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### **Report of the Presiding Bishop**

Ruins and rubble are everywhere. Thousands and thousands—and I heard once—about a million Haitians still live in tent cities over a year after the earthquake. In one morning we visited four tent cities that are coordinated by the Lutheran World Federation. This tent city [photo on screen] is built on the rubble of what was the Italian Embassy, a beautiful villa. I was told everyone that was working in the embassy that day died. Now, on the ruins and the rubble of that embassy, 400 tents holding over 1000 people have become home. It's easy to define Haiti on the basis of its rubble and its ruins. Yet, as Pastor Livenson Lauvanus, who is president of the Evangelical Lutheran Church in Haiti and who will be one of the preachers at our Churchwide Assembly in August, walked with me. He kept saying so clearly, “We Haitians will not be defined by rubble, but by restoration, for we are a people of the resurrection.”

“We Haitians will not be defined by rubble, but by restoration, because we are a people of the resurrection.” That was a gospel proclamation. That was a clear declaration of self-definition. One certainly can describe cholera as defining Haiti today. Thousands of Haitians have contracted cholera and have died. But for the people of Redemption Lutheran Church, which was destroyed in the earthquake and has now been rebuilt, is growing in numbers of people in worship and engaged in mission extending into the community so that on a Monday afternoon people are standing outside because they couldn't all get in the church just to gather and tell their story of faith. The people of Redemption Lutheran see cholera as an opportunity to witness to what people of the resurrection do in response to disease. Organized medical teams [photo on screen], under Dr. Marcella get people in the community to medical clinics and on IVs as soon as they show signs of cholera. They don't just treat the infected person, however. They go back and clean the house. It doesn't just stop there, however, because they begin to provide education around water purification and how to live responsibly in the midst of this almost epidemic. A people defined by Christ's resurrection will be about God's work of restoration, the medical teams and Dr. Marcella.

What do you see there? [photo on screen of ruined building] Turn to the person next you and say, “What do you see, first impression?” Well, when we pulled into this yard, I saw the twisted frame of an abandoned building that I learned was once, long ago, a sugar factory. Anybody else see something similar? To people of the resurrection of the Evangelical Lutheran Church in Haiti, they saw not the twisted frame of a once-abandoned sugar factory but the frame of what will become a vocational training school. So, with help from you and the Evangelical Lutheran Church in America partnering with the Evangelical Lutheran Church in Haiti, the plans are well on the way for this structure to become a vocational training school. In fact, the day we were there, the first 40 young people came to apply to be the first class to be trained in specialties such as masonry, carpentry, pipefitting and heavy machinery [photo on screen]. That first class literally will build the school around that frame. They will be paid a daily wage. They will not only become skilled laborers in an economy and environment that needs skilled workers, but they will begin to form a knowledge-based Haitian society because, while being trained in their specialization skills, they also will be trained in citizenship and the vocation of building a whole country.

“We Haitians,” Pastor Livenson Lauvanus kept saying, “will not be defined by rubble, disease or poverty, but by restoration, because we are people of the resurrection.” That's the witness of the people of the congregation at Violet-Petit Goave, who are restoring community and with your help have received hunger grants that have enabled a chicken cooperative to be developed among 200 families. Not just buying the chickens, but housing them in high-rise coops made in Haiti. Why is that significant? So the chickens are not eating feces and contaminated food on the ground but are kept sanitized by these 200 cooperative chicken farmers.

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“We will be defined by restoration because we are people of the resurrection.” But the ELCA's accompaniment of the people of Haiti began long before the earthquake. In fact, one of the early grants in 1999 through World Hunger funds enabled Louis Duvalier—hope you know that name—to start a coffee cooperative with a friend. Louis is a Global Mission staff person and Haitian, who is now seconded to LWF in Haiti. But because of that concept of starting a cooperative, his friend was killed by government forces for being subversive and a socialist. This coffee cooperative, again seeded by hunger money in 1999, is now a flourishing coffee cooperative contributing \$1 million a year to the Haitian economy. The beans grown are regarded as gourmet beans in Europe.

Jesus Joseph and his wife, Esther, had a coffee plantation before the cooperative but were consistently underpriced by the coffee bean buyers and kept in poverty. Now because they're part of a cooperative, they are not only making a living wage but also making a profit that's contributed to the cooperative that is then invested in the Haitian economy.

Yes, you can describe Haiti on the basis of ruins, rubble, disease and poverty, but when you are defined as people of the resurrection, you will be—as we are with the Haitian people—engaged in restoration. So I think we as the ELCA are clearly defined by Christ's death and resurrection, as is the Evangelical Lutheran Church in Haiti. Through Christ's death and resurrection, we are freed in Christ to serve. That means to be about God's work of restoration. *Freed in Christ To Serve* will be the theme of the Churchwide Assembly in August. As I hope you know by now, it will be the focus of the churchwide report to the synod assemblies. The video this year, done by our Mission Advancement team, will focus on three areas of ministry. First, Journey Lutheran Church, an emerging congregation in Phoenix, Ariz. birthed from a group of people whose congregation voted to leave the ELCA. This is a story that's being told over and over throughout this church. The second congregation is in Grand Forks, North Dakota. It is a congregation of 3200, vibrant and growing. Finally, we will focus on Haiti as I have done here.

Freed in Christ to Serve. We intentionally chose the past tense of that word—freed—because it's a done deal. A past event, accomplished through Christ's death and resurrection into which you and I have been baptized. We live each day into that promise. Freed in Christ serve—to be people of the resurrection engaged in restoration as we serve the whole creation.

I was watching the Bears-Packers playoff game in a Los Angeles airport in my collar on a Sunday afternoon. A woman across the room blurted out, “What church are you bishop in?” I had on a purple shirt. “Are you Episcopal?” I said, “No, I'm Lutheran”. She burst out, “We love Lutherans!” That is not something I hear most Sunday afternoons in airports. So I was curious, I said, “Well, who are the WE?” She said, “I worked for FEMA, and we love Lutherans because Lutherans show up when the disaster occurs and stay until the restoration is done.” Isn't that what people of the resurrection do? So when an earthquake and tsunami hits Japan, we don't pull up stakes in Haiti and say, “Now our focus is on Japan.” We sustained the commitment to accompanying the Haitian people and Evangelical Lutheran Church in Haiti through the long-haul process of restoration, and we join with the Evangelical Lutheran Church in Japan, ecumenical partners Church World Services, the Lutheran World Federation and say, “Now we will be about accompanying the people of Japan in their restoration of their communities.”

As people of the resurrection, we are freed in Christ to do God's work in the world. I think maybe we need to be just a little more proud that there simply are things we are doing together in the process of God's restoration, on a scale and scope that no single congregation, agency or synod can do and that we couldn't do without partners globally, ecumenically and in agencies. Like that woman from FEMA—I hear it all the time—the Evangelical Lutheran Church in America and Lutherans in the world are known as people who roll up their sleeves and solve problems. We are were known as a church that's a catalyst, a convener, a bridge builder. Why

wouldn't we be when are defined by Christ's death and resurrection?

Some people want to continue to describe us on the basis of our differences and even divisions, particularly over human sexuality. But as people defined by Christ's death and resurrection, we are freed in Christ to work together. There is a power in our collective voice, in working for the common good, in striving for justice, in being advocates for peace. As people defined by Christ's death and resurrection, we are freed in Christ to serve by being at the intersections where faith and life come together in the most complex ways today. We believe that dialogue at those intersections is possible and that differences don't need to divide us. They can even enrich us. That's why we have before us this social statement, "Genetics, Faith and Responsibility."

I was recently at Grace Lutheran Church in McCluskey, North Dakota. Bishop Mark Narum thought the presiding bishop needed to experience what synod bishops have been experiencing fairly often: that is to come to the consultation between the congregation's first vote to leave and their second vote to leave. It was a marvelous experience. It began with a potluck. I sat at a table with six farmers. We had a great conversation, mostly me listening to how farming has changed for most of these men, now in their late 60's to late 70's. The advancement in machinery, the changes in the value of land, the size of the farm. But mostly they talked about the increases in yield that have come by virtue of genetically modified organisms.

We know as a church that God is active through the vocation of farming—47 percent, I think, of our congregations are in rural areas, open country or communities of 10,000 persons or less. We know that God is at work through the vocation of farming, feeding the hungry of the world, caring for the creation and future generations, producing incomes that not only sustain families, communities and congregations, but support this whole church. Isn't it wonderful that as people freed in Christ to serve, we now can engage together in a conversation—not telling farmers how to farm, not telling scientists how to go about genetic research—but together asking: how do we steward the powerful tools that genetic science has given us so that they might be used for the flourishing of life? How do we use genetic science and the powerful capacity it gives to respect and promote the community of life for the sake of justice and wisdom? Just because we can do something, as people of faith we will always pause and say, "But is it right to do and for whose sake?"

As I was leaving the town hall forum the next day in Minot, a pastor grabbed my sleeve and said, "Bishop, thank you for this proposed social statement on genetics." He said, "I serve a congregation of mostly farmers. The vast majority are traditional farmers who have gone heavily to GMOs but I have a couple of organic farmers who are placed in the midst of those farmers using GMOs. Everyone knows about the difference and everyone knows even the winds impact one farm in relationship to another. But now the church has given us occasion to come together and talk, which we otherwise probably wouldn't have done."

I'm curious how some of you would describe your communities, congregations or synods. It is understandable how we today could become defensive about how some are describing the ELCA. But as people of faith defined by Christ's death and resurrection, we have a powerful moment to give a different kind of witness. So in a culture and a church where voices are continually pointing out who cannot be trusted and why not, we have a moment to share the good news of a God who can be trusted, a God who is faithful to God's people and God's promises. We witness to a God who has bent low to meet us in our humanity, in our brokenness, in our struggles, in our sinfulness—yes, in our death—in Jesus' death and resurrection, in a culture, in a church where some voices at least are shouting about what's wrong and who's to blame. People of the resurrection have an opportunity to bear witness to what God does to make things right. To restore us in Christ to a new creation. To reconcile the whole creation to Godself. We have a

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moment to bear witness to the central narrative of our faith and our life together. The Paschal mystery of Christ's death and resurrection: Good Friday's aching loss, Holy Saturday's forsaken absence and Easter Sunday's astonishing newness in Jesus Christ. As people defined by Christ's death and resurrection, I pray we always will do the countercultural thing of defining ourselves first on our relatedness and not our over-againstness.

You have before you in this Council agenda actions to approve the mission statement of the discourse between the ELCA and the African Methodist Episcopal Zion Church. That discourse, going on now for several years, probably hasn't gotten the light shined upon it of our full communion relationships. Participating in that dialogue has been a most formative experience for us to accompany a historic Black church that can speak of its identity grounded in Christ's liberating work and what that means in the struggle for full dignity and participation in society. To begin to imagine together how we can shape each other's development of leaders through theological education, how we can respond together to HIV and AIDS, how we can together confront poverty in this land, is a rich testimony to defining ourselves on the basis of our relatedness, not what sets us apart. Just yesterday, the Lutheran/Methodist Coordinating Committee was meeting to finalize a three-year strategic plan for mission together.

Earlier this week, a delegation of Muslims from Qatar—not a place where there are plenty of Lutherans from my last analysis—came from the International Center for Interfaith Dialogue in Qatar. Why did they come and spend two hours in dialogue with us at the ELCA and then go to LSTC to talk to Dr. Mark Swanson in the Center there for Muslim/Christian dialogue? Because they said, “Lutherans are known throughout the world for our deep commitment to continuing the dialogue with Muslims, not only for mutual understanding, but so that together we might find ways to witness to the world how people of faith can build a world of peace with justice and not use religion as grounds for destroying one another and communities.”

Some may want to describe the ELCA on the basis of number of congregations that have left and the loss of members and income. Certainly we need to pay attention to those statistics. But as people of the resurrection, defined by Christ's death and resurrection, we will be about planting the church. So in this room this week, churchwide staff, directors for evangelical mission and bishops gathered to approve 29 new starts, 17 of them in multicultural communities. Because of the attentiveness to the placement of leadership, there's money left to consider additional new starts as the year unfolds.

Last Saturday at Stan Olson's installation, a young man offered to give us a ride from the dinner back to get our car. His name was Clint Sniglaff, a senior at Wartburg. This guy was pumped. He had about six minutes with the presiding bishop and he wasn't going to waste a second. He said, “I am so excited.”

I said, “About what?”

He said, “About my first call.”

I said, “Where are you assigned?”

He said, “Arkansas-Oklahoma Synod.”

I said, “What congregation?”

He said, “No, not to a congregation—well yes, to a congregation in Fayetteville—but they want to birth a university congregation out of their congregation and I am going to be the pastor developer of this new congregation. I had four different chances to go to four different places in the country to plant the church. It was really a hard struggle with the Holy Spirit, but I am convinced I did the right thing. Pray for me, Bishop.” Do you realize how many of our seminarians have that passion? Bishops call them signs of hope. Our first call pastors are being formed by our seminaries to be these kinds of mission leaders.

You have a chance, through the Fund for Leaders, to have your gift matched by the Mission

Development Fund of MIF so that seminaries can provide scholarships for people like Clint, who have a passion to go out and plant the church. So it is appropriate that when we describe the churchwide organization on the basis of the reduction of budgets and the loss of personnel, we are attentive to giving thanks for those colleagues who no longer serve with us. But as people defined by the resurrection of Jesus Christ, we will continue to be engaged in mission.

I want to say a huge thank you, on your behalf, to our churchwide colleagues represented by some of their leaders here, but I hope you will find ways to express gratitude to them for the way, as we continue to live through this transition, they steward the gifts of this church for the sake of the gospel and the life of the world. As I told the Planning and Evaluation Committee yesterday, we are going through huge infrastructure changes while we continue to live into the new organizational design. I won't list them all, but they are of quite a magnitude. So a people of the resurrection, defined by Christ's death and resurrection, freed in Christ to serve, will be about the proclamation of the gospel, will be engaged together in God's work of restoration. I think that's been the defining call of this Council and for you and for your leadership, I give thanks to God. Thanks.



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### Report of the Vice President

*He spreads the snow like wool, and scatters the frost like ashes. He hurls down his hail like pebbles. Who can withstand his icy blast? He sends his word and melts them; he stirs up his breezes, and the waters flow. He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation; they do not know his laws. Praise the Lord.*  
(Psalm 147:16)

I read this passage while sitting in my recliner in front of our rarely used fireplace, trying to keep warm. It was rainy, icy and downright cold outside: below freezing. Outside the window, I could see Diane's plumeria, crotons, scheffelaras, and rubber trees withering in the not-so-tropical icy air. Normally, it is OK for tropical plants to get a little cold in our tropical climate. This winter, however, we have gone beyond a little cold. We have had below freezing temperatures several nights a week for the past couple of weeks. What gives? If I want a cold winter, I would move up to the north—say up in Houston—**Now that's some kind of cold!**

When Diane laments the cold killing her poolside garden and the staff at work complain about the parts of our building that aren't heated, I find myself reminding them that winter will not last forever. Spring will come, though briefly, and then they will be complaining about the heat of summer.

Life is like the seasons. There are rough times, but if you are patient and trust in the Lord, things usually even out and get better. There may be bad times, but good ones are always around the corner.

However, it has been a rough winter all over. I think people across the U.S. are hoping Punxsutawney Phil is right and spring will come a little early this year. I know my son, Steven, and daughter-in-law, Stephanie, are tired of dealing with the snow and ice that hinders their movement around the Dallas/East Texas area. Stephanie and their son, Bryson, continue to live in their home outside of Dallas. For five days a week, Steven lives and works in Tyler, Texas, (two hours away from their home). Commuting in all that icy weather isn't fun, but it did allow them a couple of days of bonus family time when road conditions were so bad neither one of them could go to work. There's the blessing!

Our daughter is busy student teaching during her last semester of undergraduate school. I think that amounts to two more tuition payments. Yahoo! Needless to say, we are very proud of her. There's a blessing or two in there, but I guess it depends who you are, dad or daughter.

Diane and I are enjoying a quiet house and time to ourselves. We miss the kids, of course, but often are called on to help them with one problem or another. We find ourselves on the road to College Station to help Stephanie with her house or dogs or whatever, or taking off for Dallas to baby sit a quickly growing grandson. The travel can be hectic, but we are able to spend some good quality time with our kids and grandson without interruption of work and home life. There's the blessing!

No matter how much snow is on the ground, how icy the roads are, how bitter the cold is, we must remember that it will not last forever. The psalmist says that God will send his word and melt it all away. Breezes will warm and water will flow.

#### *Blessings*

When I look at the world and all that is happening, I see that good things often come out of bad ones. The ELCA has a history of weathering many storms. Recently, the churchwide organization has undergone a redesign that resulted in the elimination of many staff positions. Synods have suffered similar budget difficulties and staff reductions, and local congregations

have wrestled with issues of conscience and giving as well. Let's just say there have been a few icebergs in our waters.

So where are the blessings? Well, I can't help but get excited about the record given recently to ELCA World Hunger. Despite the cold economic season we are in, members and congregations of the ELCA gave a record \$3.3 million in December. Because of this show of benevolence, many grant commitments that have been on hold may now be filled by the churchwide organization. Not only does this help hunger-related projects in the U.S., but it also will give a boost to work in Liberia and Africa, and shared international projects with The Lutheran World Federation and Lutheran World Relief.

I can't help but think that the slippery road conditions that many Lutherans have found following the last Churchwide Assembly have made many of us look hard at our roads and who and what they serve. In other words, we have been forced to take a very realistic look at some very difficult issues.

Another one of our blessings is our ELCA-affiliated colleges and universities, our institutions of higher learning. I got to hear a firsthand account of the role Texas Lutheran University in Seguin, Texas, is doing in educating our young adults. I was recently elected to the TLU Corporation Board. The university's educational goal is to provide a holistic and transformative education for all students. That goal will prepare students for lives of purpose and service to the world. We indeed are blessed that we are partners with 25 other institutions that provide the same. The world is facing challenges as never before. We can rest assured that our colleges and universities are preparing graduates to face these challenges with value, ethics and meaning.

As you know, the Church Council had a teleconference meeting on January 14. The purpose of the meeting was to hear updates on churchwide finances and the redesign of the churchwide organization. The update included updates about staffing, personnel and the progress of the transition among other things. It is always tough, as you can imagine, hearing about positions eliminated when you know that the decisions have an impact on people's lives and careers. We offer words of thanks and gratitude for all the staff members affected by these cuts. We know they made significant contributions to this church.

Church Council also had an opportunity to talk about a series of commitments that grew out of Café Conversations at our November 2010 meeting. These commitments, some of which have already been implemented, will assist in strengthening communication among the officers, council and administrative team.

#### *World Council of Churches Central Committee*

Since my last report, I have traveled to Geneva to attend the World Council of Churches meeting of the Central Committee. The World Council of Churches is an ecumenical fellowship of churches that promotes Christian unity in faith, witness and service for a just and peaceful world. Founded in 1948, the WCC brings together 349 Protestant, Orthodox, Anglican and other churches representing more than 560 million Christians in over 110 countries. Although the Roman Catholic Church is not a member, the Vatican sends a delegation from their pontifical council. They are given voice, not vote, and work cooperatively with the council. The WCC General Secretary is the Rev. Dr. Olav Fyske Tveit, a Lutheran from the Church of Norway and the Moderator is the Rev. Dr. Walter Altmann, president of the Evangelical Church of the Lutheran Confession in Brazil. Katherine Lohre and I serve as voting members of the WCC Central Committee, which meets every 18 months in Geneva. These folks were elected at the 9<sup>th</sup> General Assembly of the WCC in 2006 in Porto Alegre, Brazil.

In opening reports, Dr. Tveit spoke about the importance of unity as a basis for our ecumenical calling and commitment. Dr. Tveit, who succeeded Dr. Sam Kobia in 2010, talked

about how his experiences his first year have reinforced his conviction that the churches are “called to be one”—not only through their faith, but also in their actions on behalf of a just peace with dignity for all. He went on to say, “We are called to address those in power, to challenge world leaders and to listen to the cry for justice and for a better future.” He also mentioned how the impact of the process of globalization has affected both the churches and other religious communities individually and in their relationship with each other. While globalization promised to bring unity to the world, in many cases it has brought division and conflict. The WCC has been challenged to formulate a relevant response in terms of witness and reconciliation. We must stay together so that we can act together, working toward basic human needs for all people.

I always look forward to attending these meetings since it gives me a broader perspective of the wider church at work throughout the world. Usually, meetings are spent responding to human life issues, speaking out against acts of violence or discrimination and attempting to give voice to those who would otherwise have none. This time, however, the broader perspective took a backseat as we spent most of our time talking about financial deficits, changes in organizational governance and restructuring and—more specifically—assemblies every eight years instead of seven, a smaller Central Committee that meets less often and expanding the role of the Executive Committee. Does that sound familiar or what?

Most of the remaining time was centered on preparation for the 10<sup>th</sup> assembly, which will be held in October 2013 in Busan, Korea. The Central Committee adopted the theme, “God of Life, Lead Us to Peace and Justice,” after several days of discussion. The theme comes from Isaiah 42:1, depicting the servant of the Lord, who neither breaks a bruised reed nor quenches a dimly burning wick and who will not be quenched until he has established justice in the earth.

The assembly will be guided by the vision of and planned in the context of the shifting ecclesial landscape—in other words, planned around “Living the Fellowship.” The assembly also calls for more opportunity for inter-religious dialogue and cooperation, seeking the availability of new means of communication, changing institutional arrangements and the desire for new partnerships and greater collaboration within the one ecumenical movement. As in previous assemblies, each day will begin with worship and Bible study. There was some discussion and a request that our worship together include an opportunity to share in the Lord’s Supper. I find it ironic that an organization that the world sees as the doorway to Christian unity cannot agree on offering communion during worship. It will be interesting to see how the assembly committee responds to this request at our next meeting.

As I mentioned earlier, in preparation for the assembly, we discussed at great length issues of governance and restructuring. As you can understand, these proposals could require constitutional amendments and would need to be sent out in advance of the assembly. After all the discussion, though, most of the proposed recommendations were voted down. It was decided to continue with the three-layer governance system, comprised of the assembly, Central Committee and the Executive Committee, with specific responsibilities for each. The WCC will also continue with the current size of the Central Committee and the Executive Committee. Currently there are 138 members on the Central Committee and 24 on the Executive Committee. Other than defining the roles of the officers, Central Committee and the assembly, very little has changed. However, a continuation committee was appointed to review the governance. They will review, among other things, the roles of the committees, commissions, consultative bodies and their relationships to the governing bodies and propose any changes needed to the Central Committee in September 2012.

In other business, the Central Committee adopted statements on the following:

1. The situation in Columbia regarding violence and human rights violations.

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2. The rights to water and sanitation and how access in many countries is still marked by discrimination, injustice and equality.
3. The situation of indigenous peoples in Australia, urging the Australian government to end intervention and instead engage in proper consultations and negotiations.
4. Issued minutes—statements directed to member churches—on the rights of migrants and migrant workers, on strengthening the ecumenical response to HIV and AIDS and a response to presence and witness of Christians in the Middle East.
5. The Central Committee also acted on a resolution expressing its deep concern and disappointment at the recent veto by the United States of a U.N. Security Council resolution condemning continued settlement construction by Israel in the Palestinian Territories.

As you might have read, the Evangelical Lutheran Church in Jordan and the Holy Land had applied for membership in the WCC. While membership is intended for church bodies with a minimum of 50,000 members, the ELCJHL was given an exception to the size criteria because of its presence as a minority Christian community in Palestine and Israel. Many of us, including the delegation site members, the moderators and the Executive Committee came to Geneva expecting the ELCJHL to be accepted for full membership at this meeting. However, there was some resistance from members, mostly Orthodox, who felt a church with only 1,000 members should not have the same rights in the WCC as churches with 50,000 members.

As a result, and quite frankly, the only way this decision could get consensus, the ELCJHL was granted membership on a probationary period of 18 months. We hopefully will vote on their full acceptance at our September 2012 meeting. It was a surprising and disappointing move, given the glowing report by the delegation that visited. As you know, while this church may be small in numbers, it is large in its witness and advocacy in the Middle East. I will keep you apprised of this and other actions of the WCC in my future reports to this council.

All of the statements, minutes and resolutions can be viewed in their entirety on the WCC Web site. Finally, I bring you greetings from Martin Junge, the newly elected general secretary of the Lutheran World Federation, and Wakseyoum Idossa, president of the Ethiopian Evangelical Church Mekane Yesus. My visit with these two gentlemen was a highlight of my trip.

*Summary*

In a previous report to the Church Council, Bishop Hanson called 2011 a year of hope, and there are so many reasons to be hopeful for the future. Our church is responding in generous ways to the hunger and oppression in the world. Many people around the globe are feeling the relief of the aid of Lutherans through a variety of ministries. Throughout the world, our church is responding to the needs of the underserved, working with other agencies and institutions to provide basic human needs and medical aid. Our institutions of higher learning are training leaders of the future to be responsible members of society with strong ethics and leadership. In 2010, we have approved the start of 61 new congregations. 195 congregations have committed to intentionally focus on their renewal. The list goes on. We need only look around to see the good works attached to Lutherans in so many areas of the world.

We must continue with this good work, carrying the mission to which God calls us, Sent for the sake of the world. Thanks be to God!

## **Report of the Secretary**

### **A. Facing Forward with Hope**

In her presentation to the Assistants to the Bishops' gathering in Tampa in January, our Church Council colleague, Dr. Susan W. McArver, professor of church history and educational ministry at Lutheran Theological Southern Seminary, reminded the audience that we see in a mirror only dimly and that our future as the Evangelical Lutheran Church in America is not yet written. She also emphasized that the future in God's Church always brings surprises. In looking at the future with expectant hope, she poignantly observed: "Sometimes what we envision is more important than what we see."

It is a time for dual vision. We must have both clarity of vision to focus on the reality before us and the ability to envision the church to which God is leading us. As the Living Into the Future Together (LIFT) task force reminds us, the challenge is to ask what God is asking this church to be and do in the future. Much of the work of the Office of the Secretary has addressed the tumultuous transitions that we are experiencing, but we also live in confident hope that the Holy Spirit will energize us to engage in witness and service on behalf of the Gospel. Indeed, we have been freed by Christ to serve.

In this report, I will focus on some of the many activities in which the Office of the Secretary is engaged. These include monitoring congregations that are leaving the ELCA, preparation for Synod Assemblies, and preparation for the 2011 Churchwide Assembly. I also will touch upon the effects on the Office of the Secretary of the redesign of the churchwide organization. In addition, I will report on Church Council calls, real estate transactions, and travel (all of which are customarily part of my spring report). While the challenges have been significant, the staff of the Office of the Secretary deserves great appreciation for the ways that they have responded to them as well as for their determination to provide superlative service to our stakeholders, including bishops and their synod staffs.

### **B. Congregations Voting to Leave the ELCA**

A central focus of the activities of the Office of the Secretary in the past 18 months involves providing advice to synods on congregations seeking to vote to terminate their relationship with the ELCA. Synod bishops continue to provide exemplary leadership in consulting with congregations and advocating for the mission and ministry of the ELCA, despite frequently angry audiences and sometimes manipulative congregational leadership.

With respect to process, I have been asked on several occasions by congregations to answer specific questions in writing regarding ELCA constitutional provision 9.62. and required provision \*C6.05. in the *Model Constitution for Congregations*. (These are the provisions that prescribe the process for a congregation to terminate its relationship with the ELCA.) When requested, I attempt to confer with the synod bishop, and I carefully craft the response. Recently, I was asked specifically whether another second vote could be scheduled if the initial second congregational vote failed. Here was my response:

ELCA constitutional provision 9.62 and corresponding required provision \*C6.05 in the *Model Constitution for Congregations* prescribe the process by which congregations may terminate their relationship with the ELCA. Pursuant to ELCA bylaw 13.41.04, it is my responsibility as secretary to interpret the governing documents of this church. I have advised synods, congregations and the churchwide organization that the process is an integrated whole; it must be completed in a step-by-step fashion. Therefore, if a second congregational vote fails, the process has failed and must begin again. If the

congregation was a former Lutheran Church in America congregation, I advise the Synod Council not to approve the termination unless the process is completed again.

In conformance with the requirements in chapter 22 of the ELCA constitution, notice was sent to synods on February 14, 2011 of the amendments to governing documents that were approved by the Church Council in November for transmittal to the 2011 Churchwide Assembly. This notice includes amendments to ELCA constitutional provision 9.62. and required provision \*C6.05. in the *Model Constitution for Congregations*.

In my oral report at this meeting, I will bring updated figures on congregations voting to leave the ELCA. In addition, with the assistance of Research and Evaluation, we will provide analysis of the congregations that are leaving. This will include evaluation of predecessor church bodies, destinations and demographics.

### **C. Preparing for Synod Assemblies**

As in the past, the Office of the Secretary works closely with colleagues in the Office of the Presiding Bishop and the Conference of Bishops to prepare for Synod Assemblies. In a year in which a Churchwide Assembly occurs, several issues warrant brief mention.

First, Synod Assemblies will consider a variety of resolutions, memorials and proposed actions. Because of our experience in past years, we distributed the Office of the Secretary memorandum on memorials and resolutions earlier this year. As is always the case, we encourage synods to make use of a proactive Reference and Counsel Committee to vet proposals and to ensure that they are clearly drafted and appropriate. These committees should be invited to consult with bishops if there are questions about whether a resolution is in order.

In evaluating possible memorials, resolutions and proposed actions, it is important to emphasize that they cannot contradict or be inconsistent with the governing documents of this church. We already have seen such proposals. Because this is an important issue, both from an ecclesial perspective and a legal perspective, it is useful to point out what *Robert's Rules of Order* say on this topic, which can be found in the category of Improper Motions in Section 39 at p. 332: "Motions that conflict with the corporate charter, constitution or bylaws of a society, or with procedural rules prescribed by national, state or local laws, are out of order, and if any motion of this kind is adopted, it is null and void." Similarly, we ask that synods discourage memorials and resolutions that add unfunded mandates to either the synodical budget or the budget of the churchwide organization.

At this year's assemblies, individuals and others may submit resolutions or memorials regarding pension issues at the Board of Pensions and Augsburg Fortress, Publishers (AFP). As you know, these issues are the subject of ongoing litigation. In addition, the Church Council acted to create an *ad hoc* committee to address retired rostered persons and surviving spouses most affected by the reduction in annuity payments made by the Board of Pensions. The recommendations of the *ad hoc* committee were acted upon by the Church Council at its November 2010 meeting and are in the process of being implemented. In light of these circumstances, please contact Phil Harris or Dave Ullrich about any Board of Pensions or AFP resolutions or memorials.

As in past years, Pr. Walter May and I will convene telephone conferences with bishops and vice presidents to discuss Synod Assembly issues. If you foresee problematic issues surfacing in the Synod Assemblies or issues that may affect the Churchwide Assembly, please notify Pr. May or me.

#### **D. Churchwide Assembly Planning**

Under the theme “Freed in Christ to Serve,” planning for the 2011 Churchwide Assembly, which will take place in Orlando, Florida, between August 15 and August 19, 2011, is proceeding briskly. A number of issues warrant brief mention.

First, as indicated above, notice of proposed amendments to the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* were sent to synods in February in accordance with chapter 20 of the ELCA constitution. At this meeting, the Church Council will address a few additional bylaw and continuing resolution amendments for recommendation to the Churchwide Assembly. In addition, you will receive a report on a small number of editorial changes that the Office of the Secretary made to proposals that the Church Council considered in November. For your information, an up-to-date version of the *Constitutions, Bylaws and Continuing Resolutions of the ELCA* (incorporating amendments to continuing resolutions adopted in October and November 2010) is available online, as are the proposed amendments to the governing documents that were approved at the fall meeting.

Second, this Church Council meeting will consider the proposed Rules of Organization and Procedure for the 2011 Churchwide Assembly. These will be reviewed and vetted by the Legal and Constitutional Review Committee. They are essentially the same as those adopted in 2009. The major proposed changes from earlier versions are as follows:

- in Part Three, page 8, there is a new section on questions of personal privilege. (This is intended to preclude gratuitous comments on actions pending or taken and irrelevant personal comments.)
- in Part Three, page 9, moving all pending questions is prohibited. (This is in response to a recommendation of the Communal Discernment Task Force.)
- in Part Ten, pages 13-14, the provisions for voting to amend or repeal something previously adopted and reconsideration of a social statement are set forth. (These are not new; the rule incorporates the provisions in the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns.”)
- in Part Eighteen, pages 21-22, there are separate deadlines for different categories of constitutional amendments.
- in Part Twenty, the rule regarding use of electronic devices has been amended to allow for use that does not disturb others. (I refer to this as the “Miss Manners” approach!)

Third, the Churchwide Assembly Web site should “go live” by the end of March, and online registration is scheduled to begin in early April. Of the 1,025 voting members, we are communicating electronically with approximately 99 percent. This provides the capability to communicate more frequently with voting members and to provide portions of the Pre-Assembly Report at earlier times than when all material had to be mailed. We also anticipate that the updated voting member orientation video will be available, probably in late April. This means that substantive materials will be available earlier than ever before, and these materials will assist voting members and others in their preparation for the assembly.

Fourth, the preliminary information regarding the composition of the assembly suggests that synods have worked pro-actively and effectively to implement the representational principles embedded in the ELCA’s governing documents. Here is analysis of the composition as provided by synods as of February 10: 62 percent of the assembly’s voting members are lay persons, 51 percent of the lay persons are women. 38 percent of the voting members of the assembly are clergy, and 39 percent of the clergy are women. (This is the highest number of female clergy in the history of the ELCA.) Of the total number



of voting members, 13 percent are persons of color and 13 percent are under the age of 30, including 26 who are 18 or younger.

Fifth, this Churchwide Assembly will be particularly challenging with respect to nominations and elections. As always, it is extremely important to lift up and nominate talented people who represent the diversity of this church. In this regard it is important that we continue to expand the pool of qualified individuals, including persons of color and persons whose primary language is other than English. In 2009, action of the Churchwide Assembly also committed to expanding the role of youth and young adults in the governance and structures of this church. In addition, part of the action of the 2009 Churchwide Assembly regarding ministry policies made a commitment to ensure that policies of this church include persons who did not agree with the assembly's actions. Thus, we encourage nominations of persons of all viewpoints. This year is particularly complicated because amendments to the governing documents proposed by the LIFT task force mean that nominations must be made for program committees that may be eliminated by action of the Churchwide Assembly. It is important in soliciting nominations for these positions that nominees understand that they may not be nominated and, if nominated, an election may not occur. It is also important to point out that the units of the churchwide organization are committed to developing new ways to solicit input from throughout this church as well as grassroots support for its mission and ministry. Persons nominated will be an important source of those new connections and opportunities.

As part of the conversion to an integrated database that is underway in the churchwide organization, a new nominations database has been created. The first step to making a nomination is to suggest a person's name by submitting it electronically to [nominations@elca.org](mailto:nominations@elca.org). Once the nomination is made, a nominee will need to complete a nomination form. It is available at [www.elca.org/nominations](http://www.elca.org/nominations).

Finally, as in 2009, a central commitment in planning is care for creation. Once again, the three "Rs" will be emphasized: reduce, reuse, recycle. One exciting project is the pilot to provide as paperless an assembly as possible for five synods. Information Technology has been working to create a platform to allow these members to access electronically all the Pre-Assembly Report as well as documents generated during the assembly. We now believe that this will be accomplished using an iPad, which will be provided (i.e., loaned!) to each voting member of the pilot project synods. The five pilot synods are: Pacifica, Southeastern Minnesota, Texas-Louisiana Gulf Coast, Southeastern Iowa Synod and La Crosse Area. During the March meeting of the Conference of Bishops, bishops from these synods received an initial briefing on this project. Stay tuned as we move towards a goal of a paperless (or almost paperless!) Churchwide Assembly in 2013!

#### **E. Congregational Changes in 2010**

Historically, at the spring Church Council meeting, the Report of the Secretary has included information regarding changes in the rosters of congregations and leaders.

1. Congregations Received in 2010

<u>Synod</u>	<u>Name</u>	<u>City</u>	<u>State</u>	<u>Cong. ID</u>
1C	Peace Lutheran Fellowship	Port Ludlow	Washington	30910
2E	Grace	Colorado Springs	Colorado	30912
3C	Westside	Sioux Falls	South Dakota	30905
3F	River of Hope	Hutchinson	Minnesota	30914
4A	Nile	Omaha	Nebraska	30712
4D	Indonesian Christian	Plano	Texas	30886
4D	Abiding Grace	Grapevine	Texas	30906
4E	Boerne	San Antonio	Texas	30919
5D	Holy Trinity	North Liberty	Iowa	30780
5E	Sudanese Ministry	Council Bluffs	Iowa	30909
5L	Peace	Tomah	Wisconsin	30904
7A	Alive in Christ	Hamilton	New Jersey	30923
7D	Helderberg Evangelical	Berne	New York	30913
7F	New Life Ministries	Philadelphia	Pennsylvania	30899

2. Congregations removed in 2010

<u>Synod</u>	<u>Cong. ID</u>	<u>Name</u>	<u>City</u>	<u>State</u>
2D	16061	Shepherd of the Hills	Fountain Hills	Arizona
2E	30353	Mountain of Faith	Tooele	Utah
3C	13607	Calvary	Irene	South Dakota
8D	01041	St. Paul's	McConnellsburg	Pennsylvania
8D	01042	St. Paul	McConnellsburg	Pennsylvania
8D	01040	Mount Zion	Mercersburg	Pennsylvania

3. Congregations that withdrew in 2010

*See Appendix 1 for this information. Please note that, due to delays in reporting and in processing reports, the information presented may be inconsistent with the number of second votes reported.*

4. Congregations that disbanded, merged or consolidated in 2010

<u>Synod</u>	<u>Status</u>	<u>Date</u>	<u>Cong. ID</u>	<u>Name</u>	<u>City</u>	<u>State</u>
1B	Disbanded	5/23/2010	12973	Bethlehem	Seattle	Washington
2A	Disbanded	4/25/2010	16356	Trinity	Hollister	California
2A	Disbanded	7/11/2010	13953	Gloria Dei	Sacramento	California
2E	Consolidated	10/24/2010	05501	Bethany	Colorado Springs	Colorado
2E	Consolidated	10/24/2010	10055	Our Savior	Colorado Springs	Colorado
2E	Disbanded	4/25/2010	10079	Valley	Denver	Colorado
3B	Consolidated	2/5/2010	12424	Helendale	Leonard	North Dakota
3B	Consolidated	2/5/2010	12425	Leonard	Leonard	North Dakota
3F	Disbanded	12/31/2010	12086	Linden	Hanska	Minnesota
4B	Disbanded	12/18/2010	01625	Friedens	Home	Kansas
4C	Disbanded	1/5/2010	20237	Grace	Oklahoma City	Oklahoma
4E	Disbanded	2/28/2010	14254	Zion	San Antonio	Texas

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

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Exhibit A, Part 3

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5A	Disbanded	8/1/2010	30181	Grace	Chicago	Illinois
5A	Disbanded	10/16/2010	30149	St. Mary's Hope	Chicago	Illinois
5B	Disbanded	8/15/2010	30880	Together in Christ	McHenry	Illinois
5D	Disbanded	1/10/2010	02438	New Hope	Clinton	Iowa
5E	Disbanded	8/12/2010	11062	Little Sioux	Milford	Iowa
5G	Consolidated	5/27/2010	06894	Our Saviour	Palmer	Michigan
5G	Consolidated	5/27/2010	06896	Concordia	Palmer	Michigan
6B	Disbanded	12/30/2010	02851	St. Luke	Stevensville	Michigan
6C	Disbanded	3/7/2010	10684	Grace	Huntingburg	Indiana
6C	Disbanded	5/14/2010	02330	Grace	Greensburg	Indiana
6F	Disbanded	9/26/2010	04710	St. Paul	Springfield	Ohio
7A	Disbanded	1/31/2010	03654	St. Paul	Linden	New Jersey
7C	Disbanded	1/31/2010	03887	Salem	Brooklyn	New York
7C	Disbanded	7/1/2010	03898	First Evangelical	Jeffersonville	New York
7D	Consolidated	4/25/2010	06962	Emmanuel	Chatham	New York
7D	Consolidated	4/25/2010	06968	Christ	Ghent	New York
7D	Consolidated	11/9/2010	06959	St. Paul's	Berne	New York
7D	Consolidated	11/9/2010	06964	St. John's	East Berne	New York
7E	Disbanded	3/22/2010	00355	St. James	Allentown	Pennsylvania
7F	Consolidated	6/14/2010	00421	Immanuel	Philadelphia	Pennsylvania
7F	Consolidated	6/14/2010	00414	Calvary	Philadelphia	Pennsylvania
7F	Disbanded	4/11/2010	00439	First	Collingdale	Pennsylvania
7F	Disbanded	9/12/2010	00646	Calvary	Philadelphia	Pennsylvania
8B	Consolidated	2/21/2010	06419	First	Vandergrift	Pennsylvania
8B	Consolidated	2/21/2010	06382	Faith	Apollo	Pennsylvania
8D	Disbanded	6/27/2010	01112	Trinity	Harrisburg	Pennsylvania
8D	Disbanded	10/31/2010	01548	Lakeside	Harrisburg	Pennsylvania
8D	Disbanded	12/26/2010	01334	St. Paul	York Haven	Pennsylvania
9D	Disbanded	4/30/2010	30789	Maritime Bethel at Savannah	Rincon	Georgia
9E	Disbanded	1/31/2010	01738	St. Paul	Orlando	Florida

## F. Roster Issues

### 1. Additions and subtractions from the rosters

In 2010, 306 ordained ministers were added to the roster of the ELCA. This figure includes those who were ordained, received and reinstated.) Those subtracted from the roster include 290 who retired; 106 who were removed; 285 who resigned and 292 who died.

The corresponding numbers from the roster of lay persons are as follows: 27 lay rostered leaders were added; 25 retired; 9 were removed; 10 resigned and 19 died.

The *Constitution, Bylaws and Continuing Resolutions of the ELCA* gives to the Church Council the responsibility for certain types of calls for rostered leaders. By council action, the Office of the Secretary exercises that responsibility on behalf of the Church Council and annually reports those calls. This report is attached as Appendix 3.

## G. Travel Costs and Savings

The churchwide organization remains committed to monitoring carefully travel costs and to practice good stewardship of these expenses. As in past years, changing practices, policies and fares of airlines

and the economy generally affect directly the overall cost of travel for Church Council members, board and committee members, members of the Conference of Bishops and staff serving through the churchwide organization and synods. While 2009 saw a dramatic reduction in average domestic ticket prices, prices began to climb again in 2010, especially late in the year with increases in fuel prices.

The chart below does not include international travel by staff of the Global Mission program unit on tickets issued by Menno Travel of Columbia Heights, Minn. Such tickets are issued by Menno because of that agency's experience with international travel arrangements, especially in Africa and Asia.

The chart below provides a summary of 2010 domestic travel costs and savings through use of Best Travel, the contracted travel vendor for the churchwide office. With careful monitoring of travel, the number of domestic tickets dropped by more than 28.5 percent in 2010 from the preceding year, following a drop of 12 percent in 2009. The churchwide organization hopes to continue to realize cost savings by entering into contracts with air carriers for domestic travel.

	<u>Total Cost of Travel</u>	<u>Average Cost Per Ticket</u>	<u>Number of Tickets</u>
<b>2010</b>	\$1,930,292	\$306	6,315
<b>2009</b>	\$2,351,732	\$266	8,834
<b>Difference</b>	-\$421,440	+\$40	-2,519

#### **H. Real Estate Transactions**

The following is a report of resolutions that have been approved, pursuant to Church Council authorization, by special committees acting on behalf of the council. Photocopies of the signed original minutes for each of these approvals is attached to the protocol copy of the minutes of this meeting. The signed original minutes are maintained in the corporate files in the Office of the Secretary.

<u>Authorization</u>	<u>Date</u>	<u>Approved By</u>	<u>Subject of Approval</u>
CC90.4.31	4-1-2010	Jackson-Skelton/ Swartling	Sale of Real Estate, North Half of the SE Quarter of Section 35, Township 26 North, Range 1 East, Wayne County, Nebraska
CC90.4.31	6-17-2010	Hanson/Jackson-Skelton	Sale of Real Estate, 1900 W. 1 <sup>st</sup> , 14 Unit Bldg, Roswell, New Mexico
CC90.4.31	6-22-2010	Hanson/Swartling	Subordination Agreement Right of Reverter, Knute Nelson/Bremer Bank
CC90.4.31	8-11-2010	Jackson-Skelton/ Swartling	Sale of Real Estate, 2017 Metts Ave., Wilmington, NC
CC90.4.31	2-7-2011	Jackson-Skelton/ Swartling	Sale of Real Estate, 5225 Acacia Ave., Bethesda, Maryland
CC90.4.31	2-7-2011	Jackson-Skelton/ Swartling	Sale of Real Estate, Tract of land in the NE Quarter of Section 5, Township 29, Range 2, Cedar County, Nebraska
CC90.4.31	2-9-2011	Jackson-Skelton/ Swartling	Sale of Real Estate, 1845 NW 193 <sup>rd</sup> Unit #202, Hillsboro, Oregon

Prior reports of approval of Real Estate/Securities Transactions were included in the Report of the Secretary, Agenda Exhibit A, Part 3, pages 7-8 of the November 18-22, 1990, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit G, pages 2-4 of the August 27-28, 1991, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit D, Part 8, pages 1-4 of the December 3-5, 1993, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit A, Part 3, pages 4-5 of the November 17-20, 1995, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit A, Part 3, pages 8-9 of the November 14-16, 1997, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 8-10 of the November 13-16, 1998, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 8-9, 2000, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 7 of the April 6-8, 2001, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3,

page 13-14 of the April 6-8, 2002, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 10 of the April 5-7, 2003, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3a, pages 9-11 of the April 16-18, 2004, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 14-15 of the April 8-11, 2005, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 6 of the March 31-April 1, 2006, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 11-12 of the April 13-16, 2007, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 11-13, 2008, the Report of the Secretary, Agenda Exhibit A, Part 3 pages 13-14 of the March 27-28, 2009, and the Report of the Secretary, Agenda Exhibit A, Part 3, pages 19-20, of the April 9-11, 2010, meeting of the Church Council.

The original signed minutes of each of these approvals are maintained in the corporate files in the Office of the Secretary. Photocopies of the original minutes have been included in the protocol copy of the minutes of the November 1990, August 1991, December 1993, November 1995, November 1997, November 1998, April 2000, April 2001, April 2002, April 2003, April 2004, April 2005, March/April 2006, April 2007, April 2008, March 2009, April 2010 and April 2011 meetings of the Church Council.

## **I. This and That**

### **1. Redesign of the Churchwide Organization and the Office of the Secretary**

The redesign of the churchwide organization has impacted the Office of the Secretary in multiple and diverse ways. The task of translating the work of the Design Team into amendments to the *Constitutions, Bylaws and Continuing Resolutions* has been daunting. A collective sigh of relief will be heard from the management team in the Office of the Secretary once the Churchwide Assembly acts on the redesign and LIFT proposals, not to mention the “regular” proposed amendments. In addition, the transition of responsibilities for meeting planning for the whole churchwide organization to Mary Beth Nowak and her team has proceeded smoothly, although new challenges have arisen. We are delighted to have added a number of persons to the staff of the Office of the Secretary who have significant prior experience elsewhere in the churchwide organization. Emmalene Harbin and Rosa Perez will serve as meeting planners. In addition, Katharine English, serving under contract, will assist with Churchwide Assembly planning and execution. Another lawyer also has been added to the Office of the Secretary staff as Laura Knitt brings her work for the Foundation to the 11<sup>th</sup> floor.

### **2. Insurance Issues**

Rob Thoma continues his work addressing insurance issues and risk management. He is available for consultation with synodical bishops and congregations. He reports the following information regarding the endorsed insurance program:

- Synods participating as of January 1, 2010: 43
- Synods participating as of December 31, 2010: 46
- Congregations participating as of January 1, 2010: 528 with \$3,769,456 in premiums written
- Congregations participating as of December 31, 2010: 657 with \$4,888,551 in premiums written

Church Mutual Insurance Company continues to invite congregations to obtain quotes for coverage, and it provides excellent resources relating to risk management and loss prevention. The link to this information is available on the Office of the Secretary Web site.

3. A New Way to Look at Parochial Reports

In her presentation to bishops' assistants, Professor McArver also suggested a provocative new way to look at parochial reports. Attached to this report as Appendix 2 are three reports: one from the South Carolina Synod in 1859; one from the ALC in 1967; and one from the ELCA in 2009. She invited the audience to compare what was included (and, for that matter, not included) in each of the reports. Using these reports, she pointed out that the context of the church is always changing, and that the context raises, not answers, questions. Then (to the delight of representatives of the Office of the Secretary), she pointed out that the parochial reports can be viewed as incarnational documents, pointing us to the future rather than simply reflecting on the past.

Professor McArver's comments underscore the importance of the parochial reports in creating a blueprint and necessary information to move this church forward. It also reminded those of us in the Office of the Secretary that the level of reporting is distressingly slow this year. We speculate that turmoil and other demands have adversely affected the rate of responses. However, if we are to obtain adequate information to support Research and Evaluation and the future needs of synods and the churchwide organization, we need to encourage congregations to submit their annual reports as soon as possible. Please assist this effort in any way that you can.

4. A Word on Personal Goals

As in past years, I spent time over the holidays reflecting on my personal goals for the past year and developing goals for the new one. Not surprisingly, many of the goals for 2010 were overwhelmed by events relating to the redesign and other urgent matters. Because this is a Churchwide Assembly year, my personal goals for 2011 are more limited and focused. Here is a synthesis of them:

- Continue to set a positive tone for the Office of the Secretary and provide timely and accurate assistance to stakeholders, particularly bishops and their staffs
- Facilitate adoption and implementation of the redesign and LIFT recommendations
- Facilitate a successful Churchwide Assembly.

**J. Conclusion**

At a forum in the Western Iowa Synod in which I participated, a member of Bethany Lutheran Church in Spencer, commented: "We are turning the corner, and your presence here is helping us do that." Indeed, as interdependent partners, we all can help this church turn the corner and look to the future with expectant hope. I continue to value the work that we do together and our partnership in ministry!

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
1A Total: 1	11/7/2010	NALC/LCMC	12885	St Paul Lutheran Church	Kodiak	AK
1B Total: 1	9/19/2010		13016	Our Saviour's Lutheran Church	Stanwood	WA
1C Total: 5	4/18/2010		16324	Lutheran Church of the Redeemer	Chimacum	WA
	8/22/2010	AALC	12806	Emmanuel Lutheran Church	Bremerton	WA
	8/22/2010	LCMC	12896	Emmanuel Lutheran Church	Longview	WA
	8/31/2010		16376	Christ the Servant Lutheran Church	Lacey	WA
	10/29/2010	LCMC	04911	St Mark Lutheran Church	Rochester	WA
1D Total: 4	2/21/2010		12920	Christ Lutheran Church	Odessa	WA
	2/28/2010		12931	Faith Lutheran Church	Pierce	ID
	2/28/2010		12961	Richland Lutheran Church	Richland	WA
	10/9/2010	LCMC	04815	First Lutheran Church	Idaho Falls	ID
1E Total: 2	6/13/2010	LCMC	12871	Trinity Evangelical Lutheran Church	Hermiston	OR
	6/13/2010	LCMC	16214	Good Shepherd Lutheran Church	Boardman	OR
1F Total: 17	1/24/2010		13416	Calvary Lutheran Church	Kalispell	MT
	1/24/2010		13445	Peerless Lutheran Church	Peerless	MT
	1/31/2010		13374	Golden West Lutheran Church	Conrad	MT
	1/31/2010		13375	Pondera Valley Lutheran Church	Conrad	MT
	1/31/2010		13470	Scobey Lutheran Church	Scobey	MT
	2/21/2010		16227	Peace Lutheran Church	Belgrade	MT
	3/14/2010		13485	Christ Lutheran Church	Whitefish	MT
	4/11/2010		13386	Pleasant Prairie Lutheran Church	Flaxville	MT
	4/11/2010		13387	Zion Lutheran Church	Flaxville	MT
	4/18/2010		13451	St John's Lutheran Church	Poplar	MT
	4/25/2010		13347	Bethany Lutheran Church	Bigfork	MT
	5/4/2010		13395	Faith Lutheran Church	Great Falls	MT
	6/13/2010		13379	First Lutheran Church	Dillon	MT
	6/20/2010		13481	Valier Lutheran Church	Valier	MT
	6/27/2010		13490	American Lutheran Church	Winifred	MT



## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
1F Total: 17	8/29/2010		13365	Our Savior Lutheran Church	Chester	MT
	8/29/2010		13425	St Olaf Lutheran Church	Chester	MT
2A Total: 9	1/15/2010		13813	Grace Lutheran Church	Redway	CA
	3/30/2010		13981	Gloria Dei Lutheran Church	San Jose	CA
	4/22/2010		16164	St John Evangelical Lutheran Church	Los Banos	CA
	4/23/2010		13812	Shepherd of the Valley Lutheran Church	Galt	CA
	5/5/2010		05238	Concordia Lutheran Church	Kingsburg	CA
	5/5/2010		16417	Sierra Lutheran Church	Auberry	CA
	6/15/2010		13857	Emanuel Lutheran Church	Lodi	CA
	6/26/2010		07528	Chinese Lutheran Church	San Francisco	CA
	6/26/2010		30295	Life Lutheran Church	Richmond	CA
2B Total: 4	1/24/2010		07566	Chinese Life Lutheran Church	Alhambra	CA
	3/28/2010		30225	St Mark's Chinese Lutheran Church	Hacienda Heights	CA
	5/23/2010		13943	Grace Lutheran Church	Ridgecrest	CA
	7/11/2010		13851	Mount Calvary-Faith Lutheran Church	West Covina	CA
2C Total: 8	3/12/2010		05125	Lutheran Church of the Cross	Laguna Woods	CA
	3/12/2010		13848	St Luke's Lutheran Church	La Mesa	CA
	3/12/2010		13969	Penasquitos Lutheran Church	San Diego	CA
	3/12/2010		13972	St Timothy Lutheran Church	San Diego	CA
	8/27/2010		05123	Mount of Olives Lutheran Church	Mission Viejo	CA
	8/27/2010		14024	Red Hill Lutheran Church	Tustin	CA
	8/27/2010		16036	Good Shepherd Lutheran Church	Irvine	CA
	8/27/2010		16263	Christ the King Lutheran Church	Fallbrook	CA
2D Total: 5	2/14/2010		14012	Abiding Savior Lutheran Church	Tempe	AZ
	2/20/2010		30280	Light of the Desert Lutheran Church	Cave Creek	AZ
	2/20/2010		30320	Light of Christ Lutheran Church	Chandler	AZ
	4/18/2010		16079	Victory Lutheran Church	Mesa	AZ
	8/15/2010		13927	American Lutheran Church	Phoenix	AZ

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
2E Total: 4	1/21/2010		16213	Bethel Lutheran Church	Colorado Springs	CO
	2/21/2010		10092	Lutheran Church of the Cross	Evergreen	CO
	2/28/2010		10222	Faith Lutheran Church	Security	CO
	9/26/2010	LCMC	16275	Faith Lutheran Church	Castle Rock	CO
3A Total: 2	6/25/2010		12633	Peace Lutheran Church	Hazen	ND
	10/10/2010	LCMC/NALC	12754	First Lutheran Church	Washburn	ND
3B Total: 3	11/7/2010		12257	Anselm Trinity Lutheran Church	Enderlin	ND
	12/5/2010	LCMC	12518	Mabel Lutheran Church	Cooperstown	ND
	12/19/2010	NALC	16362	Peace Lutheran Church	Devils Lake	ND
3C Total: 18	3/7/2010		13599	Lands Lutheran Church	Hudson	SD
	3/15/2010		13671	Trinity Lutheran Church	Platte	SD
	3/28/2010		13601	Trinity Lutheran Church	Hudson	SD
	3/28/2010		13616	East Lake Andes Lutheran Church	Armour	SD
	5/9/2010		13717	First Lutheran Church	Tripp	SD
	5/12/2010		13668	Bethlehem Lutheran Church	Pierpont	SD
	7/11/2010		13555	Hope Lutheran Church	Tripp	SD
	7/14/2010		13615	Ladner Lutheran Church	Buffalo	SD
	7/25/2010		13532	Little Missouri Lutheran Church	Buffalo	SD
	8/29/2010		13632	Our Savior Lutheran Church	Philip	SD
	8/29/2010		13645	Trinity Lutheran Church	Midland	SD
	8/29/2010		13666	First Lutheran Church	Philip	SD
	9/5/2010		13652	Deep Creek Lutheran Church	Midland	SD
	9/12/2010		13533	American Lutheran Church	Castlewood	SD
	9/26/2010	LCMC	13624	Shepherd of the Hills Lutheran Church	Lead	SD
10/10/2010	North American Lutheran Church	07171	Immanuel Lutheran Church	Whitewood	SD	
10/10/2010	Associate of Free Lutheran Congregations	13556	St Peter Lutheran Church	Armour	SD	
12/19/2010		13657	Christ the King Lutheran Church	Newcastle	WY	
3D Total: 14	4/10/2010		30520	Bethlehem/West Elbow Lake Lutheran Church	Elbow Lake	MN
	5/2/2010		11500	Rodnes Lutheran Church	Erskine	MN
	5/23/2010	LCMC	12125	American Lutheran Church	Long Prairie	MN
	9/13/2010		11442	Trefoldighed Lutheran Church	Battle Lake	MN

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
3D Total: 14	9/19/2010	LCMC	11582	Bethany Lutheran Church	Menahga	MN
	9/26/2010	NALC	11691	Riverside Lutheran Church	Wannaska	MN
	10/1/2010		12176	Salem Lutheran Church	Osakis	MN
	10/1/2010		12177	Sauk Valley Lutheran Church	Osakis	MN
	10/8/2010	LCMC	05339	Lund Lutheran Church	Detroit Lakes	MN
	10/17/2010	CLB	11684	Folden Lutheran Church	Vining	MN
	10/24/2010	LCMC	11583	First English Lutheran Church	Menahga	MN
	11/1/2010	NALC	11499	Grace Lutheran Church	Erskine	MN
	12/19/2010	LCMC	11550	Hawley Lutheran Church	Hawley	MN
	12/21/2010	Unknown	11434	Our Redeemers Lutheran Church	Badger	MN
3E Total: 5	5/23/2010		11488	New Hope Church of Lakewood	Duluth	MN
	5/23/2010		11653	Sychar Lutheran Church	Silver Bay	MN
	8/1/2010		11518	Hope Lutheran Church	Floodwood	MN
	9/19/2010	Unknown	11671	Zoar Lutheran Church	Tofte	MN
	10/29/2010	LCMC	02976	Immanuel Lutheran Church	Crosby	MN
3F Total: 9	1/17/2010		12095	Singsaas Lutheran Church	Hendricks	MN
	3/21/2010		03217	Faith Lutheran Church	Monticello	MN
	5/2/2010	LCMC	07824	Holy Cross Lutheran Church	Maple Lake	MN
	5/23/2010		12100	Christ the King Lutheran Church	Hutchinson	MN
	5/23/2010	LCMC	12101	Faith Lutheran Church	Hutchinson	MN
	9/1/2010		12205	St John Lutheran Church	Springfield	MN
	11/20/2010	LCMC	11784	St John's Lutheran Church	Howard Lake	MN
	11/21/2010	LCMC	12196	Albion Lutheran Church	St James	MN
12/5/2010	LCMC	12148	Wang Lutheran Church	Maynard	MN	
3G Total: 4	1/10/2010		11860	St Paul's Evangelical Lutheran Church	Minneapolis	MN
	2/7/2010		11748	Central Lutheran Church	Elk River	MN
	4/18/2010		03031	Redeemer Lutheran Church	Fridley	MN
	7/25/2010		11769	St Paul Lutheran Church	Hanover	MN
3H Total: 2	5/16/2010		16082	Shepherd of the Valley Lutheran Church	Afton	MN
	6/10/2010		07599	Hosanna Lutheran Church	Lakeville	MN

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
3I Total: 4	1/25/2010		30617	Rejoice! Lutheran Church	Northfield	MN
	3/7/2010		11745	Wangen Prairie Lutheran Church	Cannon Falls	MN
	10/9/2010	LCMC	11910	Rushford Lutheran Church	Rushford	MN
	12/5/2010	AFLC	11750	First Lutheran Church	Ellendale	MN
4A Total: 8	1/31/2010		07709	Thanksgiving Lutheran Church	Bellevue	NE
	4/11/2010		10226	Hope Lutheran Church	Smithfield	NE
	5/2/2010		16049	Christ the Servant Lutheran Church	Norfolk	NE
	6/27/2010	LCMC	03389	Fridhem Lutheran Church	Funk	NE
	8/29/2010	LCMC	03378	Trinity Lutheran Church	Axtell	NE
	10/17/2010	LCMC	10100	Bluffs Trinity Lutheran Church	Fremont	NE
	12/6/2010	LCMC	10005	Peace Lutheran Church	Alma	NE
	12/6/2010	LCMC	10209	St Paul Lutheran Church	Alma	NE
4B Total: 7	9/23/2010	NALC	16067	Trinity Lutheran Church	Ava	MO
	9/24/2010	LCMC	10199	St Paul Lutheran Church	Palmer	KS
	10/10/2010	AFLC	10230	Christ Lutheran Church	Stover	MO
	10/17/2010	AALC	10766	St John Lutheran Church	Pocahontas	MO
	10/23/2010	LCMC	01620	Zion Lutheran Church	Palmer	KS
	10/23/2010	LCMC	01632	St Paul Lutheran Church	Linn	KS
	10/31/2010	LCMC	10194	Faith Lutheran Church	Osborne	KS
4D Total: 4	6/27/2010		14147	Trinity Lutheran Church	Haskell	TX
	9/12/2010	LCMS	05945	Grace Lutheran Church	Snyder	TX
	9/25/2010	LCMC	07596	Living Word Lutheran Church	Grapevine	TX
	10/10/2010	LCMC	14303	St John Lutheran Church in Winters, Texas	Winters	TX
4E Total: 20	1/31/2010		14198	St Paul Lutheran Church	New Braunfels	TX
	3/7/2010	Unknown	14211	First Lutheran Church	Orange Grove	TX
	3/14/2010		14140	Martin Luther Lutheran Church	Giddings	TX
	3/17/2010		14073	St John Lutheran Church	Boerne	TX
	4/18/2010	Unknown	14276	Immanuel Lutheran Church	Taylor	TX
	4/18/2010		14277	Prince of Peace Lutheran Church	Taylor	TX
	4/30/2010		05916	St Andrew Lutheran Church	Weesatche	TX
	6/6/2010		14113	St John's Lutheran Church	Dime Box	TX
	6/6/2010		14278	St Paul Lutheran Church	Taylor	TX

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
4E Total: 20	6/17/2010		14287	Zion Lutheran Church	Victoria	TX
	8/8/2010		14283	St John Lutheran Church	Thrall	TX
	9/11/2010		05895	Emmanuel Lutheran Church	Inez	TX
	9/11/2010		05901	St Mark Lutheran Church	Point Comfort	TX
	9/11/2010		05912	First Lutheran Church	Tivoli	TX
	9/11/2010		05917	Holy Cross Lutheran Church	Yoakum	TX
	9/11/2010		05918	Our Saviour Lutheran Church	Three Rivers	TX
	9/26/2010	NALC	14306	St Paul Lutheran Church	Yorktown	TX
	10/10/2010	NALC	14131	Holy Ghost Lutheran Church	Fredericksburg	TX
	11/12/2010	NALC	14230	Peace Lutheran Church	Rockdale	TX
	12/20/2010	LCMC	14047	Immanuel Lutheran Church	Alice	TX
4F Total: 1	10/31/2010	NALC	14296	Salem Evangelical Lutheran Church	Brenham	TX
5A Total: 1	5/2/2010		10705	St Mark Lutheran Church	Lindenhurst	IL
5B Total: 6	5/15/2010		02049	Faith Lutheran Church	Moline	IL
	6/6/2010	LCMC	10699	Calvary Lutheran Church	Lee	IL
	8/29/2010		10779	Prince of Peace Lutheran Church	Rockton	IL
	9/11/2010		02025	St Paul Lutheran Church	Oregon	IL
	9/19/2010		10692	Messiah Lutheran Church	Joliet	IL
	10/1/2010		01970	First Lutheran Church	Kirkland	IL
5C Total: 4	5/20/2010		02159	First Lutheran Church	Dongola	IL
	5/20/2010		02161	St John's Evangelical Lutheran Church of Union County	Dongola	IL
	8/29/2010		10648	St Peter Lutheran Church	Emden	IL
	12/12/2010	NALC	02163	St Paul Lutheran Church	Metropolis	IL
5D Total: 6	1/22/2010		10925	Zion Lutheran Church	Des Moines	IA
	1/31/2010		16033	Immanuel Lutheran Church	Waukee	IA
	4/1/2010		11017	Bethany Lutheran Church	Kelley	IA
	10/16/2010	LCMC	02453	First Evangelical Lutheran Church	Ottumwa	IA
	10/16/2010	Unknown	02473	Unity Lutheran Church	Des Moines	IA
	12/26/2010	LCMC	10921	Highland Park Lutheran Church	Des Moines	IA

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
5E Total: 8	1/10/2010		11153	Skien Lutheran Church	Sloan	IA
	1/31/2010		10853	St Olaf Lutheran Church	Bode	IA
	2/7/2010		10940	Samuel Lutheran Church	Eagle Grove	IA
	3/7/2010		11141	United Lutheran Church	Shelby	IA
	4/25/2010		10990	Holmes Lutheran Church	Eagle Grove	IA
	5/23/2010		02486	St John Lutheran Church	Persia	IA
	6/27/2010		10995	St Paul Lutheran Church	Hull	IA
	7/11/2010		11003	Our Savior Lutheran Church	Inwood	IA
5F Total: 5	3/28/2010		11164	Immanuel Lutheran Church	Story City	IA
	6/2/2010		10994	Zion Lutheran Church	Hudson	IA
	8/29/2010	AALC	11195	Prince of Peace Lutheran Church	Evansdale	IA
	11/10/2010	LCMC	11213	St Pauls Lutheran Church	Williams	IA
	11/28/2010	LCMC	11125	Salem Lutheran Church	Roland	IA
5G Total: 2	9/30/2010	Lutheran Congregations in Mission for Christ	06858	Our Saviour's Lutheran Church	Iron Mountain	MI
	9/30/2010	Lutheran Congregations in Mission for Christ	06864	Zion Lutheran Church	Felch	MI
5H Total: 3	3/7/2010		14531	Stanfold Lutheran Church	Rice Lake	WI
	8/22/2010	Withdrew to LCMC	14458	St Peter Lutheran Church	Luck	WI
	10/23/2010	LCMC	14394	Peace Lutheran Church	Edgar	WI
5I Total: 11	1/10/2010		14449	Northland Lutheran Church	Iola	WI
	2/8/2010		14364	Christus Lutheran Church	Clintonville	WI
	2/14/2010		14459	Zion Lutheran Church	Manawa	WI
	2/14/2010		14502	Grace Lutheran Church	Oconto Falls	WI
	2/14/2010		14503	First Lutheran Church	Ogdensburg	WI
	3/21/2010		14421	St John Lutheran Church	Gillett	WI
	3/23/2010		14334	St Peter Lutheran Church	Marion	WI
	3/23/2010		14465	St Paul Lutheran Church	Marion	WI
	7/28/2010	Withdrew to LCMC	14447	Hitterdal Lutheran Church	Iola	WI
9/13/2010		14516	Bethlehem Lutheran Church	Marion	WI	

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
5I Total: 11	12/15/2010	LCMC	14322	St John Lutheran Church	Weyauwega	WI
5K Total: 2	5/1/2010		30354	Living Water Lutheran Church	Sun Prairie	WI
	8/11/2010		06686	Trinity Lutheran Church	Pell Lake	WI
5L Total: 4	1/24/2010		14699	Olivet Lutheran Church	La Crosse	WI
	7/18/2010		14830	North West Prairie Lutheran Church	Viroqua	WI
	7/18/2010		14831	South West Prairie Lutheran Church	Viroqua	WI
	11/19/2010	LCMC	14822	Gloria Dei Lutheran Church	Tomah	WI
6A Total: 2	2/13/2010		07314	St Michael Lutheran Church	Canton	MI
	10/3/2010	LCMC	11406	Christ Lutheran Church	Warren	MI
6B Total: 2	6/6/2010		11357	Christ Lutheran Church	Reese	MI
	10/10/2010	NALC	11338	Redeemer Lutheran Church	Owosso	MI
6C Total: 5	3/7/2010		13064	St Paul Lutheran Church	Augusta	KY
	4/16/2010		02322	Hopeful Lutheran Church	Florence	KY
	6/4/2010		02264	St Mark Lutheran Church	Saint Joe	IN
	6/4/2010		02386	Trinity Lutheran Church	Logansport	IN
	7/25/2010		10797	St Peter Lutheran Church	Stendal	IN
6D Total: 5	4/25/2010		11311	St Paul Lutheran Church	Maumee	OH
	5/2/2010		13149	Trinity Lutheran Church	Crestline	OH
	8/15/2010		11350	Resurrection Lutheran Church	Port Clinton	OH
	8/15/2010		13090	St Paul Lutheran Church	Cardington	OH
	9/25/2010		11283	St Mark Lutheran Church	Graytown	OH
6E Total: 5	4/24/2010		04554	First English Lutheran Church	Mansfield	OH
	7/24/2010		04430	First Lutheran Church	Barberton	OH
	7/24/2010		04565	St Michael Lutheran Church	Ashland	OH
	7/24/2010		04587	Greenford Lutheran Church	Greenford	OH
	9/26/2010	LCMC	13117	Puritas Lutheran Church	Cleveland	OH

## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
6F Total: 5	3/14/2010		13101	Faith Lutheran Church	Cincinnati	OH
	6/27/2010	Unknown	04759	St Paul Lutheran Church	Greenville	OH
	7/11/2010	Unknown	04711	Trinity Lutheran Church	Springfield	OH
	10/31/2010	NALC	13148	Upper Arlington Lutheran Church	Columbus	OH
	10/31/2010	NALC	13197	St John Lutheran Church	Greenville	OH
7D Total: 2	2/14/2010		10483	St Nicodemus Lutheran Church	East Aurora	NY
	3/21/2010		10289	St James Evangelical Lutheran Church	Niagara Falls	NY
7F Total: 1	9/22/2010	NALC	00703	Holy Trinity Lutheran Church	Abington	PA
8D Total: 3	9/25/2010		01262	St Paul's Evangelical Lutheran Church	Millersburg	PA
	9/25/2010		01382	Christ Lutheran Church	Dallastown	PA
	9/25/2010		01483	St Paul Lutheran Church	York	PA
8E Total: 1	7/22/2010		01452	St Andrew Lutheran Church	Muncy	PA
8F Total: 3	6/7/2010		10396	Trinity Lutheran Church	Joppa	MD
	7/17/2010		02586	The Redeemer Lutheran Church	Damascus	MD
	10/9/2010	LCMC	02603	St Mark Lutheran Church	Sabillasville	MD
8H Total: 1	8/27/2010	joined NALC	10511	St Timothy Lutheran Church	Charleston	WV
9A Total: 4	1/15/2010		06116	Apostles Lutheran Church	Chesapeake	VA
	1/15/2010		06123	Morning Star Lutheran Church	Timberville	VA
	1/15/2010		06158	St John Lutheran Church	Roanoke	VA
	9/23/2010	NALC	06131	Lebanon Lutheran Church	Lebanon Church	VA
9B Total: 4	3/12/2010		30076	Spirit of Joy Lutheran Church	Weddington	NC
	6/3/2010		04069	St Paul Lutheran Church	Salisbury	NC
	6/3/2010		04073	Mount Hermon Lutheran Church	Statesville	NC
	6/3/2010		30465	Well of Hope Lutheran Church	Charlotte	NC
9C Total: 2	4/19/2010	LCMC	05594	Abiding Presence Lutheran Church	York	SC



## Congregations withdrawn 1-1-2010 to 12-31-2010 by synod and date

Synod	Withdrew Date	Withdrew to	Lookup ID	Name	City	State
9C Total: 2	4/19/2010	LCMC	07741	Christ the Servant Lutheran Church	Conway	SC
9D Total: 6	6/3/2010		05750	Laurel Hill Lutheran Church	Clyo	GA
	6/3/2010		05751	Wingard Memorial Lutheran Church	Clyo	GA
	6/3/2010	LCMC	05761	Bethel Lutheran Church	Springfield	GA
	6/3/2010		05762	Holy Trinity Lutheran Church	Springfield	GA
	6/3/2010		05782	Mount Pilgrim Lutheran Church	Haralson	GA
	6/3/2010		30220	Faith Lutheran Church	Hartwell	GA
9E Total: 8	2/10/2010		16170	Shepherd of the Woods Lutheran Church	Jacksonville	FL
	3/21/2010		10416	Hope Lutheran Church	Miami	FL
	5/2/2010		10529	Trinity Lutheran Church	Titusville	FL
	5/22/2010		20037	St John Lutheran Church	Palatka	FL
	6/6/2010		10399	Faith Lutheran Church	Lakeland	FL
	9/11/2010		07303	Living Word Lutheran Church	Lantana	FL
	10/31/2010	NALC/LCMC	16149	Shepherd of the Hills Lutheran Church	Dade City	FL
	11/28/2010		20274	Peace Lutheran Church	Port Charlotte	FL

Report Total:  
272

# SC Synod 1859

OFFICERS OF SYNOD:

REV. E. B. HORT, President.

REV. J. HAWKINS..... Recording Secretary.

REV. DR. J. A. BROWN.... Corresponding Secretary.

MR. S. CORLEY..... Treasurer of Synod.

MR. J. F. SCHIRMER..... Treasurer of Seminary.

MAJ. J. P. KINARD..... Treasurer of Widow's Fund.

Letters and documents intended for Synod were now called for and handed in. Parochial reports were registered.

PAROCHIAL REPORTS.

MINISTERS REPORTING.	BAPTISMS.				MEMBERS RECEIVED.		Communicants.		BURIALS.	SUNDAY SCHOOLS.			Beneficial Societies.	
	Congregations.	WHITE.		COLORED.		WHITE.	COLORED.	WHITE.		COLORED.	NO. OF SCHOOLS.	NO. OF SCHOLARS.		NO. OF TEACHERS.
		Adult.	Infant.	Adult.	Infant.									
Rev. Dr. Bachman.....	1	3	49	11	78	21	42	365	195	12	1	150	25	5
" J. H. Bailey.....	3	5	10	..	7	24	10	272	40	8	2	41	8	1
" C. F. Bansemer*.....	1	..	..	..	..	..	..	110	..	..	1	40	6	..
" L. Bedenbaugh.....	3	1	4	..	..	13	..	130	16	..	..	..	..	..
" S. W. Bedenbaugh.....	2	6	8	2	..	9	2	77	21	3	2	30	4	..
" W. Berly.....	3	1	13	14	2	22	14	322	33	1	2	102	10	2
" C. H. Bernheim.....	2	5	7	14	..	24	25	43	26	1	1	..	..	..
" R. F. Berry.....	1	3	3	..	..	12	..	75	..	1	1	..	..	1
" T. S. Boines.....	2	..	15	..	..	3	3	169	45	1	1	18	4	1
" S. Bouknight.....	2	..	16	6	..	3	10	184	74	1	2	48	9	2
" W. S. Bowman.....	1	1	1	1	..	5	3	24	8	4	1	63	11	..
" E. Caughman.....	4	11	17	6	2	46	6	371	11	4	2	60	14	2
" E. Elmore.....	1	..	..	..	..	2	1	25	24	..	1	20	3	..
" W. Epping*.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..
" G. Haltiwanger, } " J. Austin.....	1	..	25	..	3	7	..	222	..	3	3	60	15	3
" J. Hawkins.....	2	..	2	..	..	5	..	118	40	5	2	50	8	2
" E. B. Hort*.....	1	..	..	..	..	..	..	28	..	..	1	25	5	2
" W. A. Houck.....	2	2	12	..	2	17	..	182	108	6	2	40	5	..
" A. J. Karn.....	1	..	20	..	..	6	..	122	..	1	1	20	19	4
" J. Kleckley*.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..
" A. W. Lindler.....	1	..	13	4	..	13	3	109	14	2	1	20	4	1
" J. B. Lowman.....	3	9	19	14	16	52	59	276	109	6	2	50	14	..
" J. P. Margart.....	2	..	8	..	..	4	1	90	65	3	..	..	..	1
" J. Moser.....	1	..	9	..	1	8	1	54	..	3	1	20	5	..
" L. Muller.....	1	..	115	..	..	13	..	300	..	70	1	150	20	2
" D. Shealey.....	1	..	11	2	4	1	..	40	..	3	2	33	8	..
" T. Stork, D. D.....	1	..	..	..	..	20	..	50	..	..	1	..	..	1
" J. H. W. Werts.....	3	5	1	..	..	25	4	120	20	5	2	50	8	..
" S. Bayley.....	1	..	..	..	..	7	..	20	1	..	1	20	2	..
" P. Derrick.....	2	2	5	3	10	11	5	119	97	7	2	33	7	1
Total.....	49	58	333	73	129	392	169	3397	969	150	38	1293	218	31

\* No report received.

1856  
Minutes of the North Carolina Synod

On motion, Sermons and Journals of Licentiates were referred to the Ministerium.

On motion, the President was indulged till to-morrow morning to arrange the papers and refer them to their respective Committees.

Parochial Reports were handed in.

PAROCHIAL REPORTS.

MINISTERS.		Contributions.		Prayer Meetings,	Bible Classes,	Scholars,	Teachers,	Sunday Schools,	Education and Miss. Societies,	Death of Members,	Revivals,	Expulsions,	Admissions,	Dismissions,	Restorations,	Confirmations,	Communicants,	Baptisms.	Congregations,	
		Benevolent,	Local,															Adults,	Infants,	
Rev.	JOHN D. SCHECK,	00	00	2	00	00	00	2	00	00	37	00	00	12	00	4	00	1	00	2
"	WM. ARTZ,	50	00	00	00	00	00	00	00	00	00	00	00	00	00	0	00	0	00	0
"	S. ROTHROCK,	00	00	00	00	00	00	00	00	00	25	8	1	00	00	0	00	488	0	1
"	WM. G. HARTER,	00	00	00	00	00	00	00	00	00	6	00	00	2	00	13	1	177	20	2
"	JACOB CRIM,	00	00	00	00	00	00	00	00	00	4	00	00	3	00	1	120	00	00	0
"	PAUL KISTLER,	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	0
"	J. A. LINN,	00	00	00	00	00	00	00	00	00	20	5	1	1	1	35	2	302	27	11
"	L. C. GROSECLOSE,	00	00	00	00	00	00	00	00	00	00	00	00	00	00	7	00	00	6	3
"	S. SCHERER,	00	00	00	00	00	00	00	00	00	10	4	00	4	18	23	00	458	27	12
"	W. GERHARDT,	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	0
"	J. S. HEILIG,	00	00	00	00	00	00	00	00	00	2	8	00	11	00	9	00	231	19	2
"	A. GRIMES,	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	0
"	J. SWICEGOOD,	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00	0
"	D. J. DREHER,	00	00	00	00	00	00	00	00	00	5	8	00	1	6	7	00	00	8	00
"	B. C. HALL,	00	00	00	00	00	00	00	00	00	6	4	00	2	00	5	00	206	6	1
TOTAL,		298	50	8	2	335	37	10	2	115	57	7	82	41	5	104	2682	31	25	15

\*No. not certainly known. \*Funerals.

On motion, adjourned till 9 o'clock Saturday morning.

District Number	District	CONGREGATIONAL EXPENSES				BENEVOLENCE			TOTAL EXPENDITURES	District
		Current	Non-recurring	Property Debts	Total	District Budget and Benevolence	Budgetary Benevolence	Other Benevolence		
1	Canada .....	\$ 1,828,495	\$ 531,269	\$ 503,509	\$ 2,863,273	\$ 78,295	\$ 409,167	\$ 35,291	\$ 3,386,026	
2	Central .....	3,046,578	1,082,324	1,171,447	5,300,349	131,632	732,332	77,061	6,241,374	
3	Eastern .....	5,748,400	2,230,446	2,215,771	10,194,617	213,435	972,357	186,119	11,566,528	
4	Illinois .....	4,763,988	1,916,891	1,811,028	8,491,907	149,245	979,329	167,250	9,787,731	
5	Iowa .....	5,433,040	1,996,823	2,127,343	9,557,206	381,636	1,518,255	161,409	11,618,506	
6	Michigan .....	4,672,529	1,399,918	1,967,363	8,039,810	310,356	1,188,581	177,246	9,715,993	
7	Minnesota, N. ....	2,871,368	524,604	920,365	4,316,337	191,178	777,455	80,235	5,365,205	
8	Minnesota, S.E. ....	6,576,501	2,302,324	2,971,968	11,850,793	390,278	1,620,009	202,613	14,063,693	
9	Minnesota, S.W. ....	3,439,292	642,387	1,131,197	5,212,876	254,517	1,147,130	124,448	6,738,971	
10	North Dakota E. ....	2,649,621	526,590	591,297	3,767,508	218,442	672,685	85,169	4,743,804	10
11	North Dakota W. ....	1,787,044	373,735	437,370	2,598,149	120,680	440,297	41,630	3,200,756	11
12	North Pacific ....	4,813,687	758,074	1,677,054	7,248,815	225,540	910,659	123,468	8,508,482	12
13	Ohio .....	5,258,605	2,439,940	2,199,223	9,897,768	256,922	1,349,998	217,720	11,722,408	13
14	Rocky Mountain .....	1,629,931	243,630	417,645	2,291,206	96,662	365,825	28,902	2,782,595	14
15	South Dakota ....	3,100,225	746,858	703,992	4,551,075	189,546	822,234	112,197	5,675,052	15
16	South Pacific ....	7,196,111	4,007,659	2,842,196	14,045,966	371,823	955,170	119,722	15,492,681	16
17	Southern .....	3,699,178	1,099,545	1,500,013	6,298,736	227,194	695,040	95,152	7,316,122	17
18	Wisconsin, N. ....	4,008,313	1,067,211	1,546,082	6,621,606	246,022	1,132,273	100,224	8,100,125	18
19	Wisconsin, S. ....	4,917,172	1,914,655	2,089,023	8,920,850	325,720	1,253,185	109,836	10,609,591	19
	<b>TOTALS .....</b>	<b>\$77,440,078</b>	<b>\$25,804,883</b>	<b>\$28,823,886</b>	<b>\$132,068,847</b>	<b>\$ 4,379,123</b>	<b>\$17,941,981</b>	<b>\$ 2,245,692</b>	<b>\$156,635,643</b>	

## SUMMARY OF 1967 PAROCHIAL REPORTS

December 31, 1967

Exhibit D

Number of member congregations ..... 4,906  
 Number of districts ..... 18  
 Number of conferences ..... 156  
 Number of clergymen ..... 5,869

### CONGREGATIONAL MEMBERSHIP

Baptized membership ..... 2,578,027  
 Confirmed membership ..... 1,750,740  
 Communion membership ..... 1,344,258

### MEMBERSHIP ACCESSIONS

By baptism—children of members .....	Baptized	49,310	Confirmed	.....
By baptism—children of non-members .....	11,398	.....	.....	.....
By baptism—adults .....	5,530	5,342	.....	.....
By vote or reaffirmation of faith .....	11,594	8,190	.....	.....
By transfer from A.L.C. member congregations .....	84,629	51,252	.....	.....
By transfer from other Lutheran congregations .....	34,801	21,067	.....	.....
By instruction from non-Lutheran congregations .....	18,745	15,792	.....	.....
From other sources .....	9,499	5,638	.....	.....
Baptized members confirmed during 1967:	.....	.....	.....	.....
As youth .....	.....	47,234	.....	.....
As adults .....	.....	3,361	.....	.....

### MEMBERSHIP LOSSES

By death .....
 18,647 | 17,925 | ..... | ..... || To responsibility list (inactive) ..... | 53,769 | 37,612 | ..... | ..... |
By transfer to A.L.C. member congregations .....	71,784	45,228	.....	.....
By transfer to other Lutheran congregations .....	26,722	16,795	.....	.....
By dismissal to non-Lutheran congregations .....	7,545	5,235	.....	.....
For other reasons .....	30,335	16,664	.....	.....

### INFORMATION ON SERVICES

Total Sunday worship services in 1967 ..... 333,567  
 Average number in attendance at worship services each week ..... 1,012,699  
 Total weekday worship services in 1967 ..... 52,532  
 Total services with communion in 1967 ..... 71,755  
 Number of members who communed at least once in 1967 ..... 1,344,258  
 Number of marriages ..... 26,820  
 Number of funerals ..... 34,058

CONGREGATIONAL ORGANIZATIONS

	Number of Units	Number of Active Members
ALC Men .....	1,799	41,809
ALC Women .....	13,263	322,955
Luther Leagues .....	5,233	132,730
Single Adults .....	219	5,205
Couples .....	1,376	41,838
Senior Citizens .....	366	13,095
Boy Scouts .....	1,536	37,876
Girl Scouts .....	648	13,991
Children's Choirs .....	3,094	74,241
Youth Choirs .....	1,610	35,946
Adult Choirs .....	3,270	66,906
Other groups .....	937	22,582

HIGHER EDUCATION

Number of members enrolled in:	
ALC colleges or universities .....	11,326
Other colleges or universities .....	54,630
ALC seminaries .....	783
Other seminaries .....	124
Number of members enrolled in ALC and other colleges and universities preparing for ordination .....	1,233

MILITARY SERVICE

Number of members in military service on active duty .....	32,723
--	--------

CHURCH SCHOOL ENROLLMENTS

Sunday Church Schools:	
Number* .....	4,678
Teachers .....	82,076
Pupils .....	778,054
Parochial Day Schools:	
Number .....	177
Teachers .....	646
Pupils .....	11,431
Release-Time, Weekday and Saturday Church Schools:	
Number* .....	2,003
Teachers .....	9,468
Pupils .....	135,196
Vacation Church Schools:	
Number* .....	3,956
Teachers .....	51,573
Pupils .....	373,385

\*NOTE: Number of schools under church school enrollments indicate number of congregations having such church schools. In addition to this number the following number of congregations indicate their members attend church schools in congregations with whom they have cooperative arrangements.

Sunday Church Schools .....	30 congregations
Release-Time, Weekday and Saturday Church Schools .....	18 congregations
vacation Church Schools .....	55 congregations

VALUATION OF CONGREGATIONAL PROPERTIES AND OTHER ASSETS

Church edifice and lot .....	\$ 522,384,720
Parish house and lot .....	154,086,240
Parsonage(s) and lot(s) .....	72,288,620
Other real estate .....	20,059,820
Cash, savings, bonds, etc. ....	22,459,840
Other assets .....	7,099,700
<b>Total Assets .....</b>	<b>\$ 798,978,940</b>
<b>Total Indebtedness .....</b>	<b>\$ 196,417,180</b>

CASH RECEIPTS IN 1967

Regular giving by members .....	\$ 116,998,510
Special giving .....	10,994,150
Earned income .....	1,860,960
Grants and subsidies .....	2,316,700
Cash borrowed in 1967 .....	19,678,770
Other receipts .....	10,088,970
<b>Total 1967 Receipts .....</b>	<b>\$ 161,938,060</b>

CASH DISBURSEMENTS IN 1967

Local operating expenses paid .....	\$ 81,071,220
Capital improvements .....	24,937,320
Payment on debts .....	26,227,340
Remitted to The ALC—budget .....	16,143,960
Remitted to The ALC—special causes .....	1,397,350
Remitted to The ALC district-conferences .....	2,457,240
Remitted to ALC-approved causes .....	2,450,660
Remitted to other causes .....	2,324,800
<b>Total 1967 Expenditures .....</b>	<b>\$ 157,009,890</b>

Financial response of members not included in congregation report:

ALCW Thankoffering .....	\$ 639,690
LIFE contributions .....	2,244,320
Other .....	709,000

1B Northwest Washington Synod ELCA  
( 88 CONGS FILED )

	2008	2009	CHANGE	PER CENT	STATISTICAL ANALYSIS		
SUMMARY OF MEMBERSHIP STATISTICS					AVERAGES PER CONGREGATIONS REPORTING		
TOTALS -- END OF YEAR							
TOTAL NUMBER OF CONGREGATIONS	112	111	1-	0.89-			
BAPTIZED MEMBERS	47,624	47,134	490-	1.02-	BAPTIZED MEMBERS	(/109)	432.42
CONFIRMED MEMBERS	36,061	35,502	559-	1.55-	CONFIRMED MEMBERS	(/109)	325.70
ANALYSIS OF MEMBERSHIP GAINS AND LOSSES							
BAPTIZED MEMBERS -- RECEIVED							
BY BAPTISM - CHILDREN UNDER 16	657	584	73-	11.11-			
BY BAPTISM - ADULTS 16 AND OLDER	93	109	16+	17.20+			
BY AFFIRMATION OF FAITH	734	750	16+	2.17+			
BY TRANSFER	810	551	259-	31.97-			
FROM OTHER SOURCES AND STAT ADJS	435	207	228-	52.41-			
TOTAL RECEIVED -- BAPT MBRS	2,729	2,201	528-	19.34-			
BAPTIZED MEMBERS -- REMOVED							
BY DEATH	474	484	10+	2.10+			
BY TRANSFER	633	430	203-	32.06-			
FOR OTHER REASONS AND STAT ADJS	3,557	1,703	1,854-	52.12-			
TOTAL REMOVED -- BAPT MBRS	4,664	2,617	2,047-	43.88-			
BAPTIZED MEMBERS CONFIRMED	512	538	26+	5.07+			
ACTIVE PARTICIPANTS	NEW IN 2009	29,135					
AVERAGE WEEKLY WORSHIP ATTENDANCE							
WORSHIP SERVICES							
TOTAL WEEKLY WORSHIP ATTENDANCE	16,117	15,629	488-	3.02-			
AVG SUNDAY ATTENDANCE PER CONG	147	143	4-	2.72-			
PCT BAPT MBRS ATTENDING WORSHIP	33.84	33.15	0.69-	2.03-			

1B Northwest Washington Synod ELCA  
( 88 CONGS FILED )

CONGREGATIONS REPORTING ETHNIC GROUP INDIVIDUALS (SEE NOTE BELOW)	BAPTIZED MEMBERS (2008)	ACTIVE PARTICIPANTS (2009)	PERCENT OF CONGREGATIONS REPORTING ETHNIC GROUP PARTICIPANTS	
AFRICAN AMERICAN/BLACK	52	55	AFRICAN AMERICAN/BLACK	49.54
AMERICAN INDIAN & ALASKA NATIVE PEOPLE	20	21	AMERICAN INDIAN & ALASKA NATIVE PEOPLE	18.91
ARAB/MIDDLE EASTERN	11	14	ARAB/MIDDLE EASTERN	12.61
ASIAN/PACIFIC ISLANDER	70	70	ASIAN/PACIFIC ISLANDER	63.06
LATINO/HISPANIC	45	49	LATINO/HISPANIC	44.14
MULTIETHNIC	28	36	MULTIETHNIC	32.43
WHITE	107	106	WHITE	95.49
OTHER	10	12	OTHER	10.81

TOTAL ETHNIC ACTIVE INDIVIDUALS			PERCENT ETHNIC ACTIVE PARTICIPANTS	
AFRICAN AMERICAN/BLACK	258	270	AFRICAN AMERICAN/BLACK	0.72
AMERICAN INDIAN/ALASKA NATIVE	56	61	AMERICAN INDIAN/ALASKA NATIVE	0.16
ARAB/MIDDLE EASTERN	40	35	ARAB/MIDDLE EASTERN	0.09
ASIAN/PACIFIC ISLANDER	664	613	ASIAN/PACIFIC ISLANDER	1.64
LATINO/HISPANIC	189	220	LATINO/HISPANIC	0.59
MULTIETHNIC	124	237	MULTIETHNIC	0.63
WHITE	46,243	35,738	WHITE	96.02
OTHER	50	45	OTHER	0.12

NOTE: IN 2009 ETHNIC GROUP COUNTS WERE OF ACTIVE PARTICIPANTS. FOR 2008 AND EARLIER YEARS COUNTS WERE OF BAPTIZED MEMBERS.

