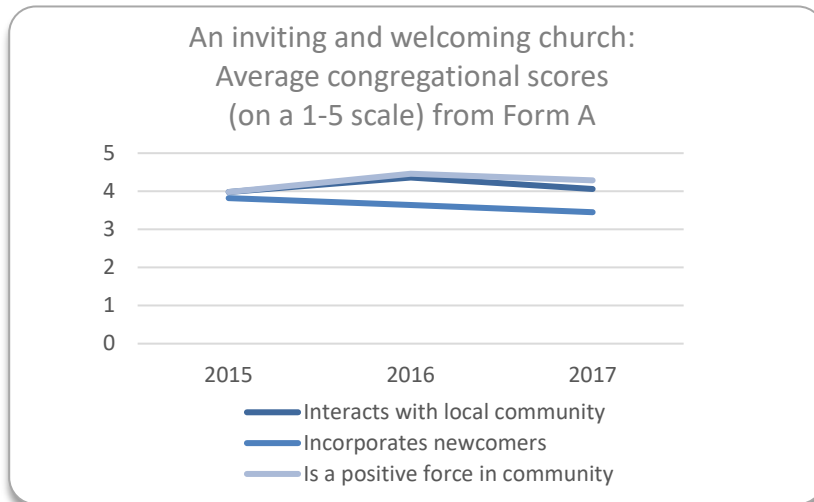
- Support for a bipartisan farm bill that *did not include* harmful cuts or ineffective job provisions, and expanded support for the farmer safety net, environmental impact, and international food aid.

- Support for U.S. government funding for anti-corruption mechanisms and development programs to reduce the need for migration from Central American communities.
- Opposition of U.S. foreign policies that support the militarization of Central American countries or prevent people from seeking asylum.
- Discussion of the Paris Climate Change Agreement and the development of video and print resources co-branded with ecoAmerica’s Blessed Tomorrow program.
- Advocacy for funding increases for homeless programs, senior assistance and affordable housing.



- IMPACT:**
- ✓ *19,128 emails were sent to Congress and the administration.*
 - ✓ *4,950 new advocates joined the ELCA Advocacy Network (a 14 percent increase).*
 - ✓ *During the Hunger Leadership Gathering, 115 visits with Hill/administration contacts.*
 - ✓ *A 12 percent increase in Twitter followers @ELCAadvocacy.*
 - ✓ *A 31.6 percent increase in Facebook followers @ELCAadvocacy.*

- ◇ **Speaking out against all forms of discrimination against women through the United Nations:** The Lutheran Office for World Community (LOWC) in New York was very present at the 2018 Commission on the Status of Women (CSW), issuing two statements to influence the CSW. Also:
 - Twenty Lutheran delegates attended official and unofficial U.N. events and met with government representatives from their home countries.
 - Lutherans made seven visits to missions of U.N. member states during CSW.
 - Lutherans hosted a panel event, co-sponsored by a government, U.N. agency and other faith-based organization partners, titled “Do you Have Faith in the SDGs?” (sustainable development goals).
- ◇ **Inviting and welcoming church – congregational measures:** Finally, another way to track progress on goal three is to note changes across time on Congregational Vitality measures from Form A. For objectives two, three, five and six there are three related items—how well a congregation: interacts with the local community, incorporates newcomers and is a positive force in the community. These provide baseline measures. Between 2015 and 2017, the trend lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives (*graph below*):



Goal 4

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

1 Corinthians 5:14-21,
John 13:12-15, Isaiah 58:1-11

Goal four; objective one: Expand and deepen engagement with “God’s work. Our Hands,” as a vehicle for witness and service by congregations, synods and ministries of this church.

- ◇ **“God’s work. Our hands.” (GWOH) Sunday:** On Sept. 9, 2018, ELCA congregations participated in “God’s work. Our hands.” Sunday, a day dedicated to celebrating who we are as the ELCA – one church, freed in Christ to serve and love our neighbor. Service activities offer an opportunity for us to explore one of our most basic convictions as Lutherans: that all of life in Jesus Christ – every act of service, in every daily calling, in every corner of life – flows freely from a living, daring confidence in God’s grace.



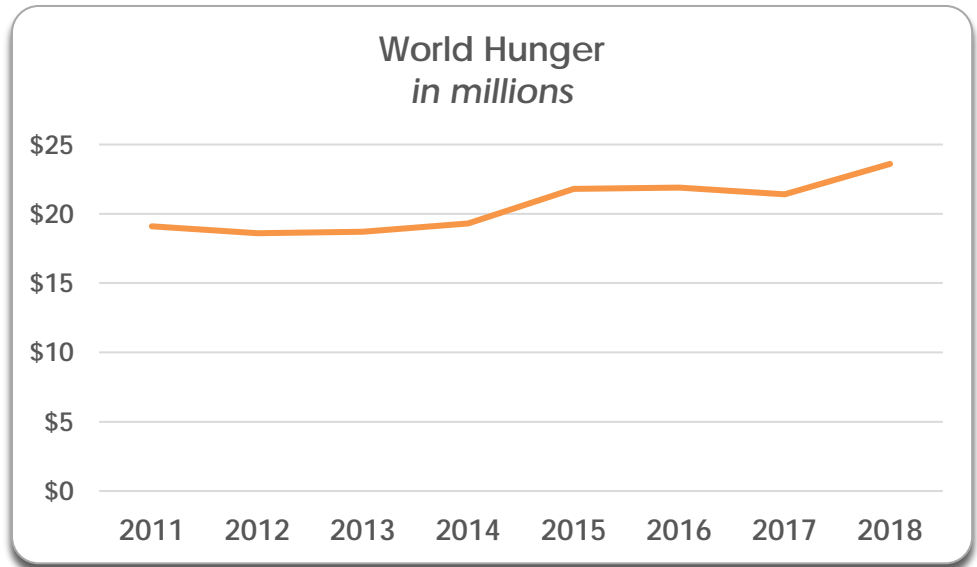
It is estimated that a minimum of **7,000** Lutherans participated in GWOH Sunday in 2018.



It is estimated that a minimum of **25,541** work hours were performed in the service of GWOH Sunday in 2018.

Goal four; objective two: Mobilize and harness resources for local, national and global ministries to alleviate poverty and hunger – including funds, networks, partnerships, ecumenical and interfaith relationships, and mutual accompaniment with companion churches and the global church.

- ◇ **ELCA World Hunger:** In the final year of *Always Being Made New: The Campaign for the ELCA*, giving to ELCA World Hunger was a record-breaking **\$23.6 million**, which was a 10.4 percent increase over giving in 2017.



Through generous gifts, ELCA World Hunger was at work through 540 projects in 62 countries, including 32

states, Washington, D.C., and Puerto Rico, creatively and courageously working toward a just world where all are fed.

- ◇ **Global Farm Challenge:** ELCA World Hunger’s Global Farm Challenge was a yearlong, youth-driven fundraising challenge to support the agriculture-related programs. Youth and youth groups raised funds ahead of the 2018 ELCA Youth Gathering in June, and many brought their offerings to the event in Houston. More than 4,000 youth and adults participated in an unforgettable virtual reality experience designed to immerse them in what it’s like to be a smallholder farmer around the world. The challenge collected \$179,495 on site at the Gathering.

The goal has been **EXCEEDED** by at least 50%!



The goal was to raise \$500,000 or more in 2018 to equip communities around the world and in the United States with livestock, seeds, tools, training and other agriculture-related activities to turn a hungry season into a hopeful season. This goal has been exceeded by at least 50 percent; final results are not yet available as of this writing.

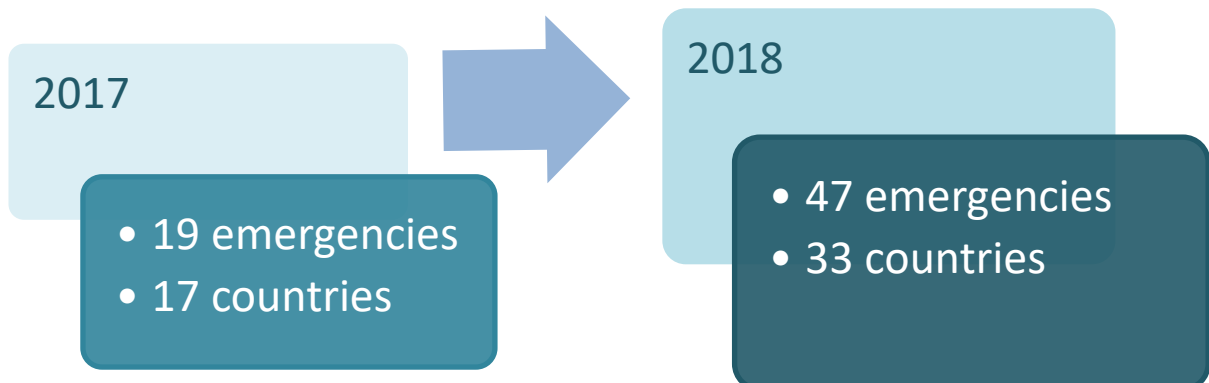
Goal four; objective three: With synods and domestic affiliates, global companions and partners, respond effectively to natural disasters and humanitarian crisis in the U.S., Caribbean and throughout the world, and develop local capacities in disaster preparedness and response, including displacement and migration of crisis-affected people.

- ◇ **Lutheran Disaster Response:** Thanks to the generosity of ELCA members, **\$11,556,179** was raised in 2018 for disaster response.

Lutheran Disaster Response – International provided \$3.4 million in immediate relief in the face of a dramatically increased number of disasters:



The growth in Lutheran Disaster Response is partly due to an increase in rapid onset emergencies at the local level, as well as more church-to-church relationships we can call on for an immediate response.



