



Domestic Mission

New Name

Congregational and Synodical Mission was renamed Domestic Mission. Why the change?

- Congregational and Synodical Mission was awkward and the language, especially “synodical,” made little sense ecumenically and with those who don’t know insider language. Often heard: “What do you mean by Sindical?”
- The former name wasn’t descriptive of the ministries covered by the unit. Besides congregations and synods, the unit stewards campus ministry, youth and young adult networks, social ministry organizations, advocacy networks, colleges, outdoor ministries and many more.
- There is now symmetry between the ELCA’s Global Mission and Domestic Mission units.
- The name evokes the early household churches of the Christian movement in the world after the Jesus’ resurrection.

Colleagues from this unit and the Mission Advancement unit settled on this name after looking at several options. The ELCA Church Council approved the change and amended the continuing resolutions to make it happen.

Statement of purpose

The Domestic Mission unit of the Evangelical Lutheran Church in America (ELCA) shall foster and facilitate the work of synods, congregations and partners in encouraging congregations as vital centers for mission and in creating coalitions and networks to promote justice and peace. The constitutional description of this unit appears in continuing resolution 16.12.A16.

Report of work from 2013-2016

Domestic Mission’s basic workflow is toward the grass roots, investing in and accompanying synod systems and relationships to support word and sacrament communities as centers for evangelical mission. Critical to this work is building up leaders’ faith and discipleship and planting and renewing ministries that re-root and orient their mission in their communities and the wider world. Domestic Mission is sharpening its grass-roots focus through several priorities:

1. **Congregations.** New ministry planting and congregational renewal through directors for evangelical mission and their local mission tables. A particular emphasis will be the ELCA “Comprehensive Mission Support Strategy.”
2. **Leadership for mission.** A particular emphasis continues to be living into the recommendations of the Theological Education Advisory Council.
3. **Public church.** Accompanying civil society with the gospel. A particular emphasis will be the revitalization and renewal of the Domestic Hunger Initiative.
4. **Faith formation.**
5. **Racial justice.**
6. **Global/domestic mission.** Particular emphases will continue to be AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities), this church’s work with Central American minors and families seeking asylum in the United States, and South Sudan.

Undergirding these priorities are worship, commitments to multicultural inclusion and giftedness, and inclusion of youth and young adults. These priorities are public manifestations of the font and the table and communities of Jesus gathered around them. Presiding Bishop Elizabeth A. Eaton’s vision for this church (We are church. We are Lutheran. We are church together. We are church for the sake of the world.) also guides this unit’s work.

The following is a snapshot of the work covered in these priorities during the past three years.

1. New ministry planting and congregational renewal, directors for evangelical mission and their local mission tables.

The director for evangelical mission serves as the convener, catalyst and coach for the synod's Mission Strategy Table, New/Renewing Table and Mission Support/Stewardship Table. These tables are meant to be local guiding coalitions of leaders, undergirding the synod's evangelical life and its congregations and ministry partners.

- **New start ministries**
 - o Started 178 new ministries (2013-2016), 58 percent are with communities of color and 27 percent are in communities of poverty.
 - 2013: 40 2015: 62
 - 2014: 53 2016: 32 (through April)
 - o Organized an Ecumenical Latino Developers Network and Training.
 - o Organized a Homeless and Justice Network of new start ministries.
 - o Launched an ELCA campaign initiative to raise and spend \$4 million.
 - o Completed a comprehensive study of the new start and renewing congregations programs with significant assistance from Research and Evaluation (fall 2013).
(Supporting documents on the new starts program are attached in Appendix A.)
- **Renewing congregations**
 - o Developed and launched the "Congregational Vitality Assessment Tool."
 - o Launched an ELCA campaign initiative to raise and spend \$8 million.
 - o Launched the "Congregational Renewal Campaign Grants" program in three categories—synod strategies, fast growth congregations and area ministry strategies—funding 17 grants totaling \$622,000.
 - o Supported an area ministry strategy initiative.
 - o Conducted two five-day community organizing trainings using faculty from all of the major organizing networks (PICO, DART, Gamaliel, IAF and others). Developed ELCA organizing trainers in the process.
- **Stewardship/mission support**
 - o Funded and engaged 59 synods in the Macedonia mission support project.
 - o Launched two electronic resources: StewardNet, a proactive communication vehicle for stewardship leaders in synods and congregations, and StewardStats, an analytical database tool for use by directors for evangelical mission and synodical stewardship staff.
 - o Developed the ELCA "Comprehensive Mission Support Strategy" in partnership with the Mission Advancement unit. As a result of this strategy, every synod under the leadership of a director for evangelical mission will have a Mission Support Table and a plan for stewardship education, mission interpretation, and the annual goal of mission support between congregations and the synod. (The strategy is attached in Appendix B.)

2. Leadership for mission

Missional leaders are members of congregations or other recognized ministries of the ELCA who have a missional imagination and a strong desire to shape their practice of ministry within the context in which they live and work. They are committed to nurturing this imagination through learning, serving and immersion in the faith practices of this church. They are also committed to growing and nurturing missional imagination in others.