## DISTRIBUTION OF CONGREGATIONS BY SIZE

SIZE OF CONGS	CONGREGATIONS		BAPTIZED MEMBERS		CONGREGATIONS		CONFIRMED MEMBERS		
	TOTAL CONGS	PERCENT	TOTAL BAPT MBRS	PERCENT	TOTAL CONGS	PERCENT	TOTAL CONF MBRS	PERCENT	
FORMING	0	2	1.80	0	0.00	2	1.80	0	0.00
VERY SMALL	1-175	29	26.12	2,967	6.29	42	37.83	4,410	12.42
SMALL	176-350	28	25.22	6,689	14.19	32	28.82	8,294	23.36
MODERATELY SMALL	351-500	20	18.01	8,404	17.83	15	13.51	6,297	17.73
MEDIUM SIZED	501-700	12	10.81	7,014	14.88	8	7.20	4,629	13.03
MODERATELY LARGE	701-950	9	8.10	7,329	15.54	6	5.40	5,103	14.37
LARGE	951-1,500	9	8.10	11,432	24.25	6	5.40	6,769	19.06
VERY LARGE	> 1,500	2	1.80	3,299	6.99	0	0.00	0	0.00

## Church Council Calls 2010

Name	Job Start Date	Job Title	Name of Organization
Eric C. Shafer	1/1/2010	President for Philanthropy & Faith Community Relations	Odyssey Networks
Mark D. Blice-Baum	1/11/2010	Auxiliary Chaplain	United States Air Force
Roger D. Hardy	1/19/2010	Director for Evangelical Mission in the NW/Lower MI Synod	Ev Outreach & Congregational Mission
Anne Langerak	1/31/2010	Missionary Pastor	Costa Rica
John E. Hugus	2/1/2010	Chaplain	US Army National Guard
John A. Berntsen	2/8/2010	Director of Student Services	Lutheran Theological Seminary
Kwanza Yu	3/1/2010	Missionary Pastor	St Paul International Lutheran Church
Thomas K. Frizzell	3/3/2010	Military Chaplain	United States Navy
Kent E. Peterson	4/19/2010	Director of Business Development	Mission Investment Fund (ELCA)
Ruth C. Larson	5/12/2010	Missionary	World Mission Prayer League -- DGM
Laura M. Book	5/21/2010	Asst Director for Vocational Development	Trinity Lutheran Seminary
Gloria J. Strickert	6/10/2010	Associate to Assistant to the Bishop	Global Mission Unit, ELCA
Stephen G. Cruys	6/30/2010	Chaplain	US Army
Joan L. Beck	7/1/2010	Director of Spiritual Formation	Lutheran School of Theology at Chicago
Jessica S. Nipp	7/1/2010	Campaign Associate	Lutheran Malaria Initiative (ELCA)
Frederick Strickert	7/6/2010	Asst to Bishop/Pastor of Redeemer Lutheran Church, Jerusalem	Global Mission (ELCA)
Brian M. Palmer	7/6/2010	Theological Instructor in Liberia	Global Mission (ELCA)
Wollom A. Jensen	7/19/2010	Executive Officer/Federal Ministries of The Episcopal Church	Ecumenical and Inter-Religious Relations
Jacalyn R. Griffin	8/1/2010	Missionary	Global Mission unit - ELCA
Stephan M. Kienberger	8/15/2010	Pastor	American Church in Berlin
Elizabeth C. McHan	8/15/2010	Missionary Pastor	Global Mission Unit, ELCA
Timothy J. Stewart	8/16/2010	Pastor of the American Lutheran Church in Oslo, Norway	Global Mission (ELCA)
Sandra L. Chrostowski	8/16/2010	Director for Evangelical Mission	Great Milwaukee Synod - ELCA
John V. Puotinen	8/31/2010	Vice President Advancement/Ex. Dir of Foundation	Lutheran Theological Seminary
Katherine A. Kluckman-Ault	9/1/2010	Director for Evangelical Mission	Evangelical Outreach and Congregational Mission, ELCA
Victoria C. Brundage	9/23/2010	Coordinator of Contextual Education/Director of Candidacy	Wartburg Seminary



## Church Council Calls 2010

Name	Job Start Date	Job Title	Name of Organization
Virginia K. Price	11/9/2010	Director of Admissions and Life-long Learning	Lutheran Theological Seminary
Karl D. Krueger	12/1/2010	Director of Library/Ass Prof of History of Christianity	Lutheran Theological Seminary at Philadelphia
Paula M. Stecker	12/1/2010	Communications & Church Relations Asst	LWF
Charles R. Lane	12/1/2010	Director, Center for Stewardship Leaders	LUTHER SEMINARY

## **Report of the Treasurer**

*The Office of the Treasurer manages the financial, business, information technologies and building management affairs of the churchwide organization. The governing description of this office appears in constitutional provision 13.50. and continuing resolution 13.52.A05.*

### **Organizational Transition**

The Office of the Treasurer serves to support the mission of ELCA congregations, synods and the churchwide organization. Over the past five months, the Office of the Treasurer has concentrated its efforts on closing the fiscal year with positive net income, implementing the changes called for under the new design proposal, incorporating the asset management, administration, customer service and accounting functions formerly carried in ELCA Foundation and ensuring that strong internal controls are maintained throughout the transition process and into the new structure. Updates on major areas of responsibility follow.

This year will be dominated by reviews of the operations, policies, and procedures required to live into the new design. Each department of the office addresses various aspects requiring attention. The office will attempt to address these concerns in an organized and efficient manner.

### **Internal Audit**

The new design approved in November 2011 created new organizational structures. These new structures affect almost every operation and area of service provided by the Office of the Treasurer. The 2011 internal audit plan includes a general review of process efficiencies and controls throughout the churchwide organization, which helped to highlight areas where controls need to be refined to fit the new organization and where duplication of effort exists and efficiencies can be obtained. Specific focus is being placed on functions that are in the process of changing due to the new design implemented February 1, 2011. These areas include receipts processing, payroll, investments and new information systems.

### **General Accounting**

Under the new churchwide design, ELCA Foundation accounting and finance staff have been centralized and relocated to the Office of the Treasurer. During the year, the team will be focused on integrating their responsibilities, identifying redundancies and best practices, building teamwork and creating a new procedures manual. The Office of the Treasurer has completed its first year of service level arrangements with Women of the ELCA, Lutheran Men in Mission and National Lutheran Campus Ministry, Inc. The Office of the Treasurer now manages six general ledgers for ELCA and certain related ministries.

### **Receipts Processing**

In efforts to enhance controls over incoming funds, all checks and deposits now are being sent from the mailroom directly to receipts processing. The team works with unit representatives as necessary to confirm deposit information and share documentation. Receipts processing staff are also participating heavily in the ELCA Constituent Information System (ECIS) design and integration. In addition, the Office of the Presiding Bishop has established several 5-Star Groups including one on processes. This group has a subcommittee that is reviewing changes in policies, procedures and processes involving receipts processing and constituent services.

### **Accounts Payable**

As part of the implementation of new endowment and deferred gift administration systems, the accounts payable functions for these programs will move from the IFAS general ledger system to the

respective administration systems. The accounts payable team is involved in testing new procedures and training for the new systems.

Accounts payable staff is continuing preparation for the increased tax form 1099 reporting requirements for payment to suppliers expected to take effect in 2012. The team will be instrumental in the ELCA's review of unclaimed property scheduled for later this year.

### **Banking**

The Foundation and Endowment Fund Pooled Trust operating accounts were moved from Northern Trust to Harris Bank to consolidate all treasury management activity at Harris.

### **Information Technology**

- **ELCA Constituent Information System (ECIS)**

Phase II of the project to unify all constituent data sources of the ELCA churchwide organization involves integrating over 345,000 donors, 1.6 million gifts and the online giving application into ECIS. It also includes integrating ECIS with the ELCA financial system and an upgraded Synod Remittance Advise System (SRAS) for use by synods. Data clean-up, data de-duplication and streamlining business processes continue after the first phase of the data consolidation was completed. Cross-unit communication and work efficiencies in managing this information have been strengthened through the restructuring of the churchwide organization.

An ECIS pilot is being planned with one or two synodical offices as a start in investigating how this new system could serve synods and other related organizations.

- **Mission Investment Fund (MIF) Technology Enhancements**

The initiative to have the MIF join the ELCA in using the data center at the Board of Pensions in Minneapolis as a secondary site is on schedule. Replication of some business-critical data has already begun. The site is expected to be fully ready to host MIF disaster recovery efforts before the expiration of the current SunGard contract in mid-2011.

Information Technology has an active supporting role in discussions regarding a replacement of the core banking system scheduled for 2012. The new system is expected to deliver substantial improvements in customer support and relationship management, business intelligence, supporting executive management reporting and integration to other systems resulting in improved operational efficiency and marketing opportunities.

- **Redesign Transition**

The redesign of the churchwide organization resulted in Information Technology realigning many systems to match the new structure. These systems included the ELCA.org Web site, the churchwide general ledger, the donor management system, time and attendance, printers, telephones and numerous ancillary systems.

In addition to these system changes, Information Technology was involved integrally in assisting with the relocation of staff (and their phones, computers and printers) within the Lutheran Center to be in alignment with the new unit structure.

- **Human Resources Information System Conversion**

Information Technology, along with Human Resources, Office of the Treasurer and Global Mission staff have been working collectively on migrating our Human Resources and Payroll systems and services from ADP to Ultimate Software's UltiPro solution. The new Web-based system will provide all employees and Global Mission personnel with a secure portal that allows global access to manage their contacts, benefits, performance management, attendance, payroll and other HR services online. In addition, it will streamline several processes and provide management with business intelligence and

flexible reporting tools. Testing is scheduled for April and May 2011 with a first payroll process on June 15, 2011.

- **Churchwide Assembly Related Projects**

Information Technology has been working on a pilot project to provide documents electronically, instead of printed binders, to 2011 Churchwide Assembly voting members of five designated synods. At this point, the platform will be an Apple iPad or similar device with the Pre-assembly Report preloaded and networked into a dedicated Web site to provide updates during the course of the assembly. The goal is for the chosen device to be programmed to resemble the binder and be user friendly.

Information Technology, in coordination with the Office of the Secretary, has been working to provide an enhanced system to handle the nominations process at the Churchwide Assembly in 2011. This new system will be based in the ECIS integrated data system.

- **Technology Advancement Team Formation**

As an outcome of the redesign, the churchwide organization has been reviewing committees and cross-unit teams. The recently-formed technology advancement team will establish and facilitate technology-related project selection and prioritization criteria aligned with the ELCA churchwide organization's two strategic priorities, business and communication objectives and unit strategies. It is charged with making decisions for the benefit of the whole organization and will have shared ownership for decision making related to project selection, prioritization and release approval.

- **Contract Management**

A contract management module is being implemented to streamline the process of initiating, authorizing, procuring, disbursing and monitoring approved contracts. The module provides staff with the capability of electronically storing, managing and reporting on past, future, and upcoming contracts and commitments. A pilot for managing the Youth Gathering 2012 event contracts is scheduled for July 2011.

- **Foundation System Conversions**

Information Technology and accounting staff teams have been working collectively on two system conversions. The HWA Trust Processor system is live with the check writing module. The other modules of Trust Processor will be implemented on June 30. This system replaces the current custom endowment management system.

The second project is the implementation of PG Calc's GiftWrap Web-based software to replace the current custom deferred gifts system. Realizing the continued benefits of integrating systems, the Foundation will be using PG Calc's Planned Giving Manager proposal software internally before rollout to the deployed staff. GiftWrap will also integrate with ECIS.

- **Women of the ELCA iPhone Application**

The Information Technology Web development team launched *Daily Grace* in March 2011 an iPhone app for the Women of the ELCA.

- **Synod Technology Programs**

Information Technology is piloting a program to provide remote backup services to the Southeastern Iowa Synod. The service provides for backing up files and directories on synod computers in the Southeastern Iowa Synod to storage devices located in the Lutheran Center. If the pilot is successful, the service could be offered to all synods in fall 2011.

Affiliate agreements with Qwest Communications and Verizon Wireless now are in place for ELCA congregations and synods. All congregation and synod employees are now eligible for discounted

business and personal Verizon wireless accounts. Discounts are also available using Qwest Communications audio and Web conferencing solutions and on long-distance telephone services.

- **Novell to Microsoft Transition**

The IT section has an initiative to transition away from Novell technology to Microsoft technology. The most visible component of this effort is the move from GroupWise e-mail and scheduling to Exchange Server. The Outlook client is planned to be piloted in April or May with a full roll-out later in the year based on the pilot results. Less visible components, including back-end services used to provide the technology infrastructure at the Lutheran Center, already have been migrated.

In a related project, the operating system of the churchwide office computers will be upgraded to Windows 7 and the Office 2010 Professional suite. Other possible enhancements of this project include better support for remote connectivity, more robust security features, integration between voicemail and e-mail and the use of SharePoint as a collaboration tool.

By replacing aged Novell services with up-to-date Microsoft services in addition to introducing the new services outlined above, the IT section is positioning the organization to move into the future on a much more robust and productive suite of IT products and services.

### **Budget Development and Unit Accounting Services**

Accounting coding for the new organizational structure has been developed and mapping to trace the history from the old structure into the new. We work closely with units in establishing accounting and organizational structures that best serve both their management needs as well as of those of the organization. Reports are being revised to service the new structure and management requirements. Work continues in developing the income and expense budget of the churchwide organization that reflects current reality and strategic planning.

We continue to work closely with the Office of the Presiding Bishop and Mission Advancement in monitoring and reporting of synodical mission support plans.

### **Lutheran Center Operations**

The new design of the churchwide organization allowed us the opportunity to move staff to closer proximity within their new unit and working relationships. The seventh floor was vacated and made available for leasing to new tenants, which would generate additional income for the churchwide operations. The moves were completed in the period from late January to the end of March with minimal new configuration.

Major Lutheran Center projects in 2011 include replacing the roof in late spring and parking garage renovation during the summer.

## **Report of the Executive for Administration**

*The churchwide organization, working collaboratively with congregations, synods, agencies and institutions and other partners, will give priority to:*

- 1. accompanying congregations as growing centers for evangelical mission; and*
- 2. building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.*

### **Churchwide Organization: New Design Implementation**

The pain-points across this church of member disconnect, an aging demographic, declining income and a desire for greater clarity of our missional identity are felt in the churchwide organization. We believe the new design positions the organization to support the work of congregations and synods as they address these matters, and strengthens our ability to respond to the needs of a hurting world. The radical move to decomplexify the organization from 16 units to six was necessary to create a more sustainable enterprise for this church's future. While the economic realities created the urgency, our vision for mission—as captured in the two strategic priorities stated above—shaped the new design.

On February 1, 2011 the churchwide organization marked the beginning of the 2011 fiscal year and the new churchwide organization design with a staff town hall meeting. The Administrative Team responded to questions, both live from staff present at the town hall and others submitted in advance on the intranet. Primary questions included those related to job descriptions and salary structure; new office locations; care of staff; and managing reduced capacity.

As we live into the new design, staff of the organization are working faithfully to make the necessary adjustments. The move to a more simplified organization allows for greater proximity of related programs and deeper collaboration among staff. At the same time, the new design creates a smaller and more centralized organization. Our challenge is to open the channels of communication, decision-making and shared leadership across the organization. Immediate efforts to address these areas include gathering the senior leadership of units (direct reports to unit executive directors) to meet with the Administrative Team. We have held two meetings to-date. A meeting on February 17 focused on building a shared understanding for leading together; as well as identifying what units will do differently, what will not be done and what new initiatives are needed. At this point in the life of the churchwide organization, most units are facing the challenge of answering questions directly related to the reorganization. However, several common themes have emerged. These include setting and communicating priorities, defining new working relationships, developing new cultures and actually getting work done. There also was considerable discussion about defining the appropriate leadership roles or tables, the role of collaborative decision-making and its relationship to achieving results, establishing systems of accountability and the ability to access, share, and use information in decision-making. The shift of work into six units requires a significant change in culture. This work is not easy and is usually the greatest challenge in organizational redesign. The senior leaders committed to leading together beginning with signing a leadership covenant that will guide our work and relationships (see Exhibit A, Appendix 1).

During the past several months staff have been assessing our new capacity for ministry. We have been in conversation with the Conference of Bishops, agencies and institutions and other partners. We will have conversations with the Planning and Evaluation Committee at this Church Council meeting. We must seek out and create new ways to meet the ministry opportunities of

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our time. For example, while we have reduced our staff capacity in advocacy ministry, we also have created a partnership with The Episcopal Church to share a position in the Washington, D.C. office. We will continue to explore possibilities with The Episcopal Church for shared staffing. In other areas, staff are working to transfer oversight and responsibilities in outdoor ministry to the Lutheran Outdoor Ministry Association; and in early childhood education to the Evangelical Lutheran Education Association. We are changing how we fulfill our ministry related to corporate social responsibility. Our reduced capacity in global mission resulted in decreasing our missionaries by five and limiting our ability to call new missionaries. Other areas where we will work differently include campus ministry and the Lutheran Youth Organization.

Internally, the streamlining of administrative functions has required staff to learn to accomplish their daily tasks differently. This is especially true where administrative support staff positions have been eliminated. Yet, with all of the change and shift in responsibilities, we have continued to serve with and on behalf of this church. I commend the reports of the units found in [Exhibit K](#) for your information about particular churchwide programs. The information reflects the commitment and resiliency of churchwide organization staff and partners.

In the coming months, we will focus on strategic planning across the organization. Major objectives include increasing clarity about strategic choices, developing an operational framework that will provide for organization-wide goals for 2012-2013 and increased specificity about what we will do less of or do differently in light of available resources. In addition, we will identify core messages that will communicate identity, directions and positioning; and state agreements on how the leadership teams will exercise corporate and unit responsibility for implementing the objectives and assessing results.

I extend my deepest gratitude to staff in this organization for their patience, faithfulness and excellent performance during these days of transition and change. While I know many staff are exhausted, they still express confident hope for the organization's future as it serves with and on behalf of this church.

### **Budget**

Last August, the Church Council revised the churchwide budget by a decrease of \$4.2 million dollars or 5.5 percent. In November we redesigned the churchwide organization beginning fiscal year 2011 with another current fund budget reduction of \$2.5 million or 3.8 percent. We also reduced the World Hunger budget by \$1.7 million for 2011. Since 2008, the churchwide organization current fund budget has been reduced by \$19.4 million or 23.7 percent.

At its January 4, 2011 meeting the Church Council was reminded of the ongoing work with the Conference of Bishops to adjust the funding available for grants. The report stated, "We are having conversations with the Conference of Bishops regarding criteria for future budget decisions. The new design called for a collaborative effort to align grant/program funding with available resources. This is especially linked to the level of mission support shared with synods. The Synodical-Churchwide Committee of the conference has been assigned the role of working on these matters. During the Bishops' Academy in January, the committee met and brought draft proposals to the conference for further consideration at its March meeting. We will share a report at the April 2011 meeting of the Church Council."

Since that report in January, the Conference of Bishops met in March 2011. We held discussions about the anticipated grant reductions for 2012-2013. In this meeting of the Church Council you will receive a 2012-2013 budget proposal that includes anticipated reductions reflective of our consultation, see [Exhibit F, Part 3](#).

### **Living Into the Future Together: Renewing the Ecology of the ELCA Task Force**

The purpose of the “Living Into the Future Together: Renewing the Ecology of the ELCA” Task Force study is to recognize the evolving societal and economic changes of the more than twenty years since the formation of this church and to evaluate the organization, governance, and interrelationships among this church’s expressions in the light of those changes. The intended result of the task force’s work is a report and recommendations that will position this church for the future and explore new possibilities for participating in God’s mission. The report and recommendations may be found in [Exhibit I, Part 1](#). One important recommendation of the task force is a continuation of its work beyond the 2011 Churchwide Assembly. It further recommends that the Office of the Presiding Bishop, in consultation with the Conference of Bishops and Church Council, be assigned this task.

### **Mission ONE Joint Board Meeting**

In 2008 the Office of the Presiding Bishop called for greater collaboration and cooperation among the ELCA financial services in order to strengthen the overall mission and ministry of this church. The objective is to provide more coordinated financial services that enhance this church’s mission and bring value to our members, congregations and institutions. Intentional work has been underway since the creation of Joint Operating Guidelines in the fall of 2009. On March 11, 2011, the boards of trustees of the Board of Pensions, Endowment Fund Pooled Trust and Foundation, and the Mission Investment Fund held a joint meeting in Chicago. The boards agreed to continue to pursue the Mission ONE work of consulting with one another in strategic planning, educating staffs about each other’s products, coordinating participation at events and identifying operational areas where collaboration could increase efficiencies and reduce costs.

### **Ethnic-Specific and Multicultural Ministries**

This church continues its commitment to the full partnership and participation of African Descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander and Latino people in its life. The churchwide staff, regions, synods, congregations, colleges and universities, seminaries and institutions work together to implement this ministry. A report that includes a description of that work is included in [Exhibit I, Part 2](#).

### **Justice for Women**

The work of Justice for Women continues with and on behalf of this church. The primary focus of this program is to engage leaders through theology and education. The work also is grounded in the understanding that the work to address sexism and to sustain justice for women in church and society is the work of the whole church. A report of the current vision and objectives is included in [Exhibit I, Part 3](#).

### **Inter-Denominational Executives Group**

In January, I was privileged to attend a meeting of the Chief Operating and/or Administrative Officers of Protestant church bodies in the United States. Participants included representatives from the Lutheran Church–Missouri Synod, Reformed Church in America, the Evangelical Covenant Church, the Church of the Brethren and the Christian Reformed Church in North America. The agenda included highlights of the church bodies’ current opportunities and challenges and discussion about denominational organizational models. It was interesting to hear the similarities in our church bodies. For example, most of the participants expressed current concerns related to funding of churchwide (national) ministries, revitalizing congregations and becoming a more multicultural church. The participants were interested in our recent



reorganization. We discussed learnings from recent redesign experiences. Key points included: organize for innovation, focus on congregations, document the reasons for change and make sure the vision and values drive the design.

**Report of Research and Evaluation ([Exhibit K, Part 4](#))**

**Report of Human Resources ([Exhibit K, Part 4](#))**

**EVANGELICAL LUTHERAN CHURCH IN AMERICA.  
CHURCHWIDE ORGANIZATION  
Leadership Covenant**

*Marked with the cross of Christ forever, we are claimed,  
gathered, and sent for the sake of the world*

As leaders of the churchwide organization of the Evangelical Lutheran Church in America, we have been called in this church to do God's work with our hands, bringing our diverse backgrounds and talents for the proclamation of the Gospel and service to others. Consistent with the *Constitution, Bylaws, and Continuing Resolutions*, we are charged to be servant leaders in our words, life-style, and manner of leadership. We recognize our accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which we serve. (ELCA 5.01.h). Consistent with the Plan for Mission, we are committed to assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

We recognize and acknowledge that our responsibility as servant leaders and as stewards of the resources of this church means that we must work collaboratively and candidly in order to maximize our effectiveness. In order to facilitate our working relationships, we mutually covenant that we will treat one another as God's children and as co-workers in the ministry of this church. Specifically, we hold ourselves responsible to work together in the following ways.

We mutually covenant to:

- encourage, support, and pray for each other in our respective ministries and leadership roles
- communicate openly and candidly, as equals, on issues of mutual interest; listen actively to the opinions of others; and respect differences of opinion
- bring issues of importance to this church to the appropriate leadership tables for discussion and possible action
- make decisions collaboratively that are in the best interest of this church, even if they may not be in the best interest of a specific unit or section
- attempt to make decisions by consensus
- accept mutual accountability for matters brought for decision and acted upon by the leadership team
- commit our knowledge, intellect, and emotion to communal discernment and decision-making
- support decisions of this church once they are made to enable this church to speak with one voice on issues of mutual importance
- maintain confidentiality of sensitive information
- develop and encourage the following leadership values: focus on the whole church; Lutheran orientation to grace and God's future; inclusion; relationship-building; and results-orientation
- develop and encourage the following leadership personal traits and style: imaginative and flexible; learning-oriented; high energy; stewardship; collaborative
- develop and encourage the following leadership skills and abilities: visioning; planning and leading; talent management; organizational savvy; and communication



**Evangelical Lutheran Church in America**

God's work. Our hands.

February 17, 2011

Wynetta Bullock  
F. J. [unclear]  
Elyse [unclear]  
[unclear]

G. Kay [unclear]

Sheeman Hectis

[unclear]

W.D. [unclear]

Joselyn Bennett

Daryn [unclear]

[unclear]

Dyana [unclear]

Steph Paul [unclear]

[unclear]

Dawn E. Hamilton

Walter May Jr

Randy [unclear]

Stephen J. Nelson

Lita S. Johnson

Dudak

[unclear]

RJ Benson

Anda [unclear]

Wanda [unclear]

M. [unclear] Kelly

Andrew W. [unclear]

and Jan [unclear]

[unclear]

May Beth Nowak

Donald J. McCoil

[unclear]

[unclear]



### **Report of the Conference of Bishops**

The 60th meeting of the ELCA Conference of Bishops convened March 3-8, 2011 in Chicago. The conference assembled for opening Eucharist at the Lutheran Center with Dr. Walter Brueggemann as guest preacher. Bishops then traveled to the Eaglewood Conference Center in Itasca to begin our days of work together. Dr. Brueggemann led us in study on Thursday evening and Friday morning, stimulating thoughtful conversation.

Pastor Dee Pederson and Bishop Richard Graham again brought the work of the LIFT Task Force to us. Several hours were devoted to exploration of, and response to, this important material. I am sure they will convey to you the responses of the bishops. Parallel to the LIFT conversations was our exploration of the ongoing evolution of synod ministry and structure. You are aware, of course, that many synods have been reshaping their staff and structure, just as the churchwide organization has been restructuring over the past months.

Responding to congregations discerning their future in the ELCA is still the main task in several synods. This is intense work, and will continue for some time. Apart from these consultations, 2009 Churchwide Assembly actions still are being discerned by congregations, pastors and bishops. The social and political landscape varies widely from state to state. The conference spent hours in conversation around these complicated realities.

We welcomed Kathryn Lohre, president of the National Council of Churches in Christ. Ms. Lohre, an ELCA member, is an articulate witness and leader of the NCCC.

As always, the meeting was centered in worship and prayer. Within this context, we paused on Monday to offer pledges of financial support for the ELCA Malaria Campaign. At this writing, pledges still are being gathered, but I am sure you will be encouraged by the support for this important initiative.

The Arkansas-Oklahoma Synod and the Southeast Michigan Synod will be electing new bishops at their upcoming synod assemblies. Plans are in place to welcome and equip these new leaders. In addition, the Virginia, Eastern Washington-Idaho and Northern Great Lakes synods will be holding bishop elections. Your prayers for these assemblies are requested.

Finally, I want to extend my gratitude for the work of the nine liaison bishops to the Church Council. They are present with you as a visible and verbal expression of our constant prayers for the work to which you are called. We are mindful of your task of preparing this church for the upcoming assembly, and we join with you in working to equip the voting members for the tasks before us. The Holy Spirit will guide and encourage us as we bear witness. Of this we are certain.

Bishop Allan Bjornberg  
Chair, Conference of Bishops

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## **Synodical Resolutions for Referral**

### **1. Genetics Social Statement Nebraska Synod (4A)**

WHEREAS, a proposed Social Statement on Genetics has been developed and is scheduled for consideration by the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, the time and effort to study issues related to genetics has resulted in valuable discussion among people of faith; and

WHEREAS, the Nebraska Synod Council is genuinely appreciative of the work of all those involved in the study and development of the proposed Social Statement on Genetics; and

WHEREAS, the Nebraska Synod Council believes that the length of the proposed Social Statement on Genetics, combined with the complexity of its language, has led reasonable people to disagree as to its meaning and impact; and

WHEREAS, the Nebraska Synod Council believes that more time is needed to prayerfully discuss and reflect on the proposed Social Statement on Genetics; and

WHEREAS, the Nebraska Synod Council believes that this church needs more time to heal and focus on unity following the 2009 adoption of new ministry rostering policies; therefore, be it

RESOLVED, that the Nebraska Synod Council request that the proposed Social Statement on Genetics be received as a study document for more time for further, deeper conversation within this church; and be it further

RESOLVED, that the Nebraska Synod Council request that the ELCA Church Council take necessary and appropriate actions to postpone consideration of the proposed Social Statement on Genetics to give members more time to prayerfully discuss and digest its language and its impact; and be it further

RESOLVED, that the Nebraska Synod Council request that the ELCA Church Council take necessary and appropriate actions to lengthen the time period between consideration of upcoming and future proposed social statements; and be it further

RESOLVED, that the secretary of the Nebraska Synod Council be directed to transmit a copy of this resolution to the secretary of the ELCA for consideration and possible action by the ELCA Church Council.

#### *Response from the Office of the Presiding Bishop:*

The Church Council is scheduled at its April 2011 meeting to consider the proposed social statement on genetics, *Genetics, Faith and Responsibility*, for recommendation to the 2011 Churchwide Assembly. The 2005 Churchwide Assembly called for the development of a social statement on the topic of genetics in response to a memorial from the Northeastern Iowa Synod [CA05.06.25]. In accordance with the ELCA's "Policy and Procedures for Addressing Social Concerns," a task force of members of this church who have different perspectives, backgrounds and experience related to genetics was assembled. The task force spent several years studying the topic. It produced educational materials and generated a draft social statement. Input on the topic in general and these resources was received from across the ELCA. Updates on the work regularly have been received by the Conference of Bishops and the Church Council.

#### *Church Council Action [CC10.11.61]:*

At its November 2010 meeting, the Church Council, acting in response both to concerns that had been expressed about the time tables for social statements and to the diminished capacity of the

churchwide organization in the wake of budget and personnel cuts, approved the following action:

- To request that future social documents be scheduled with sensitivity to the time demands involving elected churchwide leadership, including bishops, Church Council members and synodical leaders;
- To acknowledge the preference that only one major document be in process at any one time;
- To adopt the schedule provided [below]. . . ; and
- To request that the Program and Services Committee, at its November 2011 meeting and considering the actions of the 2011 Churchwide Assembly, reassess the revised time line and question of capacity.

The schedule adopted is as follows:

Social Statement on Genetics

- Fall 2010: Hearings
- Winter 2011: Proposed Statement
- Spring 2011: Church Council consideration
- Summer 2011: Churchwide Assembly consideration
- Fall 2011: Publication, if adopted

Social Statement on Criminal Justice

- Winter 2011: Study
- Spring 2011: Study
- Summer 2011: Study
- Fall 2011: Study
- Spring 2012: Hearings on draft statement
- Summer 2012: Hearings on draft statement
- Fall 2012: Hearings on draft statement
- Winter 2013: Proposed statement
- Spring 2013: Church Council consideration
- Summer 2013: Churchwide Assembly consideration
- Fall 2013: Publication, if adopted

Social Statement on Justice for Women

- Fall 2012: Formation of Task Force
- Fall 2014: Study
- Winter 2015: Study
- Spring 2015: Study
- Summer 2017: Churchwide Assembly consideration

Message on Persons Living with Disabilities

- Fall 2010: Proposed Message  
Church Council consideration
- Winter 2011: Publication

Message on Mental Health Issues

- Fall 2011: Consultation

Winter 2012: Proposed Message  
Spring 2012: Church Council consideration  
Publication, if adopted

*Recommendations from the Living into the Future Task Force*

Another entity concerned about the development and time tables for social statements is the Living Into the Future Together (LIFT) task force, which has been studying the interdependent ecology of the whole Evangelical Lutheran Church in America to prepare it for mission in the twenty-first century. The task force is bringing a report and recommendations to the April 2011 meeting of the Church Council. The Church Council will consider whether to recommend the proposals to the 2011 Churchwide Assembly.

Concerning social statements, the LIFT task force is recommending to the Church Council the following: “Bring no social statements to churchwide assemblies until a review process is completed. This review of current procedures for the development and adoption of social statements, established by the Church Council in consultation with the Conference of Bishops, should reflect the spirit and culture of communal discernment” and “Continue work on current social statements.”

*Future Actions*

The Church Council has acted on one of the requests of the Nebraska Synod Council already. In its November 2010 action, it has increased the time between upcoming social statements as well as messages of concern, and it has called for a further review of the time tables after the 2011 Churchwide Assembly. The actions that the Church Council takes at the April 2011 meeting concerning the proposed social statement on genetics and the recommendations of the LIFT task force will constitute a response to the Nebraska Synod Council concerning its other requests.

Regardless of the actions of the Church Council at its April 2011 meeting, a memorial from the Nebraska Synod Assembly to the 2011 Churchwide Assembly concerning postponement of consideration of the genetics social statement would be in order and would be received by the Memorials Committee at its June 2011 meeting.

**CC ACTION** [*En Bloc*]

**Recommended:**

**To receive with gratitude the resolution from the Nebraska Synod Council concerning the proposed social statement on genetics;**

**To acknowledge as the council’s response to the resolution from the Nebraska Synod Council both the action of the Church Council at its November 2010 meeting on the time tables for social statements and the actions of the Church Council at its April 2011 meeting regarding the proposed social statement on genetics and the recommendations of the Living Into the Future Together (LIFT) task force regarding social statements; and**

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



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## **Proposed Responses to Synod Resolutions**

### **1. Accessibility in the ELCA and South-Central Synod of Wisconsin**

#### **South-Central Synod of Wisconsin (5K)**

WHEREAS, Jesus commissions his followers to gather disciples everywhere, and the ELCA seeks to follow this call by welcoming diversity in its communities of faith and also by continuing a healthy tradition of self-examination and change when it discovers bias in its words or actions; and

WHEREAS, liturgical and scriptural literacy is highly valued among the people of the ELCA and the ELCA has chosen the NRSV translation of the Scriptures as its accepted translation and embarked on a churchwide biblical literacy program—the Book of Faith Initiative; and

WHEREAS, Augsburg Fortress is the designated publishing house of the ELCA that provides pastors, educators, worship planners, and other members of the ELCA with products and services that communicate the Gospel, enhance faith, and enrich the life of the Christian community from a Lutheran perspective; and

WHEREAS, printed resources produced by the ELCA and Augsburg Fortress are rarely published in accessible formats, i.e., formats other than small-size print; and further, it is understood that the ELCA and Augsburg Fortress have no plans to expand the selection; and

WHEREAS, people with most kinds of vision impairment, people with certain learning disabilities, and people with other disabilities affecting the activity of reading are not able to use most of the ELCA or Augsburg Fortress materials in the available format; and

WHEREAS, individuals and congregations must spend large amounts of money and time to create or re-create materials so that people with disabilities affecting the activity of reading are able to participate fully in worship, spiritual development, and educational activities at home, school, or church; and

WHEREAS, people who are blind or otherwise visually impaired are currently involved in a struggle for basic civil rights like access to education, employment, and voting, and the ELCA ignores this struggle by promoting worship and educational materials that are available only in small-size print and by allowing inaccessible features on their Web sites thus further marginalizing many children and adults with disabilities; and

WHEREAS, in spite of these barriers, people with vision impairments and other disabilities, through their commitment to the Gospel, are already active as worshipers and leaders in ELCA congregations, schools, colleges, and seminaries; and

WHEREAS, modern technology makes production and distribution of accessible format materials easier than ever, and centralizing these functions would allow congregations across the ELCA to have more convenient and less expensive access to such materials; and

WHEREAS, the resurrection of a comprehensive ministry to provide accessible format materials to ELCA congregations would benefit and uplift the entire body of Christ; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin memorialize the Church Council to direct Augsburg Fortress to report to the 2011 Churchwide Assembly a plan to implement in its own publishing, partnership publishing, or other contracted manufacturing a way to make available at reasonable cost its printed materials (books and other forms) upon request in an appropriate accessible format that maintains the structural integrity of the original material; and be it further

RESOLVED, that the South-Central Synod of Wisconsin requests the Church Council at its November 2010 meeting to direct all churchwide units and encourage auxiliary organizations to design their Web sites in ways that respect the accessibility needs of people with vision impairment by using high-contrast, following W3C standards, and incorporating feedback from users with disabilities; and be it further

RESOLVED, that the South-Central Synod of Wisconsin requests the Church Council to direct all churchwide units of the ELCA to include information on plans to implement the accessibility to the April 2011 Church Council meeting; and be it further

RESOLVED, that the 2010 Synod Assembly of the South-Central Synod of Wisconsin requests the Synod Council to examine synodically created materials and policies on accessibility

for those with disabilities and order changes to said materials and policies in the spirit of this resolution and as the Synod Council directs; and be it further

RESOLVED, that the 2010 Synod Assembly of the South-Central Synod of Wisconsin encourages all congregations within this synod to review their internal policies and materials and to make changes as needed in the spirit of this resolution; and be it further

RESOLVED, that the Bishop of this Synod shall report to the 2011 Synod Assembly any actions taken on this subject by the Church Council and the South-Central Synod of Wisconsin Synod Council; and be it further

RESOLVED, that the 2010 Synod Assembly of the South-Central Synod of Wisconsin directs the Synod Secretary to forward this resolution to the Church Council and the ELCA Secretary, for consideration and possible action, and to each congregation within this synod.

*Church Council Action [CC10.11.66c]*

To receive the resolution of the South Central Synod of Wisconsin related to accessibility in the Evangelical Lutheran Church in America and the South Central Synod of Wisconsin;

To refer the resolution to the Congregational and Synodical Mission unit in consultation with the Office of the Presiding Bishop and Augsburg Fortress, Publishers, especially as a Message on Disabilities is drafted as requested by the 2009 ELCA Churchwide Assembly;

To request that a report and possible recommendations be brought to the April 2011 meeting of the Church Council; and

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

*Response from the Congregational and Synodical Mission unit*

The resolution "Accessibility in the ELCA" from the South Central Synod of Wisconsin (5K) calls for a report to the April 2011 Church Council meeting from the Congregational and Synodical Mission (CSM) unit in consultation with the Office of the Presiding Bishop and Augsburg Fortress Publishers. Please consider this a progress report, anticipating a more complete report from Augsburg Fortress to the 2011 Churchwide Assembly.

The CSM unit is responsible for overseeing the churchwide organization's work with disability ministries. Because of reductions in the general budget these past years, all programming work and much of the limited staff support are funded through restricted endowments and a small accumulated reserve. The endowments, which aggregate many gifts and bequests, generate about \$24,000 annually for disability ministries in general and an additional \$6,000 for Braille and tape ministries. No large additions have been made to principle of the endowments in recent years, but there are occasional smaller donations. Within these funding limits, CSM will determine the future use of these funds to create more accessibility. CSM's payroll includes part-time staff consultants in Braille, audio and large print ministries and in Deaf ministries. The director for leadership for mission portfolio includes oversight of these responsibilities. We anticipate that endowment income can continue to assist with the production and distribution of Braille, large print and audio ELW hymns and worship settings.

The social message "People Living With Disabilities," adopted by the Church Council in November, is being prepared for publication online, in print (including Spanish) and possibly in Braille or a comparable media. The Lutheran Services in America Disability Network (LSA-DN) has discussed the possibility of shared distribution and publicity.

The redesign of the churchwide organization has necessitated a change in the website design; standards addressing accessibility will be considered by Information Technology. In addition, with the formation of new units in the churchwide organization, each unit will be asked to

consider accessibility in their unit planning and to include them as part of their unit updates for each meeting of the Church Council.

**CC ACTION** [*En Bloc*]

**Recommended:**

**To thank the South Central Synod of Wisconsin for its resolution related to accessibility in the Evangelical Lutheran Church in America and the South Central Synod of Wisconsin;**

**To receive the report of the Congregational and Synodical Ministries unit prepared in consultation with the Office of the Presiding Bishop and Augsburg Fortress, Publishers, and to anticipate additional updates related to accessibility planning by the publishing house and the churchwide organization;**

**To acknowledge with gratitude the ongoing work to make the ELCA social message, “People Living with Disabilities” broadly available; and**

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

**2. The Decade of Women—Gender Equality: Theological Reflections and Congregational Action Strategies**

**Southwest California Synod (2B)**

WHEREAS, we celebrate this church’s ordination of women as a clear public witness of the equality of women and men intended by Jesus and the early Christian community; and

WHEREAS, we globally profess to love our wives, mothers, sisters and daughters, yet leave millions of women and children displaced in the wilderness, or homeless on highways and streets, ignoring their cries for help, and remaining blind to their bruises and wounds from the violence they suffer; and

WHEREAS, a global study on the discrimination and disempowerment women face throughout their lives and how that impacts children’s lives entitled the *UNICEF 2007 Report on the State of the World’s Children* concluded the following:

- Gender equality is not only morally right, it is pivotal to human progress and sustainable development;
- Gender equality furthers the cause of child survival and development;
- Gender equality will not only empower women to overcome poverty and live full and productive lives, but will better the lives of children, families and countries as well;
- Women’s equal rights and influence in the key decisions that shape their lives and those of children must be enhanced in three distinct arenas: the household, the workplace and the political sphere; and

WHEREAS, the 2009 Churchwide Assembly approved the creation of a Social Statement on Justice for Women (which was memorialized by this Synod); and

WHEREAS, the ELCA’s implementation of “The Decade for a Culture of Peace and Nonviolence” and the “Stand With Africa” formats successfully highlighted ministry opportunities and can be readily adapted to focus directly on the obstacles and challenges faced by women around the world; therefore, be it

**RESOLVED**, that the Southwest California Synod Assembly direct the Synod Council to forward this resolution to the Church Council for timely consideration and possible action to adopt 2011–2020 as “The Decade of Women” within our denomination by incorporating those successful strategies as exhibited in “The Decade for a Culture of Peace and Nonviolence,” and “Stand With Africa” and other gender-equality action strategies for congregations, and be it further

**RESOLVED**, that the Southwest California Synod lend its voice and efforts in promoting gender equality which contributes to achieving the goals of reducing poverty and hunger, saving children’s lives, improving maternal health, ensuring universal education, combating HIV and AIDS, malaria, and other diseases, and ensuring environmental sustainability, and be it further

RESOLVED, that the Southwest California Synod Assembly commend and enhance the efforts of this church's Global Mission unit, the ELCA World Hunger Program, Lutheran World Relief, Women of the ELCA, and other ecumenical and interfaith advocacy efforts by raising awareness and funds for their important work in honoring women by faithfully addressing issues critical to their survival, and be it further

RESOLVED, that the Southwest California Synod, through its staff, conferences, congregations and members, exercise intentional efforts to labor for real change on women's issues, especially in the areas of sexual violence, domestic violence, healthcare, human rights, displaced refugees, reproductive rights, poverty, economic and property rights, among others.

*Church Council Action* [CC10.11.66e]

To receive the resolution of the Southwest California Synod requesting consideration of a "The Decade of Women" (2011—2020) within the Evangelical Lutheran Church in America;

To refer the resolution to the Office of the Presiding Bishop in consultation with the Administrative Team with a request that a report and possible recommendations be brought to the April 2011 meeting of the Church Council; and

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

*Response from the Office of the Presiding Bishop*

The justice for women program, on behalf of the Office of the Presiding Bishop, is pleased to respond to the resolution that calls for "The Decade of Women" 2011-2020. At the heart of this resolution is a grassroots call to advocacy, both legislative and social, for justice for women. Implicit in this resolution are the urgent demands that the church not shy away from its role to see gender-based disparity, injustice and violence as ecclesiological issues; to see the unjustly interrelated ways that life in the United States influences the well-being of people, especially women and children, in other nations; and to do something about these problems. In shorthand, this resolution calls for the Evangelical Lutheran Church in America to be engaged in gender analysis and action globally.

The justice for women program is grateful for this grassroots calling to the church's responsibility to take the global effects of sexism and patriarchy seriously. This resolution reflects the central message of the program's call to the church at the 2007 Churchwide Assembly when it invited and urged the church to educate for justice, advocate for change and lead into the future to make justice for women and girls a reality.

On behalf of the Office of the Presiding Bishop, the justice for women program recommends a delay in church council action until November 2011. In the intervening time, staff members will consider options related to this resolution.

**CC ACTION** [*En Bloc*]

**Recommended:**

**To receive the background information provided by the justice for women program in response to the resolution of the Southwest California Synod related to "The Decade of Women—Gender Equality: Theological Reflections and Congregational Action Strategies";**

**To authorize a delay until the November 2011 meeting of the Church Council; and**

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

**3. Increasing Church Involvement in Mental Illness  
Central States Synod (4B)**

Whereas, in Matthew 14:14 we read, “When Jesus landed and saw a large crowd, he had compassion on them and healed their sick” (NIV), and in Luke 4:40 we read, “When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each, he healed them” (NIV), which shows that Jesus had compassion on the sick and healed them—the blind, the deaf, the lepers, the lame, and many other sicknesses, even those who were possessed with demons, who would likely today have their illnesses diagnosed as schizophrenia or companion brain disorders; and

Whereas, one of five families cope with mental illness, and individuals and families affected by mental illness are members of our congregations; and

Whereas, mental illness is a disease of the brain, similar to and yet unique compared to many physical illnesses; and

Whereas, mental illness is often a sickness that is no fault of the patient, yet the stigma associated with mental illness continues to deter individuals and their families from seeking timely treatment; and

Whereas, persons suffering from mental illness sense being shunned by society and thus tend to isolate themselves from social contacts, which results in the loss of a support system that can be an essential part of a treatment plan; and

Whereas, health care professionals may treat the physical and psychological aspects of mental illness but are ill prepared to treat the spiritual or to be available outside of scheduled structured appointments; and

Whereas, a 2008 study by the Rand Corporation shows that nearly 20 percent of military service members who have returned from Iraq and Afghanistan—300,000 in all—report symptoms of post-traumatic stress disorder (PTSD) or major depression; and

Whereas, this same report states if PTSD and despair go untreated or are undertreated, there is a cascading set of consequences—drug use, suicide, marital problems, and unemployment—which affect a widening circle of people in our congregations and communities; and

Whereas, the Healthcare Clinicians Network of the National Healthcare for the Homeless Council states, “It is an outrage that here in America—the wealthiest country on earth in the year 2000—so many people who suffer from mental illness remain homeless. . . . These individuals are among the most vulnerable, not only to multiple co-morbidities including substance abuse, but also to stigmatization, exploitation, and brutal victimization. Consequently, they are at highest risk for prolonged homelessness . . . .”; and

Whereas, great progress to improve the quality of life has been made in treatment of persons afflicted with mental illness and even more can be made; and

Whereas, Jesus has directed us to care for the sick and homeless and all of the “least of these”; therefore, be it

RESOLVED, that the Central States Synod in assembly recommend to its congregations:

1. That they become “the rod and the staff” that “comfort” all persons who suffer from illnesses, including the individuals and families who cope with mental illness;
2. That they designate and make known to the congregation a member (preferably a volunteer) to be the liaison for the congregation on matters related to mental illness who will help members understand mental illness and be a source of information on where individuals and families who cope with the illness can get treatment and find a support group;

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Exhibit B, Part 1b

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3. That they seek opportunities for pastors, pastoral ministry associates, parish nurses, and other interested members to receive training for their unique role in providing spiritual guidance to individuals even as they are being treated by mental health professionals who might not recognize that the patient's faith is important to the patient and should be considered when developing a treatment plan;
4. That the church provide a non-judgmental meeting place for persons who avoid being seen in public places because of their illness;
5. That the congregation in its role of supporting members with mental illness communicate to its legislative representative the need for increased funds and resources that will help people access mental health services; and be it further  
RESOLVED, that the Central States Synod in assembly
  1. memorialize the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to direct development of a social statement on mental illness to serve as a companion to "Caring for Health: Our Shared Endeavor," a 2003 social statement on health, healing, and health care; and
  2. direct the Central States Synod Council to refer this resolution to the ELCA Church Council, requesting that it direct development of congregational resources for use in ministry to those afflicted with mental illness, in addition to those resources currently available from the Lutheran Network for Mental Illness/Brain Disorders.

*NOTE: The Central States Synod requests that this action be treated as a resolution since the social statement "Caring for Health" addresses issues of mental illness.*

*Executive Committee Action [EC08.10.22a]*

To receive the resolution of the Central States Synod requesting increasing ELCA involvement in mental illness through the development of a social statement on mental illness;

To refer the resolution to the Church in Society unit in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" and to request that a report and possible recommendations be brought to the November 2009 meeting of the ELCA Church Council; and

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

*Response from the Church in Society unit*

The medical understanding of mental illness as a disease of the brain has made immense strides since the 1990s (often called the Decade of the Brain) and new means of treatment show hopeful signs. At the same time, it now is estimated that as many as one out of five families cope with mental illness and that members of the military returning from war zones may suffer post-traumatic stress disorder (PTSD) at a rate as high as 20 percent. Despite the possibilities of better medical response and new awareness of the widespread presence of mental illness in our society, individuals with mental illness and their families continue to experience considerable suffering—including homelessness and victimization for some—and isolation. The social stigma, lack of access to health care, reduction of social services in this economic climate, and especially the general lack of understanding, deter individuals and their families from seeking treatment or experiencing appropriate support and care, both in society and in ELCA congregations and at other ministry sites.

Biblical injunctions and Jesus' example of care for the mentally ill, as well as the ELCA's social statement on health care, "Caring for Health: Our Shared Endeavor," provide firm grounding for the development of a message on mental illness. Such a message should provide a

focus for teaching, deliberation, engagement, and action within this church that will enable a deeper understanding of current needs and issues, as well as the means to address mental illness for individuals and as a social concern.

*Cost and timeline*

The development of an ELCA message requires approximately \$17,000 in order to hold a small consultation, provide for miscellaneous expenses, and print and mail the document. It requires the quarter-time commitment of a studies staff member for about six months. Staff time and dollars should become available for such work in the middle of 2010, permitting a proposed message to be brought to the spring 2011 meeting of the Church Council. It is anticipated that it would be formatted for both Web and print distribution by late spring of that year.

*Church Council Action* [09.11.86c]

To thank the Central States Synod for its concern for people with mental illness and their families;

To authorize staff of the program unit for Church in Society, in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," to initiate the development of an ELCA message on mental illness to be brought to the Church Council for adoption in April 2011; and

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

*Response from Office of the Presiding Bishop*

Concerns about the ELCA's capacity to process a high volume of social teaching and policy documents led to action by the Church Council (CC10.11.61) that urged a rescheduling of the work on authorized but pending social documents. The initiation of work on a social message regarding mental health, therefore, was delayed until the fall of 2011.

As of April 2011, the studies team in the Office of the Presiding Bishop has plans for keeping that timeline and anticipates consideration of a message by Church Council at its spring 2012 meeting.

It should be noted, however, that adoption by the 2011 CWA of the recommendations of the "Living into the Future Together" (LIFT) task force concerning social documents would place on hold initiation of pending social documents and further delay the message's initiation, since the recommendation on social documents calls for a delay until completion of a review of the process.

**CC ACTION** [*En Bloc*]

**Recommended:**

**To receive the response of the Office of the Presiding Bishop to the resolution of the Central States Synod requesting the development of an ELCA message on mental illness;**

**To thank the synod for its concern for people with mental illness and their families and receive the response provided by the studies team in the Office of the Presiding Bishop;**

**To acknowledge that the decisions of the 2011 Churchwide Assembly related to the recommendations of the "Living into the Future Together" (LIFT) task force may affect the initial planning for a possible social message on mental health; and**

**To request the secretary of this church to inform the synod of this action and response.**



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**This Exhibit included  
personal information  
provided solely to the  
Church Council for its  
deliberations.**

### **En Bloc Items**

1. **Board Development Committee -- None**
2. **Executive Committee -- None**
3. **Legal and Constitutional Review Committee**

#### **3A. Amendments to Seminary Governing Documents**

Bylaw 8.31.01. provides both for the independent incorporation of ELCA seminaries and for a churchwide role in the approval of their governing documents: “Each seminary shall be a seminary of this church, shall be incorporated, and shall be governed by its board of directors consistent with policies established by the Church Council. Amendments to the governing documents of each seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.” This process of approval is accomplished by the following steps:

1. The appropriate seminary president notifies the director for theological education that the seminary board has taken action to amend its governing documents.
2. The director for theological education consults with the president on the content and intent of the amendment(s).
3. The director for theological education consults with the executive director of Congregational and Synodical Mission and ELCA legal counsel.
4. The executive director of Congregational and Synodical Mission and the director for theological education recommend appropriate amendments to the Church Council at its next meeting.
5. The Office of the Secretary notifies the seminary president and the executive director of Congregational and Synodical Mission of the action taken by the Church Council on the recommendation.
6. The amendment(s) become(s) effective upon approval of the Church Council.

The amendments are detailed in [Exhibit M, Parts 1a-1b](#).

#### **CC ACTION [EN BLOC]**

##### **Recommended:**

**To approve the amended bylaws and continuing resolutions of the Eastern Cluster of Lutheran Seminaries as detailed in Exhibit M, Parts 1a-1b.**

#### **3B. Acknowledgment of Independent Lutheran Organizations**

Bylaw 14.21.16. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* states:

The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

At its April 2006 meeting, the Church Council of the Evangelical Lutheran Church in America voted [CC06.04.27] to approve a revised “Policy on Relationships of Churchwide Units with Independent Lutheran Organizations.” The revision was made necessary by

changes in structure, governance and the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

In accordance with the revised policy, Stephen Bouman, executive director of the Congregational and Synodical Mission unit, recommends that the Fellowship of Recovering Lutheran Clergy be acknowledged as Independent Lutheran Organizations in relationship to the Evangelical Lutheran Church in America through the Congregational and Synodical Mission unit.

**CC ACTION [EN BLOC]**

**Recommended:**

**To acknowledge, in accordance with bylaw 14.21.16. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America and the “Policy on Relationships of Churchwide Units with Independent Lutheran Organizations,” the Fellowship of Recovering Lutheran Clergy, which will relate to the Evangelical Lutheran Church in America through the Congregational and Synodical Mission unit.**

**4. Planning and Evaluation Committee – [see page 6](#)**

**5. Program and Services Committee**

**5A. Lutheran World Federation North American Regional Committee**

The Evangelical Lutheran Church in America is part of the North American Region of the Lutheran World Federation (LWF). As indicated by Donald McCoid, assistant to the presiding bishop for ecumenical and inter-religious relations, “Since we have moved to a region without an LWF staff member and as we look toward a new approach to regions with the LWF, the attached “Purpose of the North American Regional Committee” requires the approval of the ELCA Church Council. The Evangelical Lutheran Church in Canada will be requesting the same approval from the ELCIC National Council.”

**CC ACTION [EN BLOC]**

**Recommended:**

**To approve the following purpose statement for the North American Regional Committee (NARC) of the Lutheran World Federation:**

**The Purpose of the North American Regional Committee is to strengthen the Lutheran Communion by bearing witness to the fullness of Christ’s body for and with the world as a global community exercising visible solidarity among member churches. This solidarity is expressed in altar and pulpit fellowship among all member churches.**

- **We are to be “brokers” of what actions are decided at LWF Council and Assemblies and ongoing communications. This will be done in our region and respective churches. We will coordinate decisions and actions of the LWF to entities within our church bodies, as well as monitor reception.**
- **We are to creatively imagine ongoing ways for the work in conversations and connections to unfold.**
- **We commit to ongoing conversations to recognize our mutual giftedness and mutual poverty so that we receive the witness, gifts, prayers, and expertise from the Communion.**
- **We commit to revitalize and strengthen our connectivity in order to participate more full in the life of the Communion.**

- **We need to pay attention to furthering our identity, as member churches of the Lutheran World Federation and this needs to be shared at all levels (congregations, synods, national church bodies).**

**Members of the NA Council will include: Members of the LWF Council; two (2) appointees from the ELCIC; three (3) appointees from the ELCA; one (1) appointee from the EELC. The LWF will designate a representative to the NARC.**

**We will have one face-to-face meeting per year. There will also be a conference call prior to the LWF Council meetings. An ongoing email meeting group needs to be formed.**

**The NARC will review actions from the LWF Assembly and determine what needs to be done.**

### **5B. Policies and Procedures of the ELCA for Addressing Social Concerns**

The Church Council last revised the “Policies and Procedures of the ELCA for Addressing Social Concerns” in 2006. The document in Exhibit J, Part 3 has been revised by the Office of the Secretary and has been reviewed by the Administrative Team and the Theological Discernment staff. The principal changes involve delting references to the Church in Society unit; in most cases “Office of the Presiding Bishop” or “Congregational and Synodical Missuion unit; in some cases there is reference to “Theological Discernment staff.”

Following the consideration of the “Living into the Future Together” task force recommendations by 2011 Churchwide Assembly, additional revision of the document will be necessary in November 2011.

### **CC ACTION [EN BLOC]**

#### **Recommended:**

**To approve revisions to “Policies and Procedures of the ELCA for Addressing Social Concerns” as provided in Exhibit J, Part 3; and**

**To anticipate further revision of the document at the Church Council’s November 2011 meeting to reflect action by the Churchwide Assembly on the recommendations of the Living into the Future Together (LIFT) task force.**

## **6. Nominations, Appointments and Elections**

### **6A. Social Ministry Organizations**

The Evangelical Lutheran Church in America serves as a corporate member of certain inter-Lutheran organizations and affiliated social ministry organizations. The role of corporate members includes the responsibility to elect ELCA representatives to the organization’s board of directors as prescribed in the organization’s governing documents. The relationship of the ELCA to certain inter-Lutheran organizations and affiliated social ministry organizations is expressed through the Congregational and Synodical Mission unit.

The ELCA serves as a corporate member of Lutheran Medical Center, Brooklyn, New York; the Evangelical Lutheran Good Samaritan Society, Sioux Falls, S.D.; Lutheran Services in America, Baltimore, Md.; Mosaic, Inc., Omaha, Neb.; and Lutheran Immigration and Refugee Service, Baltimore, Md. In the case of Lutheran Medical Center, Brooklyn, New York, the ELCA’s annual election of board members complies with their constitutional requirement that this action constitute an annual meeting of the corporate member. The Congregational and Synodical Mission program unit has forwarded to the Church Council the following nominations for positions on the boards of these organizations.

*Revised April 1, 2011*

**CC ACTION [EN BLOC]**

**Recommended:**

**To elect to the board of Lutheran Immigration and Refugee Service to three-year terms expiring in 2014: Pr. Stephen Bouman, Ms. Betty Boyd, Ms. Judith Diers and Mr. Richmond Appleton;**

**To elect to the board of trustees of Lutheran Medical Center to a three-year term expiring in 2014: Mr. Richard J. Novak;**

**To re-elect to the board of trustees of Lutheran Medical Center to three-year terms expiring in 2014: Ms. Lynda Anderson, Mrs. Martha Bakos Dietz, Mr. Joseph Lodato, Mrs. Carol Knuth Sakoian, Mrs. Martha Wolfgang and Pr. Samuel Fook Wong.**

**6B. Boards of ELCA Seminaries**

Bylaw 8.31.02. outlines basic parameters for the election of members to the boards of ELCA seminaries. Subsection 8.31.02.a. provides for churchwide representation: "At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council." The following are submitted for election based on a protocol between the seminary and the Congregational and Synodical Mission program unit.

**CC ACTION [EN BLOC]**

**Recommended:**

**To elect as members of the board of directors of the Lutheran Theological Seminary at Philadelphia, Pennsylvania, to three-year terms expiring in 2014: Ms. Emma Porter, Ms. Amanda Smoot, Pr. John Richter and Mr. Nelvin Vos.**

**To elect as members of the board of directors of the Lutheran Theological Southern Seminary, Columbia, South Carolina, to three-year terms expiring in 2014: Pr. Lowell Almen and Pr. Robert Byrne.**

**To elect as a member of the board of directors of the Trinity Lutheran Seminary, Columbus, Ohio, to a four-year term expiring in 2015: Mr. John Marr.**

**To elect as a member of the board of directors of Wartburg Theological Seminary, Dubuque, Iowa, to a six-year term expiring in 2017: Ms. Pamela Shellberg.**

## **7. Budget and Finance Committee**

### **7A. Charity First**

The Office of the Secretary is pleased to announce a settlement of a class-action suit in the amount of \$64,048.97. The suit involved the ELCA-endorsed synodical and congregational insurance program formerly administered by Charity First and formerly underwritten by Zurich Insurance Company. The churchwide organization is not a member of the class. The settlement was received in one payment, so the proceeds need to be distributed to eligible synods and congregations.

Unfortunately, the settlement involves policies written over an 11-year period, and there are no records to indicate which synods and congregations were covered during that time, nor what their premiums were. Figures exist only for 2005 for approximately 1260 entities. Charity First, which should have the information, is unable to provide more details. In addition, the settlement was based only on premiums and not on individual participants.

This information has been provided to the Conference of Bishops. Although no vote was taken, no one objected to the distribution approach outlined below.

The 2005 data on participating congregations and synods will be used as a basis for distributing the settlement proceeds. In addition, a three-month notice period will be announced, and a claim form, requiring information on premiums that were paid, will be provided to other congregations and synods that were part of the program in the relevant years. This process seems to be the most equitable approach to distribution, given the data constraints.

After expiration of the notice period, a distribution formula will be developed that will take into account the total number and value of the claims submitted. Since this process will require significant time and expense, the churchwide organization proposes to charge a 10-percent administrative fee (approximately \$6,400). The net amount available for distribution, therefore, will be \$57,648.97.

The distribution formula will be based on the total amount of premiums that were paid in 2005, plus the average annual premium of all other claimants that have submitted a form. For example, given \$10 million in 2005 premiums and \$500,000 in additional synodical and congregational claims, the formula to determine each claimant's share would be determined by multiplying each claimant's one-year premium by \$57,648.97, then dividing by \$10,500,000. Using this formula, a \$15,000 premium, for example, would yield a settlement payment of approximately \$81.00.

This approach is recommended as an appropriate and fair formula, given the circumstances.

### **CC ACTION [EN BLOC]**

#### **Recommended:**

**WHEREAS, a settlement of \$64,048.97 from an insurance class-action suit related to funds paid by participating synods and congregations of the Evangelical Lutheran Church in America (ELCA) has been received; and**

**WHEREAS, the settlement covers 11 years of premiums paid by as many as 2,000 entities; and**

**WHEREAS, the identities of the participating congregations and synods cannot be determined by the insurance broker or carrier with any degree of certainty; and**

**WHEREAS, significant churchwide staff time and expense will be required to determine the recipients of the settlement; and**

**WHEREAS, the fairest way to distribute the settlement is to use such information on participating congregations and synods as exists and to provide an opportunity for other congregations and synods to submit claims; therefore, be it**

**RESOLVED, that the Office of the Secretary and the Office of the Treasurer develop both a process that provides notice of this settlement to congregations and synods and a claim form for congregations and synods to submit proof of participation in the insurance program during the relevant period; and be it further**

**RESOLVED, that after a three-month notice period, the settlement be distributed in an equitable and proportional manner to those congregations and synods that are known, either through existing records or submitted claim forms, to have participated; and be it further**

**RESOLVED, that the churchwide organization receive 10 percent (approximately \$6,400) of the settlement to reimburse it for expenses and staff time involved in administration of the settlement process.**

**8. Other Items**

**a. Planning and Evaluation Committee: Communal Discernment Task Force**

**CC ACTION [EN BLOC]**

**Recommended:**

**To authorize the Communal Discernment task force to continue its work through 2013 or as funds permit.**



**ELCA CHURCHWIDE ORGANIZATION  
2010 OPERATING RESULTS SUMMARY  
FOR THE FISCAL YEAR ENDING JANUARY 31, 2011**

The churchwide organization of the Evangelical Lutheran Church in America had income in excess of expense of \$2.6 million in current operating funds for the fiscal year ended January 31, 2011, an unfavorable variance of \$1.4 million from January 31, 2010.

Receipts totaled \$66.8 million for the fiscal year compared with \$76.5 million the previous year, a decrease of \$9.8 million or 12.8 percent. Expenses related to the current operating fund amounted to \$64.2 million, a decrease of \$8.4 million or 11.6 percent from January 31, 2010. Revenue in the period was favorable to the budget by \$1.7 million or 2.6 percent. Expenses were favorably below the authorized unit spending plans by \$0.9 million or 1.4 percent.

Income from congregations through synods in the form of mission support income for fiscal 2010 was \$52.6 million, a decrease of \$7.1 million or 11.8 percent. However, mission support income was favorable to the revised budget by \$1.6 million or 3.2 percent.

Other temporarily restricted and unrestricted funds available for the budgeted operations of the church amounted to \$14.1 million compared with \$16.8 million in 2009. The largest portion of other income came from Missionary Sponsorship support, which totaled \$3.6 million and was unfavorable to 2009 by less than \$66 thousand or 1.8 percent. Bequest and Trust income was uncommonly low with a decrease of \$2.6 million from 2009 and under budget by \$1.0 million. Investment income was \$0.8 million, a decrease of \$0.9 million from 2009 but favorable to budget. Other sources of income included: support from the Mission Investment Fund and Thrivent for new congregational development, \$2.5 million; endowment income, \$2.1 million; Vision for Mission, \$1.5 million – a historical high; and other income of \$2.2 million.

Contributions to ELCA World Hunger for the 12-month period were \$17.7 million. World Hunger income was unfavorable to fiscal 2009 by \$1.8 million. A decrease in income received through synods and bequests/trusts were the leading factors, down \$1.5 million and \$1.1 million respectively. Direct gifts from individuals and congregations were higher than both the previous year and budget by \$0.6 million. ELCA members contributed \$12.4 million for the ELCA Disaster Response in 2010, double that received in 2009. This included gifts for the Haiti Disaster Response of \$8.3 million.

Fiscal year 2010 was one of immense challenge for the churchwide organization given the decrease of almost 13 percent in current operating revenue. The financial situation called for close monitoring of income, contingency and under-spending plans, and a mid-year decrease to the Church Council approved spending authorization. These measures were successful in avoiding an operating deficit and stabilizing operations. The net income of \$2.6 million was primarily a product of income results favorable to plan in the final two months of the year and was important in providing stability and rebuilding cash and investments to the desired level. It was not necessary to implement a 5 percent underspending plan as a result of improved income projections and favorable operating cost variances, and as a result, partnership grants that were on hold most of the year were released in the final month.

World Hunger income, which trailed expectations throughout most of 2010 and was \$1.0 million under budget, also had a strong fourth quarter to close the year with income exceeding fourth quarter 2009 by \$0.2 million.

Mission support income was the significant factor impacting the current operating budget in 2010. The churchwide organization experienced a decrease of 11.8 percent in mission support income and 64 of 65 synods were down in mission support contributions compared to 2009. However, the fiscal year closed with January 2011 favorable to January 2010, breaking an 18-month trend of mission support decreases in same- month prior-year comparisons. January 2011 mission support was higher than January 2010 by \$0.1 million. In addition, total mission support income exceeded the revised 2010 budget by \$1.6 million, a positive indicator that the budget revisions made earlier in 2010 and projecting to 2011 were sufficient and the churchwide organization can enter fiscal year 2011 without the underspending plan restriction that was in place throughout 2010. As a result of the restructuring activities completed last year and with income beginning to stabilize, the churchwide organization is in a good position for delivering on its commitments for mission.

Additional details on the financial results can be found in the subsequent pages.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CURRENT OPERATING FUNDS  
 SUMMARY OF REVENUE AND EXPENSES  
 (In Thousands)  
 For the Fiscal Year Ended January 31, 2011

	2010 ACTUAL	2010 BUDGET	2009* ACTUAL	Year-to-Date Variance	
				ACTUAL vs BUDGET Favorable/(Unfav)	CURRENT YEAR vs PRIOR YEAR Favorable/(Unfav)
<b>REVENUE</b>					
<b>UNRESTRICTED</b>					
Mission Support	\$ 52,646	\$ 51,000	\$ 59,701	\$ 1,646	\$ (7,055)
Other	5,901	4,868	6,930	1,033	(1,029)
Total Unrestricted	58,547	55,868	66,631	2,679	(8,084)
<b>TEMPORARILY RESTRICTED</b>					
Designated Gifts	5,502	5,500	5,615	2	(113)
Other	2,726	3,732	4,303	(1,006)	(1,577)
Total Restricted	8,228	9,232	9,919	(1,004)	(1,690)
<b>TOTAL REVENUE</b>	<b>\$ 66,775</b>	<b>\$ 65,100</b>	<b>\$ 76,549</b>	<b>\$ 1,675</b>	<b>\$ (9,774)</b>
<b>TOTAL EXPENSES</b>	<b>\$ 64,210</b>	<b>\$ 65,100</b>	<b>\$ 72,627</b>	<b>\$ 890</b>	<b>\$ 8,417</b>
<b>NET</b>	<b>\$ 2,565</b>	<b>\$ -</b>	<b>\$ 3,922</b>	<b>\$ 2,565</b>	<b>\$ (1,357)</b>

\*Fiscal year 2009 2<sup>nd</sup> close figure

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**REVENUE SUMMARY**  
**For the Fiscal Year Ended January 31, 2011**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH COUNCIL  
 April 8-10, 2011  
 Exhibit F, Part 1b  
 Page 2

	<b>2010</b>	<b>2010</b>	<b>2009*</b>	<b>Year-To-Date Variance</b>	
				<b>ACTUAL</b>	<b>BUDGET</b>
	<b>ACTUAL</b>	<b>BUDGET</b>	<b>ACTUAL</b>	<b>ACTUAL vs.</b>	<b>CURRENT YEAR</b>
<b>UNRESTRICTED</b>					
Mission Support	\$ 52,645,915	\$ 51,000,000	\$ 59,700,627	\$ 1,645,915	\$ (7,054,712)
Vision for Mission	1,483,844	1,200,000	1,048,745	283,844	435,099
Investment Income	837,631	600,000	1,698,336	237,631	(860,705)
Bequests and Trusts	1,075,785	1,100,000	2,238,629	(24,215)	(1,162,844)
Endowment	751,233	742,000	800,768	9,233	(49,535)
Rent	919,797	900,000	1,003,420	19,797	(83,623)
Other	832,246	326,000	140,041	506,246	692,205
Total Unrestricted	<u>58,546,451</u>	<u>55,868,000</u>	<u>66,630,566</u>	<u>2,678,451</u>	<u>(8,084,115)</u>
<b>TEMPORARILY RESTRICTED</b>					
Missionary Sponsorship	3,578,763	3,650,000	3,644,356	(71,237)	(65,593)
Bequests and Trusts	391,208	1,400,000	1,831,862	(1,008,792)	(1,440,654)
Endowment	1,334,875	1,332,000	1,531,487	2,875	(196,612)
Unit-Designated Gifts	423,623	350,000	346,112	73,623	77,511
Mission Investment Fund	1,500,000	1,500,000	1,625,000	-	(125,000)
Grants	1,000,000	1,000,000	940,000	-	60,000
Total Restricted	<u>8,228,469</u>	<u>9,232,000</u>	<u>9,918,817</u>	<u>(1,003,531)</u>	<u>(1,690,348)</u>
<b>TOTAL REVENUE</b>	<b><u>\$ 66,774,920</u></b>	<b><u>\$ 65,100,000</u></b>	<b><u>\$ 76,549,383</u></b>	<b><u>\$ 1,674,920</u></b>	<b><u>\$ (9,774,463)</u></b>

\*Fiscal year 2009 2<sup>nd</sup> close figure

PRELIMINARY AND UNAUDITED

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**ACTUAL EXPENSES VS. SPENDING AUTHORIZATION**  
**For the Fiscal Year Ended January 31, 2011**

	<b>2010 ACTUAL EXPENSES</b>	<b>2010 SPENDING AUTHORIZATION</b>	<b>Variance Favorable (Unfavorable)</b>	<b>Percent of Actual to Budget</b>
<b>PROGRAM UNITS</b>				
Evangelical Outreach and Congregational Mission	17,975,719	17,513,700	(462,019)	102.64%
Global Mission	12,620,442	12,974,175	353,733	97.27%
Multicultural Ministries	924,375	1,131,990	207,615	81.66%
Church in Society	2,429,083	2,642,275	213,192	91.93%
Vocation and Education	8,490,688	8,832,847	342,159	96.13%
<b>OFFICES</b>				
Presiding Bishop	5,133,190	5,352,035	218,845	95.91%
Treasurer	5,875,631	5,913,555	37,924	99.36%
Secretary	2,979,226	2,962,275	(16,951)	100.57%
<b>SERVICE UNITS</b>				
Communication Services	2,414,226	2,978,268	564,042	81.06%
Development Services	1,187,024	1,169,715	(17,309)	101.48%
<b>OTHER</b>				
General Treasury	(251,989)	(965,605)	(713,616)	<b>(73.90%)</b>
Retiree Minimum Health Obligation	2,500,000	2,500,000	-	100.00%
Depreciation	1,912,985	2,037,860	124,875	93.87%
Strategic Initiatives	19,043	56,910	37,867	33.46%
<b>TOTAL EXPENSES</b>	<b><u>\$ 64,209,643</u></b>	<b><u>\$ 65,100,000</u></b>	<b><u>\$ 890,357</u></b>	<b><u>98.63%</u></b>

Evangelical Lutheran Church in America  
 SYNODICAL REMITTANCES  
 for the period ending  
 January 31, 2011

	MISSION SUPPORT										OTHER REMITTANCES THROUGH SYNODS				
	2010 MS PLAN		CURRENT MONTH		YEAR-TO-DATE		\$ VARIANCE		World		Missionary		Other		
	MS%	AMOUNT	MS%	2010	2009	2010	2009	% Vary	Monthly	Y-T-D	Hunger	Sponsorship			
<b>Alaska</b>	38.00%	\$ 159,120	39.00%	\$ 29,190	\$ 22,231	163,080	\$ 167,429	(2.6%)	6,959	(4,348)	\$ 16,847	\$ 991	\$ 19,901		
<b>1B N.W. Wash</b>	45.50%	627,900	45.50%	76,571	62,828	602,267	627,055	(4.0%)	13,743	(24,788)	162,584	17,028	99,352		
<b>1C S.W. Wash</b>	38.00%	423,500	38.50%	32,059	34,519	347,497	415,250	(16.3%)	(2,460)	(67,754)	98,131	12,607	52,170		
<b>1D E. Wash / Id</b>	39.00%	229,500	30.00%	27,562	30,840	236,844	299,056	(20.8%)	(3,277)	(62,212)	27,825	8,895	15,159		
<b>Oregon</b>	42.00%	420,000	42.00%	47,734	38,107	385,750	448,049	(13.9%)	9,627	(62,299)	108,098	13,710	98,346		
<b>Montana</b>	39.40%	414,750	39.50%	51,192	52,640	368,598	422,558	(12.8%)	(1,449)	(53,961)	100,953	28,125	65,907		
<b>Total Region 1</b>	40.81%	2,274,770	39.89%	264,308	241,164	2,104,035	2,379,397	(11.6%)	23,144	(275,362)	514,439	81,355	350,834		
<b>Sierra Pacific</b>	51.00%	1,081,500	51.50%	125,906	137,194	891,951	1,073,401	(16.9%)	(11,289)	(181,451)	84,518	25,340	192,882		
<b>2B SW California</b>	51.00%	686,000	49.00%	35,056	34,388	529,878	603,114	(12.1%)	668	(73,235)	194,737	28,634	215,121		
<b>2C Pacifica</b>	55.00%	832,000	52.00%	70,769	71,777	765,311	962,765	(20.5%)	(1,009)	(197,455)	113,232	23,642	147,124		
<b>2D Grand Canyon</b>	51.00%	950,000	50.00%	77,108	86,558	901,857	1,123,714	(19.7%)	(9,450)	(221,857)	129,682	34,569	89,307		
<b>2E Rocky Mtn.</b>	50.00%	1,258,750	50.00%	105,557	117,318	1,262,965	1,351,639	(6.6%)	(11,761)	(88,674)	263,617	36,974	264,963		
<b>Total Region 2</b>	51.41%	4,808,250	50.52%	414,395	447,235	4,351,962	5,114,633	(14.9%)	(32,840)	(762,671)	785,787	149,158	909,396		
<b>W. No. Dak</b>	41.49%	379,950	42.50%	63,428	50,335	379,950	385,040	(1.3%)	13,093	(5,090)	44,661	48,923	22,753		
<b>3B E. No. Dak</b>	41.00%	440,000	40.00%	64,834	43,993	407,064	411,523	(1.1%)	20,840	(4,460)	56,906	46,371	63,852		
<b>3C South Dak</b>	42.00%	727,413	43.00%	44,443	45,420	692,431	855,362	(19.0%)	(977)	(162,931)	168,311	56,349	91,096		
<b>3D N.W. Minn</b>	51.00%	765,000	51.00%	66,779	104,692	628,582	792,596	(20.7%)	(37,913)	(164,014)	15,220	47,342	92,620		
<b>3E N.E. Minn</b>	49.00%	632,100	49.00%	83,689	72,122	594,952	633,709	(6.1%)	11,567	(38,756)	161,647	31,639	72,521		
<b>3F S.W. Minn</b>	52.50%	1,162,350	52.50%	150,074	102,402	1,075,108	1,182,179	(9.1%)	47,671	(107,071)	193,949	176,563	105,470		
<b>3G Mpls Area</b>	55.00%	1,870,000	55.00%	417,702	403,251	1,790,191	1,881,702	(4.9%)	14,452	(91,511)	251,830	89,855	129,151		
<b>3H St. Paul Area</b>	50.00%	1,070,000	50.00%	126,918	156,653	1,024,721	1,092,985	(6.2%)	(29,735)	(68,264)	69,208	61,274	71,131		
<b>3I S.E. Minn</b>	52.50%	1,001,175	52.50%	141,400	141,650	991,427	1,091,183	(9.1%)	(250)	(99,756)	179,899	72,556	101,302		
<b>Total Region 3</b>	49.63%	8,047,988	49.87%	1,159,266	1,120,518	7,584,426	8,326,280	(8.9%)	38,748	(741,854)	1,141,632	630,871	749,898		

Evangelical Lutheran Church in America  
 SYNODICAL REMITTANCES  
 for the period ending  
 January 31, 2011

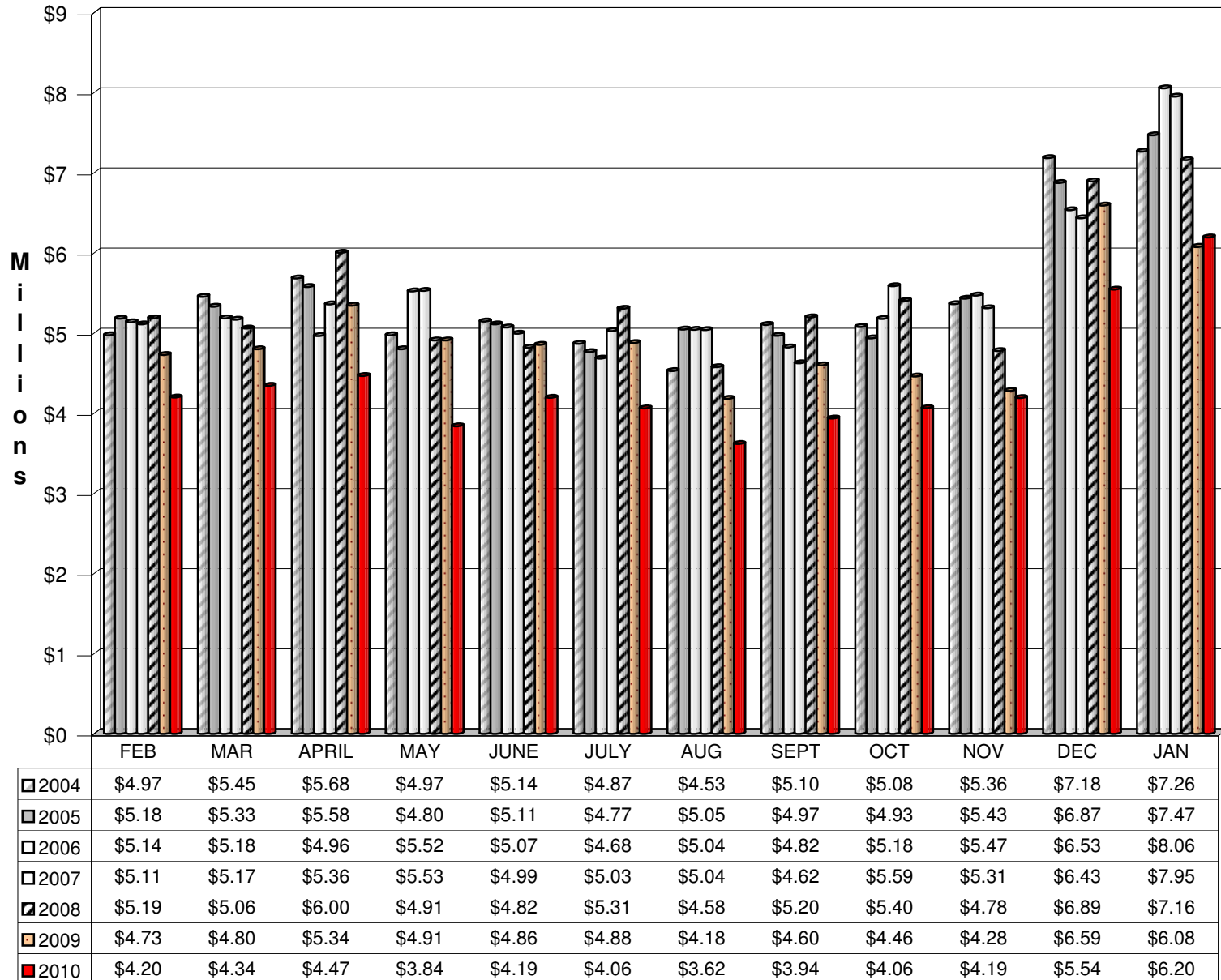
	MISSION SUPPORT										OTHER REMITTANCES THROUGH SYNODS				
	2010 MS PLAN		CURRENT MONTH		YEAR-TO-DATE		\$ VARIANCE			World		Missionary		Other	
	AMOUNT	MS%	2010	2009	2010	2009	% Vary	Monthly	Y-T-D	Hunger	Sponsorship				
<b>Nebraska</b>	57.00%	2,000,000	57.00%	222,309	194,454	2,013,879	2,306,834	(12.7%)	27,855	(292,955)	177,055	11,786	133,427		
<b>Central States</b>	53.00%	930,818	51.00%	81,563	71,998	950,714	1,089,488	(12.7%)	9,565	(138,774)	102,562	19,800	64,240		
<b>Ark/Ok</b>	42.70%	238,463	40.20%	20,986	31,404	224,010	249,200	(10.1%)	(10,418)	(25,190)	23,940	6,379	53,262		
<b>N Tx / N La</b>	46.00%	662,700	47.00%	87,172	72,358	579,102	632,001	(8.4%)	14,814	(52,899)	52,648	12,499	35,987		
<b>S.W. Tex</b>	50.00%	737,000	50.00%	69,714	79,634	763,323	1,018,663	(25.1%)	(9,920)	(255,340)	129,426	3,347	66,332		
<b>Tx.-La. Gulf Coast</b>	50.00%	750,000	50.00%	51,587	59,598	678,177	725,834	(6.6%)	(8,011)	(47,657)	102,308	23,691	23,018		
<b>Total Region 4</b>	52.87%	5,318,981	51.59%	533,331	509,446	5,209,205	6,022,020	(13.5%)	23,885	(812,815)	587,938	77,501	376,267		
<b>Metro Chicago</b>	55.10%	1,831,195	55.00%	205,846	233,771	1,762,476	1,898,316	(7.2%)	(27,924)	(135,840)	209,655	55,049	118,268		
<b>No. Illinois</b>	55.00%	1,306,250	55.00%	133,876	166,212	1,281,869	1,429,605	(10.3%)	(32,336)	(147,737)	257,020	55,297	74,720		
<b>Cen. So. Ill</b>	56.00%	924,000	56.00%	73,251	77,839	862,538	975,393	(11.6%)	(4,588)	(112,855)	140,621	37,494	83,782		
<b>S.E. Iowa</b>	53.50%	1,566,480	53.50%	170,430	186,704	1,415,853	1,577,321	(10.2%)	(16,274)	(161,468)	232,719	27,323	52,343		
<b>West Iowa</b>	49.50%	351,048	35.10%	104,234	101,940	329,234	484,440	(32.0%)	2,294	(155,206)	90,026	48,370	60,587		
<b>N.E. Iowa</b>	42.00%	680,000	42.50%	318,770	239,998	597,813	732,668	(18.4%)	78,772	(134,855)	172,495	47,369	102,706		
<b>N. Great Lakes</b>	53.50%	450,000	50.00%	31,087	31,877	441,259	521,268	(15.3%)	(790)	(80,009)	119,504	32,211	84,611		
<b>NW of Wisc</b>	58.00%	805,750	55.00%	115,163	108,681	748,382	798,359	(6.3%)	6,482	(49,977)	81,148	72,459	58,959		
<b>E. C. Wisc</b>	55.00%	885,398	55.00%	108,488	120,761	874,508	935,552	(6.5%)	(12,273)	(61,044)	196,297	84,256	181,328		
<b>Grtr Milwaukee</b>	61.00%	1,341,733	60.10%	151,404	160,619	1,351,367	1,446,307	(6.6%)	(9,215)	(94,940)	160,221	28,777	103,291		
<b>SC of Wisc</b>	57.90%	911,200	55.00%	41,533	82,446	796,253	911,784	(12.7%)	(40,914)	(115,532)	158,045	25,389	175,725		
<b>LaCrosse (W)</b>	55.00%	462,000	55.00%	5,429	11,861	425,130	461,944	(8.0%)	(6,432)	(36,814)	50,631	3,357	58,756		
<b>Total Region 5</b>	54.63%	11,515,054	53.34%	1,459,510	1,522,708	10,886,682	12,172,959	(10.6%)	(63,198)	(1,286,277)	1,868,382	517,352	1,155,076		
<b>SE Mich</b>	44.00%	690,000	45.00%	50,629	48,663	557,360	661,744	(15.8%)	1,966	(104,384)	44,431	16,624	82,761		
<b>NW Lower Mich</b>	51.00%	771,000	50.00%	85,212	83,275	748,816	853,234	(12.2%)	1,937	(104,417)	120,984	26,409	31,502		
<b>Ind / Ky</b>	51.00%	1,133,000	51.50%	134,432	144,709	1,030,028	1,217,091	(15.4%)	(10,278)	(187,063)	200,381	25,954	128,793		
<b>N.W. Ohio</b>	51.00%	1,093,440	51.00%	125,290	128,768	1,000,513	1,111,498	(10.0%)	(3,478)	(110,986)	95,770	71,689	115,043		
<b>N.E. Ohio</b>	50.00%	869,750	49.00%	85,709	105,282	870,902	1,006,085	(13.4%)	(19,573)	(135,184)	42,627	6,537	18,091		
<b>S. Ohio</b>	50.00%	800,000	40.00%	80,868	43,968	753,594	1,028,953	(26.8%)	36,900	(275,359)	110,957	21,067	169,865		
<b>Total Region 6</b>	50.92%	5,357,190	47.86%	562,139	554,665	4,961,212	5,878,606	(15.6%)	7,475	(917,393)	615,149	168,280	546,055		

Evangelical Lutheran Church in America  
 SYNODICAL REMITTANCES  
 for the period ending  
 January 31, 2011

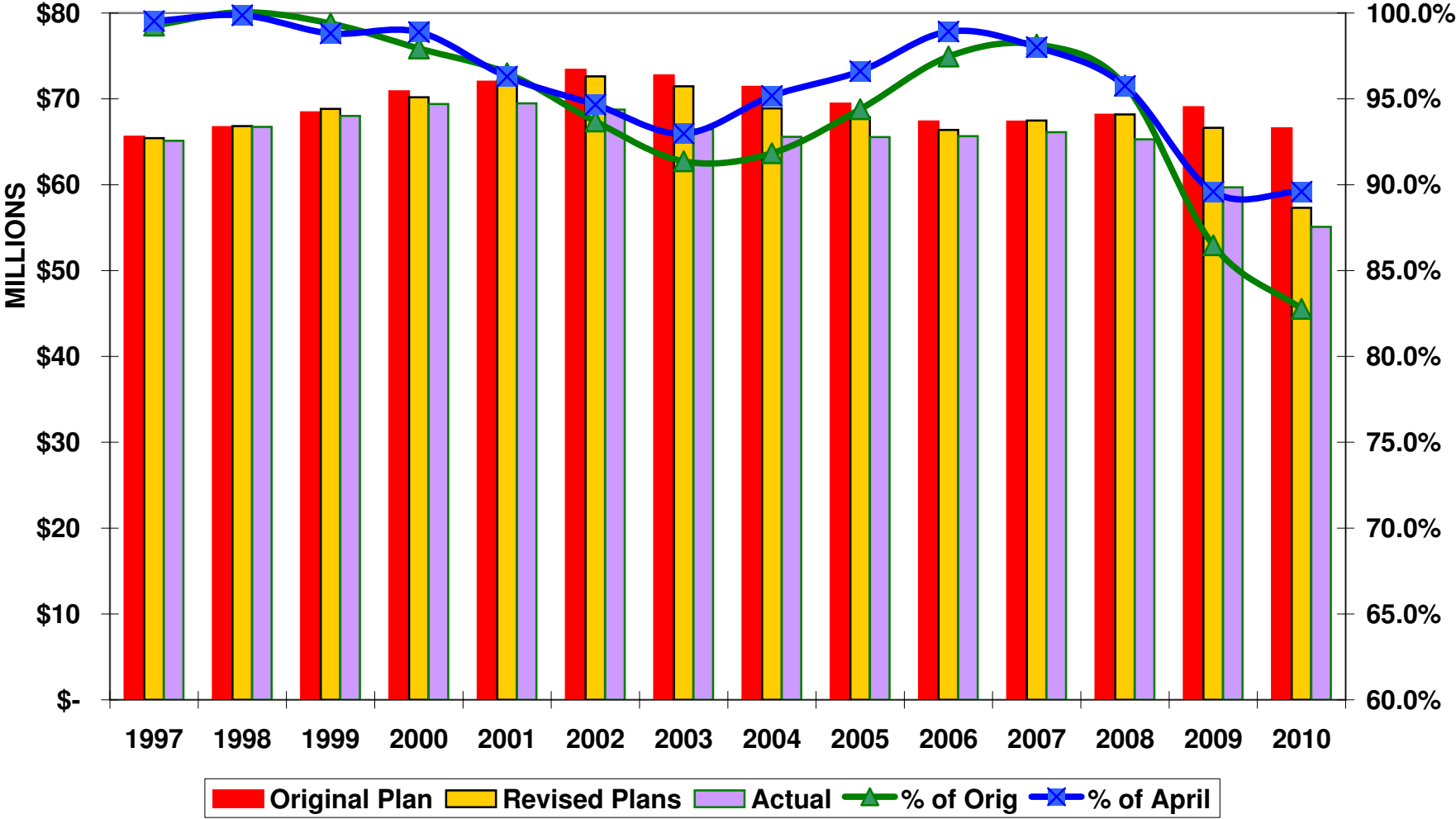
	MISSION SUPPORT										OTHER REMITTANCES THROUGH SYNODS				
	2010 MS PLAN		CURRENT MONTH		YEAR-TO-DATE		\$ VARIANCE		World		Missionary		Other		
	MS%	AMOUNT	2010	2009	2010	2009	Monthly	Y-T-D	Hunger	Sponsorship					
<b>7A</b>	50.00%	1,150,000	199,979	187,417	1,087,023	1,180,358	(7.9%)	12,562	(93,335)	84,744	6,672	191,979			
<b>7B</b>	55.00%	1,115,053	128,336	118,680	1,081,086	1,148,033	(5.8%)	9,656	(66,947)	55,786	10,107	61,081			
<b>7C</b>	47.50%	648,000	66,752	75,563	546,335	612,562	(10.8%)	(8,811)	(66,227)	52,139	4,630	53,688			
<b>7D</b>	48.00%	668,820	74,647	86,372	627,751	693,795	(9.5%)	(11,725)	(66,043)	79,225	9,929	51,479			
<b>7E</b>	53.00%	1,404,000	131,784	144,711	1,384,677	1,392,788	(0.6%)	(12,927)	(8,110)	294,182	34,186	188,491			
<b>7F</b>	53.50%	1,297,375	105,528	16,998	1,253,383	1,260,381	(0.6%)	88,530	(6,998)	151,690	28,503	123,526			
<b>7G</b>	30.00%	36,000	6,026	5,400	24,591	30,900	(20.4%)	626	(6,309)	7,928	1,389	13,586			
<b>Total Region 7</b>	<b>51.51%</b>	<b>6,319,248</b>	<b>713,053</b>	<b>635,141</b>	<b>6,004,847</b>	<b>6,318,816</b>	<b>(5.0%)</b>	<b>77,912</b>	<b>(313,968)</b>	<b>725,694</b>	<b>95,417</b>	<b>683,831</b>			
<b>8A</b>	49.50%	468,225	40,610	32,293	436,041	456,363	(4.5%)	8,316	(20,321)	93,875	8,831	27,909			
<b>8B</b>	55.00%	1,100,000	150,531	93,238	1,018,795	1,201,318	(15.2%)	57,293	(182,523)	130,317	43,574	108,444			
<b>8C</b>	50.00%	450,000	62,510	46,343	394,474	463,248	(14.8%)	16,167	(68,775)	111,461	47,010	92,172			
<b>8D</b>	50.00%	1,610,000	42,316	44,850	1,502,495	1,777,404	(15.5%)	(2,534)	(274,909)	349,306	99,708	134,291			
<b>8E</b>	50.00%	601,000	61,544	62,487	536,659	565,860	(5.2%)	(943)	(29,201)	77,427	17,206	65,816			
<b>8F</b>	53.00%	1,245,500	130,307	123,843	1,139,880	1,221,580	(6.7%)	6,465	(81,700)	115,466	11,611	57,175			
<b>8G</b>	55.00%	1,045,000	125,047	131,268	999,108	1,026,363	(2.7%)	(6,220)	(27,255)	51,305	18,940	93,102			
<b>8H</b>	51.50%	255,683	21,300	29,010	256,420	293,152	(12.5%)	(7,710)	(36,733)	31,510	1,235	37,024			
<b>Total Region 8</b>	<b>52.03%</b>	<b>6,775,408</b>	<b>634,165</b>	<b>563,331</b>	<b>6,283,873</b>	<b>7,005,289</b>	<b>(10.3%)</b>	<b>70,834</b>	<b>(721,416)</b>	<b>960,665</b>	<b>248,114</b>	<b>615,934</b>			
<b>9A</b>	50.60%	628,949	59,254	81,697	658,965	1,016,562	(35.2%)	(22,443)	(357,597)	138,814	7,116	71,820			
<b>9B</b>	39.89%	1,865,000	155,192	500	1,262,714	1,470,233	(14.1%)	154,692	(207,519)	135,639	13,761	82,305			
<b>9C</b>	45.00%	1,416,435	80,953	172,500	1,268,389	1,362,986	(6.9%)	(91,547)	(94,597)	158,291	59,278	241,472			
<b>9D</b>	50.00%	1,050,000	104,265	110,382	1,086,077	1,270,370	(14.5%)	(6,117)	(184,293)	96,019	34,619	98,266			
<b>9E</b>	51.00%	1,144,618	53,179	113,454	949,728	1,336,275	(28.9%)	(60,275)	(386,548)	160,231	24,650	50,802			
<b>9F</b>	15.00%	30,000	2,500	3,799	33,799	26,201	29.0%	(1,299)	7,598	3,197		230			
<b>Total Region 9</b>	<b>45.77%</b>	<b>6,135,002</b>	<b>455,343</b>	<b>482,332</b>	<b>5,259,672</b>	<b>6,482,627</b>	<b>(18.9%)</b>	<b>(26,989)</b>	<b>(1,222,955)</b>	<b>692,190</b>	<b>139,424</b>	<b>544,896</b>			
<b>Total</b>	<b>50.52%</b>	<b>\$ 56,551,891</b>	<b>\$ 6,195,510</b>	<b>\$ 6,076,539</b>	<b>\$ 52,645,915</b>	<b>\$ 59,700,627</b>	<b>(11.8%)</b>	<b>\$ 118,970</b>	<b>\$ (7,054,713)</b>	<b>\$ 7,891,877</b>	<b>\$ 2,107,473</b>	<b>\$ 5,932,186</b>			