Relief for displaced people:

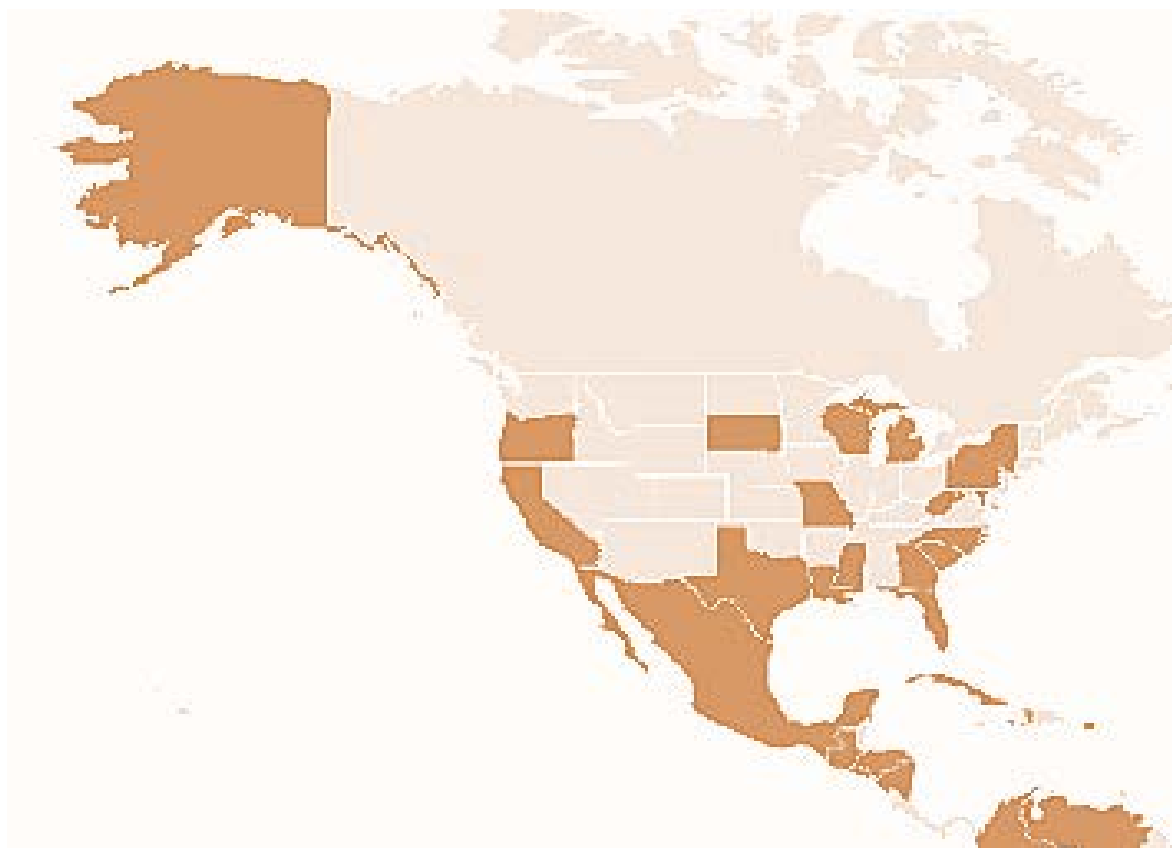
In 2018, 25 percent of Lutheran Disaster Response – International (LDR-I) grants (\$3.4 million) went to projects that assist people on the move (refugees, migrants and internally displaced people) through immediate relief, temporary shelter, psychosocial counseling and information about their rights. *Some examples include:*

What happened	The impact of this ministry
Extreme violence in Myanmar drove over 700,000 Rohingya refugees into Bangladesh beginning in August 2017.	Through ACT Alliance, \$174,500 was provided for food and cash to over 1,000 households; for street lights; counseling for 200 children; and 78 community kitchens for almost 2,000 households.
Indonesia suffered three deadly natural disasters in 2018: a tsunami, a 6.9 magnitude earthquake, and then a 7.5 earthquake and subsequent tsunami. In all, more than 3,600 perished, thousands of homes were destroyed, and many people’s livelihoods were affected.	Across these three disasters, LDR-I contributed almost \$50,000 to ACT Alliance-Indonesia members and Huria Kristen Batak Protestan (HKBP) toward immediate relief and health care assistance to families.
Central American refugees, known in the media as the “Migrant Caravan,” have migrated through Mexico, seeking asylum.	The Mexican Lutheran Church actively responded to this Central American refugee crisis by providing food, clothes and shoes to the migrants who were temporarily sheltered at a stadium in Mexico City.
In Yemen, 75 percent of the population (22.2 million people) are in critical need of assistance, and the country is likely headed toward famine. The crisis has also resulted in more than 2 million internally displaced people.	LDR-I provided an initial response of \$75,000 to assist Christian Aid and Action Contre La Faim for a water, sanitation and hygiene (WASH) and cholera treatment program reaching nearly 30,000 people in the conflict area near the town of Hodeidah.
U.N. figures suggest that 2.3 million Venezuelans (7.5 percent of the population) live outside the country, of which 1.6 million (5.2 percent) have left since 2015.	Several companion churches across Latin America are providing food, shelter, non-food items, psychosocial counseling, pastoral care and information. In addition, LDR-I is supporting a network of local journalists in Colombia and Venezuela to develop an alternative migration narrative to facilitate the integration of migrants.

Lutheran Disaster Response – Domestic: In 2018, the ELCA responded to 32 emergencies in 19 states/territories listed below:

Location	Type	Location	Type
Alaska	Earthquake	Missouri	Flooding
California	Wildfires (Carr)	New York	Unaccompanied minors
California	Wildfires (L. Mendocino)	United States	Unaccompanied minors
California	Wildfires (Camp)	United States	Unaccompanied minors
California	Wildfires (Woolsey)	North Carolina	Hurricane Matthew
Florida	Hurricane Matthew (LSF)	North Carolina	Hurricane Florence
Florida	Hurricane Matthew (FBS)	Pennsylvania (Central)	Hurricanes Irma and Maria (evacuees)
Florida	Hurricane Michael	Pennsylvania (Eastern)	Hurricane
Georgia	Hurricane Matthew	Puerto Rico	Hurricane
Georgia	Hurricane Irma	South Carolina	Flooding
Georgia	Severe storms w/tornadoes	South Carolina	Hurricane
Georgia	Hurricane Michael	South Dakota	Severe storms (Pine Ridge)
Maryland	Hurricane Sandy	Texas	Hurricane Harvey
Michigan	Flooding (U.P.)	US Virgin Islands	Hurricanes Irma and Maria
Mississippi	Flooding	West Virginia	Flooding
Mississippi	Tornadoes	Wisconsin	Severe storms

The map below shows locations of these disasters in the U.S., Central America and the Caribbean:



◇ **AMMPARO: Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities – An ELCA strategy:**

2018 highlights include:

- The creation of 116 welcoming and sanctuary congregations across 30 synods in all nine regions.
- The formation of six new Guardian Angel programs (for a total of eight), which accompany migrant children and their families during their court proceedings.
- International engagement to protect migrant children, youth and families.
- National advocacy leadership in the Interfaith Immigration Coalition.
- Regular consultation with Congress on conditions in Central America.
- Accompaniment of the exodus of Central Americans.
- An invitation to give a presentation in Rome at the World Vision Global Partners Forum.
- Legal engagement to protect migrants through volunteer service in family detention facilities by ELCA members who are lawyers.
- People across the ELCA have been mobilized by AMMPARO's advocacy for justice and fairness for migrant families, to stand with asylum-seekers and reunite separated families.



IMPACT

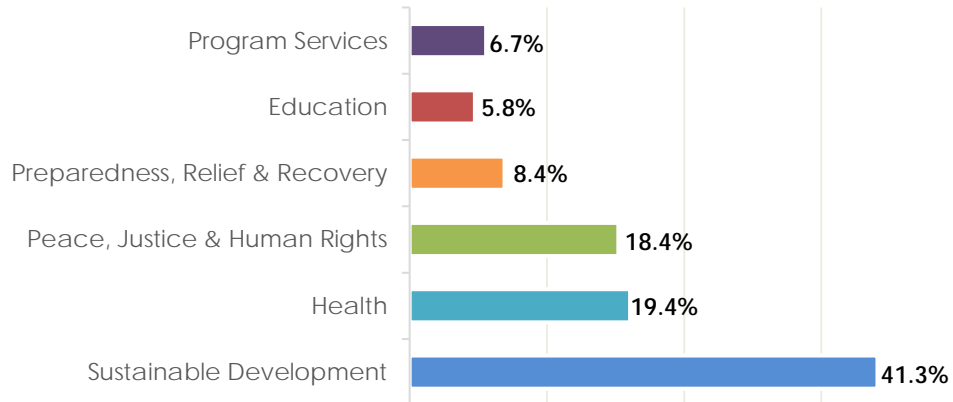
IN HONDURAS IN THE LAST 18 MONTHS:

- ✓ *321 returned migrants enrolled in vocational training.*
- ✓ *115 returned migrants started microenterprises.*
- ✓ *12 returned migrants started a savings and loan cooperative.*
- ✓ *321 returned migrants received group counseling.*
- ✓ *184 returned migrants received individualized psychological attention.*
- ✓ *50 returned migrants have organized a network for communications and advocacy.*
- ✓ *718 families received humanitarian assistance during repatriation.*

Goal four; objective four: Plan and direct the ELCA's international relief and development program to respond to needs identified by our companion churches and our global operating partners.

- ◇ **International relief and development:** In 2018, ELCA Global Mission provided 247 sustainable development grants in 61 countries. This far-reaching impact was made possible with over \$16.8 million provided through ELCA World Hunger, a priority under the *Campaign for the ELCA*. An overview of the grants provided is found below in the two graphs, along with specific stories of the lives that are being transformed:

ELCA World Hunger International Program Grants by Sector (FY2018)



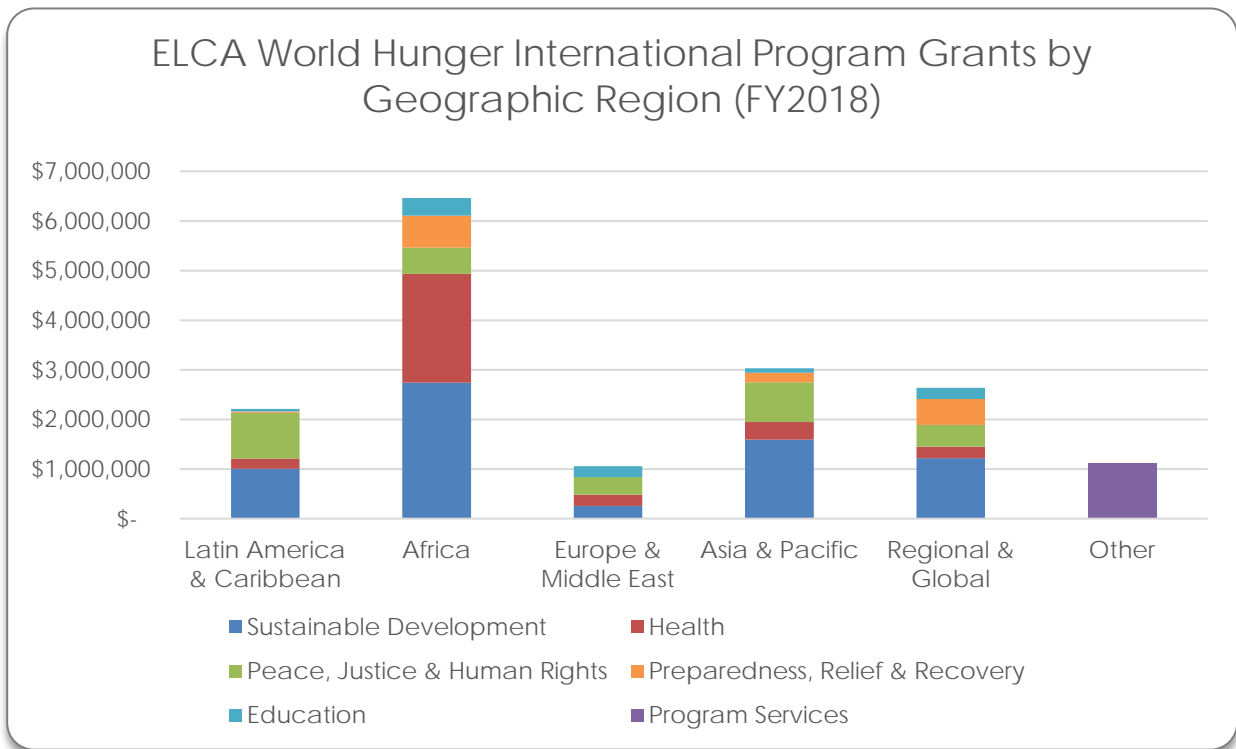
o *Serbia – Ecumenical Humanitarian Organization (EHO)*