The ELCA has lifelong learning networks that include schools, colleges and universities, seminaries, and lay schools for ministry. This unit's leadership for mission team partners with the nine regional coordinators and with other Domestic Mission teams, directors for evangelical mission, synod leaders and ELCA educational institutions to accompany faithful, wise and courageous leaders who are being equipped to serve in God's mission in the world.

The leadership team's work includes the areas of disability ministries; the mental illness network; seminaries, schools, colleges and universities; candidacy and support of rostered leaders; the churchwide assignment process; lay schools; faith practices; Book of Faith initiative; the mission developer and redeveloper selection process; support and endorsement of chaplains; clinical educators and pastoral counselors; and misconduct prevention. All of these areas focus on strengthening synod and congregational ministries. Leadership and faith formation have become the principal focus of revitalized youth and young adult ministries and their partner networks.

The following are achievements over the past three years:

- Development of a new candidacy process for the ELCA focusing on mission and the types of leaders this church needs.
- Work leading to the decision to unify the three existing lay rosters that will be considered at the 2016 Churchwide Assembly.
- Creation of programs such as Horizon Apprenticeship, an effort to encourage young adults to explore their vocations.
- A new network of this church's colleges and universities to enhance their identification as ELCA institutions.
- The Theological Education Advisory Council's work to enhance leadership formation programs. TEAC has issued wide-ranging recommendations that will be a major focus of this Churchwide Assembly. The TEAC materials are in your assembly materials, and there will also be hearings on these proposals.
- A collaborative network of TEEM (Theological Education for Emerging Ministries) programs that have led to a Spanish language program (online).
- The strengthening of the Book of Faith initiative and of the ELCA's disability network.
- Enhanced staffing that will extend the opportunities for forming lay and rostered leaders from ethnic mission strategies, including programs at the Lutheran Center for Theological Education in Atlanta, and starting and strengthening centers for Latino lay theological education.

3. Public church



There are many ways to accompany civil society with the gospel. But too often the impact on poverty, hunger and social change is lost when these expressions of public church don't interact with each other. Each could be an entry point into this ministry that would then connect with the others. It can start by putting a can of food on the altar for the Thanksgiving food drive that will feed a hungry person. But the church can also be in the hungry person's world, advocating for programs that feed thousands but also working at the root causes of poverty, such as housing, unemployment and other factors that keep people in poverty. From social service to social change, ELCA domestic hunger ministries share gospel hope in the world.

In 2014 the Domestic Hunger Initiative (DHI) was formed to plan and implement changes to domestic hunger programming and continue conversations about faithfully responding to hunger and poverty. The DHI's key focus areas include systemic, diverse and holistic approaches to domestic hunger. The key aspirations emerging from this process are to:

- Address hunger and poverty as part of the essential "DNA" of the church, not just as a program.
- Aspire to be a church "of" and "with" the poor, as well as "for" people in poverty. "They" are "us."
- Make this the work of the whole church. Staff will look for opportunities to coordinate different parts of their work to focus on public church for the life and justice of all people and creation. An example is bringing this public church capacity to disasters and congregation renewals and new starts.
- Create a real impact on causes of poverty.

One example of this strategy involves seven pilot projects implemented around the focus areas, including work with area ministry strategies, leadership development, microlending in congregations, rural community organizing and new communities of faith forming at social ministry sites. All of these pilot projects focus on collaborative and community-based programming.

Based on these strategic goals, the DHI also will be implementing recommended revisions to the Domestic Hunger Grant process that will be seen in future grant cycles.

Domestic Hunger Initiative pilot projects

- **The 1K Churches Initiative** is a pilot project in partnership with the Criterion Institute. Congregations are invited to begin with a five-session Bible study designed to foster conversations about their role as faith communities in the local economy. At the end of the Bible study, groups can practice intentional engagement by making a small, community-based loan to a local business that is compatible with their mission focus.
- **The Rocky Mountain Synod Area Ministry Strategy** focuses on collaboration across congregations and organizations to collectively engage with the community of Aurora, Colo., to create action for meaningful change through addressing the goals of individual spiritual transformation, congregation renewal and collective action.
- **The Rural and Small Town Organizing Project** will engage congregations in expanding opportunities for partnership to start community organizing efforts around issues related to hunger and poverty in rural and small town communities. The Indiana-Kentucky Synod, with accompaniment with Domestic Mission staff, has led a Region 6 effort, starting with a three-day community organizing training.
- **The Area Ministry Strategy in Appalachia** will identify an area within Appalachia that can, through intentional listening and collaboration across congregations and organizations, engage with the community and create action for meaningful change through addressing the goals of individual spiritual transformation, congregation renewal and collective impact.
- **The Development of Faith Communities in the Florida-Bahamas Synod** project is exploring new word and sacrament ministries as they accompany ongoing social ministries in the public arena. Lutheran Services of Florida sites, in partnership with the Florida-Bahamas Synod, New Starts and the Domestic Hunger Initiative, will make themselves available to accompany individuals seeking space and resources to meet their needs for faith communities in this setting.
- **The Hunger and Poverty Leadership Development Pilot for Lay Leaders** seeks to engage a new cadre of leaders who are emerging in the field of hunger and poverty. This pilot is dedicated to recognizing and celebrating emerging leaders from ethnically and culturally diverse communities and communities that have been marginalized, especially those experiencing poverty. In addition to providing leadership development, this project recognizes and provides resources to support these leaders as they begin or continue their ministries within their communities.
- **The Hunger and Poverty Leadership Development Pilot for Rostered Leaders** will train and mentor current rostered leaders who are emerging as leaders in the areas of hunger and poverty.