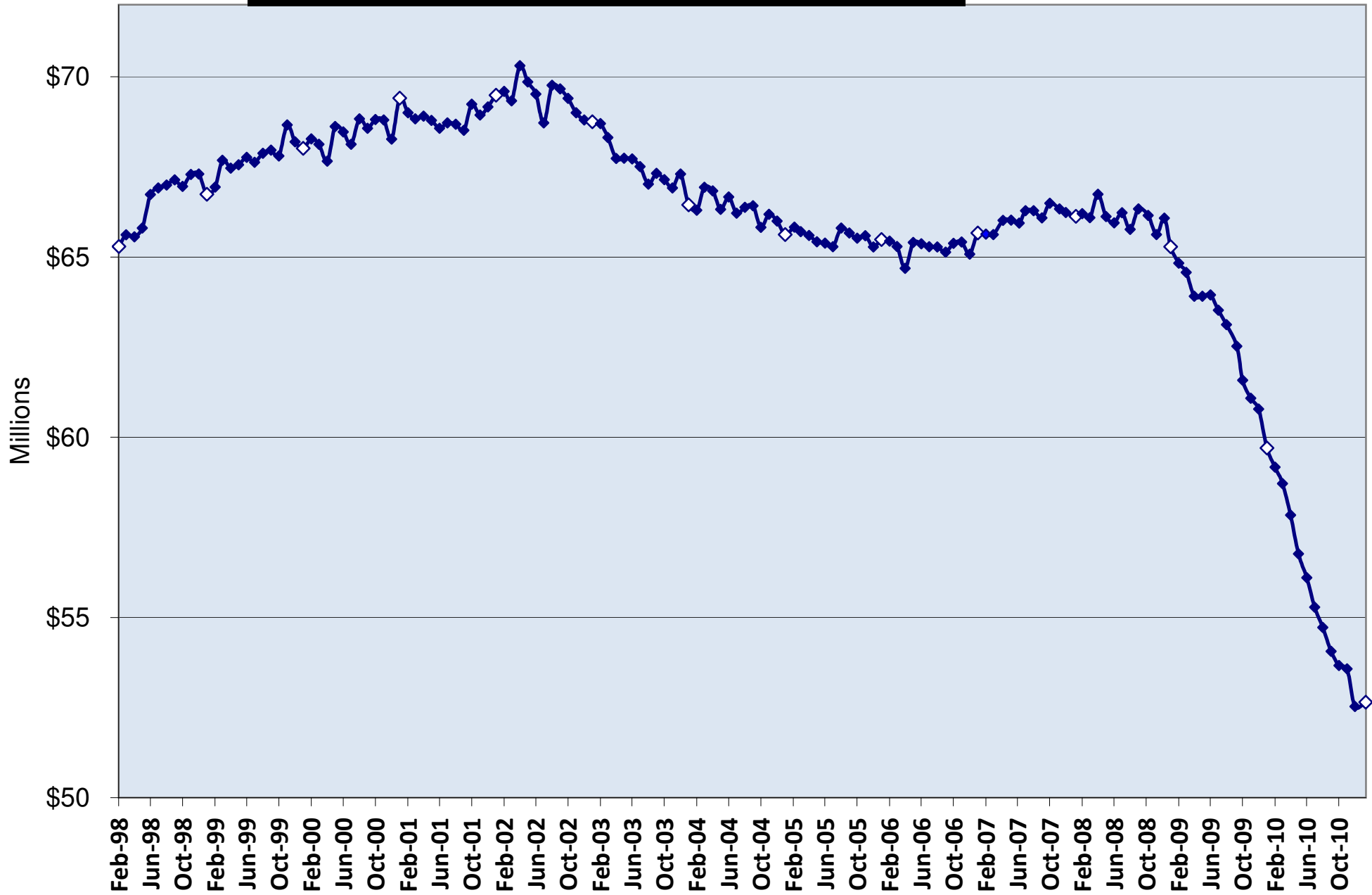
## Evangelical Lutheran Church in America Synodical Mission Support By Month 2002 - 2010



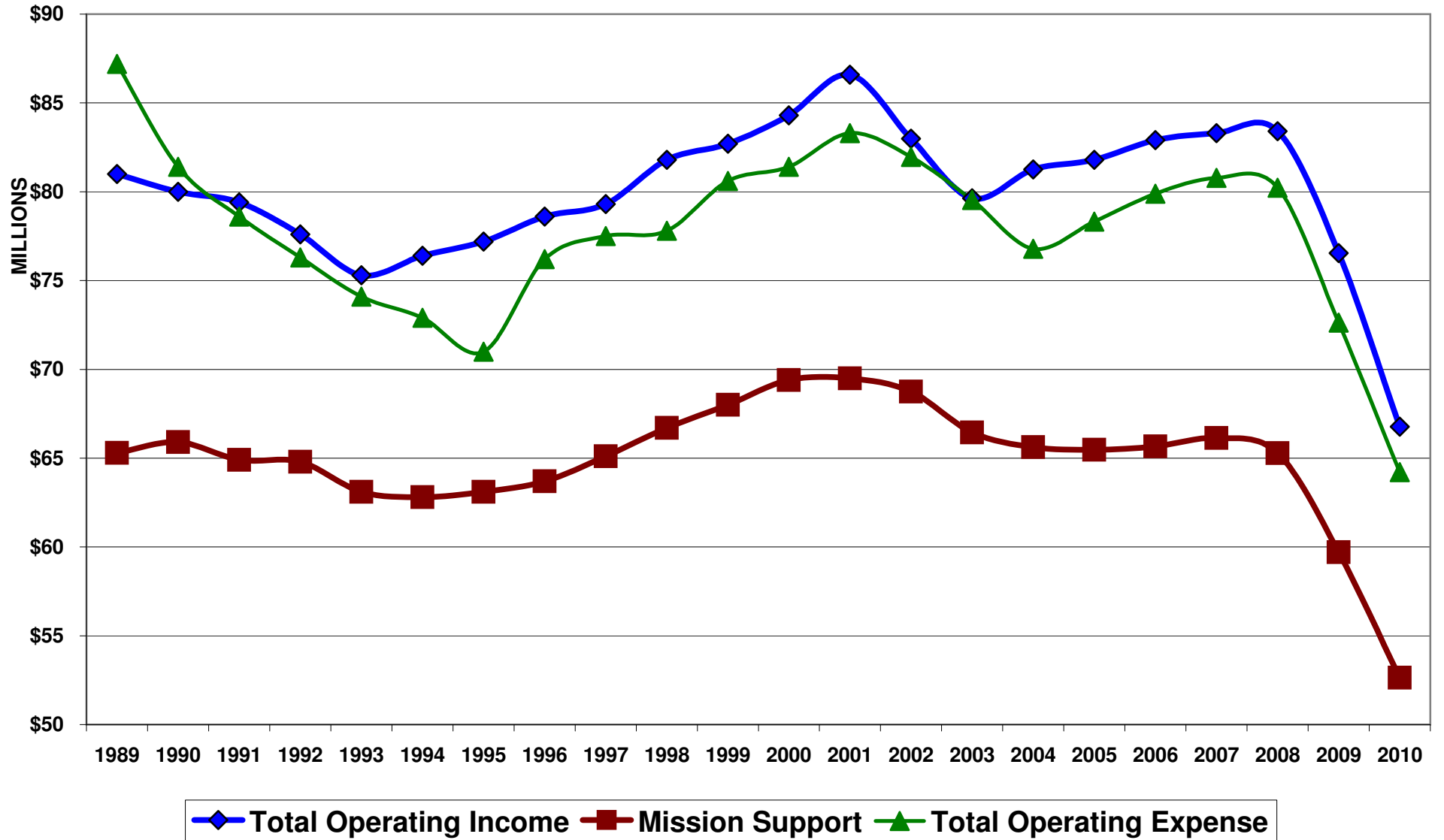
**Mission Support Income**  
**Original and Revised Plans vs. Actual**  
**With Actual as Percentage of Original and Revised Plans**



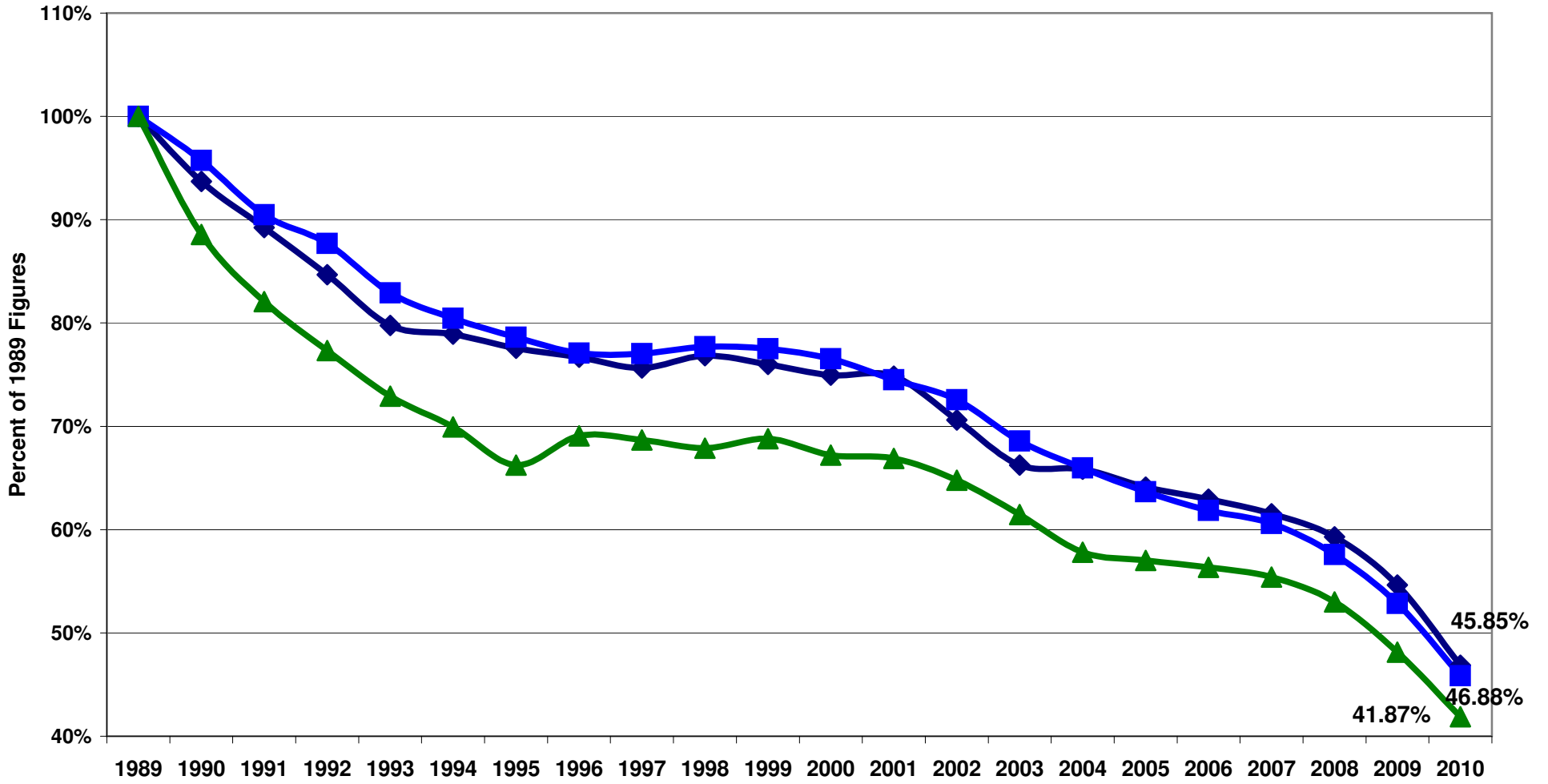
# Mission Support Received In Preceding 12 Months Through January 2011



### Operating Income Versus Operating Expense 1989-2010



**Operating Income Versus Operating Expense 1989 - 2010**  
 Using Inflation Adjusted Figures With 1989 as the Base



2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 WORLD HUNGER APPEAL  
 SUMMARY OF REVENUE AND EXPENSE  
 For the Fiscal Year Ended January 31, 2011**

	<u>Actual</u>	<u>Budget</u>	<u>Income and Expense Variances</u> <u>Favorable (Unfavorable)</u>	
			<u>Actual Vs.</u> <u>Budget</u>	<u>Current Vs.</u> <u>Previous Year</u>
<b>Beginning Balance</b>	<b>\$ 2,631,516</b>			
<b>Income:</b>				
Through Synods	\$ 8,643,721	\$ 10,300,000	\$ (1,656,279)	\$ (1,468,597)
Direct Giving	7,937,349	7,300,000	637,349	591,615
Endowments	577,320	600,000	(22,680)	89,902
Bequests, Miscellaneous	555,731	500,000	55,731	(1,047,584)
<b>Total Income</b>	<b>17,714,121</b>	<b>18,700,000</b>	<b>(985,879)</b>	<b>(1,834,664)</b>
<b>Expense:</b>				
Global Mission	12,861,620	14,331,165	1,469,545	722,667
Church in Society	3,684,440	4,278,073	593,633	474,793
Vocation and Education	121,964	148,325	26,361	4,596
Development Services	1,557,576	1,573,953	16,377	(266,181)
<b>Total Expense</b>	<b>18,225,600</b>	<b>20,331,516</b>	<b>2,105,916</b>	<b>935,875</b>
<b>Net</b>	<b>\$ (511,479)</b>	<b>\$ (1,631,516)</b>	<b>\$ 1,120,037</b>	<b>\$ (898,789)</b>
<b>Less: Transfer to Lutheran Malaria Campaign</b>	<b>\$ 100,000</b>			
<b>Ending Balance</b>	<b>\$ 2,020,037</b>			

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Consolidating Statement of Financial Position**

	Churchwide Operations	*Endowment Funds	*Deferred Gift Funds	Total January 31 2011	Total January 31 2010
<b>ASSETS</b>					
Cash and Cash Equivalents	\$ 13,381,689	\$ 1,562,304	\$ 4,669,458	\$ 19,613,451	\$ 20,653,326
Cash and Securities Held as Collateral For Securites Loaned	-	-	37,326,460	37,326,460	35,852,254
Payable Under Securities Loan Agreements	-	-	(37,326,460)	(37,326,460)	(35,852,254)
Investments	35,681,854	397,960,193	172,056,670	605,698,717	546,164,235
Accounts Receivable	10,727,390	-	339,873	11,067,263	12,518,072
Notes Receivable	4,686,456	-	1,127,043	5,813,499	3,936,933
Due from Affiliates	231,974	-	50,246	282,220	215,605
Interest Receivable	260,174	-	1,037,846	1,298,020	1,195,358
Prepaid Expenses, Advances and Other Assets	2,378,673	3,648,398	6,180	6,033,251	5,925,385
Real Estate Investments	74,961	-	-	74,961	74,961
Beneficial Interest in Outside Trusts	-	15,016,545	1,217,595	16,234,140	15,546,698
Cash Surrender Value of Life Insurance	1,484,436	-	-	1,484,436	1,375,582
Property, Plant & Equipment	68,000,024	-	170,736	68,170,760	66,213,598
Accumulated Depreciation/ Amortization	(38,673,292)	-	(6,354)	(38,679,646)	(36,775,356)
Other Non-Current Assets	1,273,374	-	-	1,273,374	948,295
Reinsurance Contracts	-	-	1,182,071	1,182,071	1,235,943
<b>Total Assets</b>	<b>\$ 99,507,713</b>	<b>\$ 418,187,440</b>	<b>\$ 181,851,364</b>	<b>\$ 699,546,517</b>	<b>\$ 639,228,635</b>
<b>LIABILITIES</b>					
Accounts Payable	\$ 3,010,026	\$ 56,409	\$ 522,557	\$ 3,588,992	\$ 6,151,584
Notes Payable	2,385,929	-	-	2,385,929	4,483,052
Accrued Liabilities	930,088	-	53,632	983,720	1,184,364
Deferred Revenue	74,085	232,015	1,142,669	1,448,769	1,733,581
Due to Affiliates	-	1,288,385	-	1,288,385	1,345,530
Annuities Payable	-	-	103,943,062	103,943,062	105,015,382
Funds Held for Others	24,732	159,397,558	48,687,883	208,110,173	176,664,513
Funds Held for Others In Perpetuity	-	47,514,958	-	47,514,958	39,612,185
Total Liabilities	<b>\$ 6,424,860</b>	<b>\$ 208,489,325</b>	<b>\$ 154,349,803</b>	<b>\$ 369,263,988</b>	<b>\$ 336,190,191</b>
<b>NET ASSETS</b>					
Unrestricted/Undesignated	\$ 42,207,381	\$ 16,707,838	\$ 975,217	\$ 59,890,436	\$ 51,563,801
Designated	13,919,371	-	-	13,919,371	13,719,092
Temporarily Restricted	36,956,101	58,075,220	13,345,199	108,376,520	93,590,423
Permanently Restricted	-	134,915,057	13,181,145	148,096,202	144,165,128
Total Net Assets	<b>\$ 93,082,853</b>	<b>\$ 209,698,115</b>	<b>\$ 27,501,561</b>	<b>\$ 330,282,529</b>	<b>\$ 303,038,444</b>
<b>Total Liabilities and Net Assets</b>	<b>\$ 99,507,713</b>	<b>\$ 418,187,440</b>	<b>\$ 181,851,364</b>	<b>\$ 699,546,517</b>	<b>\$ 639,228,635</b>

\*As of December 31, 2010

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Statement of Financial Position**  
**Churchwide Operations**

	<b>January 2011</b>	<b>January 2010</b>
	<hr/>	<hr/>
<b>ASSETS</b>		
Cash and Cash Equivalents	\$ 13,381,689	\$ 11,296,322
Investments	35,681,854	35,485,543
Accounts Receivable	10,727,390	11,980,256
Interest Receivable	260,174	-
Notes Receivable	4,686,456	3,031,933
Due from Affiliates	231,974	245,660
Advances and Other Assets	2,378,673	2,419,389
Real Estate Investments	74,961	74,961
Cash Surrender Value of Life Insurance	1,484,436	1,375,582
Property, Plant & Equipment	68,000,024	66,118,450
Accumulated Depreciation/Amortization	(38,673,292)	(36,771,313)
Other Non-Current Assets	1,273,374	948,295
	<hr/>	<hr/>
<b>TOTAL ASSETS</b>	<b>\$ 99,507,713</b>	<b>\$ 96,205,078</b>
	<hr/>	<hr/>
<b>LIABILITIES</b>		
Accounts Payable	\$ 3,010,026	\$ 5,993,010
Deferred Revenue	74,085	280,768
Funds Held For Others	24,732	10,521
Mortgage and Notes Payable	2,385,929	4,483,052
Other Liabilities	930,088	1,133,470
	<hr/>	<hr/>
<b>Total Liabilities</b>	<b>\$ 6,424,860</b>	<b>\$ 11,900,821</b>
	<hr/>	<hr/>
<b>NET ASSETS</b>		
Unrestricted/Undesignated	\$ 42,207,381	\$ 39,942,106
Designated	13,919,371	13,719,092
Restricted	36,956,101	30,643,059
	<hr/>	<hr/>
<b>Total Net Assets</b>	<b>\$ 93,082,853</b>	<b>\$ 84,304,257</b>
	<hr/>	<hr/>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>\$ 99,507,713</b>	<b>\$ 96,205,078</b>
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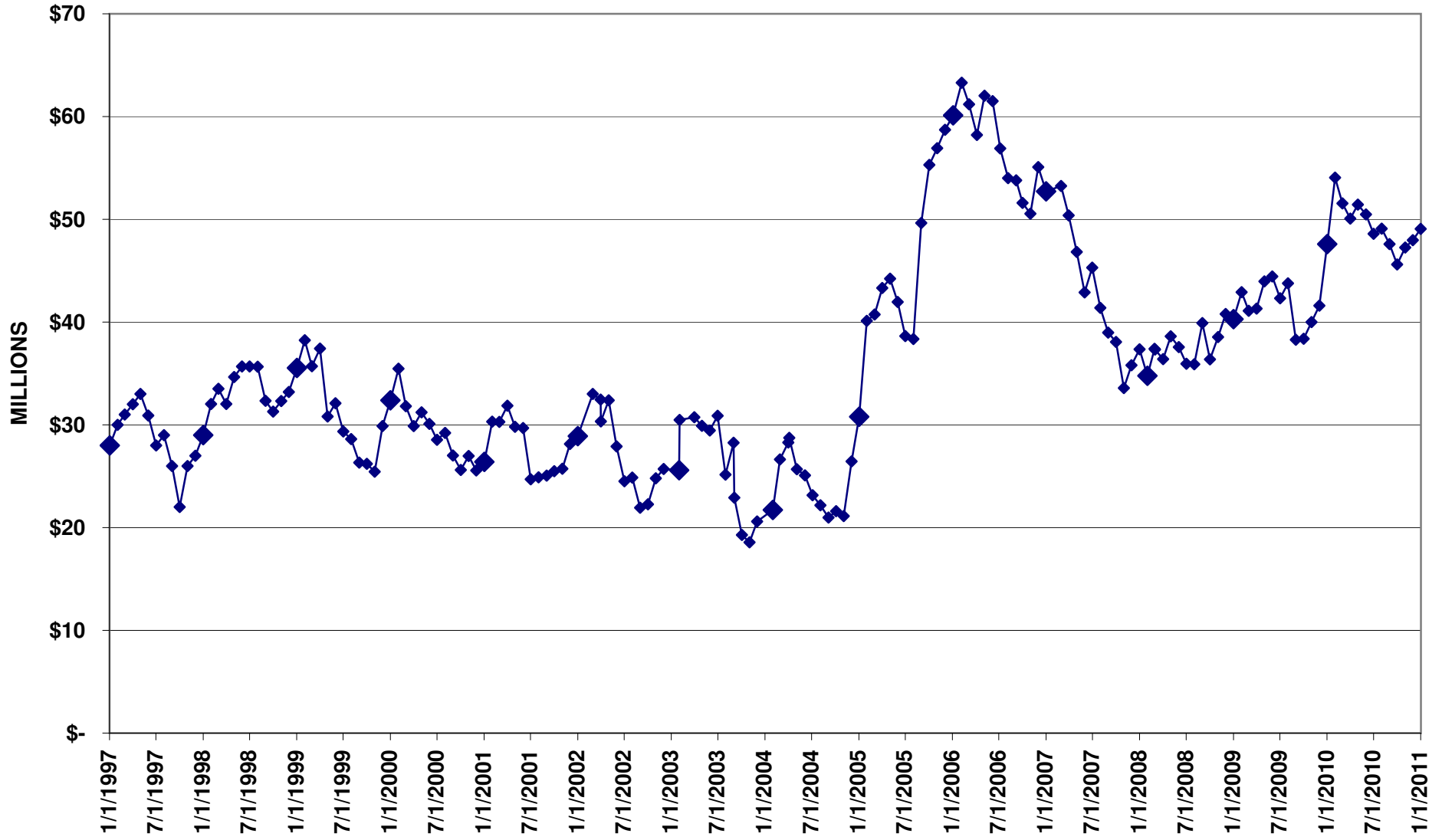
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Statement of Financial Position**  
**Endowment Funds**

	<u>December 31</u> 2010	<u>December 31</u> 2009
<b>ASSETS</b>		
Cash and Cash Equivalents	\$ 1,562,304	\$ 2,576,598
Investments	397,960,193	337,204,254
Prepaid Expenses & Other Assets	3,648,398	3,499,810
Beneficial Interest in Outside Trusts	<u>15,016,545</u>	<u>14,301,929</u>
<b>Total Assets</b>	<b><u>\$ 418,187,440</u></b>	<b><u>\$ 357,582,591</u></b>
<b>LIABILITIES</b>		
Accounts Payable	\$ 56,409	\$ 8,646
Deferred Revenue	232,015	217,591
Due from (to) Related Organizations	1,288,385	1,345,530
Funds Held for Others	159,397,558	131,329,649
Funds Held for Others In Perpetuity	<u>47,514,958</u>	<u>39,612,185</u>
Total Liabilities	<b><u>\$ 208,489,325</u></b>	<b><u>\$ 172,513,601</u></b>
<b>NET ASSETS</b>		
Unrestricted	\$ 16,707,838	\$ 3,635,869
Temporarily Restricted	58,075,220	50,529,264
Permanently Restricted	<u>134,915,057</u>	<u>130,903,857</u>
Total Net Assets	<b><u>\$ 209,698,115</u></b>	<b><u>\$ 185,068,990</u></b>
<b>Total Liabilities and Net Assets</b>	<b><u>\$ 418,187,440</u></b>	<b><u>\$ 357,582,591</u></b>

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Statement of Financial Position**  
**Deferred Gift Funds**

	December 31 2010	December 31 2009
<b>ASSETS</b>		
Cash and Cash Equivalents	\$ 4,669,458	\$ 6,780,406
Cash and Securities Held as Collateral for Securities Loaned	37,326,460	35,852,254
Payable Under Securities Loan Agreements	(37,326,460)	(35,852,254)
Accounts Receivable	339,873	537,816
Due from Affiliates	50,246	(30,055)
Interest Receivable	1,037,846	1,195,358
Investments	172,056,670	173,474,438
Prepaid Expenses & Other Assets	6,180	6,186
Notes Receivable	1,127,043	905,000
Property, Plant & Equipment Accumulated Depreciation	170,736 (6,354)	95,148 (4,043)
Beneficial Interest in Outside Trusts	1,217,595	1,244,769
Reinsurance Contracts	1,182,071	1,235,943
<b>Total Assets</b>	<b><u>\$ 181,851,364</u></b>	<b><u>\$ 185,440,966</u></b>
<b>LIABILITIES</b>		
Accounts Payable	\$ 522,557	\$ 149,928
Deferred Revenue	1,142,669	1,235,222
Annuities Payable	103,943,062	105,015,382
Funds Held for Others	48,687,883	45,334,864
Other Liabilities	53,632	40,373
Total Liabilities	<b><u>\$ 154,349,803</u></b>	<b><u>\$ 151,775,769</u></b>
<b>NET ASSETS</b>		
Unrestricted	\$ 975,217	\$ 7,985,826
Temporarily Restricted	13,345,199	12,418,100
Permanently Restricted	13,181,145	13,261,271
Total Net Assets	<b><u>\$ 27,501,561</u></b>	<b><u>\$ 33,665,197</u></b>
<b>Total Liabilities and Net Assets</b>	<b><u>\$ 181,851,364</u></b>	<b><u>\$ 185,440,966</u></b>

### Cash and Short Term Investments 1997-2010



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**ELCA Capital Projects**  
**January 31, 2011**

<i>Type</i>	<i>PROJECT DESCRIPTION</i>	<i>JOB KEY</i>	<i>Original Budget</i>	<i>Projects Approved</i>	<i>Expenses YTD</i>	<i>Project Balance</i>	<i>Percent Expensed</i>	<i>Unallocated Category Budget</i>
<b>Computer Software and Systems (Non PC) 001</b>		Annual Budget	<b>\$1,630,000</b>					1,630,000
	Communications/Collaboration Suite Upgrade	01-10001-001		216,770	177,013	39,757	81.66%	1,413,230
	Integrated Data - Phase I & II for revenue integr	01-10002-001		725,000	723,243	1,757	99.76%	688,230
	IT Service Management System	01-10004-001		79,500	74,300	5,200	93.46%	608,730
	"Living Lutheran" Online Member Destination	01-10006-001		59,500	54,500	5,000	91.60%	549,230
	Church Council Soundsystem Upgrade	01-10009-001		112,250	111,614	636	99.43%	436,980
	Deferred Gift System	01-10012-001		43,000	3,400	39,600	7.91%	393,980
	Commvault License Conversion	01-10016-001		49,500	45,273	4,227	91.46%	344,480
	ECIS Phase II	01-10017-001		495,000	117,035	377,965	23.64%	(150,520)
	HRIS System and Migration	01-10018-001		109,000	74,480	34,520	68.33%	(259,520)
	LDR.org re-development	01-10019-001						(259,520)
	Adobe Creative Suite Update	01-10020-001		5,155	5,046	109	97.89%	(264,675)
	Data Network Update	01-10021-001		244,775	40,221	204,554	16.43%	(509,450)
	Contract Management Module	01-10023-001		22,000		22,000	0.00%	(531,450)
	MIF Disaster Recovery Equipment at BOP (Funded by MIF)	01-10024-001		90,000		90,000	0.00%	N/A
<b>Unit Cubicle Configurations 002</b>		Annual Budget	<b>10,000</b>					10,000
<b>Equipment Purchases 003</b>		Annual Budget	<b>268,250</b>					268,250
	Postage Tracking System	01-10022-003		15,265	15,264	1	99.99%	268,249
<b>Building/Complex Maintenance 004</b>		Annual Budget	<b>1,741,750</b>					1,741,750
	Computer Room Cooling	01-10003-004		10,500	10,200	300	97.14%	1,731,250
	Floor Security Card Access	01-10005-004		35,850	24,092	11,758	67.20%	1,695,400
	Variable Frequency Drives	01-10007-004		57,915		57,915	0.00%	1,637,485
	Generator fencing and landscaping	01-10008-004		11,565	8,864	2,701	76.65%	1,625,920
	Archives sidewalk and loading dock	01-10010-004		5,010	4,830	180	96.41%	1,620,910
	Computer Room HVAC Replacement	01-10011-004		273,165	223,735	49,430	81.90%	1,347,745
	Augsburg Room	01-10013-004		75,000	66,971	8,029	89.29%	1,272,745
	Parking Garage Gates	01-10014-004		26,730	26,225	505	98.11%	1,246,015
	Lutheran Center Roof	01-10015-004		750,000		750,000	0.00%	496,015
<b>Tenant Lease Allowances 005</b>		Annual Budget	<b>350,000</b>					350,000
<b>New Building Purchases 006</b>		Annual Budget	<b>-</b>					-
<b>Contingency</b>		Annual Budget	<b>-</b>					-
<b>Total Available</b>			<b>\$4,000,000</b>	<b>\$3,512,450</b>	<b>\$1,806,307</b>	<b>\$1,706,143</b>	<b>51.43%</b>	<b>602,814</b>

**Previously Approved Projects Not Yet Completed**

		<b>Original Amount</b>	<b>Unspent Balance</b>	<b>Expenses 2010</b>	<b>Project Balance</b>	<b>Percent Expensed</b>	
COGNOS Upgrade	01-07012-001	30,000	1,100		1,100	96.33%	Closed
IFAS 7i Web-Based Upgrade	01-08007-001	147,000	27,075	3,018	24,057	83.64%	Closed
SAN and SQL Hardware	01-08017-001	200,000	4,504	2,899	1,605	99.20%	Closed
Data Center Server Refresh	01-09001-001	283,500	13,811	13,703	108	99.96%	Closed
IT Disaster Recovery Plan	01-09002-001	291,420	23,164	33,335	(10,171)	103.49%	Closed-Overage ok
Integrated Data	01-09005-001	1,000,000	14,652	14,652	0	100.00%	Closed
Conference Room Audio/Visual	01-09006-004	47,695	12,504	599	11,905	75.04%	Carryover to 2011
Total Other Previous Year Projects		<u>1,999,615</u>	<u>96,811</u>	<u>68,207</u>	<u>28,604</u>		
<b>Total 2010 Expenses</b>				<u><u>1,874,514</u></u>			

**2011 Income Estimate**  
**With 2010 Actuals**

	2010	2011	
	Actuals	Current Total	Revised Total
<b>Current Fund</b>			
<b>Unrestricted:</b>			
Mission Support	\$52,645,915	\$48,000,000	\$48,000,000
Vision for Mission	1,483,844	1,300,000	1,300,000
Investment Income	837,631	600,000	600,000
Bequests & Trusts	1,075,785	1,100,000	1,100,000
Endowment	751,233	748,000	748,000
Rent	919,797	1,000,000	1,000,000
Other	832,246	339,500	339,500
<b>Total Unrestricted</b>	<b>\$58,546,451</b>	<b>\$53,087,500</b>	<b>\$53,087,500</b>
<b>Temporarily Restricted:</b>			
Missionary Support	3,578,763	3,700,000	3,700,000
Bequests and Trusts	391,208	1,400,000	1,400,000
Endowment	1,334,875	1,627,000	1,627,000
Unit Designated	423,623	300,000	300,000
Mission Investment Fund	1,500,000	1,500,000	1,500,000
Grants	1,000,000	1,000,000	1,000,000
<b>Total Temporarily Restricted</b>	<b>\$8,228,469</b>	<b>\$9,527,000</b>	<b>\$9,527,000</b>
<b>Total Current Funds</b>	<b>\$66,774,920</b>	<b>\$62,614,500</b>	<b>\$62,614,500</b>
<b>World Hunger</b>			
<b>Gifts:</b>			
Through Synods	\$ 8,643,721	\$ 8,900,000	9,050,000
Through Direct Giving	7,937,349	7,000,000	8,275,000
Endowment	577,320	500,000	575,000
Bequests and Misc.	555,731	600,000	600,000
<b>Total World Hunger</b>	<b>\$17,714,121</b>	<b>\$17,000,000</b>	<b>\$18,500,000</b>
<b>Total</b>	<b>\$84,489,041</b>	<b>\$79,614,500</b>	<b>\$81,114,500</b>

**Evangelical Lutheran Church in America  
 2011 Expenditure Authorization**

	Current Fund			World Hunger				Total
	Current	Revisions	Total Revised	Current	Revisions	Distribute Pr Yr Bal	Total Revised	
Congregational and Synodical Mission	\$26,365,250	\$400,000	\$26,765,250	\$2,618,550	\$218,625	\$150,000	\$2,987,175	\$29,352,425
Global Mission	12,325,000		12,325,000	12,061,200	1,007,000	350,000	13,418,200	25,743,200
Mission Advancement	4,783,500	(405,900)	4,377,600	2,320,250	274,375		2,594,625	7,378,125
Office of the Presiding Bishop	4,742,000		4,742,000					4,742,000
Office of the Secretary	3,788,500		3,788,500					3,788,500
Office of the Treasurer	5,856,350	5,900	5,862,250					5,856,350
General Treasury								
Retiree Minimum Health Obligation	2,500,000		2,500,000					2,500,000
Depreciation	2,037,900		2,037,900					2,037,900
Strategic Initiative Fund	64,800		64,800					64,800
Other	151,200		151,200					151,200
	\$62,614,500	\$0	\$62,614,500	\$17,000,000	\$1,500,000	\$500,000	\$19,000,000	\$81,614,500



## 2012-2013 Income Proposal

With 2011 Estimates

	2011	2012		2013	
	Revised Estimate	Change	Potential Income	Change	Potential Income
<b>Current Fund:</b>					
<b>Mission Support</b>	\$48,000,000	(\$1,000,000)	\$47,000,000		\$47,000,000
<b>Vision for Mission</b>	1,300,000	100,000	1,400,000	100,000	1,500,000
<b>Investment Income</b>	600,000		600,000		600,000
<b>Bequests &amp; Trusts</b>	1,100,000		1,100,000		1,100,000
<b>Endowment</b>	748,000	(25,850)	722,150	(24,651)	697,500
<b>Rent</b>	1,000,000	100,000	1,100,000	50,000	1,150,000
<b>Other</b>	339,500	10,500	350,000		350,000
<b>Total Unrestricted</b>	\$53,087,500	(\$815,350)	\$52,272,150	\$125,349	\$52,397,500
<b>Missionary Support</b>	3,700,000		3,700,000		3,700,000
<b>Bequests and Trusts</b>	1,400,000		1,400,000		1,400,000
<b>Endowment</b>	1,627,000	(56,250)	1,570,750	(53,849)	1,516,900
<b>Unit Designated</b>	300,000	50,000	350,000	75,000	425,000
<b>Mission Investment Fund</b>	1,500,000		1,500,000		1,500,000
<b>Grants</b>	1,000,000		1,000,000		1,000,000
<b>Total Restricted</b>	\$9,527,000	(\$6,250)	\$9,520,750	\$21,151	\$9,541,900
<b>Total Current Funds</b>	\$62,614,500	(\$821,600)	\$61,792,900	\$146,500	\$61,939,400
<b>World Hunger:</b>					
<b>Gifts:</b>					
<b>Through Synods</b>	9,050,000		9,050,000		9,050,000
<b>Through Direct Giving</b>	8,275,000		8,275,000		8,275,000
<b>Endowment</b>	575,000		575,000		575,000
<b>Bequests and Misc.</b>	600,000		600,000		600,000
<b>Total World Hunger</b>	\$18,500,000	\$0	\$18,500,000	\$0	\$18,500,000
<b>Total</b>	\$81,114,500	(\$821,600)	\$80,292,900	\$146,500	\$80,439,400

**Evangelical Lutheran Church in America  
 2012 Expenditure Proposal**

	<u>Current Fund</u>			<u>World Hunger</u>			<u>Total Proposal</u>
	<u>2011 Revised</u>	<u>Changes</u>	<u>2012 Proposal</u>	<u>2011 Revised</u>	<u>Changes</u>	<u>Revised</u>	
Congregational and Synodical Mission	\$26,765,250	(\$1,550,170)	\$25,215,080	\$2,987,175	(\$156,460)	\$2,830,715	\$28,045,795
Global Mission	12,325,000	(400,000)	11,925,000	13,418,200	(379,755)	13,038,445	24,963,445
Mission Advancement	4,377,600		4,377,600	2,594,625	36,215	2,630,840	7,008,440
Office of the Presiding Bishop	4,742,000	83,700	4,825,700				4,825,700
Office of the Secretary	3,788,500		3,788,500				3,788,500
Office of the Treasurer	5,862,250	34,185	5,896,435				5,896,435
General Treasury							
Retiree Minimum Health Obligation	2,500,000		2,500,000				2,500,000
Depreciation	2,037,900		2,037,900				2,037,900
Strategic Initiative Fund	64,800	20,135	84,935				84,935
Other	151,200		151,200				151,200
Compensation Pool		990,550	990,550				990,550
	<u>\$62,614,500</u>	<u>(\$821,600)</u>	<u>\$61,792,900</u>	<u>\$19,000,000</u>	<u>(\$500,000)</u>	<u>\$18,500,000</u>	<u>\$79,302,350</u>

**The Evangelical Lutheran Church in America  
 Church Council Designated Funds Functioning as Endowment  
 As of January 31, 2011**

Name of Endowment Fund		Date Fund Was Established	Market Value as of		Current Recipient of Endowment Income
			January 31, 2011	January 31, 2010	
ALC Foundation Fund	13640	January 27, 1986	\$1,940,873	\$1,723,289	Foundation of the ELCA
Henry C. Boraas Legacy	24596	August 10, 1955	71,135	63,250	Global Mission / CSM
Caribbean Ministry Fund	30250	October 10, 1979	305,901	271,993	Global Mission
Herbert G. Carlson Memorial Fund	30220	December 1, 1978	1,608,860	1,430,524	Global Mission /CSM
DPL Scholarship Fund	44800	Pre-1963	64,975	57,773	CSM
DGM General Endowment	270144	November 6, 1997	48,487	43,112	Global Mission
DGM Missions	46900	July 8, 1926	231,327	205,685	Global Mission
Engagement of Persons with Other Faiths	54100	July 22, 1992	49,678	44,171	Global Mission
ELCA Educational Grant Program	53325	January 1, 1996	111,187	98,863	CSM
ELCA General Memorial Fund	270137	September 19, 1997	208,855	185,704	ELCA Current Fund
Foundation of the ELCA Operating Reserve Fund to Supplement Overseas Retirement Benefits		January 3, 2010	2,851,286	2,423,767	Foundation of the ELCA
	196500	May 18, 1987	188,872	160,513	Global Mission
Carrie Hatleberg Estate	80498	November 25, 1974	68,311	60,739	Global Mission
In The City for Good (and income account)	270253 & 270688	April 27,1998	1,370,570	1,150,040	CSM
Long Scholarship Fund	124540	Pre-1963	24,701	21,963	CSM
Lutheran Magazine Development Fund		June 30, 2009	466,426	394,585	The Lutheran Magazine
Mission Builders Support Fund	270044	July 15, 1997	118,634	127,368	CSM
Mission Development Fund		February 1, 2007	5,834,355	586,925	OPB
Parish Education Fund	160200	Pre-1963	51,323	45,634	CSM
Schickler Family Memorial Fund	190998	January 21, 1983	1,347,617	1,198,238	ELCA Current Fund
South East Asia Ministry Fund	194680	May 23, 1996	2,344,163	1,992,192	Global Mission
Special Needs Retirement Endowment Fund	194800	October 1, 1995	499,616	444,235	OPB
Vision for Mission Income Fund	270169	April 1, 1998	707,543	629,115	ELCA Current Fund
<b>Total Market Value of All Funds</b>			<b>\$20,514,695</b>	<b>\$13,359,678</b>	

**Summary of Church Council Designated Funds**  
**1999 - 2009 (1)**  
**January 31, 2011**

<b>Designation</b>	<b>Year</b>	<b>Amount</b>	<b>Expended</b>	<b>Balance</b>
Second Mile Ministry Fund	1999	\$ 12,000,000	\$ 11,985,482	\$ 14,518
Culture-Specific Resources	2001	400,000	152,955	247,045
Leadership Development Initiative	2005	2,587,622	2,383,649	203,973
 Total		<u>\$ 14,987,622</u>	<u>\$ 14,522,086</u>	<u>\$ 465,536</u>

(1) Does not include Church Council Designated Funds Functioning as Endowment.

**Church Council Designated Fund Report for:** **SECOND MILE MINISTRY FUNDS**  
**Year Designated by Church Council:** **1999**  
**Estimated Period of Designation:** **1999 - 2012**  
**Reporting Date:** **January 31, 2011**

Activity	Allocation	Expended	Balance
<b>Ministry Among People in Poverty</b>			
Evangelical Outreach and Congregational Missioi	\$900,000	\$900,000	\$0
Global Mission	900,000	900,000	-
Church in Society	1,200,000	1,200,000	-
Sub-Total	<u>\$3,000,000</u>	<u>\$3,000,000</u>	<u>\$0</u>
<b>Supporting Ministry That Needs Special Attention</b>			
Special Needs Retirement Fd Functioning as Enc	500,000	500,000	-
In the City for Good Funds Function as Endow	600,000	600,000	-
Leadership Development	500,000	500,000	-
Anti-Racism projects with Ecumenical Partners	300,000	285,482	14,518
World Hunger Appeal Anniversary	100,000	100,000	-
Identity Project	2,000,000	2,000,000	-
Sub-Total	<u>\$4,000,000</u>	<u>\$3,985,482</u>	<u>\$14,518</u>
<b>Total Expense to Operating/Designated Fund</b>	<u>\$7,000,000</u>	<u>\$6,985,482</u>	<u>\$14,518</u>
<b>Lutheran Center Mortgage Relief</b>	<u>\$5,000,000</u>	<u>\$5,000,000</u>	<u>\$0</u>
<b>Grand Total</b>	<u><u>\$12,000,000</u></u>	<u><u>\$11,985,482</u></u>	<u><u>\$14,518</u></u>

**Church Council Designated Fund Report for:**  
**Year Designated by Church Council:**  
**Estimated Period of Designation:**  
**Reporting Date:**

**CULTURE-SPECIFIC RESOURCE DEVELOPMENT**  
**2001**  
**On-going**  
**January 31, 2011**

<u>Activity Name</u>	<u>Time Line</u>	<u>Budget</u>	<u>Inception - To Date</u>	<u>Balance</u>
Chinese / Mandarin Worship Resource	2001-2011	\$130,800.00	\$55,387	\$75,413
Pan Asian Songbook	2012	\$10,000.00	\$2,397	\$7,603
Alaska Native Worship Resource	2001-2011	\$67,860.00	\$28,808	\$39,052
Multicultural Catalog	Completed	\$27,018.00	\$27,018	(\$0)
Asian / Evangelism Language Resources	Completed	\$9,510.00	\$9,510	(\$0)
Spanish Interpretation Statement	Completed	\$18,637.63	\$18,638	(\$0)
Abundant Harvest	2010-2012	\$30,000.00	\$6,750	\$23,250
Proclaiming His Story	2010-2012	\$20,000	\$4,446	\$15,554
First Communion(English/Spanish)	new	\$26,000		\$26,000
Planned Projects		\$339,826	\$152,955	\$186,871
Unallocated to date:		\$60,174		\$60,174
Total Church Council Funds		<u>\$400,000</u>	<u>\$152,955</u>	<u>\$247,045</u>

**Church Council Designated Fund Report for:**  
**Year Designated by Church Council:**  
**Estimated Period of Designation:**  
**Reporting Date:**

**LEADERSHIP DEVELOPMENT INITIATIVE**  
**2005**  
**2005 - 2012**  
**January 31, 2011**

<b>Expense Type</b>	<b>Budget</b>	<b>Inception-To-Date</b>	<b>Balance</b>
<b>Leadership Development</b>			
Grants - other	\$0	\$6,000	(\$6,000)
Salaries and Benefits	463,422	405,997	57,425
Travel	19,800	26,339	(6,539)
Contracts	16,500	1,500	15,000
Accommodations	16,500	1,245	15,255
Event Travel	13,200	1,142	12,058
Meals	3,800	3,211	589
Speakers	2,200	-	2,200
Office Expenses	(0)	4,454	(4,454)
Catering	2,200	3,386	(1,186)
<i>Multicultural Ministries:</i>			
Arab/Middle Eastern Ministries	-	30,000	(30,000)
<i>Pacific Lutheran University</i>			
Thrivent Leadership Development Initiative	-	10,000	(10,000)
Seminarian & Student debt Consultation	-	11,696	(11,696)
<i>Center for Creative Leadership</i>			
Leadership at the Peak	-	10,600	(10,600)
<i>US Congregational Life Survey</i>	-	22,052	(22,052)
<b>Total Leadership Development</b>	<b>\$537,622</b>	<b>\$537,622</b>	<b>(\$0)</b>

<b>Expense Type</b>	<b>Budget</b>	<b>Inception-To-Date</b>	<b>Balance</b>
<b>Leadership Development Initiative Grants</b>			
<i>Vocation and Education:</i>			
Next Generation of PhDs	\$150,000	\$150,000	\$0
Making the Connections	400,000	400,000	\$0
Lutheran Center at Atlanta	133,000	133,000	\$0
Developing Leaders	100,000	100,000	\$0
Candidacy Committee Training	10,000	820	\$9,180
Developing Mission Leaders (25%)	789	789	\$0
Missiologists/Leadership Consultation	4,844	4,844	\$0
<i>Multicultural Ministries:</i>			
Come, See, Discover	108,000	95,836	\$12,164
African Descent Horizon	105,000	105,000	\$0
Asian Leadership Development	60,000	60,000	\$0
American Indian/AK Native Community Center	15,000	15,000	\$0
Asian American Young Adult Network	10,000	9,885	\$115
Leaders of Color Gathering	25,000	25,000	\$0
American Indian/AK Native Youth Gathering	32,000	32,000	\$0
American Indian/AK Native Leadership	30,000	30,000	\$0
<i>Evangelical Outreach and Congregational Mission:</i>			
Emerging Leaders Network	63,000	18,069	\$44,931
Evangelical Horizon Internships	100,000	100,000	\$0
Congregational Latino/Hispanic	300,000	162,417	\$137,583
Coaching Trainers Network	15,000	15,000	\$0
<i>Church in Society:</i>			
A Call to Public Justice	100,000	100,000	\$0
<i>Global Mission:</i>			
			\$0

**Church Council Designated Fund Report for:**  
**Year Designated by Church Council:**  
**Estimated Period of Designation:**  
**Reporting Date:**

**LEADERSHIP DEVELOPMENT INITIATIVE**  
**2005**  
**2005 - 2012**  
**January 31, 2011**

Young Adult Program	100,000	100,000	\$0
<i>Gettysburg Seminary:</i>			\$0
Intersections Institute	26,000	26,000	\$0
<i>Metropolitan New York Synod:</i>			\$0
Urban Leaders Institute	20,000	20,000	\$0
<i>Region 1:</i>			\$0
American Indian/Alaska Native Ministry	20,000	20,000	\$0
<i>Lutheran School of Theology-Chicago</i>			\$0
Leadership Development Grant	7,000	7,000	\$0
<i>Non-Staff Travel</i>			\$0
Transforming Leaders Event ('07)	6,115	6,115	\$0
Leadership Grant Strategy Committee Meeting ('0	1,862	1,862	\$0
<i>Lighthouse Partnership</i>			\$0
Support for Developing Leaders	9,500	9,500	\$0
<i>Alaska Synod-ELCA</i>			\$0
Multicultural Leadership Development Grant	20,000	20,000	\$0
<i>Lutheran Church of the Redeemer</i>			\$0
Transforming Leaders Initiative	60,000	60,000	\$0
<i>Pacific Lutheran Theological Seminary</i>			\$0
Support for TEEM Students	15,000	15,000	\$0
<i>Center for creative Leadership</i>			\$0
Leadership at the Peak	1,365	1,365	\$0
<i>US Congregational Life Survey</i>	1,525	1,525	\$0
	<u>\$2,050,000</u>	<u>\$1,846,027</u>	<u>\$203,973</u>
<b>Total Available</b>	<u><u>\$2,587,622</u></u>	<u><u>\$2,383,649</u></u>	<u><u>\$203,973</u></u>



## **Report of the Director for Mission Support**

*Submitted by Pr. A. Craig Settlage*

### *2010 Mission Support*

I began my report to the March 2011 meeting of the Conference of Bishops with a word of deep thanks for the mission support work done by synod leaders with their congregations. As the treasurer's report indicates, mission support for churchwide ministries exceeded the revised 2010 budget by \$1.6 million. I believe this is a strong and encouraging sign that we will not experience any further diminishment of our capacity for carrying out God's mission.

### *Synodical-Churchwide Consultations*

Mission support consultations continue at the center of the collaborative efforts to sustain and increase the capacity of this church for God's mission. Synodical-churchwide consultations are an important element of the interdependent relationship between the 65 ELCA synods and the churchwide organization. These consultations provide an opportunity for interpretation of the shared mission and churchwide ministries of the Evangelical Lutheran Church in America.

In 2010 mission support consultations were held in 26 synods. Regional consultations also were held with synod leaders in each of the nine regions to discuss the redesign of the churchwide organization and the impact of diminished financial resources. These consultations are key to the shared financial responsibility of congregations, synods and the churchwide organization for funding God's mission through the ELCA: "Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support of this church." (ELCA 8.15).

In 2011, synodical-churchwide consultations on mission support and mission funding will remain a key element in providing for the financial support of God's mission through the Evangelical Lutheran Church in America. While the final number likely will change, as of this date consultations are scheduled in 26 synods and four regions.

### *2009 Congregation Mission Support with 2010 and 2011 Sharing Plans*

The chart showing 2009 congregational budget totals and mission support is found in Exhibit F, Part 5a, pages 3-4. It shows the percentage of congregational budgets for ELCA mission support in 2009, as well as the synod percentage of actual sharing of mission support in 2010 and the synod plan for 2011. We presently are receiving the plans for 2012 that will be included in Exhibit F, Part 5b.

In 2011 there are 37 synods sharing mission support at 50 percent or greater, including nine synods sharing at 55 percent or greater. There are 28 synods sharing below 50 percent, including eight synods below 40 percent. In terms of changing the percentage of sharing, 43 synods plan to remain at the percentage of the prior year, 14 synods plan to increase the percentage of sharing, and 8 synods have indicated their intent to reduce the percentage. The latter number is significant, as the prior year (2009 to 2010) saw 25 synods decreasing the percentage of sharing.

The average sharing of congregational mission support between synods and the churchwide organization has fallen below 50 percent for churchwide ministries in the past two years. In 2010, 49.39 percent of mission support came to the churchwide organization. 2011 plans indicate a sharing of 49.46 percent. This continued decrease in the sharing of mission support is included in Exhibit F, Part 5a, page 4.

The final picture of mission support is the 45-year history of total giving and mission support per baptized member provided in Exhibit F, Part 5a, page 5. This is perhaps the most challenging view of how the funding of our shared domestic and global mission and ministries has

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

April 8-11, 2011

Exhibit F, Part 5a

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experienced a dramatic change. For a variety of reasons, congregations are retaining a greater percentage of member giving and sharing less for synodical and churchwide ministries (See Exhibit F, Part 5a, page 6). Is this trend irreversible? If so, then synodical and churchwide efforts to carry out God's mission will continue to be impacted negatively by decreasing financial resources. Mutual accountability between congregations, synods and the churchwide organization is critically important and is an issue that will need to be addressed by the ELCA Church Council and Churchwide Assembly.

**2009 Congregation Mission Support Percent of Budget \* for ELCA Synods  
 with 2010 and 2011 Mission Support Sharing Plans with Churchwide**

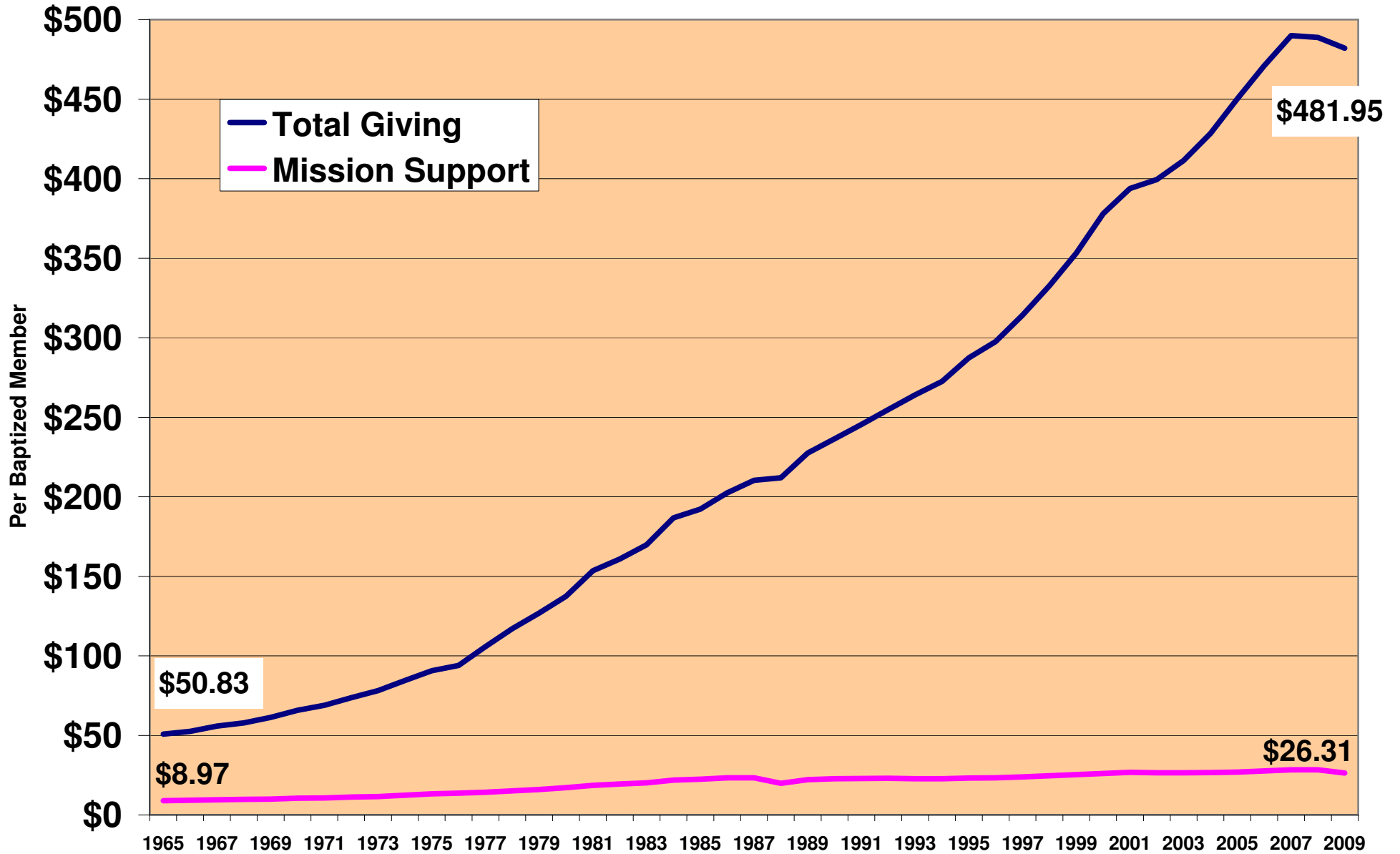
<u>Synod</u>	<u>2009 Congregational Data</u>			<u>2010 Mission</u>	<u>2011 Mission</u>
	<u>Budget</u>	<u>Mission Support</u>	<u>Mission Support Percent</u>	<u>Support % Sharing with Churchwide</u>	<u>Support % Sharing with Churchwide</u>
1A Alaska Synod	\$5,947,483	\$414,973	7.0%	39.00%	39.50%
1B Northwest Washington Synod	\$33,154,216	\$1,383,476	4.2%	45.50%	45.50%
1C Southwestern Washington Synod	\$25,894,419	\$1,119,716	4.3%	38.50%	39.00%
1D Eastern Washington-Idaho Synod	\$16,903,852	\$951,260	5.6%	30.00%	31.00%
1E Oregon Synod	\$26,251,556	\$1,102,409	4.2%	42.00%	42.50%
1F Montana Synod	\$18,184,005	\$1,132,467	6.2%	39.50%	39.50%
<b>Region 1</b>	<b>\$126,335,531</b>	<b>\$6,104,301</b>	<b>4.8%</b>	<b>39.81%</b>	<b>40.15%</b>
2A Sierra Pacific Synod	\$47,926,369	\$2,153,055	4.5%	51.50%	51.50%
2B Southwest California Synod	\$36,595,879	\$1,329,833	3.6%	49.00%	49.00%
2C Pacifica Synod	\$46,002,994	\$2,039,407	4.4%	52.00%	51.00%
2D Grand Canyon Synod	\$47,231,843	\$2,253,403	4.8%	50.00%	50.00%
2E Rocky Mountain Synod	\$49,636,594	\$2,724,067	5.5%	50.00%	50.00%
<b>Region 2</b>	<b>\$227,393,679</b>	<b>\$10,499,765</b>	<b>4.6%</b>	<b>50.52%</b>	<b>50.36%</b>
3A Western North Dakota Synod	\$17,424,945	\$928,036	5.3%	42.50%	43.00%
3B Eastern North Dakota Synod	\$27,052,293	\$1,053,394	3.9%	40.00%	40.00%
3C South Dakota Synod	\$39,975,769	\$2,061,162	5.2%	43.00%	44.00%
3D Northwestern Minnesota Synod	\$33,985,135	\$1,569,684	4.6%	51.00%	51.00%
3E Northeastern Minnesota Synod	\$25,308,738	\$1,287,301	5.1%	49.00%	49.00%
3F Southwestern Minnesota Synod	\$43,370,686	\$2,260,644	5.2%	52.50%	52.50%
3G Minneapolis Area Synod	\$103,226,088	\$3,502,290	3.4%	55.00%	55.00%
3H Saint Paul Area Synod	\$78,199,752	\$2,261,834	2.9%	50.00%	50.00%
3I Southeastern Minnesota Synod	\$41,548,590	\$2,097,541	5.0%	52.50%	52.50%
<b>Region 3</b>	<b>\$410,091,996</b>	<b>\$17,021,886</b>	<b>4.2%</b>	<b>49.87%</b>	<b>50.03%</b>
4A Nebraska Synod	\$50,151,975	\$4,098,501	8.2%	57.00%	57.00%
4B Central States Synod	\$35,235,324	\$2,069,472	5.9%	51.00%	50.00%
4C Arkansas-Oklahoma Synod	\$9,583,995	\$547,232	5.7%	40.20%	40.20%
4D N Texas-Northern Louisiana Synod	\$24,902,849	\$1,337,050	5.4%	47.00%	47.00%
4E Southwestern Texas Synod	\$36,596,385	\$1,954,963	5.3%	50.00%	50.00%
4F Texas-Louisiana Gulf Coast Synod	\$35,530,358	\$1,533,461	4.3%	50.00%	50.00%
<b>Region 4</b>	<b>\$192,000,886</b>	<b>\$11,540,679</b>	<b>6.0%</b>	<b>51.73%</b>	<b>51.55%</b>
5A Metropolitan Chicago Synod	\$64,798,705	\$3,417,759	5.3%	55.00%	55.00%
5B Northern Illinois Synod	\$42,830,529	\$2,686,870	6.3%	55.00%	55.00%
5C Central/Southern Illinois Synod	\$26,020,701	\$1,813,770	7.0%	56.00%	56.00%
5D Southeastern Iowa Synod	\$45,288,922	\$3,041,224	6.7%	53.50%	53.50%
5E Western Iowa Synod	\$20,408,967	\$1,158,710	5.7%	35.10%	36.10%
5F Northeastern Iowa Synod	\$28,692,287	\$1,770,914	6.2%	42.50%	40.00%
5G Northern Great Lakes Synod	\$11,914,654	\$983,727	8.3%	50.00%	50.00%
5H Northwest Synod of Wisconsin	\$32,770,906	\$1,486,150	4.5%	55.00%	55.00%
5I East-Central Synod of Wisconsin	\$35,066,220	\$1,811,073	5.2%	55.00%	55.00%

\*Budget is the sum of current operating expenses, debt expenses, and mission support.  
 Source: ELCA Annual Congregational Report Forms and Office of the Treasurer reports.  
 Prepared by ELCA Research and Evaluation.

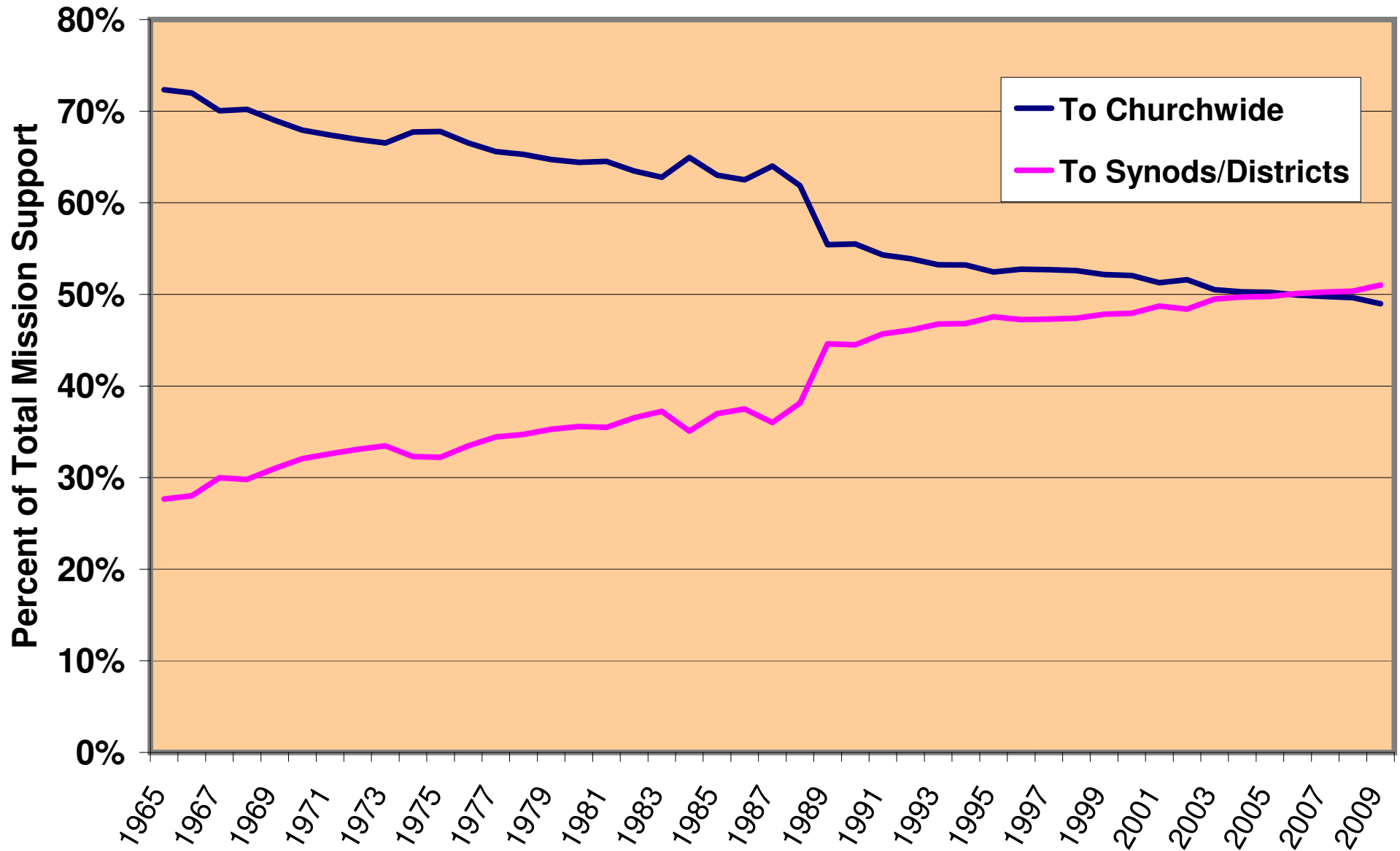
<u>Synod</u>	<u>2009 Congregational Data</u>			<u>2010 Mission</u>	<u>2011 Mission</u>
	<u>Budget</u>	<u>Mission Support</u>	<u>Mission Support Percent</u>	<u>Support % Sharing with Churchwide</u>	<u>Support % Sharing with Churchwide</u>
5J Greater Milwaukee Synod	\$41,955,688	\$2,418,848	5.8%	60.10%	60.10%
5K South-Central Synod of Wisconsin	\$37,446,584	\$1,668,258	4.5%	55.00%	55.00%
5L LaCrosse Area Synod	\$12,566,875	\$861,915	6.9%	55.00%	55.00%
<b>Region 5</b>	<b>\$399,761,038</b>	<b>\$23,119,218</b>	<b>5.8%</b>	<b>53.45%</b>	<b>53.37%</b>
6A Southeast Michigan Synod	\$32,271,042	\$1,565,092	4.8%	45.00%	45.00%
6B North/West Lower Michigan Synod	\$25,596,982	\$1,720,597	6.7%	50.00%	50.00%
6C Indiana-Kentucky Synod	\$42,376,161	\$2,489,280	5.9%	51.50%	51.50%
6D Northwestern Ohio Synod	\$37,169,353	\$2,172,737	5.8%	51.00%	51.00%
6E Northeastern Ohio Synod	\$38,582,723	\$2,038,456	5.3%	49.00%	49.00%
6F Southern Ohio Synod	\$51,870,088	\$2,281,078	4.4%	40.00%	45.50%
<b>Region 6</b>	<b>\$227,866,349</b>	<b>\$12,267,240</b>	<b>5.4%</b>	<b>47.89%</b>	<b>48.73%</b>
7A New Jersey Synod	\$38,703,500	\$2,320,679	6.0%	50.00%	50.00%
7B New England Synod	\$37,246,571	\$2,079,838	5.6%	54.00%	54.00%
7C Metropolitan New York Synod	\$42,181,108	\$1,359,485	3.2%	48.00%	48.50%
7D Upstate New York Synod	\$26,411,848	\$1,559,652	5.9%	47.10%	47.20%
7E Northeastern Pennsylvania Synod	\$49,934,434	\$2,816,151	5.6%	52.00%	53.00%
7F Southeastern Pennsylvania Synod	\$44,871,643	\$2,577,715	5.7%	53.50%	53.50%
7G Slovak Zion Synod	\$2,451,527	\$131,747	5.4%	30.00%	30.00%
<b>Region 7</b>	<b>\$241,800,631</b>	<b>\$12,845,267</b>	<b>5.3%</b>	<b>51.17%</b>	<b>51.39%</b>
8A Northwestern Pennsylvania Synod	\$9,039,459	\$922,220	10.2%	50.00%	50.00%
8B Southwestern Pennsylvania Synod	\$28,024,806	\$2,268,729	8.1%	55.00%	50.00%
8C Allegheny Synod	\$13,690,917	\$992,496	7.2%	50.00%	50.00%
8D Lower Susquehanna Synod	\$52,807,210	\$3,552,858	6.7%	46.00%	46.00%
8E Upper Susquehanna Synod	\$14,364,227	\$1,162,854	8.1%	50.00%	49.92%
8F Delaware-Maryland Synod	\$43,051,552	\$2,244,533	5.2%	53.00%	53.00%
8G Metropolitan Washington, D.C. Synod	\$30,543,818	\$1,814,638	5.9%	55.00%	50.00%
8H West Virginia-W Maryland Synod	\$6,591,148	\$633,427	9.6%	45.00%	45.00%
<b>Region 8</b>	<b>\$198,113,137</b>	<b>\$13,591,755</b>	<b>6.9%</b>	<b>50.72%</b>	<b>49.19%</b>
9A Virginia Synod	\$27,766,925	\$2,115,177	7.6%	35.10%	37.34%
9B North Carolina Synod	\$58,681,059	\$4,202,529	7.2%	39.26%	42.06%
9C South Carolina Synod	\$39,751,270	\$3,117,263	7.8%	45.00%	41.00%
9D Southeastern Synod	\$42,917,605	\$2,490,029	5.8%	50.00%	50.00%
9E Florida-Bahamas Synod	\$62,159,393	\$2,805,085	4.5%	51.13%	44.00%
9F Caribbean Synod	\$2,138,419	\$182,731	8.5%	12.50%	16.00%
<b>Region 9</b>	<b>\$233,414,671</b>	<b>\$14,912,814</b>	<b>6.4%</b>	<b>43.07%</b>	<b>42.47%</b>
<b>ELCA</b>	<b>\$2,256,777,918</b>	<b>\$121,902,925</b>	<b>5.4%</b>	<b>49.39%</b>	<b>49.46%</b>

\*Budget is the sum of current operating expenses, debt expenses, and mission support.  
 Source: ELCA Annual Congregational Report Forms and Office of the Treasurer reports.  
 Prepared by ELCA Research and Evaluation.

### Total Giving and Mission Support by ELCA Congregations Per Baptized Member



### Percentage of Congregational Mission Support for Synods/Districts and the Churchwide Organization



2012 Synod Mission Support Plans and 2011 Revised Synod Mission Support Plans  
With 2010 Actual

SYNOD NAME	#	2010		2011		2012	
		ACTUAL	MS %	SYNOD PLANS		SYNOD PLANS	
				AMOUNT	MS %	AMOUNT	MS %
ALASKA	1A	163,080	39.00%	167,283	39.50%		
N.W. WASH	1B	602,267	45.50%	582,400	45.50%		
S.W. WASH	1C	347,497	38.50%	438,750	39.00%	359,450	39.50%
E.WASH/ID	1D	236,844	30.00%	240,250	31.00%		
OREGON	1E	385,750	42.00%	436,900	42.50%	355,875	36.50%
MONTANA	1F	368,598	39.50%	369,325	39.50%	382,000	40.00%
SIERRA-PACIFIC	2A	891,951	51.50%	901,250	51.50%		
SW CALIFORNIA	2B	529,878	49.00%	514,165	49.00%		
PACIFICA	2C	765,311	52.00%	750,720	51.00%		
GRAND CANYON	2D	901,857	50.00%	875,000	50.00%		
ROCKY MTN	2E	1,262,965	50.00%	1,258,750	50.00%	1,258,750	50.00%
W. NO.DAK	3A	379,950	42.50%	384,420	43.00%		
E. NO.DAK	3B	407,064	40.00%	420,000	40.00%	440,000	40.00%
SO. DAK.	3C	692,431	43.00%	723,822	44.00%	762,480	45.00%
NW. MINN.	3D	628,582	51.00%	653,106	51.00%		
NE. MINN.	3E	594,952	49.00%	641,900	49.00%	611,520	49.00%
SW. MINN.	3F	1,075,108	52.50%	1,142,529	52.50%		
MINPLS. AREA	3G	1,790,191	55.00%	1,870,000	55.00%		
ST PAUL (M)	3H	1,024,721	50.00%	1,050,000	50.00%		
SE. MINN.	3I	991,427	52.50%	994,875	52.50%	1,024,721	52.50%
NEBRASKA	4A	2,013,879	57.00%	2,100,000	57.00%	1,995,000	57.00%
CENTRAL STATES	4B	950,714	51.00%	912,567	50.00%	922,567	50.00%
ARK/OK	4C	224,010	40.20%	245,472	40.20%		
N.TEX/N.LOU	4D	579,102	47.00%	568,700	47.00%	590,348	47.50%
S.W.TEXAS	4E	763,323	50.00%	800,000	50.00%	792,000	50.00%
GULF COAST	4F	678,177	50.00%	750,000	50.00%	667,500	50.00%
METRO CHGO	5A	1,762,476	55.00%	1,797,726	55.00%		
NO. ILL	5B	1,281,869	55.00%	1,296,159	55.00%	1,315,600	55.00%
CEN.SO. ILL	5C	862,538	56.00%	868,000	56.00%	823,000	56.00%
SE IOWA	5D	1,415,853	53.50%	1,597,809	53.50%		
WEST IOWA	5E	329,234	35.10%	344,033	36.10%		
NE IOWA	5F	597,813	42.50%	570,000	40.00%	570,000	40.00%
N GRT LKES	5G	441,259	50.00%	410,000	50.00%	425,000	50.00%
NW.SYN (W)	5H	748,382	55.00%	770,000	55.00%	792,000	55.00%
EC WISC	5I	874,508	55.00%	907,500	55.00%	907,500	55.00%
GRTR MILWKEE	5J	1,351,367	60.10%	1,412,350	60.10%		
SO.-CENT (W)	5K	796,253	55.00%	893,400	55.00%	796,000	55.00%
LACROSSE (W)	5L	425,130	55.00%	461,944	55.00%	490,754	55.00%
SE. MICH	6A	557,360	45.00%	630,000	45.00%		
N/W LOWER MICH	6B	748,816	50.00%	700,000	50.00%	700,000	50.00%
IND/KY	6C	1,030,028	51.50%	978,500	51.50%	1,081,500	52.00%
NW OHIO	6D	1,000,513	51.00%	1,010,820	51.00%		
NE OHIO	6E	870,902	49.00%	869,750	49.00%		
S. OHIO	6F	753,594	40.00%	955,700	45.50%		
NEW JERSEY	7A	1,087,023	50.00%	1,180,000	50.00%	1,100,000	50.00%
NEW ENGLAND	7B	1,081,086	54.00%	1,129,117	54.00%	1,123,691	54.20%
METRO NY	7C	546,335	48.00%	606,250	48.50%		
UPSTATE NY	7D	627,751	47.10%	634,840	47.20%	614,000	47.30%

2012 Synod Mission Support Plans and 2011 Revised Synod Mission Support Plans  
With 2010 Actual

SYNOD NAME	#	2010		2011		2012	
		ACTUAL	MS %	AMOUNT	MS %	AMOUNT	MS %
NE PENN	7E	1,384,677	52.00%	1,431,000	53.00%		
SE PENN	7F	1,253,383	53.50%	1,297,425	53.50%		
SLOVAK ZION	7G	24,591	30.00%	33,600	30.00%	30,000	30.00%
NW PENN	8A	436,041	50.00%	438,000	50.00%	425,000	50.00%
SW PENN	8B	1,018,795	55.00%	987,500	50.00%	800,000	50.00%
ALLEGHENY	8C	394,474	50.00%	450,000	50.00%		
LOW SUSQ	8D	1,502,495	46.00%	1,610,000	46.00%	1,627,500	46.50%
UPP SUSQ	8E	536,659	50.00%	588,000	49.92%		
DEL-MRYLND	8F	1,139,880	53.00%	1,113,000	53.00%		
METRO DC	8G	999,108	55.00%	1,000,000	50.00%	1,000,000	50.00%
W. VA/W.MYLD	8H	256,420	45.00%	255,683	45.00%	260,100	46.00%
VIRGINIA	9A	658,965	35.10%	640,617	37.34%		
NO. CAROLINA	9B	1,262,714	39.26%	1,219,750	42.06%	1,123,423	39.00%
SO. CAROLINA	9C	1,268,389	45.00%	1,127,500	41.00%	1,224,250	41.50%
SOUTHEASTERN	9D	1,086,077	50.00%	1,050,000	50.00%	1,076,250	50.00%
FLORIDA-BAHAMAS	9E	949,728	51.13%	908,696	44.00%		
CARIBBEAN	9F	33,799	12.50%	30,000	16.00%		
<b>TOTAL REMITTANCES</b>		<b>\$52,645,915</b>	<b>49.39%</b>	<b>\$53,996,853</b>	<b>49.46%</b>	<b>\$27,344,088</b>	<b>48.83%</b>





# Rules of Organization and Procedure for the **2009-2011** Churchwide Assembly

## Introduction

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

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

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

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

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Revised April 1, 2011

**Recommended for  
Assembly Action:**

*Two-Thirds Vote Required*

To adopt the Rules of Organization and Procedure for the **2009-2011** Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that already are in force):

## **PART ONE: Authority and Duties**

### ***Authority of the Churchwide Assembly***

The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly (ELCA churchwide constitutional provision 11.31.).

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

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

### ***Duties of the Churchwide Assembly***

The Churchwide Assembly shall:

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

### ***Assembly Presiding Officer***

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

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

### ***Assembly Secretary***

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

### ***Notice of Meeting***

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

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

### ***Agenda***

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

### ***Program and Worship***

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

### ***Arrangements***

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

## **PART TWO: Members of Assembly**

### ***Assembly Voting Members***

Each synod shall elect one voting member of the Churchwide Assembly for every 5,800 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. There shall be at least two voting members from each synod. The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 12.41.11.).

The officers of this church and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote (ELCA 12.41.21.).

The total number of voting members at the 2011 Churchwide Assembly is **1,045-1,025**.

Revised April 1, 2011

### Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church . . . [and] shall cease to be a member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member (ELCA 12.41.13.).

### Certification of Voting Members

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

### Seating of Alternate Voting Members

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

### Inclusive Representation

Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies . . . be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies . . . shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies . . . shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the Constitution, Bylaws, and Continuing Resolutions of the ELCA, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service (ELCA 6.02.A09.).

The term, "persons of color and/or persons whose primary language is other than English," shall be understood to mean African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work (ELCA 5.01.C00.).

### Additional Voting Members Provided

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

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

### Assembly Properly Constituted

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

### Advisory Members

Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of churchwide units, executives for sections related to the officers, presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

Advisory members shall have voice but not vote (ELCA 12.41.32.).

The president of the Lutheran Youth Organization or a designee, unless elected as a voting member, shall serve as an advisory member of the Churchwide Assembly.

Revised April 1, 2011

### **Other Non-Voting Members**

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 12.41.41.).

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

In addition, a representative of the faculty of each seminary of the Evangelical Lutheran Church in America, appointed by the president, and one teaching theologian appointed by the Association of Teaching Theologians in the ELCA, shall serve as faculty resource persons with voice but not vote (ELCA 12.31.B07.).

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

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

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

An individual who is an advisory member of the Church Council, unless elected as a voting member of the assembly, shall have voice but not vote (ELCA 12.41.31.).

### **Resource Members**

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

### **Congregation Observers**

Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly. Such observers shall have neither voice nor vote (ELCA 12.41.C04.).

### **Official Visitors**

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

### **Access to Seating**

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

### **Assembly Costs**

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

## **PART THREE: Quorum and Procedure**

### **Quorum**

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

### **Absence of Members**

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

### **Parliamentary Procedure**

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

(Note: the 10th edition of *Robert's Rules of Order Newly Revised*, is, therefore, the governing parliamentary law of this church, except as otherwise provided.)

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

### **Proxy and Absentee Voting Precluded**

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

### **Obtaining the Floor**

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

### **Questions of Personal Privilege**

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



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### **Speeches**

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

### **Alternating Speeches**

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

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

### **Purpose and Use of "White Card"**

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

### **Motion to Rescind or Amend Something Previously Adopted at This Assembly**

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

### **Suspending or Revising the Rules**

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

### **Moving the Previous Question**

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

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

### **Applause**

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

### **Departing from Agenda**

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the

assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

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

### **Unfinished Business**

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

### **Audit of Credentials Report**

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

## **PART FOUR: Committees of Assembly**

### **Mandated Committees**

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

### **Reference and Counsel Committee**

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted that are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.11.).

### **Memorials Committee**

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

### **Nominating Committee**

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church (ELCA 12.51.31.).

The Nominating Committee shall strive to ensure that at least two of the voting membership of the Church Council shall have been younger than 30 years of age at the time of their election (ELCA 19.21.A98.).

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

### ***Other Committees***

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

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

### ***Elections Committee***

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

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

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

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

### ***Credentials Committee***

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

### ***Churchwide Assembly Planning Committee***

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

### ***Minutes Committee***

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

### ***Additional Appointments***

Additional officials or committees (sergeants-at-arms, parliamentarians, chairs for hearings, chairs for unit lunches, tellers, pages, etc.) of the Churchwide Assembly shall be appointed by the presiding bishop.

## **PART FIVE: Voting Procedures**

### ***Voting by Electronic Device***

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

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

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

A voting member must be seated at the table that contains his or her assigned voting device in order to cast a vote.

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

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

At any time prior to the announcement that the voting period has ended, a voting member may change his or her mind and register a different vote. A second vote will cancel the first vote. Confirmation of the second vote will be sent.

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

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

### ***Various Other Methods of Voting***

As directed by the chair, voting also may take place by voice, by show of hands, by standing, or by written ballot. Any member who because of physical limitation cannot raise her or his hand or stand to vote should contact the Elections Committee for assistance.

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

### ***Division of the House***

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

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## ***PART SIX: Relation of Assembly to Church Council and Churchwide Units Relationship to Church Council***

This church shall have a Church Council which shall be the board of directors of this church and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 14.11.).

“Interim legislative authority” is defined to mean that between meetings of the Churchwide Assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:

- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and
- b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter (ELCA 14.13.).

### ***Responsibilities of Church Council***

The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly (ELCA 14.21.01.).

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

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

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

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.08.).

### ***Status of Church Council Recommendations***

The recommendation of the Church Council with respect to any proposal by a churchwide unit or any other matter shall be treated as a motion made and seconded, unless the Church Council shall otherwise determine.

### ***Relationship to Churchwide Units***

Each unit shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions (ELCA 16.12.; see also 16.31.02., 16.41.03., 17.41.05., 17.51.03., 17.61.05., 17.61.A05.e.).

### ***Relationship to the Board of Pensions***

The Churchwide Assembly shall:

- a. approve the documents governing the ELCA

Pension and Other Benefits Program that have been referred by the Church Council; and

- b. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations (ELCA 17.61.01.).

The Church Council shall: . . . refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action (ELCA 17.61.02.d.).

The Board of Pensions shall manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts (ELCA 17.61.A05.a.).

The Board of Pensions shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 17.61.A05.e.).

## **PART SEVEN: Resolutions and Motions**

### ***Written Resolutions and Motions Required***

Substantive resolutions or motions, or amendments to either, must be presented in writing to the secretary of this church or the secretary's deputy immediately after being moved. A form is provided for this purpose. This form is included in each voting member's registration packet; other forms are available on the tables of voting members.

### ***Nature of Resolutions and Motions***

►**Germane Resolutions and Motions:** A germane resolution or motion is one closely related to or having bearing on the matter before the assembly. A resolution or motion that is germane to the matter before the assembly may be offered when in order by any voting member from the floor by going to a microphone and being recognized by the chair.

►**Non-Germane Resolutions and Motions:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda must be submitted to the secretary of this church or the secretary's deputy in writing prior to the established deadline (see PART EIGHTEEN: Deadlines *below*). Each resolution or motion must be supported in writing by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary shall refer such resolution to the Reference and Counsel Committee, which may:

- (a) Recommend approval;
- (b) Recommend referral to a unit **or office** of this church;
- (c) Recommend a substitute motion to the assembly; or
- (d) Recommend that the assembly decline the proposed resolution.

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► **Same or Similar Subjects:** The Reference and Counsel Committee may group together in a single recommendation resolutions or motions on the same or similar subjects. A resolution or motion on the same subject as a recommendation already on the agenda of the assembly, such as a memorial, will not be submitted to the assembly for separate action by the Reference and Counsel Committee. The chair of the committee will inform the voting member of the committee's decision.

► **Beyond Deadline for Submission:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda that a voting member submits because of circumstances that develop during the assembly and that cannot be submitted to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*) must be submitted to the secretary in writing or the secretary's deputy and supported in writing by one other voting member. The secretary shall refer such resolutions or motions to the Reference and Counsel Committee, which may:

- (a) Decline to refer the resolution or motion to the assembly;
- (b) Recommend approval;
- (c) Recommend referral to a unit **or office** of this church;
- (d) Recommend a substitute motion to the assembly; or
- (e) Recommend that the assembly decline the proposed resolution or motion.

Consideration of a resolution or motion submitted beyond the deadline will require suspension of the rules prior to presentation of the matter to voting members by the Reference and Counsel Committee.

► **On Societal Issues:** In its recommendation, the Reference and Counsel Committee, following consultation with the **Office of the Presiding Bishop Church in Society program unit**, shall inform the Churchwide Assembly when a resolution or motion requires action on a societal issue for which this church does not have an established social policy. Should such resolution or motion be adopted by the Churchwide Assembly, the matter shall be referred to the **Office of the Presiding Bishop Church in Society unit**, which shall bring to the next regular meeting of the Church Council a plan for appropriate implementation.

### **Substitute Motions**

When a substitute motion is made, secondary amendments may be offered first to the original motion. After all secondary amendments to the original motion have been disposed of, secondary amendments to the substitute motion may be offered. When all amendments to the substitute motion have been disposed of, the vote shall be taken on whether the substitute motion is to be substituted as the original motion or be rejected.

## **PART EIGHT: Memorials from Synodical Assemblies**

### **Definition of Memorials**

Memorials are proposals for action involving broad policy issues submitted by synodical assemblies to the churchwide

organization. Memorials from synodical assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action (ELCA 12.51.21.).

### **Status of Committee's Recommendations**

When the Memorials Committee has recommended the passage of a memorial considered by the committee, the committee's recommendation and text of the memorial recommended for passage shall be the main motion before the assembly.

When the Memorials Committee has recommended the adoption of a substitute recommendation for the memorial(s) on a subject, the committee's recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended referral of a memorial(s), the committee's recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended that the assembly decline a memorial(s) without the committee making any other recommendation related to the same or closely related subject, the memorial, if then moved by a voting member from the synod originating the memorial and seconded, shall be the main motion, and the committee's recommendation shall be received as information.

### **En Bloc Resolution in Response to Certain Memorials**

The responses to the synod memorials, as recommended by the Memorials Committee in a ~~printed~~ report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>1</sup> resolutions when so proposed by the Memorials Committee.

If a voting member desires the assembly to discuss a synodical memorial or the Memorials Committee's response that is proposed for *en bloc* consideration, she or he may request that it be removed from the proposed *en bloc* resolution, provided the member's request is supported by ten other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. After removals, the *en bloc* resolution shall be voted upon without amendments or debate.

► **Separate Consideration:** To call for such separate consideration, a voting member must submit written notification to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*) on the form entitled Notice Related to Recommendations of the Memorials Committee. A copy of that form is included on page three of the Report of the Memorials Committee. Additional forms will be available from the secretary's deputy.

### **Substitute Proposal**

With respect to any recommendation made by the Memorials Committee in a printed report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute

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<sup>1</sup>Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.



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motion to the committee's recommendation only if such member has given written notice by the deadline. For such written notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorials Committee, and submit it to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*). In addition, the text of the proposed substitute should be submitted on a Motion Form to the secretary or the secretary's deputy.

Consultation with at least one of the co-chairs of the Memorials Committee is required when a substitute will be moved and is recommended when any other amendment will be proposed to the response recommended by the Memorials Committee.

### ***Recommendation on Same Matter***

A voting member's resolution or motion dealing with the same or similar matter as a subject being reported by the Memorials Committee cannot be considered prior to the Memorials Committee's recommendation and motion with respect to that matter. This rule does not apply to a resolution or motion that proposes an amendment to a constitutional provision, bylaw, or continuing resolution.

## **PART NINE: Recommendations of the Reference and Counsel Committee**

### ***Status of Committee's Recommendations***

When the Reference and Counsel Committee has recommended the approval of a resolution or motion considered by the committee, the committee's recommendation and text of the resolution or motion recommended for passage shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended the adoption of a substitute recommendation for the resolution(s) or motion(s) on a subject, the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended referral of a resolution(s) or motion(s), the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended that the assembly decline a proposed resolution or motion without the committee making any other recommendation related to the same or a closely related subject, the voting member's resolution or motion, if then moved by that voting member and seconded, shall be the main motion and the committee's recommendation shall be received as information.

## **PART TEN: Votes on and Amendments to Social Statements and Related Actions**

### ***Definition of Social Statements***

Social statements are major documents addressing significant

social issues. They meet the criteria of and are prepared in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," adopted by the Churchwide Assembly in 1997 **and amended by the Church Council.**

### ***Deadline for Submission***

Any amendment to a social statement, or to recommendations or resolutions concerning a social statement, must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

Voting members who submit amendments may be requested to meet with the staff of the unit that developed the statement.

If in the opinion of the chair of the assembly the amendments to a social statement, or to recommendations or resolutions concerning a social statement, are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to either the Reference and Counsel Committee or to an *ad hoc* committee appointed by the chair with the consent of the assembly for its recommendations for the consideration of the statement or recommendations or resolutions and the proposed amendments by the assembly.

If a voting member wishes to offer a substantive amendment that was not submitted prior to the deadline, the assembly, by a majority vote, may consent to the consideration of such an amendment.

### ***Vote to Adopt Social Statements***

A two-thirds vote of the voting members present and voting in the Churchwide Assembly shall be required for adoption of a social statement.

A social statement, which is developed by the appropriate churchwide unit and presented to the Churchwide Assembly as a proposed social statement of the Evangelical Lutheran Church in America, shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly. The text of a proposed social statement shall be approved and recommended to the assembly by the Church Council (ELCA 12.12.01.).

### ***Vote to Amend or Repeal***

**Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America, shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA12.12.).**

### ***Reconsideration of Social Statement***

**In accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," Churchwide Assemblies may reconsider previously adopted social statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:**

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1. A Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly. Subsequent to such a vote, the social statement shall be referred to the Office of the Presiding Bishop for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.
2. The Church Council by a two-thirds vote of its voting members may ask the Churchwide Assembly to reconsider a social statement. Such Church Council action must be taken no later than at the Church Council meeting in the autumn prior to the assembly. The proposed change and the reasons for it shall then be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly. A two-thirds vote of the assembly shall be required to reconsider the statement and also to revise or remove it. Both actions may occur at the same assembly.

### *Vote to Adopt Certain Recommendations or Resolutions from a Social Statement Task Force Requiring Amendment of Constitutional Provisions or Bylaws*

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations or resolutions originating from or relating to the subject of a social statement task force report or amendments or substitute motions related to such recommendations or resolutions that require amendment of a constitution or bylaw provision for implementation.

## PART ELEVEN: Votes on Proposals for Church-to-Church Agreements

This church may establish official church-to-church relationships and agreements. Establishment of such official relationships and agreements shall require a two-thirds vote of the voting members of the Churchwide Assembly (ELCA 8.71.).

Each church body votes on a relationship of full communion using the same resolution. Amendments to a resolution establishing full communion, therefore, are not in order.

## PART TWELVE: Nominations

### *Nominations Desk*

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.B98.a.).

A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure. This form also is included in each voting member's registration materials (ELCA 19.61.B98.b.). It also is available online at [www.elca.org/nominations](http://www.elca.org/nominations).

Information and additional forms may be obtained from the Nominations Desk on Monday, August 15, 2011, from 8:00 A.M. to 9:30 P.M. and on Tuesday, August 16, 2011, from 8:00 A.M. to 11:00 A.M.

### *Congregational Membership*

Each nominee for an elected or appointed position in this church shall be a voting member of a congregation of this church (ELCA 19.05.).

### *Term Limit*

Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive re-election, and with one-third of the members of the Church Council and of each board, program committee, or advisory committee elected each biennium (ELCA 19.04.).

### *Nominations Form*

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or clergy status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require (ELCA 19.61.B98.c.). It also is available online at [www.elca.org/nominations](http://www.elca.org/nominations).

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

- 1) In the case of a layperson, the synod that includes the congregation in which such person holds membership; and
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained (ELCA 19.61.B98.d.).

### *Making Floor Nominations*

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

A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.61.C05.b.). It also is available online at

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[www.elca.org/nominations](http://www.elca.org/nominations).

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on **Monday, August 15, 2011, from 8:30 A.M. to 9:30 P.M. and on Tuesday, August 16, 2011, from 8:00 A.M. to 11:00 A.M.**

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

### ***For Boards and Committees: Restrictions on Nominations***

The Nominating Committee shall nominate two persons for each board or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

It shall be the responsibility of the Church Council to make certain that every synod has at least one person serving on the churchwide boards or committees. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board or committee (ELCA 19.21.04.).

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.D05.a.). [See Section VII for details on restrictions.]

A former full-time or part-time employee of the churchwide organization shall not be eligible, for a minimum of six years subsequent to such employment, for nomination or election to the board or committee related to the churchwide unit in which the employee served (ELCA 19.61.J00.).

So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.61.D05.b.).

### ***For Church Council: Restrictions on Nominations***

Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. Excluding the churchwide officers, there shall not be more than one member of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

The Nominating Committee shall nominate two persons for each council position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

Nominations for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.E05.).

On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the first half of the biennium preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.21.B05.) [See Section VII, page 2, for details on restrictions].

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## **For Nominating Committee: Restrictions on Nominations**

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.01.).

Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly (ELCA 19.61.F98.a.).

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated (ELCA 19.61.F98.b.).

## **PART THIRTEEN: Election Procedures**

### ***Election Procedures Utilizing the Common Ballot***

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.61.G02.a.).

In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot (ELCA 19.21.03.).

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

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

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

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

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

Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked (ELCA 19.61.G02.g.).

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

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

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

If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot (ELCA 19.61.G02.k.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure (ELCA 19.61.G02.l.) (see PART EIGHTEEN: Deadlines *below*).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes (ELCA 19.61.G02.m.).

Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly (ELCA 19.61.G02.n.) (see PART EIGHTEEN: Deadlines *below*).

On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.G02.o.).

### ***Majority Required for Election***

Other than in elections of presiding bishop, vice president, and secretary, a majority of votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of legal votes cast shall be necessary for election (ELCA 19.11.01.b.).

### ***Breaking Ties***

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.61.198.b.).

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On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.I98.c.).

## PART FOURTEEN: Budget Proposals

### *Budget Procedures*

The presiding bishop shall provide for the preparation of the budget for the churchwide organization (ELCA 13.21.f.).

At the direction of the presiding bishop, the executive for administration shall develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.11.A04.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council and the treasurer of this church as an *ex officio* member with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer (ELCA 14.41.A05.).

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

The Churchwide Assembly shall adopt a budget for the churchwide organization (ELCA 12.21.e.).

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

Proposed amendments to the budget must be submitted to the secretary of this church or the secretary's deputy in writing prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*). Each amendment must be supported in writing by one other voting member. The secretary shall refer such proposed amendments to the Budget and Finance Committee. During the consideration of the budget by the assembly, the Budget and Finance Committee shall report on the implication of each proposed amendment.

Any amendment to the budget that increases a current program proposal of, or adds a current program proposal to, a churchwide unit must include a corresponding decrease in some other current program proposal of the same or another churchwide unit(s) and/or increase in revenues. Any amendment to the budget that proposes an increase in revenues shall require an affirmative vote by at least two-thirds of those present and voting.

The assembly may refer to the Church Council for final action any amendment to the budget that has been presented in accordance with these Rules of Organization and Procedure. Such referral shall not preclude the assembly from acting on other budget amendments or from adopting the budget.