The ELCA supports several EHO sustainable development programs:

- ✓ The Roma Mobilization program aims to develop sustainable community-based organizations within Roma communities.
- ✓ The Sombor Center project enabled the construction of an educational resource center at the Sombor Refugee Camp and will now support educational programs for children and women at this transitional center.
- ✓ The Misar Project brought flood relief to the village of Sabac, enabling the reconstruction of 15 homes and income-generating activities for each family. With ELCA financial support, now the village also has water access.
- ✓ The Tailoring Project provides women living with disabilities opportunities to improve their tailoring skills and earn a livelihood. In all these efforts, Christians in Serbia are growing in their diaconal ministry and witness.

o *Nepal: Harvesting freedom’s fruits among formerly bonded laborers*

The Freed Haliya of western Nepal were legally freed from bonded labor 10 years ago. However, challenges remained as they were not necessarily freed socially or economically. Through the Lutheran World Federation Nepal office, the ELCA has provided support for transformative training that includes literacy, vocational training and capacity-building. Human dignity is now flourishing among individuals, families and whole communities that now are free and no longer trapped by what amounted to modern slavery.



Goal four; objective five: Lead and participate in national and global advocacy efforts to advance gender justice, climate justice and human rights, and to alleviate poverty and hunger, engaging church networks and joining with ecumenical partners, leaders of other faiths and the global church.

- ◇ **Peace Not Walls (PNW):** The ELCA is working for peace with justice in Palestine and Israel through our campaign, Peace Not Walls (PNW). PNW encourages and supports ELCA members to take action toward this goal through accompaniment, advocacy and awareness-raising activities. In June 2018 a PNW gathering was held with 45 participants from 18 synods. Since January 2018, PNW has had 1,246 responses (messages sent to members of Congress using the action alert form) to 13 action alerts.
- ◇ **International Leaders Program (ILP) student gathering:** At the 2018 ILP student gathering:
 - Thirty-seven U.S.-based scholarship recipients received training on gender justice issues, especially gender-based violence.
 - Three scholarship recipients attended the 2018 U.N. Commission on the Status of Women and learned about intersectional advocacy.
 - Twenty-six women from companion churches received training on gender justice as participants in the 2018 Global Leadership Academy, a project of the International Women Leaders Initiative, a leadership and networking event for women.

- ◇ **Lutheran Advocacy at the United Nations:** The Lutheran Office for World Community, which represents both the ELCA and the Lutheran World Federation (LWF), participated in 14 dialogues with governments who are members of the Security Council and met with U.N. officials five other times on similar matters. They had at least six other opportunities to raise ELCA priority issues, delivered two statements on-the-record for the LWF and joined three sign-on letters to U.N. member states.
- ◇ **Fostering peace and reconciliation in Southern Africa:** Church leaders in several countries in Southern Africa (Zimbabwe, South Sudan and South Africa) have come together to proactively address the root causes of conflict and violence that threaten human security and create political instability across the region.



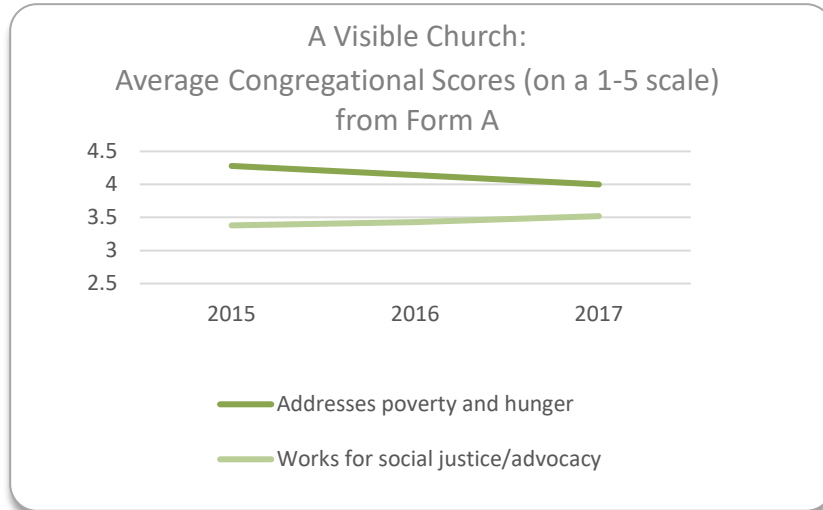
IMPACT:

- ✓ *In 2018 local peace committees were formed in Zimbabwe and trained to create and implement a conflict prevention and developmental strategy at the community level.*
- ✓ *The committees' work includes creating spaces for community members to face up to and get closure from past pain, hurt and bad memories.*
- ✓ *The resulting healing and reconciliation are a powerful testimony to the church's role in societies emerging from conflict.*

◇ **Ecumenical and interfaith relations:**

- Continued advocacy with ecumenical partners, especially Episcopal, Catholic and Armenian, related to Israel/Palestine and the East Jerusalem Hospitals Network.
- Participated at the National Council of Churches' "Act Now, Unite to End Racism" rally in Washington, D.C., on the 50th anniversary of the martyrdom of Martin Luther King Jr.; launched the initiative "Unite2EndRacism.org"; and worked to strengthen relationships with the Historic Black Churches, including cross-racial dialogue with the Conference of National Black Churches.
- Participated in new Hindu, Buddhist and Sikh inter-religious dialogue tables co-convened by the National Council of Churches.
- Hosted a national Jewish-Christian dialogue immediately following the anti-Semitic massacre at Tree of Life Synagogue.
- Participated in the Forum for Promoting Peace in Muslim Societies, an interfaith forum uplifting the common commitments of people of faith, based on an "Alliance of Virtues."
- Provided leadership through the "Shoulder to Shoulder Campaign: Advancing American Ideals," including at several local and regional "Faith Over Fear" training events.

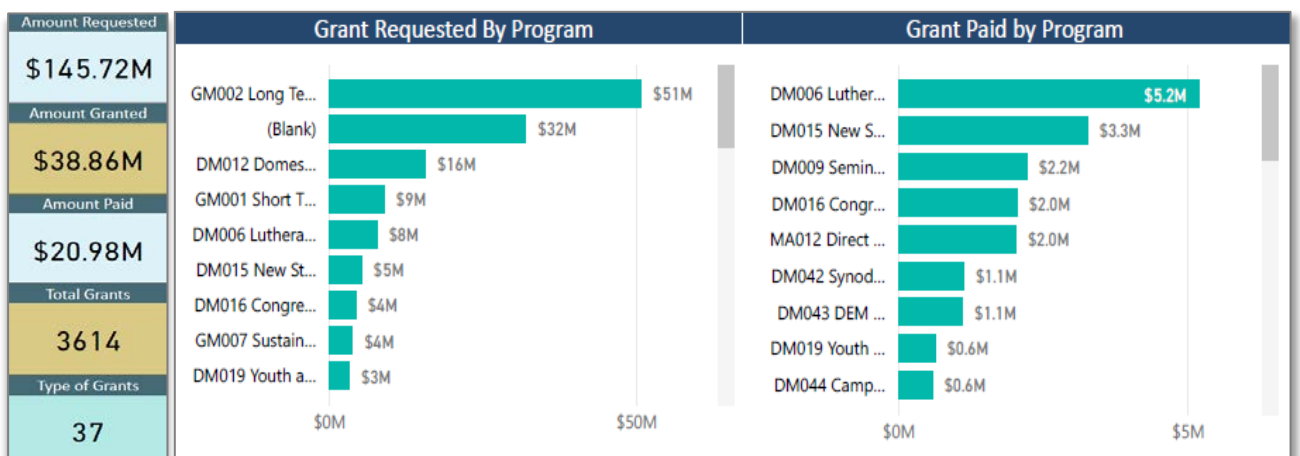
- ◇ **A Visible Church – congregational scores:** Congregational Vitality measures from Form A for objectives two, four and five provide two items related to the *Visible Church* goal: *addresses poverty and hunger* and *works for social justice/advocacy*. The graph below serves as a baseline. Between 2015 and 2017 the lines are all flat, suggesting that ELCA congregations have not yet made progress on these objectives:



Goal four; objective six: Strengthen the churchwide organization’s capacity to monitor the impact of ELCA’s World Hunger grants – domestic and international – and gather and tell these stories across this church.

- ◇ **ELCA GrantMaker Project:** In 2018, a GrantMaker steering committee determined that a project manager was needed to oversee the use and maintenance of the database that manages all outgoing grants. A GrantMaker manager was hired in early 2019 and will work collaboratively across churchwide units, ensuring that data are being entered to enable evaluation and storytelling about the impacts these grants are making.

Below is a partial dashboard to illustrate the types of information that can be pulled from GrantMaker at present:



IMPACT:

The GrantMaker System facilitates an improved process for submitting and shepherding grants:

- ✓ *An improved tool for DEMs to stay on track as they shepherd their new starts and vitality initiatives in existing congregations.*
- ✓ *Ease of locating the correct paperwork and what is required at each step in the grant process.*
- ✓ *Ability for those with access to each grant to follow up on grant status.*
- ✓ *A built-in way to access data and reviewer input and comments, all in one location.*

Goal four; objective seven: Expand and deepen engagement with dialogue, full communion, conciliar, interreligious and global partners to enhance capacity for working collaboratively for justice, peace and reconciliation in communities and around the world.

◇ **Ecumenical and interfaith relations:**

- Continued dialogue with the Catholic Church on faithful teaching; this year will mark the 12th round of meetings.
- Explored new models of local and national collaboration with full communion partners.
- Updated exchange documents that provide guidelines for clergy exchange with full communion partners.
- Prepared and shared for public comment “The Declaration of Inter-religious Commitment,” then edited, revised, and submitted it to the November 2018 Church Council, which unanimously recommended it for adoption by the upcoming 2019 Churchwide Assembly.

- ◇ **Support of the Lutheran World Federation (LWF):** Over \$6.5 million of support was sent in 2018 for LWF programs, which are carried out throughout the world by its 145 members (including the ELCA). With support from the Lutheran Office for World Community, the LWF Council considered seven resolutions, statements or messages at its 2018 meeting. The Global Mission unit assisted at three LWF meetings/events.