Domestic Hunger Grants

In the last three years the Community Development program provided leadership development and training to congregations and social ministry organizations through the Building Capacity for Sustainable Social Ministries program. This program offers a three-module curriculum that assists congregations and social ministry organizations with mapping their assets and using them to operate high quality and vibrant sustainable church-based and non-for-profit programs. Additionally, the Community Development program manages the Domestic Hunger Grants Program funded by ELCA World Hunger. Synodical screening and allocation committees along with the Churchwide Screening and Allocation Committee have distributed \$2,309,935 over the past three years in discretionary grants.

2014 Domestic Hunger Grants allocations

8	Advocacy Grants	...	\$ 15,500
65	Development Grants	...	\$ 158,075
51	Organizing Grants	...	\$ 116,300
260	Relief Grants	...	\$ <u>531,175</u>
	<i>2014 Allocations</i>	...	\$ 821,050

2015 Domestic Hunger Grants allocations

6	Advocacy Grants	...	\$ 15,500
58	Development Grants	...	\$ 148,725
41	Organizing Grants	...	\$ 106,400
219	Relief Grants	...	\$ <u>468,450</u>
	<i>2015 Allocations</i>	...	\$ 739,075

2016 Domestic Hunger Grants allocations

4	Advocacy Grants	...	\$ 10,500
43	Development Grants	...	\$ 111,960
39	Organizing Grants	...	\$ 91,600
263	Relief Grants	...	\$ <u>535,750</u>
	<i>2016 Allocations</i>	...	\$ 749,810

Lutheran Disaster Response (U.S.)

Lutheran Disaster Response (U.S.) has been faithful in bringing God's hope, healing and renewal to people whose lives have been disrupted by disasters in the United States. The primary focus is to accompany the most vulnerable survivors to rebuild their lives during the long-term recovery phase of a disaster.

In the last three fiscal years (2013-2015), Lutheran Disaster Response has received nearly \$9.78 million from individuals, congregations and synods, as well as grants from other organizations such as the American Red Cross. In collaboration with 19 social ministry organizations, this program has launched multiyear responses to address the long-term recovery needs of those impacted by disasters in nearly one-third of the United States.

Footprints of Lutheran Disaster Response (U.S.):

- August 2013-July 2014—responded to 16 disasters in 13 states.
- August 2014-July 2015—responded to 17 disasters in 14 states.
- August 2015-April 2016—responded to 20 disasters in 12 states.

In areas ravaged by Hurricane Sandy in New York, New Jersey and Maryland, Lutheran Disaster Response, through its affiliates, has assisted some 1,300 families, helped rebuild and repair in excess of 480 homes, and engaged nearly 7,500 volunteers.

Advocacy highlights

ELCA Advocacy works for change in public policy based on the experience of Lutheran ministries, programs and projects throughout the world. This ministry takes place through policy-making channels, specifically through Congress, the White House, State Department, the United Nations and in state capitals. ELCA Advocacy equips and supports this church's members, their congregations and communities to encourage and promote biblical values of peacemaking, hospitality to strangers, care for creation, and concern for people living in poverty and struggling with hunger and disease.

National ELCA Advocacy Convenings were held in 2014 and 2015. These brought together bishops and congregational leaders to pray, learn and act together on priority issues including hunger, immigration, funding for safety net programs and addressing climate change.

The ELCA is expanding the work of state public policy offices with several state ministries under development and the creation of two joint offices with The Episcopal Church in New Jersey and Nevada.

A new online advocacy constituent engagement system launched in 2015, which is supporting and facilitating Lutherans in learning about issues and engaging in direct advocacy.

ELCA Advocacy led successful advocacy efforts that resulted in the passage of the renewed Older Americans Act, strong funding for the Green Climate Fund and passage of the Global Food Security Act in Congress. Leadership continues on issues including sentencing reform, Child Nutrition Reauthorization, support for the Clean Power Plan, the International Violence Against Women Act, migration policy, affordable housing and more.

Corporate Social Responsibility (CSR) is the advocacy ministry that addresses the witness that the ELCA makes through its economic activity. This is a shared ministry between Portico Benefit Services and the ELCA. CSR supports and analyzes memorials and resolutions dealing with investing, disinvesting, boycotts, etc. Investment screens are continually developed and updated. Several bishops serve on the CSR working group.

ELCAvotes!

ELCAvotes! is an initiative that grew out of the ELCA Social Policy Resolution “Voting Rights to All Citizens” adopted in August 2013. Launched in 2016, this collaboration between ELCA Advocacy, Racial Justice Ministries and Young Adult Ministries aims to:

- Expand the role of the church in encouraging faithful and nonpartisan voter participation by providing faith-based resources around voting.
- Provide a framework for all Lutherans to understand and speak out about the intersection of voting/elections, racial/gender and economic justice.
- Provide young adults the tools to understand and speak about what it means to be a young person of faith who is civically engaged.
- Engage with and equip ethnic communities to talk about voting rights and race and their connection with elections today.