### *Appropriations*

When a motion calling for an appropriation comes before the Churchwide Assembly from any source other than the Church Council or a memorial from a synod, it shall be referred at once to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposed appropriation to the Budget and Finance Committee of the Church Council. The Budget and Finance Committee may consult with the churchwide unit(s) affected by the proposed appropriation. The Budget and Finance Committee may conclude that it cannot evaluate adequately the proposed appropriation prior to assembly adjournment and may request that the Church Council be designated to receive the evaluation later and to determine whether or not the proposed appropriation shall be authorized. The findings of the Budget and Finance Committee shall be forwarded to the Reference and Counsel Committee, which shall then make its recommendation to the Churchwide Assembly. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

A proposed appropriation that originates with a synod through a memorial will be handled in the same way as in this preceding rule, except that reference shall be to the Memorials Committee rather than to the Reference and Counsel Committee.

### *New Studies or Research Proposals*

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to Research and Evaluation in the Office of the Presiding Bishop. This section, in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing studies and research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. The Research and Evaluation section may conclude that it cannot evaluate adequately the proposal prior to assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study or research project should be initiated. The findings of the Research and Evaluation section shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.



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A proposal that originates with a synod through a memorial shall be handled the same way, except that reference shall be to the Memorials Committee, rather than to the Reference and Counsel Committee.

### ***Process for Initiation or Reconsideration of Social Statements***

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policy and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51) **and in 2011 (CC11.04.XX)**.

## **PART FIFTEEN: Amendments to Governing Documents**

### ***Constitutional Amendments***

The constitution of this church may be amended only through either of the following procedures:

- a) The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.
- b) An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting (ELCA 22.11.).

A constitutional amendment may only be proposed by a main motion.

A proposed constitutional amendment must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

### ***Bylaw Amendments***

Bylaws not in conflict with the constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

A bylaw amendment may be proposed only by a main motion.

A proposed bylaw amendment must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*). The secretary first shall report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Reference and Counsel Committee.

Any floor amendment that is to be offered to a bylaw amendment proposed by the Church Council must be submitted in accordance with the requirement for bylaw amendments that are proposed by voting members.

### ***Continuing Resolutions***

Matters related to the administrative functions of this church shall be set forth in the continuing resolutions. Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council (ELCA 22.31.).

Should the board or standing committee in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly (ELCA 15.31.03., 16.31.04., 16.41.07., and 17.61.07.).

A continuing resolution amendment may be proposed only by a main motion.

A proposed continuing resolution amendment must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

### ***Amendments to the Constitution for Synods***

The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitutional provisions of this church shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments to the constitution of this church. Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments to the bylaws of this church. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church (ELCA 10.13.).

An amendment to the *Constitution for Synods* may be proposed only by a main motion.

A proposed amendment to the *Constitution for Synods* must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

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## **Amendments to the Model Constitution for Congregations**

A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments of the bylaws of this church (ELCA 9.53.02.).

An amendment to the *Model Constitution for Congregations* may be proposed only by a main motion.

A proposed amendment to the *Model Constitution for Congregations* must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

### **En Bloc Resolution for Amendments to Governing Documents**

Amendments to the constitutions, bylaws, and continuing resolutions as recommended by the Church Council in a printed report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>2</sup> resolutions when so proposed by the Church Council.

If a voting member desires the assembly to discuss a particular amendment that is included in the *en bloc* resolutions, she or he may request that the particular amendment be removed from the proposed *en bloc* resolutions, provided the member's request is supported by ten other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the particular proposed amendment. After removals, the *en bloc* resolutions shall be voted upon without amendments or debate.

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit written notification to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*) on the form entitled "Notice Related to Proposed Amendment to the Governing Documents." This form may be obtained from the secretary's deputy seated to the side of the speakers' platform.

Notice shall be given by the secretary of this church to the assembly of which constitutional provisions or bylaw proposals have been removed from the *en bloc* resolutions by specific voting members.

### **Reconsideration or Rescission Prohibited**

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration or a motion to rescind or amend such action is not in order.

## **PART SIXTEEN: Elections of Officers**

### **Election Procedures**

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, and the secretary, whether or not there will be an election at this assembly for any of these

<sup>2</sup>Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.

positions. Elections are required because of completion of the specified term for a position or when a vacancy otherwise occurs.

### **Restrictions on Nominations for Officers**

The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may other officers of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president of this church shall be a layperson (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.32.).

The vice president shall serve without salary (ELCA 11.33. and 13.32.02.).

The secretary shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.42.).

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

The secretary may be either an ordained minister or a lay person.

### **Ecclesiastical Ballot Defined**

An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:

- a. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
- b. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
- c. That precludes spoken floor nominations;
- d. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. In which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. That does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- g. In which any name appearing on the second ballot may not be subsequently withdrawn;
- h. That does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
- i. In which the number of names that appear on any ballot subsequent to the second ballot shall be

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determined in accordance with provisions of the  
governing documents (ELCA 19.61.A94.).

### ***Election Procedures Utilizing the Ecclesiastical Ballot***

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.61.H98.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot (ELCA 19.61.H98.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence. (ELCA 19.61.H07.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.61.H98.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H98.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H98.f.).

Written ballots shall not be folded (ELCA 19.61.H98.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H98.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA 19.61.H98.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.61.H98.j.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.H98.k.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes (ELCA 19.61.H98.l.).

### ***Election of the Presiding Bishop***

The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.31.01.a.).

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven persons (plus ties) who receive the greatest number of votes on the second ballot are invited to respond to questions submitted by voting members. From the questions submitted by voting members, the Executive Committee of the Church Council, excluding officers, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

Prior to the third ballot for presiding bishop, the seven persons (plus ties) receiving the greatest number of votes on the second ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for presiding bishop, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to participate in a question and answer period moderated by an individual appointed by the Executive Committee of the Church Council.

### ***Election of the Vice President***

The vice president shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second



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ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.31.01.b.).

Prior to the third ballot for vice president, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

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

### ***Election of the Secretary***

The secretary shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.31.01.c.).

Prior to the third ballot for secretary, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

Prior to the fourth ballot for secretary, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the bishop of the synod of such person's roster of ordained ministers, or such person's congregation membership,

shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

### ***Majority Required for Election***

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.11.01.e.).

### ***Breaking Ties***

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.198.a.).

## **PART SEVENTEEN: Status of Reports**

### **Assembly Reports**

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report (ELCA 12.31.03.).

### ***Reports of the Presiding Bishop and Secretary of This Church***

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

### ***Status of Reports***

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

### ***Distribution of Materials***

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee. That committee's decision shall be final.

## **PART EIGHTEEN: Deadlines**

### **Monday, August 15, 2011**

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

**Substitute responses to synodical memorials**

**Separate consideration (removal from *en bloc*) of LIFT-recommended constitutional, bylaw, and continuing resolution amendments**

Revised April 1, 2011

Amendments to governing documents (constitutions, bylaws, and continuing resolutions) related to LIFT governance and structure proposals

Amendments to the LIFT recommendations

### Tuesday, August 16, 2011

11:00 A.M. Nominations from the floor

8:30 P.M. Separate consideration (removal from *en bloc*) of churchwide organization re-design constitutional, bylaw, and continuing resolution amendments.

Amendments to governing documents (constitutions, bylaws, and continuing resolutions) relating to churchwide organization re-design proposals.

### Wednesday, August 17, 2011

8:00 A.M. Amendments to the social statement on genetics

1:00 P.M. Non-germane resolutions  
First common ballot

5:30 P.M. Amendments to 2012–2013 budget proposal

Other amendments to governing documents (constitutions, bylaws, and continuing resolutions)

Separate consideration (removal from *en bloc*) of other amendments to governing documents (constitutions, bylaws, and continuing resolutions).

### Thursday, August 18, 2011

6:00 P.M. Second common ballot

## PART TWENTY: Other Matters

### *College Corporation Meetings*

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s), or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

### *Electronic Devices*

Use of computers and other electronic devices, such as cell phones (in texting mode only), "Blackberries," PDAs, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on cell phones is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communications activities that will disturb others or are not related to the work of the assembly. Use of Computers and other electronic devices is precluded during worship in the worship center.

Use of cell phones, "Blackberries," and other wireless electronic communication devices in the plenary hall during assembly sessions is precluded. Cell phones, pagers, and other such electronic devices must be turned off in the plenary hall and worship center throughout the course of the assembly.

## PART NINETEEN: Hearings

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits and shall not have voice. Hearings have no legislative authority.

The chair of the hearing shall endeavor to maintain decorum and order and may call upon the assistance of sergeants-at-arms. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

**PROPOSED 2011 AMENDMENTS TO THE  
CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS OF  
THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

The Church Council of the Evangelical Lutheran Church in America is responsible for recommendations for action by the 2011 Churchwide Assembly. The Church Council—in preparation for the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America, to be held in Orlando, Florida, August 15–19, 2011—recommends adoption of the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The proposed amendments are in three different categories, and will be brought to the floor of the assembly at various times. It is anticipated that additional bylaw amendments and continuing resolutions will be provided later with other pre-assembly materials.

**I. AMENDMENTS TO IMPLEMENT RECOMMENDATIONS FROM THE LIVING INTO THE FUTURE TOGETHER:  
RENEWING THE ECOLOGY OF THE ELCA (LIFT) TASK FORCE**

*The rationale for the proposed amendments will be contained in the Pre-Assembly Report of the 2011 Churchwide Assembly.*

**RECOMMENDATION**

**FOR ACTION: To adopt the amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:**

**A. LIFT Recommendations: Churchwide Assembly**

**8.32.02.** Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least 90 percent of whom shall consist of members of the **biennial** Churchwide Assembly, and (2) that shall hold the **biennial** meeting of such a corporation in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments to the governing documents. At least 60 percent of the members of the governing boards of the corporations that meet in conjunction with the Churchwide Assembly shall be members of this church.

**12.31.** **The assembly shall meet biennially in regular session **through 2013, and triennially thereafter.** Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.**

**12.31.A11.** **To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.**

**14.41.C0511.** ***Planning and Evaluation Committee***  
*A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units*

and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and **biennially** to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.

- 19.21.B0511.** On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the **first half of the biennium year** preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

**Note:** Bylaw amendment 12.41.31. in the Program Committee section (below) addresses advisory members.

**B. LIFT Recommendations: ELCA Church Council and the Conference of Bishops**

- 14.31.** The voting members of the Church Council shall consist of the four churchwide officers, **the chair of the Conference of Bishops,** and **at least 33 and not more than 45** other persons, elected by the Churchwide Assembly.
- 14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region. **In addition, the chair of the Conference of Bishops shall be present for meetings.**
- [Alternative amendment proposed in general CBCR amendments.]*
- ~~**14.32.02.** The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a three-year term. *[Alternative amendment proposed in general CBCR amendments.]*~~
- ~~**14.32.03.** The Church Council shall have as advisory members each president, or the designated representative of the president, of the African American Lutheran Association in the ELCA, the Association of Lutherans of Arab and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, the American Indian and Alaska Native Association in the ELCA, and the European-American Association in the ELCA.~~
- ~~**14.32.04.** One individual representing this church's seminaries, one individual representing the ELCA-related colleges and universities, and one individual representing the social ministry organizations, chosen by the respective associations of these institutions and agencies, shall serve as advisory members of the Church Council.~~
- ~~**14.32.A10.** The chairs of the program committees for the Congregational and Synodical Mission unit and the Global Mission unit shall serve as advisory members of the Church Council with voice but not vote. In addition, the chairs of the respective boards of trustees of the Publishing House of the ELCA and Women of the ELCA shall serve as advisory members of the Church Council with voice but not vote.~~
- 19.02.** The members of the Church Council shall be elected by the Churchwide Assembly. **Each biennium In preparation for the Churchwide Assembly,** the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. **For thirty-**

**three of the council members, the**The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. **With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions.** Excluding the churchwide officers, there shall not be more than **one two** members of the Church Council from a synod, nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.

**C. LIFT Recommendations: Program Committees**

**11.35.** Each **program unit shall relate to a program committee and each** separately incorporated unit shall be governed by a board.

**[Alternative amendment proposed in redesign amendments.]**

**12.41.31.** Members of the Church Council, unless **otherwise** elected as voting members, shall serve as advisory members of the Churchwide Assembly. **Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly.** In addition, executive directors of **units of the churchwide organization, churchwide program units, executive directors of churchwide service units, executives for sections related to the officers, presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop other persons from the churchwide organization designated by the presiding bishop** shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly.

**[Alternative amendment proposed in redesign amendments.]**

**13.52.A05. Responsibilities of the Office of the Treasurer**

- a. This office shall be related to the treasurer, who shall be its full-time executive officer.
- b. This office shall have the sole authority and responsibility to establish and maintain banking relationships.
- c. This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. **No churchwide board or program committee shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.**

**[Amendment proposed to November CC meeting; to be amended and renumbered as 15.14.A10]**

**16.12.10. Program Committees**

**16.12.11.** Each program committee, which normally shall meet two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.

**[Alternative amendment proposed in general CBCR amendments.]**

**16.12.12.** Each program committee shall be composed of 15 persons elected to one six-year term, with no consecutive reelection, and with one-third of the members being elected every biennium, as provided in Chapter 19. The presiding bishop of this church, or the presiding bishop's designee, shall serve as an advisory member of each program committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each



program committee. A member of the Church Council shall be appointed by the Church Council to serve as a liaison member of each program committee with voice but not vote.

**16.12.13.** Each program committee shall review proposed policies and strategies for its areas of responsibility in the preparation of such policies and strategies for submission by the executive director of the unit to the appropriate committee of the Church Council, for presentation to the Church Council.

**16.12.14.** Proxy and absentee voting shall not be permitted.

**16.12.15.** Each program committee shall seek to ensure that the unit operates within the expenditure authorization established by the Church Council.

**19.04.** Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with approximately one-third of the members of the Church Council and of each board, program committee, or advisory committee elected each biennium.

**19.05.01.** Each voting member of the Church Council, board, program committee, or advisory committee of this church shall cease to be a member of the Church Council, board, program committee, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, program committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

*[Alternative amendment proposed in general CBCR amendments.]*

**19.05.02.** For purposes of nomination to and service on the Church Council, a program committee, or a board of a churchwide unit, "synodical membership" shall be defined as follows:

...

**19.11.01.** In the nomination and election process the following general considerations shall be observed:

...

f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, program committee, and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.

*[Alternative amendment proposed in general CBCR amendments.]*

**19.51.01.** The Churchwide Assembly shall elect all members of each program committee and the board of trustees of the Publishing House of the ELCA, the board of trustees of the Mission Investment Fund, and the board of trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these committees and boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the unit.

**19.61.02.** No member of the Church Council, a committee of the Church Council, a board, a program committee, or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization.

...

*[Alternative amendment proposed in general CBCR amendments.]*

#### ***D. LIFT Recommendations on Interrelationships and Networks***

**10.61.** Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions.

- †S12.01.** This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.
- This synod ~~shall~~ may establish conferences, clusters, coalitions, ~~or other~~ area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners ~~institutions,~~ and synodical and churchwide units for mission purposes.

## II. AMENDMENTS TO IMPLEMENT THE CHURCHWIDE ORGANIZATION REDESIGN

*The rationale for the proposed amendments will be contained in the Pre-Assembly Report of the 2011 Churchwide Assembly. Note that some continuing resolutions related to the redesign of the churchwide organization have been adopted by the Church Council. They have been incorporated into the text of the governing documents, which are available at [www.elca.org/constitution](http://www.elca.org/constitution).*

### RECOMMENDATION

**FOR ACTION:** To adopt the amendments to the *Constitution, Bylaws, and Continuing Resolutions* of the Evangelical Lutheran Church in America:

- 5.01. The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:
- The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.
  - This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.
  - The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated **unit of the churchwide organization-ministry**, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.
- 11.35. Each **program** unit shall relate to a program committee and each separately incorporated **unit-ministry** shall be governed by a board. [A separate amendment also has been proposed by the LIFT task force.]
- 12.41.31. Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of churchwide program units, executive directors of churchwide service units, executives for sections related to the officers, presidents of separately incorporated **churchwide units-ministries**, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly. [A separate amendment also has been proposed by the LIFT task force.]
- 13.21. **This church shall have a presiding bishop. The presiding bishop shall be an ordained minister of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may all other officers of this church.** The presiding bishop shall:
- ...
- Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, **and** Conference of Bishops, **and Cabinet of Executives**, and preside at the Churchwide



**Assembly.**

...

- 13.41.02.** The secretary shall:
- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, ~~and Cabinet of Executives,~~ and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
  - b. Maintain the rosters of ordained ministers, all other rostered persons, congregations, and synods.
  - c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, a directory of congregations, rostered persons, and entities of this church, and other informational and statistical material.
  - d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
  - e. Coordinate the use of legal services by the churchwide organization.
  - f. Be responsible for the archives of this church.
  - g. Implement and operate a records management system for the churchwide organization.
  - h. Arrange for and manage churchwide meetings, including ~~of~~ the Churchwide Assembly, ~~and~~ Church Council, Conference of Bishops, and others.
  - i. Have custody of the seal, maintain a necrology, and attest documents.
  - ~~j. Provide library and reference services for the churchwide office.~~
- 14.21.14.** The Church Council, ~~acting through the designated churchwide unit, shall have~~ may direct the churchwide organization to exercise responsibility for the corporate social responsibility of this church and shall have the authority to file by filing shareholder resolutions, and cast casting proxy ballots, and taking other actions as it deems appropriate. ~~thereon on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of ballots on stocks held by those units.~~
- 14.21.21.** Unless otherwise specified in ~~this the~~ constitution, ~~and~~ bylaws, and continuing resolutions, the Church Council shall elect the executive director for each churchwide ~~program~~ unit to a four-year term in consultation with and with the approval of the presiding bishop ~~of this church.~~ Nomination of a candidate for election shall be made by the presiding bishop ~~after consultation with the appropriate program committee for each position.~~ The presiding bishop, as chief executive officer, shall arrange within the policy of this church personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for reelection. The employment of the executive director may be terminated jointly by the presiding bishop ~~of this church~~ and the Executive Committee of the Church Council. ~~With the prior consent of the presiding bishop of this church, the Church Council may elect two executive directors for a program unit in the manner provided in this bylaw.~~
- 15.11.** An office ~~is a unit~~ of the churchwide organization is directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.
- 15.11.02.** *Administrative Team.* The presiding bishop, secretary, treasurer, and executive for administration, along with the executive directors of the churchwide units, shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in ~~the fulfillment of the presiding bishop's responsibilities for providing leadership, planning,~~ oversight, management, supervision, and coordination in the operation of the churchwide organization.

- 15.12. OFFICE OF THE PRESIDING BISHOP**
- 15.12.01. Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.**
- 15.13. OFFICE OF THE SECRETARY**
- 15.13.01. The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.**
- 15.14. OFFICE OF THE TREASURER**
- 15.14.01. The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.**
- 15.21. The churchwide units organization shall employ staff according to churchwide policy policies.**
- 15.21.02. In consultation with the executive for administration, Approval by the presiding bishop, upon recommendation of the executive for administration, shall be required to authorize all staff positions in the churchwide units**

organization.

## **Chapter 16.**

### **PROGRAM UNITS OF THE CHURCHWIDE ORGANIZATION**

**16.10. PROGRAM CHURCHWIDE UNITS**

**16.11. A program unit is a unit of the churchwide organization to which is assigned leadership responsibility for a major, identified portions of the program mission and ministry of this church.**

**16.11.A10.11. Program Identity of Units**

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

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

**16.12.16.01.** The responsibilities of the program units shall be enumerated described in continuing resolutions.

**17.11.A10.16.12.C11. Mission Advancement Unit**

*The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:*

- a. The Lutheran magazine*
- b. The ELCA Foundation.*

**16.12.D11.** *The church periodical, The Lutheran, shall be published by the churchwide organization. The following shall apply to the church periodical:*

- a. The Church Council shall elect the editor of the church periodical by a two-thirds vote to a four-year term. The editor shall be eligible for reelection. Employment of the editor may be terminated jointly by the presiding bishop of this church and a two-thirds vote of the members of the Church Council present and voting.*
- b. The editor shall be responsible to the Church Council. The editor shall select the editorial staff of the church periodical and shall be solely responsible for the periodical's content.*
- c. Official notices of this church shall be published in the periodical.*
- d. An advisory committee for The Lutheran shall have the responsibility for the church periodical. The advisory committee, in consultation with the presiding bishop of this church, shall nominate the editor for the church periodical. The advisory committee of the church periodical shall be composed of nine members elected by the Church Council.
  - 1) The members of the advisory committee of the church periodical, who shall be nominated through the Church Council's nomination process, shall include persons chosen for their understanding of periodical publishing.*
  - 2) Each member of the advisory committee for The Lutheran shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years.*
  - 3) The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the month following each regular meeting of the Church Council.*
  - 4) The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.*
  - 5) The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.*
  - 6) The advisory committee of the church periodical shall:
    - a. develop editorial and advertising guidelines.***

- b. receive periodic reports from the editor.*
- c. consult with the editor from the perspective of the expertise of committee members.*
- d. be responsible, together with the presiding bishop of this church, for the annual performance review of the editor.*

- 16.12.E11.** *The ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:*
- a. conduct—on behalf of this church, its congregations, synods, churchwide units, and related institutions—a program of major gifts and deferred giving.*
  - b. provide educational materials and resources in the area of deferred giving.*
  - c. provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment funds, and the distribution of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.*
  - d. engage—in cooperation with congregations, synods, agencies, and institutions of this church—in efforts to:*
    - 1) identify and cultivate prospective major and deferred-gift donors;*
    - 2) seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America;*
    - 3) seek gifts, bequests, and investments for endowment funds that support ministries of this church; and*
    - 4) coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*

**16.20.** ~~SEPARATELY INCORPORATED PROGRAM UNITS~~

- 16.21.** ~~Provision shall be made and maintained for the separate incorporation of the Publishing House of the Evangelical Lutheran Church in America and the Women of the Evangelical Lutheran Church in America as program units of the churchwide organization.~~

**Chapter 17.**

**SERVICE UNITS OF THE CHURCHWIDE ORGANIZATION  
SEPARATELY INCORPORATED MINISTRIES**

**17.10.** ~~SERVICE UNITS SEPARATELY INCORPORATED MINISTRIES~~

- 17.11.** ~~A service unit is a unit of the churchwide organization to which is assigned particular identified responsibility for services on behalf of churchwide programs and, in certain units, for specific services to members, congregations, synods, and related institutions and agencies. This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.~~

**17.11.A10.** ~~Mission Advancement Unit~~

~~The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:~~

- ~~a. The Lutheran magazine~~
- ~~b. The ELCA Foundation.~~

- 17.12.** ~~Separate incorporation shall be maintained for the Foundation of the Evangelical Lutheran Church in America, the Mission Investment Fund of the Evangelical Lutheran Church in America, and the Board of Pensions of the Evangelical Lutheran Church in America, in addition to the Publishing House of the Evangelical Lutheran Church in America and the Women of the Evangelical Lutheran Church in America.~~

**17.20.01.** ~~Accountability of Service Units~~

- 17.21.01.** ~~Except as otherwise stated in bylaws, the requirements of constitutional provision 16.12. and bylaws 14.21.01. through 14.21.07. and 16.12.14. shall apply to service units of the churchwide organization.~~

**17.30. CHURCH PERIODICAL**

**17.31. The church periodical, *The Lutheran*, shall be published by this church through the Publishing House of the ELCA and shall be identified as a magazine of this church.**

**17.31.01.** An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the presiding bishop of this church, shall nominate the editor for the church periodical.

**17.31.02.** The Church Council shall elect the editor of the church periodical by a two-thirds vote to a four-year term. The editor shall be eligible for reelection. Employment of the editor may be terminated jointly by the presiding bishop of this church and a two-thirds vote of the members of the Church Council present and voting.

**17.31.03.** The editor shall be responsible to the Church Council. The editor shall select the editorial staff of the church periodical and shall be solely responsible for the periodical's editorial content.

**17.31.04.** Official notices of this church shall be published in the periodical.

**17.31.10. Advisory Committee for the Church Periodical**

**17.31.11.** The advisory committee of the church periodical shall be composed of nine members elected by the Church Council:

a. The members of the advisory committee of the church periodical, who shall be nominated through the Church Council's nomination process, shall include persons chosen for their understanding of periodical publishing.

b. Each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years.

c. The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the month following each regular meeting of the Churchwide Assembly.

d. The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.

e. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.

**17.31.12.** The specific responsibilities of the advisory committee shall be specified in a continuing resolution.

**17.31.A06.** *The publishing house, in consultation with the editor, shall produce and distribute the church periodical, and provide such services as mutually agreed by the president of the publishing house and the editor of the church periodical.*

**17.31.B05.** *The advisory committee of the church periodical shall:*

a. *develop editorial and advertising guidelines.*

b. *receive periodic reports from the editor.*

c. *consult with the editor from the perspective of the expertise of committee members.*

d. *be responsible, together with the presiding bishop of this church, for the annual performance review of the editor.*

**17.40. FOUNDATION OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**17.41. This church shall provide major gift and deferred giving programs for individual donors, pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church. These programs and activities may be conducted through a separate corporation known as the Foundation of the Evangelical Lutheran Church in America.**

**17.41.01.** The program and activities of the Foundation of the Evangelical Lutheran Church in America shall be coordinated with the Development Services unit of the churchwide organization.

**17.41.02.** The Foundation of the Evangelical Lutheran Church in America shall have a board of trustees that shall be comprised of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the

- Evangelical Lutheran Church in America, with no consecutive reelection and with approximately one-third of the members elected each biennium. In addition to the treasurer of the Evangelical Lutheran Church in America, the board may identify advisors as it may deem appropriate from time to time. A synodical bishop elected by the Conference of Bishops shall serve as an advisory member of the board with voice but not vote.
- 17.41.03.** The president of the Foundation of the Evangelical Lutheran Church in America shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of this church. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Foundation of the Evangelical Lutheran Church in America and the presiding bishop of this church.
- 17.41.04.** The board of trustees of the Foundation of the Evangelical Lutheran Church in America shall consult with the Office of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.
- 17.41.05.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.07., 16.12.11., 16.12.13., and 16.12.14. shall apply to the operation of the Foundation of the Evangelical Lutheran Church in America.
- 17.41.06.** The specific responsibilities of the Foundation of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.
- 17.41.A05.** ***Responsibilities of the Foundation of the Evangelical Lutheran Church in America***  
*The Foundation of the Evangelical Lutheran Church in America shall:*
- a. conduct on behalf of this church, its congregations, synods, churchwide units, and institutions a program of major gifts and deferred giving;*
  - b. provide consultation, support, and guidance to members of this church in the areas of major gifts and deferred giving;*
  - c. provide coordination and support in major gifts and deferred giving to this church, including congregations, synods, churchwide organization, and agencies and institutions;*
  - d. provide educational materials, seminars, and workshops in the area of deferred giving;*
  - e. coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church;*
  - f. consult with the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment funds, and the distribution of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements;*
  - g. engage in cooperation with congregations, synods, and agencies and institutions of this church in efforts to:*
    - 1) identify and cultivate prospective major and deferred-gift donors;*
    - 2) seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America;*
    - 3) seek gifts, bequests, and investments for endowment funds that support ministries of this church; and*
    - 4) coordinate the programs of the Foundation of the Evangelical Lutheran Church in America with the ministry objectives of the churchwide organization and the synods of this church;*
  - h. offer pooled investment services for endowment funds of this church and its congregations, synods, agencies, and institutions;*
  - i. provide assistance for the establishment and growth of mission endowment funds in congregations;*
  - j. coordinate the operation of the Foundation of the ELCA with the Development Services unit.*
- 17.60.** **BOARD OF PENSIONS**
- 17.61.17.20.** This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide a church pension retirement and other benefits plans, unit. This Board of Pensions shall be incorporated. The president of the corporation shall serve

**as its chief executive officer.**

**~~17.61.01.17.20.01.~~** The Churchwide Assembly shall:

- a. approve the documents governing the ELCA Pension and Other Benefits Program that have been referred by the Church Council; and
- b. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their **pension-retirement** accumulations.

**~~17.61.02.17.20.02.~~** The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
  - 1) a significant increase in cost to the employers or members; or
  - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their **pension-retirement** accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

**~~17.61.03.17.20.03.~~** The Board of Pensions shall have a board of trustees composed of **~~15~~14-18** persons elected for one six-year term with no consecutive reelection and with **approximately** one-third elected each biennium as provided in Chapter 19.

- a. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and **pensions-retirement plans**, and two to five persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.
- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of trustees with voice but not vote.
- d. The treasurer of this church shall serve as an advisory member of the board of trustees with voice but not vote.

**~~17.61.04.17.20.04.~~** The board shall organize itself as it deems necessary.

**~~17.61.05.17.20.05.~~** Constitutional provision 16.12. and bylaws 14.21.02.; **and** 14.21.07., **~~16.12.11.~~**, and **~~16.12.14.~~** shall apply to this board.

**~~17.61.06.17.20.06.~~** The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The board shall establish the salary of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**~~17.61.07.17.20.07.~~** The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.



**17.61.A05:17.20.A11. Responsibilities of the Board of Pensions**

*The Board of Pensions of the Evangelical Lutheran Church in America shall:*

- a. *manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.*
- b. *provide ~~pension-retirement~~, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*
- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*
- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for ~~pension-retirement~~ and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*
- j. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. *make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. *manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

**17.61.B05:17.20.B11.** *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the ~~churchwide organization, Advisory Committee on Corporate Social Responsibility formed by the appropriate churchwide unit~~ and within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board.*

**17.61.C09:17.20.C11.** *To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the 2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.61.03.a. shall*

*be proposed to the 2013 Churchwide Assembly to provide that the board shall include at least four persons who are members of the plans, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.*

~~17.50.~~ ~~MISSION INVESTMENT FUND OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA~~

~~17.51.17.30.~~ **This church shall have a ~~fund~~ separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.**

~~17.51.01.17.30.01.~~ The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of at least nine but not more than 12 members, who shall be elected by the Churchwide Assembly for six-year terms with no consecutive reelection and with approximately one-third elected each biennium as provided in Chapter 19.

~~17.51.02.17.30.02.~~ Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

~~17.51.03.17.30.03.~~ Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.06., and 14.21.07., ~~16.12.11., 16.12.13., and 16.12.14.~~ shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.

~~17.51.04.17.30.04.~~ The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

~~17.51.A10.17.30.A11.~~ ***Operation of the Mission Investment Fund of the ELCA***

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

- a. have primary responsibility for the development, administration, and promotion of Mission Investments;*
- b. develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. relate to the Congregational and Synodical Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria; establish, in consultation with the Congregational and Synodical Mission unit, an annual capital budget for ministry development;*
- e. have responsibility, within established guidelines for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule; and shall confer with the Congregational and Synodical Mission unit on any loans to developing ministries;*
- f. execute the loans, ensure safekeeping for the legal documents, provide accounting services for the repayment, and supervise collection;*
- ~~*g. offer building and architectural consultative services to new congregations entering first-unit*~~

*construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church.*

**16.30. PUBLISHING HOUSE OF THE ELCA**

**16.31.17.40. This church shall have a publishing house separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. The Publishing House of the Evangelical Lutheran Church in America shall be incorporated. The president of the corporation shall serve as its chief executive officer. Upon authorization of the Church Council, portions of the activities of this church's publishing house may be conducted through separate corporations.**

**16.31.01.17.40.01.** This publishing house shall have a board of trustees of ~~11~~ 15 members, elected for one six-year term with no consecutive reelection and with approximately one-third elected every two years as provided in Chapter 19.

- a. The board of trustees shall be composed of laypersons with expertise in publishing, education, business management, finance and investment, and ordained ministers with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study.
- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house with voice but not vote.
- d. The board of trustees of the publishing house shall serve as the board of any separate corporation of this church's publishing house and the president of the publishing house shall be the chief executive officer of any such corporation.

**16.31.02.17.40.02.** Constitutional provision 16.12. and bylaws 14.21.02., and 14.21.03., ~~16.12.11., and 16.12.14.~~ shall apply to this publishing house.

**16.31.03.17.40.03.** The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The board shall establish the salary of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**16.31.04.17.40.04.** The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**16.31.A05.17.40.A11. Responsibilities of the Publishing House of the ELCA**

*The Publishing House of the Evangelical Lutheran Church in America— also known as Augsburg Fortress, Publishers—shall:*

- a. *be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*
- b. *work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*
- c. *relate to other churchwide units through resource planning groups. Materials published to assist congregations in fulfilling their life in mission shall be developed in coordination with other*

*appropriate churchwide units. Development costs will be paid by the unit developing the publication.*

- d. develop, produce, and distribute materials required to carry out its functions.*
- e. be financed from the distribution of materials, not from the budget of this church.*
- f. create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce the official documents and publications of this church; and produce materials in a manner that assures their ready availability.*
- g. establish a distribution center, as well as utilize other means for the wide distribution of resources within and beyond this church.*
- h. manage its finances and other resources in a manner that assures the continuity and extension of its activities. This publishing house shall maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.*
- i. identify and nurture talented authors, composers, artists, and others involved in creating various media.*
- j. produce and distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.*
- k. determine its necessary financial reserves, appropriations, and publishing subsidies.*
- l. make available resources to meet unique language and cultural needs.*
- m. provide for production and distribution services for materials that originate in churchwide units, including the option of providing for competitive printing costs and delivery from independent printers, with costs for these services paid by the originating unit.*

**16.40. WOMEN'S ORGANIZATION**

**16.41.17.50. This church shall have a women's organization separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.**

**16.41.01.17.50.01.** Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

**16.41.02.17.50.02.** This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

**16.41.03.17.50.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., and 14.21.06., ~~16.12.11., 16.12.13, and 16.12.14.~~ shall apply to this organization. Bylaw 14.21.07. shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.

**16.41.04.17.50.04.** This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive reelection. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

**16.41.05.17.50.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution

and bylaws of the women's organization.

**16.41.06.17.50.06.** This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for reelection. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.

**16.41.07.17.50.07.** The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**16.41.A05.17.50.A11. *Responsibilities of the Women's Organization***

*The Women of the Evangelical Lutheran Church in America, as the program unit for the women's organization, shall:*

- a. *enable its members to grow through biblical study, theological reflection, and prayer.*
- b. *cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.*
- c. *provide for development and distribution of resources for and to its members, including a magazine.*
- d. *facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. *design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. *develop networks for communication among women locally, ecumenically, and globally.*
- g. *relate to other women's organizations ecumenically and globally.*
- h. *work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- I. *develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

**17.60.** **This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.**

**17.60.01.** **The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive reelection and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.**

**17.60.02.** **The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.**

**17.60.03.** **Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., and 14.21.07. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.**

**17.60.04.** **In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.**

- 17.61.B05:** *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the Advisory Committee on Corporate Social Responsibility formed by the appropriate churchwide unit and within the context of fiduciary responsibility for ELCA assets make appropriate recommendations to the board.*
- 17.70:** **This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**
- 17.70.A11:** *The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is "Compelled by the love of the Christ and sustained by community, we devote our lives to proclaiming the Gospel through ministries of mercy and servant leadership." Deaconesses are consecrated by the ELCA and the ELCIC.*
- 17.70.B11:** *Lutheran Men in Mission is a separately incorporated self-supporting ministry whose vision is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. The purpose of Lutheran Men in Mission is, by God's grace, to build men's faith, relationships, and ministry through events, resources, and ongoing leadership development.*
- 17.70.C11:** *National Lutheran Campus Ministry, Inc. is a separately incorporated ministry that helps to provide and support suitable facilities to carry out ELCA campus ministry at state-supported and non-ELCA-related colleges and universities.*
- 17.70.D11:** *Evangelical Lutheran Church in America Risk Management, Inc. (ELCARM) is a separately incorporated ministry that provides risk management and insurance services to colleges, universities, and seminaries related to the ELCA.*
- 19.05.03:** A board of directors or trustees of a separately incorporated churchwide unit ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least thirty (30) days' prior notice to the secretary of this church, at a duly held meeting by the affirmative vote of two-thirds of the total number of trustees, provided that not less than five and not more than thirty days written notice shall be given to each trustee that removal of a specific trustee will be on the agenda for such a meeting. No such removal of a trustee shall be effective without the approval of the Church Council by a majority of those present and voting. The decision to remove a director or trustee shall be reported to of the Church Council by the secretary is final.
- 19.51.02:** The program committee for the Multicultural Ministries unit shall consist of 15 persons, 14 of whom shall be elected to six-year terms by the Churchwide Assembly. The committee shall include two persons from each of the following communities: African American or Black; Arab and Middle Eastern; Asian and Pacific Islander; Latino; American Indian and Alaska Native; European-American; and multiracial or biracial. One person shall be elected to a three-year term on the committee by the Multicultural Advisory Committee of the Lutheran Youth Organization.



**III. OTHER PROPOSED AMENDMENTS TO THE  
CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS**

*The rationale for the proposed amendments will be contained in the Pre-Assembly Report of the 2011 Churchwide Assembly.*

**RECOMMENDATION  
FOR ACTION:**

**To adopt the amendments to the *Constitution, Bylaws, and Continuing Resolutions* of the Evangelical Lutheran Church in America:**

- 1.01.01. The name, Evangelical Lutheran Church in America, as used herein, refers, in general references, to this whole church, including its three **primary** expressions—congregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.
- 1.11. **The This church churchwide organization shall be incorporated.**
- 1.21.01. The seal of **the this church churchwide organization** is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.
- 1.31.01. The principal office of **the this church churchwide organization** shall be located in Chicago, Illinois.
- 1.31.02. **The This church churchwide organization** may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.
- 6.02. **The voting members of the this church churchwide organization shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.**
- 7.22. **An ordained minister 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. An ordained minister shall comply with the constitution of this church's constitutions, bylaws, and continuing resolutions.**
- 7.31.11. Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this **church's constitutions, bylaws, and continuing resolutions in its governing documents** and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:  
... .
- 7.31.13. **Preparation and Approval.** Except as provided below, a candidate for ordination as a pastor shall have:
- membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
  - been **endorsed-granted entrance to candidacy** by and under the guidance and supervision of the appropriate committee for at least a year before being approved for **ordination-call**;
  - 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;
  - 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;
  - been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
  - been examined and approved by the appropriate committee according to criteria, policies, and procedures **established-recommended** by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;

- 7.52.11. Associates in ministry, deaconesses, and diaconal ministers shall be governed by the following standards, policies, and procedures:
- a. **Basic Standards.** Persons approved and continued as associates in ministry, deaconesses, and diaconal ministers of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
  - b. **Preparation and Approval of an Associate in Ministry.** A candidate for approval and commissioning as an associate in ministry of this church shall have:
    - 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
    - 2) been granted entrance to candidacy by and under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved for call by the committee;
    - 3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;
    - 4) been examined and approved by the appropriate synodical candidacy committee according to criteria, policies, and procedures established recommended by the appropriate churchwide unit after consultation with the seminaries and colleges of this church that offer programs designed to prepare persons for rostered service as associates in ministry Conference of Bishops and adoption by the Church Council;
    - 5) received and accepted a properly issued and attested letter of call, and
    - 6) been commissioned, according to the rite of this church, as an associate in ministry.
  - c. **Preparation and Approval of a Deaconess of the Evangelical Lutheran Church in America.** A candidate for approval and consecration as a deaconess of this church shall have:
    - 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
    - 2) been granted entrance to candidacy by and under the guidance and supervision of the synodical candidacy committee for at least a year before being approved by the synodical candidacy committee for call and consecration;
    - 3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;
    - 4) been examined and approved by the synodical candidacy committee according to criteria, policies, and procedures established recommended by the appropriate churchwide unit after consultation with the Deaconess Community of the ELCA and the seminaries and colleges of this church that offer programs designed to prepare persons for rostered service as deaconesses of the Evangelical Lutheran Church in America Conference of Bishops and adoption by the Church Council;
    - 5) completed the required formation component, as defined by the appropriate churchwide unit, in the preparation program for service as a deaconess of this church;
    - 6) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
    - 7) received and accepted a properly issued and attested letter of call, and
    - 8) been consecrated, according to the rite of this church, as a deaconess.
  - d. **Preparation and Approval of a Diaconal Minister.** A candidate for approval and consecration as a diaconal minister of this church shall have:
    - 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
    - 2) been granted entrance to candidacy by and under the guidance and supervision of the synodical candidacy committee for at least a year before being approved by the synodical candidacy committee for consecration



call;

- 3) demonstrated competence in at least one area of specialization or expertise according to guidelines established by the appropriate churchwide unit;
- 4) completed a first theological degree from an accredited theological school in North America;
- 5) completed approved work in Lutheran studies as defined by the appropriate churchwide unit;
- 6) completed the required formation component in the preparation program for Lutheran diaconal ministry as defined by the appropriate churchwide unit;
- 7) completed an approved internship or practical preparation as defined by the appropriate churchwide unit;
- 8) been examined and approved by the appropriate synodical candidacy committee according to criteria, policies, and procedures established recommended by the appropriate churchwide unit for such candidacy after consultation with the Conference of Bishops and adoption by the Church Council;
- 9) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
- 10) received and accepted a properly issued and attested letter of call; and  
~~11) been consecrated, according to the rite of this church, as a diaconal minister.~~

7.52.23. . . .

~~d.~~ The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

8.17. References herein to the nature of the relationship between the three primary expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

~~8.40. SPECIAL INTEREST CONFERENCES~~

~~8.41. This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that certain groups, for historical reasons, may be able to meet needs and share resources through special interest conferences, which for the present cannot occur in the regular life within the geographic synods.~~

~~8.41.01. Because of both official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference in North America, and Hungarian Special Interest Conference shall relate to this church under the authority of the presiding bishop of this church through an executive or designated unit as determined by the presiding bishop. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office of the Presiding Bishop.~~

8.72.10. Ecumenical Availability of Ordained Ministers and Rostered Laypersons

8.72.11. An ordained minister of this church, 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 of ordained ministers—upon endorsement by the synodical bishop and by action of the Synod Council in the synod in which the ordained minister is listed on the roster—under policy policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry, deaconess, or diaconal minister of this church 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 appropriate roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal 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.

...

d. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a congregation of another church body, under a relationship of full communion, or an institution of such a church body on the territory of the synod, may be issued by the Synod Council. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a national or international agency or institution of another church body, under a relationship of full communion, may be issued by the Church Council.

e. A first call may not be served in a congregation or other entity of a full-communion partner church.

**8.72.13.** Whenever an ordained minister, associate in ministry, deaconess, or diaconal 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 an ordained minister 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 leader's ordained minister's experience and fitness for ministry is expected between the synodical 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.

**8.72.16.** An ordained minister, associate in ministry, deaconess, or diaconal minister of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. An ordained minister 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 ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving in an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers.

**8.74.** **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 synodical 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.**

**8.74.01.** 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 synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.

**8.74.02.** An ordained minister of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers. An ordained minister 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.

**9.21.** **This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:**

...

d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call

procedures of this church, except in special circumstances as defined in the bylaws accompanying this provision, and with the approval of the synodical bishop;

...

- 9.62. A congregation may terminate its relationship with this church by the following procedure:
- a. A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.
  - b. The secretary of the congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
  - c. The bishop of the synod shall consult with the congregation during a period of at least 90 days.
  - d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
  - e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.
  - f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
  - g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.
  - h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the

- congregation will be conclusively presumed to be an independent or non-Lutheran church.**
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.**
  - g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62., shall be required to receive Synod Council approval before terminating their membership in this church.**
  - h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.**
  - i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.**
  - j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62 and may begin no sooner than six months after that second meeting.**
- 9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:
- ...
  - d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. **and has acted by a two-thirds vote** to relate to another Lutheran church body shall continue to reside in the congregation.
  - e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. **and has acted by a two-thirds vote** to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.
- 10.02.01. The Slovak Zion Synod shall continue as a nongeographic synod of this church. In all other respects it shall be bound by the provisions of the constitutions, **and** bylaws, **and continuing resolutions** of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, ordained ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.
- 10.21. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:
- ...
  - c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 20 of **this the ELCA** constitution and bylaws.
- 10.31. ...
- b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president, **after consultation with the presiding bishop of the Evangelical Lutheran Church in America**, shall convene the Synod Council to arrange for the conduct of the

**duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.**

- 10.41.04.** Synods may establish processes that permit representatives of **congregations under development mission settings formed with the intent of becoming chartered congregations** and **synodically** authorized worshipping communities ~~of the synod~~, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.
- 10.52.** **The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult** and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of ordained ministers on the roster of the synod who reside outside the territory of the synod. The process for election and the term of office when not otherwise specified herein shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.
- 10.63.** Each synod shall have an Executive Committee, a Consultation Committee, **an Audit Committee**, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.
- 11.31.** The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this **church's constitution, bylaws, and continuing resolutions.**
- 11.33.** Leadership of this church shall be vested in the **churchwide** officers, the Churchwide Assembly, the Church Council, **the Conference of Bishops boards**, and executive directors of churchwide **administrative** units. The full-time officers shall be the presiding bishop **of this church**, secretary **of this church**, and treasurer **of this church**. The vice president shall be non-salaried and shall serve as chair of the Church Council.
- 11.41.** Within the limits established by the Churchwide Assembly in the constitution, **and bylaws, and continuing resolutions,** the Church Council, as the board of directors **of the churchwide organization,** shall establish the fiscal policies of **this church the churchwide organization.**
- 11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by ~~the this church~~ **churchwide organization** or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by ~~the churchwide organization~~ **this church** or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.
- 11.41.07.** **This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.**
- 12.41.** **The voting members of the Churchwide Assembly shall be the voting members of this corporation church.** The requirements for voting members of the assembly and other members shall be specified in the bylaws.
- 12.41.21.** The officers of ~~the this church~~ **churchwide organization** and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.
- 12.51.31.** A Nominating Committee, elected by the Churchwide Assembly, shall nominate **at least one two** persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution, **and** bylaws, **and continuing resolutions** of this church.

**Chapter 13.**  
**OFFICERS OF THIS CHURCH**

13.10. OFFICERS

- 13.11. ~~This church shall have as its~~ The officers shall be the presiding bishop, vice president, secretary, and treasurer.
- 13.31. The vice president of this church shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this church's constitution, bylaws, and continuing resolutions.
- 13.41. The secretary of this church shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the secretary of a corporation.
- 13.51. The treasurer of this church shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the treasurer of a corporation.
- 14.11. ~~This church shall have a~~ The Church Council which shall be the board of directors of this church and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.
- 14.12. The Church Council shall meet at least two times each year.
- 14.12.01.** The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.
- 14.14. The Church Council shall elect the treasurer of this church.
- 14.15. The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.
- 14.21.06. The Church Council shall adopt personnel policies for the churchwide organization this church. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization this church, unless exceptions are granted by the Church Council.
- 14.21.15. The Church Council shall determine, unless otherwise specified in this church's the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.
- 14.21.16. The Church Council shall establish the criteria and policies for the relationship between the churchwide organization this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.
- 14.32.01. The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region. In addition, the chair of the Conference of Bishops shall serve as a liaison member of the Church Council be present for meetings of the Church Council. *[Alternative amendment proposed by the LIFT task force.]*
- 14.32.05. Advisory and liaison members of the Church Council shall have voice but not vote.
- 14.41.11. The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:  
...  
g. when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.
- 15.21.01. The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the Church Council or specified in the constitution, and bylaws, and continuing resolutions of this church.



- 16.12. Each unit shall be **responsible report** to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the **constitution, bylaws, and continuing resolutions governing documents of this church** and with Churchwide Assembly actions.
- 16.12.11. Each program committee, which normally shall meet two times each year, shall function as specified in **the this church's** constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization. *[Alternative amendment proposed by the LIFT task force.]*
- 19.01. The Churchwide Assembly shall elect the presiding bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the constitution, **and bylaws, and continuing resolutions of this church.**
- 19.03. In the event an interim vacancy on a board, committee, or **the Church** Council is declared by the secretary **of this church**, the Church Council shall elect a member to serve the balance of the term.
- 19.05. Each nominee for an elected ~~or appointed~~ position in **this church the churchwide organization** shall be a voting member of a congregation of this church. **Each nominee for an appointed position in the churchwide organization should be a voting member of a congregation of this church.**
- 19.05.01. Each voting member of the Church Council, board, program committee, or advisory committee of **the churchwide organization this church** shall cease to be a member of the Church Council, board, program committee, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, program committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term. *[Alternative amendment proposed by the LIFT task force.]*
- 19.11.01. In the nomination and election process the following general considerations shall be observed:
- ...
- c. Members of the **boards or** committees of churchwide units, other than those in restricted categories, who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.
- f. ~~The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison member of the Church Council.~~ Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, program committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit. *[Alternative amendment proposed by the LIFT task force.]*
- g. The youth organization of this church shall elect for terms of **three two** years two persons to serve as advisory members of the Church Council. *[Alternative amendment proposed by the LIFT task force.]*
- 19.61.02. No member of the Church Council, a committee of the Church Council, a board, a program committee, or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization.
- Nothing in this section shall be construed to prohibit the payment ~~by this church~~ of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not **the churchwide organization this church** would have been required to indemnify such person against the liability under provisions of law or otherwise. *[Alternative amendment proposed by the LIFT task force.]*
- 19.61.**B9811**. **Nominations Desk and Nominations Form**
- ...
- d. For purposes of nomination procedures, "synodical membership" means:
- 1) In the case of a layperson **who is not on the official rosters of this church**, the synod that includes the congregation in which such person holds membership; and

- 2) *In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained.*
- 3) *In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person's name is maintained.*
- 20.11. There shall be set forth in the bylaws a process of discipline governing officers, ordained ministers, diaconal ministers, associates in ministry, deaconesses, congregations, and members of congregations. Except as provided in 20.18. or 20.19., such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the ordained ministry of this church or onto other rosters of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church **and jointly with it.**
- 20.15. The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither **the churchwide organization this church** nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against **the churchwide organization this church** or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.
- 20.21.01. Ordained ministers shall be subject to discipline for:
- preaching and teaching in conflict with the faith confessed by this church;
  - conduct incompatible with the character of the ministerial office;
  - willfully disregarding or violating the functions and standards established by this church for the office of Word and Sacrament;
  - willfully disregarding the provisions of the **constitutions, or bylaws, and continuing resolutions of this church;** or
  - willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.22.01. Laypersons on official rosters shall be subject to discipline for:
- confessing and teaching in conflict with the faith confessed by this church;
  - conduct incompatible with the standards for the rostered ministries of this church;
  - willfully disregarding or violating the functions and standards established by this church for the lay roster or rosters;
  - willfully disregarding the provisions of the **constitutions, or bylaws, and continuing resolutions of this church;** or
  - willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.31.01. Congregations shall be subject to discipline for:
- departing from the faith confessed by this church;
  - willfully disregarding or violating the criteria for recognition as congregations of this church; or
  - willfully disregarding or violating the provisions of the **constitutions, or bylaws, and continuing resolutions of this church.**
- 20.51. The recall or dismissal of the presiding bishop, vice president, or secretary of this church and the vacating of office may be effected:
- for willful disregard or violation of the **constitutions, and bylaws, and continuing resolutions of this church;**
  - for such physical or mental disability as renders the officer incapable of performing the duties of office; or
  - for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.
- 20.52.A0511. *Recall or Dismissal of a Churchwide Officer*



...  
d. *In the case of alleged willful disregard or violation of the constitutions, and bylaws, and continuing resolutions of this church or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*

...  
**20.53.A~~9211~~.** *Recall or Dismissal of a Synod Officer*

a. *The recall or dismissal of the bishop, vice president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:*

- 1) *for willful disregard or violation of the constitutions, and bylaws, and continuing resolutions of this church or the constitution and bylaws of the synod;*
- 2) *for such physical or mental disability as renders the officer incapable of performing the duties of office; or*
- 3) *for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.*

...  
g. *If the case of alleged willful disregard or violation of the constitutions, and bylaws, and continuing resolutions of this church or the constitution and bylaws of the synod or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*

...  
**21.01.**

**Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term, "proceeding," means a threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding in the right of this church, any other churchwide unit, or any other organization, but excluding (a) a proceeding by this church and (b) a disciplinary hearing or other proceeding described in Chapter 20. For purposes of this chapter, the term, "indemnification," includes advances of expenses. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit or of any other organization is subject to the provisions of section 21.02.**

**a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.**

**b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.**

**21.02:**

**To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys' fees and disbursements incurred by that person in connection with the proceeding. While indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit may be made by such separately incorporated unit, indemnification of**

~~such person by this church is prohibited. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization is subject to the provisions of section 21.03.~~

~~21.03.02.~~ Where a person who, while a member of the Church Council, officer, employee, ~~or committee member~~ of the churchwide organization, ~~or member of the Conference of Bishops, or committee member of this church,~~ is or was serving at the request of ~~this church~~ the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall ~~not~~ be entitled to indemnification ~~unless only if~~ (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

~~21.04.03.~~ ~~This church~~ The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section ~~21.02.01.~~ or section ~~21.03.02.~~

22.11. ~~The This~~ constitution ~~of this church~~ may be amended only through either of the following procedures:

...

22.31. Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Such continuing resolutions become effective immediately upon adoption. Matters related to the administrative functions of ~~the churchwide organization~~ this church shall be set forth in the continuing resolutions.

#### *Constitution for Synods*

†S2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (~~ELCA or "this church"~~), which are recognized as having governing force in the life of this synod.

†S2.02. The name Evangelical Lutheran Church in America (ELCA or "this church") as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

†S2.02.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

†S6.03. To fulfill these purposes, this synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod. In fulfillment of this role, this synod shall:

...

c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures ~~established by this church~~ in Chapter 20 of the ~~ELCA~~ constitution ~~and bylaws of the churchwide organization~~.

†S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.

a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be

- taken at such a special meeting shall be limited to the subject matter(s) described in the notice.
- b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America in cooperation with the Synod Council.
- †S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:
- ...
- f. Install (or provide for the installation of):
- 1) the pastors of all congregations of this synod;
  - 2) ordained ministers called to extraparish service within this church synod; and
  - 3) persons serving in the other rostered ministries within this synod.
- ...
- i. Oversee and administer the work of this synod and in so doing:
- ...
- 9) Annually bring to the attention of the Synod Council the names of all rostered persons on leave from call or engaged in approved graduate study in conformity with the constitution, and bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
- ...
- S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.
- †S8.41. The treasurer may shall be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.
- †S8.51. The terms of office of the officers of this synod shall be:
- a. The bishop of this synod shall be elected to a term of six years and may be reelected.
  - b. The vice president; and secretary; and treasurer of this synod shall be elected to a term of \_\_\_\_\_ years and may be reelected.
  - c. The treasurer of this synod shall be [elected] [appointed] to a \_\_\_\_\_-year term and may be reelected or reappointed.
- S8.52. The terms of the officers shall begin on the first day of the \_\_\_\_\_ month following election or, in special circumstances, at a time designated by the Synod Council.
- †S8.54. Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.
- S9.05. The Nominating Committee shall nominate at least one two persons for vice president; additional nominations may be made from the floor.
- S9.06. The Synod Council shall nominate at least one two persons for secretary; additional nominations may be made from the floor.
- S9.07. If the treasurer is elected, the Synod Council shall nominate at least one two persons for treasurer; additional nominations may be made from the floor.

- S10.06.** If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected be a member in good standing on a roster of this synod, if an ordained minister, or to be a voting member of a congregation of this synod, if a layperson, the office filled by such member shall at once become vacant.
- S10.07.** The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.
- S10.07.01.** To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.
- †**S13.01.** Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.
- a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
- ...
- 2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution and the constitution the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 16 and 18 of the *Model Constitution for Congregations*.
- ...
- †**S14.15.** The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives of each congregation shall be kept in a separate book which shall remain its property. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before:
- a. installation in another field of labor, or
- b. the issuance of a certificate of dismissal or transfer.
- †**S16.01.** Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term, "proceeding," means a threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding in the right of this synod or any other organization. Except as otherwise required by law, (a) the term, "proceeding," does not include a proceeding by this synod and (b) indemnification for expenses incurred in a disciplinary hearing or other proceeding described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* shall be permitted only as provided in †S16.05. For purposes of this chapter, the term, "indemnification," includes advances of expenses.
- †**S16.02-01.** To the full extent permitted from time to time Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney's fees and disbursements all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section

†S16.03-02.

- a. The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †16.04., a disciplinary hearing or related process described in Chapter 20 of this constitution.
- b. The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.

†S16.03-02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall **not** be entitled to indemnification ~~unless only if~~ (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

†S16.04-03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.02-01, or section †S16.03-02.

†S16.05-04. When ~~in proceedings under Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America~~ written charges against an ordained minister or a layperson on an official roster of this church are made in disciplinary proceedings under Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America by the synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, and then if such determination is not reversed or set aside ~~if an on appeal, is taken, then~~ indemnification shall be made by the synod to the accused for reasonable attorney’s fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

†S18.11. Certain sections of this constitution incorporate and record therein required provisions of the constitution and bylaws of this church. If such provisions are amended by ~~this church~~ the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

†S18.21. This synod may adopt bylaws not in conflict with this constitution ~~nor~~ with the constitution and bylaws of ~~this church~~ the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, ~~and~~ bylaws, and continuing resolutions of ~~this church~~ the churchwide organization. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

#### *Model Constitution for Congregations*

**\*C3.03.** The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

- \*C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.
- \*C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation’s governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:
- ...
- d. adopt amendments to the constitution, as provided in Chapter 17, ~~and~~ amendments to the bylaws, as specified in Chapter 16, and continuing resolutions, as provided in Chapter 18.
- \*C6.03.** This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:
- a. This congregation agrees to be responsible for its life as a Christian community.
- b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.
- c. This congregation agrees to call pastoral leadership from the clergy roster of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod. These special circumstances are limited either to calling a candidate approved for the roster of ordained ministers of the Evangelical Lutheran Church in America or to contracting for pastoral services with an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.
- \*C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:
- a. A resolution indicating the desire of this congregation to terminate its relationship must be adopted at a legally called and conducted special meeting of this congregation by a two-thirds majority of the voting members present.
- b. The secretary of this congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of this congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with this congregation during a period of at least 90 days.
- d. If this congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the bishop of the synod or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between this congregation and the Evangelical Lutheran Church in America shall be terminated.
- f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
- g.† Since this congregation was a member of the Lutheran Church in America, it shall be required, in addition to the foregoing provisions in \*C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

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† This provision is to be used in the constitutions of all congregations that formerly were a part of the Lutheran Church in America, in accord with provision 9.62.g. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.



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- h.<sup>2</sup> Since this congregation was established by the Evangelical Lutheran Church in America, it shall be required, in addition to the foregoing provisions in \*C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.
- A congregation may terminate its relationship with this church by the following procedure:
- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
  - b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
  - c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
  - d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
  - e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
  - f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the churchwide assembly.
  - g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62., shall be required to receive synod council approval before terminating their membership in this church.
  - h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.
  - i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive synod council approval before terminating their membership in this church.
  - j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination

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<sup>2</sup>—This provision is to be used in the constitutions of all congregations that have been established by the Evangelical Lutheran Church in America, in accord with provision 9.62.h. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

of relationship with this church must follow all requirements of 9.62 and may begin no sooner than six months after that second meeting.

- \*C7.03. If a two-thirds majority of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation, provided the process for termination of relationship in \*C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.
- \*C7.04. If a two-thirds majority of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body and have followed the process for termination of relationship in \*C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.
- \*C9.07. During the period of service, an interim pastor shall have the rights and duties in the 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 ordained pastor 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.
- C10.03. Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient. Electronic notice of meetings may be provided in addition to notice by regular mail.
- C12.08. The Congregation Council shall be responsible for the employment and supervision of the salaried lay workers staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.
- \*C16.03. Changes to the bylaws may be proposed by any voting member provided, ~~however,~~ that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose, and that the The Congregation Council shall notify the congregation's members by mail of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting.
- \*C17.04. This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a simple majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall such notice and recommendations. Following the adoption of an amendment, the secretary of the congregation call such a meeting and submit shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.



**REPORT OF CHANGES IN PROPOSED AMENDMENTS RECOMMENDED BY THE  
CHURCH COUNCIL TO THE 2011 CHURCHWIDE ASSEMBLY**

**I. Proposed amendments related to the LIFT task force**

*November 2010 Text*

*April 2011 Text*

**19.04.** Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with one-third of the members of the Church Council and of each board; ~~program committee,~~ or advisory committee elected each biennium.

**19.04.** Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with **approximately** one-third of the members of the Church Council and of each board, ~~program committee,~~ or advisory committee elected each biennium.

†**S12.01.** This synod ~~shall~~ **may** establish conferences, clusters, coalitions, ~~or other~~ area subdivisions, **and networks as appropriate** within its territory **and in collaboration with other synods and partners** as specified in the bylaws **and continuing resolutions**. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

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**II. Proposed Amendments related to the Churchwide Organization Redesign**

*November 2010 Text*

*April 2011 Text*

~~17.61.17.20.~~ **17.20.** This church shall have a **separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide a church pension retirement and other benefits plans, unit. This Board of Pensions shall be incorporated.** The president of the corporation shall serve as its chief executive officer.

~~17.61.17.20.~~ **17.20.** This church shall have a **separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide a church pension retirement and other benefits plans, unit. This Board of Pensions shall be incorporated.** The president of the corporation shall serve as its chief executive officer.

~~17.61.03.17.20.03.~~ **17.20.03.** The Board of Pensions shall have a board of trustees composed of ~~1514-18~~ persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19.

~~17.61.03.17.20.03.~~ **17.20.03.** The Board of Pensions shall have a board of trustees composed of ~~1514-18~~ persons elected for one six-year term with no consecutive reelection and with **approximately** one-third elected each biennium as provided in Chapter 19.

**16.31.01-17.40.01.** This publishing house shall have a board of trustees of **12-**15 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 19.

**16.31.01-17.40.01.** This publishing house shall have a board of trustees of **11-**15 members, elected for one six-year term with no consecutive reelection and with **approximately** one-third elected every two years as provided in Chapter 19.

### III. Other Proposed Amendments

#### *November 2010 Text*

9.62. A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting to the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designee if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in b. above.

#### *April 2011 Text*

9.62. A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds **majority vote** of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting **to is received by** the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
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- c. The bishop of the synod and the congregation shall continue in consultation, as specified in **paragraph** a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in **paragraph** b. above.

- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designee if any, shall have voice but not vote at the meeting.
  - e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g. and h. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
  - f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
  - g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62., shall be required to receive Synod Council approval before terminating their membership in this church.
  - h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds ~~majority vote~~ of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
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- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.
- j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62 and may begin no sooner than six months after that second meeting.

**\*C6.05.** A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting to the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designee if any, shall have voice but not vote at the meeting.

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# Living into the Future Together

RENEWING THE ECOLOGY OF THE ELCA

CONGREGATIONS • SYNODS • CHURCHWIDE ORGANIZATION • PARTNERS • AGENCIES AND INSTITUTIONS • NETWORKS



**Evangelical Lutheran  
Church in America**

God's work. Our hands.

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**MISSION STATEMENT**

Marked with the cross of Christ forever,  
we are claimed, gathered and sent for the sake of the world.

**VISION STATEMENT**

- CLAIMED:** by God's grace for the sake of the world, we are a new creation through God's living work by the power of the Holy Spirit;
- GATHERED:** by God's grace for the sake of the world, we will live among God's faithful people, hear God's Word and share Christ's supper;
- SENT:** by God's grace for the sake of the world, we will proclaim the good news of God in Christ through word and deed, serve all people following the example of our Lord Jesus and strive for justice and peace in all the world.

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## PREFACE

The pursuit of its mission and vision goals by the Evangelical Lutheran Church in America led to the study, “Living into the Future Together: Renewing the Ecology of the ELCA” (LIFT). The ELCA Church Council authorized the appointment of a study design group in March 2009 and subsequently formed the LIFT Task Force in November 2009 (hereafter referred to as the task force). The task force met for the first time in January 2010.

The task force studied the ELCA’s identity and mission as it is formed by the relationships among its various parts. The task force found the biological term “ecology” an appropriate metaphor for its task. Since the word literally refers to matters of the “household” (Gr. *oikos*), it takes us back to St. Paul’s thinking of the people of God in Galatians 6 as the “household” of faith.

The purpose of the study is stated in the task force’s Charter:

...to recognize the evolving societal and economic changes of the twenty years since the formation of this church and to evaluate the organization, governance and interrelationships among this church’s expressions in the light of those changes. The intended result of the Ecology Study Task Force’s work is a report and recommendations that will position this church for the future and explore new possibilities for participating in God’s mission.

In the last two decades, the cultural environment in which the ELCA is called to serve has changed significantly and often in ways not imagined when this church was formed. Knowledge has exploded. New developments in technology and electronic communication have changed the culture—immediately with younger people and more gradually with other age groups. New forms of communication and networking have altered the way people understand and relate to one another; they also have altered the way institutions function. Globalization and mobility have increased religious, ethnic, racial and cultural diversity in American society. Fewer Americans belong to congregations and few Americans attend church regularly. Americans seem less loyal to any one religious perspective or any religion; in fact, the fastest growing faith group is those who claim to be “spiritual but not religious.” These changes have affected every member, our partners and every aspect of our life together.

The Church, the body of Christ, is a living entity that must be attentive to its relationships and contexts. For that reason, the task force invited people across this church to join a conversation about the internal and external changes that have impacted the relationships and interdependence within and among the participants and partners of this church. Thousands of people joined the conversation and offered their wisdom. The task force listened and learned from this conversation; the voices of this dialogue are reflected in the task force’s report and recommendations. (Exhibit 1B)

Recognizing these significant environmental changes and the opportunities placed before the ELCA by the mission of the triune God, the task force was led by these overarching questions:

*What is God calling this church to be and do in the future?*

*What changes are in order to help us respond most faithfully?*

*Changing Times*

Our American forebears designed a place where different religious view points could coexist peacefully. No one was compelled to profess an official set of beliefs or even to believe anything at all. To be heard in this new world, religious groups were required to make a public case for themselves. Some did so aggressively while others, including Lutherans, largely kept to themselves. Lutherans organized according to language and culture and managed to thrive in America by gathering in new immigrants from European countries where Lutheranism was the official religion (1650-1920). After the Second World War, the high birth rate resulted in the baby-boom generation (1945-1965) and also swelled the ranks of Lutherans. During the 20th century, others became Lutherans, but neither immigration nor population growth continued to increase membership in Lutheran congregations. Realization of this transition and other factors have led this church to analyze both the culture in which it lives and its own internal ecology.

Lutherans in America have done good things. They planted congregations. They gathered around word and sacrament. They participated through their vocations in the nurturing of church and community life. They used their leadership skills and financial resources to start and sustain colleges and seminaries, hospitals and many other social ministry agencies and institutions.

The mission begun by Lutherans in America is recognized for its remarkable strengths: unparalleled social ministry and advocacy ministries; an ecumenical spirit that ties us to partners around the world; a system of seminaries and candidacy highly regarded among American churches; strong connections to a world-wide communion in the Lutheran World Federation and a faithful confessional commitment that is echoed in our constitution, underscored in seminary training and supported by the continued widespread use of Luther's Small Catechism. (Exhibit 1H)

The Evangelical Lutheran Church in America:

- Gathers together 4.7 million baptized members in over 10,000 congregations.
- Includes congregations that in 2009 gathered 1.3 million people in worship each week, baptized 62,000 children and supported the mission and ministry of the ELCA with \$1.9 billion in contributions.
- Began 62 new mission starts in 2010.
- Includes members and congregations who give generously to the World Hunger Appeal. In December 2010, their gifts of \$3.3 million were the highest ever recorded for that month.
- Has built relationships and brought God's comfort and healing to those who suffer through the ELCA Disaster Response in places like Egypt, Sudan, Haiti, Indonesia and Japan.

This mission and ministry grew out of a theological heritage that has been shaped by the Lutheran capacity for broad reflection, dialogue and conversation. This heritage is truly evangelical—that is, it believes and confesses that the good news of God's grace in Jesus Christ speaks to all people of all times and in all places. However, much of the early activity within the Lutheran church was designed to serve and attract those of northern European descent and did not intentionally reach out in widespread and sustained ways beyond this ethnic and cultural heritage. Lutherans tended to depend upon birth and marriage to grow the church.

It is clear that trends occurring in the ecology of the ELCA today require significant renewal and change. Baptized membership, worship attendance and giving within the ELCA have continued to decline while the U.S. population and the racial and ethnic diversity in our communities has increased. During the life of the ELCA, although the percentage and number of people of color in the church have increased, the ELCA has been unable to achieve its goal of reflecting the diverse demographics of our American context. In the midst of this opportunity, this church remains committed to being an antiracist and multicultural church. (Exhibit 1C)

As the ELCA endeavors to carry out its mission and ministry in changing times, it does so with confident hope in the Spirit's work of renewal. The new environment not only poses challenges, but offers new opportunities for ministries not yet imagined.

**Report of the Task Force**  
**Living into the Future Together:**  
**Renewing the Ecology of the ELCA (LIFT)**  
April 2011

The task force believes God is a missionary God who sends this church to participate in God's mission in new ways precisely in this challenging environment and in these changing times. To be a Lutheran means to be in mission. God has given the ELCA “the present moment as an opportunity, unparalleled in our history, to confess the center of our faith to the world.” (Exhibit 1H)

*New Opportunities*

Changing times present new opportunities. God is sending this church to speak the gospel particularly through vital local congregations. The future will require new forms and tools to reach people who may not be drawn to a traditional congregational setting. God will empower us to ensure that the gospel will be good news that translates into every context.

God has expectations for ELCA Lutherans. The way to meet these expectations is to embrace and reflect the spirit of Lutheranism. As heirs of Martin Luther—who was not afraid of change for the sake of the gospel— this church and its members expect that the gospel itself initiates change and growth for the sake of the world.

Change in the church stems from the Spirit’s continuing work of renewal and the power of Jesus to make all things new. According to Luke’s Gospel, Jesus quoted a passage in Isaiah 61 to characterize his ministry:

The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor, He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor (Luke 4:18-19).

This passage describes the implications of the gospel for us and our world as well.

In Matthew’s Gospel, Jesus gives the Church its commission:

...All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matthew 28: 18b-20).

In the midst of great change, these promises are sure:

- Jesus Christ is the same yesterday, today and forever (Hebrews 13:8).
- And the one who was seated on the throne said, “See, I am making all things new” (Revelation 21:5a).

*Abundant Gifts—Claimed Promises*

Living into the future together, we look toward a vibrant and constantly renewing church. That vision of the future imagines Lutherans renewed by the Spirit so that with confidence each ELCA member believes that God:

- Envisions a renewed role for this church in the United States.
- Calls this church to tell the story of new life in Jesus Christ
- Sends us to make a difference in our communities and the world as we do God’s work with our hands.

Lutherans do God's work with a unique style and flare that expresses their confidence in the power of God's grace. That confidence arises from their *identity* as believers: firm in the word, grounded in the Lutheran Confessions and enlivened by the sacraments. From that foundation they affirm that God has blessed the members of this church with a distinctive combination of gifts to bring to this environment and to this time of change:

- The power of *God's word and the sacraments* to create faith and foster new life together. Rooted in worship life, ELCA Lutherans will discover new forms of studying and presenting the biblical story of Jesus Christ and his servant life to people who have not heard the good news or who need to hear and experience the power of the gospel anew.
- The power of *God's grace as the foundation of restored relationships* with God, each other and the world. ELCA Lutherans trust in the power of God's promises to generate faith and to produce goodness even in the presence of suffering, distress and unprecedented challenges. God's graciousness spoken and enacted for the sake of others is unexpected and transforms lives even in this cynical, harsh and abusive world.
- The power of being *claimed, gathered and sent by God to serve others*. God operates in every sphere of existence and the callings of God's people encompass every area of life. In Jesus, God became a servant and walked the way of the cross. ELCA Lutherans provide service to others and seek justice and in their own sacrificial life will bear vocal and visible witness to the power of the life, death and resurrection of Jesus Christ.
- The power of *mutual relationships and partnerships*. The triune God created us for community. ELCA Lutherans forge strong, lasting and mutually uplifting and accountable relationships of interdependence for the sake of God's mission within their congregations, among and between ELCA congregations, their synods, the wider church and with ecumenical and global partners. These relationships and partnerships:
  - are foundational to God's work of creating and sustaining faith and calling us to leadership in serving others.
  - reflect bold collaboration through mutual support and accountability .
  - strengthen and expand the reach of God's message and work in the world.
  - will be inclusive in both the local and the global church.
  - remove the barriers to community created by powers and forces within the world.
  - make known far and wide the power of the ministry of reconciliation for restoring community.
- The power of *spiritual hunger and learning* to foster a mature faith filled with the will and conviction to follow Jesus Christ into new challenges and the opportunities of life. ELCA Lutherans value a faith informed by knowledge that can and will engage and serve those both in and outside of this church, seekers, young and old, those who are like us and those who are not.

As we seek to live out and embrace these significant gifts, the task force offers recommendations that place an emphasis on vital congregational mission and strengthening relationships across this church. This report is the beginning of an ongoing process that also identifies some items that require further study and future action.

#### **What does the LIFT Task Force report mean to you?**

As part of its assignment, the task force examined how the Evangelical Lutheran Church in America does its work. The task force made two assumptions:

- ELCA members love Jesus, are his disciples and want to be in relationship with one another; and
- The Holy Spirit is preparing this church to change for the sake of witness and service.



Given these assumptions, the ELCA will be changed in several ways if the task force recommendations are adopted. The task force:

1. Calls for a priority in this church on the work of evangelical congregations. At this time in the history of the world and of this church, we need a renewed commitment to the ministry of local communities of faith: congregations will deepen the discipleship of their members and members will speak freely about their faith with their friends and their neighbors. As the ELCA receives the Holy Spirit's gifts of courage and hope, our congregations will flourish.
2. Calls on synods to become centers for mission planning. By calling leaders together, gathering resources and nurturing relationships, synods and bishops coordinate and support the witness of the ELCA in their territories. The task force proposes a process by which this church can assess and strengthen the ministries of synods.
3. Affirms the mission of the ELCA's churchwide ministry to support the work of congregations and synods and coordinate this church's mission to the world. As the advocate for mutual accountability, theological reflection and global mission, ELCA churchwide structures will connect ELCA members to the greater church.
4. Supports both increased collaboration among theological education institutions and increased diversity and flexibility in the way this church prepares its lay and clergy rostered leaders.
5. Requests that no social statements be brought to churchwide assemblies until a study process examines the ELCA's system of theological conversation and mutual discernment.
6. Calls for ongoing discussion and evaluation regarding the ways that legislative decisions are made.
7. Expresses concern that current agreements that call for a 55/45 percent division of congregational mission support between churchwide ministries and synodical ministries are not sustainable. The task force calls for a study of the current situation and action by the 2013 Churchwide Assembly to change it.
8. Trusts that God will continue to move the ELCA into the future and calls for immediate attention to understanding this church as a grouping of networks. Caring for these networks, some of them virtual networks and social networking relationships, is an immediate necessity.

### **Congregations**

The task force believes that the priority for this church is to work together to nurture congregations that are *evangelical* (proclaiming God's reconciling forgiveness, mercy and love) and *missional* (engaged in witness and service in God's world) through which God makes disciples of Jesus Christ who are sent into God's mission in the world. A congregation's vitality can be understood by looking at the relationships of its members with the triune God, with each other and with the community. Strong, reciprocal relationships throughout this church nurture vital congregations and strengthen God's work in all ministries of this church.

Through these congregations the Holy Spirit brings people to faith in Jesus Christ, their Lord and Savior. Through these congregations people are set free to serve their neighbors and the world with joy and compassion. The faithful ministries of the synods and the churchwide organization support these congregations and extend their reach. The mission of God calls us beyond congregationalism and more fully engages congregations in broader relationships and ministries.

### **The task force recommends that:**

1. Congregations and synods in partnership develop a mission plan that will strengthen the congregation. We recommend that, in concert with their synod bishop and the director for

evangelical mission, the congregation develop a plan to achieve as many of the following characteristics of vital congregations as are realistic for their life together. These plans will vary from congregation to congregation as leaders take seriously the context in which God has placed them (e.g., rural, urban, suburban) and as congregations discern the leading of the Spirit at various stages in a congregation's life. Characteristics of vital congregations include:

- fostering mature faith and discipleship in members.
  - understanding God's grace as the foundation of restored relationships with God, one another and the world.
  - worshipping God in word and sacrament.
  - strengthening evangelical outreach.
  - supporting lay, lay rostered and clergy leaders.
  - serving others in the way the congregation uses its resources.
  - learning about the congregation's surrounding community, including its racial and ethnic diversity and how this context might inform ministries.
  - building and maintaining relationships and partnerships with other ELCA congregations, the synod and the wider church for the sake of God's mission in the world.
  - building and maintaining relationships and partnerships with other religious and non-religious groups in the congregation's area and globally for the sake of God's mission in the world.
  - supporting people in their daily vocations of work, family life and relationships.
  - discerning what should be celebrated, engaged, tweaked or relinquished for the sake of God's mission.
  - sustaining the congregation's mission plan and determining how it will be carried out.
2. Congregation mission plans be completed by December 31, 2012 and become a regular process within each congregations.

### **Synods**

In order to be this church's chief catalysts for mission and outreach, synods need to be organized and supported. For the sake of congregations, synods should be centers of encouragement and facilitators of planning and partnership. For the sake of the larger Church, synods should be the constant reminders that our common life is larger than the local congregation.

### **The task force recommends that:**

1. The Conference of Bishops, in consultation with synod leaders and the churchwide organization, prepare a report to the Church Council for recommendations to the 2013 Churchwide Assembly that includes:
  - a description of the current pattern or patterns of synodical life in the ELCA that effectively supports vital congregations, mission growth and outreach.
  - a proposal to establish a pattern or a set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church in all its forms and expressions.
  - strategies for increased mission vitality that may include consideration of redrawing synod boundaries.
  - recommendations for revising and reordering the constitutional responsibilities of bishops and synods to emphasize synods as agents of mission in the changing context and culture.

Revising functions previously considered responsibilities of the bishop may involve identifying tasks to let go or do differently (e.g., conflict management in congregations or full involvement in candidacy and placement processes. See ELCA 8.13 and 10.21 and \*S6.02 and \*S6.03).<sup>1</sup>

2. Synods, through their bishops, assemblies, councils, staffs and committees prioritize the responsibilities in their constitutions to reflect a focus on equipping congregations and leaders. (\*S6.03).
3. The synod bishop take steps to ensure that the priority of the synod is building and supporting the ability of congregations to make disciples of Jesus Christ and follow his call to serve others. The steps include:
  - Developing and supporting lay, rostered lay and clergy leadership for serving and witnessing.
  - Advocating for mutual relationships and partnerships with youth and young adults, people of color or language other than English and women.
  - Calling congregations to discern God's leading in their particular context for the sake of the gospel.
4. Synod leadership, in partnership with the churchwide organization, devote at least one full or part-time staff person, usually the director for evangelical mission, who is dedicated to building and supporting the ability of existing and emerging ministries and congregations within the territory of the synod to do evangelical outreach and serve others.
5. Mutual accountability and joint planning for mission be emphasized as synods, congregations, the churchwide organization and other ministry partners work together.
6. The churchwide organization assist synods in their work to build and support the ability of the congregations in their territory to serve others as a witness to the gospel. The priority includes supporting the positions of directors for evangelical mission and ensuring the availability of consultation and expertise to support the directors and synod leadership in the areas of community organizing, leadership development, multicultural ministry, youth ministry, evangelism and stewardship.

### **Regions**

The task force recognizes the variations in the form, function and effectiveness of regions across this church and found support from the synods for existing regional configurations as they continue to evolve.

#### **The task force recommends that:**

1. Synods work together in their regional settings, continuing to use regions as laboratories for cooperative mission and ministry. Specific recommendations are included in revisions to constitutional provisions ELCA 10.6.1 and \*S.12.01.

### **Churchwide Organization**

The churchwide organization is an instrument for accomplishing the purposes of this church that are shared with and supported by the members, congregations and synods of this church (ELCA 11.12). The churchwide organization serves on behalf of and in support of this church's members, congregations and synods in proclaiming the Gospel, reaching out in witness and

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<sup>1</sup> These and other similar references are found in *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (Chicago: Evangelical Lutheran Church in America, 2009).

service both globally and throughout the territory of this church, nurturing members of this church in the daily life of faith and manifesting the unity of this church with the whole Church of Jesus Christ (ELCA11.11).

In its review of the structure of the churchwide organization, the task force conducted extensive research with people across this church that provided the churchwide organization design team with current insights about priorities for ministries. In addition, the design team consulted with the task force as the design was being shaped. The perspectives and ideas generated through the task force were foundational to the deliberations and shaping of the proposal developed by the design team. The new design of the churchwide organization focuses particularly on the areas of congregational and synodical mission, global mission and mission advancement. (Exhibit 1E).

**The task force recommends that:**

1. A primary role for the churchwide organization is to support and build the capacity of synods, which are best positioned to work directly with congregations in planning and carrying out God's mission.
2. The churchwide organization continues the strategic priorities of
  - Accompanying congregations as growing centers for evangelical mission.
  - Building the capacity of this church for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.
3. The churchwide organization maintain its commitment to build and strengthen mutual and interdependent relationships among congregations, synods, the churchwide organization, agencies, institutions, partners and developing networks. These relationships can be seen as gifts of the triune God given to create the community of this church.
4. The churchwide organization continue to deploy directors for evangelical mission (DEMs) in synods. In this way the churchwide organization will continue to assist synods to accompany congregations and will serve as a catalyst for renewing evangelizing congregations as mission centers. The DEMs will encourage missional plans that focus on starting new evangelizing congregations, renewing evangelizing congregations, mission support and stewardship education and missional strategies that are attentive to the presence of the diverse peoples God has sent to each local community.
5. In many places in this nation, the vision of a multicultural, multi-ethnic church which reflects the reality of the whole people of God will require synodical and local leaders to recognize the power and privilege held by a majority culture and work to dismantle the barriers that continue to divide communities. The ELCA churchwide organization can provide support and resources for this endeavor.
6. The churchwide organization support and strengthen the capacity of this church for global mission. The churchwide organization should provide both for the support of this church's work in other countries and the means through which churches in other countries engage in God's mission to this church and society. Stronger relationships with congregations working through synods are critical to increasing the global capacity of this church. The global partners of the ELCA depend upon the Global Mission unit to coordinate the work of the whole church. Global partners also depend upon congregations and synods to undertake global relationships in consultation with the Global Mission unit and in keeping with commonly recognized methods of accompaniment.
7. The churchwide organization continue its long term commitment to international development and disaster relief.

8. The responsibility for this church's theological discernment be located in the Office of the Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian leadership and partnership in today's rapidly changing world.

### **Leadership for Mission and Education in the Faith**

Studies and conversations on theological education, both those done previously and those done concurrently with research undertaken by the task force are valuable to this church. The insights inspired by the research have led to a convergence of thought among many partners in theological education and reveal the critical role of congregational leadership: lay, lay rostered, clergy and other members. All congregational leaders need to be faithful and effective and theologically well prepared for their roles.

Research shows that members of the ELCA believe that this church must:

- Rigorously address the need and desire of its laity for greater biblical and catechetical fluency.
- Inspire in the people of this church a more robust sense of their baptismal vocation.
- Invest more deeply in equipping its lay leadership for evangelical mission in this changing world.
- Identify synods, working with seminaries and schools, as the primary catalysts for opening the missional imagination of congregations to differing types of Christian public leaders, new ways of preparation, innovative ways of financing and openness to a variety of ministries in a variety of contexts.
- Prepare the people of this church to represent a more articulate Lutheran witness in this multicultural, contemporary society through better acquaintance with Scripture and Lutheran theology, emphasizing the primacy of the gospel.
- Increase the number of rostered and lay leaders who are young and racially and ethnically diverse.
- Commit to training its leaders effectively and efficiently without subjecting them to inordinate levels of educational debt.

### **The task force recommends that:**

1. The Evangelical Lutheran Church in America strengthen and integrate its network of leadership development and theological education, including seminaries, colleges and universities, campus and outdoor ministries, lifelong learning programs, schools, congregations, synods and the churchwide organization. Each institution in this network can and should seek new ways to contribute to the network's effectiveness.
2. Congregations recommit to identifying people with the potential to lead in the congregations of this church, both as members and/or as staff, and strongly support these leaders in their theological education.
3. The Conference of Bishops include consultations as part of its review of funding for the mission of this whole church to accomplish increased support from congregations for the necessary funding of theological education for leadership. All ministries providing this education can and should renew creative efforts for efficiency and effectiveness, including possible ELCA and ecumenical collaborations.
4. ELCA colleges, universities and seminaries be encouraged to continue their individual and common efforts to collaboratively, faithfully, effectively and efficiently carry out their mission(s) within this church's commitments to a system-wide network of theological

education and leadership development, respecting each institution's integrity while honoring the commitments and needs of the ELCA and the larger church.

5. ELCA colleges, universities and seminaries strongly pursue many of the tasks, outcomes and expectations for colleges, universities and seminaries identified in the documents (see Exhibit 1F) with the support of the larger church. The strong alignment of these tasks and outcomes with the values of the ELCA as discovered in the task force's research supports the emerging recommendations for developing evangelical missional congregations led by lay and rostered people of evangelical, missional imagination.
6. ELCA colleges, universities and seminaries collaborate with the ELCA churchwide organization, synods and other theological education providers in the development of lay mission schools and that programs, courses, workshops and faculty already utilized for equipping missional leaders be drawn upon as synods develop these schools and the teaching and learning developed in the lay mission schools be fed back into the preparation of candidates for ordination (See Exhibit 1F).
7. ELCA colleges and universities continue to promote the Lutheran concept of vocation as the sense of life as "calling" among its faculty, staff and students with the affirmation and support of the whole church.
8. The ELCA churchwide organization convene a group of ELCA colleges and university presidents for the purpose of formulating new models of governance and ways for ELCA colleges and universities to relate to and support congregations, synods and the churchwide organization.
9. Congregations, synods and the churchwide organization, in concert with colleges and universities, develop strategies to share Lutheran youth prospects with Lutheran colleges and universities.
10. Synods, the churchwide organization and the ELCA network of ministry partners stand ready to join the seminaries in the essential equipping of evangelical public leadership for congregations and other faith communities.
11. ELCA seminaries and synods prepare a variety of candidates of missional imagination and become catalysts for opening congregational imaginations to differing types of missional leaders
  - traveling differing pathways of preparation
  - supported by differing types of financing
  - sustaining differing ministries in greatly differing contexts.

### **Global and Ecumenical Partnerships**

The task force conducted extensive research with the members of this church and held conversations with global and ecumenical partners.

#### **The task force recommends that the ELCA:**

1. Build and strengthen relationships with this church's global companions and ecumenical partners, focusing on accompaniment, mutual growth, capacity building and the sustainability of relationships.
2. Celebrate the high regard for the global mission and ecumenical activities of the ELCA within and beyond this church.
3. Affirm the consistent use of plans for ministry in a particular country (i.e., country plans) to help the Global Mission unit and global companion churches prioritize mission activities together.

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4. Encourage congregations and synods of this church, in their global mission work, to draw on the resources of the Global Mission unit in keeping with the commonly recognized methods of participation in the style of accompaniment.
5. Continue conversation and reflection about evolving relationships between the expressions of this church and global Christianity.
6. Explore stronger relationships with ecumenical partners in every expression of the church, including the sharing of administrative staff and facilities and shared program work.

### **Agencies, Institutions and Other Ministries**

The ELCA is part of a strong Lutheran tradition of attention to faith formation for children and youth, both education in the faith as it applies to the world and service to people in need. As a result, this church's ecosystem includes social ministry organizations, schools, colleges, universities, outdoor and campus ministries, seminaries and others. Their work encompasses support for people in the many vocations of their lives. While most of these ministries are independently governed, they are diversely but concretely related to the congregations, synods and churchwide organization of the ELCA. These institutions continue to strengthen their work through network relations among themselves and outside this group of institutions. We affirm the breadth of ministries and their attention to supporting people in their daily vocations.

### **The task force recommends that:**

1. The vital agencies, institutions and ministries related to the ELCA:
  - seek to sustain mutually beneficial relationships with this church; and
  - continue to give attention to networking as an organizational principle and practice that can enhance our shared mission of service to the world.
2. Congregations, synods and the churchwide organization be attentive to these ministries, seek in diverse ways to be supportive partners and be aware of the complimentary nature of mission.

### **Communal Discernment**

The task force commends the work of the Communal Discernment Task Force formed by action of the Church Council in 2008, which seeks better ways to engage emotional and divisive issues and make difficult decisions in this church by means that increase mutual trust, build respect for each other as the body of Christ and deepen spiritual discernment. The task force commends the spirit of communal discernment to the whole church.

### **The task force recommends that the ELCA:**

1. Nurture a culture of faithful discernment in all its expressions, assemblies and councils, the churchwide organization, synods, congregations, institutions and small groups. This culture will contribute to healthier decision-making and stewardship of mission, relationships, trust and respect for one another.
2. Shape churchwide assemblies to include a focus on identity and mission in order that participants gain a deeper understanding of what God is calling this church to be and do.
3. Undertake sustained, ongoing conversations and deliberation regarding this church's identity and its implications for our participation in God's mission. Link mission and identity rather than seeing mission as one more activity of the church.
4. Affirm the **new** responsibility of the presiding bishop to be the prime catalyst in this church's conversations and deliberations on identity and mission. This would include working with:

- The Conference of Bishops, the presidents of the seminaries and the Convocation of Teaching Theologians to fully address this church's discourse on identity and mission.
  - The churchwide organization and synods in developing their ability deeply and expansively to engage congregations and their members in ongoing critical conversations.
5. Bring no social statements to churchwide assemblies until a review process is completed. This review of current procedures for the development and adoption of social statements, established by the Church Council in consultation with the Conference of Bishops, should reflect the spirit and culture of communal discernment.
  6. Continue work on current social statements.

### **Structure and Governance**

The task force recommends that the structure and governance of this church be constituted in ways that are aligned with its governing documents and strategic priorities, provide broad-based communal discernment and allow legislative work to be accomplished efficiently and effectively. These conclusions affirm the theology, purposes and foundational principles of organization found in Chapters 2 (Confessions of Faith), 3 (Nature of the Church), 4 (Statement of Purpose), 5 (Principles of Organization) and 8 (Relationships) of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*. In reaching these conclusions, the task force specifically affirms interdependence as a central principle in the ELCA and reiterates this church's commitment to inclusivity.

At the same time, the task force recognizes the importance of ongoing discussion and evaluation regarding both the ways legislative decisions are made and the underlying principles of organization and relationships reflected in the governing documents. These recommendations also recognize the importance of creating non-legislative gatherings to address missional and theological issues and strengthen leadership development and interdependence as identified in the previous section.

In compliance with the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*, specific governance and structure amendments were developed and submitted to the Church Council. These were submitted separately to the Church Council in November 2010 to comply with constitutional notice requirements. The Church Council recommended approval to the 2011 Churchwide Assembly of the amendments summarized below: (See Exhibit 1G for the background of the recommendations and the full text of proposed amendments.)

### **The task force recommends that:**

1. The ELCA Churchwide Assembly
  - Move to a triennial cycle for the Churchwide Assembly after 2013.
  - Explore opportunities for synodical, regional and leadership gatherings.
  - Reduce the number of advisory members paid by the churchwide organization to attend the Churchwide Assembly and request that other organizations provide expenses for their leaders who attend.
2. The ELCA Church Council
  - Enlarge the Church Council to a range of 33-45 members (plus officers), with the added members nominated by the Nominating Committee based upon demographics, experience, and expertise in Church Council responsibilities.
  - Reduce the number of advisory members paid by the churchwide organization to attend Church Council meetings.



3. The Conference of Bishops
  - Provide voice and vote on the Church Council to the chair of the Conference of Bishops.
  - Expand the role of the Conference of Bishops in its consultative capacity with the Church Council and strengthen the interdependent relationships in this church.
4. Program committees
  - Eliminate program committees for churchwide units and develop new strategies for obtaining input from constituencies.
5. Interrelationships and Networks
  - Develop intra-synodical and inter-synodical networks that organize for unified and specific purposes, have fluid and flexible structures and serve to strengthen relationships among congregations and synods.

### **Mission Support**

God, who is gracious and kind, showers countless blessings on the whole human race. It is because of God's bounty that people can care for themselves and others. It is because of God's bounty that people can sustain the structures of their common life. To the Church that follows Jesus Christ, God gives overflowing, abundant resources for ministry. It is because God blesses the Church that Christians are able to build up a common life of faithful discipleship. It is because God blesses the Church that Christians are able to care for the poor and those in need of care or comfort.

Members of the ELCA know that they have been richly blessed by God. They have been generous in sharing their resources—especially their money—for the good of the gospel and their neighbors. Throughout the history of this church, however, there have been struggles to find the financial resources to sustain certain kinds of work. In recent years especially, many congregations, most synods, the churchwide organization and many ministry partners have experienced serious financial shortfalls. These shortfalls, caused by economic pressures and by changing patterns of philanthropy, cannot be addressed comprehensively by this task force.

### **The task force recommends that:**

1. The ELCA as a whole celebrate the financial interdependence of all its ministries, calling each to careful financial stewardship and faithful sharing.
2. The Conference of Bishops, synod vice presidents, the Church Council and the churchwide organization collaborate to ensure that work on a proposal for renewed, sustainable mission support for this church begin in the fall of 2011 and be brought to the 2013 Churchwide Assembly, recognizing that:
  - the goal of synods sharing 55 percent of the undesignated receipts for churchwide ministries is not sustainable in some synods and not working in others;
  - synods that maintain or increase their sharing at this time are providing a valuable opportunity for this church to review its plans while sustaining its mission.
3. The churchwide organization, in collaboration with the Conference of Bishops, synod vice presidents and Church Council, lead this church in exploring new opportunities for growing in financial faithfulness, including direct appeals, designated giving, planned giving and endowment management.
4. The churchwide organization, synods and congregations prioritize their spending to emphasize congregational outreach, leadership development, global mission and new communication strategies, while discerning how to constructively withdraw from other tasks.

5. Financial self-sufficiency never be the only criterion used to evaluate the work of congregations, synods or ministry partners, but that resources be sought and shared with joy where this is necessary to sustain strategic missional opportunities.

### **Communication, Collaboration and Networks**

Interdependence is a core value of the ELCA. The various organizations, ministries, partners and agencies that comprise our denominational ecosystem depend on each other for vitality and vibrancy. This characteristic of interdependence is a gift that heightens collaboration and connectivity, which are essential as we live into the future together.