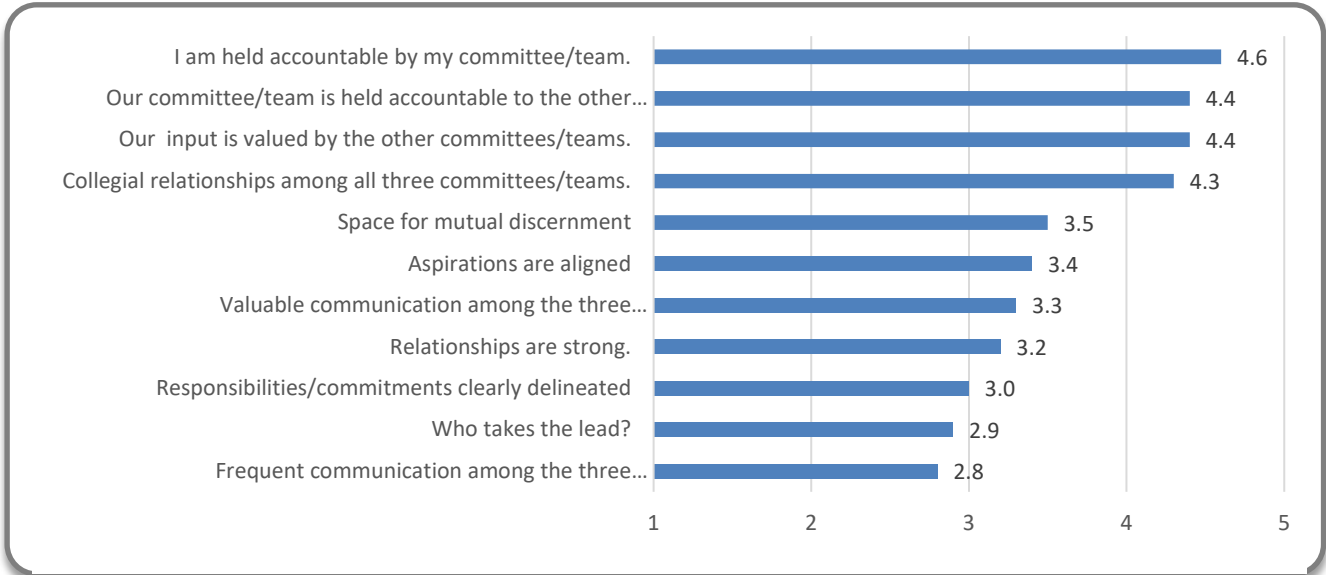
Goal 5

A well-governed, connected and sustainable church.

1 Corinthians 4:1-2, 2 Corinthians 4:1-2,
Micah 6:8, 2 Corinthians 9

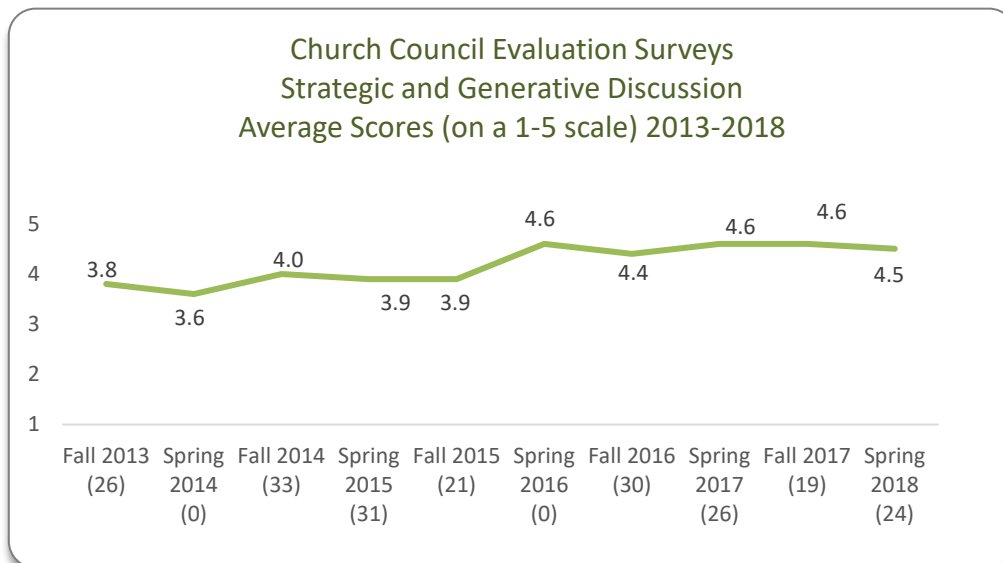
Goal five; objective one: Facilitate strong relationships across the ELCA’s leadership tables and further build a culture of collaboration and mutual accountability.

- ◇ **Joint Leadership Table survey:** The Joint Leadership Table was surveyed in summer/fall 2018 to assess how well members feel they collaborate, communicate and hold one another accountable. This will serve as a baseline measure for future comparison. Results shown below:



Goal five; objective two: Support and enable effective governance by Church Council and a churchwide assembly, in line with the outcomes of the 2017 Church Council retreat.

- ◇ **Church Council evaluation:** Surveys are conducted after every meeting. One measure of effective governance is whether council members feel there is enough strategic and generative discussion. A positive trendline shows that this perception has improved since 2015 and then stabilized (number of survey responses for each year shown in parentheses):



Goal five; objective three: Identify and take forward structural redesign and reform opportunities that contribute to more effective stewardship of God's mission and this church's resources and assets (roles and structures of synods and the churchwide organization, seminaries, networking of lay schools, repurposing property assets).

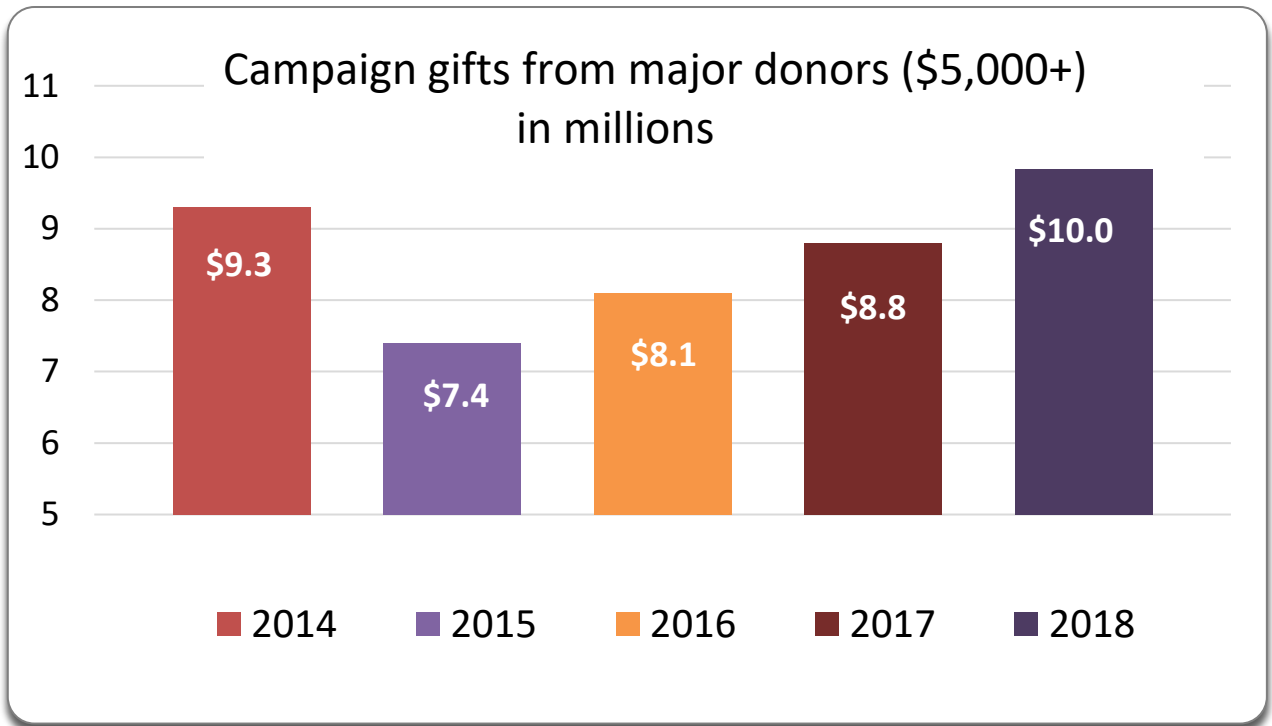
- ◇ **Mission Support experiment report:** In November 2018, Church Council action extended the Mission Support experiment with five synods (Nebraska, Texas-Louisiana Gulf Coast, New England, Lower Susquehanna, and Metropolitan Washington, D.C.) and requested an initial report be brought to its April 2019 meeting, with a final report and recommendations to its November 2019 meeting. In response, a group of participating bishops, churchwide staff and others with interest in the experiment were convened by the Church Council's Budget and Finance Committee during the February meeting of the Conference of Bishops and collaborated on a list of metrics to measure the experiment's impact. This group will produce an interim report for the spring 2019 Church Council meeting and a full report for the fall 2019 meeting with learnings and implications.
- ◇ **Current work of the Conference of Bishops in collaboration with the Joint Leadership Table on roles and structure of synods:** The Joint Leadership Table has recommended that synods have a conversation within their regions to consider the ideal number of synods, whether any boundaries need to change, and innovations that could increase efficiencies and effectiveness.
- ◇ **ELCA Foundation's transition into a separately incorporated ministry:** The Foundation became a separately incorporated ministry of the ELCA on Jan. 1, 2018, consolidating all aspects of managing the business – including fundraising, finance, deferred gift planning, processing and administration, compliance and investment management oversight.
- ◇ **Lay Schools Network:** A gathering was held in Chicago in December 2018, that created a network space, gathered asset mapping information, identified leaders and created a working group that will imagine, plan and develop the Lay Schools Program for 2019 and beyond. The Agora and Diakonia programs sent their representatives as well as Luther Seminary, Disability Ministries, Book of Faith, the Lutheran Center in Atlanta and 1517 Media.

Goal five; objective four: Grow resources for mission and ministry in line with the ELCA's shared goals and priorities and the expectations and roles of its three expressions (successfully conclude and wind up the Campaign for the ELCA and develop the next generation of strategies to raise resources for this church, in line with its priorities; Comprehensive Mission Support Strategy).