4. Faith formation

- Hosted two Faith Formation Summits in February 2014 and April 2016 to gather faith formation leaders from across the ELCA to network and build momentum for a renewed faith formation effort within the ELCA.
- Wrote “A Framework for Faith Formation in the ELCA,” casting a vision for a renewed faith formation focus across the ELCA.

Ministry with children

- Hired the Rev. Janelle Hooper in February 2015 as program director for ministry with children, a new half-time staff position.
- Created a new ELCA web and social media presence for children’s ministry.

Youth and young adult ministry

- Launched an ELCA campaign initiative to raise a total of \$4 million.
- Awarded 21 Youth and Young Adult Campaign Innovation Grants, totaling \$527,385 (fall 2015).
- Organized and conducted two Youth Leadership Summits (2014 and 2015), engaging youth and adult leaders, growing participation from 22 synods to 44 synods.
- Funded the Practice Discipleship initiative in partnership with the ELCA Youth Ministry Network and synods, teaching adult leaders how to engage youth in faith practices.
- Partnered with Global Mission on the Peace Not Walls initiative to train and equip young adult leaders to lead immersion trips to the Holy Land.
- Built an ELCA Young Adult Cohort to speak at the intersection of faith, justice and society. Young adults have participated at the U.N. Commission on the Status of Women in New York, Ecumenical Advocacy Days in Washington, D.C., and the International AIDS Conference in Durban, South Africa.

Youth Gathering

- Hosted 30,000 youth and adult participants at a successful Youth Gathering in Detroit in July 2015 with the theme “Rise Up Together.”
- Hosted a Multicultural Youth Leadership Event (MYLE) in Detroit with 500 participants.
- Hosted a Definitely-abled Youth Leadership Event (DAYLE) in Detroit with 40 participants.
- Selected Houston as the site for the 2018 Youth Gathering.

Campus ministry

- Hired the Rev. Don Romsa in April 2014 as program director for campus ministry, a new half-time position.
- Formed LCMNet, a network of ELCA-related campus ministries and their related leaders. LCMNet is a separately incorporated nonprofit that is assuming leadership for many of the functions previously carried out by churchwide staff.

Outdoor ministry

Domestic Mission maintains a supportive relationship with Lutheran Outdoor Ministries (LOM), an independent, ELCA-related organization that provides support for a network of 130 ELCA-related camps and retreat centers and their staff. The unit provides an annual sustaining grant to LOM, representation on the LOM board of directors and coordination for an international camp counselor program for young adult leaders from Lutheran World Federation (LWF) companion churches.

5. Racial justice

Racial justice and growing diversity permeate all of the ministries of Domestic Mission and its various partners.

The unit has worked with many partners to live into the ELCA social statement “The Church and Criminal Justice: Hearing the Cries,” which was passed at the 2013 Churchwide Assembly. In particular, the issue of mass incarceration — including asylum-seekers, refugees and economic migrants — is being addressed.

The unit has also worked with the concepts of the Race Forward consulting group as it strives for racial and gender justice in its practices and hiring. Domestic Mission has worked intentionally on advancing racial justice as a commitment these past three years. One effort involves identifying “choice point” goals to help make strategic decisions concerning deepening equity. The unit’s leadership team measures these goals on a regular basis.

One significant “choice point” relates to increasing the recruitment of candidates of color and hiring a diverse cadre of directors for evangelical mission to serve in their synods and throughout the ELCA.

Results include:

- In 2009, four directors for evangelical mission were people of color out of a total of 60.
- In 2015, nine director for evangelical mission staff of color served in nine ELCA synods.
- Eight ethnic ministry coordinators support synods, the churchwide organization and the wider ecology of the ELCA.

Another choice point is in new starts. The unit has a commitment that at least half of new starts will be in its ethnic strategies. The past three years 58 percent of new starts have been in those contexts. The unit’s Racial Justice program works with the presiding bishop and administrative team for a racial justice and multicultural strategy throughout our church.

A multicultural leadership summit, “The Power of Connection,” was held in May, the second one in these past three years. This summit will gather leaders from all of the ELCA ethnic communities.

6. Global/domestic mission

One reason for renaming the unit is that the symmetry between “Global Mission” and “Domestic Mission” is reflected in our work and priorities.

The two units continue to work together on the “Glocal Events” that are held throughout the church, which help this church’s leadership to step out into wider worlds of global/local mission.

“Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities” (AMMPARO, which means “shelter” in Spanish) is the joint accompaniment of unaccompanied minors and families from Central America. Its “glocal” reach includes countries of origin (Honduras, El Salvador, Guatemala), countries of transit (Mexico), and in the United States along the border and in places where asylum-seekers are released. The two units have convened a remarkable convergence of allies, including Mission Advancement; Lutheran Immigration and Refugee Service; Conference of Bishops; synods; Lutheran Disaster Response; church and nongovernmental organization partners in Central America, Mexico and the U.S.; ecumenical; and private and public partners. ELCA World Hunger has been a great umbrella to help bring this all together. AMMPARO will be a major focus of the 2016 Churchwide Assembly (resources are in your assembly materials and there will be a hearing on this issue).