The rapid growth of global digital media has caused a cultural shift in the way we connect with one another and with the institutions in our lives. In this new landscape, trust in authority seems to erode and power becomes decentralized. Connectivity has increased. Our ancestors might have encountered only 150 people in their lives. We are able to connect with millions. As the biologist E.O. Wilson says, “We’re in uncharted territory.”<sup>2</sup>

Changes in technology and communication have moved organizations from institutional structures to network structures.<sup>3</sup> These developments provide both challenges and opportunities for this church to shift from institutional to network models. Network systems theory organizes groups of people into loosely defined, simple structures. “Effective networks have five essential features: (a) unifying purpose, (b) independent members, (c) voluntary links, (d) multiple leaders and (e) integrated levels.” Network systems are “not a free-floating super-democratic system, although (they do) promote initiative, fluidity and flexibility.”<sup>4</sup> Some are convinced that networks are not a good thing and will seek to preserve the structure they were raised with or were instrumental in creating. Additional reflection about the structure and function of a denomination will be essential in the days ahead.

### **The task force recommends that:**

1. The implementation of the recommendations in this report include plans and strategies for all parts of this church to utilize global digital media as new opportunities for the Spirit’s work among us. These communications methodologies will be both digital and relational; neither is successful without the other.
2. The Office of the Presiding Bishop
  - initiate ways to encourage congregations, synods and partners to develop flexible networks for varying purposes, recognizing that these networks can increase collaboration and connections across this church and include emerging leaders from all parts of the ecology.
  - encourage congregations, synods, the churchwide organization and institutions and agencies of this church to work together to explore new communication strategies and techniques and share them throughout this church.
3. The Mission Advancement unit of the churchwide organization continue to develop and update a communications plan that offers nimble strategies and practices for new forms of technology and communication.

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<sup>2</sup>Richard Stengel, “Only Connect,” *Time* (December 15, 2010)  
[http://www.time.com/time/specials/packages/article/0,28804,2036683\\_2037181,00.html](http://www.time.com/time/specials/packages/article/0,28804,2036683_2037181,00.html).

<sup>3</sup> Networks are a Comin’ - Bacher

<sup>4</sup> Stengel, “Only Connect.”

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### **Ongoing work for further study and future action**

The task force recognizes the need for ongoing efforts, including further study and future action as we live into the future together.

#### **The task force recommends:**

1. The Office of the Presiding Bishop, in consultation with the Conference of Bishops and Church Council, provide for the continuation of the functions assigned to the task force as this church continues to discern what God is calling it to be and to do in order to serve God's mission most faithfully. The task force identified the following items for immediate attention, further study and future action:
  - Review of the constitutional responsibilities of synods.
  - Facilitation by the Church Council of a broad-based process addressing legislative decision-making in this church.
  - Exploration, **including legal implications**, of the use of social media and technology options to allow greater participation of ELCA members in the Churchwide Assembly and in meetings of the Church Council.
  - Collaborative work by congregations, synods, the churchwide organization and others to facilitate diverse non-legislative forums and events that bring together rostered leaders and lay persons to address missional issues, theological study and reflection and foster leadership development and enhanced interdependence in this church. Guidelines and resources for such forums and events should be collaboratively developed and shared widely.
  - Proposals to the Church Council by the units of the churchwide organization to generate and foster broadly participatory conversations and communicate their work. These proposals should include commitments to those engaged in multicultural and ethnic-specific ministries, young adult networks, justice for women, ministry partners, various constituents as well as those outside of this church. They also should include strategies for using emerging forms of communication and social media to obtain grassroots input and to communicate and engage in dialogue about these ministries.
  - Expand the consultative role of the Conference of Bishops by developing practices and procedures that allow the Church Council to refer issues to it and for the Conference of Bishops to make recommendations to the Church Council.

### **Conclusion**

The task force prays that every congregation and partner might enter into the rich and fruitful experience of discovery and discernment that the Spirit graciously provides through the questions that guided this study:

*What is God calling this church to be and do in the future?*

*What changes are in order to help us respond most faithfully?*

May we together live into the future as a church that is created and formed, networked, sustained and sent by the Holy Spirit to participate in God's missionary ways.

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## **The LIFT Project**

The purpose of the task force for Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) is stated in its Charter:

The ELCA Ecology Study task force intends to study the evolving societal and economic changes that have occurred in the twenty years since the formation of this church and to evaluate the organization, governance and interrelationships among this church's expressions in the light of those changes. The result of the Ecology Study task force's work will be a report and recommendations that will position this church for the future and explore new possibilities for participating in God's mission.

That purpose evolved from a process that began at the March 2009 meeting of the ELCA Church Council where Presiding Bishop Mark Hanson, in collaboration with the Executive Committee of the Church Council and the Conference of Bishops, was asked to appoint a study design group. The study design group submitted its report to the ELCA Church Council in November 2009. The ELCA Church Council approved a Charter on the basis of which the LIFT task force began its work in January 2010. The task force's report was submitted to the April 2011 meeting of the ELCA Church Council, which approved the task force's report and conveyed its recommendations to the 2011 ELCA Churchwide Assembly.

This church initiated the LIFT process as a faithful response to change. In the 20 years since the ELCA was created, the environment has changed dramatically in ways not imagined when the ELCA was formed. There has been an explosion of knowledge. New developments in technology, particularly related to electronic communication, have altered the way people understand and relate to one another. Globalization and mobility have produced new levels of religious, ethnic, racial and cultural diversity within American society. Along with changes in financial giving patterns, these changes call for new ways for this church to be faithful in its mission.

The task force identified seven specific questions to be addressed:

1. What unique gifts does our theological, confessional and liturgical identity bring to this environment and to this time of change?
2. How is God surprising and leading us in the midst of change and uncertainty to new and distinctive opportunities?
3. What are the key changes, internal and external, that have most impacted the relationships and interdependence within and among the congregations, synods, the churchwide organization and related organizations, agencies, entities and partners including, but not limited to, seminaries, campus ministries, outdoor ministries, colleges and universities, social ministry organizations, ecumenical partners, global companions and others?
4. Given the importance of congregations in the ELCA, how has the changing environment affected their mission and relationships? How might this church through its congregations, in partnership with synods and the churchwide organization, engage in ministry with evangelical missional imagination for the sake of the world?
5. How can the ELCA's relationships with its full communion and global mission partners strengthen and extend this church's mission and ministries? How can we learn from and partner with ministries and organizations accomplishing God's work beyond this church?
6. How can this church most effectively and efficiently steward and deploy the funds available for its mission? What are the current patterns and what are their implications for future funding patterns?

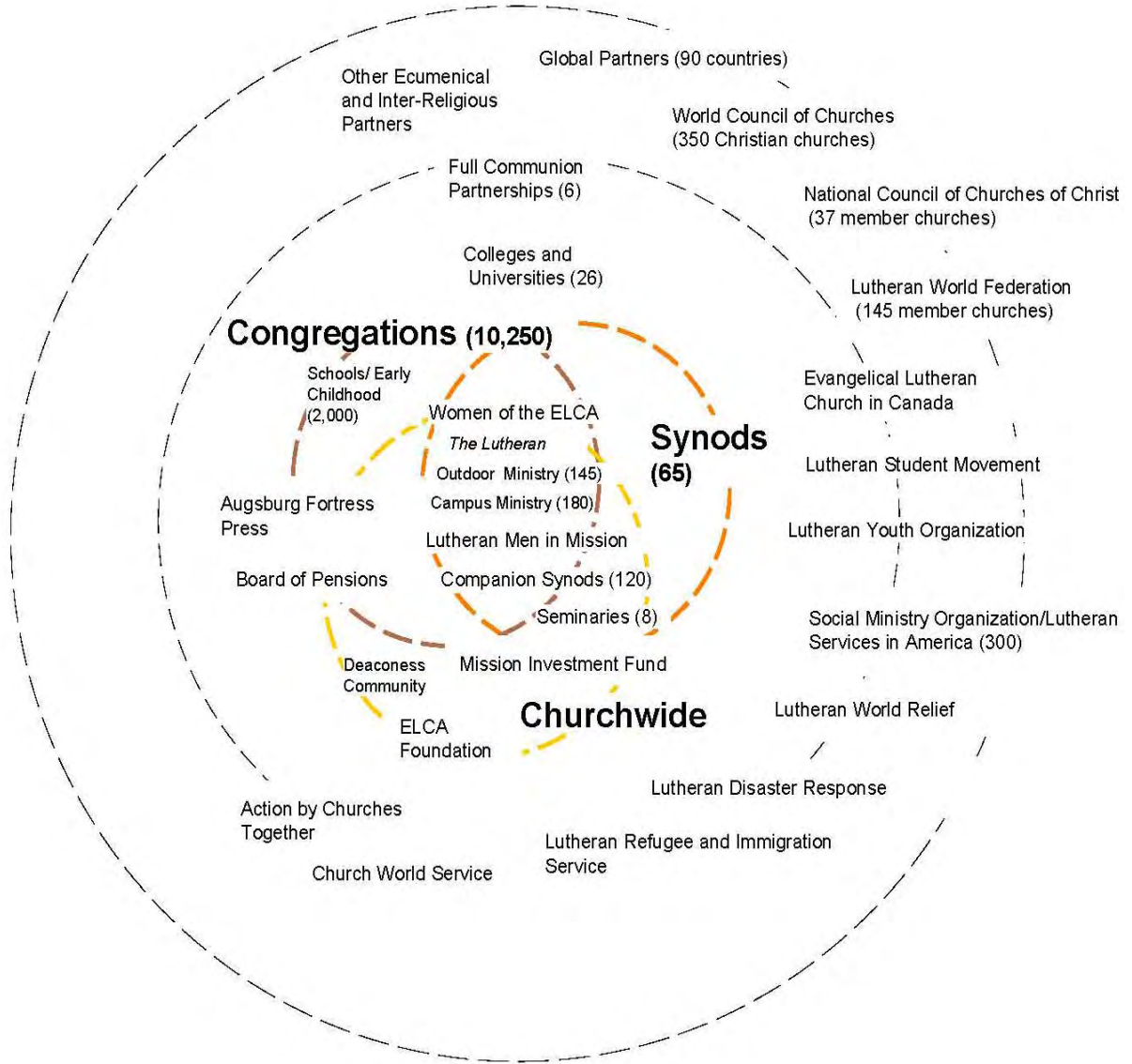
7. How can the governing documents in the *Constitution, Bylaws and Continuing Resolutions* provide structures and governance mechanisms that strengthen identity and faithfully and effectively facilitate mission and ministry?

The membership of the task force represents a broad spectrum of the membership of the ELCA. It includes members Robert Bacher, Linda Bobbitt, Deborah Chenoweth, Kathleen Elliott Chillison, Teresa Cintron, Richard Graham, Debra Jacobs Buttaggi, Rollie Martinson, Scott McAnally, Dee Pederson (chair), Richard Torgerson, and Erik Ullestad. Resource staff includes Wyvetta Bullock, Kenneth Inskeep, Stanley Olson, Karl Reko and David Swartling. Two resource observers, Marge Watters Knebel and Ron Schultz, brought insights from similar studies done in the Evangelical Lutheran Church in Canada and The Lutheran Church—Missouri Synod respectively.

LIFT committed itself to following guidelines inherent in the tradition and identity of this church. In order to strive for integrity and effectiveness in its report, the LIFT task force reflected a Lutheran understanding of Scripture and the Lutheran Confessions in its work. It proceeded with sensitivity to interdependence and mutuality by attempting to pursue the paradigm of accompaniment. In demonstrating partnership it conducted extensive interviews with social ministry organizations, national denominations with which this church is in full communion and international churches in a companion relationship with the ELCA. As much as possible the task force members exhibited transparency in conducting research, setting goals and formulating recommendations. The task force does not intend the report resulting from its work to offer only recommendations calling for change now, but also identified possible ways of doing further work in complex areas in the future.

LIFT found the biological term “ecology” an appropriate metaphor for its task. Since the word literally refers to matters of the “household” (Gr. *Oikos*), it takes us back to St. Paul’s thinking of the people of God in Galatians 6 as the “household” of faith. Mining the concept of ecology for relevant direction for its work produced helpful insights for the task force. The term ecology leads to understanding the role each species plays in a complex system. Their relationship is what maintains an ecological system. Sustainability is central in ecological studies. These implications of the concept of ecology for this church are evident and drawn out in the task force’s report. As a community, this church’s *oikos* is changing, but God’s grace-filled message and mission through it remain the same. The Creator, known in our Redeemer and working through the Sanctifier, both leads and accompanies this church’s migrant people on their way through the transition.

The task force’s website is located at <http://liftELCA.org>.



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## Research

### Introduction

The primary goal of the research activities undertaken in support of the LIFT task force was to provide opportunities for individuals and groups to engage in a conversation about the future of this church and to make the substance of those conversations available to the task force. Opportunities were provided through the task force's website and through a random sample survey of ELCA clergy and congregational leaders.

About 200 individuals provided responses via e-mail to an open-ended set of questions posted on the LIFT website. These questions focused on what it means to be Lutheran, on issues facing congregations and on the appropriate role of synods and the churchwide organization in the life of this church. The other option for individuals via the website was an online questionnaire covering the same basic topics. Fifteen hundred people completed this open questionnaire. The questionnaire also was sent to a random sample of 1,100 clergy and 1,300 lay leaders. The full report on the questionnaire follows this introduction. Five hundred eighty completed the clergy questionnaire and 530 completed the lay leader questionnaire. Finally, about 80 individuals wrote scenarios that describe their vision of the preferred future for this church.

Many more individuals responded as part of groups. The questions used in synod assemblies in 2010 also focused on what it means to be Lutheran, on issues facing congregations and on the appropriate role of synods and the churchwide organization in the life of this church. Twenty-seven synods provided Research and Evaluation with 885 response forms (1 form per table) from table discussions in their assemblies. Based on a typical table size of five participants, approximately 4,500 people participated in these synod discussions. The full report on the synod assembly responses is a part of this exhibit.

In addition to the synod assemblies, a host of other groups were asked to discuss and report on the most important issues facing this church and the best strategies for addressing these issues. Most of these groups also were asked about the role they see themselves playing in the wider ecology of the ELCA. Because of the number of people sponsoring these discussions, our records of who participated may be incomplete. We know, however, the following were engaged on one or more occasion: the Conference of Bishops, the seminary presidents, the college presidents, those on the lay Word and Service roster of the ELCA, the campus ministry staff advisory group, the Lutheran Men in Mission board, the Women of the ELCA board, the ethnic ministry association boards, the senior pastors of large ELCA congregations, the Lutheran Outdoor Ministry Network, the Youth Ministry Network, the Pennsylvania Lutheran Network and the program committees of churchwide units. Interviews also were conducted with representatives of the global and ecumenical partners of this church.

Finally, the task force sponsored a consultation to discuss the mission capacity and funding of this church. It brought together approximately 70 individuals who represented every part of the ecology of this church. It also included ecumenical ministry partners.

Between individual e-mail responses, responses to the LIFT questionnaires, the synods assemblies and contacts with other groups, a conservative estimate is that LIFT engaged as minimum of 8,000 individuals.

### Findings

1. Many congregations in the ELCA are struggling. Nearly half of the lay leaders who responded to the LIFT questionnaire "disagreed" or "strongly disagreed" with the statement "My congregation is thriving". This finding is consistent with the rapid increase in the number of congregations reporting financial deficits on their annual report in 2009. Many

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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congregations have seen persistent declines in membership for years, but the rate of decline most recently has increased. There was widespread belief among the survey respondents that economic and cultural changes over the past few years have impacted their congregations negatively and a many individuals believe that the Churchwide Assembly action on the human sexuality social statement and related policy changes also has impacted their congregations negatively. Finally, demographic changes have negatively impacted many ELCA congregations. The strongly committed core of members is aging. Rural communities with large numbers of ELCA congregations have lost population, particularly young adults and in urban areas the population has become more diverse, which has challenged many ELCA congregations.

2. ELCA Lutherans often refer to God's grace and worship when asked about what distinguishes Lutherans from other religious groups, but there is strong evidence that many Lutherans find it difficult to articulate what it means to be Lutheran. For example, when asked "is there anything unique about ELCA Lutherans which distinguishes them from other Christians," a third of lay leaders said "no" and another third said they were "unsure." It also is clear from the annual reports of congregations that Christian education, other than in the context of worship, is a low priority for many of the members of this church.
3. Connections between many ELCA congregations are weak, as are connections between many congregations and their synod. Connections between many ELCA congregations and the churchwide organization appear to be even weaker. Those who wrote scenarios typically asked that the ELCA be reimagined as a more flexible, less formal organization. On the whole, the scenarios writers called for this church to be more concerned with the quality and integrity of congregational ministries and with the daily discipleship of its individual members. Some of the scenarios envisioned Christian communities of the future as loose-knit networks of people connected to each other electronically. A fair number of scenario writers expressed confusion about what difference a national institution possibly could make to individuals personally or to their life of faith.
4. There is little sense of shared mission between congregations, within the synod or with the churchwide organization. In the minds of many, congregations exist to meet the needs of their members. Synods exist to meet the needs of congregations. The churchwide organization exists to meet the needs of the whole church and should be responsible for leadership education, global mission and ecumenical relationships. Instead, in the minds of many, the churchwide organization appears primarily responsible for social statements that are counter-productive because they produce division rather than unity within the church.
5. There is a sense on the part of many that ELCA Lutherans need to focus more outwardly, toward engaging their local communities, and to preach, teach and serve for the sake of the Gospel as Lutherans understand it. Many congregations understand this as their mission, but there is evidence that, for many members, looking outward and engaging the local community for the sake of the Gospel is neither the primary way they understand what it means to be a Lutheran Christian nor the primary task they see for their congregation.
6. Many are convinced that the ability of this church to proclaim the Gospel is dependent upon healthy congregations and their ability to strengthen the faith of individuals. And, as one e-mail writer put it: "The most fundamental thing is engaging more and more people in God's mission for God's world. Mission should and will calibrate our prioritizing."
7. Many believe the way forward is to understand synods more clearly as the "key connective tissue for this church." The primary work of synods should be "building relationships" for the sake of mission on the territory of the synod. In this context many called for thinking about the resources synods have available to them, the different capacities of synods and the "need

for more accountability among the parts of this church.” Some also argued that synods need to “reclaim their teaching role” and focus on the “vocation of all, including rostered leaders.” Synods would become centers of experiment and change related directly to their context.

### **Research Findings and the Recommendations of the Task Force**

The research strongly suggested that this church needs to renew its focus on developing disciples who understand the primary function of the church as engaging the local community for the sake of the Gospel. It may be that many pastors and/or congregational leaders see this as their primary goal, but many members do not. It also was clear that many believe synods are best positioned to build stronger relationships among ministry partners for the sake of mission on the territory of the synod. This relationship or capacity building role, however, would mean changing the way many understand the role and function of the synod. The primary role of the churchwide organization would be to support synods in their local mission efforts, to continue to guide the global mission work of this church and to continue to support a system of lay, lay rostered and clergy leadership development. Many also believe that the churchwide organization, with the Church Council, should take steps to minimize controversy. There also was a call to reexamine the distribution of resources between synods and the churchwide organization. Many see the role of the other agencies and institutions of this church as working with synods and congregations to assist in carrying out local mission and to assist in training leadership. The recommendations of the task force are tied clearly and directly to the context provided by the research conducted in behalf of the task force.

### **Template Questions for the LIFT Task force**

The following provided the basic template of questions for the task force for discussion purposes. This template often was adapted in many different ways for specific groups.

#### *Being Lutheran*

1. There are Presbyterians, Methodists, Episcopalians, Baptists and Roman Catholics (just to name a few religious groups). Why should there be Lutherans?
2. What, if anything, is most important about being a Lutheran to you personally?
3. In what way(s), if any, does being Lutheran influence how you live your daily life?
4. If someone claims to be a Lutheran, what do you expect to hear or see from that person?

#### *Congregations*

5. What changes over the past few years have most impacted your congregation?
6. What are your congregation's greatest strengths and weaknesses?
7. What are your hopes for the future of your congregation? What most needs to happen for these hopes to be realized?
8. Congregations are expected to share their financial resources with the synod and the churchwide organization (through the synod). How has your congregation viewed that expectation in the past and how do you expect to view it in the future?

#### *Beyond the Congregation*

This introduction, or something like it, was used to assist members of congregations who are not familiar with the "wider" church.

Congregations in the United States often are affiliated officially with other congregations and together they form a "denomination" such as the Presbyterian Church (U.S.A.) or the United Methodist Church or the Southern Baptist Convention. Congregations that are not in an official relationship with other congregations are "non-denominational." The Evangelical Lutheran Church in America is a denomination (ELCA) with over 10,000 congregations. Individuals who are baptized members of those congregations are also members of the denomination. The denomination is governed by a Churchwide Assembly of over 1,000 locally elected voting members. The Assembly meets every two years. The ELCA also includes synods which consist of the congregations in 65 different geographic territories of the United States and the Caribbean. Each synod has a bishop and most bishops have a full or part-time staff that assists the bishop in caring for the congregations and the pastors of the synod. In addition to the synods, the ELCA has a presiding bishop, who is responsible for the care of the 65 synod bishops. The presiding bishop also oversees the "churchwide organization," which facilitates, with synods, both the domestic and global work of the ELCA. The churchwide organization of the ELCA is in Chicago, Illinois. Finally, the ELCA includes many other agencies and institutions including seminaries, colleges and social ministry organizations.

You should feel free to answer any of the following questions based on whatever impressions you may have. If you do not have an impression of the ELCA beyond your congregation, at the very least, please consider answering questions 14 or 15.

9. In the context of God's mission, what do you believe your synod does well? What do you believe the synod needs to do better?
10. What two things should be the primary focus of the synod's work?

11. In the context of God's mission, what do you believe the churchwide organization of the ELCA does well? What do you believe the churchwide organization needs to do better?
12. What two things should be the primary focus of the work of the churchwide organization in the ELCA?
13. In the context of God's mission, what do you believe the ELCA as a whole denomination does well? What do you believe this church needs to do better?
14. What do you want or expect from of the ELCA as a denomination?
15. What do you want or expect from someone who is a member of the ELCA?

**Living into the Future Together: Renewing the Ecology of the ELCA (LIFT)  
Report on the Open, Clergy and Lay Leader Questionnaire**

*Kenneth W. Inskeep*  
Research and Evaluation  
Evangelical Lutheran Church in America  
July 2010

In support of the LIFT Task Force, Research and Evaluation of the Evangelical Lutheran Church in America (ELCA) fielded a questionnaire addressing topics of interest to the Task Force. The questionnaire was posted on the LIFT website and open to anyone. The questionnaire was also fielded to a random sample of 1,167 pastors in the ELCA and a random sample of 1,366 congregational lay leaders (members of congregation councils). As of July 22, 2010, 1,515 had completed the open questionnaire, 581 (50%) had completed the clergy questionnaire and 533 (39%) had completed the lay leader questionnaire.

The majority of respondents to the open questionnaire and the lay leader questionnaire were female (52% and 54% respectively). The majority of respondents to the clergy questionnaire were male (70%).

In each of the respondent groups, the vast majority of respondents were life-long Lutherans. Seventy-three percent of the respondents to the open questionnaire were baptized in a Lutheran church, as were 78 percent of the clergy and 70 percent of the lay leader respondents. At least three-fourths in each of the respondent groups have been members of their congregations for 21 or more years (open, 77%; clergy, 91%; lay, 77%).

Twenty-seven percent of the respondents to the open questionnaire were 44 years of age or younger, as were 16 percent of the respondents to the clergy questionnaire and 12 percent of the respondents to the lay leader questionnaire.

**Factors Impacting Congregations**

The respondents to the questionnaires were asked about factors impacting their congregation over the past few years. Table 1A shows the factors where the impact was more positive than negative according to the respondents. In all three of the respondent groups there is agreement that the impact of a commitment to evangelism or outreach has been more positive than negative over the past few years, as have been changes in the quality of pastoral leadership in the church.

Opinion over the impact of changes in participation among lay leaders is more divided. Those who believe the change has been positive slightly outnumber those who believe it has been negative.

The majority believe that the impact of ethnic/racial changes in their local communities was either of no impact or the impact has been more positive than negative.

<b>Table 1A: More Positive Than Negative Changes Impacting Congregations</b>						
	<b>Open</b>		<b>Clergy</b>		<b>Lay Leaders</b>	
	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>
commitment to evangelism or outreach	56%	8	60	5	48	11
changes in the quality of pastoral leadership in the church	45	24	52	12	44	25
changes in patterns of participation among lay leaders	33	28	36	34	27	22
ethnic/racial changes in the local community	23	9	21	8	15	8

Table 1B presents those factors that were more negative than positive. Two-thirds or more of the respondents in each of the groups believe that economic changes in their local community have negatively impacted their congregations over the past few years. A majority of the respondents in each group also indicated that changes in the culture of American society and changes in the religious climate have had a negative impact on their congregations. Finally, a majority of lay leaders and clergy believe the Churchwide Assembly action on the human sexuality social statement and related policy changes has negatively impacted their congregations.

<b>Table 1B: More Negative Than Positive Changes Impacting Congregations</b>						
	<b>Open</b>		<b>Clergy</b>		<b>Lay Leaders</b>	
	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>	<b>Positive Impact (4 or 5)</b>	<b>Negative Impact (1 or 2)</b>
economic changes in the local community	11%	67	11	71	12	66
changes in the culture of American society	12	61	10	71	9	61
changes in the religious climate or culture of American society	12	62	10	69	11	57
conflict in the congregation	6	48	13	40	8	51
Churchwide Assembly action on the human sexuality social statement and policy changes	26	45	16	53	9	61
other demographic changes in the local community (people moving in or out of the community, young people coming or going)	24	42	23	43	21	50
competition from other local congregations	7	33	5	35	10	35

The respondents to the open questionnaire who were 44 or younger had a somewhat different view of the impact of the Churchwide Assembly. A majority believe there either was no impact

(34%) or that the impact was positive (31%). For the respondents who were 45 or older, 49 percent believe the impact was negative.

### Attending an ELCA Congregation

Table 2 shows that the majority of respondents to both the open and clergy questionnaires indicated that ELCA theology and teaching was “very important” in explaining why they attend an ELCA congregation. However, theology and teaching was much less important to the lay leader respondents. For the lay leader respondents, a majority said their appreciation of the people who attend their congregation was “very important.” This was the only item that a majority of lay leader respondents said was “very important.”

	Open		Clergy		Lay	
	Very Important	Impor-tant	Very Important	Impor-tant	Very Important	Impor-tant
my agreement with the theology and teaching of the ELCA	57%	32	58	31	33	50
my appreciation of Lutheran forms of worship	55	36	51	39	41	51
my appreciation of the people who attend my congregation	47	47	39	54	55	41
my appreciation of the relationship an ELCA congregation has with the wider church	37	39	35	42	16	47
the fact that my parents are/were Lutheran	24	35	24	40	30	29
the fact that my spouse is/was a Lutheran	18	30	21	36	23	30
an ELCA congregation was most convenient when I first became active in church	10	21	8	20	12	33
the fact that my closest friends attend my congregation	7	19	2	19	9	20
my association with people in my congregation who are also important contacts in the local community	6	20	4	21	8	26

There also was considerable difference between response groups on the importance of the relationship of an ELCA congregation to the wider church. The appreciation of the relationship of their congregation to the wider church was “very important” for 37 percent of the open questionnaire respondents and 35 percent of the clergy respondents compared to 16 percent of the lay leader respondents.

No matter which group, the least important reasons for attending an ELCA congregation, according to these respondents, were because the congregation was most convenient when they became active in church, or because their closest friends were Lutheran, or because they wished to associate with people who are important contacts in the local community.

Fifty-eight percent of the respondents who were 45 or older indicated their appreciation of Lutheran forms of worship was “very important” in their decision to attend an ELCA congregation compared to 49 percent of those who were 44 or younger.



### **ELCA Lutheran Identity**

Considerable attention has been given to the strength of a denomination's religious identity among its members as compared to its strength in American society.<sup>1</sup> Religious groups are more likely to grow, for example, if their members clearly understand and value their distinctiveness. In the case of ELCA Lutherans, there is evidence that the majority of lay leaders do not believe Lutherans are distinctive. In response to the question "Is there anything unique about ELCA Lutherans which distinguishes them from other Christians?" 31 percent of the lay leader said "no" and 37 percent said they were "unsure."

This lack of conviction about the distinctiveness of a Lutheran identity among lay members is not new. In 1982, a sample of lay members of the Lutheran Church in America (LCA) was asked "Is there anything unique about Lutherans which distinguishes them from other Christians?" Forty-five percent of the lay respondents said "no" and 25 percent said they were "undecided."

As one would expect, clergy were much more likely to believe there is something unique about Lutherans. Eighty-three percent of the respondents to the current clergy questionnaire and 85 percent of the clergy respondents to the LCA questionnaire responded "yes" to this question.

### **Connections with ELCA Lutheranism**

Nearly two-thirds of respondents to the open questionnaire and the clergy questionnaire "strongly agreed" that it is important for them to be members of a Lutheran church. (See Table 3.) Perhaps reflecting the findings noted above that lay leaders are less convinced ELCA Lutherans are distinctive, fewer lay leaders (49%) "strongly agreed." When asked how important it is for them to be a member of a congregation that is part of the ELCA, the percentage of the respondents who "strongly agreed" falls in each of the three respondent groups, with the largest drop of 18 percent among lay leaders. Nearly a third (31%) of the lay leaders "disagreed" (23%) or "strongly disagreed" (8%) that it is important for them to be a member of a congregation that is part of the ELCA.

These questions about the importance of being a member of a Lutheran church and a congregation that is part of the ELCA were also included on the ELCA's *U.S. Congregational Life Survey* in 2008. The *U.S. Congregational Life Survey* was distributed to worship attendees in 369 randomly selected ELCA congregations.<sup>2</sup> On the *U.S. Congregational Life Survey*, 52 percent of the worship attendees "strongly agreed" that it was important for them to be a member of a Lutheran church and 33 percent "strongly agreed" that it was important for them to be a member of a congregation that is part of the ELCA. A total of 16 percent either "disagreed" (14%) or "strongly disagreed" (2%). This suggests that those who responded to the lay leader questionnaire are less connected to the ELCA than were the lay worship attendees in 2008.

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<sup>1</sup> See for example, *The Churching of America, 1776-2005: Winners and Loser in Our Religious Economy*, 2<sup>nd</sup> Edition, Roger Finke and Rodney Stark, Rutgers, 2005.

<sup>2</sup> ELCA *U.S. Congregational Life Survey* (N=29,976), 2008. Frequencies are available from Research and Evaluation, Evangelical Lutheran Church in America.

	Open		Clergy		Lay Leaders	
	Strongly Agree	Agree	Strongly Agree	Agree	Strongly Agree	Agree
It is important for me to be a member of a Lutheran church.	63%	26	64	32	49	40
The world needs the message that ELCA Lutheran's bring.	56	31	56	31	26	59
I'm proud to be part of the ELCA.	56	27	48	33	33	50
It is important for me to be a member of a congregation that is part of the ELCA.	55	24	57	25	31	38
If I had to change my membership to another congregation, I would feel a great sense of loss.	48	35	36	42	52	36
The congregation I am a member of has helped me grow as a Christian.	49	42	41	52	49	46
I am hopeful about the future of the ELCA.	45	33	34	41	26	53
My congregation has strong ties to the synod.	27	45	20	48	16	53
My congregation is stronger because it is part of a wider church.	30	44	25	45	12	36
My congregation has strong ties to the wider church.	19	42	13	43	12	44

When asked about the strength of ties to the synod and to the wider church, the respondents were much more likely to “agree” with the statements than to “strongly agree.” This is particularly true of lay leader respondents. Among the lay leaders, 16 percent “strongly agreed” that their congregation has strong ties to the synod and 53 percent “agreed.” Twelve percent of the lay leader respondents “agreed” that their congregation has strong ties to the wider church and 44 percent “agreed.”

Both the respondents to the open questionnaire and the clergy respondents were more likely than lay leaders to “strongly agree” with the statement “My congregation is stronger because it is part of the wider church.” Thirty percent of the respondents to the open questionnaire and 25 percent of the respondents to the clergy questionnaire “strongly agreed,” compared to 12 percent of the lay respondents.

Finally, we asked respondents directly how connected they feel to the wider church. Once again, the lay leader respondents were least likely to feel strongly connected with 38 percent choosing a “4” or “5” on the five-point scale compared to 58 percent of the respondents on the open questionnaire and 62 percent of the clergy. (See Table 4.) On the open questionnaire, there were differences by age. Sixty-two percent of those 44 or younger chose “4” or “5” on the scale compared to 55 percent of those who were 45 or older.

	Not Connected at All (1)	(2)	(3)	(4)	Very Strongly Connected (5)	Not Sure
open	8%	12	20	31	27	2
clergy	6	12	19	33	29	1
lay leaders	6	14	34	29	9	8

Of the lay leaders who indicated they felt strongly connected to the wider church, 28 percent “disagreed” or “strongly disagreed” that their congregations had strong ties to the wider church.

### Factors Contributing to a Sense of Connectedness

The respondents were asked to indicate on a five-point scale (1 - “not at all” to 5 - “quite a bit”) the extent to which a series of items have contributed to their sense of connectedness to the ELCA. The items presented in Table 5 are in rank order based on the open questionnaire respondent scores.

Five items had an average score of 3.5 or above for the respondents in each of the respondent groups. (See Table 5.) These five items included common forms of worship and music, having pastors trained in ELCA seminaries, participation in synod or churchwide ministries, a shared ELCA theology and participation with other ELCA Lutherans in shared local ministry. The clergy respondents added two additional items with average scores of 3.5 or above including attending a synod or churchwide assembly and a relationship or experience with the synod or churchwide bishop.

<b>Table 5: Factors Contributing to Connectedness to the Wider Church</b>			
	<b>Average Score</b>		
	<b>Open</b>	<b>Clergy</b>	<b>Lay</b>
common forms of worship and music	<b>4.0</b>	<b>3.7</b>	<b>3.9</b>
having pastors trained in ELCA seminaries	<b>3.9</b>	<b>4.0</b>	<b>3.8</b>
participation with other ELCA Lutherans in synod or churchwide ministries (outdoor or campus ministry, advocacy, Lutheran social ministries, ELCA World Hunger, disaster response, companion synods, etc.)	<b>3.8</b>	<b>3.8</b>	<b>3.5</b>
a shared ELCA theology	<b>3.8</b>	<b>3.7</b>	<b>3.6</b>
participation with other ELCA Lutherans in shared local ministry (food pantries, Habitat for Humanity, youth programs, etc.)	<b>3.6</b>	<b>3.4</b>	<b>3.6</b>
attending a synod or churchwide assembly	3.4	<b>3.5</b>	2.8
the congregation’s financial support shared with the synod and churchwide organization	3.4	3.4	3.2
our congregation's use of “ELCA” in its name, documents, website, etc.	3.4	3.1	3.1
a relationship or experience with the synod bishop or churchwide presiding bishop	3.4	<b>3.6</b>	3.1
reading <i>The Lutheran</i> or other ELCA publications	3.3	3.1	3.0
a shared common purpose within the synod	3.3	3.2	3.1
a shared ELCA stand on social issues (social statements)	3.3	3.0	2.8
engaging in social networking with other ELCA Lutherans	3.0	2.8	2.6
participation on ELCA agency or church boards, committees, task forces, etc. outside of your congregation	3.0	3.1	2.5
financial support received from the wider church (loans, grants, etc.)	2.8	2.7	2.4
a shared Northern European Lutheran ethnic heritage	2.7	2.5	2.9

### **Factors Contributing to a Lack of Connectedness**

#### Churchwide Assembly Action on the Human Sexuality Social Statement and Related Policy Changes

The questionnaire included the open-ended question “What, if anything, makes you feel less part of the wider church?” Responses to this question, which were made by about 50 percent of the respondents, were coded and analyzed.<sup>3</sup> For the three respondent groups as a whole, the primary factor cited as contributing to a lack of connectedness with the wider church was conflict, most notably conflict around the recent Churchwide Assembly action. For lay leaders in particular, conflict around this action was the most commonly named factor contributing to a lack of connectedness. Many of those who opposed the changes said they felt less connected to the wider church because the church had abandoned “traditional” teachings on sexuality and, as a result, had abandoned them. They objected to what they perceived as a significant concession to a “liberal” cultural and political agenda which is precisely the agenda they believe this church should be opposing.

The Churchwide Assembly action appears to have also negatively impacted those without strong feelings about the social statement or related policy changes and those who may have more quietly favored them. From the perspective of these groups, too many in the church have behaved in ways inconsistent with the most basic teachings of the church which they believe are to love, care for and respect one another. This behavior has produced a church with which these individuals are not sure they wish to be associated.

#### A Culture of Skepticism and Institutional Disengagement

The second most frequent response to this question described a gap between congregations, other congregations, the synod and the churchwide organization which may well reflect the broader cultural trend of disengagement from institutions.

Finally, some respondents made a direct critique of the churchwide organization. It is their perception that the churchwide organization does not listen to congregations; that it is not focused enough on mission; that it does not communicate well; and it does not care about congregations while it continues to expect their financial support.

### **Expectations of ELCA Lutheranism**

The respondents were asked how important the items presented in Table 6 were to them personally in terms of what they expect from being part of the ELCA.<sup>4</sup> Ninety-two percent of the clergy respondents and 85 percent of the respondents to the open questionnaire said the theology of justification by grace through faith was “very important” to them as an expectation of ELCA Lutheranism. The theology of justification by grace through faith was also the most important item to the lay leader respondents with 63 percent indicating it was “very important.”

Only one item on this list—“traditional” teaching of the Bible—was more important to the lay leader respondents than to the clergy respondents or to the respondents to the open

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<sup>3</sup> I want to thank Linda Bobbit and Scott McAnally from the LIFT Task Force for their assistance in coding the responses to this question. The conclusions drawn in this section, however, are my responsibility alone..

<sup>4</sup> This question was designed to reflect a similar question asked in 1982 on the Lutheran Church in America’s *Lutheran Listening Post* (LLP).

questionnaire.<sup>5</sup> Fifty-three percent of the lay leader respondents said it was very important to them compared to 46 percent of the clergy and 38 percent of the respondents to the open questionnaire.

A majority of respondents in each of the response groups indicated that three items were “very important” to them including the theology of justification by grace, a strong system of theological education for new pastors and being a church focused on sharing the good news of the gospel with unchurched people.

The majority of respondents to the open questionnaire and the clergy also agreed that significant involvement of laity in ministry, being a church dedicated to feeding the hungry and strong public advocacy in behalf of the poor were “very important.”

	<b>Open</b>		<b>Clergy</b>		<b>Lay Leaders</b>	
	<b>Very Important</b>	<b>Impor-tant</b>	<b>Very Important</b>	<b>Impor-tant</b>	<b>Very Important</b>	<b>Impor-tant</b>
the theology of justification by grace through faith	85%	13	92	8	63	33
a strong system of theological education for new pastors	67	29	71	27	50	45
being a church focused on sharing the good news of the gospel with unchurched people	64	32	74	24	53	43
significant involvement of laity in ministry	60	34	70	28	36	52
being a church dedicated to feeding the hungry	60	36	63	35	41	54
strong public advocacy on behalf of the poor	59	33	57	35	38	52
reaching out to other racial/ethnic groups	51	40	48	45	32	55
liturgical worship	48	37	42	43	37	47
the Lutheran Confessions	45	41	52	41	33	46
strong national coordination and involvement in global mission	46	42	45	45	28	56
providing worship and educational resources for congregations	41	52	34	52	33	61
traditional teaching of the Bible	38	38	46	36	53	38
strong positive relationships among ELCA congregation in the synods	40	51	39	53	25	60
strong ecumenical contacts and agreements	36	44	34	44	23	49
a strong system of higher education through ELCA colleges	33	47	35	47	19	53
starting new congregations	31	52	41	47	16	57

<sup>5</sup> There was no attempt to define “traditional” in the wording of the response category. The use of the word was an attempt to draw a parallel to its use in defining “family values” which is a phrase frequently used by conservative evangelical Christians. Certainly respondents may have interpreted the word in another context.

Finally, while a majority of the respondents on all the questionnaires indicated starting new congregations as either “important” or “very important,” it was “very important” to fewer respondents than any other item on the list.

### Priorities for the Expressions of the Church

The respondents were asked how involved each expression of the church (congregations, synods and the churchwide organization) should be in accomplishing 15 tasks. They were also asked to prioritize tasks for each expression. An average score was calculated using a three-point scale

(2 - “very involved;” 1 - “involved;” 0 - “not involved”) for the level of the involvement for each expression on each item. (See Table 7.)

The respondents from all three groups agree congregations should be responsible primarily for:

1. Ensuring that worship provides a meaningful experience of God.
2. Ensuring that children and youth receive Christian education.
3. Ensuring that adults continue to grow in knowledge and faith.
4. Sharing the good news of the gospel with unchurched people.
5. Providing direction by setting priorities for the mission of the church.

	Open			Clergy			Lay Leaders		
	Congre- gations	Synods	Church- wide	Congre- gations	Synods	Church- wide	Congre- gations	Synods	Church- wide
ensure that worship provides a meaningful experience of God	<b>1.93</b>	1.12	1.09	<b>1.95</b>	1.05	1.01	<b>1.84</b>	1.24	1.13
ensure that children and youth receive Christian education	<b>1.92</b>	1.25	1.20	<b>1.95</b>	1.13	1.14	<b>1.85</b>	1.30	1.22
ensure that adults continue to grow in knowledge and faith	<b>1.88</b>	1.29	1.23	<b>1.94</b>	1.22	1.18	<b>1.78</b>	1.30	1.19
share the good news of the gospel with unchurched people	<b>1.72</b>	1.43	1.47	<b>1.83</b>	1.43	1.45	<b>1.61</b>	1.45	1.46
provide charity and service to people in need	<b>1.85</b>	1.43	<b>1.54</b>	<b>1.89</b>	1.31	1.48	<b>1.74</b>	1.48	<b>1.52</b>
encourage members to act on the relationship of Christian faith to social, political and economic issues	<b>1.52</b>	1.36	1.44	<b>1.52</b>	1.30	1.37	1.29	1.25	1.25

<b>Table 7: Priorities for Expressions of the Church</b>									
	<b>Open</b>			<b>Clergy</b>			<b>Lay Leaders</b>		
	Congre- gations	Synods	Church- wide	Congre- gations	Synods	Church- wide	Congre- gations	Synods	Church- wide
provide direction by setting priorities for the mission of the church	1.48	1.43	<b>1.51</b>	<b>1.60</b>	1.46	1.47	1.37	1.40	1.41
start new congregations	0.90	<b>1.58</b>	1.39	1.08	<b>1.61</b>	1.49	0.69	1.42	1.39
assist congregations in finding a new pastor	1.41	<b>1.70</b>	0.92	1.37	<b>1.80</b>	0.85	1.44	<b>1.61</b>	0.99
assist congregations in times of conflict	1.36	<b>1.71</b>	0.84	1.36	<b>1.77</b>	0.66	1.43	<b>1.61</b>	0.99
plan for and conduct the global mission of the church	1.21	1.37	<b>1.78</b>	1.16	1.33	<b>1.80</b>	1.05	1.35	<b>1.62</b>
provide for the education of new pastors	1.07	1.51	<b>1.73</b>	1.13	<b>1.50</b>	<b>1.76</b>	0.93	1.56	<b>1.62</b>
be responsible for the ecumenical relationships of the church	1.30	1.37	<b>1.62</b>	1.27	1.35	<b>1.66</b>	1.38	1.36	1.33
advocate with government agencies on behalf of the poor	1.20	1.36	<b>1.56</b>	1.21	1.36	<b>1.62</b>	0.99	1.28	1.38

There is also agreement from all the groups that synods should be responsible for:

1. Assisting congregations in finding a new pastor.
2. Assisting congregations in times of conflict.

There is agreement from all the groups that the churchwide organization should be responsible for:

1. Planning for and conducting the global mission of the church.
2. Providing for the education of new pastors.

## Discussion

One of the goals of LIFT was to encourage broad participation in a discussion on the future of this church. To this end, discussion resources and feedback opportunities were created for many groups in the ELCA including the participants at synod assemblies.<sup>6</sup> In addition, the Task Force supported fielding a questionnaire designed for the members of this church which is the focus of this report. The design of the questionnaire was challenging. The ecology of the ELCA is complex and most ELCA members have experience with only one or two aspects of that ecology. As a result, the questionnaire focused primarily on congregations because it is the one aspect of the ecology most know best. The questionnaire also covered the connections individuals feel to the wider church and more broadly, their views of the appropriate functions of congregations, synods and the churchwide organization.

Because there is no national membership list for the ELCA, it is impossible to draw a random sample of members and, as a result, it is impossible to know how a “typical” member of the ELCA would have responded to these questions. Clearly the respondents to the open questionnaire are not typical because the responses of those who completed the open questionnaire are much closer to those of the clergy respondents than to those of the lay leaders. Of these groups, it is reasonable to assume that the questionnaires completed by the lay leaders would be most representative of typical members of this church.

### Factors Influencing Congregations

Fifty-one percent of the lay leader respondents either “strongly agreed” (12%) or “agreed” (39%) with the statement “My congregation is thriving.” On the other hand, 49 percent “disagreed” (37%) or “strongly disagreed” (12%) with the statement. The clergy respondents were more positive with 19 percent “strongly agreeing” with the statement and 54 percent “agreeing.” The respondents to the open questionnaire were in the middle with 20 percent “strongly agreeing” that their congregation is thriving and 45 percent “agreeing.”

A majority of the respondents in each of the respondent groups believe economic and cultural changes over the past few years have negatively impacted their congregations. A majority of the respondents in each of the groups also believe the Churchwide Assembly action on the sexuality social statement and the related policy changes have negatively impacted their congregations. The combination of these two factors has significantly disrupted whatever homeostasis existed in the ecology of the ELCA. There appears to be more conflict in congregations and there is evidence, particularly among lay leaders, that because of this conflict, their connection to the wider church has weakened. There is also little evidence that a strong ELCA Lutheran religious identity exists to counterbalance these trends.

### Identity

If the strength of a religious group in American society is related to the strength of its religious identity, then the responses of the lay leaders pose a significant challenge for the future. When asked “is there anything unique about ELCA Lutherans which distinguishes them from other Christians,” 31 percent of the lay leaders said “no” and 37 percent said they were “unsure.” It may well be that many of these lay leaders believe that ELCA Lutheranism is a kind of “generic” Christianity or that whatever may have been distinct in the heritage of the ELCA is now lost or no longer relevant.

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<sup>6</sup> A report analyzing responses from the various groups in the ELCA including synod assemblies is not yet complete.



### Connections

Lay leaders as members of their local congregation councils are critically positioned to determine the level of support, financial and otherwise, for the wider ecology of the ELCA. This makes assessing the commitment of ELCA lay leaders to the wider ecology of the church critical.

#### *Congregational Connections*

As a reason for attending an ELCA congregation, 16 percent of the lay leaders indicated their appreciation of their congregation's relationship with the wider church was "very important." This ranks this relationship behind the importance of the appreciation of other people who attend their congregations (55%, "very important"), the appreciation of Lutheran forms of worship (41%, "very important"), the theology and teaching of the ELCA (33%, "very important"), the fact that their parents are/were Lutherans (30%, "very important") and the fact that their spouse is/was a Lutheran (23%, "very important").

#### *Connections to the Wider Church*

When asked how connected they feel to the wider church, 38 percent of the lay leader respondents indicated they were strongly connected, choosing 4 or 5 on the 5 point scale (1 - "not connected at all," 5 - "very strongly connected"). Twenty percent indicated they were not connected at all, choosing 1 or 2 on the scale. Eight percent said they were "not sure" and 34 percent chose 3 on the scale. These findings suggest a significant number of lay leaders in the ELCA have modest to weak ties to the wider church.

The relative contribution or impact of these items on the level of connectedness can be measured.<sup>7</sup> For each of the following groups the items are presented in order of their **impact** on connection.

For respondents to the open questionnaire the items are:

1. a relationship or experience with the synod bishop or the presiding bishop.
2. a shared theology.
3. a shared stand on social issues.
4. attending a synod or churchwide assembly.
5. participation with other ELCA Lutherans in synod or churchwide ministries.

For clergy respondents the items are:

1. a shared stand on social issues.
2. a relationship or experience with the synod bishop or the presiding bishop.
3. a shared theology.
4. financial support received from the wider church.
5. attending a synod or a churchwide assembly.
6. reading *The Lutheran* or other ELCA publications.

For lay leader respondents the items are:

1. a shared theology.
2. a shared stand on social issues.
3. common forms of worship and music.

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<sup>7</sup> Step-wise regression with the level of connectedness as the dependent variable.

Two items, a shared stand on social issues and a shared theology, are common to all the groups. It is not known if this would have been the case before the 2009 Churchwide Assembly, but it is the case now.

For the respondents to the open questionnaire and the clergy engaging with the wider church (e.g., attending a synod or churchwide assembly, a relationship with the synod bishop or the presiding bishop) also has a significant impact on how connected people feel to the wider church. It may be that these items reinforce each other—those who feel most connected are most likely to engage and/or those who engage are most likely to feel connected.

For lay leader respondents engaging with the wider church was not important at least in terms of having a relationship or experience with the synod bishop or the presiding bishop or in attending a synod or churchwide assembly. This may be the case simply because too few have had these experiences. Instead, shared forms of worship and music was behind shared theology and a shared stand on social issues.

#### Expectations of ELCA Lutheranism

A majority of respondents in each of the response groups indicated that three items were “very important” to them as expectations of ELCA Lutheranism. These items included the theology of justification by grace, a strong system of theological education for new pastors and being a church focused on sharing the good news of the gospel with unchurched people.

Among the lay leaders, different expectations of ELCA Lutheranism emerged, based on how connected the respondent said they were to the wider church. A majority of those who indicated they were “very strongly connected” (4 or 5 on the five-point scale) indicated the following items were “very important.” Comparative percentages are given for those who said they are “not connected at all” (1 or 2 on the five-point scale).

1. a theology of justification by grace through faith (79%, “very strongly connected” to 55%, “not connected”).
2. being a church focused on sharing the good news of the gospel with unchurched people (63% to 45%).
3. a strong system of theological education for pastors (63% to 38%).
4. being a church dedicated to feeding the hungry (55% to 21%).
5. strong public advocacy on behalf of the poor (55% to 21%).
6. significant involvement of laity in ministry (53% to 25%).
7. liturgical worship (52% to 21%).
8. traditional teaching of the Bible (51% to 67%).

It is clear that there are very different expectations of ELCA Lutheranism depending on how connected the lay leader respondent is to the wider church. First, those lay leaders who are very connected to the wider church have many more expectations of ELCA Lutheranism and among those expectations a majority of the respondents included being a church dedicated to feeding the hungry and strong public advocacy on behalf of the poor. The expectations of those who are not connected to the wider church are more limited. They include a theology of justification by grace and traditional teaching of the Bible.

The clergy respondents who are very connected also have more expectations of ELCA Lutheranism than those who are not and the expectations of these two groups of clergy are different. These two groups share the following expectations:

1. a theology of justification by grace through faith (92%, “very strongly connected” to 91%, “not connected”).

2. being a church focused on sharing the good news of the gospel with unchurched people (76% to 77%).
3. a strong system of theological education for pastors (78% to 60%).
4. significant involvement of laity in ministry (74% to 59%).

In addition, those who are very connected add the following:

1. being a church dedicated to feeding the hungry (70% to 46%).
2. strong public advocacy on behalf of the poor (68% to 27%).
3. strong national coordination and involvement in global mission (57% to 25%).
4. reaching out to other ethnic/racial groups (55% to 32%).

Those who are not connected add these two expectations:

1. traditional teaching of the Bible (43% to 75%).
2. the Lutheran Confessions (48% to 66%).

As noted at the beginning of this section, the vast majority of the respondents believe the church should be about three things—a theology of justification by grace through faith, being a church focused on sharing the good news of the gospel with unchurched people and providing a strong system of theological education for pastors. In addition to these expectations, however, those who see themselves as strongly connected to the wider church believe it also should be about feeding the hungry and advocating for the poor. On the other hand, the majority of those who are not well connected to the wider church do not share these expectations. Instead, their expectations of the wider church are more limited to the traditional teaching of the Bible and, for the clergy respondents, care for the Lutheran Confessions. It may be the case that a significant number of lay and clergy respondents feel disconnected from the wider church because they believe it is too involved in issues they would address differently or not at all.

For whatever reason, no matter which respondent group, the vast majority of those who say they are not connected to the wider church also believe their congregation is not stronger because it is part of the wider church. The differences between those clergy and lay respondents who say they are connected and those who say they are not are very significant. Among the clergy who said they are not connected, 26 percent agreed with the statement “My congregation is strong because it is part of a wider church,” compared to 88 percent of those who are very connected. Among lay leaders who said they are not connected, 20 percent agreed with the statement “My congregation is strong because it is part of a wider church,” compared to 73 percent of those who are very connected.

Again, this discrepancy is reflected in views of the Churchwide Assembly. On the clergy questionnaire, 80 percent of the respondents who said they were not connected to the wider church also indicated that the Churchwide Assembly action had a negative impact on their congregation, compared to 45 percent of those who said they were very connected. Eighty-four percent of the respondents to the lay leader questionnaire who said they were not connected to the wider church indicated the Churchwide Assembly action had a negative impact on their congregation, compared to 47 percent of those who said they were very connected.

#### Differences Between Clergy and Lay Leader Respondents

Clergy have higher hopes and expectations than lay leaders for the wider church. Perhaps this is to be expected. People become pastors because they believe the work of the wider church is very important. At the same time, the size of these differences is striking and the differences may well be an indication of a different understanding of the role of the wider church. A majority of

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both the clergy and the lay leaders “strongly agreed” that the church should be expected to proclaim a theology of justification by grace through faith, to share the good news of the gospel with unchurched people and that it should provide a strong system of theological education for new pastors. But, the clergy are much more likely to expect that the wider church should also work to feed the hungry and advocate for the poor. For example, 63 percent of the clergy believe being a church dedicated to feeding the hungry is “very important” compared to 41 percent of the lay leaders. Fifty-seven percent of the clergy believe strong advocacy on behalf of the poor is “very important” compared to 38 percent of the lay leaders.

Lay leaders are less convinced in general that congregations are stronger because they are part of the wider church. Seventy percent of the clergy “agreed” or “strongly agreed” with this statement compared to 48 percent of the lay leaders. Twenty-five percent of the clergy “strongly agreed” compared to 12 percent of the lay leaders. Lay leaders are also less convinced that the world needs the message that ELCA Lutherans bring. This is a matter of degree, but when it comes to the wider church, it is a very significant matter of degree. Eighty-five percent of the lay leaders and 87 percent of the clergy agreed with the statement, but 56 percent of the clergy “strongly agreed” compared to 26 percent of the lay leaders.

Finally, a majority of both lay leader (61%) and clergy (53%) respondents believe the Churchwide Assembly action had a negative impact (1 or 2 of the five-point scale) on their congregations, but 37 percent of lay leaders chose the most negative point on the scale (1), compared to 26 percent of the clergy.

Why these views of the wider church differ between clergy and lay leaders is an important and significant question. It is not that lay leaders have completely different views but their understanding of the importance, role and utility of the wider church is considerably more limited. If this gap exists between clergy and lay leaders at the congregational level, it should be no surprise that an even wider gap would exist between lay leaders, the leadership of synods and the leadership of the churchwide organization.

**Synod Assembly Responses to LIFT Surveys**

*Rebecca Sims*

Research and Evaluation

Evangelical Lutheran Church in America

August 2010

**Overview**

As part of the Living into the Future Together (LIFT) process, participants at synod assemblies were invited to discuss several questions during small group sessions. The questions were divided into three sections: Being Lutheran, Congregations and Beyond the Congregation. These responses were then compiled and coded by Research and Evaluation staff. A total of 885 surveys were completed from 27 synods (42% of synods): Alaska, Southwestern Washington, Oregon, Montana, Sierra Pacific, Pacifica, Grand Canyon, Rocky Mountain, South Dakota, Northeastern Minnesota, Southwestern Minnesota, Minneapolis Area, Central States, Arkansas-Oklahoma, Southwestern Texas, Metropolitan Chicago, Northern Illinois, Northeastern Iowa, Northwest Synod of Wisconsin, East-Central Synod of Wisconsin, Greater Milwaukee, South-Central Synod of Wisconsin, Indiana-Kentucky, Northwestern Ohio, New Jersey, New England and North Carolina.

**Being Lutheran**

The first two questions discussed by synod assembly participants related to the importance of being Lutheran. The first question was, “Given that there are Presbyterians, Methodists, Episcopalians, Baptists and Roman Catholics (just to name a few religious groups), why should there be Lutherans?” There were a total of 865 responses to this question. (See Table 1.) The most common response was the concept of grace (29%), followed by word and sacrament, liturgy and worship and the confessional nature of Lutheranism and tradition (both 10%). Several respondents felt Lutheranism was important because questioning and challenging are encouraged and because it is Christ-centered, Scripture-based and they liked the Lutheran interpretation of the Bible (both 9%). Others listed the diversity of opinions and inclusivity of Lutherans (9%), as well as the missional, action and service-oriented aspects of Lutheranism (8%). Some respondents liked the ecumenical aspects of Lutheranism (5%), the concepts of the priesthood of believers and vocation and the fellowship of Lutherans (both 4%). A few respondents said they were born Lutheran and that Lutherans take their faith more seriously than other denominations (both 1%).

<b>Table 1: Why Should There Be Lutherans (N=865)</b>	
grace	29.1%
word and sacrament/liturgy/worship	10.3%
confessional/tradition	9.6%
questioning/willing to be challenged	9.4%
Christ-centered/Scripture-based/interpretation	9.1%
diversity of opinions/inclusivity	8.7%
missional/action/service	8.4%
ecumenical	5.4%
church of the people/priesthood of believers/vocation	4.3%
fellowship	3.6%
born Lutheran	1.4%
take faith more seriously	0.7%

The second question was similar to the first, asking respondents what, if anything, was most important about being a Lutheran to them personally. There were a total of 1,009 responses to this question. (See Table 2.) Again, the most common response was the concept of grace (29%), followed by Bible study, the accessibility of Scripture, Lutheran interpretation of the Bible and theology of the cross (13%). Other respondents felt social issues, service and the missional and global nature of Lutheranism were most important to them personally (11%). Several respondents listed tradition, Luther and the confessions, as well as liturgy, worship and word and sacrament as important aspects (both 9%). Some respondents felt the welcoming and inclusive nature of Lutherans was important, while others listed the questioning and reforming aspects of Lutheranism (both 8%). Several respondents said they were born Lutheran (4%) and others liked the lay leadership, priesthood of believers and vocation concepts (3%). Some felt Lutheranism was less extreme and less rigid than other denominations and they liked the ecumenical aspects (both 2%). A few respondents mentioned the church structure and larger church leadership as important (2%), while others felt the emphasis on baptism was important (1%). A couple of respondents listed the Lutheran traditions of coffee and food as important to them personally (1%).

grace	28.8%
Bible study/accessibility of Scripture/interpretation/theology of the cross	13.4%
social issues/service/missional/global	10.5%
tradition/Luther/confessions	9.0%
liturgy/worship/word and sacrament	8.5%
welcoming/inclusive	8.1%
questioning/reforming	7.5%
born Lutheran	3.8%
lay leadership/priesthood of believers/vocation	2.9%
less extreme/less rigid	2.4%
ecumenical	2.0%
structure/larger church leadership	1.6%
baptism	0.9%
coffee/food	0.6%

We were also interested in potential differences in responses by synod. We examined the top three responses for each question. There were significant differences<sup>8</sup> found by synod for this question. Respondents from the North Carolina Synod were most likely to list grace compared to other synods. On the other hand, respondents from the Minneapolis Area Synod were most likely to list Bible study, the accessibility of Scripture, Lutheran interpretation of the Bible and theology of the cross. Respondents from the New Jersey Synod were most likely to list social issues, service and global mission as important to them personally.

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8 All reported differences are significant at the .05 level.

## **Congregations**

The next three questions asked synod assembly participants about their congregations. First, respondents were asked what internal and external changes over the past few years have most impacted their congregation. There were a total of 524 responses to this question. (See Table 3.) The most common response was loss of employment and the economy (19%), followed by major contributors dying and the aging of the congregation (17%). Many respondents also listed the sexuality decision and related issues (16%), as well as new pastoral leadership (13%) as having an impact on their congregation. Several respondents mentioned the lower priority families place on church and the competition for time (10%), while others felt they could not keep youth involved in the congregation (6%). Some respondents listed technology and the lack of a permanent pastor as important issues (both 4%). Others had new building or remodeling projects and a renewed focus on mission (both 3%). A few respondents said people were moving more (2%) or they were dealing with the issue of divorced parents (1%). Some felt they were dealing with a generation that is biblically illiterate, while other respondents mentioned a renewed focus on the Bible in their congregation (both 1%). Other issues listed were not evangelizing (1%) and health care (0.4%), while a couple respondents felt their congregation was more spiritual, less uptight and open to God and others (0.4%). A couple respondents listed divisive rhetoric, withholding giving to synod and churchwide expressions, not being able to rely on the pastor and interfaith marriages as issues affecting the congregation (all 0.2%).

There were also significant differences found by synod for this question. Respondents from the Metropolitan Chicago and Montana Synods were most likely to list loss of employment and the economy. On the other hand, respondents from the Minneapolis Area Synod were most likely to list major contributors dying and the aging of the congregation compared to other synods. Respondents from the Rocky Mountain Synod were most likely to cite the sexuality decision and related issues as changes that have impacted their congregation.

<b>Table 3: What Internal and External Changes Over the Past Few Years Have Most Impacted Your Congregation? (N = 524)</b>	
loss of employment/economy	19.3%
major contributors dying/aging	16.8%
sexuality issues	15.8%
new pastoral leadership	13.2%
lower priority family places on church/competition for time	9.5%
can't keep youth involved	5.9%
technology	3.6%
lack of permanent pastor	3.6%
new building/remodeling	2.9%
mission	2.7%
people moving more	2.1%
divorced parents	1.0%
generation that is biblically illiterate	1.0%
renewed focus on the Bible	0.6%
not evangelizing	0.6%
health care	0.4%
more spiritual/less uptight/open to God and others	0.4%
divisive rhetoric	0.2%
withholding giving to synod/churchwide expressions	0.2%
can't rely on the pastor	0.2%
interfaith marriages	0.2%

The next question about congregations asked participants to describe their hopes for the future of their congregation and what most needs to happen for those hopes to be realized. There were a total of 1,011 responses to this question. (See Table 4.) The most common response was their congregation needs to be more outwardly focused on the community, with increased discipleship, outreach and evangelism (43%). Many respondents felt their congregation needs more young families, young adults and intergenerational programs (14%), as well as strong youth programs (12%). Some respondents felt there needs to be more emphasis on social ministry and a willingness to change (both 6%). Others would like their congregation to be more Christ-centered and focused on Bible study, as well as more emphasis on worship and in some cases adding Spanish services (both 4%). A few respondents listed increased giving, tithing and stewardship, while others would like their pastor to stay a lengthy time or find a new pastor (both 3%). Some respondents hope for more stability or unity in their congregation (2%) and others would like to relate the gospel to everyday life (1%). A couple of respondents felt their congregation should be more motivated to get information and read materials from the synod and the churchwide staff and others would like more small groups (both 1%). A couple of respondents would like congregants to speak up more and be more assertive about their faith (0.4%) and others would like a bigger kitchen to serve more people (0.2%).



More outwardly focused/community/discipleship/outreach/evangelism	42.8%
More young families/young adults/intergenerational	13.8%
Strong youth programs	11.6%
More emphasis on social ministry	6.3%
Willingness to change	5.9%
Christ-centered/Bible study	4.2%
More emphasis on worship/Spanish services	3.7%
Increase giving/tithing/stewardship	3.3%
Have our pastor stay a lengthy time/new pastor	2.6%
Stability/unity	2.2%
Relate the gospel to everyday life	1.4%
More motivation to get information/read materials from synod/churchwide staff	0.9%
More small groups	0.8%
Speak up more/more assertive about faith	0.4%
Bigger kitchen	0.2%

Significant differences by synod were found for this question as well. Respondents from the New England, Rocky Mountain, South Dakota and Sierra Pacific Synods were more likely to hope their congregation would be more outwardly focused, with increased discipleship, outreach and evangelism. On the other hand, respondents from the Oregon Synod were most likely to hope for more young families, young adults and intergenerational programs compared to other synods. Respondents from the Arkansas-Oklahoma Synod were most likely to list strong youth programs as a hope for the future of their congregation.

The last question about congregations explained that they are expected to share their financial resources with the synod and the churchwide organization (through the synod). Respondents were asked how their congregation has viewed that expectation in the past and how they expect to view it in the future. There were 291 responses to this question. (See Table 5.) The most common response was a strong, continued support of the synod (43%), followed by the need for more visible connections to ministries and how the money is being used (18%). Many respondents felt the trend is to focus on local ministries and designated giving (15%), while many struggle to meet their budget and they cut benevolence first (13%). Some respondents said a few congregations have stopped giving to the synod and churchwide organization because of the human sexuality decision (10%). A couple respondents felt the churchwide organization should provide more help to struggling congregations (1%).

strong, continued support of synod	43.3%
need more visible connections to ministries/how money is being used	17.5%
trend is focus on local ministries/designated giving	14.8%
some struggle to meet budget/cut benevolence first	13.1%
a few congregations have stopped giving/sexuality decision	10.0%
provide more help to struggling congregations from churchwide organization	1.4%

Significant differences by synod also emerged for this question. Respondents from the Indiana-Kentucky and Minneapolis Area Synods and the South-Central Synod of Wisconsin were more likely to say their congregation has a strong, continued support of the synod. On the other hand, respondents from the Oregon and Rocky Mountain Synods were more likely to say they need more visible connections to ministries and how the money is being used compared to other synods. Respondents from the Alaska Synod were most likely to say that the trend is to focus on local ministries and designated giving instead of mission support to the synod and churchwide organization.

The final section of questions focused beyond the congregation. First, participants were asked to think about their congregation's relationships with other ELCA Lutheran congregations, their synod and the churchwide organization in Chicago. They were also encouraged to think about their congregation's relationships with other groups in their community, the nation, or around the world. These other relationships could be ecumenical relationships, connections to for-profit or nonprofit organizations, other ministries, etc.

Next, respondents were asked of all these relationships, which are most important to their congregation and why. There were 1,007 responses to this question. (See Table 6.) The most common response was community involvement and civic organizations (34%), followed by relationships with other ELCA congregations (19%). Many respondents listed ecumenical partners (14%), as well as the ELCA World Hunger Appeal, hunger organizations, LWR and ELCA Disaster Relief (11%). Others felt missions in other countries were most important (11%), as well as support from the synod, especially in the call process (6%). A few respondents felt it was most important to be part of the ELCA (3%) and some listed Interfaith Caregivers and Hospitality Network as important relationships (1%). A couple respondents listed Women of the ELCA and Lutheran Men in Mission (1%), as well as Thrivent (0.4%) as relationships most important to their congregation.

community involvement/civic organizations	34.4%
other local ELCA congregations	18.6%
ecumenical partners	14.1%
ELCA World Hunger Appeal/hunger organizations/LWR/ELCA Disaster Relief	10.8%
missions in other countries	10.7%
support from synod/call process	6.2%
important to be part of the ELCA	2.8%
interfaith caregivers/hospitality network	1.3%
Women of the ELCA/LMM	0.8%
Thrivent	0.4%

There were also significant differences by synod for this question. Respondents from the Arkansas-Oklahoma Synod were most likely to list community involvement and civic organizations as most important to their congregation. In contrast, respondents from the Greater Milwaukee Synod were most likely to list relationships with other local ELCA congregations as most important. Respondents from the Montana Synod and the South-Central Synod of Wisconsin were more likely to list ecumenical partners as most important to their congregation.

The next question was related to the previous question and asked respondents what, if anything, they would like to change about the nature of these outside relationships. There were a total of 134 responses to this question. (See Table 7.) The most common response was more cooperation and less competition between churches (28%), followed by a better connection with others that would enable partnership (25%). Many respondents would like to expand their ecumenical relationships (13%) and others would like their congregation to be more open to the community (10%). Several respondents would like more people to help with the ministries (9%) and more youth fellowship (5%). A couple respondents felt their congregation should be more connected to their benevolences (3%), while others felt a dependency could be created if mission was not done right (2%). A couple respondents would like congregational representatives at the churchwide organization, as well as doing more with companion synods (both 2%). One respondent felt Thrivent should be more equitable and another would like to develop stronger second, third and fourth responders to disasters (both 1%). One respondent felt there should be less power and control centered in the churchwide organization and another felt the cluster could share with congregations outside the cluster (both 1%). One respondent would like the ministry to become self-sustaining (1%).

end competition between churches/more cooperation	27.6%
better connection would enable partnership	24.6%
expand ecumenical relationships	12.7%
congregation more open to the community	9.7%
more people to help with ministries	9.0%
more youth fellowship	5.2%
congregation more connected to benevolences	3.0%
dependency created if mission is not done right	1.5%
congregational representatives at churchwide organization	1.5%
more with companion synods	1.5%
Thrivent—more equitable	0.7%
develop stronger second, third and fourth responders to disasters	0.7%
less power and control centered in churchwide organization	0.7%
cluster could share with congregations outside cluster	0.7%
self-sustaining ministry	0.7%

Significant differences by synod were also found for this question. Respondents from the North Carolina Synod were most likely to say they would like to see more cooperation and less competition between churches. On the other hand, respondents from the Arkansas-Oklahoma and New England Synods and the South-Central Synod of Wisconsin were more likely to feel a better connection would enable partnership. Respondents from the Northern Illinois Synod were most likely to say they would like to expand ecumenical relationships.

The last three questions asked specifically about the ELCA as a whole. First, respondents were asked, “In the context of God’s mission, what do you believe the ELCA as a whole does well?” There were a total of 1,022 responses to this question. (See Table 8.) The most common response was LWR, ELCA World Hunger and Disaster Response (28%), followed by social services and social justice issues (18%). Many respondents felt the ELCA was doing well in the

areas of global mission (15%) and education, colleges and seminaries (10%). Others listed ecumenical relationships (8%) and being inclusive, thoughtful and deliberative (5%) as strengths of the ELCA. Some respondents liked the variety in worship and the Book of Faith Initiative and focus on Scripture (both 3%). Others praised the ELCA's ability to address difficult issues without being divisive (3%), as well as the ELCA Youth Gathering and youth ministry (2%). A few respondents felt the ELCA's Bible camps and outdoor ministry were strong, as well as its Christ-centered leadership (both 1%). A few respondents listed campus ministry and opening new congregations as strengths of the ELCA (both 1%). A couple respondents like the fellowship and friendship (0.4%), military chaplains (0.3%) and the prayer league (0.2%) provided by the ELCA.

<b>Table 8: What Do You Believe the ELCA as a Whole Does Well? (N = 1,022)</b>	
LWR/ELCA World Hunger/Disaster Response	28.4%
social services/social justice	18.3%
global mission	15.3%
education/colleges/seminaries	9.7%
ecumenical relationships	7.5%
inclusive/thoughtful/deliberative	5.0%
variety in worship	3.1%
Book of Faith Initiative/Scripture	3.0%
ability to address issues without being divisive	2.7%
ELCA Youth Gathering/Youth Ministry	2.4%
Bible camps/outdoor ministry	1.4%
Christ-centered leadership	1.1%
campus ministry	0.7%
opening new congregations	0.5%
fellowship/friendship	0.4%
military chaplains	0.3%
prayer league	0.2%

Synods also differed in their responses to this question. Respondents from the Metropolitan Chicago Synod and the South-Central Synod of Wisconsin were more likely to list LWR, ELCA World Hunger and Disaster Response. On the other hand, respondents from the New Jersey Synod were most likely to feel the ELCA does social service and social justice well. Respondents from the South Dakota Synod were most likely to feel global mission is a strength of the ELCA.

In contrast, respondents were also asked what they believe the ELCA needs to do better. There were a total of 635 responses to this question. (See Table 9.) The most common response was evangelism (29%), followed by better communication and branding of the ELCA (28%). Many respondents felt the ELCA could improve outreach to youth and young adults, as well as being more inclusive and more diverse (both 10%). Some respondents felt the ELCA was too liberal and needs to return to Scripture (5%). Others would like to see less competition among churches and a more public voice in society (both 3%). A few respondents would like more up-to-date education resources and others feel the ELCA should stop fighting change and embrace technology (both 2%). A few respondents would like to see more lay training (2%), as well as more support for missionaries (1%). A couple of respondents felt the ELCA could improve the call process and provide more pastoral care for pastors (both 1%). A couple of respondents would like to see better health care, pensions and debt relief for pastors, as well as better use and promotion of ELCA policy statements (both 1%). A couple of respondents felt the ELCA does

not relate well to the underclasses (1%) and one respondent would like to see more wellness advocacy (0.2%).

evangelism	29.0%
better communication/branding	28.3%
better youth outreach/young adults	10.1%
more inclusive/diversity	9.6%
too liberal/return to Scripture	5.2%
less competition among churches	3.3%
more public voice in society	3.0%
more up-to-date education resources	2.0%
fight change/technology	1.9%
lay training	1.9%
more support to missionaries	1.3%
call process	1.3%
pastoral care for pastors	0.9%
health care for pastors/pension/debt relief	0.9%
use and promotion of policy statements	0.6%
don't relate well to underclasses	0.5%
wellness advocacy	0.2%

Again, significant differences by synod were found for this question. Respondents from the North Carolina and Rocky Mountain Synods were more likely to list evangelism as an area for the ELCA to improve. On the other hand, respondents from the East-Central Synod of Wisconsin and the Montana Synod were more likely to feel the ELCA needs to improve its communication and branding. Respondents from the South-Central Synod of Wisconsin were most likely to list better youth and young adult outreach as areas needing improvement for the ELCA.

The final question on the survey asked respondents what God is calling the ELCA to do and be over the next ten years. There were a total of 478 responses to this question. (See Table 10.) The most common response was evangelism, discipleship and witness (22%), followed by meeting the needs of diverse populations, inclusivity, diversity and being welcoming (13%). Many respondents felt the ELCA should be a voice for justice and service (11%), while others would like to see youth, families and young adults valued (8%). Several respondents felt the ELCA should think creatively, restructure ministry teams and the constitution and continue worldwide outreach and mission work (both 6%). Others felt it is important for the ELCA to change with the times and adapt, as well as sticking to Scripture and not conforming to society (both 5%). A few respondents would like the ELCA to demonstrate what it is to disagree and still be the body of Christ and they would like better communication from the churchwide organization (both 4%). A few respondents felt the ELCA should preach grace, be united and focus on ecumenical ministries (all 3%). Other respondents would like to see an increase in stewardship and better use of money and people resources by the ELCA, as well as new congregations and new pastors (both 2%). A couple respondents listed lay leadership training and partnership with other congregations (both 1%). One respondent would like to see the ELCA build on its strengths, while another respondent would like seminary instructors to go out into the congregations (both 0.2%). Finally, one respondent would like the ELCA to have a better balance between its local and global focus (0.2%)

evangelism/disciples/witness	22.0%
meet the needs of diverse populations/inclusivity/diversity/welcoming	13.4%
voice for justice/service	11.3%
youth and families valued/young adults	7.5%
think creatively/restructure ministry teams/constitution	6.3%
worldwide outreach/mission work	5.6%
change with the times/adapt	5.2%
stick to Scripture/don't conform to society	4.6%
demonstrate what it is to disagree and still be the body of Christ	4.2%
better communication	4.0%
preach grace	3.3%
united	2.9%
ecumenical ministries	2.5%
increase stewardship/better stewards of money and people resources	2.1%
new congregations/new pastors	1.9%
lay leadership training	1.3%
partner with other congregations	1.3%
build on strengths	0.2%
seminary instructors out into congregations	0.2%
balance between global/local focus	0.2%

Synods also differed in their responses to this question. Respondents from the Alaska Synod were most likely to say the ELCA needs to work on evangelism, discipleship and witness in the next ten years. In contrast, respondents from the Central States Synod were most likely to feel meeting the needs of diverse populations, inclusivity, diversity and being welcoming are most important. Respondents from the Rocky Mountain Synod were most likely to say the ELCA should be a voice for justice and service in the future.

### **Summary and Conclusions**

The responses were very similar for the first two questions: Why there should be Lutherans and what is most important personally about being Lutheran. The concept of grace was the top response in both cases. Respondents also felt Lutherans were important due to the focus on word and sacrament, liturgy and worship, as well as the confessional nature and tradition of Lutheranism. As for personal reasons, other top responses were Bible study, the accessibility of Scripture, Lutheran interpretation and theology of the cross, as well as the focus on social issues, service and global mission.

The top three changes that have had the most impact on congregations were loss of employment and the economy, major contributors dying and the aging of the congregation and the human sexuality decision and sexuality issues. Almost half of the respondents hoped their congregation would be more outwardly focused in the future, with increased discipleship, outreach and evangelism. Other top responses were more young families, young adults and intergenerational programs, as well as strong youth programs.

When asked about mission support, almost half of the respondents felt their congregation had a strong, continued support of the synod. Other top responses were the need for more visible connections to ministry and how the money is being used and the trend of focusing on local ministries and designated giving.

Respondents reported that the most important relationships outside of the congregation were community involvement and civic organizations, other ELCA congregations and ecumenical partners. When asked what they would like to change about these relationships, the top response was more cooperation and less competition between churches. Other common responses were that a better connection would enable partnership and the desire to expand ecumenical relationships.

When asked what the ELCA as a whole does well, the top responses were LWR, ELCA World Hunger and Disaster Response, social services and social justice and global mission. In contrast, respondents felt the ELCA needs to improve in the areas of evangelism, communication and branding and outreach to youth and young adults. Similarly, respondents felt the ELCA should work on evangelism, discipleship and witness over the next ten years. Other areas of concern for the future are meeting the needs of diverse populations, inclusivity, diversity and being welcoming, as well as being a voice for justice and service.

Overall, the synod assembly responses to the LIFT survey revealed the need to focus on evangelism in the future. Other areas that surfaced many times were the need for increased diversity and attracting youth and young adults. Improving communication among all the partners and better branding of the ELCA were also suggested. As the ELCA moves into the future, the changing ecology will need to address these important areas.

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**Multicultural Ministries in the ELCA**

The Evangelical Lutheran Church in America (ELCA), in its constituting convention in 1987, adopted the following goal: “It shall be a goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English” (ELCA 5.01.A87.).

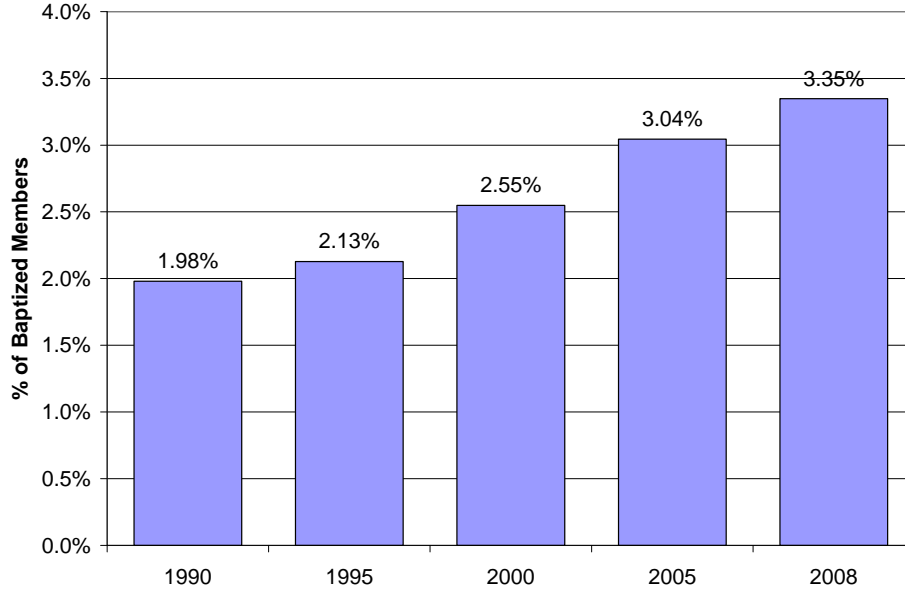
As of December 2008, 22 years after the 10 percent goal was established, people of color make up 3 percent of the baptized members of the ELCA (see Table 1). In December 2009, when ELCA counts changed from baptized members to active participants, the percent of people of color in the ELCA increased to 4.84 percent.

**Table 1 Number and Percent Persons of Color or Primary Language Other Than English in the ELCA, December 2008.**

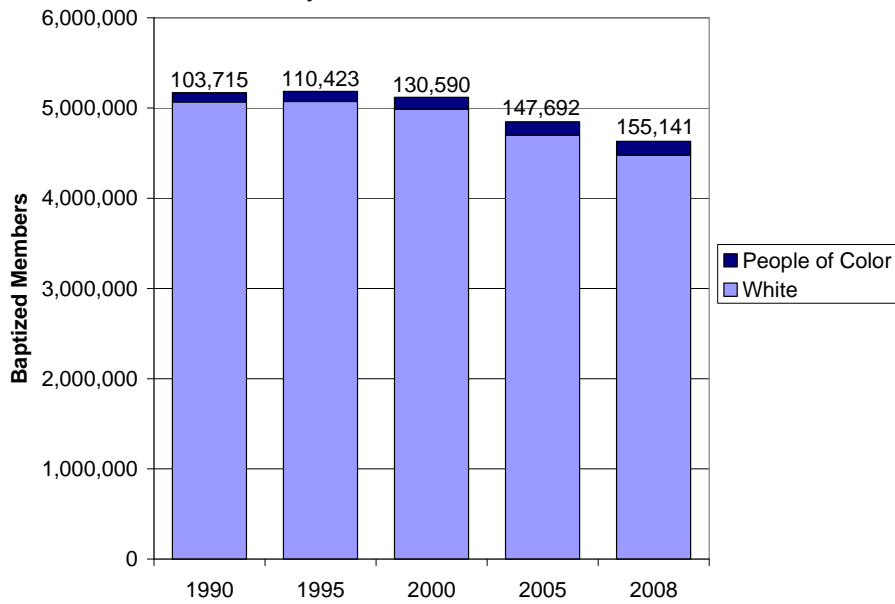
<b>Group</b>	<b>Number</b>	<b>Percent</b>
African American/Black	52,661	1.14%
American Indian/Alaska Native	6,818	0.15%
Arab/Middle Eastern	2,154	0.05%
Asian/Pacific Islander	22,067	0.48%
Latino/Spanish	42,621	0.92%
Multiethnic	18,098	0.39%
Other	10,722	0.23%
<b>Subtotal</b>	<b>155,141</b>	<b>3.35%</b>
White	4,470,272	96.47%
Not reported	8,474	0.18%
<b>Total</b>	<b>4,633,887</b>	<b>100.00%</b>

During the life of the ELCA the percentage and number of people of color in the ELCA have increased. Table 2 shows that the percentage has increased from 1.98 percent in 1990 to 3.35 percent in 2008. The number of baptized members that are people of color has increased from 103,715 in 1990 to 155,141 in 2008 (see Table 3). The largest number of growth is found among Latinos and multiracial members (see Table 4).

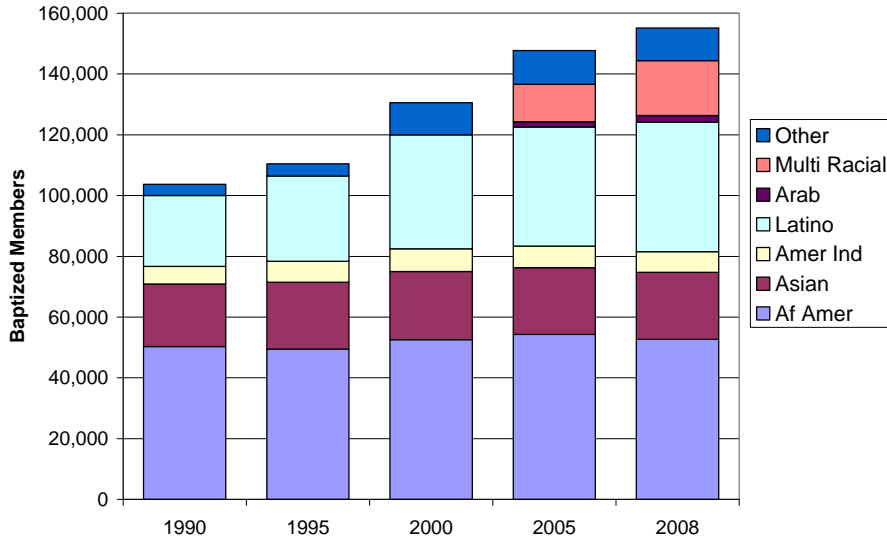
**Table 2: Percent People of Color  
 in the ELCA**



**Table 3. Race/Ethnicity of the ELCA**

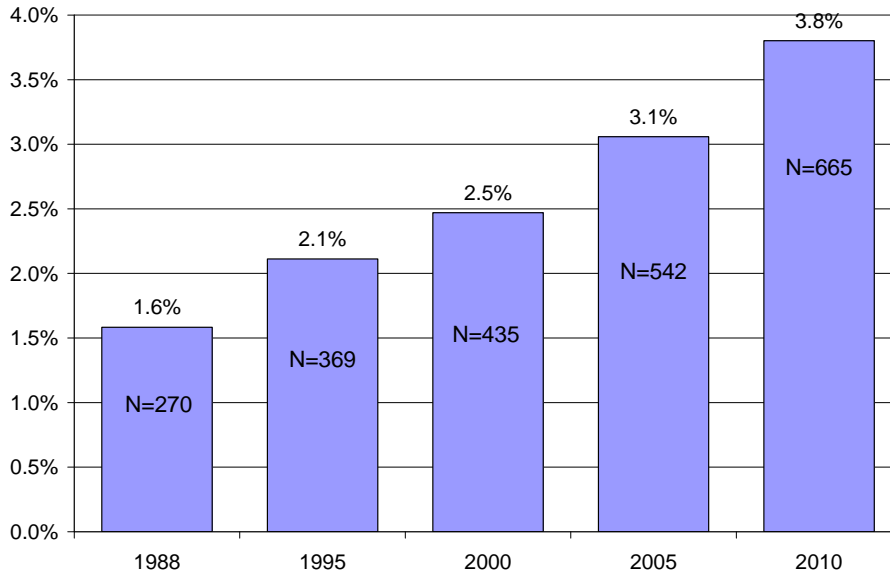


**Table 4. Number of People of Color in the ELCA**



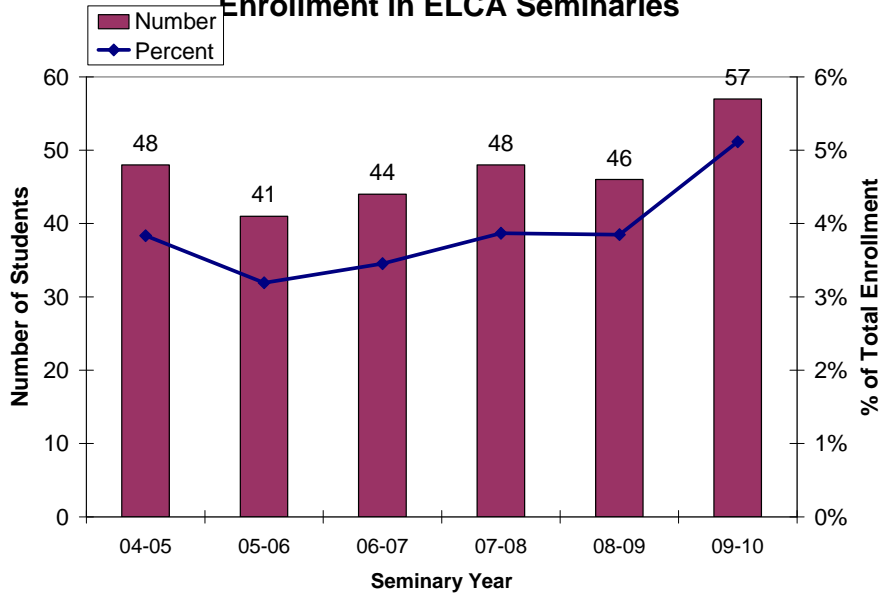
The number of rostered leaders of color also is growing. Ordained ministers grew from 270 pastors of color (1.6 percent) in 1988 to 665 (3.8 percent) in 2010 (see Table 5). One new deaconess of color was consecrated during that time period, bringing the number to 4 (6.6 percent). Associates in Ministry have remained around one percent; there are no diaconal ministers of color.

**Table 5. Percent Clergy of Color in the ELCA**



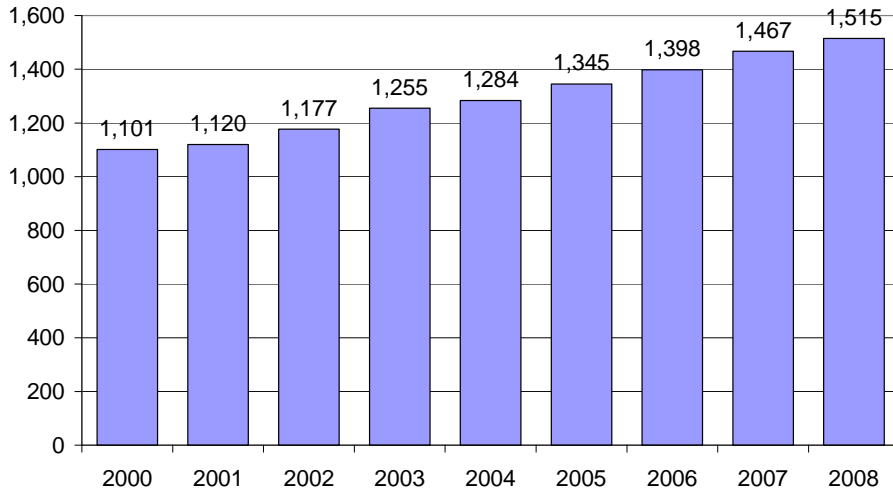
Master of Divinity (M.Div.) enrollment in ELCA seminaries experienced a large jump in the 2009-2010 academic year with 57 (5 percent) M.Div. candidates (see Table 6). If TEEM (Theological Education for Emerging Ministries) candidates are added to M.Div. candidates, people of color are 9.8 percent of candidates for ordained ministry. TEEM candidates have jumped from nine in 2000 to 21 in 2009.

**Table 6. ELCA M.Div. Persons of Color Enrollment in ELCA Seminaries**



ELCA congregations have become more diverse. Between 1990 and 2008, the number of congregations with 20 percent or more members of color has grown by 200 (52 percent) from 385 congregations in 1990 to 585 in 2008. The number of congregations with 5 percent or more people of color also is increasing from 1,101 in 2000 to 1,515 in 2008 (see Table 7).

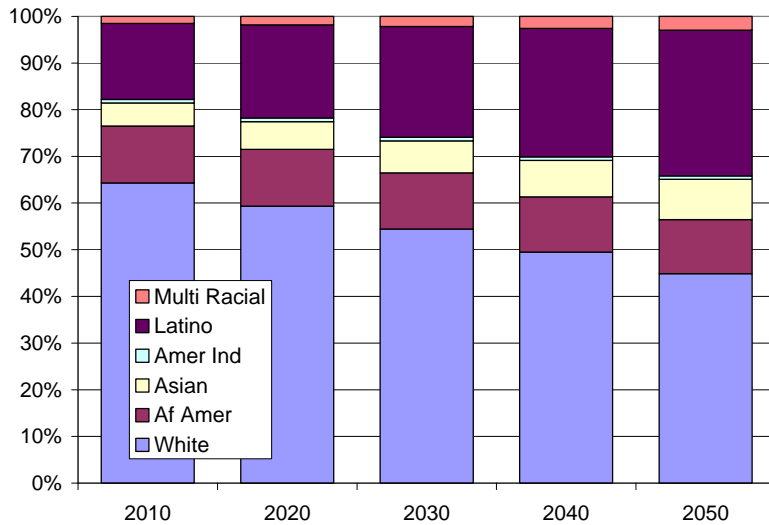
**Table 7. Number of ELCA Congregations with 5% or More Baptized Members of Color and Language Other Than English**



**Mission Opportunities**

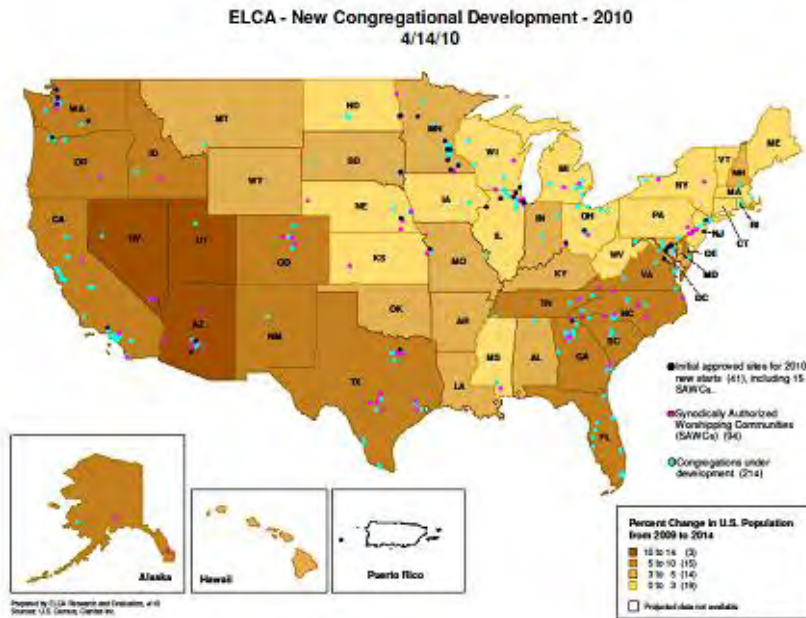
Changes in the U.S. population show many opportunities for the ELCA to grow multiculturally. Table 8 shows projections by the U.S. Census Bureau for race and ethnicity. It shows the fastest growth for Latinos followed by Asian Americans. The percentage of the population that is White continues to become smaller. Diversity is growing particularly in

**Table 8. Projected U.S. Population by Race & Hispanic Origin**



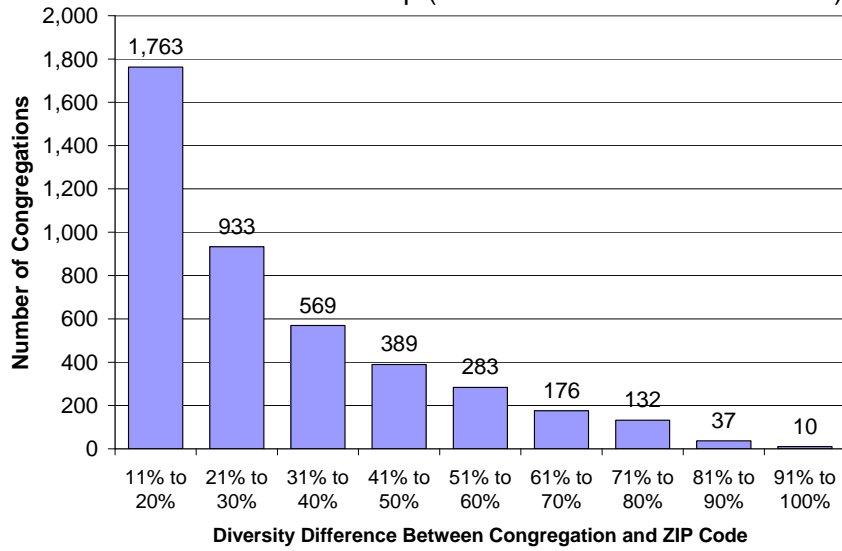
Region 2, Region 4 and Region 9. These are areas where the ELCA has many opportunities for outreach and mission among a very diverse population. Region 2 includes 156 ZIP Codes that are growing, have 20 percent or more people of color in the population and have no ELCA

congregations currently serving the ZIP Code; Region 4 has 103 ZIP Codes; Region 9 has 142 ZIP Codes. The ELCA is actively starting congregations and synodically authorized worshipping communities in these areas (see the map below). In 2010 54 percent of congregations under development and synodically authorized worshipping communities were among people of color.