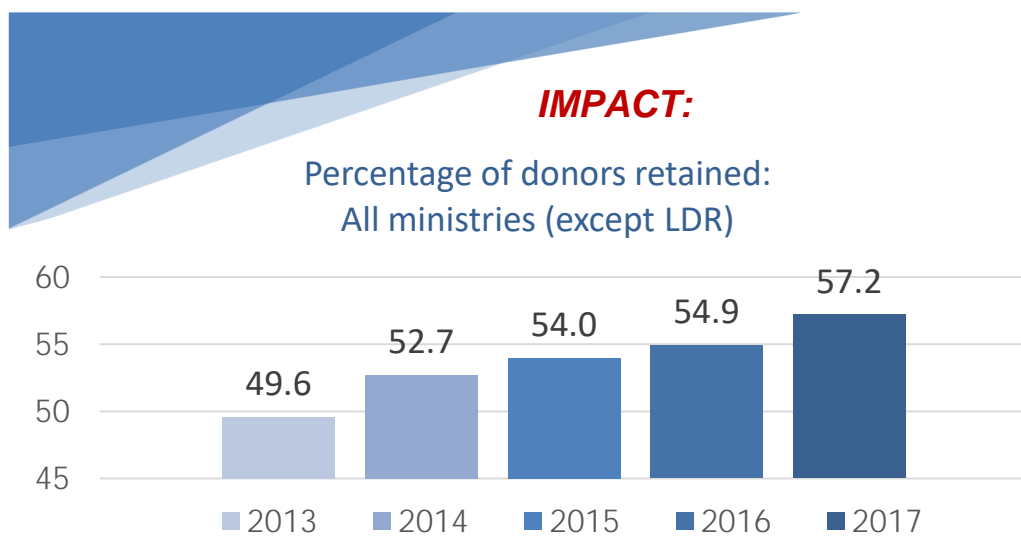
- ◇ **Always Being Made New: The Campaign for the ELCA:**
The campaign seeks to raise \$198 million in support of new and expanded churchwide ministries around the world. As of Jan. 31, 2019, we have collectively received more than \$226 million, including \$181 million in cash and multiyear commitments, and \$45 million in planned gifts, for churchwide ministries.



- ◇ **Increasing major donor gifts:** As the campaign winds down, the Mission Advancement unit has been exploring new strategies for raising resources. A restructuring of the unit is putting more emphasis on raising gifts from major donors. The graph below shows the recent annual increases in major gifts (because the 2018 accounting was not finalized as of this writing, the amount shown for 2018 is a projection):

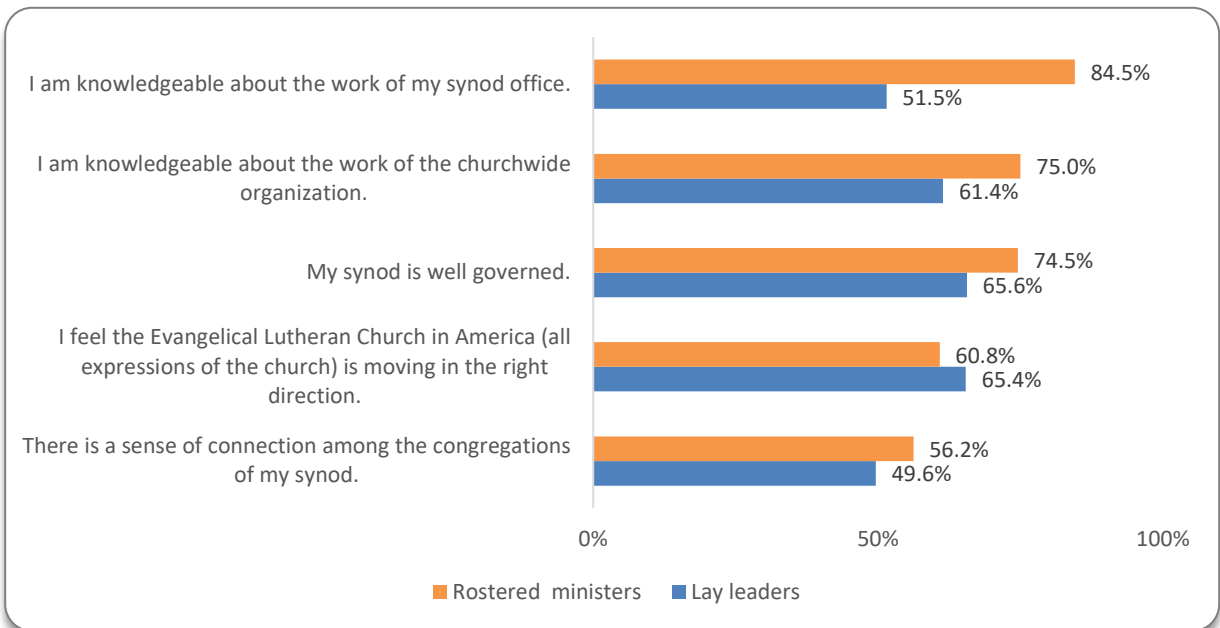


A director for donor stewardship position was created to increase donor retention and to thank and steward the major donor relationships initiated in the life of the campaign. Overall donor retention has increased by 7.6 percent in five years:



Goal five; objective five: Ensure the presiding bishop’s strategic focus on common identity, becoming a more relational and connected church, congregational vitality and development of leaders is supported by contemporary and effective communication strategies and platforms for information sharing and learning.

- ◇ **2018 survey of Lutheran rostered ministers and congregation council members:** Results from this survey, described earlier, show that a high percentage of rostered ministers know about the work of their synod and of the churchwide organization. Generally, they feel their synod is well governed. However, only 61 percent feel the ELCA is moving in the right direction and only 56 percent feel there is a sense of connection among their congregations. Lay leaders don’t agree as much with each survey item as do rostered ministers, though they are slightly more likely to feel the ELCA is moving in the right direction. Results are shown below:



Goal five; objective six: Improve structures, systems and processes of the churchwide organization, including those relating to deployed staff, synods, congregations, ministries and partners, to ensure they provide for efficient and effective teamwork, management and accountability (HR, technology, team structures, internal communication and information sharing).

- ◇ **Operating efficiencies analysis related to cross-unit finance functions:** The roles of finance and accounting staffs across churchwide office units were analyzed to determine whether operational efficiencies and savings can be achieved by clarification and redistribution of workloads, streamlining of processes and revising the reporting structure of these individuals. Recommendations have been made to the churchwide office Administrative Team for action.
- ◇ **New home for the Congregational Vitality Survey (CVS):** The CVS is a tool administered to all worshipers in a church to capture a snapshot of a congregation’s spiritual vitality. In early 2019,

the survey moved from being overseen by a contractor to being housed at the churchwide office. It is primarily being used by DEMs as “before and after” evaluations of renewal efforts and will be required as part of the congregational vitality grant proposals that synods write as part of the evaluation of those strategies.

- ◇ **Conference room upgrades at the churchwide office:** In efforts to increase meeting productivity and efficiency, and to facilitate phone/internet/Skype-based meetings to reduce the need for travel, conference rooms at the Lutheran Center have been upgraded with new equipment. Training on use of the new features, as well as meeting best practices, is being offered to staff.
- ◇ **New financial system to increase efficiency:** The ELCA churchwide office is switching financial software to *Workday for Financials*, a very powerful tool. The focus is on a process that allows for collaborative financial planning and then tracking progress. It will greatly simplify several financial functions.
- ◇ **Audit/analysis of churchwide staff meetings for efficiency:** An audit of regular churchwide staff cross-unit meetings was conducted and recommendations were made to the Administrative Team for reducing the number of these types of meetings. This change is expected to reduce the number of hours that most executives and senior leaders spend in meetings each month.
- ◇ **Guiding coalition to support Congregational Vitality:** Eighteen leaders from throughout the ELCA have been invited to create a guiding coalition to support the vision of Congregational Vitality, including bishops, DEMs, rostered ministers and lay leaders, seminary staff, and practitioners of ministries reflecting our diversity and key churchwide staff.
- ◇ **Congregational digital giving:** The ELCA has endorsed two preferred vendors to provide congregations with choices for digital giving: *Tithe.ly* and *Vanco GivePlus*. Each provides a secure all-in-one platform to receive and track donations, make deposits and produce reports.



IMPACT:

- ✓ *\$16,500 estimated processing savings.*
- ✓ *Increased giving: St. John in Bellevue, Ill., saw a 15 percent increase in giving since starting to use Tithe.ly.*

Finally

We are grateful for staff and partners who have made these ministries and this report possible. As this is the first year of a two-year operational plan, we are presenting this as an interim report. We hope it has highlighted important ministry work that is being done around the globe in the name of Christ, shown impact where it has been measured, and provided baselines to use for comparison with future measures to see tangible progress as we work toward the goals and objectives of *Future Directions 2025*.