Domestic Mission and Global Mission are also working together with the LWF and Episcopal partners to plant the first Lutheran communion in the new, war-torn country of South Sudan. In a previous civil war many refugees, known as the “Lost Boys of Sudan,” were sheltered in LWF refugee camps and then resettled in the U.S. by Lutheran Immigration and Refugee Service and its allies and networks. These refugees learned to love “Lutheran.” The ELCA has 22 Sudanese mission starts in the U.S., many in partnership with existing congregations and their synods. Some of the refugees have become mission developers, including Wal Reat and Mawein Ariik, who are now ELCA missionaries to South Sudan. They are from each of the two warring tribes. This new mission will be a peace church. Recently ground was broken for a church, clinic and community center in Juba, the capital. It is hoped that a hospital will also be built.

Lutheran Immigration and Refugee Service also recently convened a summit of Syrian leaders and church and non-governmental organization partners in five cities where Syrian refugees will hopefully be settled. Globally, the ELCA is supporting LWF refugee camps and ministries in Jordan and Europe.

The ELCA, through Domestic Mission, works with many partners and networks throughout the church. Some key partnerships will be providing their own reports.

7. Domestic Mission partners

- **Lutheran Immigration and Refugee Service (LIRS)** is a key strategic partner in resettling refugees, advocating for Comprehensive Immigration Reform, helping congregations and their neighborhoods to be welcoming communities, and working on major initiatives like AAMPARO, Syrian refugees and many others. LIRS works with the Immigration Ready Bench of the Conference of Bishops.
- **Lutheran Services in America** gives support, organization and voice to ELCA social ministry organizations. The ELCA Disability, Disaster Response and LIRS networks place the life of these organizations in the midst of critical mission for the ELCA. Its report includes information about new partnerships with major foundations like Cargill to receive funding for disaster preparedness and other initiatives.
- **The Mission Investment Fund (MIF)** has been a key partner in ELCA new starts, congregation renewals, social ministry organizations and others.
 - o Domestic Mission and MIF gather quarterly and partner to provide support for New Wine ministries, which started out of congregations that left the ELCA following the decisions of the 2009 Churchwide Assembly. Domestic Mission and MIF have provided in-depth consultations to help New Wine ministries move through grief to mission and growth.
 - o MIF provides funds for new starts each year.
 - o Domestic Mission and MIF shifted primary responsibility for the Stewardship Key Leader (SKL) Program to MIF July 1, 2013. SKL is a fee-based ministry that strengthens congregations by helping them raise funds and experience renewal in faith and mission. The SKL program primarily assists congregations in raising funds for new building projects and debt reduction. This arrangement has significantly increased the marketing capacity of the SKL program and has helped it to reach more congregations, especially those who already have a relationship with MIF.
 - o MIF provides critical accounting and property consultation services for National Lutheran Campus Ministries, Inc. They also assist local campus ministries in the management, purchase and sale of their facilities. This arrangement builds on the financial and property management expertise of MIF staff and frees Domestic Mission staff to focus on the core mission of campus ministry.

Ecumenical partnership efforts

Domestic Mission is intensifying full communion efforts. A church that is serious about evangelical outreach will bring its ecumenical commitments and mutual giftedness to the grass roots. The ELCA and The Episcopal Church are planning new starts together and are partners in the International Advocacy Policy position in Washington, D.C. Other partnerships include statewide advocacy policy work and joint strategy for Latino new starts. In 2014 the unit began to implement ministry in full communion with the United Methodist Church.

Conclusion

This year marks the 15th anniversary of 9/11. Since then our society has moved from lamentations and grief to hardened anger that has come to define the discourse in the few common spaces still remaining in the public square. How does the grace of faithful people and institutions enter that space, so permeated with fear and anger? How do we re-engage the soul of faith (and in particular Abrahamic Faith-Jewish, Christian, Islam) in the public arena to accompany public society with the most graceful and irenic and communal commitments of our traditions?

Religion is being used to exclude, attack, judge, discriminate, dominate, denigrate. In the name of God, the towers fell. In the name of God how can people and institutions that bear the name of Jesus be shaped by a faith that seeks hospitality in the world and invitations to tables we have not set, at which we would rather not eat. The communal anger and fear around issues of interfaith presence, immigration and refugees, war and peace, race and justice and poverty, can

only be faced with grace and courage in relationships, new communal tables, growing understanding and respect. Church together for the life of the world.

Terrorism is no longer an exceptional instance in the American/Western imagination. It's happening every day, everywhere. A 9-year-old Syrian refugee lies alone, dead on a beach. The whole world turns toward this image in horror, moved to compassion and solidarity with this Lamentation tragedy. Then terror in Paris, San Bernardino, Brussels. More lamentation, tragedy, fear. Consider the breathtaking rapidity with which we left that boy and the grief of his family alone on the beach. Lamentation turned to anger, to xenophobia, talk of walls, racial and religious profiling. The space for building a house for sorrow, for lament, engagement, is gone.