Existing ELCA congregations also have opportunities for growing in diversity. Table 9 shows that there are 1,763 ELCA congregations located in ZIP Codes where the population is 11 to 20 percent more diverse than their membership's diversity—an opportunity for evangelism and growth in diversity. There are 933 congregations with communities that are 21 to 30 percent more diverse than their membership. Overall, more than 4,000 ELCA congregations are located in communities with an opportunity for growth in diversity.

Table 9. ELCA Congregations with More Diversity in Their ZIP Codes Than in Their Membership (At Least 10% POC in ZIP Code)



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## Sample Congregational Mission Covenant

### **Evangelizing Congregations Mission Covenant** between **Name of Congregation, City, State** and the **Name of Synod** **Evangelical Lutheran Church in America**

*“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ ” (Matthew 28:18-20)*

#### **A VISION OF PARTNERSHIP**

Shaped by the presence of the Risen Lord through communal and individual faith practices of the disciple, CONGREGATION NAME, CITY, STATE and the NAME Synod will partner interdependently with other agencies, institutions and organizations of the Evangelical Lutheran Church in America to preach the Word, administer the sacraments and carry out God’s mission. The interdependent partners of the ELCA accompany new and renewed evangelizing congregations as centers for evangelical mission, inspiring missional leaders, re-rooting in their communities at the grassroots and joined together as partners in mission support. The congregations, synods and churchwide organization of the ELCA with other interdependent ministry partners will engage mission for the formation of evangelizing congregations that make disciples for Jesus Christ who use their gifts for God’s reign in the church and in the world. Grounded with the leadership of the *missionary bishop*, all congregations are called to evangelical mission for the vision:

*Every person is a missionary, every pastor is a mission director, and every congregation is a mission station for the sake of the world.*

#### **PURPOSE**

In faithful participation in the mission of God in and through this church, its congregations, synods and the churchwide organization—as interdependent expressions of the Evangelical Lutheran Church in America—are guided by the biblical and confessional commitments of this church (ELCA Constitution, 8.16). The purpose of this Covenant is to foster *interdependent partnership* of all ELCA expressions for *congregations as centers for evangelical mission* to be shaped by both local needs and global awareness, by both individual witness and corporate endeavor and by both distinctly Lutheran emphases and growing ecumenical cooperation, consistent with the following commitments:

+**Constitution for Congregations** (4.01): The Church is a people of 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.

+**Synod Constitution** (6.03e): Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall: Plan for the mission of this church in the synod, initiating and developing...new ministries, redevelopment of existing

ministries...leadership and encouragement of congregations in their evangelism efforts...encouragement of financial support for the work of this church by individuals and congregations...provision for resources for congregational life...and assistance to the members of its congregations in carrying out their ministries in the world.

+**Strategic Directions for the ELCA Churchwide Organization:** *Claimed, gathered and sent by God's grace for the sake of the world, the ELCA will...* support congregations; grow in evangelical outreach; step forward as a public church; deepen and extend global, ecumenical and interfaith relationships; and bring forth and support faithful, wise and courageous leaders.

+**Churchwide Priorities:** Working collaboratively with congregations, synods, agencies and institutions and other partners, the churchwide organization will give priority to: *accompanying congregations as growing centers for evangelical mission; and build capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.*

## COVENANT EXPRESSIONS

- The congregation is engaged in God's mission through this church in its community and the world through the discernment, development and implementation of *missional plans* as an evangelizing congregation that makes disciples for Jesus Christ who use their gifts for God's reign in the church and in the world. To participate in God's mission, this congregation as a *center for evangelical mission*, shall implement missional plans (consistent with the Statement of Purpose of ELCA congregations in chapter 4, Model Constitution for Congregations), including to:
  - +*Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer and Sanctifier of all.*
  - +*Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations and standing with the poor and powerless and committing itself to their needs.*
  - +*Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling and to use these gifts of the Spirit for their life together and for their calling in the world.*
- The synod is engaged in God's mission through this church for missional ministry in this synod through the discernment, development and implementation of synodical missional plans focused on intentional engagement for *new evangelizing congregations, renewed evangelizing congregations, mission support and stewardship education and missional strategies* (e.g. attentiveness to ethnic and multi-cultural strategies; ELCA Evangelism Strategy; missional leadership).
- To fulfill these purposes "the congregation shall...motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America...Foster and participate in interdependent relationships with other congregations, the synod and the churchwide organization of the Evangelical Lutheran Church in America." (Chapter 4, Model Constitution for Congregations)
- The congregation and the synod will be "walking partners" with one another and pray for each other regularly.

- The congregation and the synod will continue to embrace and practice transparency and mutual accountability in our ongoing relationship as partners.
- The congregation and the synod will be alert to the needs of each other as we communicate regularly.
- There will be periodic review of the missional plans of the congregation and the synod as an expression of our relationship.

Initiated in consultation, \_\_\_\_\_ (date) \_\_\_\_\_:

NAME: CONGREGATION

City, State

*Evangelical Lutheran Church in America*

NAME: SYNOD

*Evangelical Lutheran Church in America*

Signature \_\_\_\_\_

President of the Congregation

Signature \_\_\_\_\_

Vice President

Signature \_\_\_\_\_

Pastor

Signature \_\_\_\_\_

Bishop

*Jesus said, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” (Matthew 22:37-40)*

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
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## **Design Proposal for the Churchwide Organization Rationale and Narrative**

*NOTE: This exhibit outlines one of the ways in which LIFT research has been used to date. In October 2010 the ELCA implemented a rationale for an extensive redesign of the churchwide organization. LIFT had been conducting extensive research for its report while the redesign was in the planning stages. The Design Team reflected themes found in the LIFT research in its work. The document that follows originally was prepared for the October 2010 meeting of the Church Council.*

The churchwide organization is an instrument for accomplishing the purposes of this church that are shared with and supported by the members, congregations and synods of this church (ELCA constitution 11.12.). The churchwide organization serves on behalf of and in support of this church's members, congregations and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ (11.11).

In 2010, the Presiding Bishop appointed the Churchwide Design Team<sup>1</sup> to evaluate and propose changes in the churchwide organization in light of the changing mission and ministry needs of this church and the resources available to the churchwide organization. This action was precipitated by a significant drop in mission support. In 2008, after adjusting for inflation, the value of mission support income had declined by half since the founding of this church in 1988. From 2008 to 2011, estimated churchwide mission support dropped from \$65.3 million to \$48 million. The work of the design team is based on an estimate of \$48 million with a contingency plan of \$45 million.

### **Information Available to the Design Team**

The design team took full advantage of the work of the LIFT/Ecology (Living in to the Future Together) task force.<sup>2</sup> In 2009, the LIFT task force was authorized by the Church Council in collaboration with the Conference of Bishops to study the "ecology" of the ELCA and make recommendations that "will position this church for the future and explore new possibilities for participating in God's mission." These recommendations will be presented to the 2011 ELCA Churchwide Assembly. In support of the work of the task force, extensive studies were conducted with congregations, synods, and the churchwide organization. These studies, including surveys of lay and clergy leaders in addition to the participants at a majority of 2010 synod assemblies, were foundational to the deliberations of the design team. The design team also consulted with the LIFT planning team by conference call and one face-to-face meeting.

The design team also encouraged synod bishops to meet regionally and to share their thoughts and ideas. Seven of the nine regions responded.

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<sup>1</sup> The members of the design team are Wyvetta Bullock, Executive for Administration, Office of the Presiding Bishop; Jonathon Beyer, Executive for Information Technology; Mark Hanson, Presiding Bishop; Sherman Hicks, Executive Director, Multicultural Ministries; Kenneth Inskip, Executive for Research and Evaluation; Christina Skelton-Jackson, Treasurer of the ELCA; Else Thompson, Executive for Human Resources.

<sup>2</sup> Full reports of the research conducted in support of LIFT are available from the Research and Evaluation unit of the ELCA. The reports include: *The 2008 Faith Communities Today: Survey of ELCA Congregations* (2009); *The 2006 ELCA Congregational Survey* (2007); *Lutherans Say 6: The Religious Beliefs and Practices of Lay Leaders in the ELCA* (2009); *The Number and Size of Synods in the ELCA* (2009); *The Synod Assembly Responses to LIFT Surveys* (2010); and *The Living into the Future Together Report on the Open, Clergy, and Lay Leader Questionnaire* (2010). Notes are available from the LIFT Consultation on Mission Capacity and Funding.

The design team consulted three times by conference call with the Executive Committee of the Church Council and twice with representatives of the Planning and Evaluation Committee of the Church Council.

The design team provided opportunities for the executive directors, churchwide staff and units to share their thoughts and ideas. Responses were received from each of the executive directors of program units and from 75 individual staff members.

The design team conducted a detailed analysis of the churchwide organization's job positions and its grants to partners in ministry.

Two organizational consultants advised the design team: Michael Hansen of Hansen and Associates, Potomac, Maryland; and John Andrews, Executive Vice President, D. Hilton Associates, The Woodlands, Texas. Consultants in communications and development also provided input.

Based on this work, the design team concluded that this church has the potential to strengthen its capacity for mission in response to the good news of the Gospel. In this context, the design team also concluded that the two existing priorities of the churchwide organization are widely shared by the members, congregations and synods of this church. These priorities are:

- 1. Accompanying congregations as growing centers for evangelical mission; and**
- 2. Building the capacity of this church for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.**

To this end, the churchwide organization can continue to play a significant and pivotal role in the life of this church by working with its local and global mission partners to build, support and extend the mission of this church.

### **The Goals of the Design Team**

The design team embraced the following goals:

1. To design a churchwide organization that effectively and efficiently works with its ministry partners to respond nimbly with and on behalf of this church to the needs of the world in both its local and global context.
2. To design a churchwide organization that effectively and efficiently works with its ministry partners to build the capacity of this church for local and global mission.
3. To maximize the stewardship of this church's resources by creating for the churchwide organization the most efficient operational infrastructure possible.
4. To create new resources by better communicating and interpreting the effectiveness and efficiency of this church's response to the needs of the world.
5. To strengthen the response of this church to the needs of the world by increasing the collaboration and accountability within the churchwide organization and between the churchwide organization and its mission partners.
6. To reflect our core values as presented in the ELCA Constitution and the "Commitments for Implementation" of the ELCA Plan for Mission.

### **The Design Proposal**

Achieving the priorities of this church is dependent upon strong interdependent relationships between congregations, synods, the churchwide organization and the agencies and institutions of this church. These interdependent relationships will extend the mission capacity of this church, promote accountability and provide for the best stewardship of the resources of this church. It will be a priority of the churchwide organization to help build these interdependent relationships with and among its mission partners.

### *Congregational and Synodical Mission*

Because strong and vibrant congregations are central to the capacity of this church to fully participate in God's mission, the churchwide organization will work with synods toward vital congregational mission.

- Synods are best positioned to work directly with congregations in planning and carrying out mission, while the primary role of the churchwide organization is to provide support and build capacity.
- The Congregational and Synodical Mission unit will provide support and build capacity in the following areas:
  1. Centers for Mission (new congregations and renewed congregations, worship, congregation-based organizing, youth and young adults, stewardship).
  2. Directors for Evangelical Mission.
  3. Ethnic Specific and Multicultural Mission.
  4. Leadership for Mission (candidacy/assignment, mission schools and lifelong learning, outreach leadership, TEEM, seminary relationships; colleges and universities).
  5. Hunger and Justice (poverty, advocacy, disaster and social ministry-related issues, including relationships with World Hunger, Lutheran Disaster Relief, Lutheran Services in America, Lutheran Immigration and Refugee Service).

### *Global Mission*

The churchwide organization will continue to support and build the capacity of this church for global mission. The churchwide organization will provide integrated support of this church's work in other countries and the means through which churches in other countries engage in mission to this church and society.

- The Global Mission unit will build capacity and provide support in the following areas:
  1. Global Community (kerygma, martyria) (with companion churches, including placement of missionaries, grants, scholarships/leadership development).
  2. Mission Formation and Relationships (koinonia) (mutual learning with companions and growth in the accompaniment model for mission, companion synod relationships, young adults in global mission, relationships with independent Lutheran organizations).
  3. International Development and Disaster Relief (diakonia).

### *Mission Advancement*

The full participation of this church in the mission of God depends upon how clearly members understand that mission and their level of commitment to it. To this end, the churchwide organization will create a Mission Advancement unit. The Mission Advancement unit will strengthen the identity and mission of this church through focused, strategic and integrated communication with the members of this church and the wider society and the development of financial resources, including mission support, major gifts, appeals, and planned giving.

- The Mission Advancement unit will be responsible for:
  1. Marketing and public relations.
  2. Creative services.
  3. The ELCA Foundation.
  4. *The Lutheran Magazine*.
  5. Mission Funding (mission support, the World Hunger and Disaster Appeal, Global Mission appeals, new congregational ministry and Vision for Mission, Fund for Leaders).
  6. Major gifts and planned giving.
  7. Constituent data management.

*The Office of the Presiding Bishop*

The Office of the Presiding Bishop will provide leadership for the life and witness of this church.

- The Office of the Presiding Bishop will provide:
  1. Oversight of the work of the churchwide organization, including the supervision of the work of the other officers.
  2. Leadership and care for synodical bishops and the relationship with the Conference of Bishops.
  3. Theological discernment (justice for women; studies).
  4. Oversight of the ecumenical and inter-religious relations of this church.
  5. Relationships with separately incorporated ministries.
  6. Oversight of the military chaplaincies of this church.
- The Office of the Presiding Bishop will include:
  1. Human Resources.
  2. Research and Evaluation.

*The Office of the Secretary*

The Office of the Secretary will fulfill the normal functions of the secretary of a corporation.

- The Office of the Secretary will provide for:
  1. The minutes and records of official church meetings, including the Churchwide Assembly, Church Council and Conference of Bishops.
  2. The rosters of this church, annual congregational reports, archives and records management.
  3. The publication of official documents.
  4. Changes to the Constitution of the ELCA and interpretation of the Constitution.
  5. Legal services.
  6. Risk management.
  7. Central meeting planning and management and arrangements for Churchwide Assembly, Church Council, Conference of Bishops, and all other churchwide meetings.

*The Office of the Treasurer*

The Office of the Treasurer will fulfill the normal functions of the treasurer of a corporation.

- The Office of the Treasurer will provide for:
  1. Financial, accounting, insurance, property management, investment and money management systems and related services for churchwide units.
  2. Relationships with the Board of Pensions, Endowment Fund of the ELCA, Mission Investment Fund.
  3. The information technology infrastructure.

*Separately Incorporated Ministries*

- Related to the Office of the Bishop
  1. Augsburg Fortress
  2. Lutheran Deaconess Association
  3. Lutheran Men in Mission
  4. National Lutheran Campus Ministry
  5. Women of the ELCA
- Related to the Office of the Treasurer
  1. Board of Pensions
  2. Endowment Fund of the ELCA
  3. Mission Investment Fund
- Related to the Office of the Secretary
  1. ELCA Risk Management



### **Impact**

The churchwide organization will contain three units (down from the current 16 unincorporated units and sections) and three offices. There still will be nine separately incorporated ministries. The staffing will decrease by approximately 65 employees (approximately 60 full-time equivalent positions). More specific detail will be provided.

### **Administrative Team**

The Presiding Bishop will convene and oversee a management and planning team that will include the full-time officers of the ELCA, the executive for administration in the Office of the Presiding Bishop, and the executives of the Congregational and Synodical Mission unit, the Global Mission unit, and the Mission Advancement unit.

### **Time Line**

#### *October 2010*

- Conversation with ELCA Conference of Bishops
- Consideration of proposal direction by ELCA Church Council (October 8, 2010)
- Announce decisions (beginning October 11, 2010)

*November 2010:* Action by ELCA Church Council

*August 2011:* Action by ELCA Churchwide Assembly

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**Seminary and Theological Education:  
ELCA Colleges and Universities,  
Theological Education and Leadership Development**

Over the last 15 years in the Evangelical Lutheran Church in America, much has been spoken and written regarding theological education and Christian public leadership. Much is occurring within and among the ELCA seminaries even as LIFT does its work. What follows is a compilation of documents representing what has been said and written; also included is a brief allusion to what is underway presently within and among our seminaries.

This information provides a backdrop and information for recommendations set before the LIFT task force for its discussion.

What follows are two parts, one from the perspective of ELCA seminaries and the other from the perspective of ELCA-related colleges and universities. The final versions of the recommendations are included in the report of the LIFT task force.

**PART ONE: Seminaries**

**Related Documents**

1. "Faithful Leaders for a Changing World: Theological Education for Mission in the ELCA" (ELCA Study of Theological Education; Report to the 1995 Churchwide Assembly)
2. *Our Calling in Education* (2007 ELCA social statement)
3. "What Does the ELCA Need from its Seminaries?" (Faithful Leaders for a Changing World; 2009-2010 Vocation and Education Review)
4. "Conversation Papers" from the fall 2010 meeting of seminary presidents and Conference of Bishops by Rick Bliese, James Echols and Robin Steinke
5. "Renewing the Seedbed" (Governance Task Force Report, Fall 2010)
6. "Stewardship of Abundance" (2009 Lilly grant project on seminarian student debt; ongoing)
7. ELCA dean's meeting notes regarding mission schools (Fall 2010)

**Faithful Leaders for a Changing World**

"Faithful Leaders for a Changing World" was the report of the ELCA Study of Theological Education to the 1995 Churchwide Assembly. It includes this vision statement: "The preparation of a wide variety of leaders, grounded in Scripture and the Lutheran confessional tradition and equipped for the church's mission in a rapidly changing environment...through...an *interdependent network of theological education providers...*"<sup>1</sup>

Approved by the 1993 Churchwide Assembly, the report includes eight recommendations regarding theological education in the ELCA:

1. Be a foundational priority
2. Eleven imperatives to be reflected in theological education
  - Depth in the faith
  - Mission outreach
  - Practical congregational needs
  - Cultures and contexts
  - African American, Latino and Native American candidates
  - Indigenous lay leaders

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<sup>1</sup> Phyllis Anderson, "Theological Education as Hope for a New Ecclesiology" (presentation to the Pacific Lutheran Theological Seminary TEEM Conference, Berkeley, CA, October 5, 2010).

- Life-long learning
  - Ministry in daily life
  - Scholarly discourse and reflection
  - Life circumstance of candidates
  - Ecumenical interdependence
3. Seminary clusters
  4. Academic readiness standards
  5. Ecclesial readiness standards
  6. First-Call Theological Education
  7. Theological Education by Extension (TEE)
  8. Funding

### **Our Calling in Education**

*Our Calling in Education* was approved as an ELCA social statement by the 2007 Churchwide Assembly. The social statement

1. Underscores the importance of ELCA seminaries: "...provide important support for those involved in the faith formation of all ages. The Lutheran Tradition has long valued the teaching role in the congregation of those trained in theological education and we look to pastors, deaconesses, diaconal ministers, associates in ministry and lay leaders to work with congregations and parents in the crucial task of forming the faith of all generations."
2. Speaks of the integral place of seminaries and colleges in the network of educational institutions: "...this church affirms the role of these institutions and encourages them to sustain and strengthen those elements that distinguish the Lutheran tradition in higher education and theological education."

### **What Does the ELCA Need from its Seminaries?**

"Faithful Leaders for a Changing World" is the report of the review by the former Vocation and Education program unit in 2009-2010. The excerpts that follow include the summary statement, specific tasks and outcomes.

Summary statement: "The fundamental task the ELCA needs its seminaries to pursue is their joint leadership of a theological education network that is coextensive with the life and mission of the ELCA, a teaching-and-learning network that mobilizes the resources of a wide variety of educational partners to equip and join together everyone who exercises any sort of leadership in all of the ELCA's expressions, institutions and ministries. In our time, it is particularly important to renew in this church a culture of engagement with scripture, catechesis and theological reflection that increases general biblical fluency and the capacity of all the baptized to understand their lives, the world and the mission of the church through shared exploration of faith's wisdom."

The report specified 12 tasks for ELCA seminaries:

1. Seminaries are to create a theological education network structured as a collaborative partnership between the seminary system and other theological education providers;
2. Seminaries are to prepare and support rostered leaders as front-line theological educators;
3. Seminaries are work together with each other, synods, colleges, campus ministries, outdoor ministries, congregations, etc. to renew a culture of call;
4. Seminaries are to lead in developing a vibrantly multicultural church;
5. Seminaries are to lead in developing a vibrantly multigenerational church;
6. Seminaries need to prepare to graduate at 4,000 candidates for ordained ministry in the next ten years;

7. Seminaries need to prepare other rostered leaders in the next ten years; situation is fluid, while exact numbers are not known, many will be needed and are emerging;
8. Seminaries need to provide appropriate in-service theological training;
9. Seminaries need to deepen and extend their relationships with companion churches;
10. Seminaries need to assist the church in fulfilling its ecumenical vocation;
11. Seminaries need to work with each other in building a renewed, sustainable gift-economy of theological education;
12. Seminaries need to collaborate with each other and church leaders in adjusting governance structures, policies and practices so as to improve the reach, quality and sustainability of the ELCA's theological education network.

Finally, the report included a series of outcomes in response to the question, "What does the ELCA need from its seminaries?" Nine outcomes were identified:

1. A reduction in the "gap" between lay and rostered leaders (on average) in their basic biblical fluency and theological understanding.
2. A growing capacity among ELCA members to live out of a robust sense of baptismal vocation.
3. A church more broadly and thoroughly knit together by relations of teaching-and-learning.
4. A Lutheran theological witness that is more audible in the North American marketplace of religious ideas.
5. A church that has the mission developers it needs to serve in the variety of models necessary for it to start new congregations and new ministries every year. (see ongoing reports for up-to-date numbers)
6. A church with significantly more multicultural rostered leaders and broad cross-cultural capacity.
7. A church with a significantly younger average age on the ordained roster
8. A church which relies less and less on seminarian student debt to support theological education.
9. A more broadly shared consensus on how theological education can best be supported.

#### **“Conversation Papers”**

In the fall of 2010, the Conference of Bishops and seminary presidents met to discuss three “conversation papers.” The papers were written and presented by James Echols, president of the Lutheran School of Theology at Chicago (LSTC); Robin Steinke, dean of the Lutheran School of Theology at Gettysburg (LSTG); and Richard Bliese, president of Luther Seminary, St. Paul, Minnesota. Excerpts from the three papers follow:

James Echols:

What advice and counsel do the bishops have regarding these four strategies:

1. Streamline current operations;
2. Commitment to programmatic innovation;
3. Diversify and expand revenue streams; and
4. Pursue alliances, partnerships, joint ventures and/or mergers?

Robin Steinke:

1. What seem to be the most promising new forms of theological education?
2. What kinds of delivery methods would meet the high expectations of this church for leadership formation and respond to needs in your area?
3. What kinds of innovative staffing partnerships would you like to see tested?

Richard Bliese:

1. One of the keys to a future governance model is the relationship between synods and seminaries. This relationship needs to be strengthened. How do we do this?
2. Clusters have stabilized our present theological system. However, they have not proven flexible and/or adaptive enough to expand theological education fast enough or broadly enough across the system. How can seminaries become more flexible and adaptive in expanding their mission?
3. What kind of ongoing dialogue with the Conference of Bishops will support the quality and faithfulness of our system of theological education as it strives to not only meet our present leadership needs, but looks to the future?

### **Renewing the Seedbed**

In the spring of 2010, the seminary presidents requested the former Vocation and Education unit to “appoint and convene a task force to examine current seminary governance patterns and explore new models/options (including patterns emerging in clusters) that would serve the sustainability and enhance the capacities of individual seminaries and the theological system as a whole.” The task force’s report was presented to the seminary presidents in the fall of 2010.

Governance recommendations:

1. Bring the seminary board chairs and presidents together as the Council of Presidents and Board Chairs (CPBC) to attend to the seminaries’ relationships to one another and their role(s) in the larger network of theological education;
2. Strengthen individual seminary board functioning;
3. Strengthen fundraising;
4. Strengthen board membership;
5. Develop a successor to the theological education coordinating committee (TECC) to tend to systemic matters in the larger network of theological education;
6. Convene a churchwide seminary consultation that gathers a wide range of stakeholders.

Collaborative resource utilization:

1. Shared administration where possible;
2. Strengthen existing revenue models; attend to the unevenness within synods and strengthen the ELCA financial commitments to seminaries and theological education.

Educational models:

1. College and seminary programmatic collaborations: could include B.Th. and articulation agreements that shorten time to M.Div. and MA;
  - a) College and seminary to develop closer relationships, up to and including merger;
  - b) Seminary with seminaries of other denominations: relationships up to and including merger.

Preparation of leaders for the church:

1. Financial counseling for prospective rostered ministers/seminarians;
2. Maintain and creatively utilize strong faculty.

Recovery Planning: written policies and pre-existing arrangements to govern “wind-down” processes if seminaries fail.

**The Stewardship of Abundance**  
**Lilly Grant on Funding Theological Education: Table Three**

Who should fund theological education?

1. Collaboration and sharing of resources are essential;
2. Costs must be shared by congregations, donors, individual students, endowments and efficient institutions;
3. “It is crucial for the ELCA to assess current consultation processes concerning seminary support and to consider how they can be strengthened in order to better express this church’s priorities and its understanding of mission support.”

What does it mean for Lutheran theological education to be the responsibility of the whole church?

1. Recognized the great array of places, methods, teachers and global contexts;
2. Called to be ecumenical and recognize the multiple mission contexts in need of educated leadership;
3. Be open to non-traditional places and non-traditional means.

What creative new models might address both the cost dimensions and the adaptive leadership needs?

1. Imaginative and connective *delivery methods*; we need more rather than fewer locations for lay leaders and rostered ministry students;
2. Recognition of *alternate credentials* for ministry;
3. *Fewer moves* for seminary students with *longer mentoring in contexts*.

**ELCA Academic Deans’ Meeting**  
**Excerpts from November 2010 Minutes**

*Mission schools*

From minutes of the academic deans’ deliberations and decisions:

Mark Wilhelm updated the deans on the emerging vision and programmatic emphasis on lay schools of mission. Much discussion ensued, which led to a decision to send a letter to Stephen Bouman expressing the deans’: 1) gratitude for Mark Wilhelm’s consultation; 2) support for this programmatic emphasis; 3) readiness to support the project, including already existing capacities and 4) the notion that the theological education networks might well provide a constructive “vehicle” or structure for these lay schools of mission.

*Short summary of ongoing seminary efforts*

- Conversations between and among ELCA seminaries and colleges with each other and other seminaries; these conversations are in many stages of development with varying results: some of these discussions have yielded concrete, collaborative arrangements; some are stalled; some are ongoing; some have ended; some are just beginning.
- Individual seminaries are working on their mission, programs and governance focusing on their particular settings, often in collaboration with institutions in these local contexts;
- Each seminary is under financial stress and undergoing financial streamlining;
- Recognition that there is increasing competition for a currently smaller pool of degree students.

*Questions emerging from the "Stewardship of Abundance" project regarding student debt*  
(From an internal working document reflecting an ongoing conversation and a work in progress):

1. Are the levels of debt that many ELCA seminarians carry into ministry *really* a problem?

Research and Evaluation's (RE) rationale for why anything above \$30K per borrower is a problem gives us the key measuring point for saying how many students have a significant debt issue (and how big their issues are). We've probably got enough material already in our Lilly grant proposal—and Fund for Leaders in Mission (FLM) materials—to say what sorts of consequences we're hearing about.

2. Why is this excessive debt something the church needs to address and not simply the responsibility of those who borrow the money for their education?

It seems that there are three pieces of the answer to this question: the church requires this sort of educational program; the church needs healthy leaders; theological education is not a private possession but a public good (since it serves the free flow of the gospel into the world).

3. Couldn't we solve the problem by focusing our resources on fewer candidates? Do we really need to be preparing more pastors and other rostered leaders? Isn't the ELCA shrinking in membership?

The material in "What the ELCA Needs from its Seminaries" that deals with supply-demand projections can be updated and summarized.

4. Why not solve the debt issue by reducing (or even eliminating) the church's requirements for theological education?

From Phyllis Anderson's ideas (or even language) in her recent essay, "Theological Education as Hope for New Ecclesiology" (page 3): "In times of vast social change, education becomes very important. When old paradigms start shifting under your feet, you either get paralyzed by fear or you learn how to make adaptive changes. Education then becomes the hope for people to move into a new way of being and doing....Theological education is the most efficient way to shape and influence the called leaders of the church, who in turn have broad and disproportionate influence among the people of God." Her contemporary point could be underscored by showing how it fits tightly with what Luther and the other reformers did when they initiated a major educational program to reform and renew the church. In other words—when times are challenging, Lutherans ramp up theological education.

5. Why not solve the debt issue by reducing the cost of theological education by finding new efficiencies (like merging seminaries)?

Here we can point to how our already comparatively low-cost system is finding new efficiencies while at the same time maintaining (and even expanding) *broad* access through new forms of partnerships (both intra-ELCA and ecumenical) that reduce costs of administration and infrastructure, allowing spending to be more focused on teaching and learning.

6. Since seminarians' living costs are a major factor in the accumulation of excessive student debt, why not solve the problem through better financial education and more frugal living?



Here we can point to financial education and coaching programs that are already underway—and to their expansion in this project. We can also point to how even on a very modest student budget, it is not possible to finish seminary in good financial condition without very significant financial aid. We should also acknowledge that there are cases (currently perhaps around X% of ELCA seminarians) in which, due to the student's family circumstances, living costs are necessarily going to be so high that even a combination of strong financial aid and frugal living will not be sufficient to enable completion of the ELCA's standard four-year M.Div. without excessive debt. Our seminaries are experimenting with degree program designs (both distributed models and compacted calendar designs) that meet the distinctive challenges of this group of students.

7. Why doesn't the national church (and/or the synod) simply pay for theological education like it used to?  
We've got new data to show what we already know—the churchwide organization and synods have been good supporters—and are considering how their commitment can best be lived out now—but congregations have been sending a smaller percentage along to them. Also, if we can show that the churchwide organization and synods are acting to rededicate themselves to this support, that should help strengthen our case to individual donors.
8. Are the challenges posed by seminarian student debt just too big for the ELCA (members, congregations, synods, churchwide organization, seminaries, etc.) to handle?  
The challenges are significant—but the capacities of this church are much greater.
9. What does this Stewardship of Abundance project aim to achieve?  
There's language we can steal right out of the grant proposal for this.
10. How can I/we help meet the challenge?

*Emerging Observations and Analysis of the Documents and Seminary Actions: Questions for discussion*

1. There is much ongoing work within the ELCA's churchwide organization, seminaries, synods and ministry partners regarding theological education. Is this work coordinated, inter-communicated and aligned? If it isn't, should it be? Coordination, inter-communication and alignment are most certainly occurring in many places. How might this coordination, inter-communication and alignment be expanded?
2. Themes seem to emerge from these efforts and from the documents resulting from those efforts. Example: The need of and call for a rapidly expanding cadre of leaders with evangelical missional imagination who can effectively serve congregations, who are able to pass on faith and who can effectively bear witness to and serve in their communities. What other themes emerge and align with LIFT's findings?
3. What of these themes aligns with LIFT's discoveries and recommendations? Which themes don't align? What does LIFT want to do about those?
4. What is missing in these documents and efforts that is needed to develop the lay and rostered leadership the church needs?
5. What of all of this rises to the level of constructive recommendations from LIFT's work?

*Recommendations:*

- ELCA seminaries must continue their efforts to collaboratively, faithfully, effectively and efficiently carry out their mission(s) within the ELCA's commitments to a system-wide network of theological education and leadership development in a manner that respects

the seminaries' integrity while at the same time honors the commitments and needs of the ELCA and the larger church. Synods, the churchwide organization and the ELCA network of ministry partners must stand ready to join seminaries in this essential equipping of evangelical public leadership for congregations and other faith communities.

- That the tasks and outcomes for seminaries identified in "What does the ELCA need from its seminaries?" be pursued intensely by our ELCA seminaries and supported by the larger church. These tasks and outcomes are strongly aligned with the values of the ELCA as discovered in LIFT's research and LIFT's emerging recommendations for developing evangelical missional congregations led by lay and rostered individuals of evangelical missional imagination.
- That synods become primary catalysts in opening congregational missional imagination to differing types of Christian public leaders, who are traveling differing pathways of preparation and who supported by differing types of financing that sustain differing kinds of ministries in greatly differing contexts and circumstances.
- That ELCA seminaries, in collaboration with other theological education providers, partner with the ELCA churchwide organization and synods in the development of lay mission schools. That programs, courses, workshops and faculty already utilized for equipping missional leaders be drawn upon as synods develop these schools. That the teaching and learning developed in the lay mission schools be fed back into the preparation of candidates for ordination.
- That the ELCA as a church commit to giving 1 percent (approximately \$18M) of its unrestricted congregational giving as mission support directly to theological education. That the ELCA Church Council appoint a blue-ribbon panel to propose the most strategic, connective and direct manner in which to receive and allocate these monies. Such a commitment aligns with the critical role of faithful and effective evangelical missional lay and rostered leadership in this church's future.

## **PART TWO: Colleges and Universities**

### **Related Documents**

1. “Faithful Leaders for a Changing World: Theological Education for Mission in the ELCA” (ELCA Study of Theological Education; Report to the 1995 Churchwide Assembly) – see excerpts above.
2. *Our Calling in Education* (2007 ELCA social statement) – see excerpts above.
3. “What Does the ELCA Need from its Colleges and Universities?” (Faithful Leaders for a Changing World; 2009-2010 Vocation and Education Review)
4. “Renewing the Seedbed” (Governance Task Force Report, Fall 2010)
5. “Stewardship of Abundance” (2009 Lilly grant project on seminarian student debt; ongoing)
6. ELCA deans’ meeting notes regarding mission schools (Fall 2010)

### **What Does the ELCA Need and Expect from its Colleges and Universities?**

“Faithful Leaders for a Changing World” was the report of the ELCA Study of Theological Education to the 1995 Churchwide Assembly. It includes this vision statement: “The preparation of a wide variety of leaders, grounded in Scripture and the Lutheran confessional tradition and equipped for the church’s mission in a rapidly changing environment...through...an *interdependent network of theological education providers...*”

Approved by the 1993 Churchwide Assembly, the report includes 13 recommendations regarding undergraduate education in the ELCA:

1. Reaffirm their commitment to maintain a living connection and authenticity with the Christian faith in the Lutheran tradition.
2. Offer excellent, broad education in service to church and society in a setting of academic freedom.
3. Educate in the faith with courses in Bible, Lutheran theology, church history and ethics.
4. Serve as incubators for the discovery of knowledge, preserve it in scholarly collections and communicate it through scholarly publications.
5. Nurture an ongoing dialogue between the claims of the Christian faith and the claims of the many academic disciplines as well as explore issues at the crossroads of life.
6. Feature prominently the Lutheran teaching on vocation.
7. Bring a Lutheran voice to bear in an increasingly global, ecumenical, diverse and competitive educational landscape.
8. Foster openness and interfaith dialog with students who come out of diverse faith traditions.
9. Embody important elements—worship, music and the arts, service, personal moral standards, international education—as part of the ongoing Lutheran ethos.
10. Maintain programs that serve as a liaison between the college or university and the various expressions of this church.
11. Sustain strong programs of service to the neighbor in both local and global settings.
12. Make adequate provision to meet the needs of students with disabilities.
13. Continue to attempt to make it financially possible for qualified students—especially Lutheran students—who desire to attend a Lutheran college or university to do so.

### **What can ELCA Colleges and Universities Expect from the Church?**

1. The presiding bishop, synodical bishops and pastors who voice persistently and persuasively their commitment to ELCA colleges and universities and the value of these institutions.
2. A churchwide organization which demonstrates persistently and persuasively its commitment to this church's colleges and universities by making available names of Lutheran youth in ways that enable colleges and universities to engage Lutheran youth.
3. A churchwide organization which continues its consultative and gathering role with ELCA colleges and universities and fosters contact, networking and collaboration among them.
4. Congregations and synods which support colleges and universities on their territory in intentional and visible ways.
5. New governance models for ways in which colleges and universities relate to the larger church, synods and congregations.
6. Colleges and universities, seminaries, synods and other ELCA institutions and ministries which initiate and welcome partnerships with one another.
7. Congregations that affirm and support colleges and universities, encourage students to consider an ELCA college or universities, help recruit students and aid students financially who attend ELCA colleges and universities.

### **“Renewing the Seedbed”**

In addition to the excerpts provided in Part One, the report also notes the inclusion of possible collaborations between colleges and universities and seminaries. Cited specifically are two education models:

- College and seminary programmatic collaborations, which could include bachelor's degrees in theology (B.Th.) and articulation agreements that shorten the time to M.Div. and MA degrees.
- College and seminary: closer relationships, up to and including merger.

### **The Stewardship of Abundance**

#### **Lilly Grant on Funding Theological Education: Table Three**

In addition to the excerpts provided in Part One, there also are implications in these conversations for participation by colleges and universities in the development of theological leadership, including:

1. Who should fund theological education?
  - Collaboration and sharing of resources are essential;
  - Costs must be shared by congregations, donors, individual students, endowments and efficient institutions.
2. What does it mean for Lutheran theological education to be the responsibility of the whole church?
  - Recognize the great array of places, methods, teachers and global contexts;
  - Called to be ecumenical and recognize the multiple mission contexts in need of educated leadership;
  - Be open to non-traditional places and non-traditional means.
3. What creative new models might address both the cost dimensions and the adaptive leadership needs?
  - Imaginative and connective delivery methods; we need more rather than fewer locations for lay leaders and rostered ministry students;
  - Recognition of alternate credentials for ministry.

**ELCA Academic Deans' Meeting**  
**Excerpts from November 2010 Minutes**

*Mission Schools*

There are implications in this recommendation for networks of ministry partners (including colleges and universities) within the “theological education clusters.” From minutes of the academic deans’ deliberations and decisions:

Mark Wilhelm updated the deans on the emerging vision and programmatic emphasis on lay schools of mission. Much discussion ensued, which led to a decision to send a letter to Stephen Bouman expressing the deans’: 1) gratitude for Mark Wilhelm’s consultation; 2) support for this programmatic emphasis; 3) readiness to support the project, including already existing capacities and 4) the notion that the theological education networks might well provide a constructive “vehicle” or structure for these lay schools of mission.

*Recommendations*

1. That ELCA colleges, universities and seminaries be encouraged to continue their individual and common efforts to collaboratively, faithfully, effectively and efficiently carry out their mission(s) within the ELCA’s commitments to a system-wide network of theological education and leadership development respecting each institution’s integrity while at the same time honoring the commitments and needs of the ELCA and the larger church.
2. That the colleges and universities work of promoting the Lutheran notion of vocation be affirmed and supported by the whole church as a way to develop the sense of life as “calling” among its faculty, staff and students.
3. That many of the tasks, outcomes and expectations for seminaries, colleges and universities identified in the documents cited be strongly pursued by our ELCA colleges and universities and supported by the larger church. These tasks and outcomes are strongly aligned with the values of the ELCA as discovered in LIFT’s research and LIFT’s emerging recommendations for developing evangelical missional congregations led by lay and rostered individuals of evangelical missional imagination.
4. That ELCA colleges and universities collaborate with the ELCA churchwide organization, seminaries and synods in these regions in the development of lay mission schools. That programs, courses, workshops and faculty already utilized for equipping missional leaders be drawn upon as synods develop these schools.
5. That the ELCA as a church commit to giving 1 percent (approximately \$18M) of its unrestricted congregational giving as mission support directly to theological education. That the church appoint a blue-ribbon panel to propose the most strategic, connective and direct manner in which to receive and allocate these monies. Such a commitment aligns with the critical role of faithful and effective evangelical missional lay and rostered leadership in this church’s future.
6. That the ELCA churchwide organization convene a group of ELCA colleges and university presidents for the purpose of formulating new models of governance and ways for ELCA colleges and universities to relate to and support congregations, synods and the churchwide organization.
7. That congregations, synods and the churchwide organization develop, in concert with colleges and universities, strategies to share Lutheran youth prospects with Lutheran colleges and universities.

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### Structure and Governance

*NOTE: The document that follows originally was prepared for the November 2010 meeting of the Church Council.*

<u>Subject</u>	<u>Other proposed amendments</u>
<b>8.32.02.</b> CWA	
<b>10.61.</b> Relationships	
<b>11.35.</b> Program Committees	<i>CWA redesign</i>
<b>12.31.</b> CWA	
<b>12.31.A11.</b> CWA	
<b>12.41.31.</b> Program Committees	<i>CWA redesign</i>
<b>13.52.A05.</b> Program Committees [ <b>proposed 15.14.A10.</b> ]	<i>CC redesign</i>
<b>14.31.</b> CC/CoB	
<b>14.32.01.</b> CC/CoB	<i>General CBCR amendments</i>
<b>14.32.02.</b> CC/CoB	
<b>14.32.03.</b> CC/CoB	
<b>14.32.04.</b> CC/CoB	
<b>14.32.A10.</b> CC/CoB	
<b>14.41.C05.</b> CWA	
<b>16.12.10.</b> Program Committees	
<b>16.12.11.</b> Program Committees	<i>General CBCR amendments</i>
<b>16.12.12.</b> Program Committees	
<b>16.12.13.</b> Program Committees	
<b>16.12.14.</b> Program Committees	
<b>16.12.15.</b> Program Committees	
<b>19.02.</b> CC/CoB	
<b>19.04.</b> Program Committees	
<b>19.05.01.</b> Program Committees	<i>General CBCR amendments</i>
<b>19.05.02.</b> Program Committees	
<b>19.11.01.</b> Program Committees	
<b>19.21.B05.</b> CWA	<i>General CBCR amendments</i>
<b>19.51.01.</b> Program Committees	
<b>19.61.02.</b> Program Committees	<i>General CBCR amendments</i>
<b>†S12.01.</b> Relationships	

**Amendments Related to the Living into the Future (LIFT) Task Force**  
November 8, 2010

The charter for “Living into the Future Together: Renewing the Ecology of the ELCA” (LIFT) task force was approved by the ELCA Church Council at its November 2009 meeting. The charter identified seven major areas for the scope of the work of the task force, including identity, opportunities for the future, the changing context of this church, interrelationships of church expressions, partnerships, financial resources, and structure and governance. The task force is organized into seven work groups that focus on one of the areas identified in the scope of the task force charter; each work group has developed a plan to guide its work. As the task force engages these areas, it is guided by the following overarching questions: What is God calling this church to be and to do in the future? What changes are in order to help us respond most faithfully?

The LIFT Task Force is proposing recommendations in several areas of structure and governance.

***1. LIFT Recommendations: Churchwide Assembly***

The work group on structure and governance concluded that the legislative and oversight functions of the Churchwide Assembly described in the governing documents should not be altered at this time. In addition, it concluded that the size of the Churchwide Assembly and the method of allocation of voting members, which provides for elected voting members from synods, are appropriate. The work group on structure and governance believes, however, that current economic realities in the churchwide organization and throughout the ELCA militate for changing the cycle of the Churchwide Assembly, with non-legislative functions of the assembly addressed in other ways. In addition, the category of advisory members should be eliminated or amended; whether categorized as advisory members or guests, such persons should attend at the expense of their organizations or alternative funding sources obtained. Guests should be encouraged to attend at their own expense. Technological options also should be explored and expanded to broadcast the assembly to a wider audience and to disseminate more broadly its activities. (See Exhibit E, Part 2a, pages 16–20 for more detail and rationale.)

The specific recommended amendments to the *Constitution, Bylaws, and Continuing Resolutions* are as follows:

**8.32.02.** Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least 90 percent of whom shall consist of members of the **biennial** Churchwide Assembly, and (2) that shall hold the **biennial** meeting of such a corporation in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments to the governing documents. At least 60 percent of the members of the governing boards of the corporations that meet in conjunction with the Churchwide Assembly shall be members of this church.

**12.31.** **The assembly shall meet biennially in regular session **through 2013, and triennially thereafter**. Special meetings may be called by a two-thirds vote of the Church Council.**



**The purpose for a special meeting shall be stated in the notice.**

**12.31.A11.** *To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.*

**14.41.C0511.** *Planning and Evaluation Committee*

*A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and biennially to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.*

**19.21.B0511.** *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the first half of the biennium year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.*

## **2. LIFT Recommendations: ELCA Church Council and the Conference of Bishops**

The work group on structure and governance and the LIFT task force planning team believe that the current size of the Church Council is in a reasonable range from a governance perspective. Given the current number of synods, it would not be desirable, either from a cost standpoint or a governance perspective, to increase the size of the Church Council to 69 members. Further, increasing the size to 69 by election of a voting member from each synod would not address the issue of ensuring the requisite skills and expertise of the Council. It also necessarily would increase the role of the Executive Committee.

Foundational principles of the ELCA call for equitable representation of the people of God in this church. Lutheran tradition also emphasizes that life in the church be maintained decently and in order. The work group on structure and governance and the LIFT task force planning team believe that the size of the

Church Council is reasonable, although a range in size would be desirable. However, changes in the method that some members are elected for the sake of suitable representation from the membership of the ELCA and for the sake of good order in ELCA governance are recommended. Specifically, it is desirable to elect some members to the Church Council who have the skills and expertise crucial to the governance of the churchwide organization. These people with specialized skills can be elected with specific and current issues in mind rather than assigning a “slot” or “category” for a theologian, lawyer, accountant or the like. Efforts should be undertaken to draw people with the necessary experience and expertise from as wide a pool of this church as possible.

In an era of reduced mission support, the current number of advisory members, whose expenses are borne by the churchwide organization, is not financially justifiable. Input from constituencies can be provided in other ways. (See Exhibit E, Part 2b, pages 21–24, for more detail and rationale.)

The work group on governance and structure and the LIFT task force planning team also believe that the Conference of Bishops is underutilized as a resource in this church. However, options to expand the role legislatively would be inconsistent with the history and polity of this church, and amending the governing documents to specify a role in particular circumstances is complex and raises the possibility of unintended consequences. Therefore, the work group recommends as follows:

Expand the role of the Conference of Bishops in its consultative capacity by developing practices and procedures for the Church Council to refer issues to it and for the Conference of Bishops to make recommendations to the Church Council. However, no change in the governing documents regarding the legislative role of the Conference of Bishops is recommended.

Within the existing framework, the Church Council should work proactively to elicit input and recommendations from the Conference of Bishops as part of the legislative decision-making process, and the Conference of Bishops should work proactively to provide specific input and recommendations on important policy issues. This process for cross-referral could include requests for theological papers or input on important issues, as well as convening other tables across synodical lines to address issues of importance to this church.

A recommended change is to provide for the chair of the Conference of Bishops to be an *ex officio* member of the Church Council and the Executive Committee (i.e., a voting member by virtue of the bishop’s position). Liaison bishops provide an important input to the Church Council, but having the chair of the Conference of Bishops serving as a full voting member of the Church Council and the Executive Committee strengthens the governance connection between the groups and will facilitate the opportunity for cross-referral of matters from one group to the other. (See Exhibit E, pages 25–27 for more detail and rationale.)

The specific recommended amendments to the ELCA *Constitution, Bylaws, and Continuing Resolutions* in this area are as follows:

**14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons, elected by the Churchwide Assembly.**

**14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region. ~~In addition, the chair of the Conference of Bishops shall be present for meetings.~~

*[Alternative amendment proposed in general CBCR amendments.]*

~~**14.32.02.** The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a three-year term.~~

- 14.32.03.** The Church Council shall have as advisory members each president, or the designated representative of the president, of the African American Lutheran Association in the ELCA, the Association of Lutherans of Arab and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, the American Indian and Alaska Native Association in the ELCA, and the European-American Association in the ELCA.
- 14.32.04.** One individual representing this church's seminaries, one individual representing the ELCA-related colleges and universities, and one individual representing the social ministry organizations, chosen by the respective associations of these institutions and agencies, shall serve as advisory members of the Church Council.
- 14.32.A10.** *The chairs of the program committees for the Congregational and Synodical Mission unit and the Global Mission unit shall serve as advisory members of the Church Council with voice but not vote. In addition, the chairs of the respective boards of trustees of the Publishing House of the ELCA and Women of the ELCA shall serve as advisory members of the Church Council with voice but not vote.*
- 19.02.** The members of the Church Council shall be elected by the Churchwide Assembly. **Each biennium In preparation for the Churchwide Assembly,** the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. **For thirty-three of the council members, the** The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. **With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions.** Excluding the churchwide officers, there shall not be more than **one two** members of the Church Council from a synod, nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.

### 3. *LIFT Recommendations: Program Committees*

The work group on governance and structure and the LIFT task force planning team recommend amending the governing documents to eliminate program committees and to reallocate their responsibilities to a committee of the Church Council.

1. A single Church Council committee—the Planning and Evaluation Committee or a newly configured committee—would receive reports on policies and strategies from all program units on a regular basis, probably at least yearly. Such a committee would have the advantage of receiving reports from all units and would be able to synthesize them and make coordinated recommendations to the Church Council. While this approach would expand the work of members of the Church Council, it would facilitate the coordination of oversight responsibilities and substantially reduce costs associated with the meetings of

individual program committees.

2. If additional reporting and/or oversight are needed or desirable, meetings by teleconference or webinars can be arranged. If special expertise is needed, guests can be invited to participate in the meetings.
3. Methods need to be explored and developed to obtain input from congregations, synods and individual members and to disseminate information regarding the work of program units more effectively. (See Exhibit E, Part 2b, pages 28–31, for more detail and rationale.)

The specific recommended amendments to the ELCA *Constitution, Bylaws, and Continuing Resolutions* in this area are as follows:

**11.35.** Each ~~program unit shall relate to a program committee and each~~ separately incorporated unit shall be governed by a board.

*[Alternative amendment proposed in redesign amendments.]*

**12.41.31.** Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly.~~ In addition, executive directors of units of the churchwide organization, churchwide program units, executive directors of churchwide service units, executives for sections related to the officers, presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly.

*[Alternative amendment proposed in redesign amendments.]*

**13.52.A05. Responsibilities of the Office of the Treasurer**

- a. *This office shall be related to the treasurer, who shall be its full-time executive officer.*
- b. *This office shall have the sole authority and responsibility to establish and maintain banking relationships.*
- c. *This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board or program committee shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*

*[Amendment proposed to November CC meeting; to be amended and renumbered as 15.14.A10]*

**16.12.10. Program Committees**

**16.12.11.** ~~Each program committee, which normally shall meet two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.~~

*[Alternative amendment proposed in general CBCR amendments.]*

**16.12.12.** ~~Each program committee shall be composed of 15 persons elected to one six-year term, with no consecutive reelection, and with one-third of the members being elected every biennium, as provided in Chapter 19. The presiding bishop of this church, or the presiding bishop's designee,~~

shall serve as an advisory member of each program committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each program committee. A member of the Church Council shall be appointed by the Church Council to serve as a liaison member of each program committee with voice but not vote.

**16.12.13.** Each program committee shall review proposed policies and strategies for its areas of responsibility in the preparation of such policies and strategies for submission by the executive director of the unit to the appropriate committee of the Church Council, for presentation to the Church Council.

**16.12.14.** Proxy and absentee voting shall not be permitted.

**16.12.15.** Each program committee shall seek to ensure that the unit operates within the expenditure authorization established by the Church Council.

**19.04.** Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with one-third of the members of the Church Council and of each board, program committee, or advisory committee elected each biennium.

**19.05.01.** Each voting member of the Church Council, board, program committee, or advisory committee of this church shall cease to be a member of the Church Council, board, program committee, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, program committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

**[Alternative amendment proposed in general CBCR amendments.]**

**19.05.02.** For purposes of nomination to and service on the Church Council, a program committee, or a board of a churchwide unit, "synodical membership" shall be defined as follows:

...

**19.11.01.** In the nomination and election process the following general considerations shall be observed:

...

f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, program committee, and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.

**[Alternative amendment proposed in general CBCR amendments.]**

**19.51.01.** The Churchwide Assembly shall elect all members of each program committee and the board of trustees of the Publishing House of the ELCA, the board of trustees of the Mission Investment Fund, and the board of trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these committees and boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the unit.

**19.61.02.** No member of the Church Council, a committee of the Church Council, a board, a program committee, or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization.

...

**[Alternative amendment proposed in general CBCR amendments.]**

**4. LIFT Recommendations on Interrelationships**

The LIFT Task Force is proposing recommendations that focus on strengthening the vitality of congregations in ways that also strengthen connections within and across the expressions and partners of this church. (For more detail and rationale, see Exhibit E, Part 2b, pages 6–7).

The specific recommended amendments to the ELCA *Constitution, Bylaws, and Continuing Resolutions* in this area are as follows:

**10.61. ~~Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions. This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units.~~**

†**S12.01.** This synod ~~shall~~ may establish conferences, clusters, coalitions, ~~or other~~ area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

**The ELCA: Serving the Gospel for Tomorrow**  
Written and presented by Dr. Timothy Wengert

It is my great honor to have been asked to address you on such an important topic for the continued life and health of our church. For all of the slings and arrows of outrageous fortune that have buffeted our church since its founding, perhaps before we focus on where we may go we can give thanks to God for where we have been. The American Lutheran Church (ALC) and the Lutheran Church in America (LCA) came into existence in the early 1960s, with the Association of Evangelical Lutheran Churches (AELC) being much younger. They all went out of existence in 1987, thus lasting no more than 27 years. The Evangelical Lutheran Church in America (ELCA) is already 23 years old, and—despite the current changes—will doubtless be in existence at least five years from now, outlasting all of its predecessors. There were naysayers who thought we would not last a decade. They will also be surprised to discover that we will survive the present unrest.

Moreover, we always need to remember our remarkable strengths: social ministry and advocacy unparalleled among our predecessors; an ecumenical spirit equal to no other church in the United States (and probably the world); a system of seminaries and candidacy that is the envy of American churches; strong connections to a worldwide communion in the Lutheran World Federation. Perhaps the greatest strength is our faithful confessional commitment—echoed in our constitution, underscored in seminary training, and supported by the continued widespread use of Luther's Small Catechism. Whatever changes we may embark upon, they will doubtless not undermine our heritage but rather strengthen it. We are *the* Evangelical Lutheran Church in America, perhaps the only one. Indeed, the present interest by some to form an alternative to the ELCA is deeply flawed by comparison—given that it's only unifying impetus is disagreement with the ELCA on matters of sexuality, so that there is very little if any talk of mission, training of pastoral leaders or anything else that marks healthy Lutheranism in this land. What the present moment gives us in the ELCA is an opportunity, unparalleled in our history, to confess the center of our faith to the world.

As I look at the ELCA and its heritage for possible support in our life together, it occurs to me that there are at least three areas which must shape our future: the commitment to the Bible, the centrality of worship and the witness to the gospel as shaped by our Lutheran confessions. I will argue that our commitment to the Bible must be measured and shaped by the second chapter of the ELCA constitution. Our worship life may best be nurtured by *The Use of the Means of Grace* and *Evangelical Lutheran Worship (ELW)*. And our witness to the gospel gains new focus by using especially the remarkable, radical evangelical witness of the Augsburg Confession. Let me take each subject in order, spending most of my time on the third point.

***I. The Biblical Source and Norm of Our Life Together***

In the twentieth century, between the 1920s and 1960s, all three of our predecessor bodies developed and came to welcome critical historical and literary methods of interpretation of the Bible. And yet, especially in the midst of the recent debate over sexuality, it is clear that not only many among the laity have not made such approaches a part of their own piety and theologies but also some pastors have failed to use these insights fully in their own teaching and preaching. Much of this failure may indeed stem from weaknesses within these methods themselves. Some has arisen because of a radical disconnect between such methods of biblical interpretation and parish life—this despite popular studies in the ALC and LCA (*Word and Witness* and *Search Bible Study*).



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However, if this were only a failure in telling the laity about and getting clergy to use the latest exegetical methods, the problem would scarcely deserve mention. As a historian of biblical interpretation, I can assure you that such disconnects are typical throughout the history of the church and do not necessarily lead to disruptions in the lives of the churches. Indeed, as I see it, the far greater loss has come from our failure to communicate the profound Lutheran approach to biblical hermeneutics—a Greek term that now designates not the interpretation of individual texts but the approach to the Bible itself. Even some of the material generated for the Book of Faith Initiative has not always helped in this regard.

Specifically, I believe that we have in the ELCA constitution itself a short and succinct summary of the heart of that hermeneutic. It deserves to be used and quoted and used again in all of our deliberations. Here's what it says:

This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.<sup>1</sup>

This says exactly what was crucial for the Reformers, what is crucial for the ELCA's existence now and for what the Holy Spirit is calling the ELCA to become. First, *Christus solus*: Christ alone. Our crucified and risen Savior is the Word. What John wrote at the end of the first century must continue to shape our reading of the Bible. We are not on a lark to find Bible verses to hurl at our enemies; we encounter the Word of God first as the Incarnate One. Second, *viva vox evangelii*: the living voice of the gospel. The word is proclaimed as law and gospel—where law and gospel refer not to different kinds of words (commands and promises) but rather to what those words do: kill and make alive; terrify and comfort; show sin and show the Savior. The church, Luther once said, is not a quill house but a mouth house. We live and come to life each Sunday that someone proclaims the truth about the human condition (law) and the truth about God (gospel)—truths the Spirit takes to make believers out of unbelievers. Finally, we come to the Bible—understood not as a book of doctrines or a book of rules or even a book of future events but as the good news, the best news, of God in Christ through the power of the Holy Spirit. It is this simple, direct and non-Fundamentalistic approach to Scripture that needs to be front and center in all we do: our training of new rostered leaders, our generation of educational materials at all levels, and our continued shaping of our social statements and churchwide policy. Here we will discover a new sense of identity and strength.

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<sup>1</sup> The Constitution of the Evangelical Lutheran Church in America, chapter 2 (Confession of Faith), 19.



## ***II. The Center of Worship in the ELCA: God's Word Heard and Seen***

We all need reminding about how important our Lutheran approach to worship is. The *ELW* is a remarkable testimony to the flexible, forward-looking approach to worship already championed by Martin Luther and other reformers and always grounded in the basic *ordo* of gathering, Word, Meal and Sending. The document, *The Use of the Means of Grace*, is one of the most important documents this church has ever produced. Not only did it shape the *ELW* itself but it also has the potential to refocus our church's commitment to word *and* sacrament at the center of the Christian life.

The American religiosity that developed in the 19th century and continues to distort our culture's view of Christianity today has hurled two destructive fireballs at true Christian worship. On the one side, our reduction of faith to decision has turned the sermon into an opportunity to manipulate people into committing to Jesus. On the other, the sacraments of Baptism and the Lord's Supper have become ancillary at best and simply one more sign of our commitment at worst.

God gives the Word and the sacraments to the Church and by the power of the Spirit thereby creates and sustains the Church among us. God establishes the sacraments "to awaken and confirm faith." God calls the Church to exercise care and fidelity in its use of the means of grace, so that all people may hear and believe the Gospel of Jesus Christ and be gathered into God's own mission for the life of the world.<sup>2</sup>

God works through word and sacrament! This implies that every time the Christian assembly gathers for worship, God is there at work, using these very means to create faith, comfort the terrified, strengthen the fainthearted, and support the weak. This also means that everything else that happens at the congregational, synodical, and churchwide expression of our church must draw people into that assembly, where God encounters us in the bath, at the table, in the word and in prayer and praise. To turn our common life toward this center is our only task in the world today; to open that center to the weak ones of the world is our only mission.

## ***III. The Augsburg Confession: Informing Our Evangelical Witness***

By asking the fellow, whose name (as editor) is on the back of *The Book of Concord*<sup>3</sup> and who translated the Small Catechism, to reflect on these serious matters meant, as I am sure you knew, that sooner or later I would get to that book. Although, as I have been saying and writing for 21 years as a teacher of the church, there are resources aplenty in the entire *Book of Concord*, I would like to focus our attention on the central witness of our faith, the Augsburg Confession [=CA]. I believe that in these simple articles of faith there lurks the best and most powerful antidote to our present uncertainties and the clearest path for the future of the ELCA. And I believe that the history of Lutheranism in the United States bears me out. In the 18th century, Henry Melchior Mühlberg himself insisted on keeping Lutherans Lutheran by means of this book. In the 19th century, his successors in the Pennsylvania Ministerium—including such names as Charles Porterfield Krauth and Henry Eyster Jacobs—built on the very latest historical scholarship from Germany to revive their church through a renewed commitment to these confessions. In the 20th century, our teachers did the same: one has only to mention the likes of Gerhard Forde, Theodore Tappert, Robert Jenson, Eric Gritsch, Robert Bertram, Robert Goeser, Ralph Quere, James Schaaf, Fred Meuser—the list goes on and on—to realize just how Lutheran

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<sup>2</sup> *Use of the Means of Grace* (Chicago: Evangelical Lutheran Church in America, 1997), 7.

<sup>3</sup> *The Book of Concord*, ed. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000) [=BC].

we remain as a result of their testimony to the remarkable practicality of the *Book of Concord*. And our ecumenical agreements themselves read as much like a commentary on the CA as any classroom lecture at seminary.

Sometimes, the Lutheran Confessions become reduced to shibboleths or, worse yet, in the case of the Small Catechism simply strong medicine for the hormonally challenged young teens. That is, they are either seen as a simple hoop through which pastors and congregations jump or viewed as a doctrinal straightjacket (a.k.a. justification by right answer alone). They are not. Instead, they and the CA in particular bear witness to the Triune God and God's work in the world through Christ by the power of the Holy Spirit. Let me show you how the CA could transform (or, better, *continue* to transform) our life in the ELCA.

A. Original Sin as Lack of Faith (CA II)

{II} [1]Furthermore, it is taught among us that since the fall of Adam, all human beings who are born in the natural way are conceived and born in sin. This means that from birth they are full of evil lust and inclination and cannot by nature possess true fear of God and true faith in God.... [3]Rejected, then, are the Pelagians and others who do not regard original sin as sin in order to make human nature righteous through natural powers, thus insulting the suffering and merit of Christ.<sup>4</sup>

There are many ways to read the CA. When we consider it as strong medicine for recalcitrant pastors-in-training, justification by faith alone becomes justification by right answer alone. Or, we can consider the CA as passé—good for what ailed the 16th century but irrelevant to our own day. Or, we can read it out of a sense of commitment but rather flatly, as if every word and phrase had equal weight and equally applies to us. I suggest instead that we read the CA in its context but for our life today and not simply as a straightjacket for theological discussion but as witnesses to the truth of the gospel, much as Philip Melancthon, the chief drafter of the document, read the church fathers. In CA XX (Latin), he wrote of the “*testimonia Patrum*,” the testimonies of the Fathers to the gospel.<sup>5</sup>

The advantage of a historical reading of these texts is that we can more easily discern what mattered to the reformers themselves and set their confessions of faith apart from the regnant theologies of their day. In the case of CA II, it is their surprising definition of original sin (a.k.a. the mess we are in) as “lack of fear of God and faith in God.” This truly also reflects the world in which we live. From the threat of atomic warfare in the 1950s through the 1980s to the threat of terrorism and global warming today—to say nothing of the collapse of the church—what we fear and where we put our trust very quickly become our gods and idols. As Luther said in the Large Catechism (Ten Commandments, par. 1-3), “As I have often said, it is the trust and faith of the heart alone that make both God and an idol.”<sup>6</sup> Clearly naming our culture's idols—our idols—is a crucial part of what God is calling us to today.

Note, too, that the definition rejects one of the most popular approaches to religiosity in Luther's day and in ours: the desire “to make human nature righteous through natural powers, thus insulting the suffering and merit of Christ.” From the appeals of liberal Christians to all kinds of social action as the heart of our relation to God to the altar calls and revivals of the evangelistic crowd, who believe that we can decide for Christ, Lutherans are surrounded with false sirens calling us to establish our relation to God by what we do. For Lutherans, such calls only obscure Christ and his grace and force the hearers to trust themselves—which is the heart of

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<sup>4</sup> The Augsburg Confession, II.1, 3 [=CA II.1, 3], trans. Eric Gritsch, in BC, 36, 38.

<sup>5</sup> CA XX.12, in BC, 55.

<sup>6</sup> Large Catechism [=LC], Ten Commandments, 2, trans. James Schaaf, in BC, 386.

the human sickness we call sin. The addiction to self cannot be cured by appeals to the self. The more clearly we can proclaim this, the more central becomes our Lord Jesus Christ and his death and resurrection for our people and our society.

B. Justification through Word and Sacrament (CA IV-V)

{IV} [1]Furthermore, it is taught that we cannot obtain forgiveness of sin and righteousness before God through our merit, work, or satisfactions, but that we receive forgiveness of sin and become righteous before God out of grace for Christ's sake through faith [2]when we believe that Christ has suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. [3]For God will regard and reckon this faith as righteousness in his sight, as St. Paul says in Rom. 3 and 4.

{V} [1]To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments. [2]Through these, as through means, he gives the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel. [3]It teaches that we have a gracious God, not through our merit but through Christ's merit, when we so believe. [4]Condemned are the Anabaptists and others who teach that we obtain the Holy Spirit without the external word of the gospel through our own preparation, thoughts, and works.<sup>7</sup>

Lutherans used to boast that the doctrine of justification by faith alone was the “doctrine on which the church stands or falls.” Yet, even among those who professed this, it very quickly became simply a doctrine to which we give lip service but which has little direct effect on what we do or say in the church. The vitality of our church, however, actually does depend upon two things in articles IV and V, which must be read together as two sides to the same coin. The first thing is the move from “obtain” to “receive.” We live in a society of “go-getters,” as we often call ourselves. Thus, it is not surprising that most Christian churches and their preachers emphasize what we do—for God, for the neighbor, for the world. At some level, it is up to us. This “getting” has, in the case of the church, turned us into what Parker Palmer once called “functional atheists,” where we are quick to trumpet our belief in God while assuming that the survival of the church is up to us. (More on that in a moment!) What needs to be at the heart of every ELCA sermon, teaching, social statement, document, and breath is simply this: “We receive.” Luther’s final written words, found on his desk after his death, are appropriate here: “*Wir sind bettler; hoc est verum*” (We are beggars; this is true). And Paul asks, “What do you have that you have not received?” This receiving is an end to works, an end to boasting, and the beginning of faith.

The second surprise here is that this faith in receiving Christ’s forgiveness, life and salvation is itself not a work. CA V begins: “To obtain such faith God instituted the office of ministry....” Here there is an “obtain” but the subject is not the human being but God and the means of obtaining faith are not our will or decisions but the unconditional word of God’s promise and the sacraments. Not only does this article make rostered leaders transparent, but it also puts the Holy Spirit firmly in charge. Indeed, for these two articles there could be no better commentary than Luther’s explanations of the Creed in the Small Catechism, but especially his famous, “I believe that by my own understanding or strength I cannot believe, but the Holy Spirit has called me through the gospel....”<sup>8</sup>

Moreover, the condemnation at the end of CA V, while it unfairly mentions the Anabaptists (no self-respecting Mennonite would reject the means of grace), nevertheless also helps us to see what is at stake here: the claim that our relation to God finally depends upon us. The claim that

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<sup>7</sup> CA IV.1-3 and V.1-4 in BC, 38, 40.

<sup>8</sup> Small Catechism [=SC], Creed, 6, trans. Timothy J. Wengert, in BC, 355.

“we obtain the Holy Spirit without the external word of the gospel through our own preparation, thoughts, and works” is at the very heart of *our* culture’s rejection of the unconditional grace and mercy of God in Christ. We have the spiritual gymnastics of the New Age, which is addicted to its own thoughts and works, the claims to free choice by certain evangelicals, and the reduction of all things to our own interpretation by a host of self-proclaimed post-modernists. Lutherans, by contrast, have bread and wine, water, and this weak, foolish word, that proclaims: “Here is your God,” coming to you as to Jerusalem lowly and mounted on a donkey, in bread and wine, with the water, in the very weak word we proclaim using weak, transparent messengers.

C. Defining Church As Event (CA VII-VIII, XV)

{VII} [1]It is also taught that at all times there must be and remain one holy, Christian church. It is the assembly of all believers among whom the gospel is purely preached and the holy sacraments are administered according to the gospel.

[2]For this is enough for the true unity of the Christian church that there the gospel is preached harmoniously according to a pure understanding and the sacraments are administered in conformity with the divine Word. [3]It is not necessary for the true unity of the Christian church that uniform ceremonies, instituted by human beings, be observed everywhere. [4]As Paul says in Eph. 4 [4:4-5]: “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism.”

{VIII} [1]Likewise, although the Christian church is, properly speaking, nothing else than the assembly of all believers and saints, yet because in this life many false Christians, hypocrites, and even public sinners remain among the righteous, [2]the sacraments—even though administered by unrighteous priests—are efficacious all the same. For as Christ himself indicates [Matt. 23:2-3]: “The scribes and the Pharisees sit on Moses’ seat...”

[3]Condemned, therefore, are the Donatists and all others who hold a different view.

{XV} [1]Concerning church regulations made by human beings, it is taught to keep those that may be kept without sin and that serve to maintain peace and good order in the church, such as specific celebrations, festivals, etc.

[2]However, people are also instructed not to burden consciences with them as if such things were necessary for salvation. [3]Moreover, it is taught that all rules and traditions made by human beings for the purpose of appeasing God and of earning grace are contrary to the gospel and the teaching concerning faith in Christ. [4]That is why monastic vows and other traditions concerning distinctions of foods, days and the like, through which people imagine they can earn grace and make satisfaction for sin, are good for nothing and contrary to the gospel.<sup>9</sup>

The church is not a building; it is not an institution; it is not bishops or presbyters or the laity meeting in solemn assembly; the church is an event brought to life by the Holy Spirit working through word and sacrament. Its unity consists not in human agreements or constitutions but in faith and our confession of that faith. To be a part of the church is to be joined with believers of every time and place—with Abraham and Sarah, with Mary Magdalene and Paul, with Hildegard of Bingen and Martin Luther and Martin Luther King Jr. and all the rest, and with all who will come after us. Its unity does not consist in human traditions and regulations—as important as they

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<sup>9</sup> CA VII.1-4, VIII.1-3, XV.1-4, in BC, 42, 48.

may be for good order—but in faith, that is, in the work of the Holy Spirit through the word (aural and visible).

Note that the quote from the Augsburg Confession includes not only CA VII and VIII but also XV. This is a tribute to Walter Boumann, who taught me the importance of this connection. Human traditions are first mentioned in CA VII but only defined in CA XV, where we learn their limitations. Human traditions can be different, but they can never be used to burden consciences or as a means for earning God’s favor. Thus, when it comes to the church we learn several things to help shape our future witness to the gospel in our life together.

First, church is not simply a human institution, it is the work of the Holy Spirit, who, as Luther says in the Small Catechism, “calls, gathers, enlightens and makes holy the whole Christian church and keeps it with Jesus Christ in the one common, true faith.”<sup>10</sup> This means that the ELCA as an institution must never be confused with the true church—although we often do that. For example, Christian unity is a given, a gift, not something we do through our agreements. Instead, those agreements are simply signs of the Spirit’s work among us—proving to us what the Spirit has already done: made us one in Christ.

Second, sin cannot destroy the *true* church, understood as this event of word and sacrament. This means that CA XV puts an end to the frenzy over having a pure clergy as a guarantee of God’s word and the sacraments. God is bigger than our sin. Suppose, for example, that the recent decisions on sexuality were completely misguided in God’s eyes and that folks in same-gendered relations are, to use an archaic name for it, “living in sin.” Even such an egregious error (assuming, of course, that it is wrong) simply will not overturn the efficacy of God’s word and the sacraments. Indeed, as Melancthon states in the Apology and as Luther had already argued as early as 1520, you can tell you are in the true church, which consists of all believing sinners, only because (like birds with different feathers or calls) the church has peculiar, visible characteristic markings: the word and the sacraments. We live in a society where Christianity has been so twisted by a kind of Donatism (that is, a demand for pure clergy to guarantee the church’s existence)—we call it Puritanism—that this Lutheran definition of church apart from institution or holiness is completely counter-cultural. We should relish it and proclaim it from the rooftops.

D. Doing Law and Gospel: CA XII

{XII} [1]Concerning repentance it is taught that those who have sinned after baptism obtain forgiveness of sins whenever they come to repentance [2]and that absolution should not be denied them by the church. [3]Now properly speaking, true repentance is nothing else than [4]to have contrition and sorrow, or terror about sin [5]and yet at the same time to believe in the gospel and absolution that sin is forgiven and grace is obtained through Christ. Such faith, in turn, comforts the heart and puts it at peace. [6]Then improvement should also follow, and a person should refrain from sins. For these should be the fruits of repentance, as John says in Matt. 3 [:8]: “Bear fruit worthy of repentance.” ...

[10]Also rejected are those who do not teach that a person obtains forgiveness of sin through faith but through our own satisfactions.

*Also rejected are those who teach that “canonical satisfactions” are necessary to pay for eternal torment or purgatory.*<sup>11</sup>

For years I used to apologize for the CA’s lack of interest in the Lutheran distinction between law and gospel. In fact, however, I simply had missed the crucial importance of CA XII, which defines true repentance as “to have contrition and sorrow, or terror about sin and yet at the same

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<sup>10</sup> SC, Creed, 6, in BC, 355-356.

<sup>11</sup> CA XII.1-6, 10, in BC, 44, 46.

time to believe in the gospel and absolution that sin is forgiven and grace is obtained through Christ. Such faith, in turn, comforts the heart and puts it at peace.” The distinction between law and gospel is not simply about the difference between commands and promises or imperatives and indicatives, and it certainly is not about some false distinction between the Old Testament and the New. The distinction has specifically to do with the confession that, unlike human words, God’s word works on us to put to death and bring to life; to terrify and comfort; to reveal our sin and forgive it; to destroy unbelief and create faith.

The word of God that declares us righteous is precisely that very word that as law destroys all of our false idols that we fear and trust—including our works and decisions—and as gospel makes us believers. Again, this is completely counter-cultural. It does not correspond to our pious attempts to decide for Jesus or to our liberal claims that religion is what we make of it. In a world of control freaks, it seizes control from us and causes us to trust not ourselves but God and God’s work in Jesus Christ. As Philip Melancthon noted in his commentaries on Romans, it is no accident that St. Paul moves from the definition of justification by faith alone in chapters three and four to its effect, the first fruit of that faith, namely (Romans 5:1) “having been justified, we have peace with God.”

Using the metaphor of terror and comfort for a moment, there is no doubt that we live in a world filled with terrifying things. When preaching the law, the preacher does not have to make people terrified (they already are for a host of reasons) but simply name the elephant in the room—death, sin, guilt, shame, lack of control, etc.—or as I like to put it: preaching the law is mentioning the unmentionable. Then, the law comes to its appropriate end, and the gnawing accusation and terror are stopped dead in their tracks. More importantly, then room is made for the gospel, now not as something that fixes the problem but rather as something that announces what God has already done, does and will do in Christ. The heart of ministry in the ELCA then is law and gospel: telling the truth about the human condition and at the same time telling the truth about God. To those afraid of death and often in denial about it: “You are dying; Jesus is the resurrection and the life.” To those whose personal lives are in shambles: “You are captive to sin; God in Christ makes you free indeed.” To those worried that the ELCA may collapse: “All human things come to an end, but Jesus Christ is with us always, even to the end of the age.”

E. The Fruits of Faith: Our Work in the World (CA VI & XX)

There are many other topics that I could cover with you, all of which help to ground us in our confession of the gospel for this age: baptism, absolution, the Lord’s Supper, the public office of ministry, relations with government, prayer, bishops—the list is endless.<sup>12</sup> I want to conclude, however, with the one thing about which we so often get confused in the ELCA: the relation of faith and works. Here, we have CA VI and XX to guide us. First, consider CA VI.

{VI} [1]It is also taught that such faith should yield good fruit and good works and that a person must do such good works as God has commanded for God’s sake but not place trust in them as if thereby to earn grace before God. [2]For we receive forgiveness of sin and righteousness through faith in Christ, as Christ himself says [Luke 17:10]: “When you have done all [things]..., say, ‘We are worthless slaves.’” [3]The Fathers also teach the same thing. For Ambrose says: “It is determined by God that whoever believes in Christ shall be saved and have forgiveness of sins, not through works but through faith alone, without merit.”<sup>13</sup>

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<sup>12</sup> On questions about the church and ministry, I have written two small books: (with Gordon Lathrop), *Christian Assembly: The Marks of the Church in a Pluralistic World* (Minneapolis: Fortress, 2004) and *Priesthood, Pastors, Bishops* (Minneapolis: Fortress, 2008).

<sup>13</sup> CA VI.1-3, in BC, 40.

In this church, we are still confused about faith and works. A survey some years ago asked Lutherans to talk about salvation and most replied that it was a combination of faith (itself understood as a work) and human efforts. This is not just a case of people falling asleep during Confirmation instruction. It reflects two things: the power of the Old Creature in all of our lives and the power of bad preaching and teaching. Karl Barth once said that the Old Creature drowns in baptism but is a good underwater swimmer. Thus, our addiction to works is not something that ends at the baptismal font or at the church door. If anything, baptism, good preaching, forgiveness and the Supper increase the desperation of the Old Adam and Eve to invent new works and new ways to God. What this means is that (law and gospel!), as a church and in everything we do as church, we must be about the business of dragging the Old back to the waters of baptism—daily, Luther says in the Small Catechism.<sup>14</sup> We will not fix or somehow grow out of the problem that one way or another we want to stay in charge of our religious life.

But the other source for people's ignorance of God's unconditional mercy in Christ stems from bad preaching and teaching. From our Sunday church school curricula to social statements to sermons to newsletter articles to stewardship and evangelism campaigns—whatever is produced at the congregational, synodical and churchwide level—all of it does not clearly witness (with John the Baptist) to “the Lamb of God who takes away the sin of the world.” Instead, we are forever sending mixed signals. Here we have an opportunity to state in no uncertain terms the truth of the gospel: God saves sinners, which means, Luther once wrote, that you should think of yourself as a sinner *and be one*. Do not confuse faith—itself a gift of God—with what we do, our works.

CA VI is very helpful in that it makes clear at the outset that good works are not the cause of faith or justification or salvation or holiness or sanctification or anything else. Good works are the fruit of faith. Fruit! The spontaneous, sure result of being a good tree is to produce good fruit. Thus, if there is a lack of works in the church, the answer is *not* to command works (as if commanding something actually makes it happen!) but to plant good trees, that is, announce the free, unmerited forgiveness of sins in Christ. The Holy Spirit will do all the rest. When CA VI says that such works are done for God's sake, Melancthon is echoing a metaphor for salvation that we do not often use, that of falling in love. Good works, truly *good* works, are done in a relationship of love and come pouring spontaneously out of the beloved for the lover's sake: flowers, chocolate, love poems and all the rest. All this is not to earn something (forgiveness or anything else) but rather as the response of ones who serve their Lord and Savior. You *must* do these things, but now not under the coercion of the law (“Kiss me!” “Aw, do I *have* to?”) but in the joy of the inviting gospel (“Kiss me!” “Whoopee!”).

This is why both here and in CA XX, when Melancthon comes to talk about works, he immediately goes back to talking about faith. We often do it the other way around. So often my students hear about faith and immediately worry that people will do no works! Similarly, preachers today often *assume* that people know about grace and faith and (somehow) automatically fear, love and trust in God. Melancthon, however, does just the opposite: begins a discussion of works but worries that people will get confused again and be torn away from God's promise and faith in that promise. The surveys do not lie: the one thing that marks the Lutheran confession of faith off from others (namely, the centrality of faith, grace and God's word of mercy) is the one thing that folks are often not hearing (or believing). We cannot and dare not take the grace and mercy of God in Christ for granted in preaching or anywhere else in the church.

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<sup>14</sup> SC, Baptism, 12, in BC, 360.

When Melancthon begins CA XX with clearly defensive words (“Our people are falsely accused of forbidding good works”),<sup>15</sup> we should make sure that the ELCA’s witness to the gospel causes people to make the same (false) charge. When it comes to good works, it would be good to begin by asking people, “What are you going to do now that you don’t *have* to do anything.” It is precisely this freedom that marks St. Paul’s language in Galatians (“For freedom Christ has set you free!”) and Luther’s in *Freedom of a Christian*. Paul also contrasts *works* of the flesh to *fruits* of the Spirit. Indeed, when we talk about good works, we do well to begin where Melancthon does in CA XX: with Christ who is “The way, the truth and the life.” We and our works are not that way, truth or life. Or, using another line from John, CA XX concludes, “Apart from me, you can do nothing.”<sup>16</sup>

How do we measure our teaching about works? CA XX suggests that we ask—in line with that famous Wendy’s commercial of the 1980s—“Where’s the comfort?” True good works only arise from that conscience that truly receives the comfort of the unconditional promise of God. Here is how Melancthon puts it:

[15]Moreover, although this teaching [about justification] is despised by those without experience, nevertheless devout and anxious consciences find by experience that it offers the greatest consolation. For consciences cannot be calmed by any work but only by faith when they are certain that they have a God who has been reconciled on account of Christ. [16]As Paul teaches in Rom. 5 [1]: “Therefore, since we are justified by faith we have peace with God.” [17]This whole teaching must be referred to that struggle of the terrified conscience, and it cannot be understood apart from that struggle. [18]That is why those who are wicked and without experience judge it badly. For they imagine that Christian righteousness is nothing but civil and philosophical righteousness.<sup>17</sup>

That is to say, true good works arise precisely and only when we are no longer worried about our relation to God. Thus, Melancthon defines faith in CA XX as the “trust that consoles and encourages terrified minds.”<sup>18</sup> The reason, for example, that Lutherans have developed the largest set of nonprofit social service agencies in the United States arises, among other things, from the fact that they have so much time on their hands (now that works do not matter in our relation to God) and that they are therefore no longer frantically working off terror but are consoled by God’s mercy alone. Christ said there are two commandments: Love God; love the neighbor. Since the first commandment (indeed, the first table of the law) is fulfilled by faith alone and not works, this leaves us all kinds of free time and useful energy to serve our neighbor, which pleases God no end.

When Melancthon finally gets around to talking about works in CA XX, he immediately returns to faith. “Beyond this, our people teach that it is necessary to do good works, not that we should count on meriting grace through them but because it is the will of God. [28]It is only by faith that forgiveness of sins and grace are apprehended.”<sup>19</sup> How can we do less than Melancthon does? Of course, some hyper religious despisers will grumble about cheap grace, but to them I would say with my teacher Gerhard Forde that the scandal of grace is that it is neither cheap nor expensive. It is free! And that very freedom simply kills the Old Creature.

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<sup>15</sup> CA XX.1, in BC, 52.

<sup>16</sup> See CA XX.10 [Latin] and 39, in BC, 55, 56.

<sup>17</sup> CA XX.15-18 [Latin], in BC, 55.

<sup>18</sup> CA XX.26 [Latin], in BC, 57.

<sup>19</sup> CA XX. 27-28 [Latin], in BC, 57.



Next, Melanchthon speaks about the Holy Spirit—the neglected person of the Trinity.

[29]Moreover, because the Holy Spirit is received through faith, consequently hearts are renewed and endowed with new affections so as to be able to do good works. [30]For Ambrose says: “Faith is the mother of the good will and the righteous action.” [31]For without the Holy Spirit human powers are full of ungodly affections and are too weak to do good works before God. [32]Besides, they are under the power of the devil, who impels human beings to various sins, ungodly opinions and manifest crimes.... [34]Such is the weakness of human beings when they govern themselves by human powers alone without faith or the Holy Spirit.<sup>20</sup>

Remember that CA V makes it clear that the Holy Spirit works through means (gospel and sacraments) to create faith and thus can only be received (not earned!) through faith. Here Melanchthon uses some of his favorite words for the work of the Holy Spirit: “hearts are ... endowed with new affections.” Even more passionate is the quote from Prosper of Aquitaine (Melanchthon thought it was Ambrose), “Faith is the mother of the good will and the righteous action.”<sup>21</sup> Again, we hear that good works themselves do not arise out of the coercion of the law but out of faith, where faith (in the words of Gerhard Forde) is “falling in love.” It is all about affection and mothers! Thus, rather than try to yell at people to do good works or shame them, as many preachers do, we have to learn again, if you will pardon the expressions, to seduce them into it or to nurse them into it.

Finally, we need a word about what kinds of works constitute good works. Melanchthon touches on this at the very beginning of CA XX, when he describes the content of the reformers’ books on the Ten Commandments. “[2]For their writings on the Decalog and others on similar subjects bear witness that they have given useful instruction concerning all kinds and walks of life: what manner of life and which activities in every calling please God.”<sup>22</sup> My former student, Michael Bennethum, has written a simply brilliant book about this titled, *Listen, God Is Calling*.<sup>23</sup> The truly radical words in CA XX’s description of good works are these: “all kinds and walks of life” and “in every calling.” What we have lost in our fervor to turn Christian good works into religious works is one of the most revolutionary insights of the Reformation: Daily life *is* the Christian life. One does not need to become a rostered member of the ELCA to be *really* Christian—salvation by professionalism. One does not have to spend at least 20 hours per week and 10 percent of one’s salary at the local Lutheran congregation to be *really* Christian—salvation by congregational monasticism. No! Daily life is the Christian life. Stop all this talk about baptismal vocation—an invitation to religious legalism if ever there was one—and invite people to look at their entire lives (24/7 as we now say) from God’s perspective: as remarkable venues to serve the neighbors God loves (service that we are already unwittingly doing).

This means that when we preach good works, we should not simply (or ever!) talk about all the things people are not doing but need to do, but far more (if not exclusively) we need to describe what they already are doing in this world. Martin Luther’s world was filled with people who thought that a person could only really be Christian if they lived the lives of super-Christians, doing special works, living in special communities and thinking religious thoughts all

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<sup>20</sup> CA XX.29-32, 34, in BC, 57.

<sup>21</sup> Prosper of Aquitaine, *De vocatione omnium gentium* I, 25.

<sup>22</sup> CA XX.2 [Latin], in BC, 53.

<sup>23</sup> Michael Bennethum, *Listen! God Is Calling: Luther Speaks of Vocation, Faith, and Work* (Minneapolis: Augsburg Fortress, 2003).

day long. In his day, it was called monasticism, and in the Large Catechism he contrasted that hyper religious way of life to the simple life of a household servant.

[145] If this could be impressed on the poor people, a servant girl would dance for joy and praise and thank God; and with her careful work, for which she receives sustenance and wages, she would obtain a treasure such as those who are regarded as the greatest saints do not have. Is it not a tremendous honor to know this and to say, “If you do your daily household chores, that is better than the holiness and austere life of all the monks”? [146] Moreover, you have the promise that whatever you do will prosper and fare well. How could you be more blessed or lead a holier life, as far as works are concerned? [147] In God’s sight it is actually faith that makes a person holy; it alone serves God, while our works serve people. [148] Here you have every blessing, protection, and shelter under the Lord, and, what is more, a joyful conscience and a gracious God who will reward you a hundredfold. You are a true nobleman if you are simply upright and obedient.<sup>24</sup>

#### ***IV. Concluding Comments***

Well, there you have it. What will renew the ELCA is what always and only renews us each day: the word of God working as law and gospel; the worship centered in word and sacrament (the visible word) and our unique confession of faith, the Augsburg Confession. In that Confession, we discover not simply time-bound words about problems in the late-medieval church but a witness to faith designed to lead us to the gospel. It is a witness that begins by telling the truth about the human situation (CA II): we fear, love and trust all kinds of idols as ways to obtain relation with God. It then moves to the truth about God (CA III-V): that all of our *obtaining* ends in Christ, from whom we receive all of God’s mercy, and that the Holy Spirit works faith in us through word and sacrament. Then we discover that church (CA VII, VIII, XV), far from being an institution, is an event where word and sacrament make believers—an event that does not depend upon our holiness or that of our leaders but only on God’s work. That work (CA XII) happens through the word that terrifies the comfortable as law and comforts the terrified. Having been declared righteous and thus made good trees by faith alone, we then bear fruit, that is, we can see our daily lives in a completely new light, as conduits for God’s mercy, as we are continually seduced and nurtured by God the Holy Spirit through the aural and visible word. Now all of this is the rock upon which we may build our church. Thank you for your attention.

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<sup>24</sup> LC, Ten Commandments, 145-148, in BC, 406-407.

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Wengert, Timothy J. "The ELCA: Serving the Gospel for Tomorrow." Presentation to the LIFT Task Force, Chicago, IL, March 16, 2010.

**Report on Ethnic-Specific and Multicultural Ministry in the ELCA**

The goal of this church is the full partnership and participation in its life by African Descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander and Latino people. Work toward this goal continues. This work takes place in partnership with churchwide staff, regions, synods, congregations, colleges and universities, seminaries and institutions. Each ethnic community has unique needs and each ethnic-specific ministry director works in partnership with their community’s clergy and lay leaders to define and meet those needs. This report includes a description by community of that work since the 2009 Churchwide Assembly.

Table 1 presents the number of people of color or primary language other than English in the ELCA in 1990, 2008, and 2009. In 2009, at the request of several of the ethnic-specific communities in the ELCA, the base for collecting ethnicity was changed from baptized membership to active participants. In 2009, 4.8 percent of the active participants in the ELCA were people of color or language other than English. Table 1 shows a significant increase in the number of Latinos in the ELCA and those identified as “other” since 1990 with roughly the same number of African American/Blacks, American Indian/Alaska Natives and Asian/Pacific Islanders. There has been a significant decrease in the number of White members since 1990. At the same time, the ELCA remains at 95 percent White members compared to the general population where White people make up about 65 percent of the population.

Table 1: Number and Percent of Persons of Color or Primary Language Other Than English in the ELCA in 1990, 2008 and 2009

	Baptized				Participants	
	1990		2008		2009	
	Number	Percent	Number	Percent	Number	Percent
African American/Black	50,336	0.93	52,661	1.14	48,190	1.42
American Indian/Alaska Native	5,833	0.11	6,818	0.15	5,849	0.17
Arab/Middle Eastern	-	-	2,154	0.05	2,192	0.06
Asian/Pacific Islander	20,547	0.37	22,067	0.48	20,824	0.62
Latino/Hispanic	23,299	0.42	42,621	0.92	44,028	1.30
Multiethnic	-	-	18,098	0.39	25,734	0.76
Other	3,700	0.07	10,722	0.23	16,919	0.50
Subtotal	103,715	1.90	155,141	3.36	163,736	4.83
White	5,066,867	95.88	4,470,272	96.46	3,217,509	95.12
Not Reported	70,157	2.22	8,474	0.18	1,646	0.05
Total	5,240,739	100.00	4,633,887	100.00	3,383,891	100.00

(The options of Arab/Middle Eastern or Multiethnic were not used in 1990.)

**African Descent Ministries**

The ELCA African Descent strategic plan, adopted at the 2005 Churchwide Assembly, continues to serve as an overarching framework and tool for furthering the work of aiding this church to become increasingly and authentically multicultural.

In 2010, the director for African Descent ministries, in partnership with local/synodical African descent strategy teams, local/synodical chapters of the African American Lutheran Association, directors for evangelical mission and Synod staff, hosted sessions to introduce and refresh awareness of the strategic plan in the Southwestern Pennsylvania, Delaware-Maryland, Southeastern, Caribbean, Grand Canyon, North Carolina and Southwest California synods.

The Delaware-Maryland Synod strategy team has submitted a synod strategy for full adoption at the synod's 2011 assembly. The Southeastern Synod strategy team currently is developing an African Descent strategy for that synod.

#### *The African American Lutheran Association*

The African American Lutheran Association began work in 2010 for hosting its biennial assembly which will take place June 16-19, 2011 in the Los Angeles area. The executive committee in March 2010 identified key areas of focus for the association:

1. Increased involvement/membership in the association with particular concern for increasing participation among people of African Descent who are members of congregations where people of African descent are less than 10 percent of the congregation's total membership.
2. Increased capacity of the association and local chapters to be engaged and involved in social justice issues.
3. Building stronger relationships through the association between African Nationals, African Caribbeans and African Americans throughout the church.
4. Beginning the work of a census to discern "the state of the Black church" within the ELCA and better engage people of African Descent in every aspect of the life of our ELCA in all its expressions.

#### *Leadership*

The strategic plan calls for an increase of at least 100 rostered leaders. Rostered leaders of African Descent numbered 200 as of 2005. The current number of rostered leaders of African Descent is about 300, including African American and African National rostered leaders, retired rostered leaders and M. Div. and TEEM candidates.

The African Descent strategy team, in partnership with the African American Lutheran Association, has taken on the work of generating an updated census of the ELCA African Descent community that will assist this church in assessing the "state of the Black church in the ELCA." The report will include a full assessment of the 2005 goals of the strategic plan and will be completed in 2012.

In October 2010, 17 young adults of African Descent from six areas around the country were gathered at Lutheran Center to continue the work of identifying and equipping new leaders from within the ELCA African Descent community. The program is called Elisha's Call. Ranging in age from late teens to early 30s, the Elisha's Call participants are young adults of African Descent committed to and engaged in service to their local congregations, synods and the larger church and community. 2010 participants were identified by the participants the 2009 Elisha's Call event.

An Elisha's Call participant was elected to serve as corresponding secretary for the national board of AALA. Elisha's Call participants were a part of the ELCA delegation to the 2010 International Conference on HIV/AIDS in Vienna, Austria.

Three 2009 Elisha's Call participants conducted workshops for the 2010 event. The Elisha's Call series is aimed at identifying and equipping both lay and rostered young adult leaders of African descent.

#### *Stewardship*

In 2010 work continued, in partnership with the Congregational and Synodical Mission (CSM) director for stewardship, on the development of a year round stewardship initiative with annual response intentionally designed from African Descent perspective. The "Rekindle" initiative links participating congregations with stewardship coaches of African Descent who have demonstrated effectiveness and stewardship experience in African Descent congregational settings.



There currently are two retired African American pastors serving as “Rekindle” stewardship coaches. Plans are to increase number of trained and available coaches to include coaches from among African National leaders and coaches with multicultural congregational expertise.