2020-2022 Operational Plan

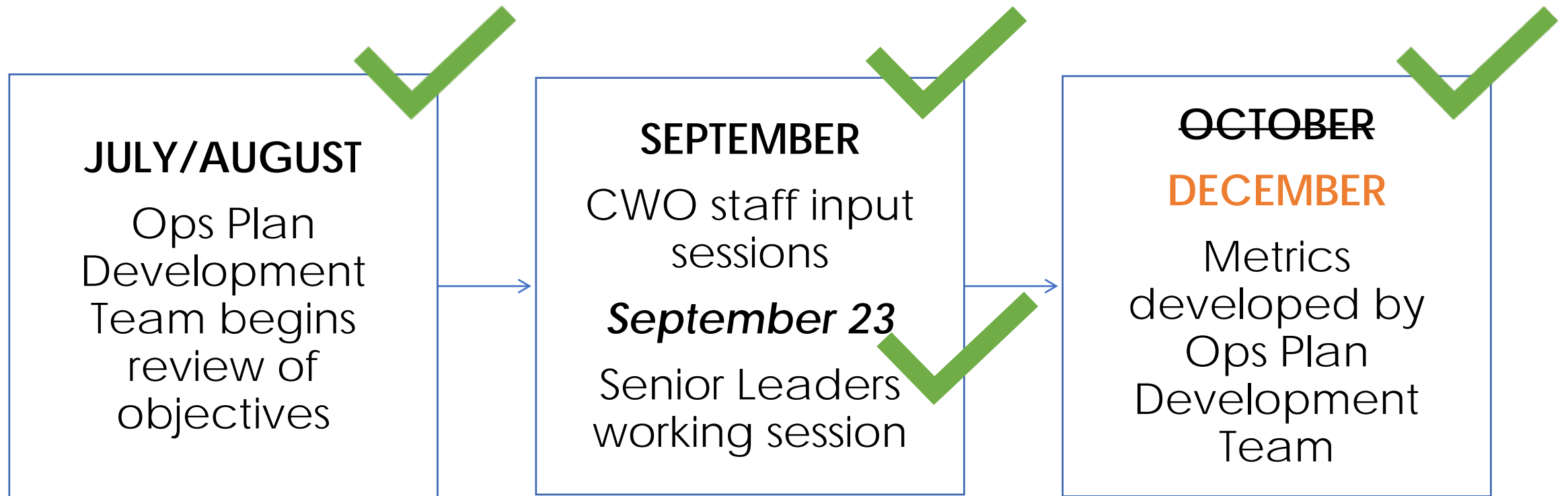
UPDATE

Planning &
Evaluation
Committee
ELCA Church
Council
March 2020



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

2020-2022 Operational Plan Timeline



2020-2022 Operational Plan Timeline





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The Proposal

FutureDirections 2025



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OPPORTUNITY

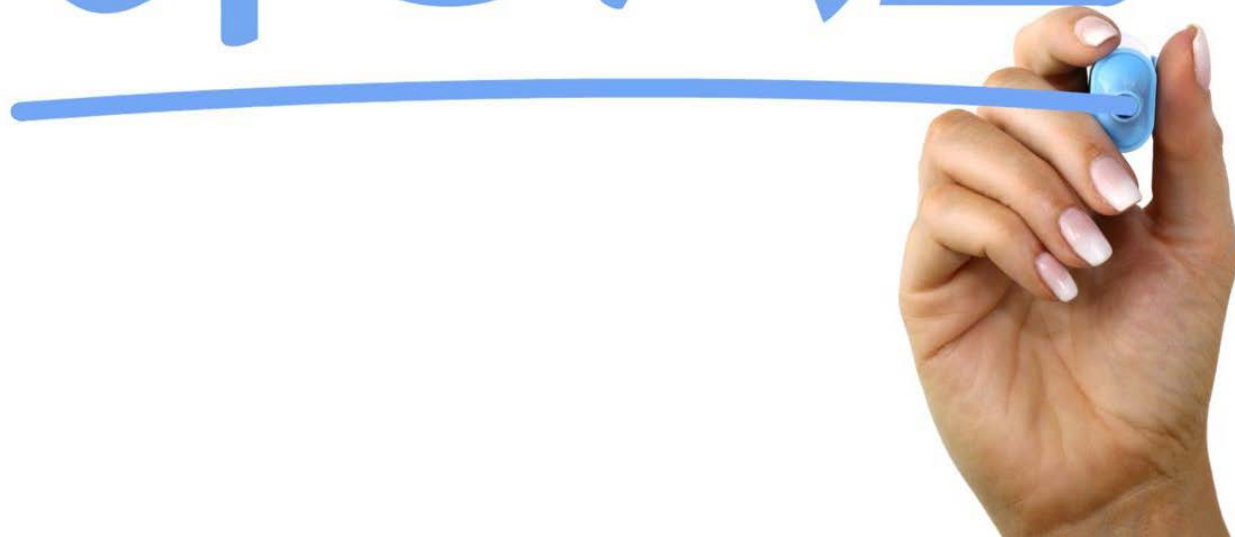


Though we have a history of ELCA Churchwide Organization Operational Plans, many staff and teams **have not felt adequately equipped** to fully participate in the process – especially related to data collection and impact reporting.



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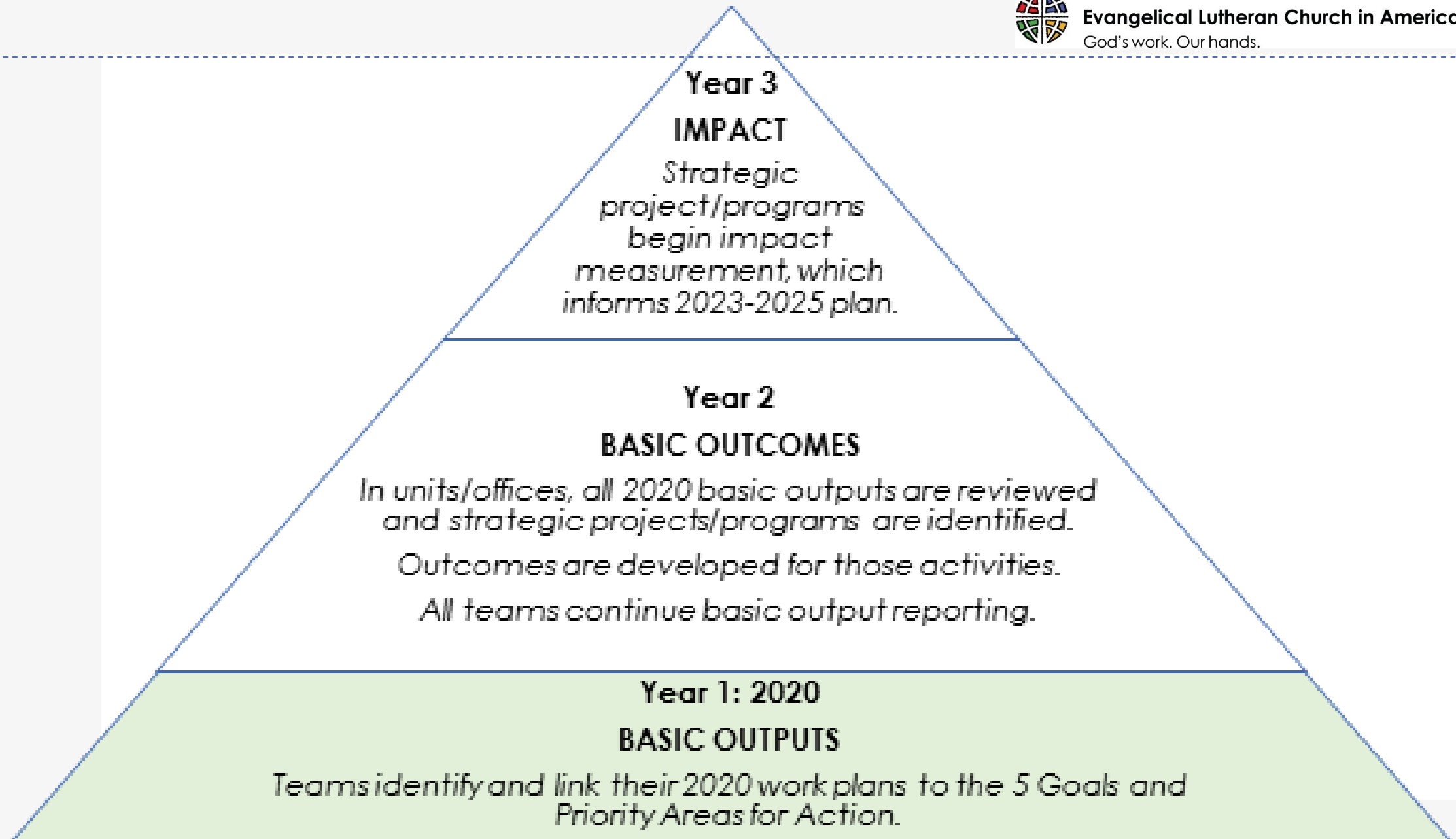
GOAL



The goal of this new approach is to **build organizational competency and capacity of CW staff** so that they grow and deepen reporting practices in alignment with the new Ops Plan.



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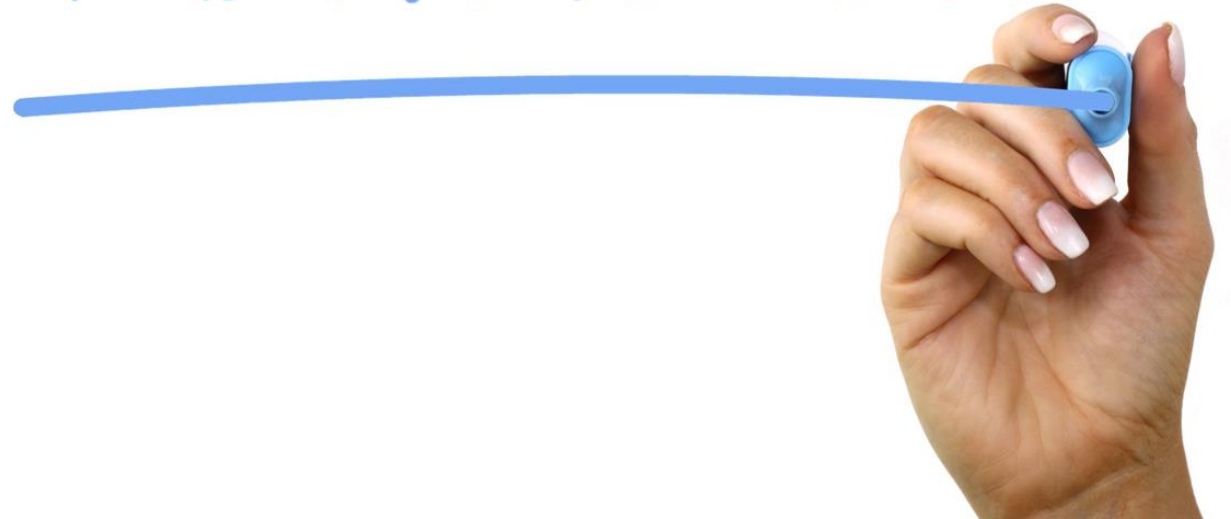


So, what's different?

In addition to the three-year learning period.....

- Deliberately broad
- Oversight by Ops Plan Team
- Unit/office work plans will provide the detail
- Focus is on the work, rather than on specific programs
- Simpler final report

IMPROVEMENT



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What teams will REPORT



Every team will be asked to pick at least two of these broad, standardized metrics to measure and report on:

2020:

- Participation (direct)
- Reach (indirect)
- Generosity (funds received/spent)

2021 -- *above plus:*

- Leadership (signs of development)
- Church vitality (tbd)

2022 – *above plus:*

- Transformation (tbd)

To Infinity and Beyond.....

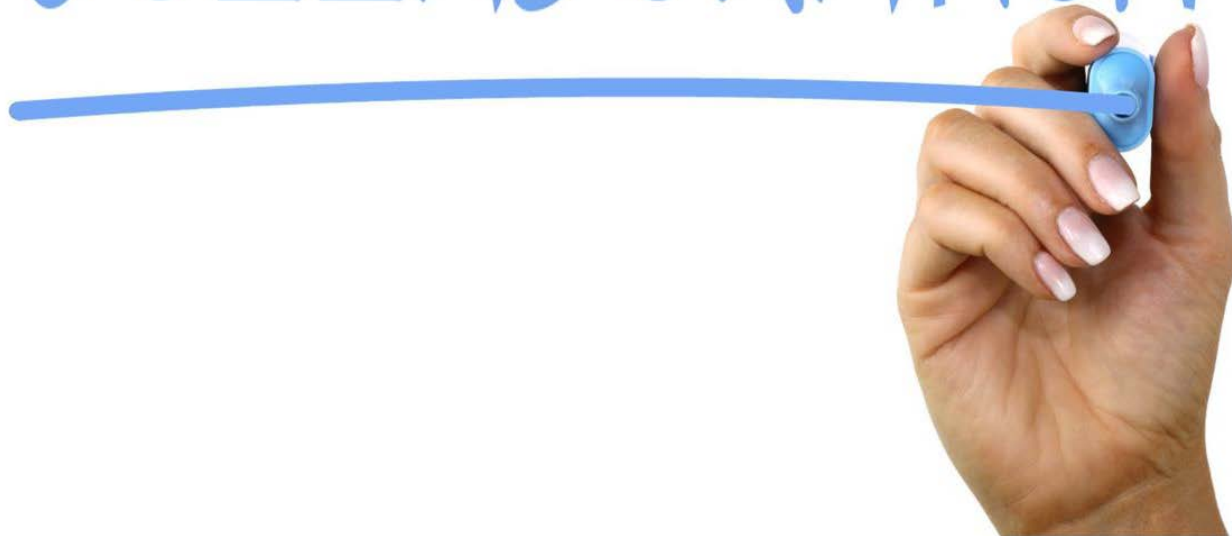


What happens
NEXT?