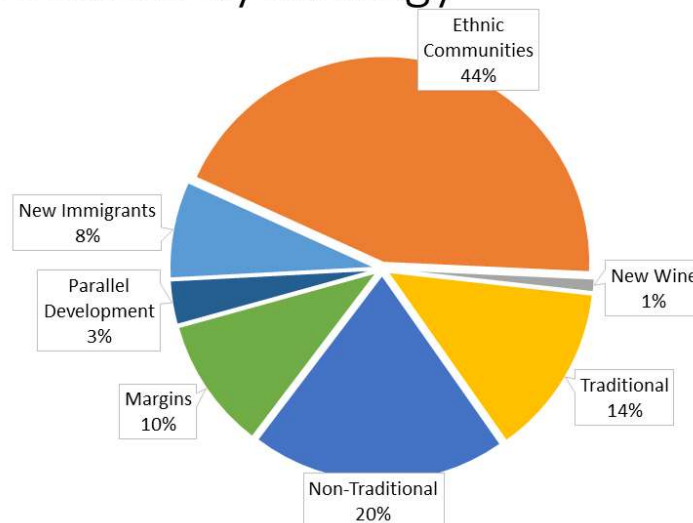
The fearful, angry reaction causes us to lose our sense of hospitality, vote against our best interests, justify overt racism, collude in giving up our civil liberties, and weigh increased defense spending against social safety nets. The heart of Abrahamic faith and the language and vision used for expressing an embrace of the poor and vulnerable, to prioritize peace and justice over security and complete risk aversion, to seek understanding and to give way to the naive and beautiful call to love, is largely absent in the public arena and discourse.

There is enormous strength and resilience within our collective faith heritages. How can pastors and the disciples in their congregations summon the courage to tackle uncomfortable conversations and situations and the steadfastness to honor, support, and show love and peace and faith in God's graceful presence? How do we step out into wider worlds as a church seeking hospitality? How do we build public space and new tables where everyone's gifts are needed and welcomed? And in the midst of it all, we will see Jesus, crucified and risen for the life of the world. This is the context for evangelical outreach and Domestic Mission today.

The Rev. Stephen P. Bouman, *executive director*

Appendix A. New starts analysis

New Ministries by Strategy



Historically, Lutheran ministries in the United States were started where new groups of Lutheran immigrants settled. Over time the church began to start ministries based on demographics. As people in the United States migrated, new churches were built. Sometimes they followed Lutherans and sometimes they targeted people who would likely be attracted to a Lutheran perspective. As the world changed and the nation became more ethnically and culturally diverse, new strategies to attract a wider variety of people were necessary. The ELCA, like all denominations, is striving to figure out how God is calling us to engage in our changing contexts.

The ELCA has more than 300 new ministries. Below is a brief description of the current strategies for developing new congregations:

New immigrants: New immigrants continue to want to be part of the Lutheran church. Sometimes they were part of a denomination affiliated through the Lutheran World Federation and sometimes they identify with core Lutheran theology. These days the immigrants come predominately from Asia, Africa, Central and Latin America. Most of these new ministries begin at the request of the new immigrant community.

Ethnic communities: The ELCA established a goal to become more racially diverse. To that end, synods often identify established ethnic communities (not new immigrants) in their areas and look for opportunities to establish an ELCA presence to share the gospel. Most of these communities are multi-cultural, American Indian/Alaska Native, African Decent, African National, Asian/Pacific Islander, Arab/Middle Eastern or Latino.

Traditional: The ELCA continues the practice of identifying shifts in demographics, especially the development of new communities in the western United States, and working to locate new ministries in those areas. Most of these new ministries come at the request of the synod's mission table.

Nontraditional: Today many people in society want to know God but are not comfortable going to a traditional church. Often they are young adults; sometimes they are other groups that have, for various reasons, not felt welcome or comfortable in traditional congregations. In response to this growing demographic, many experimental ministries are

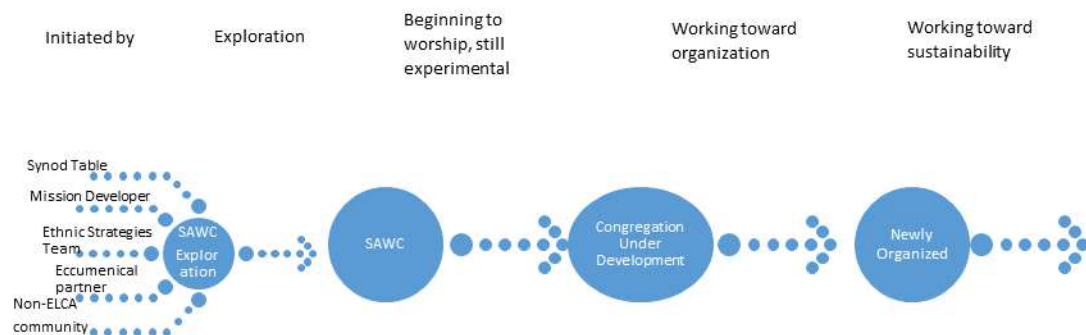
beginning. An entrepreneurial mission developer with a vision often starts these ministries. They are high risk because they are so dependent on the mission developer, but they are also often high reward. House for All Sinners and Saints in Denver (the Rev. Nadia Bolz-Weber) was one such church.