“Rekindle” now has been piloted in four congregations. The stewardship initiative and coaching have been introduced to a network of African Descent congregation leaders in the Southwest California Synod in response to rising stewardship concerns among congregational leaders. “Rekindle” will be used with a ministry in the Los Angeles area currently under redevelopment.

#### *Building Capacity for Sustainable Ministries*

In February 2010 a consultation was hosted with 14 African Descent pastors to discern areas of need and vulnerability regarding the future of congregations and ministries serving predominately African Descent communities across the country. The work of this group led to the design and implementation of a three-module curriculum aimed at building capacity for sustaining ministries. Teams were enrolled from six congregations (pastor and two lay people) in the “Building Capacity for Sustaining Ministries” training.

Module I training was conducted in June 2010 in Atlanta. Eighteen participants from six congregations participated. The training focused on asset mapping, stewardship and conflict resolution.

Module II training was conducted in October 2010 in Chicago. Seventeen participants from six congregations engaged in training focusing on advocacy, evangelism, strategic planning, grant writing, creating a non-profit 501(c)(3) and managing staff.

Module III training was conducted in December 2010 in Chicago. Twenty-one participants from seven congregations focused on congregation-based community organizing.

#### **American Indian and Alaska Native Ministries**

##### *Leadership*

Twenty-five young adults (ages 16-24) and fifteen adult mentors gathered at the Mystic Lake Conference Center in Prior Lake, Minn., October 14-16, 2010 for the third “Becoming” event. This event was co-sponsored by the American Indian and Alaska Native Lutheran Association and the American Indian and Alaska Native Ministries. Funding was provided by the Native American Ministries Endowment Fund, a restricted endowment fund in the ELCA Foundation. The event built on the success of the first two “Becoming” events in 2007 and 2009. The events focus on leadership development skills for young people and on building a relationship with an adult mentor in their congregation. The goal is to provide young people with the skills they need to make an impact in their congregation and in their tribal community. At Becoming III the focus was on personal awareness and gift discernment. The participants engaged in a process that included personality type awareness, discernment of their individual gifts and passions and teamwork skills development. An important aspect of the event, mentioned by many of the young people, was the time they spent with a Lakota spiritual leader in identifying ways in which their own culture prepares them for leadership in their communities.

At the invitation of the Multicultural Center at Lutheran School of Theology at Chicago (LSTC), a group of American Indian leaders spoke with LSTC staff about creating a Native American emphasis in the seminary curriculum. The Multicultural Center wants to use its proximity to the Chicago American Indian community and its leaders to provide a way to look more deeply at the issues related to ministry in a native context. Leaders from the Chicago native community were consulted and a proposal will be presented for approval to the LSTC faculty. The goal is to make the emphasis available to students in the 2011-2012 academic year.

*Congregations as Centers for Mission: Native Ministry Team*

The American Indian and Alaska Native ministries program focuses its efforts on congregations as centers for mission through the work of the native ministry team. Like the other ethnic-specific ministry programs, this team is charged with reviewing and recommending new opportunities for mission within the territory of the ELCA and building the network of leaders to serve these new and renewed mission opportunities. At each meeting, the members of the team focus on two areas: an on-the-ground look at specific communities (i.e., Phoenix, Ariz. or Oaks, Okla.) and an aerial view of larger issues impacting American Indian and Alaska Native ministries, such as congregations partnering ecumenically or with tribal organizations. The team also makes recommendations to CSM staff related to proposals for new starts or renewing congregations in native contexts, as well as leaders who have been identified for a ministry in a native context. Several proposals currently are under consideration by the team.

*Mission Advancement: The Native American Ministries Endowment Fund*

The Native American Ministries Endowment Fund is a restricted endowment fund housed in the ELCA Foundation. The fund originally was established in the early 1990s. Its purpose is to build financial capacity for American Indian and Alaska Native ministry in the ELCA. Gifts to the fund are placed in a corpus that cannot be spent. On a regular basis, interest from the corpus is distributed in an income account that can be used for ELCA efforts within American Indian and Alaska Native communities. There are three general areas of funding from the fund: 1) direct program grants to ELCA American Indian and Alaska Native ministries for projects they might not otherwise be able to do through normal funding channels; 2) direct "seed-money" grants to tribes and tribal organizations that serve the communities within which the ELCA is present; and 3) leadership development events, which strengthen the leadership skills of those serving ELCA American Indian and Alaska Native ministries and their communities.

*The American Indian and Alaska Native Lutheran Association*

In July 2010, the American Indian and Alaska Native Lutheran Association held its biennial assembly at Mystic Lake Casino Resort in Prior Lake, Minn. Members of the association spent time in worship and prayer, Bible study and several workshops. They held a special honoring ceremony for Marilyn Sorenson upon her retirement as director for American Indian and Alaska Native ministries in the ELCA, a position she held for 13 years. The members also participated in a goal-setting process that will guide the work of the association for the next biennium. The goals the assembly agreed upon were grouped into three priority areas: 1) to work towards unity in the community of faith by pledging to understand the inherent compatibility between traditional Christian forms of worship and traditional Native spiritual practices and to promote the equal acceptance of both forms of worship; 2) to advocate for the rights of all indigenous people throughout the world; and 3) to provide cultural learning experiences for themselves and others in appreciation and understanding of their heritage as Native peoples.

**Arab and Middle Eastern Ministries**

*Leadership Development*

Twenty eight participants from the ELCA Arab and Middle Eastern community attended a lay and clergy training event at the Lutheran Center in Chicago on May 29, 2010. Topics included discipleship, leadership and Lutheran identity.

*New Ministries*

A new target area for outreach and ministry to the Arab and Middle Eastern community is being established in the San Francisco Bay area.

### *Stewardship*

Steward leader development in the Arab and Middle Eastern community has been discussed and plans are being developed for stewardship training.

### *Congregational Based Community Organizing*

Eight Arab and Middle Eastern congregational members participated at the congregation-based organizing event in December 2010 at the Lutheran Center. The training sessions equipped participants to be more effective in leadership development and congregational vitality. In addition, they were introduced to various tools to prepare them for deeper and more relational engagement in the community where their church is located.

### *Grant Writing*

Three Arab and Middle Eastern participants attended a grant writing workshop conducted in June 2009. The workshop covered the different forms and purposes of granting, such as social ministry relief programs, community development projects and community-based organizing initiatives.

## **Asian and Pacific Islander Ministries**

### *Leadership*

In conjunction with the Pacific Lutheran Theological Seminary and Luther Seminary, a TEEM extension program has begun in Monterey Park, Calif.

Over the past two years, 18 new Asian or Pacific Islander pastors have been added to the roster of the ELCA. These new leaders have come into the ELCA through several different routes including, the traditional M. Div., the TEEM program or as transfers from other Lutheran church bodies or other denominations.

### *New Ministries*

During the past two years, 16 new Asian or Pacific Islander ministries have begun. The increase is largely due to a joint work of the Asian church planting team and synodical leadership. Eight Asian leaders from various ethnic backgrounds form the Asian church planting team.

### *Communication*

The Asian and Pacific Islander community stays connected in the ELCA through the monthly e-newsletter called the Bridge. In addition, the Bridge is sent not only to predominantly Asian congregations, but also to all non-Asian congregations reporting two percent or more Asian membership. The goal is to reach two-thirds of Asian and Pacific Islanders in the ELCA who are not members of predominantly Asian and Pacific Islander congregations. The Bridge is sent to nearly 1,000 recipients.

### *Asian Lutheran International Conference (ALIC)*

Initiated by the Asian and Pacific Islander community in the ELCA, the Asian Lutheran International Conference has been organizing this biennial gathering since 1999. The purposes of the conference are to: 1) address common concerns faced by Asian Lutherans by promoting dialogue and networking; 2) provide a forum for supporting theological reflection among Asian Lutherans with reference to specific cultural issues and the development of resources in the areas of worship, Christian education and theological education for the benefit of Asian Lutheran ministries; 3) address the issues of leadership development for Asian ministries and theological education by creating an opportunity for interaction with leaders and theologians of Asian background. The conference also provides educational experiences for non-Asian people since it is open to all. Some ELCA bishops and ELCA staff, especially the directors

for evangelical mission, have participated in these conferences, providing them the firsthand experience of Asian cultures and practices.

#### *Resources*

Two resources were produced over the past two years. *Cheerful Giving: Asian Lutheran Stewardship* was written by Asian Lutherans and translated into 10 Asian languages, including Cambodian, Chinese, Hmong, Indonesian, Japanese, Korean, Laotian, Korean, Thai and Vietnamese.

*The Chinese-English Hymnal* was printed in March 2011. Many of the songs in the hymnal are new and contemporary and composed by Chinese Lutherans.

In addition to these two completed projects, two new projects are underway.

- *Abundant Harvest: Stories of Asian Lutherans* is a joint project of the Asian Lutheran International Conference (ALIC) and the Association of Asians and Pacific Islanders–ELCA. The book will tell the stories of Asian Lutherans both in Asia and the ELCA. The second part of the volume also will contain over 100 biographies of significant Asian Lutherans. The book will be printed at the end of 2011.
- *Proclaiming the Story* is an evangelism resource being translated into 10 Asian languages. The goal of the project is to engage more Asian congregations in evangelism. The completion date is 2012.

#### *Association of Asians and Pacific Islanders–ELCA*

The association is open to all ethnic groups as caucuses. The leader of each caucus forms the association's executive committee. The Association also sponsors three networks designed to connect individuals who are not members of predominantly Asian congregations.

#### **Latino Ministries**

##### *Leadership*

A Latino lay school plan will be implemented in 2011 in Regions 2, 4, 5, and 7.

A follow-up meeting also is scheduled for the Latino youth evangelism training. In the summer of 2010, 18 Latino youth leaders were trained; the follow-up meeting will assess the progress of a plan that was developed during the training.

##### *New Ministries*

Sixteen sites have been proposed for new ministries.

##### *National Latino Strategy*

A group of Latino leaders from different states were selected to review the national Latino strategy that was approved by the 2001 Churchwide Assembly. A second meeting is being scheduled to continue this process.

##### *Association of Hispanic Ministries*

The Association of Hispanic Ministries currently is planning its annual meeting.

##### *Spanish Resources*

*Lutero Descalzo*, which was recently published, focuses on Lutheran Latino identity. The ELCA statement on migration also was translated into Spanish.

##### *Latina Women Network*

The Lutheran Women Network met as part of the women of color event in September 2010. The LWN is developing a plan to engage more Latinas. Retreats are planned for Dallas and Atlanta.

### *Building Capacity for Sustainable Ministries*

Three training sessions were held at the Lutheran Center addressing asset mapping, advocacy, community organizing and stewardship.

### **Racial Justice Ministries**

The position of the director for racial justice ministries has been recently filled. The position supports this church's constitutional commitment to address racial injustice in church and society and to become a racially just, anti-racist church.

### *Presentation to the Conference of Bishops*

2011 is the United Nations International Year for People of African Descent. The year aims to recognize the vast political, economic, social and cultural contributions made by people throughout the African diaspora. A presentation to the Conference of Bishops highlighted the importance of the ELCA's recognition of this international year in each of this church's three expressions because doing so presents the opportunity for racial healing. Addressing racism from both a historical and cultural perspective creates opportunities for dialogue across racial and ethnic lines, while helping people understand the ongoing consequences of racism and racial inequity.

### *Ecumenical Relationships*

The ELCA is part of the National Council of the Churches of Christ in the USA racial justice working group and the ecumenical network forum on multicultural ministries. These ecumenical groups sponsor and support local and national community-based grassroots racial justice work as well as facilitate joint efforts among the member communions in programmatic areas such as combating racial violence and police brutality, countering the prison industrial complex and offering tools to empower self-determination and self-governance among people of color.

### *Resource Materials*

The *Multicultural Resource Catalog* is a compilation of resources produced by ELCA churchwide units. These resources are designed to equip all expressions of the church to build relationships across cultures, build alliances and work cooperatively.

*Talking Together as Christians Cross-Culturally* is a guide and training resource intended to help the church act for and live a more flourishing multicultural future. It is designed to equip leadership teams in synods, congregations and other groups to facilitate cross-cultural conversations about a variety of ministry matters and social questions, building on what is shared in common to address places where views differ. In addition, the guide invites ministries to find appropriate opportunities to go beyond conversation to common action with those of different cultural backgrounds.

*One Body, Many Members* is an online resource designed to help congregations reach out to people of different cultures, races and economic classes. It leads congregations on a guided journey, assessing areas for potential growth and providing specific tools to equip them for expanded ministry.

### **Living into the future in the Congregational and Synodical Mission unit**

#### *Mission*

In order to contribute to God's mission for the sake of the world, the ethnic-specific and multicultural ministries (ESMM) team's calling is to:

- assist the ELCA in becoming multicultural and reaching the goal of full partnership and participation of African Descent, American Indian and Alaska Native, Arab and Middle Eastern, Asian and Pacific Islander and Latino people in church and society;

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

April 8-10, 2011

Exhibit I, Part 2

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- work in partnership with others in seeking racial justice in church and society; and
- foster a culture throughout the ELCA of inclusiveness, not exclusiveness.

*Vision*

The ESMM team's vision consists of:

- the ELCA having more ethnic specific and multicultural ministries;
- the ELCA being an anti-racist, multicultural church;
- the ELCA having an increased number of rostered and lay leaders who are people of color or whose primary language is other than English;
- the ELCA's ministries are better equipped to serve the communities in which they are located; and
- the ELCA's ethnic communities having a strengthened cohesiveness within and among themselves.

## **Justice for Women 2009-2011**

In order to assist this church to understand, analyze, challenge and respond faithfully to sexism, the Justice for Women program has worked closely with the Justice for Women consulting committee, comprised of six at-large ELCA members, Justice for Women program staff and advisors from the following: Church Council, the Church in Society program committee, the Conference of Bishops, Women of the ELCA, Lutheran Men in Mission, young adults and the Office of the Presiding Bishop. This diverse group of women and men has advised the program on its focus and methodology, which are ultimately intertwined. To serve the church in ways that entreat us to address sexism and work for justice for women, the program has focused on theology and education as the means of transformative change, with a particular focus on a variety of leaders across the ELCA. Programmatic goals continue to be 1) to foster a common vocabulary, understanding and analysis of patriarchy and sexism; 2) to engage members of the ELCA to think theologically about sexism and patriarchy; and 3) to contribute to practical social change, both in our varied respective contexts and in terms of the acute social and religious problems of domestic and sexual abuse and human trafficking.

At its August 2010 strategic planning meeting, the consulting committee overwhelmingly affirmed that the program should be focused theologically and that the program work particularly should include ongoing engagement across the ELCA to stimulate theological thinking and institutional action regarding sexism and patriarchy and that this work should be done relative to the proposed social statement process. Given the major disruption to work that the reorganization presents, detailed specifics of the four-year strategic plan will be confirmed after the 2011 ELCA Churchwide Assembly.

The following is an overview of the work of the program from April 2010 to April 2011. As noted above, the focus and methodology for this program are intertwined. In shorthand, with a focus on engaging leaders in the ELCA through theology and education, the program seeks to fulfill the ecclesiological vision outlined in the 2003 and 2005 documents: the work to address sexism and to sustain justice for women in church and society is the work of the whole church. Such changes are long-term and deep-seated.

### ***Theology and Education*** **Seminaries**

- For the second year in a row, successful sessions on sexism and patriarchy were held at Pacific Lutheran Theological Seminary, both as part of the Theological Education for Emerging Ministries (TEEM) program and in the required course for fourth year seminarians, "Public Ministry." The director for the TEEM program, the Rev. Dr. Moses Penumaka, has invited the Justice for Women program to continue to be involved with the TEEM program over the next three years, including input on a gender analysis of the TEEM curriculum. The program will also continue to be involved with the required PLTS "Public Ministry" course for the four-year ordination track students.
- At its February 2011 meeting, the consulting committee advised the director to put program activities with other seminaries on hold due to the limitations on staff capacity in the new structure.

### **Synods and synodical leaders**

- Program staff facilitated the featured plenary sessions at the Arkansas-Oklahoma Synod Assembly in May 2010. The theme was "God's Work. Our Hands. We Are All One in Christ—Or Are We? Ending Systemic Racism and Sexism."
- Subsequent to the 2010 Academy on sexism and racism, the Conference of Bishops has practiced process observation during their biannual meetings. The program provides resources and counsel in their ongoing work.

- At the February 2011 Bishops' Assistants and Associates Gathering, program staff led a voluntary four-hour workshop entitled "Speaking of Sexism: What does faith have to do with it?" in which 15 participants from various synods engaged theologically and sociologically over matters of sexism and patriarchy in their ministries. A one-hour workshop also was offered during the event, with four participants. Men and women attended both workshops.

### **The churchwide organization**

For four years since October 2006, the program has convened an inter-unit staff alliance on justice for women; the group has worked to expand its knowledge and capacity to analyze church and society in terms of patriarchy and sexism through texts, guests speakers and monthly meetings. Through the assistance of the alliance members, the program also created and hosted four voluntary lunch hour sessions for all staff members in 2009, using both dramatic narratives of experiences of sexism and analytical small group work. A key element at that juncture in 2009-2010 was to advance the leadership on sexism and patriarchy from within by having alliance members lead sessions, particularly as women and men together. Subsequent to a session on patriarchy and sexism with the churchwide executives in 2009, the program was increasingly involved with churchwide staff members. Several executives began to engage in unit-specific sessions, including Church in Society, Human Resources and the Mission Investment Fund.

Engagement with work-specific groups of staff members is important for change to be effective. Here is one model: In 2009-2010, Human Resources worked with Justice for Women in three two-hour sessions to equip staff members with knowledge and to enable them to assess their own challenges and priorities vis-à-vis sexism in their work and ministry. By the middle of the second session, they had identified their own "case study" from their mutual work in HR. The third session included work to identify what they needed from themselves and from their partners to change the situation identified in their case study. Actual institutional change depends upon multiple partners being similarly equipped.

A particular challenge is to equip staff members in a new structure to have basic tools and abilities to affect the ministries of the churchwide organization in terms of the church's commitment to justice for women. As part of the ongoing effort to seek the support of churchwide leadership and engagement across the organization on the commitments of the Plan for Mission to address class, race, age and gender justice, the four conveners of the alliances (poverty and wealth, multicultural ministries, young adult, and justice for women), created a proposal for a way forward. Of particular note in this proposal are the efforts to engage many staff members by work area so that they may more effectively transform their work and ministries in relationship to the goal to more fully integrate the four justice concerns of the Plan for Mission and the related analyses. Currently, this proposal is under review with the Administrative Team and has been shared with the Planning and Evaluation Committee.

Finally, regarding churchwide work, the Justice for Women program is committed to collaborative work with the newly appointed director for the racial justice program and has participated in contributions to the global mission gathering curriculum for a session on power and preaching.

### **Congregational leaders**

- ELCA Safe and Healthy Congregations training: In consultation with the Lutheran Community Foundation and the Faith Trust Institute, the program 1) provided a session on the theological contextualization of domestic and sexual violence for all participants and 2) a workshop on Lutheran theological roadblocks and resources for pastors assisting survivors of abuse.
- Lutheran Women in Theological and Religious Studies conference: In partnership with the interim director of the Lutheran Theological Center at ITC and a graduate student, the program was involved in planning and hosting the annual LWTRS conference on the theme, "Listening Closely; Defining the Conversation." There were two unique aspects to this year's conference. First, about one-third of



the participants were rostered leaders. Second, two of the four presenters were women of color, and two were Euro-American. One woman presented in Japanese, her second language; her presentation was translated into English.

- Ecumenical Advocacy Days: This year's theme was "Development, Security, and Economic Justice: What's Gender Got to Do with It?" As part of the NCC's Justice for Women Working Group, the program assisted in the development and leadership of four workshops on the theological framework of gender justice advocacy and institutional and social gender analysis for EAD participants (i.e., ecumenical lay and rostered leaders). The program also presented its key work as related to this year's theme to a gathering of approximately 80 Lutheran leaders at EAD.

### **Ecumenical and global partners**

- The program has been an active participant in the National Council of Churches in Christ justice for women working group, a coalition of staff members with similar responsibilities in member communions. Because the ELCA justice for women program supports theological engagement on sexism and patriarchy and justice, this church is making a unique contribution to this network that is largely focused on legislative advocacy. Along with the director for justice, Women of the ELCA, the justice for women director was elected co-chair of this working group. Co-chair responsibilities include assisting with the vision and leadership within this group on behalf of the member communions, biannual meetings and monthly phone calls with the director for women's ministries in the NCC.
- In a similar manner, The Lutheran World Federation's gender advisory group has over the last two years developed relationships within the Lutheran World Federation and has not only strengthened a burgeoning desire across the communion for theological engagement pertaining to justice for women, but also has learned deeply from dialogue and relationships within the communion. Program staff members offered leadership at the 2009 LWF Women's Pre-Assembly. The director of the justice for women program has been invited to join five other leaders from various regions (Europe, Asia, Latin America, and Africa) to advise the secretary for women in church and society, the Rev. Dr. Elaine Neuenfeldt, as part of a gender advisory group. The work to advance gender justice throughout the communion was called for by the 2010 LWF Council, and the advisory group was formed to assist in this work, serving the communion through 2017, the anniversary of the Protestant Reformation.

### **Published materials**

1. *Transformative Lutheran Theologies: Feminist, Womanist and Mujerista Perspectives*, ed. Mary J. Streufert, release date September, 2010, Fortress Press, Minneapolis.

Growing out of the theological dialogue at the 2009 conference, sixteen Lutheran academic women theologians contributed substantial constructive work in a number of central themes in systematic theology, including the doctrine of God, sin, grace, salvation, christology, the Holy Spirit, ethics and eschatology. By its nature as a sustained and constructive theological project, this is a ground-breaking contribution to the church and to academic theological discourse. Never before have Lutheran women theologians in this country engaged Lutheran theology in such a coordinated way, whereas, for example, Roman Catholic women theologians have engaged their tradition in such a way for decades.

2. Publications in academic Lutheran journals

- Streufert, Mary J. "An Affinity for Difference: A Theology of Power." *Currents in Theology and Mission*, 37:1 (February 2010): 28-39.
- \_\_\_\_\_. "A Feminist Lutheran Substantive Christology: Method and Methodology." *Dialog: A Journal of Theology*, 49:3 (September 2010): 210-222.
- \_\_\_\_\_. "Philosophical Kinship: Luther, Schleiermacher and Feminists on Reason."

In *When Reason Is a Whore: The Quandary of Lutheran Philosophy*, ed. Jennifer Hockenberry Dragseth. Minneapolis: Fortress Press, 2011, forthcoming.

- McCracken, Mikka. *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. Nicholas D. Kristof and Sheryl WeDunn. in *Journal of Lutheran Ethics*, 10:7 (July 2010). (<http://www.elca.org/What-We-Believe/Social-Issues/Journal-of-Lutheran-Ethics/Issues/July-2010/Nicholas-D.-p.-,.-Kristof-and-Sheryl-WuDunns-Half-the-Sky.aspx>).
  - Streufert. *Feminist and Womanist Essays in Reformed Dogmatics*. Amy Plantinga Pauw and Serene Jones, eds., Columbia Series in Reformed Theology. Louisville: Westminster John Knox Press, 2006 (280 pp.) in *dialog* 49:4 (December 2010): 360-361.
  - \_\_\_\_\_. *Christology: A Guide for the Perplexed*. Alan Spence. London: T & T Clark, 2008 (174 pp.) in *dialog* 50:1 (Spring 2011): 105-107.
  - \_\_\_\_\_. *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics*. ed. Patricia Beattie Jung and Aana Marie Vigen. Urbana: University of Illinois, 2010 (287 pp.) in *Journal of Lutheran Ethics* (May 2011), forthcoming.
3. Internal publications
- Streufert, Mary J., ed. “Our Voices, Our Stories: Sexism in Church and Society.” Chicago: Evangelical Lutheran Church in America, 2010. A collection of stories from women throughout the ELCA that gives testimony to the face of sexism in church and society. Designed for multiple uses, this resource invites people to listen and to dialogue. Study questions are provided. Formats are suggested for possible uses. (Currently hard copy only.)
  - Online bibliography of academic work of Lutheran women scholars in religion A project director was hired in 2010 to oversee the collection and internet availability of an annotated bibliography of Lutheran women’s intellectual discourse in religion. The first phase was uploaded in March 2011, with subsequent revisions planned. (Available online, with some searchable functions.)
  - Bible study #2, “Humanity in God’s Image,” was written under an external contract (December 2010) and will be edited and published in 2011.

### ***Advocacy and Social Issues***

There are at least two uses of the word “advocacy” related to the work of justice in church and society, legislative and informal (non-governmental). The former refers to the ways in which people and institutions advocate for particular viewpoints with their political legislators or other political leaders. The latter refers to the ways in which people press for changes in church and in society by giving voice to what they think should happen. The justice for women program participates in both forms of advocacy on particular social issues pertinent to justice for women and girls.

In 2009 the program worked with the Church in Society advocacy department to collaborate in an annual internship program. As noted above, with the arrival of an intern in June 2009, the program realized an exponential capacity in its program work. The internship program was crafted to provide specific work on social issues of justice for women and girls, such as domestic violence and human trafficking, and to further strengthen this church’s public voice on gender justice by collaborating closely with advocacy staff members. The following is a brief summary of some of the key work that was done in 2010. It is important to note that without such a staff position in the current new structure, there is a loss to the public good in terms of gender justice from this church.

#### 1. Legislative

- a. UN Commission on the Status of Women: In 2010, the program joined other Lutherans through the Lutheran World Federation and ecumenical partners in the non-governmental organization,

Ecumenical Women, to advocate for the rights of women and girls at the UN from a faith-based perspective. Due to the limits of staff capacity, the program did not participate in 2011.

- b. Capitol Hill visits and briefing on violence against women: Subsequent to the UN Commission on the Status of Women in 2010, the program sponsored Leymah Gbowee, internationally renowned Lutheran Liberian organizer and advocate for the rights and security of women and girls in conflict. Among other international bodies, Ms. Gbowee advises the European Union and was the key speaker on violence against women as it related to international funding appropriations. The briefing was sponsored by a Lutheran, Representative Lois Capps (D-CA), and was attended by non-governmental and faith-based groups, as well as staff from the Senate Committee on Foreign Relations and the House of Representatives Tom Lantos Human Rights Commission.
- c. Ecumenical Advocacy Days: The program built relationships that contributed to shaping Ecumenical Advocacy Days, an annual four-day event for grassroots ecumenical advocates focused on worship, study, and dialogue that culminates with visits to members of Congress. See above, "Theology and Education," for more.
- d. International Violence Against Women (IVAWA) bills: e-Advocacy alert on IVAWA. The program urged support of specific House and Senate bills on violence against women.
- e. Domestic violence: e-Advocacy alert and Hill visits during October National Awareness month: The program met with legislative staff and raised awareness within the e-Advocacy network.
- f. Healthcare bill: e-Advocacy alert on maternal health: The program contributed to a gender analysis of the healthcare debate in 2010.
- g. Trafficking in Persons report release on the Hill: The program represented the National Council of Churches and the ELCA among state and non-governmental staff members at the 2010 annual release of the "Trafficking in Persons Report."

## 2. Informal/non-governmental

- a. Human Trafficking: The program continues its efforts to raise awareness on human trafficking and, among other things, has provided the following in 2010:
  - in collaboration with Women of the ELCA, worship and informational resources to synod communicators for International Human Trafficking Awareness Day, January 11
  - a brochure, "Human Trafficking: A Faith Response," including facts, figures, suggestions for further information, and a brief theological response.
  - a book review of *Half the Sky* by Nicholas D. Kristof and Sheryl WuDunn, published in *Journal of Lutheran Ethics* June 2010. (See above.)The program continues to work with partners to address human trafficking. Until October 2010 the program was in exploratory conversations in a Lutheran leaders' table on violence against women and children. Staff time no longer allows for this commitment.
- b. Domestic Violence: The program continues to seek ways to equip members of this church, particularly congregational leaders, to respond helpfully to people in abusive relationships and to prevent domestic and sexual abuse. The program seeks to do this by collaborating with partners, sharing information and making resources available.
  - Lutheran Community Foundation and Faith Trust Institute collaboration: The program is assisting the LCF in its project to hold congregation-based training (led by Faith Trust Institute, a nationally known, faith-based non-profit organization seeking to end gender-based violence) to respond to and prevent domestic and sexual violence. The range of support includes personal phone calls made by the Justice for Women program to nearly every synod during the summer of 2008; a written report on interested synods and congregations shared

- with LCF; writing Lutheran introductions to the four training modules to be used with ELCA leaders; reviews of the training materials; communication with bishops, synods, and congregations and technical and organizational support to the Lutheran Community Foundation to assist in planning and facilitation for two training events in the fall of 2010 and one in February 2011. Multicultural ministries staff members were sought for their counsel in shaping the next training events. Partnership is expected to continue.
- “Lutheran Theology Facing Sexual and Domestic Violence,” written by Dr. Mary Pellauer, revised and reprinted (fall 2010) Originally written for seminary faculty and published by the Commission for Women in 1998, this booklet is a provocative analysis of the ways in which Luther’s problematic theological anthropology and understandings of power continue to influence the ways survivors of domestic and sexual violence are cared for. It was given to all training participants for their discussion and study. (Available in hard copy and online.)
  - “Ministry with the Abused,” a substantial handout for Lutheran congregational leaders, revised, updated and reprinted. Developed under the leadership of the Commission for Women, this informative handout is a helpful reference guide for Lutheran leaders responding to people in crises of abuse. Revision was done with partners in the ELCIC. (Available online only.)
  - National Domestic Violence Awareness Month (October): In collaboration with Women of the ELCA, the Justice for Women program updated an awareness and resource poster on domestic violence and worked with Worship staff members to provide liturgical resources to use during October. Notices were sent to all synod communicators.
  - NCC-supported documentary: “I Believe You: Faiths’ Response to Intimate Partner Violence,” aired on ABC in early 2011. The program referred the independent director to a number of ELCA-related people and organizations and provided funds to contribute to creating this documentary, which looks at the role of faith communities in the past, present and future of domestic violence.

### **Social Statement**

The social statement on justice for women will be valuable in two ways: first, as a process, and second, as a guide for ethical and moral deliberation that informs this church’s policy, polity and practice. As a process, the development of this social statement will involve this church in a discussion and public proclamation on sexism and patriarchy from a theological perspective. As a church such theological work is necessary in order to effect change in church and society. To date, work similar to the thoroughgoing process as is carried out by this church on every social statement has yet to be done on the topics of sexism and patriarchy by a mainline denomination, including the ELCA’s full communion partners. Therefore, developing this social statement is an incredible opportunity for this church to lead in a unique way. Tentative initial conversations have taken place regarding the possibilities of full communion partners participating in the social statement process. A social statement on justice for women will underscore the interconnection between how this church exists and functions within itself and the ways in which this church understands itself to work in society, in secular as well as in ecumenical contexts.

### **Other**

- Program staff members have spent considerable time with others to navigate the effects of the reorganization, beginning with discernment gatherings among Church in Society staff members and ending with formal leadership on a transition team led by Human Resources.
- The lack of adequate staff support has significantly affected the program’s capacity since October 2010.

- Lutheran Volunteer Corps: The program applied for and was approved to receive a Volunteer for 2011-2012.
- Justice for Women Consulting Committee meeting preparations and communication.
- Thrivent report: A report on grant activities for the 2008 Thrivent grant on domestic violence was due in December 2010. This funding supported the publications on domestic and sexual abuse and, in part, the internship program from 2009 to 2010.

### **Conclusion**

Justice for Women program staff members have worked to assist the church to address sexism in three central ways. First, members of this church are encouraged to have a common vocabulary, understanding, and analysis of patriarchy and sexism so that situations can be adequately assessed and addressed. Second, the program engages different types of leaders to think theologically about sexism and patriarchy so that others not only are inspired to work for change, but also equipped to see the work of gender justice as a faith issue. Third, the program has worked to contribute to practical social change in terms of domestic and sexual abuse and human trafficking. All of this work can only be done well in collaboration with many partners, especially women and men together. The director remains extraordinarily grateful to the staff members and other colleagues who shape and support the work of gender justice.

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*Genetics, Faith and Responsibility*  
**A proposed ELCA social statement on genetics**  
**Executive Summary**

About this proposed social statement:

- Social statements are teaching and policy documents that assist the ELCA in reaching informed judgments on social issues from a faith perspective.
- This proposed social statement is open to revision by the ELCA Church Council and will be discussed and acted on by the ELCA Churchwide Assembly in Orlando, August 15-19, 2011.
- It was developed through a significant listening, sharing and comment process involving the whole church over a multi-year period.
- It addresses broad issues resulting from genetic science and its applications, such as medical technologies, agricultural uses, genetic determinism, the extent of new human powers, reproductive cloning in humans and others.
- It proposes appropriate perspectives on and ethical considerations for genetic knowledge and its uses.
- The development of this statement was suggested to the whole church by the Northeastern Iowa Synod and mandated by the 2005 Churchwide Assembly.

**These basic convictions undergird the text:**

- **Responsibility:** The overall conviction is that the unprecedented power arising from genetic science and its applications should be viewed with both promise and caution and that we are responsible to God to direct its potential good and to limit its potential harm.
- **Innovative stewards:** Scripture teaches that human beings are responsible as “innovative stewards” who are called to dedicate themselves to the flourishing of life. Sin (human moral fault) troubles all human efforts including even the best efforts to do research and use genetic technology. The ELCA affirms science and technology and their uses as appropriate means to steward and invent, but they must be guided and directed by policies and practices that seek to use genetic knowledge cautiously and wisely.
- **Creation-centered:** The sphere of moral consideration can no longer be limited to human beings alone. The sphere of seeking the good today must include the community of all living creatures and should extend beyond the present to include consideration of the future of the web of life.
- **Moral imperative:** The moral imperative to guide our use of genetic knowledge in medicine, agriculture and other arenas should be “to respect and promote the community of life with justice and wisdom.” The ELCA will encourage and advocate for the use of genetic knowledge accordingly.
- **Community in Christ:** Grounded in its identity of *koinonia*, community in Christ, the ELCA is committed to renewing practices that will strengthen the church as a place of welcome, compassion, care and respectful dialogue.
- **A framework:** The proposed statement provides a framework to guide reflection, deliberation and action in congregations, in everyday callings and in the public arena.

**Summaries of key themes in each section:**

**I. Prologue**

- The advances of genetics illustrate the unprecedented and qualitative change in human powers in recent times.
- The collective effects of these new powers mean human beings increasingly bear the moral burden for the shape of nature and the very existence of future generations. The cumulative force of such unparalleled power and choice promises great benefit but also presents qualitatively new levels of danger and ambiguity.
- The ELCA believes that God who creates, redeems and will fulfill creation has also granted human beings access to discernment and insight, which must govern the use of the gifts of science, technology and commerce.

**II. Scientific and Social Contexts**

- The ELCA values the genetic sciences and acknowledges the theoretical insights on which they rest. However, they are not morally neutral and their use requires diligent and sustained attention to direct their potential good and to limit potential harm.
- A constructive conversation about genetic developments requires knowledge and insights from both secular and faith-informed sources.
- The global context of genetic research and application is one of thorough interdependence, rapid and direct manipulation of nature, economic and power inequality. Too frequently institutionalized power is consolidated in small numbers of key decision makers.
- Individual and collective decisions must take into account both the character of the world today as a global village and the long-term impact of genetic science and technology.

**III. Affirmations of Faith**

- Scripture serves as the guide for Christian discernment and illuminates contemporary challenges and issues. Contemporary knowledge and insights can help Scripture speak to us in new and faithful ways in today's context.
- God's goodness and care orchestrate creation toward an overall abundance and life. Each participant has a relationship to God that results in a created integrity and a duty to contribute to creation's flourishing.
- Human vocation is for each of us to be an "innovative steward." This vocation of the human race includes God's call to:
  - recognize and accept the distinctive power and freedom of human beings; and
  - take responsibility as innovative stewards who live out their gifts and duties through various callings in daily life.
- The age-old human reality of sin, manifested as excessive pride or complacent negligence, corrupts individual and social life.
- Living in hope of God's promised fulfillment and yet accountable for our actions, Christians are called to discern how God's gifts of genetic knowledge and technology may be wisely evaluated and responsibly used to serve the good of all.
- This responsibility calls for the development of an ethical framework.



#### **IV. Respect and Promote the Community of Life with Justice and Wisdom**

- The ethical imperative today is to respect and promote the community of life with justice and wisdom.
- This imperative is a contemporary restatement of the golden rule to “do until to others as you would have them do unto you.”
- Each subsection of Section IV explores the meaning and moral implications of a key term of this ethical framework:
  - The good of the community of life is the value that all research and application should seek to advance. It registers our concern not only for human good but also, in some measure, a moral concern for the biosphere and future generations.
  - The dual directives to respect and to promote are each needed. Together they provide a cautious approach—one that respects the priority of species and natural processes as they currently exist. Yet, at the same time, they encourage the promotion of invention and innovation when science, commerce or public policy can demonstrate their contribution to the good of all.
  - The meaning of justice specifies that the best uses of genetic knowledge will be those that can demonstrate how they contribute to sufficiency, sustainability, solidarity and participation in human society and within the wider community of life.
  - The meaning of wisdom in the contemporary context invokes our duty to use expert knowledge for the good of all, to exercise humility and, on occasion, to invoke the precautionary principle.
- The final subsection (4.7) offers three sets of general convictions regarding the use and application of genetic knowledge that follow from the principles of the statement. One set delineates goals that should be pursued, another specifies practices and policies to reject and the final one identifies areas where searching questions need to be answered before proceeding.

#### **V. Challenges and Commitments for Christian Community**

- The foreseeable future indicates a tremendous increase in the presence of complex, ambiguous and sometimes anguishing situations. In such times the ELCA is called to live into its identity as *koinonia*, that is, as a community in Christ.
- This entails:
  - renewed emphasis on faithful practices that strengthen this church as a place of welcome, compassion, care and constructive deliberation;
  - encouraging the education of church leaders with a working knowledge of these matters, including a deepened understanding of *koinonia*, vocation, moral formation and deliberation;
  - the ELCA, acting in the public sectors of society to contribute its best insights regarding the character of life and the good of society through its members, congregations, synods, social ministry organizations, related institutions and its churchwide expression; and
  - proposing the statement’s ethical framework for use in the public discussions because it provides essential criteria and common ground for guiding commercial and social policy.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

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Exhibit J, Part 1a

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**VI. Confidence**

- Earthly life is morally and spiritually ambiguous. Good and bad, right and wrong, sin and redemption are always mixed together, and yet as redeemed people in Christ, we are called to speak and act.
- The statement concludes with the theme of Christian confidence. Our call to live boldly in complex and ambiguous times is possible because of the steadfastness of the triune God.

1 A social statement on...

## 2 Genetics, Faith and Responsibility

### 3 ***I. Prologue***

4 Genetic science includes a range of disciplines that deal with biologically based  
5 characteristics and their inheritance. The developments stemming from genetic science  
6 and its applications illustrate the abundant gifts of God's creation. Breakthrough  
7 discoveries and cutting-edge technologies evoke a sense of awe and provide insights into  
8 the human place within the web of creation. They unlock unprecedented power to

10 diagnose and cure diseases and  
12 to address agricultural and  
14 environmental problems.

16 These developments also  
18 exemplify how contemporary  
20 human knowledge and  
22 technology are creating a  
24 different relationship between  
26 human power and life on this  
28 planet. Genetic science extends  
30 human powers over the  
32 fundamental processes of life in  
34 unprecedented and qualitatively  
36 different ways. It enables human  
38 beings to shape directly and  
40 rapidly the characteristics of  
42 living beings, including human  
44 beings.

46 The collective effects of  
48 these new powers mean human  
50 beings increasingly bear the  
52 moral burden for the shape of  
54 nature and the very existence of  
56 future generations. The  
57 cumulative force of such unparalleled power and choice promise great benefit but also  
58 present qualitatively new levels of danger and ambiguity.

59 The Evangelical Lutheran Church in America (ELCA) believes in one God, who  
60 created in the beginning, who creates now, and in whom all things, visible and invisible,  
61 hold together (Colossians 1:3–20). We confess that the Father, Son and Holy Spirit will  
62 redeem all that has been, is and will be—including human choices involving genetic  
63 knowledge and its application.

64 The ELCA believes that this gracious God also endows human beings with insight  
65 and reasoning, and calls human beings to help order and shape, nurture and promote the  
66 creation so that it may continue to flourish. This church recognizes that contemporary  
67 power, such as that arising from genetic science, presents human beings with choices and  
68 responsibilities for which human beings are accountable to God. This power obligates us

*The sidebars in this proposed statement are only for the purpose of illustration.*

*They will NOT remain in the adopted social statement text.*

Justin and Hannah are distraught about the choices they need to make. Their little boy, Jason, has been diagnosed with a type of severe immune deficiency that will dramatically shorten his life. The deficiency can now be treated through bone marrow transplant as a form of **gene therapy**, but this requires a matching donor and is expensive and risky. They have tried to find a bone marrow match without success. Justin and Hannah have wished for another child and realize that, if they conceive again, their second child could offer the surest means to find the needed match for Jason.

"We don't know if we should use **preimplantation genetic diagnosis**\*. Would we select only embryos that are a perfect bone marrow match for Jason? What would happen to the embryos that did not match? Do we select the procedure even though we would need to come up with money that we do not have? Having a regular pregnancy and then doing prenatal diagnosis would cost less. But we cannot do prenatal diagnosis until we are already pregnant and we would have to decide if we could actually stop a pregnancy that was not a bone marrow match. We just don't know if we should leave it all in God's hands and accept that Jason is with us for only a short time."

\*Preimplantation genetic diagnosis: A procedure used to decrease the chance of a particular genetic condition for which the fetus is specifically at risk by testing one cell removed from early embryos conceived by **in vitro fertilization** and transferring to the mother's uterus only those embryos determined not to have inherited the **mutation** in question.

69 to a greater level of accountability, one that will be measured best by whether and how  
70 the whole creation continues to flourish.

71 In its continued effort to discern God’s will under the guidance of the Holy Spirit  
72 and in the light of the Holy Scriptures, the ELCA articulates basic convictions that should  
73 frame and guide thinking and action with respect to developments in genetics:

- 75 • Genetic science, its meaning and its applications,  
77 represent gifts intended by God to contribute to the  
79 human **vocation** to order and shape, nurture and invent.  
81 ○ History demonstrates that human activity  
83 sometimes has been good for the health of  
85 creation while at other  
87 times it has damaged it.  
89 ○ Genetic knowledge and  
91 its applications are not  
93 morally neutral. They  
95 require diligent and  
97 sustained attention in  
99 order both to direct their  
101 potential good and to  
103 limit potential harm.  
105 ○ Individual and collective  
107 decisions must take into  
109 account the long-term  
111 impact of genetic science  
113 and technology as well as  
115 the character of the world  
117 today as a global village.
- 119 • The vocation of the human race  
121 includes God’s call:
  - 123 ○ to recognize and accept  
125 our distinctive power and  
127 freedom; and
  - 129 ○ to take responsibility as  
130 innovative stewards who live out this gift and duty through various callings in  
131 daily life.
- 132 • The age-old human reality of sin, manifested as excessive pride and negligence or  
133 complacency, corrupts individual and social efforts.
- 134 • Contemporary power obligates human beings individually and collectively to assume  
135 a greater level of accountability for the future of society and the natural world.
  - 136 ○ The moral imperative commensurate with contemporary human power is to  
137 respect and promote the **community of life** through the exercise of justice and  
138 wisdom.
  - 139 ○ The sphere of moral consideration must encompass all of nature, not simply  
140 the immediate circle of human beings.

Words shaded in gray  
are included in the  
glossary.

Cara was stunned when she learned that she carried the family **BRCA1 mutation**. At age 22, she was sort of going along with “the girls” in the family when all three sisters opted to do testing. Yes, she was asked if she really wanted this information, but everyone else was being tested so it seemed like the time to do it. Everyone kept saying, “Of course you need to know; then you can prevent breast cancer.”

“So now what am I supposed to do? In order to prevent breast cancer, really prevent breast cancer, I need to consider having surgery to remove the tissue at risk—my breasts! I don’t even have a serious boyfriend. How do I tell someone that my family is remarkable because the women die young of breast cancer, but I won’t die of breast cancer because I had my breasts removed! Even more difficult is whether I should even think about having children. How could I do this to a daughter? When should I decide to have surgery? The genetic counselor mentioned that in the future there might be some form of a drug that is designed to stop the development of cancer cells. Wow! That would help!”

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*BRCA1 mutation: BRCA1 and BRCA2 are human genes that belong to a class of genes known as tumor suppressors. Mutation of these genes has been linked to hereditary breast and ovarian cancer.  
BR=breast CA=cancer BRCA1=breast cancer gene 1*

- 141 • Within these new complexities, God calls the church to renew the virtues and  
142 practices of *koinonia* (coy-no-knee-ah) or Christian community that emphasize  
143 spirited fellowship and unity in diversity.
- 144 ○ Renewed emphasis on such faithful practices will strengthen the church as a  
145 place of compassion and care, constructive deliberation and dialogue.
  - 146 ○ New attention to Christian mutuality will support members in their various  
147 callings in daily life and in common efforts to take public action. It also will  
148 strengthen the church's witness to the need for respect, civility and dialogue in  
149 the civic realm.
- 150 • Earthly life is morally and spiritually ambiguous. Good and bad, right and wrong, sin  
151 and redemption are always mixed together.
- 152 ○ As redeemed and yet sinful people in Christ, we must speak and act boldly  
153 and yet in humility.
  - 154 ○ Christian confidence to do so lies in the certainty of God's promise to be  
155 present and ultimately to bring fulfillment to this good creation.
- 156 The ELCA contends that morally responsible *discernment* about these matters  
157 requires knowledge and insights from both religious and secular sources. This statement  
158 draws on both to provide a framework for theological reflection, public moral  
159 deliberation, congregational life, pastoral practice and mission-oriented action. It focuses  
160 attention on analysis, values, and convictions and not on specific issues. Such specific  
161 issues require detailed attention and may change quickly as genetic science and its  
162 applications open new frontiers and pose new questions.<sup>1</sup>

## 163 **II. Scientific and Social Contexts**

### 164 **2.1 Genetic science and technology**

165 The ELCA values genetic science as an expression of the human responsibility to  
166 learn and predict, imagine and invent for the sake of stewarding creation. The discovery  
167 of the DNA double helix, the understanding of base pairs and codons, the capacity for  
168 recombinant DNA and the results of the Human Genome Project illustrate wondrous  
169 advances to celebrate.

170 This church recognizes and embraces the theoretical frameworks on which the  
171 science of genetics rests—frameworks informed by paleontology, biochemistry,  
172 molecular biology, embryology, physiology, anatomy and related fields of scientific  
173 endeavor. These frameworks enrich our appreciation of the human place in nature and the  
174 relationship of the human species to other parts of creation. They enable human beings to  
175 find new ways to promote the community of life.

176 The sciences, by definition, do not constitute understandings (or imply judgments)  
177 about God. There is no inherent conflict between scientific findings and the  
178 understanding of God as creator, redeemer and sanctifier. Christians should celebrate the  
179 best of theoretical and practical genetic science that explores genetic structure, function  
180 and change.

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<sup>1</sup> As need arises, the ELCA authorizes the development of social messages and social policy resolutions to address specific issues. For more see *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns* (Chicago: ELCA, 1997, revised 2006), or visit [www.elca.org/What-We-Believe/Social-Issues/Policies-and-Procedures.aspx](http://www.elca.org/What-We-Believe/Social-Issues/Policies-and-Procedures.aspx).

181 Technology, in its most fundamental sense, is “the use of knowledge through the  
182 mechanical arts and applied sciences to fulfill the human desire and disposition rationally  
183 to understand, order, predict, and (ultimately) control the events and workings of nature  
184 ....”<sup>2</sup> While overlaps between the following categories exist, broadly speaking it is  
185 possible to distinguish six areas for the application (and consequences) of genetic  
186 knowledge at this time:

- 187 • *Molecular medicine*, including practices involving stem cell research and genetic  
188 therapy for humans and animals, personal genomics and the mapping of single  
189 nucleotide polymorphisms, and efforts to extend the longevity of human life to as  
190 much as three times today’s average.
- 191 • *Procreative activities*, including prenatal testing and screening, assisted  
192 reproductive technologies, preimplantation genetic diagnoses, and the artificial  
193 creation of new life forms (synthetic biology).
- 194 • *Genetic engineering in agriculture*, including practices such as genetically  
195 engineering seeds, cloning plants and animals, and “pharming.”
- 196 • *General commercial and legal applications*, including DNA testing for  
197 employment, health insurance, identification of victims after disasters or during  
198 criminal investigations, as well as matters of trade policies, and the patenting of  
199 genetic material and research processes.
- 200 • *Military use*, including biological weaponry and the DNA identification of  
201 battlefield casualties.
- 202 • *Social impact*, including discrimination based on genetic profiling, the practice of  
203 eugenics, and beliefs in genetic determinism.

204 Such a list illustrates why human beliefs and practices related to genetic  
205 knowledge bear both promise and peril. Genetic knowledge can create whole new  
206 industries that respond to the ailments and misfortunes of life. Yet, it also carries the  
207 potential for personal and social evil, such as discrimination or the dramatic alteration of  
208 species. It can aid agriculture, yet it also creates the potential for unforeseen  
209 consequences that cannot be easily reversed or minimized.

210 Genetic knowledge and technology pose new complexities and ambiguities. The  
211 benefits in the short term for one group or region may be harmful over the long term for a  
212 much larger group or area. The comforting information it provides for one individual may  
213 raise great fears for another. The use of genetic knowledge will reshape the future of the  
214 delicate web of life, while increasingly blurring the line between what is natural and what  
215 is artificial.

## 216 **2.2 The global context**

217 Scientific and technological developments, such as contemporary forms of  
218 communication, have created a global context that is relatively new in human history and  
219 vitally significant to any discussion of genetic knowledge and its application. Today’s  
220 complex sets of natural, intellectual, economic and social dynamics are often depicted by  
221 the analogy of a “global village.” This analogy suggests four realities:

- 222 1) The first is perhaps most commonly recognized: all societies on earth are ever

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<sup>2</sup> President’s Council on Bioethics, *Beyond Therapy: Biotechnology and the Pursuit of Happiness*  
(Washington, D.C.: October 2003), 2.

223 more closely being interconnected. The availability of **genetically modified** products, for  
224 instance, affects not only what Americans eat, but also impacts the kind of seeds and  
225 farming practices available for African farmers. There are virtually no isolated choices or  
226 activities that affect only one area of the global village any longer. Political, economic,  
227 and social decisions today, as well as decisions about scientific research priorities and the  
228 application of scientific knowledge, move like ripples spreading across a small pond—  
229 their effects become visible everywhere.

231 2) Closely linked, the second  
232 aspect of the global village is the  
233 scope and speed at which changes are  
234 introduced. Even a hundred years ago,  
235 the results of decisions about  
236 agriculture and medicine, for instance,  
237 were confined to local regions and  
238 their effects spread gradually. The  
239 speed of developments today,  
240 however, is key to the change in the relationship between human power and the rest of  
241 nature. The scope and speed of change create legitimate concerns about the impact of  
242 those developments on human cultures and natural environments.

International recognition of global interconnectedness is exemplified in the preparations made to anticipate the next pandemic flu epidemic. It is genetic technologies that allowed identification of the **genome** of the deadly 1918 influenza epidemic. As a result, world health organizations now monitor flu outbreaks in countries in which such genetic assessment would not be available. Assurance of global health depends upon early detection of strongly virulent flu strains. This early identification system is representative of new international collaboration using knowledge of specific genomic information.

243 however, is key to the change in the relationship between human power and the rest of  
244 nature. The scope and speed of change create legitimate concerns about the impact of  
245 those developments on human cultures and natural environments.

246 3) Knowledge and technology have never developed in a social vacuum, and  
247 genetic research and technology and their delivery are not socially neutral. Socio-  
248 economic factors influence what research is funded, how the results will be distributed  
249 and, in turn, who will benefit most. This means that the search for genetic knowledge  
250 itself, the decisions about what applications will be pursued and even social beliefs about  
251 their meaning must be considered in light of contemporary social factors.

252 The analogy of the “global village” points to the predicament of widespread  
253 inequalities across socio-economic level, country and region. Global and domestic  
254 inequalities serve to limit who is included in discussions and evaluations of genetic  
255 science and technology. These inequalities mean that all may not benefit equally or as  
256 rapidly (or at all) from  
257 genetic research and  
258 technology.

259 Many financially  
260 poor countries have  
261 immediate critical needs  
262 that do not require  
263 **genetic high technology**  
264 solutions—needs such as  
265 infrastructure, effective  
266 food distribution, clean  
267 water, adequate housing  
268 and basic health care.  
269 Voices from within the  
270 Lutheran communion, as  
271 well as from foreign  
272 leaders and development experts, challenge Christians to advocate for investments that

**Intellectual property** protections that accompany applications of genetic knowledge in plant and animal research have stimulated controversies about who owns living organisms. In the early 1990s, a Colorado man purchased some yellow Enola beans while traveling in Mexico. (Mexicans produce nutritious yellow-colored beans.) After several years of work he applied for a patent in 1999 that claimed he had developed a new variety of bean plant from the one purchased in the Mexican market. He was granted a 20-year patent with exclusive control over the Enola beans and any hybrid grown from crossing other beans with just one Enola seed. This patent was actively enforced and significantly reduced the exports of yellow beans from Mexico to the United States to markets here, noticeably affecting farmers in Mexico.

A trade organization in Colombia challenged the patent in 2008 as not novel or “non-obvious,” key criteria for patent rights. Based on research by plant scientists, indicating that the bean was not significantly different, the patent was overturned. If plant scientists had not taken an interest in this case, the patent would still be in effect.

294 appropriately address these elemental needs. While there are no simple remedies in the  
295 global village to the problems of inequality and financially poor regions, these realities  
296 must be factored into contemporary dialogues about the just and wise use of genetic  
297 knowledge and its applications.

298 4) The final reality of the “global village” concerns the institutional power that  
299 shapes key decisions about what are socially beneficial areas of study, where to expend  
300 financial and human resources, and where to direct the attention of genetic science  
301 research and development. The interactions of many actors and forces influence the  
302 development of genetic science and its applications. Many key decisions, however, are  
303 formulated by a relatively small number of scientists, executives, managers and  
304 administrators in governments, industries and universities.<sup>3</sup>

305 Public dialogue and moral deliberation on questions of genetic research and its  
306 applications would be greatly enhanced if more people were included and empowered to  
307 participate. Broader public involvement is appropriate, especially because many genetic  
308 applications, like other technologies, have long-term social, economic and political  
309 ramifications.

310 Reasonable people may disagree about what levels of risk are appropriate and  
311 whether an outcome is beneficial. Institutional review boards, peer review panels, and  
312 other mechanisms of scientific oversight have been established to protect the rights of  
313 individuals and to enhance the common good.

314 The presence of these institutions, however, does not necessarily eliminate all  
315 instances of bias and fraud. They do not guarantee the fair distribution of risks and  
316 benefits. Publications in prominent scientific and medical journals indicate that financial  
317 and other factors can lead some scientists and key decision-makers to lean toward  
318 specific interest groups or toward more narrow concerns than the common good.<sup>4</sup>

319 These four factors within the global village of human society shape the context in  
320 which individual and social responsibilities play out. It is a significant problem that such  
321 factors are frequently ignored in public policy discussions or are absent from assessments  
322 of genetic developments. The ELCA believes, in contrast, that these factors must be  
323 included in public dialogue weighing the benefits and challenges of the use of genetic  
324 knowledge and its applications.

### 325 **2.3 The challenge**

326 With many others, the ELCA understands that genetics can contribute to creative  
327 and beneficial care for the community of life. With others, we also are concerned about

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<sup>3</sup> See, for example, works by Lisa Sowle Cahill, *Theological Bioethics* (Washington, D.C.: Georgetown, 2005), 211-251; Marcia Angell, *The Truth about the Drug Companies* (New York: Random House, 2005), 91-92; Paul Farmer, *Pathologies of Power* (Berkeley: University of California, 2004).

<sup>4</sup> See, for instance, H.T. Stelfox, G. Chua, G.K. O'Rourke, A.S. Detsky, “Conflict of Interest in the Debate over Calcium-Channel Antagonists,” *New England Journal of Medicine* 338 (January 8, 1998): 101-106. This article indicates there is a strong association between reviewers' findings on the safety of a drug and the reviewers' financial relationships with the pharmaceutical industry. Other research provides evidence that scientific fraud may be connected to commercial ties. See both Brian C. Martinson, A. Lauren Crain, Melissa S. Anderson, and Raymond de Vries. 2009. “Institutions' Expectations for Researchers' Self-Funding, Federal Grant Holding, and Private Industry Involvement: Manifold Drivers of Self-Interest and Researcher Behavior.” *Academic Medicine* 84 (11): 1491-1499 and Brian C. Martinson, Melissa S. Anderson, and Raymond de Vries. 2005. “Scientists behaving badly.” *Nature* 435 (9): 737-738.



328 the potential harm. This harm may be the result of unintended consequences but it could  
329 be especially acute given the power of genetic science to alter existing life in direct, rapid  
330 and perhaps irreversible ways.

331 The ELCA's concern for benefit or harm, however, is not focused *per se* on any  
332 particular scientific or technological development. The concern, rather, focuses on the  
333 just and wise use of genetic knowledge and technology. For instance, the ELCA does not  
334 reject the use of genetic technology such as genetically modified organisms, prenatal  
335 diagnosis, or **pharmacogenetics**. Like other gifts of technology, there are reasons for both  
336 encouraging their use and for cautioning against certain means of applying them. This  
337 church believes the use of any technology should be subject to moral assessment.

338 The ELCA, through its members in their everyday lives and through its  
339 congregations, synods, churchwide expression, social ministry organizations and related  
340 institutions, is accountable for how it appraises and contributes to genetic science and its  
341 applications in this society. Toward that end, we turn to the resources of faith in order to  
342 discern insights and convictions that will guide this church's participation in society and  
343 its assessment of and engagement with changing circumstances and dilemmas.

### 344 **III. Affirmations of Faith**

#### 345 **3.1 Scripture and contemporary knowledge**

346 Holy Scriptures are the authoritative source and norm of faith and practice for  
347 faithfully living out our relationship to God, to each other and to the rest of creation.  
348 Although the books of the Bible were written long before developments in modern  
349 science and technology put awesome powers in human hands, Scripture, as the guide for  
350 Christian discernment, illuminates contemporary challenges and issues.

351 Lutherans hold that God's word in Scripture acts upon human beings as law and  
352 gospel. The law presents insights for ordering a just society and it convicts of sin. It also  
353 points us to God's intentions **and promises** as a sure guide by which to orient and conduct  
354 **faithful our** lives.

355 The gospel proclaims the wondrous grace of God embodied in Jesus Christ to  
356 redeem and set us free to love God and to serve neighbors in love and justice (Luke  
357 10:25–28). The insights and values, patterns and convictions of law and gospel play  
358 different roles in illuminating the context, issues and challenges posed by genetic  
359 knowledge and its applications.

360 The ELCA also believes that contemporary knowledge and insights can help  
361 Scripture speak in new and needed ways in today's context. They can help Christians  
362 interpret the Bible faithfully for both individual and corporate understanding.

363 The ELCA holds that Christian discernment and participation in public  
364 discussions concerning genetic knowledge and its potential benefits and harms will be  
365 inaccurate if we do not learn from the research of educational institutions and scientific  
366 enterprise or from the practice of medicine. It will be incomplete if we do not engage  
367 business and commerce, as well as social activists and those who care for the earth. On  
368 the other hand, the meaning of genetic knowledge and the debates about its use will be

369 inadequately explored and morally dangerous without attention to the wisdom of faith  
370 traditions.<sup>5</sup>

371 To dialogues regarding genetic knowledge and its applications, this church brings  
372 the witness of Scripture, the knowledge of its members in their secular or “everyday”  
373 callings and Christian thought about the character of life and the good of society.

### 374 **3.2 God: Creator of the community of life**

375 Scripture and the Lutheran Confessions profess God the Creator who originates,  
376 preserves and will bring to completion the whole creation. Luther’s Small Catechism  
377 teaches about the ultimate dependence of the universe upon God’s creative activity in a  
378 simple yet profound way: “I believe that God has created me together with all that exists.  
379 God has given me and still preserves my body and soul .... And all this is done out of  
380 pure, fatherly, and divine goodness and mercy ....”<sup>6</sup>

381 This divine parental-like action is not confined to a series of events in the past.  
382 God creates continually,<sup>7</sup> orchestrating an interplay between the laws of nature and  
383 contingent events to create and sustain all that exists. Christians profess the Spirit of God,  
384 who moved over the waters at Creation (Genesis 1:2), as the creative wellspring of all life  
385 (Psalm 104:1–35). They understand the Word as the ordering principle of all that was, is  
386 and will be (John 1:1–18).

387 God’s creative action brings forth a dynamic, varied, evolving, interdependent  
388 community of abundance and life. In this creation, each participant has a relationship to  
389 God and has a God-given integrity and value.

390 Genesis 1:1—3:24 illuminates these insights.<sup>8</sup> God transforms the barren  
391 emptiness of the void into an environment of abundance that can sustain an elaborate,  
392 complex web of life. In so doing, God establishes a divine relationship of trusting  
393 community that constitutes a God-given goodness and dignity for the whole creation.  
394 Shaped by the gifts that God gives, there is both delight in and a task for each aspect of  
395 the creation.

396 Genesis portrays God creating the sun and moon with the task to rule (regulate  
397 and order) day and night. As with the seas, God commands the earth to bring forth and  
398 sustain living beings—wild and domestic animals, reptiles and other creatures that creep  
399 (Genesis 1:24–25). Each species of bird, mammal, reptile and insect has its own fertility  
400 and kind, ever dependent upon the land. All members of the community of life have the  
401 task to be fruitful, to multiply and to fill the earth. Because each participant of creation  
402 depends ultimately upon God and is tasked by God, they are not simply resources for  
403 human well-being or parts of a greater good; they are good in themselves.

404 As God transforms the earth from barrenness toward abundance, God chooses to  
405 make human creatures. These human creatures share some tasks of the sun and the moon

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<sup>5</sup> The plural “traditions” recognizes that many faith traditions, not just Lutheran or Christian, have wisdom to bring to the table where these issues are discussed.

<sup>6</sup> The Small Catechism, in Robert Kolb and Timothy Wengert, eds. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. (Minneapolis: Augsburg Fortress, 2000), 354.

<sup>7</sup> The traditional theological term for this point is *creatio continua*, a term taken from Latin meaning “continuing creation.”

<sup>8</sup> In the early chapters of Genesis, scholars have identified the blending of two distinct narratives that both contribute to illuminating the origins of the creation and God’s relation to it. The first is found in Genesis 1:1—2:4a and the second in Genesis 2:4b–25.

406 (to regulate and order the earth) and some tasks of the earth and its creatures (to be  
407 fruitful, multiply and fill the earth).

408 God creates human beings as interdependent with the whole creation and as  
409 responsible to provide oversight as stewards who care for that creation. It is a vocation, a  
410 calling to continue what God is already doing for the earth—a calling to respect and  
411 promote the creation’s flourishing. In this sense, Genesis understands the human species  
412 as being created “in the image of God” (Genesis 1:26–28).

413 In Genesis 2:18–20, God brings every living creature to *ADAM*<sup>9</sup> and watches to  
414 see what they are named. The text illustrates that human beings should be innovative and  
415 inventive as they help order, tend and shape nature so that barrenness might abate and  
416 abundance reign. Human beings are to be innovative stewards of creation.

417 This vocation within God’s creation means humans should not claim for  
418 themselves authority to make decisions based solely on human interests. They should  
419 consider both the integrity of the other participants in the community of life and their  
420 tasks before God. The human vocation as innovative stewards must be guided by the goal  
421 to respect and promote the earth’s abundance for the sake of the community of life.

422 As one expression of human stewardship, this church affirms science and  
423 technology as appropriate means to order and imagine, nurture and invent. In this sense  
424 the ELCA rejoices in genetic knowledge and its application as an intellectual and social  
425 good.

### 426 **3.3 Sin: pride and complacency**

427 Genesis 1 narrates God’s acts of creation from the perspective of God’s powerful  
428 relation to all nature. The second narrative of origins (Genesis 2:4b–25) portrays the  
429 creation story primarily from the perspective of God’s relation to human beings, where  
430 the alienation of sin soon enters the picture. It portrays the failure of human beings to live  
431 out their human vocation under God; it presents sin as disobedience rooted in lack of trust  
432 and faith in God.<sup>10</sup>

433 Genesis 3:1ff. depicts human beings as attempting to usurp the place of God. The  
434 human creatures, against the Creator’s directive and without seeking God’s consent, eat  
435 the fruit of the tree of the knowledge of good and evil. Sin manifests here as excessive  
436 pride or self-assertion arising from misplaced trust in human knowledge, will and ability.  
437 This pride leads to the misuse of human power.

438 The multiple consequences of human disobedience are cataclysmic. Rather than  
439 receiving divine knowledge of good and evil, human beings practice dishonesty in self-  
440 deception and self-justification.

441 The cataclysm negatively affects the earth’s thriving. The earth is depicted as  
442 having difficulty bringing forth plants, fruits and grain. Suffering, sweat and sorrow  
443 become part of the creation’s broken situation. All creatures, including human ones, will  
444 return to dust (3:19).

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<sup>9</sup> The Hebrew word “ADAM” used in Genesis 2:7–21 means “earth creature.”

<sup>10</sup> In Luther’s discussion of the First Commandment in the Large Catechism, sin is identified fundamentally as trust and faith of the heart alone directed to false gods. Paul states: “for whatever does not proceed from faith is sin” as he seeks to persuade his readers that sin, grown from lack of trust in God, leads them to cause other believers to stumble, thus destroying the work of God (Romans 14:13–23).

445 The subsequent narratives in the book of Genesis depict this ongoing cataclysm as  
446 a pattern of broken relationships with God, within and between individuals, and in social  
447 organizations and structural arrangements. They demonstrate that sin's impact—serious  
448 enough on the level of the individual—can be magnified in collective beliefs, values,  
449 practices, systems, structures and institutions.

450 Genetic science and the delivery of its technology necessarily have a collective  
451 character. Like some other forms of technology, they require huge, continuous  
452 investments of human and financial resources. The potential for misuse of power has  
453 always been present in regard to any human technology. When human beings, however,  
454 gain significant power over the genome in global contexts, misuse carries qualitatively  
455 new dangers. Excessive pride can be especially tempting because genetic knowledge  
456 allows humans to push against previous constraints into ethically uncharted areas.

457 Along with sin as excessive pride, Scripture also teaches that sin can be  
458 manifested as negligence or complacency, a lack of trust in God that despairs in human  
459 failures and limitations and neglects responsibility for love and action. (Matthew 25:14–  
460 30) This manifestation of sin can translate into resignation and fatalism.

461 Resignation can occur because genetic science, technology and commerce seem  
462 overwhelmingly complex and forbidding. It can follow and feed upon discouragement  
463 when individuals and systems are focused on self-interest and where commitment to care  
464 of the earth is tepid. Far too many become complacent or neglect their responsibility for  
465 the positive and constructive use of human powers. Far too many assume the role of a  
466 powerless bystander who believes little or nothing can be done to change the course of  
467 events.

468 This church recognizes that both manifestations of sin—excessive pride and  
469 complacency or negligence—can appear as humans seek genetic knowledge and use its  
470 potential. It believes both manifestations must be confronted.

471 The ELCA also raises a warning against genetic determinism and the association  
472 of the genetic code with original sin. Genetic determinism can appear in everyday beliefs  
473 or in various kinds of scientific research.<sup>11</sup> Genetic determinists may claim that gene  
474 expression is the explanation for original sin or the source of an inborn propensity to do  
475 evil.

476 Scientific disciplines contribute to human knowledge about the sources and  
477 dynamics of human behavior, but their investigations cannot exhaustively explain the  
478 Christian understanding of original sin as alienation from God. Regardless of the level of  
479 genetic influence on human behavior, the human race remains morally responsible and all  
480 people stand in need of God's grace for redemption.<sup>12</sup>

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<sup>11</sup> Such claims have appeared in the work of some researchers especially, for instance, in the disciplines of behavioral genetics, sociobiology and evolutionary psychology.

<sup>12</sup> Original sin refers to the human state of alienation from God. Some scientists assume or make express claims regarding genetic determinism. Other researchers and critics resist those claims and the dispute is a lively one. It is possible to recognize the explicit implications of some genetic sciences for inherited sin, the behavioral tendencies influenced by genetic code. The point here, though, is that claims about determinism must be resisted and that the understanding of original sin and human redemption are not determined by the results of scientific disputes. One illustration of attention to these matters may be found in Ted Peters, *Sin: Radical Evil in Soul & Society* (Grand Rapids Mich.: Eerdmans, 1994), chapter 10.

481 **3.4 Redemption, hope and responsibility**

482 Christians find redemption in God's self-revelation in Jesus Christ, crucified and  
483 raised from the dead (1 Corinthians 15:1–24). This revelation also orients Christian  
484 engagement with genetic knowledge and its application.

485 The Word became flesh, took on a human genome,<sup>13</sup> and lived among the  
486 abundance and sorrow of the earth and human culture, as evident in Jesus' ministry of  
487 proclamation, healing and teaching. On the cross, God shows complete solidarity with  
488 creation, encompassing even its suffering and death, failures and sin (Psalm 22:1, Psalm  
489 130:1). God turns the groans of creation (Romans 8:18–25) into a prayer out of the  
490 depths, taking human sorrow and sin into the divine life.

491 The horror of the Son of God hanging on a cross discloses the terrible  
492 consequences of sin that pervert even good intentions and structures. The cross stands in  
493 judgment of all human endeavors, intentions, social structures and technologies.

494 But sin and death do not prevail. The resurrection of Christ manifested God's  
495 power to create something out of nothing—to create life anew out of the negation of  
496 abandonment and death. In raising Jesus from the dead, God promises a future of  
497 restoration and abundance for the whole creation (Isaiah 25:6–9; 65:17; 66:22;  
498 Revelation 21:1–4). In this promised future, everything will be brought to judgment and  
499 redemption, including genetic knowledge and what humans make of it.

500 In baptism, Christians die to the pattern of sinful Adam their sinful condition and  
501 take on the identity of Christ (Romans 5:12–21; 1 Corinthians 15:49; Colossians 1:15–  
502 16). They are baptized into Jesus' death and resurrection. Through the gift of faith, they  
503 receive God's power to live Jesus' way of service and care for others.

504 In the pattern of Christ, Christians receive a baptismal vocation<sup>14</sup> to participate in  
505 God's ongoing work of sustaining and promoting life. They live this vocation out in  
506 everyday callings, such as those of citizens, parents or caregivers and in daily work such  
507 as that of scientists, medical providers or farmers. They find their overarching orientation  
508 in the vision and values of God's promised future for all creation. Their faith becomes  
509 ever active in love of others seeking justice.

510 The gift of faith does not end the reality of sin or overcome human finitude. The  
511 spiritual and moral ambiguity of life, even Christian life, requires commitment to critical  
512 engagement<sup>15</sup> as one element of the vigilant rejection of the pattern of sinful Adam their  
513 sinful condition. Present realities require difficult and complex decisions, often with  
514 uncertain and morally dissatisfying outcomes.

515 Living in hope of God's promised fulfillment and yet accountable for present  
516 actions, Christians are called to discern how God's gifts of genetic knowledge and  
517 technology may be wisely evaluated and responsibly used to serve the good of all. As a  
518 community of moral deliberation, this church is called to discern an ethical framework to  
519 engender moral formation, responsible deliberation and action in response to the  
520 challenges of unprecedented power.

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<sup>13</sup> To take on human flesh is of necessity to take on a human genome as is emphasized in the begetting and conceiving language of Matthew 1:1–25; Luke 1:26–45; and John 1:1–18.

<sup>14</sup> *Our Calling in Education* (Chicago: ELCA, 2005), 1.

<sup>15</sup> Roger A. Willer, ed. *Genetic Testing and Screening: Critical Engagement at the Intersection of Faith and Science* (Minneapolis: Kirk House Publishers, 1998), 7-9.

521 Sharing a framework does not mean Christians will or must always agree about  
522 God’s will. Moral consensus and certainty in daily life often elude the faithful.<sup>16</sup> As  
523 members of the body of Christ, however, we struggle together to “discern what is the will  
524 of God—what is good and acceptable and perfect” (Romans 12:2). We are enjoined to  
525 abide in community and in dialogue.

## 526 ***IV. Respect and Promote the Community of Life with Justice and*** 527 ***Wisdom***

### 528 **4.1 The imperative**

529 Love of **God and** others is the guiding norm and imperative of Christian life.  
530 Following Martin Luther, the ELCA looks to Jesus’ instruction about love in the Sermon  
531 on the Mount: “In everything do to others as you would have them do to you; for this is  
532 the law and the prophets”<sup>17</sup> (Matthew 7:12; Luke 6:31). This biblical imperative demands  
533 moral reciprocity and mutuality, which people across the world have sensed and observed  
534 as a universal golden rule.

535 In the Lutheran tradition, Christians are freed in their baptismal vocation to follow  
536 this imperative through service to the neighbor and through building up of the common  
537 good. They are freed to reason with all people of good will and to seek shared moral  
538 understanding.

539 Following Luther and the Lutheran tradition, this church affirms that the meaning  
540 and scope of the golden rule are not static. The nature of reciprocity must be constantly  
541 reexamined in the light of lived circumstances. Contemporary knowledge and power call  
542 for the extension of the moral sphere beyond the human good. Moral standing does not  
543 belong to humans alone.

544 As reciprocity between humans does not always mean strict mutuality or equal  
545 treatment, so, too, reciprocity between humans and the community of life requires careful  
546 discrimination and judgment. Reciprocity must always mean that the community of life,  
547 its members and individuals, has moral standing that needs to be taken into account in  
548 discernment and deliberation for action.

549 Accordingly, responsible people are called to practice the imperative of love for  
550 all that God has made that today can be stated as: *Respect and promote the community of*  
551 *life with justice and wisdom.*

552 This ethical imperative<sup>18</sup> provides a central value, basic directives and supporting  
553 principles as the means to evaluate policy and action. With this imperative, the ELCA  
554 articulates an ethic of universal human obligation to serve the flourishing of the created  
555 order.

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<sup>16</sup> *The Church in Society: A Lutheran Perspective* (Chicago: ELCA, 1991), 7.

<sup>17</sup> Jesus provides a fuller summary of the “law and the prophets” that includes love of God in Mark 12:28–34, Matthew 22:34–40 and Luke 10:25–42. The double love commandment is formed by a blended and extended combination of Deuteronomy 6:4–5 and Leviticus 19:17–18.

<sup>18</sup> For reflection on an imperative of this kind see William Schweiker, *Responsibility and Christian Ethics* (Cambridge: Cambridge University Press, 1999). See also Per Anderson’s “Sufficient, Sustainable Lifespan for All: Responsible Biotechnology and ELCA Social Thought” in *Theological Foundations in an Age of Biological Intervention*, David C. Ratke, ed. (Minneapolis: Lutheran University Press, 2008).

556 **4.2 Seek the good of the community of life**

557 God's love, expressed in creation, redemption and promised fulfillment, nurtures  
558 and tends the community of life (Isaiah 43:16–21; 2 Corinthians 5:11–21). As God loves  
559 the world, so also humans should love the world. **In imitation of God's love, the** good of  
560 the community of life, **then,** is the highest value, which human decisions, actions and  
561 relations should seek to respect and promote. For Lutheran Christians, seeking this good  
562 in all actions related to genetic science can be understood as an expression of our  
563 baptismal vocation to participate in God's ongoing work.

564 Western political thought has long centered on the common good of human  
565 society as the primary value for government and citizen action. Christian thought has  
566 shared this commitment, a commitment implied in the commands to love and do justice  
567 (Amos 5:24; Galatians 6:9–10).

568 Today, the meaning of “common good” or “good of all” must include the  
569 community of all living creatures. The meaning also should extend beyond the present to  
570 include consideration for the future of the web of life. The sphere of moral consideration  
571 is no longer limited to human beings alone.<sup>19</sup>

572 The genetic sciences, as they investigate the structure and function of **genes** and  
573 **chromosomes**, teach anew about the integrity and interconnectedness of all life. All living  
574 beings exist because of common biological structures and processes, and all share  
575 fundamental dependencies and interdependencies. All life forms are related one to  
576 another.

577 New and growing knowledge about the fundamental genetic interconnectedness  
578 and basis of life reaffirms the insights of Genesis about the continuity of the human  
579 species with the rest of God's creation. Scripture and science bid all people of good will  
580 to consider and positively respond to the moral implications of human participation in the  
581 intricate web of life.

582 This participation and interconnectedness reveal that living beings and their future  
583 generations have a stake in human choices because their prospects, in some measure, will  
584 depend directly upon human actions taken today. In turn, the goods of human life  
585 (physical, psychological, reflective, social and spiritual) rest in significant measure upon  
586 the health of the **ecosystem**. The flourishing of our grandchildren's grandchildren  
587 depends on the health of this web of life, as well.

588 The good of the community of life should now serve as the overarching value to  
589 guide moral reflection and action. This church maintains that genetic knowledge and its  
590 possible application will most often be, and must always seek to be, of benefit to the

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<sup>19</sup> The theme of creation-centered stewardship developed in this statement builds upon the direction initiated by the 1993 ELCA social statement *Caring for Creation: Vision, Hope, and Justice*. Both reject the view (often termed “anthropocentrism”) that the world was made for humans and that the rest of creation simply provides resources to serve human well-being. Anthropocentrism views non-human features of creation as lacking in moral standing. Drawing upon Scripture and ecological science, both statements understand humans to be essentially related to God's interdependent creation yet unique within it. Only humans can value other beings and systems beyond their own kind for their own sake as created and sustained by God. Since human beings have powers of agency that differentiate them from other life forms, they have unique responsibility to support the sustainability of all life on earth. While some thinkers today argue Christianity should adopt an ecocentric ethic that calls for egalitarian relations between humanity and otherkind, neither statement takes that approach.



591 community of life. It contends this value should rule against the use of genetic science  
592 that significantly injures the health of the community of life.

593 The pursuit of genetic knowledge and its applications will rightfully give priority  
594 to serving the needs of existing individuals and the human community, with particular  
595 attention to the needs of the most vulnerable. These efforts, however, must not  
596 compromise the integrity of future human generations and should consider the integrity  
597 of the rest of the biosphere—animals, plants, soils and the ecosystem as a whole,  
598 including the water and air on which it depends.

599 The goal and scope of the common good today includes the health of the  
600 community of life, today and tomorrow. To value properly this community, Christians  
601 and people of good will are called to take up dual roles. As members of the community of  
602 life, we must cultivate and act out of respect for the rest of the community. Aware of our  
603 connection to other living creatures, we also must assume new responsibilities for  
604 creatively intervening as stewards of the good creation.

605

### 606 **4.3 Respect**

607 Respect is a directive grounded in the dignity and integrity of created life (Exodus  
608 20:11–17). For Lutheran Christians, respect follows from God’s regard for all life as  
609 precious, from the amoeba to the person. Human beings cannot love as God loves, but the  
610 minimal response of innovative stewards to other members of the community of life is to  
611 recognize their givenness<sup>20</sup> and to perceive their inherent or intrinsic value.

612 The fact that creatures across the multitude of forms exhibit both purposiveness<sup>21</sup>  
613 and interdependence establishes the grounds for respect. The community of life is  
614 sustained by individual activity and mutual interdependence as all creatures function  
615 together within a complex whole.

616 Respect constitutes a moral baseline that places limits on all relationships,  
617 decisions and actions. The placement of the directive to respect before the directive to  
618 promote indicates a priority for claims of integrity and dignity for members of the web of  
619 life.

620 This priority is consistent with the Lutheran understanding of the use of the law to  
621 protect from harm and restrain evil.<sup>22</sup> It expresses the biblical recognition of the power of  
622 sin and self-deception evident even in the desire to seek the good (Romans 7:14–23).

623 While respect means Christians should practice regard for others in all their  
624 relations and actions, it does not mean that the interests of life forms do not conflict.  
625 Everywhere on earth, life feeds on life. It does not mean Christians can or must show  
626 equal regard for the amoeba and the person. When the interests of life forms conflict,

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<sup>20</sup> “Givenness” here refers to how others are “given” to us as beings in themselves, as they are according to their received nature and agency. This givenness does not mean nature is static or unmalleable but does establish that members of nature possess an integrity because of the “way things are.”

<sup>21</sup> It is widely accepted in the philosophy of science that nature does not exhibit an inherent teleology or purpose. Living creatures, however, do express purposive effort on their own behalf in the sense of seeking nourishment, reacting to their environment, and reproducing. For more on how this purposive effort establishes a basis for respect, see Hans Jonas, *The Imperative of Responsibility: In Search of an Ethics for the Technological Age* (Chicago: University of Chicago Press, 1985), chapter 3.

<sup>22</sup> It also is evident in Luther’s explication of the Commandments in the Small Catechism, which presents the negative prohibition of each commandment first. The positive purpose is given second. The Small Catechism, Kolb and Wengert, *Book*, 352-354.



627 Christians must discern morally relevant differences and seek to resolve these dilemmas  
628 in ways that respect all.

629 Christian faith views all life as precious and given, such that respect and gratitude  
630 must govern even the sacrifice of life in which humans are inevitably involved, such as  
631 eating or aspects of scientific research. The fecundity of the web of life calls forth awe  
632 and wonder as well as loss and mourning. Respect for life engenders both responses.

633 Respect requires significant constraints upon human action toward other human  
634 beings, even for the sake of helping or benefiting them. For example, in the context of  
635 medical care, people are entitled, as an expression of their dignity, to informed consent  
636 that limits or constrains what medical staff properly can do.

637 In the domains of genetic research and application, whether upon plants, animals  
638 or humans, respect must continually guide and sometimes control human action. This is  
639 true even with actions that seek to enhance or improve the community of life. Given the  
640 complexity of the community, with the interwoven and sometimes conflicting interests of  
641 its members, discerning what it means to respect life can be difficult.

642 Conflicting interests cannot always be reconciled. The dignity of all life, however,  
643 calls for discernment of appropriate expressions of regard for others, which will vary  
644 across forms of life. For example, genetic research on competent human subjects should  
645 never be undertaken without informed consent. For non-competent human subjects,  
646 respect requires more than surrogate informed consent and it may allow research only  
647 under conditions that limit risk and maximize benefit.

648 Genetic research on animals, such as mice, may require the death of individual  
649 experimental subjects. The directive of respect, however, rules out frivolous or abusive  
650 treatment.

651 Genetic research on plants and animals should consider also what it means to  
652 respect a species in relation to the health and integrity of the **biotic community**. Species  
653 come into existence, change continually, and sometimes go extinct due to natural and  
654 human causes. The flourishing of life, however, depends upon complex capacities to deal  
655 with stress, to reproduce, and to maintain optimum operations such as biodiversity. When  
656 genetic science and technology intervene into the integrity of a plant or animal species,  
657 the wider web of life must be respected and regarded as morally relevant.<sup>23</sup>

658 Members of this church will not always agree about what it means to respect an  
659 individual life form, a species or the biotic community. An ethic of responsibility requires  
660 this church to be in dialogue about how the directive of respect governs the many  
661 different domains of genetic science and its applications.

662 While the discernment of respectful action can sometimes be difficult and elusive,  
663 respect plays a vital protective role. This role is critical in social contexts marked by an  
664 aggressive resistance to human suffering and death. It is critical in a century of  
665 burgeoning powers where the integrity of life can be compromised by the desire to make  
666 the world a better place. Respect challenges the temptation to achieve all the perceived  
667 “good” possible regardless of means.

668 This church believes all technologies deserve moral scrutiny because they bear on  
669 individual and corporate practices and the matter of respect for others. It rejects

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<sup>23</sup> The inclusion of the community of life within the scope and scale of Christian love of others has been made for some time now. See, for example, James Nash, *Loving Nature: Ecological Integrity and Christian Responsibility* (Nashville: Abingdon Press, 1991). See also references in footnote number 19.

670 ideological positions that portray scientific breakthroughs and new technologies as  
671 inherently valuable, progressive, inevitable and irreversible.<sup>24</sup>

672 This church also rejects the tendency to cede moral deliberation to those whose  
673 primary interest is determining what kinds and levels of technology economic markets  
674 will bear. Self-interested pursuits in an economic marketplace cannot serve as a substitute  
675 for direct and explicit respect for the needs of participants in the community of life.

676 As respect governs human relationships within the community of life today, it  
677 must also guide actions toward future members. For example, human reproductive  
678 cloning might be possible given the development of mammalian cloning (1996). As a  
679 matter of respect, however, the ELCA affirms the widely held rejection of research into  
680 human reproductive cloning because of the unacceptable risk of harm to experimental  
681 subjects.

682 This church will continue to reject human reproductive cloning as a matter of  
683 respect even if it becomes safe and economically feasible. A person should not be treated  
684 as a means to another person's end. Cloning for the sake of repeating another individual's  
685 genotype violates this standard. Aims other than the replication of identity may be  
686 possible, but they are not compelling today.

687 However, if individuals are cloned despite societal and ELCA rejection, this  
688 church will respect their God-given dignity and will welcome them to the baptismal font,  
689 like any other child of God.

690

#### 691 **4.4 Promote**

692 Promote is the other essential directive of the human vocation to be innovative  
693 stewards. This directive is grounded in the character of God's creative action, expressed  
694 in both the dynamic character of nature and the multiple gifts bestowed upon the human  
695 species. Human beings cannot create as God does, but they are to be imaginative,  
696 inventive and responsible caretakers (Psalm 115:16).

697 The minimal response to being a human part of the web of life is to: (1) use our  
698 capacities for imagination and innovation to promote the well-being of the community,  
699 and (2) to resist the temptations to negligence or complacency. Christians find their  
700 motivation to benefit others in Jesus' example. In him God's love confronted the ailments  
701 and misfortunes of other people in ways that lessened or cured them (Luke 10: 26-37).

702 Within the limits of respect, the golden rule today bids humans to promote the  
703 benefit and betterment of the community of life through creative intervention into its  
704 givenness. Genetic knowledge and technology offer stunning means to advance such  
705 efforts. The directive to promote the community of life today can include the  
706 enhancement of life processes and traits that are passed to future generations, such as  
707 developing domestic seeds or animals with improved nutritional qualities.

708 God's intention for the fulfillment of creation will not be realized by human  
709 efforts to intervene in its processes, and God's redemption will not come through  
710 genetics. Human efforts to promote the flourishing of the community of life through  
711 genetic innovation, however, can contribute to the good of the whole community. Such  
712 efforts also can be reminders, albeit fragmentary ones, of creativity and goodness that  
713 witness in history to the ultimate victory of God that is to come.

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<sup>24</sup> These ideological positions are often referred to as "technological determinism," the "technological imperative" and "market fundamentalism."

714 The priority of respect over that of promotion means that not every possible  
715 enhancement or innovation should be pursued. Promotion must not violate the  
716 fundamental directive of respect. Efforts toward enhancement or innovation must be  
717 evaluated also through the norms of justice and wisdom. This church rejects striving after  
718 some imagined perfection or idealized state of human life.

719 Qualified by these limits, the ELCA encourages human imagination and  
720 innovation in the use of genetic knowledge to address physical and mental conditions,  
721 relieve human suffering and improve the human situation. It supports efforts to benefit  
722 general well-being within the rest of nature and the use of creative means to restore the  
723 environment that humans have destroyed or damaged. It supports investment in such  
724 goals.<sup>25</sup>

## 725 **4.5 Justice**

726 Christians join with others who serve the call to “let justice roll down like waters,  
727 and righteousness like an everflowing stream” (Amos 5:24). It is clear that justice is  
728 God’s intention for all relationships and that it means “honoring the integrity of creation,  
729 and striving for fairness within the human family.”<sup>26</sup>

730 Urged on by that vision, this church teaches that God holds governments  
731 accountable to ensure justice. It also holds that every organization, business, profession  
732 and citizen has the common responsibility to pursue just arrangements in the exercise of  
733 social power and the making of economic decisions.

734 The uses of genetic knowledge occur within a network of relationships. Such uses  
735 depend upon social and natural resources, and rightfully are subject to concerns about a  
736 just society and care of the earth.

737 Previous ELCA social statements have identified four guiding principles that spell  
738 out the meaning of justice relevant to the study of genetics and its use: sufficiency,  
739 sustainability, solidarity and participation.<sup>27</sup> These principles articulate essential criteria  
740 for discernment and deliberation in the quest to use genetic knowledge for good while  
741 avoiding harm.

742 These principles, taken together, attend to the temporality and interdependence of  
743 the community of life and are critically necessary to guide moral decision-making in this  
744 century. The principle of sufficiency guides decisions in the present while sustainability  
745 protects the future. Together they express moral concern for consequences across time.

746 The principle of solidarity entails compassion and accountability for the  
747 interdependence of life. The principle of participation insists all living things be  
748 considered in calculations about the good of the community of life.

## 749 ***Sufficiency***

750 The principle of sufficiency obligates human beings to care for the basic needs of  
751 others and all other life forms. It is grounded in the belief that God provides abundance

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<sup>25</sup> *Caring for Health: Our Shared Endeavor* (Chicago: ELCA, 2003), 17.

<sup>26</sup> *Caring for Creation: Vision, Hope, and Justice* (Chicago: ELCA, 1993), 6.

<sup>27</sup> The ELCA has 10 social statements. The themes developed here appear in several of these, but the fullest use is found in the statements *Caring for Creation: Vision, Hope, and Justice*, 1993; *Sufficient, Sustainable Livelihood for All*, 1999; and *Caring for Health: Our Common Calling*, 2003. More information is available at [www.elca.org/socialstatements](http://www.elca.org/socialstatements).

752 that is sufficient for all. The ELCA has taken the position that economic activities must  
753 be evaluated in terms of how they “enable people to meet their basic needs, including  
754 nutrition...health care, personal development, and participation in community with  
755 dignity.”<sup>28</sup>

756 Genetic science and technology require an immense investment of human and  
757 economic resources. Accordingly, economic activity resulting from genetic knowledge  
758 and application should explicitly align with serving the basic needs of human beings and  
759 the natural environment.

760 Since agricultural biotechnology and many aspects of medical genetics directly  
761 concern the basic needs of human life, sufficiency reinforces the ELCA’s position that  
762 decisions about these goods cannot simply be left to the mechanisms of the market.<sup>29</sup>  
763 This church defines the public good in terms of sufficiency and contends that genetic  
764 research, medicine, commerce and biotechnology should advance the common good  
765 rather than the economic gain of some.

766 The ELCA has called for scrutiny concerning “how specific policies and practices  
767 affect people and nations that are the poorest.”<sup>30</sup> Such scrutiny involves, for instance,  
768 assessing whether genetically engineered food and its delivery corporate ownership of  
769 seed patents increase the availability and equitable distribution of food for people who  
770 are hungry in the short-term while increasing the ability of people to feed themselves in  
771 the long-term. This church encourages governments, universities, nongovernmental  
772 organizations, and private companies to seek ways to contribute to meeting basic needs  
773 and to broaden access for all who might benefit from genetic applications.

#### 774 *Sustainability*<sup>31</sup>

775 ELCA statements have described the principle of sustainability as “providing an  
776 acceptable quality of life for present generations without compromising that of future  
777 generations.”<sup>32</sup> In the past, Christians have supported this principle by appeal to the  
778 sabbath and jubilee laws (Leviticus 25:1ff.). Today, responsible people must embrace a  
779 larger scope of accountability to future generations because of increases in both human  
780 power and population.

781 The ELCA has affirmed research and application that protects and promotes the  
782 capacity of natural and social systems to survive and thrive together over the long-term. It  
783 also has encouraged respect for reasonable environmental limits.<sup>33</sup>

784 This church has long supported judicious government regulation to protect the  
785 needs and rights of individuals and communities and to promote the common good.<sup>34</sup> It  
786 has considered social, economic and environmental impacts to be legitimate criteria for

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<sup>28</sup> *Sufficient, Sustainable Livelihood for All* (Chicago: ELCA, 1999), 10.

<sup>29</sup> *Ibid.*, 4.

<sup>30</sup> *Ibid.*

<sup>31</sup> There are many and varied definitions of sustainable. It is used here as a general principle of justice, not a particular set of practices. Many national governments and international governing bodies have sought to codify the concepts of sustainable resource use, sustainable development and sustainable agriculture. “Sustainable” here is *not* tied to any specific definition although many of them may contribute to a general sense of the term.

<sup>32</sup> *Caring for Creation: Vision, Hope, and Justice*, 7.

<sup>33</sup> *Ibid.*, 8.

<sup>34</sup> *Sufficient, Sustainable Livelihood for All*, 10.

787 consideration when developing national regulatory and product approval processes. It  
788 affirms the work of regulatory science, risk assessment and risk management, and impact  
789 assessment. Such work should be aimed at fostering policies and practices consistent with  
790 long-term sustainability.

791 This church, however, believes overly restrictive regulation must not be a default  
792 response to novel genetic technology. Regulation must be justified by specified concerns  
793 for the potential harm of a genetic application and its delivery or by the necessity to  
794 regulate toward equal access and use.

795 In regulating new products and processes, government regulators and policy  
796 makers have historically relied on three standard criteria: (1) human risk and safety,  
797 (2) immediate animal and environmental risk and safety, and (3) technological efficacy.  
798 The ELCA affirms these criteria and urges their continued, consistent and reasonable  
799 application.

800 In the assessment of genetic processes and products, however, the ELCA calls for  
801 the implementation of an additional criterion: *long-term, ecological, social and economic*  
802 *impact*.<sup>35</sup> The implementation of this criterion would introduce novel features into the  
803 current regulatory process and could slow development. Its inclusion in models of risk  
804 assessment and regulation, therefore, must be judicious. Its inclusion, though, is vital  
805 because the application of genetic knowledge may have extraordinary impact on the  
806 biosphere and future generations. Its inclusion can help guard against extraordinary  
807 unanticipated and unintended consequences on species (including on the human species).

808 This church recognizes that development of protocols for assessing long-term,  
809 ecological, social and economic impact requires creating new and effective models to  
810 implement such assessment. It will be a notable challenge to develop these models in the  
811 face of conflicting interests. The ELCA calls upon its laity with appropriate expertise to  
812 be involved in such efforts as a part of their callings.

### 813 ***Solidarity***

814 Solidarity recognizes a kinship within all of nature that issues from God's creative  
815 activity. (Psalms 104 and 148) It recognizes the fundamental human continuity and  
816 interdependence with all living things and natural resources on the earth. It expresses the  
817 contention that the interests of the entire community of life should be legitimate concerns  
818 when decisions are made and actions evaluated.