Operations Plan Development Team Continues the Work:

COLLABORATION



- *Online reporting form*
- *Discernment about metrics*
- *Work with units/offices*
- *Review all unit/office work plans*
- *Develop template for post-event survey*
- *2019 progress reporting*



SUMMARY



- New streamlined Ops Plan consists of the 5 FD goals and the accompanying Priority Areas for Action
- The detail is in the individual unit/office work plans
- Three-year implementation plan to build CW staff capacity to measure and report outcomes and impact
- Streamlined online reporting
- Oversight by Ops Plan Development Team
- Increased ownership by units/offices



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Strategy Toward Authentic Diversity within the ELCA

**Goals,
Priority Program/
Lead Unit objectives,
Resource Projections**

August 2019

Background

The 2016 Churchwide Assembly adopted a resolution [CA16.05.25], titled “Motion B: Resolution for a Strategy Toward Authentic Diversity,” to create a task force composed entirely of persons of color from regions and synods across the country. In November 2017, the Church Council appointed individuals to the task force [CC17.11.27]. Under the leadership of co-conveners, the Rev. Abraham D. Allende, bishop of the Northeastern Ohio Synod, and the Rev. Albert Starr Jr., director for ethnic specific and multicultural ministries, task force members began their work to implement *Strategy Toward Authentic Diversity within the ELCA* (Motion B) and provided periodic updates to Church Council on the task force's progress. At the April 2019 meeting, the Church Council received an executive summary and report and recommendations of the task force for strategic authentic diversity titled “How Strategic and Authentic is Our Diversity: A Call for Confession, Reflection and Healing Action,” and voted to transmit the following recommendation to the 2019 Churchwide Assembly.

Assembly action

To thank the Task Force for Strategic Authentic Diversity and all who contributed to its work to develop a report and recommendations on how this church exhibits authentic diversity and formulates its own goals and expectations for racial diversity and inclusion;

To call this church in all its expressions into a time of confession, reflection, and healing as its members renew an honest relational engagement in the body of Christ;

To urge the church in all its expressions and related agencies, organizations, and institutions to intentionally engage more deeply in the recommendations named in the report and to provide funds in support of these recommendations; and

To call upon the Office of the Presiding Bishop, in collaboration with appropriate units in the churchwide organization, to establish and oversee processes for consideration, assignment, implementation of, and accountability for these recommendations identified to the churchwide organization and to report regularly to the Church Council.

- This matrix is provided to outline the strategies and emerging plans for implementation over the coming months
- Initial Consultations with designated CWO lead Unit and Program Staff will completed by Dec. 2019
- Subsequent Consultations will facilitate deeper conversations to better determine resources, cost projections, timelines and prioritization of work
- Annual Progress Report to be presented to Spring Council Meeting

Recommendations for Healing

CWO – Churchwide Organization
 DM – Domestic Mission Unit
 OPB – Office of Presiding Bishop
 OS - Office of the Secretary
 HR- Human Resources
 RJ – Racial Justice
 DTDE/DTD – Director for Theological Diversity and Engagement
 MA – Mission Advancement
 DTF - Program Director for Theological Formation

Strategic Recommendation 1	Priority Program with Lead Unit Designation	Evaluation Strategy	Resources/ Costs Projections	Timeline
<p>Awareness</p> <ol style="list-style-type: none"> 1. CWO Consultation with DM, OB, OS, HR, ESMM, RJ, MA, 2. Develop Liturgical resources 3. Create Learning opportunities 4. result in resources to further, understanding of Repudiation of the Doctrine of Discovery, Declaration & Apology to People of African Descent 	<p>ESMM</p> <p>Racial Justice</p> <p>Director for Theological Diversity and Engagement</p> <p>OPB Worship Team</p>	<p>*Develop “Awareness Indicators” incorporated in CWO,</p> <p>*Engage support of R&E to create evaluation tools</p> <p>* Create reporting system for how/where resources are being used, number of persons involved in learning opportunities</p> <p>*Impact Narratives</p>		<p>ESMM Director will convene consultation with OB, OS, HR, RJ, MA to develop “Awareness Indicators” and related cost projections by March 2020</p>
<p>Strategic Recommendation 2</p> <p>Reflections</p> <ol style="list-style-type: none"> 1. DTDE, RJ, provide platform research papers 2. Participants in the provided learning opportunities to write reflection papers, blogs, social media posts, etc. on insights gleaned from those sessions, and share their work within congregations, synods, and the churchwide organization 	<p>Priority Program with Lead Unit Designation</p> <p>Director for Theological Diversity and Engagement</p> <p>Racial Justice Director</p> <p>MA</p>	<p>Reflections/Resources will appear via multiple platforms</p>		

Strategic Recommendation 3	Priority Program with Lead Unit Designation	Evaluation Strategy	Resources/Costs Projections	Timeline
<p>Training</p> <ol style="list-style-type: none"> 1. ELCA synods, seminaries, colleges, and universities to require their staff and rostered ministers to participate in antiracism training every two to three years, and that training should be reported in the Ministry Leader Profile and annual reporting. This type of training is reflected in the 2016 Churchwide Assembly resolution on Racial Justice (CA16.05.22) 2. Synods providing resources and training for their congregational members on white privilege, internalized racial oppression, and cultural humility 3. The Office of the Presiding Bishop develop a theological statement on deconstructing whiteness, white privilege, and white supremacy 4. The churchwide organization incentivize training and teaching of the statement by linking a specified percentage of its financial support for Lutheran institutions of higher learning to the development and implementation of curricula that encompass the statement 	<p>(1) Racial Justice Director will enhance trainings with additional resources to the current toolkit. Convene trainers from various synods</p> <p>RJD will connect with COB to collect information on trainings</p> <p>Seminary Presidents and Deans, MM Director and Program Dir for Theological formation, Seminaries and Lay Schools</p> <p>(1) COB and DM unit provide support for synod and/or regional Multicultural Summits/Institutes ESMM to organize CW Multicultural Institute</p> <p>(3) Director for TDE & Racial Justice to support OB development of theological statement on deconstructing whiteness, white privilege and white supremacy – integrating the CWA Resolution on White Nationalism</p>	<p>Tracking frequency of trainings, use of tool kit and number of participants. Number of trainers equipped and available to facilitate training in synods.</p> <p>2 Regional Multicultural Summits 2020 CW Multicultural Institute 2021</p> <p>Publish Statement with engagement strategy</p>	<ul style="list-style-type: none"> • Tool Kit development and promotion • Convening Trainers • Cost of 2 Summits (2020) • Cost of Churchwide Institute (2021) 	

	<p>(4) Director for Theological Formation and Leadership, Seminaries and Lay Schools in consultation with RJ and MM Director</p>			
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Recommendations for Theological Education and Leadership

Strategic Recommendation	Priority Program with Lead Unit Designation	Evaluation Strategy	-Resources/ Costs Projections	Timeline
<p>1. The boards and staff of ELCA colleges, universities, and seminaries be authentically diverse and focus on stakeholder engagement to ensure such diversity.</p> <p>2. The staff of ELCA colleges, universities, and seminaries be authentically diverse, with professors, pastors, field education directors, and supervisors for internship and ministry in context who are people of color or LGBTQIA+ people of color, or who have shown the cultural competency to engage with communities of color and their many facets.</p>	<p>(1/2) Program Director for Theological Formation Seminaries and Lay School in consultation RJ, MM director and Reconciling Works</p> <p>(1/2) Executive Director, College & University Network Program Director for Theological Formation</p>	<p>Create a matrix for reporting current status relative to ethnic/racial demographics and tracking progress.</p>		<p>Ongoing work</p> <p>Development of matrix for reporting By Spring 2020</p> <p>status update and progress report annually</p>

<p>3. ELCA colleges, universities, and seminaries be multicultural centers offering space/safety, educational resources, and policy changes that address the specific needs of people of color in all their facets.</p> <p>4. In consultation with the Theological Education Advisory Committee, synods and churchwide organization develop a comprehensive multicultural curriculum that integrates the concept of cultural humility. This curriculum will be part and parcel of the full requirements for being rostered in the ELCA.</p> <p>5. Supervisors for internship and ministry in context and contextual education directors participate in antiracism training that includes all systemic oppressions and stresses a cultural humility representative of strategic authentic diversity.</p> <p>6. The churchwide organization recommit monies from the Fund for Leaders capital campaign to the Educational Grant Program to ensure that such grants are intentionally and appropriately distributed to the communities of color for which they are intended.</p> <p>6a. Develop a plan in partnership with ethnic-specific directors and associations to welcome the gifts, skills, and bodies of work of theologians and lay leaders from marginalized communities, and to promote and distribute the opportunities for</p>	<p>(3) Executive Director, College & University Network Director for Theological Formation</p> <p>(4) Director for Theological Formation TEAC, DM Unit Leadership</p> <p>(5) Seminary field placement officers Collaboration with DEMs, OB and Synod Antiracism teams</p> <p>(6) Mission Advancement, OB, DM Unit and Ethnic Associations</p> <p>(6a/6b) DTF, Seminary Network, MA</p>			
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<p>learning from the work of theologians, teachers and leaders from marginalized communities.</p> <p>6b. Provide funding for mentorships between lay and rostered leaders of color and those interested in and exploring opportunities within lay and rostered ministry.</p> <p>6c. Encourage pathways to leadership for people of color and people whose primary language is other than English, including church council boards, boards of Lutheran organizations, employment within the ELCA, and access to ELCA colleges, universities, and seminaries.</p> <p>7. ELCA colleges, universities, and seminaries require a percentage of faculty to be representative of strategic authentic diversity.</p> <p>7a. The churchwide organization create a database of rostered and lay leaders of color to create an effective networking platform.</p> <p>8. Synods and the churchwide organization invest in lay leadership schools and lay formation that is culturally responsive.</p> <ol style="list-style-type: none"> 1. ELCA seminaries provide guidance on incorporating cultural competency into the Hein-Fry Book of Faith Challenge and expanding its panels to be more representative of strategic authentic diversity. 2. The churchwide organization strategically disburse Fund for Leaders scholarships to 	<p>(6c) Ethnic Directors in collaboration with Ethnic Associations to generate a database of bios of potential leaders to serve on Boards of agencies, organizations, seminaries and Church Council</p> <p>DTF, Seminaries and Lay Schools to work with Racial Justice and Multicultural Director</p> <p>(7) DM Director for Theological formation and Exec. Director for ELCA Colleges & Universities to work with Racial Justice and Multicultural Ministries</p> <p>(7a) R&E in consultation with ESMM& RJ team</p> <p>(8) Program Director for Theological Formation</p>			
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<p>enhance the capacity of people of color who are TEEM candidates, non-English speakers, part-time students, or seminary students. Provide communities of color with opportunities for student leadership and reinstate the Horizon Internship Program so that students of color can train in their own communities</p>	<p>(8.2) Fund for Leaders engaged around policy change relative to this initiative</p>			
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Recommendations for Partnerships with Full Communion, Ecumenical, and Interreligious Partners and Related Organizations