Margins: Jesus taught us to reach out to people on the margins – the poor, the disenfranchised. Often congregations have helped those on the margins, but now people on the margins are coming together to form their own worshiping communities. Here they share God’s message of love and redemption as peers in ways that speak powerfully to their particular situations. These ministries include people in prison, the homeless, people in poverty, those suffering from addiction and more. They are often started by a mission developer with a passion and often a background with these populations.

New Wine: When congregations voted to leave the ELCA, those people who didn’t want to leave banded together and asked to stay part of the ELCA by forming a new congregation. These congregations began fresh as new ministries in hopes of continuing the ELCA witness in their area.

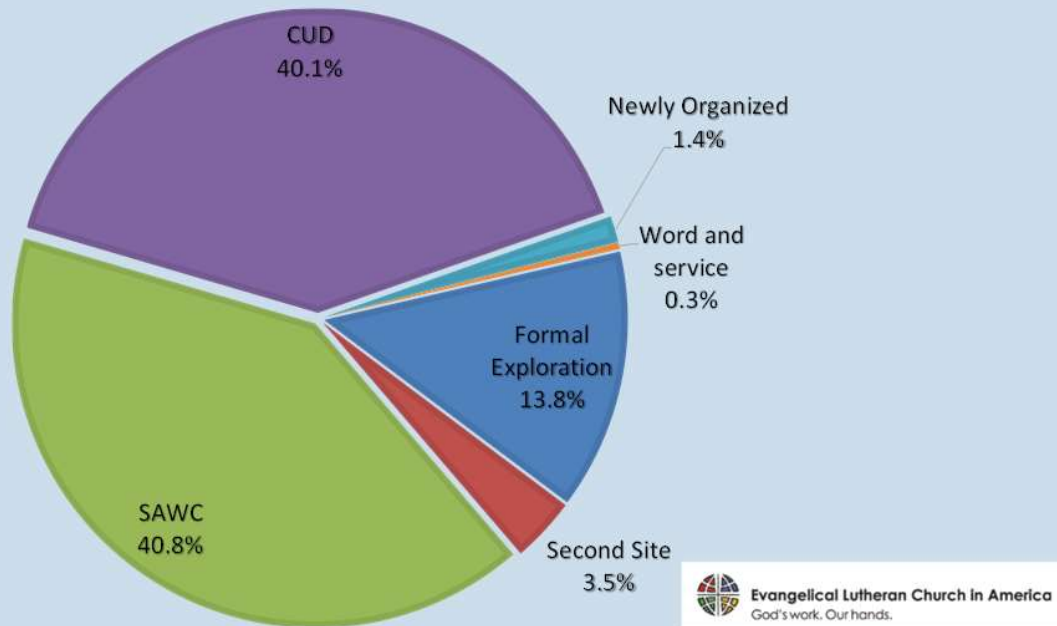
Parallel development: Many congregations have become detached from their local context. While members don’t want the ministry to end, they also recognize that renewing the ministry will take more than a new mission plan. In these settings, congregations call a mission developer who works part time nurturing the existing congregation while spending significant time building up a new but different ministry in the community.

New Ministry Development process



The process for starting ELCA congregations is evolving to keep up with our changing society. The following chart illustrates some of the ways new ministries are started and how most move through the process to become established congregations. When these congregations begin, they are often just an idea or a dream. Initial exploration and conversations determine whether or not the community will move into an experimental phase called a “synodically authorized worshiping community” (SAWC). If the SAWC looks like it will be able to grow into a sustainable ministry, it becomes a “congregation under development” (CUD). Eventually it becomes organized, but it still requires outside support as it continues to grow and become self-sustaining.

New Ministry Congregations that receive funding by Stage of Development



Newly organized is under-represented because many of them don't receive funding anymore.

Appendix B. Comprehensive mission support strategy

COMPREHENSIVE MISSION SUPPORT STRATEGY 2016-2018

Purpose

The ELCA needs a clear, comprehensive strategy to more deeply engage its members, congregations and synods in growing in stewardship and mission support sharing. A comprehensive strategy for increasing mission support will encompass and integrate the various churchwide networks, initiatives and programs that relate to these areas.

“The Comprehensive Mission Support Strategy” is first and foremost a call to the spiritual renewal of our church, its synods, congregations and disciples. It is about seeing Jesus, and one another, in the stewardship and mission support decisions we make as disciples who live out our faith individually and communally. It is about a revival in our teaching, encouraging and inspiring every baptized member to grow in their stewardship and faith as they follow Jesus. It is about helping every congregation see itself as a generous partner in God's mission in the world; thus being renewed in their life together. May the death and resurrection of Jesus for the life of the world again pull us forward together into God's future.

Principles

The following principles undergird this strategy:

- + *We are church*. Our mission support interpretation should explicitly express our identity as a church in mission for the sake of the world.
- + *We are Lutheran*. We will engage ELCA members around our identity as ELCA Lutherans and what it means for our daily life and stewardship.
- + *We are church together*. The ELCA is one church in three expressions, with multiple networks that must be engaged in a renewed effort to create a movement for growth in stewardship.
- + The churchwide organization will reflect a culture of connection, demonstrated by shared vision and strategy for growth in stewardship and mission support with clear goals and objectives, accountability and intentional communication.