<i>Strategic Recommendation</i>	<i>Priority Program with Lead Unit Designation</i>	<i>Evaluation Strategy</i>	<i>Resources/ Costs Projections</i>	<i>Timeline</i>
<p>1. Working in alignment with Congregational Vitality, synods and the churchwide organization to establish grants for congregations and synods to fund work that focuses on strategic authentic diversity.</p> <p>2. The ELCA intentionally partner with The Episcopal Church (TEC) and other full communion, ecumenical and interreligious</p>	<p>(1) MM/CV This action aligns with goals 6/7 under Structural Accountability</p> <p>(2) Program Director for Racial Justice will utilize designated fund to convene ecumenical gathering to</p>			

<p>partners on justice, antiracism, and reparations, while also sharing resources and the burden of labor to broaden such work and relationships.</p> <p>3. The Office of the Presiding Bishop and the Domestic Mission unit to review the racial audit processes of our full communion, ecumenical, and interreligious partners for the purpose of developing a similar audit within the ELCA.</p> <p>4. Increase the level of intentional engagement with historically ethnic-specific religious communities, which includes through Churchwide Assembly memorials, and establish relationships with historically black denominations.</p> <p>5. The churchwide organization, synods and other appropriate ELCA agencies work with full communion, ecumenical, and interreligious partners to address and name historical and current oppressions and tell the truth about denominational, congregational, and organizational wealth. This includes learning the racial history of our religious partners, with areas of study including but not limited to: Kristallnacht, the massacre for the Mennonite, actions to/with the African descent community, Salzburger, churches supported by Klu Klux Klan, Repudiation of the Doctrine of Discovery, and the legacy of slavery.</p> <p>6. Congregations, synods, and the churchwide organization research the titled curricula of full</p>	<p>gather information on existing resources and current initiatives tracking racial justice goals within denominations</p> <p>(3) Program Director for Racial Justice will prepare and present report of findings to DM Unit</p> <p>(4) OB, DM unit, COB, Synods work to increase relationships with historic black churches and other ethnic specific religious communities</p> <p>(5) OB, Director for Theological Diversity and Engagement, Racial Justice, ESMM * Director for Theological Diversity and Engagement will begin work in January 2020</p> <p>(6) DM Unit and Director for Theological Diversity and</p>			
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<p>communion, ecumenical, and interreligious partners, utilizing and adapting educational materials for youth and children. This research will also include material from partners' publishing houses that have an ecumenical department. Because this is a common effort, the churchwide organization may need to incentivize congregations and synods by establishing grants to fund this work.</p> <p>7. The churchwide organization work with the National Council of Churches, the Lutheran World Federation Communion Office, and the ELCA's synod partners to address the goal of strategic authentic diversity.</p> <p>8. The churchwide organization honor the work of our related agencies through board development, engagement, and utilization of already existing curricula.</p> <p>9. The churchwide organization monitor authentic diversity in representation on boards of ELCA Related Organizations.</p> <p>10. The churchwide organization intentionally engage directors for evangelical mission and roundtables to increase diversity among senior pastors, executives at Lutheran social service organizations, CEOs, and other leadership positions within related organizations.</p>	<p>Engagement develop resources for youth and children</p> <p>(7) Racial Justice and ELCA Ecumenical Officer</p> <p>(8) OB</p> <p>(9) OB R&E in consultation with RJ and MM monitor the representation of diversity on ELCA related boards</p> <p>(10)DM unit work to increase Representation of people of color among Lutheran Social Service organizations, CEOs, Staff, Boards and other related organizations</p>			
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Structural Accountability

<i>Strategic Recommendation</i>	<i>Priority Program with Lead Unit Designation</i>	<i>Evaluation Strategy</i>	<i>Resources/ Costs Projections</i>	<i>Timeline</i>
<p>1. The churchwide organization to develop an assessment process, to be utilized across all three expressions of the ELCA, that records, maps, and evaluates the efforts of diversity initiatives. Planning, Research and Evaluation, in partnership with appropriate churchwide staff and stakeholders, to create a Synod Accountability Report Card Toward Authentic Diversity, Equity, and Inclusion; synod bishops and directors for evangelical mission (DEMs) be responsible for providing data for this report card,¹ with the ultimate goal of an audit system across all three expressions of the ELCA.</p>	<p>(1) DM Unit, OPB, COB, R&E develop Synod Accountability Report Card</p>	<p>Reporting Tool Currently Under development Tool to be introduced and implemented by Spring 2020(?)</p>		

¹ Gap Analysis from 1997 Recommitment assessment to today; Designate funding to Provide Intercultural competency program & work for congregations doing multicultural ministry or wanting to do it ([assessment](#), [tools for preparation](#), resources for development of readiness)

<p>2. Synods and the churchwide organization designate resources (for example, grants or the creation of specific funds) to incentivize multicultural educational events and antiracist leadership development for all leaders, both rostered and lay. This work will be done in alignment or conjunction with the vision for mission of Congregational Vitality.²</p> <p>3. Because congregations of color are closing at a higher rate than white congregations, a racial equity assessment process be initiated to determine the reinvestment of resources whenever any congregation is in conversation considering closure.</p> <p>4. The Office of the Presiding Bishop and Conference of Bishops incorporate mandatory diversity training into its orientation of new bishops. Every current and established bishop be assigned a diversity and inclusion coach.</p> <p>5. Synods and Domestic Mission unit develop resources/funding for alternative communities to: -Assess and develop new measures of evaluation and benchmarks for ministries</p>	<p>(2) OPB, DM Unit, MA Congregational Vitality, Faith Formation, Leadership teams in consultation with ESMM</p> <p>(3) DM Unit E.D. & Assistant Director, HR, OPB, OS, ESMM & Racial Justice In consultation for the creation of an Office for Diversity, Equity and Inclusion. (See position description in Strategy Toward Authentic Diversity within the ELCA document under Structural Accountability)</p> <p>(4) Racial Justice, Gender Justice, DM/ESMM, Reconciling Works in consultation with COB develop a calendar of diversity trainings. Identify the resource of Diversity & Inclusion Coach</p> <p>(5) DM Unit ESMM, DEM Congregational Vitality in Consultation with, RJ, R&E work</p>	<p>Create a designated fund and/or campaign to raise funds for grants for trainings, educational events and leadership development</p> <p>Trainings, Multicultural Educational Events, Internalized Racial Oppression Created with networks of congregations within synods, regionally and nationally</p> <p>Equity Assessment Process be developed by (Fall 2020?) for implementation by fiscal year 2021?</p> <ul style="list-style-type: none"> • Diversity Training in New Bishop Training (winter 2020) • Diversity & Inclusion Coaching relationships in place with Bishops by (Fall 2020) 		
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² [Future Directions: Congregational Vitality](#),” Evangelical Lutheran Church in America.

<p>that do not follow traditional congregational models</p> <p>-Increase representation of people of color and/or people whose primary language is other than English at synodical tables—including but not limited to the Vitality table, Stewardship Mission Support table, and Strategic Thinking table—to adapt strategies for creating and cultivating authentically diverse leadership.</p> <p>6. Synods encourage all congregations to learn about their communities and neighborhoods, and to develop and implement outreach plans geared toward increasing authentic diversity representative of race, ethnicity, gender, age, socioeconomic class, and ability. The Domestic Mission unit will develop tools to aid congregations in this work.</p> <p>7. The churchwide organization strongly encourage, appropriately prepare and incentivize synods and predominately white congregations to call rostered ministers of color, particularly women of color.</p>	<p>towards mapping, assessing ministries, dollars invested, personnel equity, program budgets</p> <p>(5) DM, ESMM, CV, DEM Engage Ethnic Strategic Plans for increasing ethnic diversity and inclusivity at synod tables</p> <p>(6) DM, CV, ESMM **Connect this goal with the continuing resolution to the constitution on Diversity Goal Setting</p> <p>(7) RJ in consultation with DM, CV ESMM, MA</p>	<p>Reporting twice a year on progress of diversity and inclusivity of synod tables and leadership related initiatives</p> <p>Track and report on use of One Body Many Members and other related resources designed for assisting congregations in this work</p> <p>Design and implement resource for preparing predominately white congregations to call ministers of color. Design and implement resource for preparing ministers of color for calls to predominately white congregations. Design and implement resource for preparing white ministers for calls to serve congregations predominately persons of color. Make resources available to synods, seminaries, congregations</p>		
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<p>8. The churchwide organization work with synods to monitor the duration of the call process for people of color, particularly women of color. The average duration of the call process for white males will serve as a benchmark, and people of color still waiting for call after that amount of time has passed will receive priority.</p> <p>9. The churchwide organization in partnership with synods determine the extent to which all white or predominantly white congregations are implementing goal three of Future Directions 2025 and the extent to which they are engaged in outreach to people of color in their geographic location or beyond.</p> <p>10. Synods and the churchwide organization incentivize (through financial support, human resources, student debt forgiveness, etc.) white or predominantly white congregations to call people from marginalized communities.</p> <p>11. The Mission Advancement unit, in conjunction with the Ethnic Specific Ministries, Racial Justice, and Multicultural desks, develop a communications strategy to highlight the ELCA's efforts toward strategic authentic diversity. This includes alerting mainstream media to the ELCA's shifts in investment toward greater diversity and presenting our written and spoken history in a way that shows</p>	<p>(8/9) Racial Justice Director Recommendations 8 and 9 connect with synod initiatives relative to synod diversity and inclusion</p> <p>Racial Justice Director Recommendations 8 and 9 connect with synod initiatives relative to synod diversity and inclusion</p> <p>(10) D M Unit with Racial Justice, Research and Evaluation in consultation with Seminary Network. Create Debt forgiveness fund</p> <p>(11) MA Unit, Racial Justice, ESMM to work developing /implementing diversity awareness marketing strategies</p>	<p>Survey seminarian persons of color and recently ordained and long-term rostered ministers of color who may still be carrying large student debt.</p> <p><i>By Spring 2020</i> Advisory team (9) from Task Force and Recommendations, Plus 1 Bishop 1 Church Council Member Convening twice a year (in person and video conference) for updates, tracking progress, writing and reporting to Church Council</p>		
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<p>the true full diversity within the historical bodies of the ELCA.</p> <p>12. The Church Council further empower this task force or create another external body to track this work, support the staff desk responsible for it, and the assessment of:</p> <ul style="list-style-type: none"> o Intentional relationships between the areas doing this work; o Reporting and auditing process; o Full accountability for the work of strategic authentic diversity in alignment with goal five of Future Directions 2025. 	<p>(12) Church Council, DM/ESMM Director</p>	<p>**Authorize Exec. Committee to approve appointments to this team</p>		
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