Mission support strategic initiatives 2016-2018

1. ESTABLISH A “MISSION SUPPORT TABLE” IN EVERY SYNOD THAT IS RESPONSIBLE FOR THE DEVELOPMENT OF A MISSION SUPPORT PLAN WITH CLEAR, MEASURABLE OUTCOMES.
This church has made a significant investment in the system of directors for evangelical mission and local Mission Support Tables and it’s important that the level of accountability and results match the investment. The following expectations should be met if funding support is to continue:
 - a) Stewardship education and training should be provided for staff (including directors for evangelical mission) and Mission Support Table participants on an ongoing basis.
 - b) A synodical mission plan should be developed that answers the questions: Who are we as synod? and What does it mean to be the church together?
 - c) Every synod Mission Support Table will develop a plan for stewardship and mission support interpretation.
 - d) Every synod Mission Support Table will develop an annual plan to engage its congregations, conferences and the local ecology of the church in a mission support “ask” that is theologically grounded, attainable, relational and based on being church together. In the case of a healthy and sustainable congregation, 10 percent is the assumed goal.
 - e) The fruits of the Macedonia initiative will be incorporated into synods’ mission support plans.
 - f) The synod mission support plan, activities and results will be shared with the director for stewardship and the director for mission support as preparation for the annual synodical-churchwide mission support consultation.
 - g) The consultation process will be shaped so that the synod and the churchwide organization together evaluate the prior year mission support efforts, revisions to the annual mission support process and commitments for mission support sharing in the coming year.
 - h) The directors for evangelical mission will be responsible for helping foster a culture of connection.
 - i) To honor the premise of the mission support pilots, churchwide work with the synod Mission Support Tables will exclude the five pilot synods.
2. DEVELOP ENHANCED TOOLS FOR STEWARDSHIP AND MISSION SUPPORT INTERPRETATION.
 - a) Strategic communications should support a culture where congregations see themselves as a part of the ELCA, not in competition with other ministries but as a critical partner in achieving shared missional objectives. This includes imparting a deeper understanding of all we do together as church, while also inspiring broader and deeper participation.
 - b) Mission support interpretation will help congregations understand what it means to be part of the wider ecology of the ELCA and their role in supporting its mission and ministry, including mission support sharing. Stewardship resources will be directly linked to the ELCA identity and provide interpretation around the use of mission support dollars.
 - c) A toolkit will be developed for mission support consultations with congregations and synods that includes the congregational commitment form and “Stories of Faith in Action.”

3. ESTABLISH COORDINATED BUT DIFFERENTIATED ROLES FOR CHURCHWIDE LEADERS.
 - a) DOMESTIC MISSION IS RESPONSIBLE FOR:
 - Ensuring that Mission Support Tables are established in every synod, an annual stewardship plan is approved and the results shared with the director for mission support prior to each annual synodical-churchwide consultation.
 - Central staff will focus work on synod Mission Support Tables and directors for evangelical mission will work with individual congregations.
 - Adjust reporting process within Domestic Mission so directors for evangelical mission report directly to the stewardship team on matters related to stewardship and mission support to provide enhanced support, strengthen accountability and create efficient lines of communication.
 - Works with Mission Advancement to develop stewardship education resources.
 - Income goal: Mission support income from congregations to synods increases.
 - b) MISSION ADVANCEMENT IS RESPONSIBLE FOR:
 - Ensuring that all synod-churchwide consultations are scheduled, planned and completed.
 - Coordinate with synod bishops and directors for evangelical mission regarding mission support plans and results.
 - Track mission support, compile reports and propose actions to the Office of the Treasurer.
 - Keep all churchwide representatives to synods informed regarding the status of mission support plans prior to visits.
 - Oversee director, associate and administrative staff for mission support.
 - Income Goal: Mission support percentage sharing from synods holds or increases.
 - c) FORM THE “MISSION SUPPORT STRATEGY COMMITTEE” FOR MISSION SUPPORT PLANNING.
 - The Mission Support Strategy Committee will be convened by the director for mission support and include stewardship staff from Domestic Mission, marketing communications staff from Mission Advancement and synodical relations staff from the Office of the Presiding Bishop.
 - The committee will lead planning for the 2017 and future Mission Interpreters events. The committee will be encouraged to grow the program together and to find efficiencies in supporting this network along with the synod communicators network.
 - The committee will create opportunities to integrate work around faith practices – Book of Faith.
4. GROW THE MISSION INTERPRETERS AND SYNOD COMMUNICATORS NETWORKS.
 - a) Engagement strategy yet to be developed in consultation with the "Inter-Unit Committee for Mission Support Planning.”
 - b) Will look for efficiencies in supporting Mission Interpreters Network along with the synod communicators and better leverage the capacities of both.
5. INCREASE STAFF LEARNING AND PLANNING CENTERED ON STEWARDSHIP AND MISSION SUPPORT.
 - a) Mission support will be the focus of the 2016 gathering of the directors for evangelical mission, working with Mission Advancement and the Office of the Presiding Bishop on agenda and structure and will be a major emphasis at staff meetings going forward.
 - b) Mission support staff from Mission Advancement will be included at least once a year on the agenda of meetings of directors for evangelical mission.
 - c) The director for mission support will participate in the quarterly meetings of the Director for Evangelical Mission Partners Table.