819 The principle of solidarity grounds the moral duty of human beings to stand  
820 together in interdependence to act locally and globally on behalf of individuals and  
821 cultures.<sup>36</sup> It provides a check on the tendency of human endeavor to benefit primarily  
822 those who hold power or privilege at the expense of those who have little or no power.

823 This principle raises the question of benefit. It asks how research priorities are  
824 decided and registers concern about where time, dollars and expertise are invested. It  
825 calls for weighing the needs and desires of relatively affluent populations over against the  
826 most pressing needs in resource-poor nations. It affirms a commitment to taking into

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<sup>35</sup> For example, see William B. Lacy, "Agricultural Biotechnology, Socioeconomic Issues, and the Fourth Criterion." in *Encyclopedia of Ethical, Legal, and Policy Issues in Biotechnology* Thomas H. Murray and Maxwell J. Mehlman, eds. (New York: John Wiley & Sons, Inc., 2000), 77-89.

<sup>36</sup> *Sufficient, Sustainable Livelihood for All*, 4f.

827 account the needs of those who are marginalized by socio-economic class, limited  
828 political power, race, gender, sexual orientation and various disabilities.

829 Solidarity encourages the search for ways to direct genetic research with an eye  
830 toward whether or not the procedures and technologies will become widely available.  
831 Solidarity stresses that those who set research priorities should keep these concerns in  
832 view, especially when research focuses on diseases or situations that affect relatively few  
833 numbers of people or when they address problems found especially among the more  
834 affluent.

835 This principle also bears on the way research is done. For instance, public and  
836 private sector research organizations have different institutional incentives and produce  
837 different types of knowledge and technology. Historically speaking:

- 838 • universities conduct research directed at the creation of public goods;
- 839 • industry conducts research directed at the creation of proprietary goods; and
- 840 • government provides funding for research and regulation for fair competition and  
841 public safety.

842 This arrangement has delivered products enhancing social welfare. Short-term  
843 gain or greed and bias, however, can cloud long-term vision. This problem can be  
844 especially acute when profitability is the determining factor. Scientists in a private  
845 research organization may have different motivations and goals from those in public  
846 research organizations. These differences can be especially significant with regard to  
847 what illnesses are researched, therapies developed, seeds marketed and the kinds of  
848 animals cloned.

849 A balance of proprietary and public goods is necessary to enhance social welfare.  
850 It is important, then, that the society of the United States maintain robust public funding  
851 for genetic research and development. From the vantage point of solidarity, it is a  
852 worrisome trend when universities limit or withhold public access to their work for  
853 proprietary reasons such as patent rights and increased revenue streams.<sup>37</sup>

854 The ELCA encourages the establishment of policies ensuring that intellectual  
855 property protections do not limit research or the development of new discoveries that  
856 might contribute to the social welfare. In its advocacy work, this church must raise  
857 questions about whether for-profit genetic science and technology serve the common  
858 good and whether states and nations allocate sufficient public funding to meet the  
859 obligations of justice.

860 The ELCA calls upon those in government and commerce to give emphasis to  
861 seeking the means to direct equitably the benefits of genetic knowledge and application.  
862 It urges attention to achieving access for all members of the human family regardless of  
863 which segments of society a person can be identified with.

## 864 ***Participation***

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<sup>37</sup> For more on this see Richard C. Atkinson, Roger N. Beachy, Gordon Conway, France A. Cordova, Mary Anne Fox, Karen A. Holbrook, Daniel F. Klessig, Richard L. McCormick, Peter M. McPherson, Hunter R. Rawlings III, Rip Rapson, Larry N. Vanderhoef, John D. Wiley, and Charles E. Young. 2003. Public Sector Collaboration for Agricultural IP Management. *Science* 301(July 11): 174-175. Gregory Graff and David Zilberman. 2001. An intellectual property clearinghouse for agricultural biotechnology. *Nature Biotechnology* 19: 1179-1180.



865 The principle of participation recognizes that God’s creative activity invites the  
866 involvement of all creatures in the continuation and flourishing of the community of life.  
867 It calls for human action to do the same. This principle grounds the idea that human  
868 beings “are to participate actively in decisions that impact [their] lives.”<sup>38</sup> This church  
869 maintains that marginalized voices must be given particular opportunities for  
870 participation.

871 Participation guides the ELCA insofar as it seeks to be a community of moral  
872 deliberation. It also authorizes this church’s advocacy—speaking with and for those who  
873 are marginalized. Advocacy occurs as members speak out individually or as part of  
874 activist groups. It also includes the public witness coordinated by the **advocacy offices of**  
875 **the ELCA—Washington Office or the advocacy offices** of Lutheran partner  
876 nongovernmental organizations.

877 As a principle of justice in the contemporary context, participation requires that  
878 all living things be respected as “entitled to be heard and to have their interests  
879 considered when decisions are made” or when actions or policies are evaluated. Human  
880 deliberation should “hear” the needs of all living things—present and future—with  
881 special regard given to the voices of those who work closest to the land and with living  
882 creatures.<sup>39</sup>

883 The principle of participation supports this church’s conviction that genetic  
884 research and its application require public accountability. Such accountability is  
885 especially relevant when novel products and procedures are being developed.

886 In those cases, the ELCA encourages that requisite time be taken for research,  
887 education and monitoring that allow large portions of the public to understand the issues  
888 and their ramifications. If the interests of marginalized people are at stake, it is necessary  
889 that means be found to offer these individuals and groups the practical means to register  
890 their concerns.

891 This church encourages its members and all people of good will to be aware of,  
892 seek sound knowledge of, and actively participate in, debates concerning public policies  
893 related to the application of genetic knowledge. It calls upon government and businesses  
894 to ensure that procedures and sufficient time provide the means for broad participation.

## 895 **4.6 Wisdom**

896 In a century of growing genetic knowledge and practical power, the golden rule  
897 demands wise use of that knowledge and power. Wise use requires expert knowledge as  
898 well as humility and caution in the face of conflicting demands and uncertainty.

### 899 ***Knowledge of experts***

900 The ELCA believes all people must seek and use the best knowledge available in  
901 making decisions and developing practices or protocols. New scientific discoveries and  
902 technologies often raise moral questions that cannot be addressed without complex  
903 knowledge. In these situations, good character and “common sense” alone may not  
904 provide sufficient information or insight to determine the most adequate course. This  
905 requires seeking out the knowledge and insight of specialists and experts. It also requires

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<sup>38</sup> *Sufficient, Sustainable Livelihood for All*, 9.

<sup>39</sup> *Caring for Creation: Vision, Hope, and Justice*, 6.

906 learning how to critically assess and employ their input.

907 Knowledge matters to moral insight. Those who possess special or expert  
908 knowledge relevant to decision-making have a moral duty to share what they know with  
909 those engaged in the process of moral discernment and policy adoption.

910 At the same time the specialist has a responsibility to exercise humility about the  
911 range and durability of what specialists believe they know. Their responsibility also  
912 includes enabling the participation of others in the process of moral discernment and  
913 policy adoption.

#### 914 ***Humility***

915 Martin Luther and the Lutheran tradition have encouraged the cultivation of  
916 humility to restrain sinful thought and action. The moral ambiguity of modern science  
917 and technology points to the continuing importance of this virtue. The unknowns, the  
918 conflicts and other challenges of moral discernment about genetics, even with the benefit  
919 of the best knowledge and sound principles, warrant the continued cultivation of personal  
920 and communal humility.

921 In the case of genetic research and application, well-intentioned people can  
922 disagree over matters of knowledge and how to respond to the state of knowledge.  
923 Discernment may be further complicated by the question of what criteria should be given  
924 priority when evaluating promise or harm. In some cases, the principles of sufficiency,  
925 sustainability, solidarity and participation will be in conflict.

926 Reasonable people, for instance, may observe that an existing technology with  
927 known risks will adequately solve a problem in question and that a genetic technology is  
928 not necessary. Others may claim that present technology is insufficient to solve the  
929 problems or will create unacceptable consequences in the long run. Such differences in  
930 judgment may stem from questions of knowledge, and parties to these disagreements will  
931 bring different forms of knowledge, each of which may be needed for adequate  
932 deliberation.

933 In the face of differing analysis, conflicting principles and contrasting knowledge  
934 claims, wise moral reasoning invokes the virtue of humility. It practices this virtue in  
935 listening to others with good will and in remaining open as others express their positions  
936 and interests.

#### 937 ***Precautionary principle***

938 The importance of humility in the face of uncertain knowledge leads to a principle  
939 of wisdom: the precautionary principle. The ELCA understands this principle to mean  
940 “When human activities may lead to morally unacceptable harm that is scientifically  
941 plausible but uncertain, action shall be taken to avoid or diminish that harm.”<sup>40</sup>

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<sup>40</sup> Since there are varied meanings for the term “precautionary principle,” it is important to stress that the definition given here is supported by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Greater detail can be found in the volume: *United Nations Educational, Scientific and Cultural Organization World Commission on the Ethics of Scientific Knowledge and Technology, The Precautionary Principle* (Paris: March 2005), 16.



942 This principle covers only a limited class of risk-taking actions—but an  
943 exceedingly important one.<sup>41</sup> In response to certain conditions, this principle embodies  
944 caution grounded in respect for the community of life. It does *not* apply where standard  
945 risk-benefit analysis can be used and present or future outcomes can be predicted and  
946 evaluated reliably.

947 Precaution comes into play when existing tools for risk assessment are  
948 overwhelmed by a high level of uncertainty and proposed actions may dramatically affect  
949 the integrity and limits of the earth or the existence of future generations. In such cases,  
950 the burden to demonstrate safety rests upon those who promote the novel action.

951 Given the directive to promote the community of life, precaution does not intend  
952 to stifle exploration, innovation or new technology. This church encourages these, but  
953 calls for wise care and restraint in response to extraordinary uncertainty, speed and  
954 potential harm due to technological innovation. As common human wisdom maintains,  
955 responsible people should, above all, do no harm in seeking to benefit others.

#### 956 **4.7 General convictions**

957 The imperative to respect and promote the community of life with justice and  
958 wisdom provides a general orientation for the human vocation today. As a framework for  
959 faith active in love of others, it provides for respectful deliberation, creative choices,  
960 sound advocacy, wise practices and life-giving decisions over the long haul. This  
961 framework leads this church to state some general convictions that can guide particular  
962 judgments about the use of genetic technology and contribute to the common good of all.

963 The ELCA calls upon individuals, agencies, organizations, corporations and  
964 governments *to pursue goals and set policies or establish practices that:*

- 965 • advocate for genetic research and discovery that advance the good of the  
966 present generation and those to come;
- 967 • affirm the good of genetic technologies and economic enterprises that enable  
968 the community of life to flourish;
- 969 • encourage varieties of research aimed at improving human health and well-  
970 being;
- 971 • give priority to global health issues and needs, particularly those which may  
972 benefit by genetic research even when the economic return is small;
- 973 • maximize the use of medical genetic information to improve care without  
974 succumbing to discrimination or the abuse of privacy;
- 975 • affirm quality of human life improvement with reasonable life extension  
976 without expecting or seeking perfection, insofar as such research does not lead  
977 to unjust and disproportionately biased use of limited human and financial  
978 resources;
- 979 • encourage the development of genetic means to aid reversal of past human  
980 abuse of the environment without harming the future;

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<sup>41</sup> Ibid. This volume states: “The [precautionary principle] applies to a special class of problems that is characterized by: (1) complexity in the natural and social systems that govern the causal relationships between human activities and their consequences, and (2) unquantifiable scientific uncertainty in the characterization and assessment of hazards and risks. The existing decision-support tools to cope with risks in a rational way, such as probabilistic risk assessment and cost-benefit analysis, have limited value under these conditions.”

- 981           • promote greater dialogue, understanding and cooperation among organic and  
982           conventional farmers to solve production issues and lessen tensions;  
983           • implement long-term, ecological, social and economic impact assessment in  
984           regulatory protocols around genetic research; and  
985           • encourage the development of means to enable marginalized voices to be  
986           heard in public policy debates.

987 Likewise, this church *rejects beliefs, goals and policies that:*

- 988           • rely upon or encourage fatalism and genetic determinism;  
989           • use genetic knowledge or technology to create unsustainable practices or  
990           supposed states of perfection;  
991           • use genetic information for discrimination in employment, health care or  
992           insurance coverage;  
993           • use personal genetic information without consent;  
994           • expand genetic research or technology that endangers human bodies for the  
995           sake of economic gain or social power, which is a particular danger for  
996           marginalized racial and ethnic communities; and  
997           • practice institutional or ideological human eugenic programs.

998 Likewise, the ELCA *will raise searching questions about goals and policies that:*

- 999           • expand genetic research or technology while knowingly and unduly  
1000           endangering plant and animal species, microflora or fauna, or the existence of  
1001           biodiversity;  
1002           • impact negatively on individual and community livelihoods, especially those  
1003           related to agriculture, and that impede or harm reciprocal cooperation and  
1004           respect among affected people and communities; and  
1005           • direct genetic knowledge and technology in ways that further inequalities or  
1006           benefit the interests of the few at the expense of the many.

1007

1008           As a community in Christ engaged in moral discernment regarding issues of  
1009           research priorities and the just delivery of the products of research, and as a participant in  
1010           public dialogue regarding genetic knowledge and its uses, this church will consistently  
1011           articulate, argue for and apply such convictions as expressions of an ethics of reciprocity  
1012           and responsibility.

1013

## 1014 ***V. Challenges and Commitments for Christian Community***

### 1015 **5.1 Changing contexts**

1016           In much wisdom is both vexation and satisfaction, and those who increase  
1017           knowledge increase both sorrow and possibility. (Ecclesiastes 1:12–18). The ELCA  
1018           recognizes that the 21<sup>st</sup> century seems certain to bring a tremendous increase in what  
1019           rightly may be called ambiguous promise.

1020 Opportunities afforded by the advance of genetics have brought or hold promise

1022 for new and exciting  
1024 solutions to old problems.

1026 They also will bring greater  
1028 complexity and ambiguity  
1030 into the decisions that have  
1032 to be made in the pastor's  
1034 study, doctor's offices,  
1036 boardrooms and public  
1038 policy debates. Sometimes  
1040 the answers will seem  
1042 straightforward to some  
1044 while not to others, and  
1046 sometimes the personal

These dynamics can be illustrated by an imagined gathering around the Lord's Table that includes:

- a patent lawyer, an insurance executive and a research geneticist standing next to a man anxious about whether a genetic marker (or gene mutation) will cost him his job and a teenager who has just discovered that he is a candidate for an early heart attack;
- two farm families who disagree vehemently on transgenic seeds and organic farming;
- two sets of parents who faced tragic choices after receiving the results of a prenatal test and made completely different decisions after prayer, counsel and a time of discernment regarding what course to take; and
- three business leaders who support three different solutions regarding a bill to require labeling of genetically modified foods.

1047 decisions that must be made will be heart wrenching. The cumulative effect will  
1048 introduce greater diversity into congregational life.

1049 In the midst of ambiguous promise and greater diversity, the ELCA, thankfully,  
1050 can call upon resources of the Christian faith with renewed emphasis and can take up  
1051 long-standing responsibilities shaped in new ways.

## 1052 **5.2 Koinonia**

1053 The New Testament Greek word *koinonia* (coy-no-knee-ah) carries multiple and  
1054 layered meanings evoking "community," "mutuality," "fellowship," "reciprocity,"  
1055 "holding in common," and "union."<sup>42</sup> The term embraces all of these meanings to suggest  
1056 a spirited commitment to bearing one another's burdens and being one in Christ. The  
1057 renewal of *koinonia* is vital for Christian identity today.

1058 *Koinonia* has its origin in the life of the Triune God; it refers to the relationship of  
1060 love and mutuality between  
1062 the Father, Son and Holy  
1064 Spirit. God's love is the  
1066 basis, model, source and  
1068 motivation for Christians  
1070 dwelling together in this way  
1072 (John 13:31–35). As a vital  
1074 dimension of Christian  
1076 identity, it is a gift of the  
1078 Holy Spirit. It is also a  
1080 calling to cultivate Christian  
1082 virtues and practices.

Genetic science contributes to knowledge about how genetic mutations accumulate in cells and lead to the failure of cells to stop dividing and multiplying. Most of these mutations accumulate throughout the course of a lifetime and may be due to known exposures such as cigarette smoke. For some individuals, the mutations are inherited and predispose to an increased occurrence of certain cancers. Once there is an inherited mutation, fewer acquired mutations are necessary to get to the point of the failure of cell control and the onset of cancer. People who learn that they have inherited a predisposition to cancer may feel powerless in the face of genetic risk. Others will see this information as powerful in that it allows them to recognize their personal risk for cancer and take steps to screen or prevent it.

1083 The increasing complexity and diversity of options, decisions and points of view  
1084 represent **the a** key challenge to Christian community in this age of genetic knowledge.

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<sup>42</sup> The following is a sample of the New Testament texts referring to the noun *koinonia* and its verbal parallels. Acts 2:43–47; Romans 15:25–29; 2 Corinthians 8:1–14; 9:1–15; Galatians 2:6–10 ("the right hand of fellowship"); Philippians 1:1–11; 2:1–11; 3:1–11; 4:10–19. See *Theological Dictionary of the New Testament*, Vol. 3, Gerhard Kittel, ed., Geoffrey Bromiley, tr. (Ann Arbor, Mich.: Eerdmans, 1968), 789–809.

1085 Christian community is an identity to be lived into, one that offers the basis for listening,  
1086 speaking and being together as Christians. It is one that embraces the difficulties and joys  
1087 as well as the ambiguities brought about in a time of immense new powers.

1088 As places of *koinonia*, congregations and other ministry sites today are called to  
1089 live into an identity in which all suffer in common when one suffers and all rejoice when  
1090 one rejoices (1 Corinthians 12:1–26; Romans 12:15; Philippians 2:1–4). For instance, the  
1091 knowledge that there is a genetic source for an ailment or a new genetic intervention for a  
1092 given diagnosis will bring relief and joy for some people. For others this knowledge or a  
1093 failed human intervention may well bring greater anguish and a sense of futility. Some  
1094 individuals will be able to take advantage of genetic advances and others will not. Some  
1095 will choose not to do so. In each case, as communities of Christ, congregations are called  
1096 to be places of compassion.

1097 Genetic factors play a significant role in chronic physical conditions, mental  
1098 illnesses and cognitive limitations. Certain genetic mutations contribute positively to  
1099 healing or aging while others are associated with disabilities, chronic medical problems  
1100 and shortened life spans.

1101 As places of *koinonia*, this church urges its congregations, campus ministries and  
1102 other ministry sites to welcome all. This welcome includes seeking ways to enable all  
1103 people both to participate in their ministry and mission<sup>43</sup> and to receive competent and  
1104 caring pastoral care appropriate to their situation. This commitment to welcome, to  
1105 participation and to appropriate pastoral care will be important especially if genetic  
1106 interventions were possible but decisions were made to forego them.

1107 Congregations and other ministry sites also are called to practice *koinonia* in  
1108 encouraging respect between brothers or sisters in Christ who disagree sharply (Romans  
1109 12:9–21). It must be recognized that the choices of Christian people regarding genetic  
1110 applications sometimes will disrupt the assumption of shared viewpoints and common  
1111 values within congregations and places of ministry. Respect for others when there are  
1112 sharp differences can be especially challenging.

1113 Christian community today does not mean benign tolerance. It invites common  
1114 discernment in respectful wrestling with and, sometimes, constructive challenge of each  
1115 other's beliefs and viewpoints. In increasingly complicated and complex situations,  
1116 congregations and ministry sites today will recognize that the will of God may not be  
1117 absolutely clear, even while it is absolutely clear that the will of God must be sought  
1118 (Romans 12:1–2).

1119 In these times, congregations and other sites of ministry will need to give renewed  
1120 attention to becoming lively places of common reflection, deliberation and discernment.  
1121 Given the highly polarized character of contemporary society, they must be, above all,  
1122 places of constructive and civil dialogue. Christian life together will mean careful  
1123 discernment about when challenge or action is needed and when acceptance or  
1124 accompaniment is called for.

1125 *Koinonia* is an ancient dimension of life in Christ that has new implications today.  
1126 It calls forth shared practices and discernment, even if conclusions are not always shared.  
1127 It nurtures members both in sharing joys and in coping with suffering and sorrow. It

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<sup>43</sup> See, for instance, the ELCA's social message on "People living with Disabilities" (ELCA, 2010)  
[www.elca.org/disabilitiesmessage](http://www.elca.org/disabilitiesmessage).

1128 evokes re-imagining the future together when sorrows and anxiety cannot be removed. It  
1129 forms lives for service and responsible choices in times of amazing possibilities.

### 1130 **5.3 Leadership**

1131 The Lutheran tradition has a long history of preparing leaders who are learned in  
1132 the general education of sciences and the humanities. Leadership in a time when genetic  
1133 developments promise immense changes and challenges makes this education ever more  
1134 crucial. In addition to immersion in the humanities, the ELCA urges its leaders and  
1135 encourages its members to seek a working knowledge of the natural world through the  
1136 physical sciences and to seek knowledge of the forces that shape society through the  
1137 social sciences.

1138 In particular, this church urges present and, especially, future rostered leaders to  
1139 gain a basic knowledge of genetics. In this way, ELCA leadership will be better able to  
1140 aid individuals struggling to make a faithful response to the challenges presented by  
1141 genetic knowledge. Likewise, they must be prepared to bring the wisdom of our faith  
1142 tradition to those seeking to determine just and wise ways of using genetic applications,  
1143 from debates in hospital ethics committees to questions of public policy.

1144 This church encourages teaching theologians, bishops, pastors, chaplains and  
1145 others to reflect anew biblically and theologically about the meaning of *koinonia* and the  
1146 virtues and practices needed to live into that aspect of Christian identity. We affirm  
1147 theological attention to other themes and practices that have been and will increasingly  
1148 will be crucial for preaching, teaching and practical ministry, such as baptismal vocation,  
1149 moral formation and community deliberation. In addition, we encourage attention within  
1150 seminary curriculums to pastoral care issues stemming from advances in genetic sciences.

1151 The ELCA encourages all rostered leaders to prepare reflectively to guide  
1152 individuals through multiple misunderstandings about the meaning of genetic knowledge.  
1153 There will be those who mistakenly believe that genes alone determine the destiny of  
1154 humanity and the world, and who, accordingly, approach life with a kind of fatalism.  
1155 There will be those for whom genetic knowledge leads them to believe that with genetic  
1156 technologies all things are possible. There also will be those, on the other hand, who  
1157 mistakenly believe that all new technologies are to be feared or avoided.

1158 The ELCA calls upon its pastors and other rostered leaders to minister wisely  
1159 with individuals who are grappling with genetic information that increases uncertainties  
1160 and probabilities in their lives. It urges pastors and other rostered leaders to prepare to  
1161 deal sensitively with those who experience the soul-searching anguish that results from  
1162 genetically related conditions or human interventions that fail. As brothers and sisters in  
1163 Christ, we also wish to find appropriate ways to rejoice with those for whom knowledge  
1164 of genetic causes or human intervention bring joy or benefit.

1165 This church urges pastors, parish nurses and other caregivers to seek out  
1166 professionals, such as medical geneticists and genetic counselors, with whom they can  
1167 work in care teams. Leaders in conferences, synods or other appropriate bodies are  
1168 encouraged to compile lists of resources for their jurisdictions to which pastors and care  
1169 givers can turn for help.

1170 **5.4 Church in society**

1171 The ELCA acts in the public sectors of society through its members,  
1172 congregations, synods, social ministry organizations, related institutions and its  
1173 churchwide expression. It commits itself to serve as a church that seeks to respect and  
1174 promote the community of life by advocating for the just and wise application of genetic  
1175 knowledge. This commitment will be lived out in many ways.

1176 The ELCA seeks to contribute its best insights regarding the character of life in  
1177 Christ and the good of society. It affirms that its members' baptismal vocation includes a  
1178 strong communal dimension. It calls upon members and especially those who serve in  
1179 social ministry organizations or advocacy to join together with all people of good will to  
1180 support just and wise laws and policies that will guide the advance of genetic knowledge  
1181 and its application.

1182 The ELCA encourages its church-related schools, colleges and universities to  
1183 prepare students in the sciences, applied sciences, humanities and business in such a way  
1184 that they develop both expert knowledge and a service-oriented commitment to share  
1185 what they know for the sake of others. It encourages these institutions to help students  
1186 explore the connections between these arenas and faith. It calls upon its youth to consider  
1187 how they might contribute to society's good by taking up such daily callings as medicine,  
1188 research, commerce, agriculture, advocacy, political leadership, ethical reflection and  
1189 rostered ministry.

1190 The ELCA's social ministry organizations and agencies are places of compassion  
1191 and service that can practice just and wise use of medical and commercial applications.  
1192 This church encourages them to strengthen their role of sharing their informed  
1193 perspectives in public debates regarding how genetic research and technology may be  
1194 made available equitably and with appropriate access for those in need.

1195 As a church in society, the ELCA recognizes that business decisions and public  
1196 policy issues must be evaluated by key criteria informed by sound public reasoning  
1197 available to all people. The ELCA proposes for public consideration the ethic to respect  
1198 and promote the community of life with justice and wisdom in the pursuit of genetic  
1199 knowledge and its use. The ELCA contends that this ethic is essential for the web of life  
1200 on earth to flourish.

1201 In particular this church hopes that this framework will be a starting point for  
1202 conversation about genetics and its use with Lutheran brothers and sisters and ecumenical  
1203 partners around the globe. It commits itself to joining with all others of good will in being  
1204 directed by this imperative so that human beings can maximize the potential good and  
1205 minimize the dangers of genetic technology for the sake of the blessed creation.

1206 **VI. Confidence**

1207 Genetic knowledge and its application introduce into the community of life a  
1208 potentially mixed blessing. The power now available through genetic science and its  
1209 various commercial and cultural uses requires diligent and sustained attention in order to  
1210 direct its potential good and to limit its potential harm.

1211 This church believes God, who is the beginning and the end of all, calls human  
1212 beings to seek the good of the community of life of which it is a part. Human beings, as  
1213 innovative stewards, have a distinctive freedom and power that are to be used for the sake

1214 of that community, but these powers are not unlimited, and we are accountable for their  
1215 use.

1216 Human beings must use these gifts without knowing all possible contingencies or  
1217 being able to guarantee outcomes. This church recognizes that good and sin, possibility  
1218 and finitude, hope and anguish, are always mixed together in earthly life. Lutheran  
1219 Christians, nevertheless, claim with confidence that we are redeemed decision-makers  
1220 who have been freed to discern and take actions using genetic knowledge in ways that  
1221 strive to respect and promote the flourishing of the web of life.

1222 The ELCA embraces the call to live into *koinonia*, leadership and public  
1223 involvement in a time of ambiguity, possibility and challenge. It recognizes its role as a  
1224 public church and prays for God's guidance even while acknowledging that our best  
1225 efforts sometimes will be creative and successful and sometimes confused or misdirected.

1226 This church will proceed with due caution to encourage the advance of genetic  
1227 knowledge and technology, advocating for its just and wise use. It calls upon all members  
1228 of the human community—especially those who exercise social and economic power—to  
1229 recognize the weighty choices facing the human race with its unprecedented power in this  
1230 21<sup>st</sup> century. It calls for a sober analysis of how power is used in its social context. It calls  
1231 upon all to recognize the wisdom of emphasizing long-term ecological, social and  
1232 economic needs and giving priority to the common good.

1233 It must be remembered that not all possibilities are equally acceptable and that  
1234 choosing wisely now is crucial for the integrity of the community of life of which human  
1235 beings are a part, upon which we depend, and for which we are accountable. The nature  
1236 of responsibility in this age of unparalleled human power calls for wisdom, humility and  
1237 courage in deliberation, decision-making and action.

1238 In this 21<sup>st</sup> century, the church's trust exists not in human achievements, but in the  
1239 Triune God who creates, redeems and will finish making all things new. This One is the  
1240 source of Christian confidence to live boldly in these times; it is a confidence that runs  
1241 from the beginning to the end of faith and responsibility in any age.



1242 ***Implementing Resolutions***

1243

1244 **Resolved:**

- 1245 1. To call upon members of this church to pray, work, advocate and apply genetic  
1246 knowledge and technology in ways that respect and promote the community of  
1247 life justly and wisely;
- 1248 2. To call upon congregations and other sites of ministry to give renewed attention  
1249 to becoming places of *koinonia* in Christ that foster a deepened understanding of  
1250 and commitment to baptismal vocation, everyday callings and moral formation  
1251 and discernment;
- 1252 3. To encourage leaders in conferences, synods or other appropriate bodies to  
1253 compile lists of resources for their jurisdictions to which pastors, counselors and  
1254 individuals can turn for help when seeking information or guidance in dealing  
1255 with genetic issues;
- 1256 4. To call upon this church's advocacy ministries to support and advocate for  
1257 measures consistent with this social statement;
- 1258 5. To affirm the study document "Genetics and Faith: Power, Choice and  
1259 Responsibility" as a resource for ongoing deliberation and discernment, and to  
1260 direct the Theological Discernment Section of the Office of the Bishop to  
1261 maintain its availability as long as demand continues;
- 1262 6. To affirm the 2004 ELCA Social Policy Resolution; "Genetically Modified  
1263 Organisms in the Food Supply" and its continuing value for the mission and  
1264 ministry of the ELCA;
- 1265 7. To encourage the Theological Discernment section of the Office of the Bishop to  
1266 maintain a database of ELCA members with expertise related to genetic science  
1267 and technology that can serve as a primary resource for consultation.
- 1268 8. To direct the Theological Discernment section of the Office of the **Presiding**  
1269 Bishop **in late 2013 to bring an assessment of** the feasibility of developing a social  
1270 message on **regenerative medicine, including, but not limited to, a range of stem**  
1271 **cell technologies embryonic human stem cell (hESC) research; and to bring-** to  
1272 the ELCA Church Council **in November 2013 a report and possible**  
1273 **recommendations for its consideration,** in accordance with *Policies and*  
1274 *Procedures of the Evangelical Lutheran Church in America for Addressing Social*  
1275 *Concerns* (Chicago: ELCA, 1997, revised 20**0611**); and
- 1276 9. To call upon the Office of the Presiding Bishop to establish and oversee a process  
1277 of implementation and accountability for **"Genetics, Faith and Responsibility" this**  
1278 **social statement** and to report on implementation to the ELCA Church Council in  
1279 **late November** 2015.



1280 **Glossary of terms**

1281 *(This glossary is for the reader's convenience only; it will not be adopted as part of the social statement.)*

1282

1283 **Allele:** a variant form of a given gene, such that one individual differs in more or less important ways from  
1284 other individuals on the basis of which variants have been inherited.

1285

1286 **Assisted Reproductive Technology (ART):** all fertility treatments in which both eggs and sperm are  
1287 handled.

1288

1289 **Base pairs:** nucleotides on complementary strands of DNA that are specifically paired with a partner and  
1290 linked, forming the “rungs of the ladder” and giving DNA it’s double helix structure. For example, guanine  
1291 (G) always pairs with cytosine (C) and thymine (T) always pairs with adenine (A).

1292

1293 **Biochemistry:** the scientific study of the chemistry of cells, tissues, organs and organisms.

1294

1295 **Biodiversity:** the degree of variation of life forms within an ecosystem.

1296

1297 **Biosphere:** the sum of all ecosystems; the whole of earth.

1298

1299 **Biotechnology:** the use of biological processes of microbes and of plants or animal cells for the benefit of  
1300 humans. When used in conjunction with genetic engineering, it is the genetic modification of an organism’s  
1301 DNA such that the transformed individuals have new traits that enhance survival or modify quality.

1302 Modern biotechnology is being used in medicine, fuel production, agriculture and food production, and  
1303 criminal science, as well as in environmental activities.

1304

1305 **Biotic community:** all interacting organisms living together along with the soil, water and other features of  
1306 earth upon which they depend.

1307

1308 **BRCA1 and BRCA2:** genes that normally code for a protein that restrains cell growth. Mutations in *BRCA1*  
1309 and *BRCA2* are associated with Hereditary Breast and Ovarian Cancer, giving people very high risks for  
1310 these tumors (but not necessarily always leading to their development).

1311

1312 **Chromosome:** physically separate packages of DNA located in the nucleus of a cell. Different kinds of  
1313 organisms have different numbers of chromosomes. Humans have 23 pairs of chromosomes, 46 in all.

1314

1315 **Clone:** a group of genetically identical genes, cells, or organisms derived asexually, from a single ancestral  
1316 cell.

1317

1318 **Cloning:** the process of making identical copies of an organism, cell, or DNA.

1319 • *Human reproductive cloning* uses genetic material from one person’s cells to grow an entire  
1320 individual human being that has the same DNA as the donor

1321 • *Molecular cloning* refers to the process of making multiple copies of a defined DNA sequence or  
1322 fragment of DNA; this is used regularly in laboratories for a wide variety of clinical and research  
1323 efforts.

1324 • *Reproductive cloning* uses genetic material from one organism’s cells to grow an entire individual  
1325 organism that has the same DNA as the donor.

1326 • *Therapeutic cloning* harvests stem cells to study development and treat disease; it could also be  
1327 used to make specific organs or tissues for transplant to reduce the risk of organ rejection.

1328 **Codon:** sequence of three consecutive nucleotides.

1329 **Community of life:** as used in this document, indicates the web of life of all organisms and recognizes  
1330 their interdependence.

1331 **Discernment:** the capacity or process of perceiving and evaluating the meaning of many factors in order to  
1332 make an appropriate response to God; often used about theological or moral reflection that involves study,  
1333 prayer and dialogue that leads to a judgment or understanding about a particular situation.

1334  
1335 **DNA:** deoxyribose nucleic acid, the substance of heredity; a large molecule that carries genetic information  
1336 that cells need to replicate and to produce proteins. It is mainly coiled up (as chromosomes) inside the  
1337 control tower of the cell, the nucleus. DNA is shaped as a twisted ladder, called a **double helix**.  
1338

1339 **Ecosystem:** a biological environment consisting of all the organisms living in a particular area, as well as  
1340 all the nonliving physical components of the environment with which the organisms interact, such as air,  
1341 soil, water and sunlight.  
1342

1343 **Embryology:** the branch of biology that studies the formation and early development of living organisms.  
1344

1345 **Eugenics:** literally meaning “good genes,” the term usually indicates simply the study of hereditary  
1346 improvement by genetic control. It may also refer to any intentional strategy to direct the course of the  
1347 human species through encouraging the transmission of “desired” traits while discouraging the “undesired”  
1348 ones. Such strategies could include selective mating, prenatal testing, selective abortion, forced  
1349 sterilization, ethnic cleansing or others. However, it also may apply to such benign processes as the  
1350 choosing of a spouse and the planning of a pregnancy.  
1351

1352 **Gene:** the fundamental unit of inheritance; a working subunit of DNA.  
1353

1354 **Gene flow:** the unintended movement of transgenes from a crop in one field to an adjacent field or  
1355 surrounding environs, often via pollen movement.  
1356

1357 **Gene stacking:** combining traits (e.g., herbicide tolerance and insect resistance) in seeds.  
1358

1359 **Gene therapy:** treating disease by replacing, manipulating, or supplementing nonfunctional or  
1360 dysfunctional genes.  
1361

1362 **Genetic determinism:** the notion that human health and illness, character and behavior are shaped by the  
1363 genes that comprise the individual’s genotype rather than also being influenced importantly by culture,  
1364 environment and individual choices.  
1365

1366 **Genetic engineering:** techniques used to manipulate genetic material (genes) of living cells. In the United  
1367 States, under guidelines issued by the Department of Agriculture’s Animal and Plant Health Inspection  
1368 Service, genetic engineering is defined as the genetic modification of organisms by recombinant  
1369 technology. Definitions used in Europe tend to be broader.  
1370

1371 **Genetic Profiling:** the use of genomic information to define a particular group.  
1372

1373 **Genetic testing:** examining a sample of bodily cells or fluids for biochemical, chromosomal, or genetic  
1374 markers that indicate the presence of or predisposition to genetic disease.  
1375

1376 **Genetically Modified (GM):** an organism (GMO) produced by genetic engineering techniques that allow  
1377 the transfer of inherited characteristics from one organism to another, and occasionally between species  
1378 (see “gene flow” above). Living modified organisms (LMOs), genetically engineered (GE) foods and  
1379 transgenic crops are other terms often used in place of GMOs.  
1380

1381 **Genetics:** the scientific study of heredity (how particular qualities or traits are transmitted from parents to  
1382 offspring); the term is often used broadly to include the ethical, social and legal questions that result from  
1383 the knowledge of genetic science and its application.  
1384

1385 **Genome:** the sum of the genetic material of a particular organism.

- 1386  
1387 **Genomics:** use of information reflecting segments of the genome rather than single genes in assigning risk  
1388 for disease, response to treatment or diagnosis.  
1389
- 1390 **Genotype:** the collection of actual gene variants (alleles) carried by a cell, an organism or an individual.  
1391 The genotype is distinct from the phenotype, which is the sum total of expressed features, including  
1392 physical characteristics, resulting from a given genotype.  
1393
- 1394 **Global Village:** a metaphor for the way in which we experience our world more immediately in an age  
1395 where electronic media allow rapid dissemination of news and other information, so that it seems as though  
1396 the entire planet is shrunken to the immediacy of a small location.  
1397
- 1398 **Human Genome Project:** an international research effort (led in the United States by the National  
1399 Institutes of Health and the Department of Energy) to sequence the base pairs, identify the genes, and  
1400 understand the human genome. It includes efforts to address the ethical, legal, and social issues that arise  
1401 from this knowledge. (*see* Genome)  
1402
- 1403 ***In vitro* fertilization (IVF):** any of a number of methods of combining sperm and egg outside the body. In  
1404 humans frequently it is used in the treatment of infertility.  
1405
- 1406 **Intellectual Property:** a term referring to the domain of law and patents referring distinct types of  
1407 creations of the mind for which a set of exclusive rights are recognized. Common types of intellectual  
1408 property include copyrights, trademarks, patents, industrial design rights and trade secrets in some  
1409 jurisdictions.  
1410
- 1411 ***Koinonia:*** Greek word typically translated as community or fellowship or communion, but having  
1412 implications that include mutuality, reciprocity and unity in diversity committed to generous caring and a  
1413 sense of responsibility for bearing the burdens of others in the fellowship.  
1414
- 1415 **Molecular Biology:** the branch of biology that deals with formation, structure and function of molecules.  
1416
- 1417 **Molecular Medicine:** the branch of medicine that develops ways to diagnose and treat disease by  
1418 understanding the way genes, proteins and other cellular molecules work. Molecular medicine is based on  
1419 research that shows how certain genes, molecules and cellular functions may become abnormal in diseases  
1420 such as cancer. Molecular medicine forms the basis for personalized medicine (see below).  
1421
- 1422 **Mutation:** a permanent and heritable change in the nucleotide sequence of DNA. Mutations may change a  
1423 single base pair, may insert or delete one or more base pairs or may result in complex genetic  
1424 rearrangements of large strings of nucleotides. In most cases, DNA changes either have no effect or cause  
1425 harm, but occasionally a mutation can improve an organism's chance of surviving and passing the  
1426 beneficial change on to its descendants. Larger and more complex mutations are more likely to result in a  
1427 harmful outcome since they may impact more than one gene.  
1428
- 1429 **Nucleotide:** the smallest integral subunit of information coded into the DNA (or RNA) molecule.  
1430
- 1431 **Organic Farming:** is an ecological production management system that promotes and enhances  
1432 biodiversity, biological cycles and soil biological activity. It is based on minimal use of off-farm inputs and  
1433 on management practices that restore, maintain and enhance ecological harmony.  
1434
- 1435 **Original Sin:** this traditional Christian teaching refers to the human state of alienation from God; it has  
1436 been understood as a universal and hereditary sinfulness or the unconscious human propensity to do evil. It  
1437 is differentiated from what is called "actual sin" which is the self-conscious violation of God's law.  
1438
- 1439 **Paleontology:** the study the fossilized remains of life.  
1440

- 1441 **Patent:** when applied to genetics, the government regulations or requirements conferring the right or title  
1442 to an individual or organization to genes if there has been substantial human intervention.  
1443
- 1444 **Personalized medicine:** the practice of using a patient’s unique genotype and phenotype to identify the  
1445 best treatment for a given disease (for example, giving two breast cancer patients different chemotherapy  
1446 based on the gene and protein expression profile of their tumors and healthy tissue). Personalized medicine  
1447 can also be used to predict and adjust optimal medication dosage, such as anesthesia, for a patient.  
1448
- 1449 **Pharming:** merger of “farming” and “pharmaceutical” referring to the insertion of genes that code for  
1450 useful pharmaceutical products into host organisms that would not otherwise express those genes.  
1451
- 1452 **Pharmacogenetics:** is the branch of pharmacology which deals with the influence of genetic variation on  
1453 drug response.  
1454
- 1455 **Physiology:** study of the functions and activities of living organisms and their parts, including all physical  
1456 and chemical processes.  
1457
- 1458 **Predictive/presymptomatic gene test:** a test to identify whether an individual carries a genetic mutation  
1459 associated with the development of a particular disorder. It predicts the likelihood that the disorder  
1460 associated with the genetic mutation might occur.  
1461
- 1462 **Preimplantation genetic diagnosis (PGD):** procedures that are performed on embryos prior to  
1463 implantation, sometimes even on oocytes (egg cells) prior to fertilization, in order to determine the  
1464 presence of a specific genetic sequence associated with a disorder. PGD is considered an alternative to  
1465 prenatal diagnosis.  
1466
- 1467 **Prenatal diagnosis:** the use of a wide variety of methods to learn about how a pregnancy is developing,  
1468 with the intention of determining if a detectable abnormality is present. This includes imaging methods  
1469 (ultrasound, etc.), measuring substances in the maternal blood, and removal of samples from the placenta,  
1470 the amniotic fluid, or the fetus itself.  
1471
- 1472 **Recombinant DNA:** DNA produced by joining together DNA extracted from two or more different  
1473 sources such as cells or different organisms.  
1474
- 1475 **Ribonucleic acid (RNA):** related closely to DNA but not usually the basis for storage of hereditary  
1476 information from one generation to the next; rather it is one of the forms of genetic information employed  
1477 within the cell to regulate its activities.  
1478
- 1479 **Single nucleotide polymorphism (SNP):** differences in single nucleotides that commonly occur in DNA.  
1480 These differences are generally benign and occur on average about every 1,000 bases.  
1481
- 1482 **Synthetic Biology:** design and construction of new biologic functions and systems that are not found in  
1483 nature.  
1484
- 1485 **Transgenic seed:** the state of having genes which have been transferred from one species to another, for  
1486 example by placing into a seed the trait which would protect the plant from an infectious disease that  
1487 interferes with crop production.  
1488
- 1489 **Vocation:** in this statement refers to a calling from God that comes both as gift and task. The ELCA  
1490 understands baptismal vocation as God’s saving call to us in baptism that is lived out in joyful response  
1491 through service to the neighbor in daily life. The human vocation here indicates God’s calling to the human  
1492 race and each individual by virtue of being their creator. It concerns the purpose or goal of human life for  
1493 every human being whether Christian or not.  
1494
- 1495 **Web of Life:** includes all organisms and recognizes their interdependence.  
1496

- 1497 **Sources:**  
1498 [www.elca.org](http://www.elca.org)  
1499 [www.genome.gov](http://www.genome.gov) "Talking Glossary"  
1500 [www.genetests.org](http://www.genetests.org) GeneTests: "Illustrated Glossary"  
1501 <http://ghr.nlm.nih.gov/> Genetics Home Reference: "Handbook"

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*Genetics, Faith and Responsibility*  
*A Proposed ELCA Social Statement on Genetics*

**Frequently Asked Questions**

**General questions about social statements**

**What is a social statement?**

ELCA social statements are teaching documents that assist members in their thinking about social issues. They are meant to aid in communal and individual moral deliberation and formation. Social statements also set policy for this church and guide its advocacy and work in the public arena. They result from an extensive process of participation and deliberation, and are adopted by a two-thirds vote of a Churchwide Assembly.

**Questions about the proposed social statement**

**How are social statements used?**

ELCA members are encouraged to use social statements for teaching and moral guidance. Social statements govern church policy and state official positions of this church, but not all members are expected to agree with all parts of a social statement.

**Why is the ELCA studying the topic of genetics?**

The 2005 Churchwide Assembly mandated the development of a social statement on the topic for this church. The ELCA Northeastern Iowa Synod asked the churchwide assembly for the social statement. The synod's memorial cited concerns about genetic advances, the need for critical issues to be addressed and for "moral guidance in the face of the technological advances." In studying this topic the ELCA is embracing its responsibility to develop frameworks for teaching and deliberating about issues in a modern, rapidly changing technological society. The process of developing this proposed statement was guided by the ELCA Task Force on Genetics.

**Who was on the ELCA Task Force on Genetics?**

The task force was composed of members of this church who have different perspectives, backgrounds and competencies related to genetics. To learn more about those members please visit: [www.elca.org/genetics](http://www.elca.org/genetics).

**What does it mean that this is the *proposed* social statement on genetics?**

The ELCA Task Force on Genetics has written the current document after several years of study and after receiving input from across the ELCA. The task force is *proposing* this statement -- *Genetics, Faith and Responsibility*—for the ELCA's consideration. Proposed statements are **not** final and have no official standing as statements of the ELCA. Social statements are only final after they have been debated and approved by a Churchwide Assembly. The genetics statement will be considered by the 2011 Churchwide Assembly, August 15-19, in Orlando, Fla.

**What is the most important thing to know about this proposed social statement?**

*Genetics, Faith and Responsibility* states that Lutheran Christians view the unprecedented power in genetic research and its applications with both promise and caution in light of God's creative and steadfast work. It holds that human beings are responsible as "innovative stewards," called to dedicate themselves to the flourishing of life. The moral imperative "to respect and promote the

community of life with justice and wisdom” should guide the use of genetic knowledge in medicine, agriculture and other arenas. This church also is called to practice respect and care for all people affected by personal and policy decisions that must be made. The proposed statement emphasizes broad convictions to guide reflection, deliberation and action.

**How has the content of the proposed social statement been determined?**

The content and range of issues covered in the proposed statement, *Genetics, Faith and Responsibility*, were developed through the standard ELCA social statement process. The ELCA Task Force on Genetics read, deliberated and consulted with experts on matters from the Bible to biology to sociology and theology. The task force published the study *Genetics and Faith: Power, Choice and Responsibility* in November 2008 to invite deliberation and response throughout the ELCA. A draft of a social statement was published in March 2010, opening a feedback period that lasted until October 15, 2010. The task force received feedback that included hundreds of pieces of input from individuals and congregations, 48 synodical hearings throughout the ELCA and meetings requested by Midwest rural leaders. The task force revised the draft in light of this feedback and unanimously has signed off on the proposed text. The task force now shares it with the church for consideration as a proposed social statement.

**Questions about process and my involvement**

**What happens now that the task force has written the proposed social statement?**

The proposed statement will be reviewed by the ELCA Conference of Bishops and the ELCA Church Council. The council at its meeting, April 8-10, has the authority to finalize the text and recommend the proposed social statement for consideration by the 2011 Churchwide Assembly. For more information about this process see the timeline at: [www.elca.org/genetics](http://www.elca.org/genetics).

**Where can I get a copy of *Genetics, Faith and Responsibility*?**

The proposed statement is available for download at [www.elca.org/genetics](http://www.elca.org/genetics). The website includes several resources to aid understanding of the proposed statement and of genetics in general. These include an executive summary, this “frequently asked questions” document, brief biographies of task force members, several study resources and more.

**How do I respond to the proposed social statement?**

You are encouraged to discuss the proposed text with others in your congregation and synod. Then direct your responses through your congregation and conference to your 2011 Synod Assembly. That synod assembly could address the churchwide assembly about the proposed statement through resolutions called “memorials.”

**Where can I get more information?**

The website [www.elca.org/genetics](http://www.elca.org/genetics) contains information on both the substance and the entire process of developing the statement on genetics.



**Proposed Amendments to  
Social Statement on Genetics by  
Members of the ELCA Church Council**

**Process and Time Line  
February – April 2011**

1. Current documents for review by Church Council members will be uploaded to Net Community by **March 1, 2011** (Exhibit J, Part 1). Links to the proposed social statement and other resources was provided by e-mail to Church Council members on February 22, 2011.
2. Members of the Church Council may submit proposed amendments to the Program and Services Committee by e-mail to Myrna Sheie: deadline is **March 4, 2011 at 8:00 a.m.**
  - a. Send to [myrna.sheie@elca.org](mailto:myrna.sheie@elca.org)
  - b. Amendments must be grouped by section, page, and line number(s). They may be descriptive (i.e., delete the following words (detail) and add the following words (detail) or specific (i.e., ~~strike out~~ deleted words and underline new words).
3. The proposed amendments will be collated and transmitted to the Program and Services Committee. The proposed amendments will be organized in sections and grouped by line number with general comments following.
4. A working group of the Program and Services Committee will meet on March 11 to prepare a report and recommendations to the Program and Services Committee, which will meet on March 31 and April 7, 2011.
5. The proposed process will be provided in Exhibit J, Part 1d and the recommendations of the Program and Services Committee in Exhibit J, Part 1e.
6. April 8-10, 2011: the Church Council will act the recommendations from the Program and Services Committee and finalize the document to be forwarded to the 2011 Churchwide Assembly for consideration.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
April 8-10, 2011  
Exhibit J, Part 1d  
Page 2

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## **Proposed Revisions to Genetics, Faith and Responsibility**

The Program and Services Working Group, in accordance with the process detailed in Exhibit J, Part 1d, established a working group to receive and review recommended revisions to the proposed social statement on genetics, "Genetics, Faith and Responsibility." Members of the task force included: Sandy Schlesinger (chair; Church Council advisor to the genetics task force), Steve Loy, Jack Munday, Bp. Steven Ullestad, Roger Willer, Marcus Kunz and Myrna Sheie.

The working group, in partnership with the co-chairs of the genetics task force, Per Anderson and Janet Williams, have reviewed 13 suggestions and proposed responses with justification for consideration and action by the Program and Services Committee and ultimately by the full Church Council. These suggestions were received by the appropriate deadlines from the following sources: 1) Church Council members; 2) Conference of Bishops and 3) churchwide staff.

PLEASE NOTE: Additional revisions recommended by the Program and Services Committee also are included in the text of the social statement provided in Exhibit J, Part 1b.

### **Editorial Suggestions: Recommended**

*(No discussion needed)*

#### **1. Line 137 - Highlight in gray the phrase "community of life"**

**Supporting/Clarifying Comments:** "It is the first instance of this term's use instead of or in addition to its use at Line 175. This is a technical phrase used throughout the document [I don't like it a whole lot] but I had a question about its use. If the glossary is not adopted with the document does that mean it won't always be included with the document? If it is not always included, then maybe the phrase needs to be described up front here."

**Working Group Response:** **Good idea; recommend that this highlighting be included.** No need to describe the term in the text, however, since the glossary will remain with the text as a supplemental resource; the glossary simply will have no status as text authorized by the churchwide assembly.

#### **2. Lines 1139, 1143, and 1157 – Typographical Corrections**

**Supporting/Clarifying Comments:**

- a. Line 1139 ethics (not ethic)
- b. Line 1143 alter text so it reads "have been and increasingly will be" (improves grammar)
- c. Line 1157 "results" (not result)

**Working Group Response:** **Good idea; recommend that these changes be made.**

### **Editorial Suggestions: Recommend Against**

*(No discussion needed unless a Council member objects)*

#### **3. Line 166 – Highlight and define "stewarding"**

**Supporting/Clarifying Comments:** “This suggestion is made because it is such a central word but one that the average reader may need reminders about.”

**Working Group Response:** Recommend no change be made; leave “as is.” “Stewarding” (or steward) is not a technical word in the statement and is commonly understood by church members.

## **Minor Suggestions: Recommended**

### **4. Line 276 – Strike “do not require genetic solutions.” Or perhaps a re-wording of this sentence should be considered.**

**Supporting/Clarifying Comments:** “It bars the use of genetic technologies in developing countries. I understand that great care must be used with the potential consequences of the introduction of genetic technology into developing countries - they are particularly vulnerable to good and bad consequences. Further, I realize that that genetic technology does not reduce or act as a replacement for the need of other humanitarian efforts as listed in these lines. However, I would hate to be barred from the use of a genetic technology should there be a situation in a developing country where it is a viable solution. Further I believe that the wording ‘Do not require genetic solutions (Line 287-289)’ is in direct contradiction with Line 605-607.”

**Working Group Response:** Replace “genetic” with “high technology.” This is a descriptive section and its purpose would be lost if the phrase (“do not require genetic solutions”) was eliminated. At the same time, the point is about appropriate solutions that may include a genetic solution where it is viable. Changing to the use of “high-technology (high-tech)” in this section is more accurate without losing the point.

### **5. Line 353 - Replace language on “3<sup>rd</sup>” use of law to be less cumbersome and footnote it.**

**Working Group Response:** The paraphrase from the Formula of Concord used in this section (Formula VI, 1; page 502) has been footnoted, the words “and promises” added and “faithful” is changed to “our.”

### **6. Line 499 and 511 – Eliminate “pattern of sinful Adam”**

**Supporting/Clarifying Comments:** “I get the Scripture reference to the Old Adam in us but this doesn't work for me. The language works when we talk in Line 503 of the 'pattern of Christ' but I think less metaphorical language will be more helpful - sin, life of sin, propensity for sin, brokenness of sin, sinful condition, sinful nature - may all be more familiar or accurate options. When we introduce new ways of talking in documents like this we only throw people off. I suggest using more traditional language and images in this instance.”

**Working Group Response:** Replace both uses of “pattern of sinful Adam” with “their sinful condition.” A nice parallelism will be lost but it is true that “pattern of sinful Adam” is not in common use. “Sinful condition” is more common and makes the same point.

**7. Line 767 - Replace “genetically engineered food and its delivery”**

**Supporting/Clarifying Comments:** “The focus seems to be on genetically engineered food as the problem while the concern is about corporate ownership of seed patents. It is easy to interpret the phrase as anti-farmer when the emphasis really is on delivery.”

**Working Group Response:** Replace “genetically engineered food and its delivery” with “corporate ownership of seed patents.”

**8. Lines 1001 through 1003 - Strike the wording “especially those related to agriculture.”  
Rephrase whole sentence to make it more understandable.**

**Supporting/Clarifying Comments:** “These words appear to make genetic technology have a constantly negative presence in agriculture. I understand the concept of why the ELCA would want “to raise searching questions about goals and policies that impact negatively on individual and community livelihoods and that impede reciprocal cooperation and respect among affected people and communities” but certainly the scope of that concern transcends above agriculture only. I understand the concern of mutual respect for the organic and conventional productions systems. However, this concern, which is completely necessary and relevant to this discussion, has been previously addressed in lines 992-993.”

**Working Group Response:** Accept suggestion and remove word “reciprocal.” The bullet point would now read as follows: “impact negatively on individual and community livelihoods and that impede or harm cooperation and respect among affected people and communities;”

**Minor Suggestions: Recommend Against**

**9. Line 310 - Find alternative to “Reasonable people”**

**Supporting/Clarifying Comments:** “For me ‘reasonable people’ is a very subjective term. I couldn't really come up with a better word or phrase. I almost wanted to see 'faithful' but not sure that exactly fits. Thought about 'faithful and reasonable' together. The idea seems to be that we can be equally reasonable/faithful/rational/people and still come to different conclusions. Maybe take it from the opposite direction - coming to different conclusions does not necessarily make one person unreasonable, less sound, less faithful than a person who reaches a different conclusion.”

**Working Group Response:** Recommend no change be made; leave “as is.” “People of good will” is one possible alternative and it is used elsewhere in the statement, but the emphasis here is on many different people reasoning together and the current text seems preferable.

**10. Line 545 – Change the word “discrimination”**

**Supporting/Clarifying Comments:** “That word is awkward because of the negative connotations. I prefer discernment here even though it is used in the next sentence as well.”

**Working Group Response: Recommend no change be made; leave “as is.”** Encarta gives three meanings for “discrimination: 1) treating people differently through prejudice; 2) ability to notice and value quality; 3) awareness of the subtle differentiation. There is no basis for understanding meaning #1 in this context. “Discrimination” remains the proper word here. A change to “discernment” would be confusing because the meaning in line 560 is a technical one. (Romans 12:2)

## 11. Resolution 5 - Why “direct”?

**Supporting/Clarifying Comments:** “I have concerns about the wording/intent for Resolution Number 5 regarding directing the Theological Discernment section of the Office of the Bishop to maintain its availability - why would that go away? And if it needs to go away how can we direct it to stay? I guess I am not sure of the intention here and better wording may be needed for clarification.”

**Working Group Response: Recommend no change be made; leave “as is.”** The default practice is to relegate studies that precede social statements to the category of “archive.” The point is they generally become of historical interest only and only a few archive copies are kept. An explicit affirmation of the study Genetics, Power, Choice, and Responsibility is necessary if it will continue to be available in circulation for congregational use. The view of the task force is that the study is sufficiently congruent with the authorized social statement to be kept as an ELCA study, but an implementing resolution is needed to confirm that view and maintain its availability.

## 12. Resolution 7 - Is it maintain' or 'develop' a database - or both?

**Working Group Response: Recommend no change be made; leave “as is.”** There is an informal database in existence; this resolution would encourage the addition of those names to the ELCA’s new comprehensive database and thus would maintain, more effectively, what already exists.

## Significant Suggestion: Recommend Against

### 13. Resolution 8 - Remove it from the document.

8. *To direct the Theological Discernment Section of the Office of the Bishop in late 2013 to bring an assessment of the feasibility of developing a social message on embryonic human stem cell (hESC) research to the ELCA Church Council for its consideration, in accordance with Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns (Chicago: ELCA, 1997, revised 2006);*

**Supporting/Clarifying Comments:** “Even the possibility that the ELCA would consider developing a social message will raise controversy at a time when many are weary of controversy or suspicious of a perceived ‘liberal’ bent in ELCA staff and direction. Many will miss the nuance that the recommendation is only for an assessment and will fear that a message is called for and will believe that the outcome of the message is determined. Most members also are not aware of the deliberative character of social messages. If many in the church wish for such a message, let the request come up from the grass roots through a memorials process at a future time.”

**Working Group Response: Leave Resolution Number 8 in the document and let the Churchwide Assembly determine its appropriateness.** The task force discussed this at length and believed strongly that it is both possible and appropriate for the ELCA to provide a deliberative document, a social message, on this widely discussed matter.

*Additional background information*

During the process to develop the genetics social statement, many ELCA members at the listening posts indicated a wish that the church would address this issue. The draft document did so and the response among members to the draft's discussion of hESC was quite positive. Therefore many on the task force argued for continued inclusion of that topic in the proposed statement.

However, it became increasingly clear that an extended discussion of embryonic human stem cell (hESC) did not fit the tenor of the proposed statement as a framework document and it became clear that its inclusion created length problems. (A fair and comprehensive discussion was largely accepted by the task force, but was quite long.) At the same time, the task force struggled with the responsibility as to how a document on genetics at this time could *completely* ignore this matter. The task force settled these issues by including this implementing resolution that requests Church Council to assess *the possibility* for a social message (a deliberative social document) in two years time. This seemed like a minimal but reasonable way to balance all the concerns.

If the Churchwide Assembly does not concur, it can remove the resolution through the deliberative process.

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## **A Brief History of the African Methodist Episcopal Zion Church**

The African Methodist Episcopal Zion Church is a major faith-based organization servicing more than 1,000,000 members. Leadership is comprised of the General Conference (meeting every four years), the Board of Bishops (a twelve person board, each responsible for a geographical area know as an Episcopal District) and twelve elected General Officers or Department Heads (i.e., individual area secretaries, directors and editors whose responsibilities vary over specific units of the church). The AMEZ headquarters is located in Charlotte, North Carolina, but each bishop maintains an episcopal office near where they live.

In an article on the bicentennial of the A.M.E. Zion Church for *Ebony*, Lisa Jones Townsel wrote, "Officially born October 1796, the new Black denomination was chartered in 1801 and firmly established in 1820 when the leaders voted themselves out of the White Methodist Episcopal Church. The next year, church founders agreed to call the church the African Methodist Episcopal Church in America. But to distinguish this New York-based group from the Philadelphia Black Methodist movement which emerged about the same time, the word 'Zion' was added to the title during the church's general conference in 1848."

With its identity problems resolved, the A.M.E. Zion Church made the salvation of the whole person—mind, body and spirit—its top priority. At the crux of its ministry lay racial justice and peace and harmony, thus earning it the title, the Freedom Church.

As the ministry expanded, so did the denomination's emphasis on education. "In order to succeed in American society as productive citizens, we [the newly freed slaves] need to become an educated citizenry," an early A.M.E. Zion member once said. In keeping with that goal, the church maintains four colleges and universities today, which are Livingstone College in Salisbury, N.C., Clinton Junior College in Rock Hill, S.C., Lomax-Hannon Junior College in Greenville, Ala., and A.M.E. Zion University in Monrovia, Liberia. Additionally it maintains two theological seminaries, Hood Theological Seminary in Salisbury, N.C. and Hood Speaks Theological Seminary in Akwa Ibom State, Nigeria.

Devoted to religious, educational and social causes, the AME Zion Church and its members have been instrumental in many of the freedom struggles of this nation, dating back to the days when former slaves Frederick Douglass, Sojourner Truth and Harriet Tubman led the first wave of Black social activism. Since that time, A.M.E. Zion members have made other significant contributions. A.M.E. Zion Bishop Alexander Walters, along with Dr. W.E.B. DuBois, helped to found the NAACP. Bishop Walters also was a pioneering member of the Pan-African Congress. Many of the denomination's clergy and lay people were active participants in the civil rights movement of the 1960s.

Along with its emphasis on ministry and social change here in the United States, the denomination has focused much of its attention and energies on outreach abroad. To date, the AME Zion Church has member churches on all continents except Australia. In West Africa, in particular, the denomination has set up numerous schools and clinics throughout Ghana and Nigeria. The church also has facilities in Liberia, though some of its main structures have been destroyed by civil war. Overseas missions are a crucial component of the AME Zion Church's outreach, but the denomination believes in charity starting at home. That is why, over the years, several individual churches have implemented programs to help families find low-income housing, jobs, financial planning assistance, health care and day care services. "Our concern is for the whole person," says Bishop Cecil Bishop, the (retired former) senior bishop of the AME Zion Church. "We have a holistic approach and a holistic gospel. We don't feel that we live in a kind of compartmentalized sense, but that life is a complete whole. So we have to be concerned about all of those amenities of life that help make up wholeness in an individual."

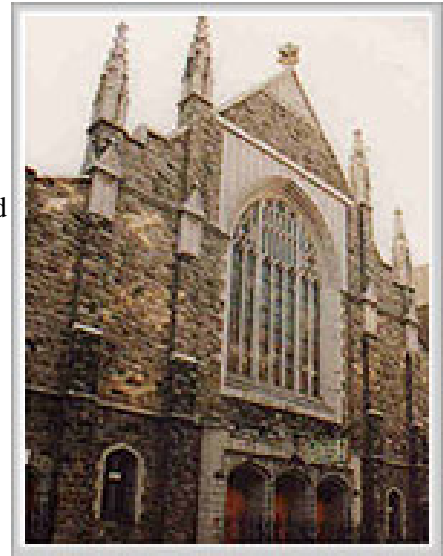
EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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Exhibit J, Part 2

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The outward person is important, but the primary focus of the AME Zion Church remains spirituality and "sharing the good news of the gospel," says the former senior bishop.



Mother A.M.E. Zion Church  
Harlem, NY

## **Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns**

*The 1997 Churchwide Assembly acted in August 1997 to affirm the adoption by the Church Council of this document, as a revision of the former document, “Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures,” which was adopted by the first Churchwide Assembly on August 28, 1989; and to authorize the Church Council to make appropriate adjustments in these policies and procedures as further experience would indicate. This version was approved by the Church Council at its April 2011 meeting.*

Faithful participation in society is integral and vital to the mission of the Evangelical Lutheran Church in America (ELCA). As individual members and as a corporate body this church lives out the Christian faith in encounter with the concerns that shape life in God’s creation. Social statements, messages, social policy resolutions, and studies of social issues are important means by which this church carries out its participation in society. This document is meant to clarify, order, and strengthen their role in the life and mission of this church. It revises an earlier document with the same name in order to bring these policies and procedures into accord with the changes in the governance structure of the churchwide organization enacted by the Church Council at its October 8, 2010 and November 12 – 14, 2010 meetings.<sup>1</sup>

This document presents four distinct yet interrelated spheres of activity that seek to form in this church new partnerships, practices, and capacities for discerning and doing God’s will in the world. These four spheres are:

- 1) Equipping and Nurturing Members;
- 2) Encouraging Learning and Moral Discourse;
- 3) Developing and Enacting Social Policy; and
- 4) Interpreting and Applying Social Policy.

While each sphere of activity contains distinct initiatives, each sphere supports and relates to the others. The following sets forth this church’s bases for addressing social concerns, describes the four spheres of activity, and outlines the procedures for each sphere.

### **Called to Witness in Society**

The Evangelical Lutheran Church in America addresses social concerns in witness to God’s just and loving intention for all of creation. This church participates in society in grateful response to God’s saving grace in Jesus Christ. Through faith in the Gospel the Church is freed to love the neighbor in this world, as it hopes and prays for “a new heaven and a new earth” (Revelation 21:1). While this world is corrupted by sin, it also is created by the Triune God, who promises it fullness and continues to sustain it. In this world the Church is called to live its faith, love, and hope by caring for and transforming the structures of society, working for justice, and preserving the earth. For “what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).

The constitution of the Evangelical Lutheran Church in America makes clear the commitment of this church to listen to, deliberate with, and address its members and the broader society on social concerns:

The Evangelical Lutheran Church in America confesses the Gospel to be “the power of God to create and sustain the church for God’s mission in the world” (ELCA 2.07.).

To participate in God's mission, this church shall:

Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs. . . (ELCA 4.02.c.).

Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world (ELCA 4.02.e.).

To fulfill these purposes, this church shall:

Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel (ELCA 4.03.b.).

Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged (ELCA 4.03.g.).

Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world (ELCA 4.03.l.).

Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction (ELCA 4.03.n.).

Social statements and other resources on social concerns build on the rich legacy of the church bodies that united to form the Evangelical Lutheran Church in America. As a confessional church with a historical sense, this church continues to look to the social statements of The American Lutheran Church and the Lutheran Church in America for guidance, while it develops its own social statements and further deliberates on social concerns.<sup>2</sup>

These historical documents, too, summon this church to a coherent, responsible, and prophetic public witness. In its first social statement, *The Church in Society: A Lutheran Perspective*, the Evangelical Lutheran Church in America affirmed anew its calling to witness in society and made the following basic commitments:

- “to sustain and support its members in their baptismal vocation to serve God and neighbor in daily life” (page 6);
- “to serve God and neighbor in its life and work as an institution”(page 7); and
- “to foster moral deliberation on social questions” (page 7).

### **Constitutional Directives**

The activity of the four spheres described in this document shall be consistent with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The constitution assigns primary responsibility for this church's preparation and coordination of resources on social concerns to the churchwide organization, particularly to the Office of the Presiding Bishop. This task is to be carried out in a spirit of interdependence, partnership, and cooperation with congregations, synods, institutions, and agencies, as well as with other churchwide units.

The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent

relationship primary responsibility for particular functions will vary between the partners (ELCA 5.01.c.).

This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part . . . lives in a partnership relationship with the others (ELCA 8.11.).

This church shall seek to meet human needs through encouragement of its people to individual and corporation action, and through establishing, developing, recognizing, and supporting institutions and agencies that minister to people in their spiritual and temporal needs (ELCA 8.33).

In fulfillment of the purposes of this church, the churchwide organization shall:

Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life (ELCA 11.21.b.).

Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters (ELCA 11.21.d.).

Develop and administer policies for this church's relationship to social ministry organizations and cooperate with public and private agencies that enhance human dignity and justice (ELCA 11.21.i.).

Determine and implement policy for this church's relationship to governments (ELCA 11.21.j.).

The Office of the Presiding Bishop, in collaboration with the appropriate churchwide unit(s), shall serve "the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church..." (ELCA 15.12G10)..

The Congregational and Synodical Mission unit shall use the Church's foundational and theological statements and messages "...in creating coalitions and networks to promote justice and peace" and in "facilitating the engagement of this church in advocacy" (ELCA 16.12.A10).

As a partner in addressing social concerns, each synod shall:

Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including: . . .

6) provision for resources for congregational life;

7) assistance to the members of its congregations in carrying out their ministries in the world; and

8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues (ELCA 10.21.e.).

Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society (ELCA 10.21.o.).

### **Sphere One: Equipping and Nurturing Members**

#### **Description**

The first sphere of activity is that of equipping and nurturing members of this church for their calling in the world. All expressions and ministries of this church participate in this ongoing task of formation for vocation. Attention to the personal and communal sources of social witness and

policy development is meant to build up this church's capacity to engage in personal and corporate deliberation and action. This sphere of activity calls for the development of resources—in the broad sense of people, networks, and materials—to assist this church to be a community of moral deliberation and a church faithfully active in society.

This sphere of activity enables members of this church to be faithful followers of Jesus Christ in the world today. It relies and expands upon the catechetical work of this church. It attends to foundational and formative dimensions of the Christian moral life, such as the meaning of discipleship, methods of moral deliberation and discernment, the authority of Scripture and the Lutheran Confessions, and the place of experience and reason in ethical decision-making. Developing capacities in these areas requires deepening knowledge of the Bible and the Lutheran Confessions. It also requires certain attitudes, values, behaviors, and skills that enable ELCA members to use Scripture and tradition in social witness and policy development. Clearly, this equipping and nurturing is a long-term task that calls for the regular development of material for widespread use throughout this church. This church seeks creative new resources—particularly teachers and methods of learning—that enjoy a permanent place in the lives of members and congregations and help create a culture of formation for vocation.

### **Procedures**

1. The Congregational and Synodical Mission unit, in collaboration with the Office of the Presiding Bishop and the appropriate churchwide unit(s), shall oversee this sphere of activity.
2. The program committee of this unit shall meet to evaluate this church's needs and opportunities and to envision whether there should be new or expanded projects to help create a culture of formation for vocation. As appropriate, this unit shall invite other churchwide units and persons to participate in these consultations.
3. In light of a consultation's recommendations, this unit may initiate or propose projects in this sphere of activity. They will report to the Church Council the financial implications of their proposed projects.

### **Sphere Two: Encouraging Learning and Moral Discourse**

#### **Description**

The second sphere of activity is that of encouraging learning and moral discourse among members of this church around social concerns of the times. This church's moral deliberation does not always intend or result in Churchwide Assembly action. Therefore, this sphere of activity promotes open-ended deliberation on specific contemporary social concerns without the pressure of legislative decision or community consensus. Further, such routine practices of moral reflection and deliberation in congregations, homes, social ministry organizations, and other settings serve those occasions where this church discerns a need to draw corporate normative conclusions. Insofar as this activity provides common content and experience for this church's intention to be a community of moral deliberation, it often precedes activity in sphere three and thereby also offers a basis for considered selection of those concerns that should be subject to legislative decision.

Churchwide activity in this sphere primarily involves the development of resources that aim to encompass this church's analysis of particular social concerns within the framework of basic Christian theology and morality. This sphere of activity includes the production of messages, study documents, and teaching materials, as well as the development of models and the preparation of resource persons for congregational deliberation. Approaches to study vary from issue to issue and group to group, but all approaches aim to encourage an inclusive, in-depth process of learning and deliberation about a consequential social concern. This sphere lends itself

particularly well to periodic conversation experiences, such as listening posts, continuing education events, and conferences on specific social concerns.

Messages are a particular means to encourage learning and moral discourse. They also draw out the implications of this church's social policy (sphere four). Messages rely upon this church's social statements and social policy resolutions and are adopted by the Church Council of the Evangelical Lutheran Church in America (see the Appendix).

Resources in this sphere of activity should be regularly under development for widespread use throughout the Evangelical Lutheran Church in America.

### **Procedures**

1. The Office of the Presiding Bishop, in collaboration with the appropriate churchwide unit(s), shall be responsible for churchwide activities in this sphere of activity. It shall carry out its responsibility in accordance with the principle of interdependence.
2. The Office of the Presiding Bishop, in order to assist members of this church in their study of social concerns, shall propose the study of selected topics and for the development of relevant resources (people, networks, materials) and study material. In doing so, it shall assemble for most projects a team of persons, often including persons from congregations, synods, ELCA institutions, and agencies of this church in accord with this church's principles of representation. In selecting topics and developing resources, the office shall draw upon the wealth of expertise and interest in social concerns within this church and shall base its decisions upon ongoing and wide-ranging consultation with relevant members and groups throughout the Evangelical Lutheran Church in America, including the Conference of Bishops.
3. The Office of the Presiding Bishop shall report its activities in this sphere to the Church Council and the Churchwide Assembly and shall promote its work throughout this church.

### **Sphere Three: Developing and Enacting Social Policy**

#### **Description**

The third sphere of activity is that of lifting this church's voice in witness to social concerns through developing and enacting social policy. Here this church's moral deliberation aims at corporate conclusions. This sphere of activity engages Lutheran theology with broad social concerns as well as specific issues through documents that set forth this church's normative understandings and policy on individual and corporate Christian responsibility in the world. Such documents are social statements and social policy resolutions, that is, actions of the Churchwide Assembly or Church Council on matters of social concern.

Social statements are major documents addressing significant social issues. Typically, they provide an analysis and interpretation of an issue, set forth basic theological and ethical perspectives related to it, and offer guidance for the corporate Evangelical Lutheran Church in America and its individual members. Social statements are documents of the highest quality. They vary in scope, length, frequency, and forms of moral discourse, according to the needs of their subject matter. In all cases, social statements are the product of extensive and inclusive deliberation within this church, a process that is an integral part of their educational purpose. Because of the considerable resources and care that this church invests in them, and because of the participatory process used in their development, social statements are the most authoritative form of social policy and are adopted only by the Churchwide Assembly.

### **Guiding Perspectives for Social Statements**

The perspectives outlined below are intended to help guide this church's understanding, development, consideration, and use of social statements.

#### **1. Social statements are theological documents.**

These documents arise from and address the changing circumstances of the world in light of God's living word of Law and Gospel. With the aid of contemporary experience and knowledge, they bring this church's understanding of its faith to bear on social issues. Because they view issues from the perspective of the Church's faith, social statements are clearly rooted in the biblical and confessional witness of the Evangelical Lutheran Church in America. They are subject again and again to the testing of whether they are faithful to Scriptures as "the authoritative source and norm of [this church's] proclamation, faith, and life" (ELCA 2.03.) and to its creeds and confessions (ELCA 2.04., 2.05., and 2.06.). They themselves are not new creeds or confessions.

#### **2. Social statements are teaching documents.**

In their preparation, content, and use, these documents bring together the realities of the world, the experience of Christians living their vocation, and the convictions of faith. Social statements give voice to the prophetic mandate of this church, its calling to care for God's world, and its commitment to reason together on social concerns. In so doing, they inform, guide, and challenge this church and its members. They are intended "to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:12).

Church members are called upon to give social statements serious consideration as they form their own judgments. In the use of social statements as teaching documents, their authority is persuasive, not coercive. Their teaching function builds upon and seeks to nurture the freedom of Christians to decide and act responsibly. Social statements help shape the conscience of Christians by appealing to their faith, moral convictions, and reason. The respect they evoke comes from the truth and wisdom they embody, which has stood the testing of various forums within this church and to which testing they always continue to be subject. Their effective teaching significance is determined by the intrinsic quality of their content and by their use in this church.

#### **3. Social statements involve this church in the ongoing task of theological ethics.**

In these documents, this church addresses the question: "What ought we as Christians and the church think and do about this social issue?" Social statements seek to discern God's will for today, offering insight and direction on how people should view an issue and act justly in relation to it. Their focus is most commonly on those ethical guidelines that mediate between very general moral affirmations and the detailed requirements of a particular situation.

Social statements hope to reflect the qualities of a community of forgiven sinners called to do God's will. They probe for shared convictions and the boundaries of faithful action; within this framework, they acknowledge diversity. These documents recognize the complexity of society and the power of sin as well as the responsibility of this church to speak and to act with hope and boldness. They appeal to theology, ethics, secular knowledge, history, and contemporary experience to offer coherent and plausible reasons for their judgments. As the work of a community that stands under God's judgment and grace, social statements exhibit openness to the Holy Spirit's further guidance.

Social statements are meant to foster the art of ethical reflection and discussion in congregations and other expressions of this church. They depend on a vision of the church as a



community of moral deliberation in which serious communication on matters of society and faith is vital to its being. United by baptism, members are free to discuss and disagree, knowing that they are ultimately bound together in the body of Christ by the Gospel and not by their moral judgments.

**4. Social statements result from an extensive, inclusive, and accepted process of deliberation throughout this church.**

They are shaped by careful and critical listening to this church and to society, as well as to other church bodies and ecumenical organizations, both in this country and around the world. The Office of the Presiding Bishop, through the Theological Discernment staff, works with representative and diverse groups of this church to develop social statements through careful and thorough research and study. In order to explore adequately the issue, these groups include persons with needed specialized knowledge and persons directly affected by the issue. Broad participation by congregations and synods, as well as by other churchwide units, is to be encouraged and facilitated in the study process. The Church Council and the Conference of Bishops (15.31.A03.g.) provide forums for discussing social statements. Their development is guided by the constitutional mandate to “provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them” (ELCA 4.03.o.).

**5. Social statements guide the institutional life of this church.**

They set forth the principles and directions that the Evangelical Lutheran Church in America considers necessary to govern the internal and external practices of its social responsibility in accordance with its understanding of God’s will. They express mutual expectations and provide for mutual accountability in this church.

Social statements establish policy for the Evangelical Lutheran Church in America’s work in the areas of advocacy and corporate social responsibility (ELCA 11.21.i. and j; ELCA 14.21.14.), enabling, limiting, and directing these activities.

Social statements include in their implementing resolutions instructions and recommendations on how their governing principles and directives are to be carried out by different parts of this church.

It is expected that ELCA-affiliated agencies and institutions will develop policies and practices consistent with the principles and directives of social statements.

Those who represent this church are expected to present the positions of the social statements as those of the Evangelical Lutheran Church in America. This understanding recognizes their freedom to disagree with these positions.

**6. Social statements, intended to be used widely in the life and mission of this church, reflect awareness of the various audiences and ministries which they are to serve.**

To help stimulate consideration of social issues in congregations, their language is clear and appropriate for congregational life. They are a helpful resource for pastors, bishops, theologians, and other teachers and leaders in this church. Social statements offer individual members guidance and support for their participation in society. They address the broader society in ways fitting for public discussion of social issues. Social statements offer faithful and viable policy directives that have the support of the legislative authority of this church.

### **Procedures for Social Statements**

The Office of the Presiding Bishop, in collaboration with the appropriate churchwide unit(s), shall oversee the development and implementation of social statements in accordance with the principle of interdependence.

### **Selection of Topics**

1. Synods may propose topics for social statements “through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council’s Executive Committee” (ELCA 10.21.e.8.).
2. The Church Council shall recommend topics for social statement development to the Churchwide Assembly.
3. The Churchwide Assembly shall approve topics for social statement development.

### **Social Statement Development**

1. The Office of the Presiding Bishop, advised by the Conference of Bishops and the Church Council, shall oversee the study process leading to a social statement. It shall assure that:
  - a. an appropriate group is named to study the topic;
  - b. ways are found to encourage broad participation by the congregations and members of this church;
  - c. social statements are preceded by a study document or first draft specifically prepared as a step in policy deliberation and development. Decisions about preliminary documents should be made on a case-by-case basis according to the scope of concerns that the proposed social statement will involve and the extent of this church’s history with the topic. A preliminary document, with a designed format for study and response, should be available at least eighteen months before the social statement is considered by a Churchwide Assembly.
2. Synods shall receive copies of preliminary studies and drafts for review and counsel. Synods shall cooperate in the preparation of social statements by encouraging study of and response to preliminary documents by congregations, individuals, synodical committees and synodical forums or hearings.
3. The Church Council and the Conference of Bishops shall be forums for deliberation on preliminary documents.

### **Social Statement Adoption**

1. The Church Council shall review and act upon the recommendations by the Office of the Presiding Bishop (ELCA 14.21.01., 14.21.03.). The Church Council shall approve the text of proposed social statements and recommend the text to the Churchwide Assembly (ELCA 12.12.01.). Prior to a published deadline before a meeting of the Church Council, any voting member of the council who wishes to suggest an amendment to the proposed social statement shall submit it to the chair of the Program and Services Committee. The Program and Services Committee will make a recommendation concerning the proposed amendment to the Church Council, which will act upon that recommendation.
2. Synods shall receive proposed social statements at least three months prior to the Churchwide Assembly at which they will be considered for review by voting members.
3. Only the Churchwide Assembly shall adopt ELCA social statements (ELCA 12.21.d.).

- a. Any amendment to a proposed social statement must be submitted in writing to the secretary of this church prior to a published deadline. Voting members who submit amendments may be requested to meet with staff of Theological Discernment in the Office of the Presiding Bishop. If in the opinion of the chair of the assembly the amendments are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to either the Committee of Reference and Counsel or an ad hoc committee appointed by the chair with the consent of the assembly for its recommendations for the consideration of the proposed social statement and the proposed amendments by the assembly. If a voting member wishes to offer a substantive amendment that was not submitted prior to the deadline, the assembly, by a simple majority vote, may consent to the consideration of such an amendment (adapted from Churchwide Assembly “Rules of Organization and Procedure,” Part Ten).
- b. “A social statement. . .shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly” (ELCA 12.12.01.).
- c. It shall be recorded on the printed statement that the social statement was adopted by a majority of at least two-thirds of the assembly.
- d. Implementing resolutions shall be printed as part of the social statement.
- e. An addendum summarizing differing points of view shall be added to those statements that elicit significant division in the Churchwide Assembly.

#### **Social Statement Use**

1. All expressions of this church are expected to encourage use of social statements. The Office of the Presiding Bishop through the staff of Theological Discernment shall provide counsel when questions of interpretation or application arise.
2. The Office of the Presiding Bishop through the staff of Theological Discernment shall cooperate with other churchwide units and synods to develop accompanying resources and to encourage the use of social statements in this church.
3. Synods shall interpret social statements in a manner consistent with the interpretation of the Office of the Presiding Bishop (ELCA 10.21.e.8.). This interpretation may include resolutions adopted by the Synod Assembly that apply social statements to issues that are particular to the territory of the synod.
4. The Office of the Presiding Bishop shall provide periodic reports to the Church Council on the use and implementation of social statements.

#### **Social Statement Reconsideration**

Churchwide Assemblies may reconsider previously adopted social statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:

1. A Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly. Subsequent to such a vote, the social statement shall be referred to the Office of the Presiding Bishop for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.

2. The Church Council by a two-thirds vote of its voting members may ask the Churchwide Assembly to reconsider a social statement. Such Church Council action must be taken no later than at the Church Council meeting in the autumn prior to the assembly. The proposed change and the reasons for it shall then be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly. A two-thirds vote of the assembly shall be required to reconsider the statement and also to revise or remove it. Both actions may occur at the same assembly.

#### **Procedures for Social Policy Resolutions**

1. Social policy resolutions refer to actions, other than social statements, of the Churchwide Assembly or Church Council on matters of social concern.
2. Normally, social policy resolutions shall rely upon or be consistent with the teachings and policy of social statements.
3. The Church Council, synods, and voting members of the Churchwide Assembly may propose social policy resolutions.
4. Social policy resolutions shall be managed according to the established rules and procedures of the Church Council, synods, and the Churchwide Assembly.
5. In those exceptional cases where proposed social policy resolutions revise established teaching and policy, the Church Council, or the Churchwide Assembly shall assign responsibility to develop supporting foundational theological material and descriptive documents to accompany the proposed resolution.
6. All social policy resolutions must be approved by the Churchwide Assembly, or, in the interim, by the Church Council. Where revisions to established teaching and policy are proposed, a two-thirds vote of the voting members of the assembly or council shall be required to adopt the social policy resolution.

#### **Sphere Four: Interpreting and Applying Social Policy Description**

The fourth sphere of activity is that of interpreting and applying the social policy of the Evangelical Lutheran Church in America to public and corporate policy. This sphere of activity lifts up ELCA social policy documents and assists this church to consider the ways that its policy illuminates, forms, critiques, and guides human behavior and the structures of church and society. Further, it assists this church in its institutional policies and practices, including decisions about the advocacy work of this church. This sphere of activity typically results in documents and narratives that are expository and descriptive in nature. Messages are one form of document in this sphere of activity serving both to interpret ELCA social policy and promote moral deliberation (see sphere two).

This sphere of activity does not preclude or replace other ways in which social policy is interpreted within this church. ELCA social policy is interpreted daily by pastors, bishops, advocates in public and corporate sectors, and other church leaders (local, synodical, churchwide) as they live out their callings. In addition, some educational materials developed by churchwide units also are designed to interpret social statements. In the activity described in this sphere, however, the interpretation of this church's social policy is viewed as formal exposition and requires affirmation by the Office of the Bishop and review by the Church Council. The Congregational and Synodical Mission unit has in its advisory role an important and integral part in this process.

### **Procedures**

1. The Office of the Presiding Bishop, in consultation with the Congregational and Synodical Mission unit, shall manage this sphere of activity according to established procedures.
2. The frequency of developing interpretative material shall depend on such criteria as timeliness, expressed need by members of this church, and participation in ecumenical or interfaith coalitions addressing specific social topics for which this church has policy.
3. The Office of the Presiding Bishop, in consultation with the Congregational and Synodical Mission unit, shall have responsibility to affirm activity in this sphere, and the Church Council shall review it.
4. The Office of the Presiding Bishop shall inform the Conference of Bishops of this interpretative activity in a timely way.

### **Abiding Attitudes and Aims**

The Evangelical Lutheran Church in America sets forth these policies and procedures as a means to enrich faithful social responsibility and effective social witness. Throughout the four spheres of activity outlined above, it strives to be guided by some abiding attitudes and aims:

- that its posture be self-critical, modest, and authentic;
- that its conversations be characterized by respect for participants and others;
- that its deliberation be based upon careful analysis;
- that it not simplify complex issues and not accept easy answers to difficult problems;
- that in its ministry this church use the rich resources of its members, agencies, and institutions as well as those from other churches and ecumenical bodies; and
- that, being transformed and renewed by the Gospel, members of this church may “discern what is the will of God—what is good and acceptable and perfect” (Romans 12:2).

Through committed and balanced attention to the four spheres of activity may the Evangelical Lutheran Church in America make a significant contribution to the society and world in witness to God’s just and loving intention for all of creation and in grateful response to God’s saving grace in Jesus Christ.

### **Appendix: “Messages on Social Issues”**

#### **Description**

Messages are normally brief communications that draw attention to a social issue and encourage action on it. They provide this church flexibility to respond on selected occasions with timely and perceptive counsel on new situations and pressing concerns.

Messages are communications that the Church Council adopts and are thus distinct from social statements, which are adopted only by the Churchwide Assembly. Messages are not the result of widespread deliberation in this church (as are social statements) but are intended primarily to encourage further discussion and action on specific current social issues among ELCA members. They are not new policy positions of the ELCA but build upon previously adopted social statements and social policy resolutions.

Messages address the contemporary situation in light of the prophetic and compassionate traditions of Scripture. They point to human suffering, grave injustice, pending danger, social perplexity, or hopeful developments and urge that evil be resisted, justice done, and commitment renewed.

Messages express the convictions of the leaders of this church who communicate them and who believe that their message should be heard in this church and beyond. They signal certain priority concerns that arise from this church’s mission in the world. Messages are based upon and

are consistent with this church's social statements and social policy resolutions. Normally, no more than one message is considered in each meeting of the Church Council.

### **Procedures**

1. The Office of the Presiding Bishop shall oversee the development of messages on social issues.
  - a. The Office of the Presiding Bishop shall work closely with other churchwide units, and synods in the selection of issues and the preparation of messages.
  - b. The Office of the Presiding Bishop shall be guided by the following criteria in selecting issues for messages:
    - 1) the issue's consistency with this church's social statements and social policy resolutions;
    - 2) its pertinence to this church's ongoing mission;
    - 3) its significance in society; and
    - 4) its timeliness and urgency.
  - c. The Office of the Presiding Bishop shall recommend to the Church Council that it adopt the proposed message.
  - d. The Office of the Presiding Bishop shall be responsible for the production and distribution of adopted messages.
2. The Office of the Presiding Bishop shall coordinate the plans for proposed messages with the Church Council.
  - a. When the Office of the Presiding Bishop begins work on a message, the Church Council shall be notified of the office's plan to present a message to the council.
  - b. The Office of the Presiding Bishop shall ensure that the Church Council receives the text of the message upon its recommendation.
3. The Church Council shall act upon the recommendations from the Office of the Presiding Bishop and adopt, modify, or reject the message.
4. Under extraordinary circumstances, the Church Council, after consultation with the Office of the Presiding Bishop, may suspend these procedures (which normally take at least two or three months) to respond to an especially urgent situation.

*Adapted from "Messages on Social Issues," which was approved by the board of the Commission for Church in Society of the Evangelical Lutheran Church in America, October 7, 1989, and adopted by the Church Council, November 19, 1989.*

### **Endnotes**

<sup>1</sup> *This document replaces "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," adopted by the Church Council in 2006. The 2006 document replaced the document by the same name, which was adopted by the Church Council in 1997. The 1997 Churchwide Assembly affirmed the adoption of that document by the Church Council and authorized the council to make appropriate adjustments in these policies and procedures as further experience would indicate. The 1997 document replaced the document "Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures" that was affirmed by the first Churchwide Assembly (1989).*

<sup>2</sup> *The constituting convention of the Evangelical Lutheran Church in America resolved to "receive the social statements of the existing churches as historical documents." The board of the Commission for Church in Society voted "that the term 'historical documents' in the resolution of*

*the constituting convention to the Commission for Church in Society regarding AELC, ALC, and LCA social statements be interpreted to mean that common elements of the former statements be utilized as the interim contextual basis and guiding principles for present advocacy work until such time as the ELCA develops and adopts new social statements” (minutes of board meeting, September 17-19, 1987). The Office of the Presiding Bishop distributes these social statements and encourages their continued use in this church until an ELCA social statement replaces them. The Association of Evangelical Lutheran Churches did not develop formal social statements in its short history.*

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## **Congregational and Synodical Mission**

### **Transition for the Congregation and Synodical Mission Unit**

Since October 2010, the Congregational and Synodical Mission (CSM) unit has been intentional in its effort to convene, listen and consult with staff. The newly formed CSM Leadership Team (i.e., the seven team leaders, executive director and executive administrative assistant) have met to create team and unit identity and culture. We have organized the teams and now have completed our move to the 9<sup>th</sup> floor for the Chicago-based staff. The executive director convened and led three conference calls with all the deployed staff in October.

This report will list many wonderful ways in which the Congregational and Synodical Mission unit of the ELCA's churchwide organization is serving God in ministry. It will be our task to discover ways in which these ministries work together and show up at the local synod and congregation level to enhance the mission of the Church. CSM is basically the "domestic mission" unit of our church. We will be moving toward strategic engagement of the gifts of the unit as we help the church plant and renew congregations as centers for mission; engage those centers for mission with others for the renewal, justice and reconciliation of creation; work with the systems in our synods that support this mission; and support the leadership and vocations for this mission. Emerging platforms for this engagement in mission across the teams of CSM include: realigning our grant review tables for new congregation starts, congregational renewal, campus ministries and domestic hunger grants; renewing lifelong learning programs to become mission leadership schools; local "rerooting in the community" mission strategy processes and converging paths of advocacy, social ministry organizations and community organizing for strong public mission in the world.

Due to unit vacancies, CSM currently is working to fill the following positions: director for worship, DEMs in the Indiana-Kentucky, Texas/Louisiana Gulf Coast, Grand Canyon and Oregon Synods, and program directors for both international (a shared position with The Episcopal Church) and domestic policy, and program assistant for youth and young adult ministry.

The reports below are updates to the Church Council from the work of the former units (i.e., Church and Society, Evangelical Outreach and Congregational Ministries, Multicultural Ministries, Vocation and Education and Worship and Liturgical Resources) that now make up the Congregational and Synodical Mission unit.

### **Church in Society**

#### *Advocacy Ministries*

ELCA advocacy ministry comprises offices in Washington, D.C., at the United Nations in New York and in eleven state capitals. We engage a network of ELCA synods, congregations and members across the United States from the perspective that public witness for others is an act of discipleship, a faith practice from within our best public tradition as Lutherans. We work from ELCA social policy language that brings important biblical values to public issues. Advocacy staff describe the need for policy change based on experience from ELCA ministries, programs, volunteering and congregational life.

During the churchwide redesign process, advocacy ministries lost one full-time policy position and the Corporate Social Responsibility office and its two staff persons. Five state public policy office (SPPPO) support grants were eliminated for FY11, bringing the current total to eleven state offices. However, we are leveraging current funding into a new contract position for domestic policy and are pleased to announce a shared full-time international policy position with The Episcopal Church USA. With support from World Hunger, the Washington office also hired

a contract person for six months to develop policy positions and build advocacy relationships for the HIV and AIDS strategy.

#### *Events and Activities*

Last fall, we conducted a first-ever advocacy priorities survey for ELCA members. The results from roughly 2200 participants largely confirmed the priorities being engaged. In addition, several suggestions for new or renewed priorities were also made through the write-in responses. We hope to make this an annual instrument for engaging ELCA members.

In December, we hosted the “ready bench” bishops in Washington, which included strategic planning for 2011 policy priorities. Highlights included a Lutheran “Summit on Immigration” convened by LIRS, featuring congressional meetings and a reception for Rep. Rush Holt (D-NJ) which included the Middle East ready bench bishops. In a joint meeting, the Domestic and Environmental ready bench bishops heard from Speaker Boehner’s (R-OH) faith-based staff, met with Dallas Tonsager, USDA under-secretary for rural development and hosted a reception for Joshua Dubois, director of the White House faith-based centers.

We have been working with the White House Faith-based office in several capacities and were pleased that a result of this work was the February announcement that Bishop Hanson has been invited to serve on the President’s Faith-based Advisory Council. The bishop has been working on the inter-religious dialogue and cooperation task force of the council.

#### *Priorities*

The main U.S. hunger and poverty priority for the last six months was the passage of the Child Nutrition Reauthorization Act. The advocacy office worked to engage bishops, youth groups, state offices and the grassroots network to support passage of this bill to improve and broaden access to school meals and strengthen local partnership, providing summer and after-school feeding programs.

Our environmental work continues to focus primarily on climate change and energy issues as well as on resources for congregations seeking to reduce their energy use and carbon footprint. At the end of 2010, we produced a new resource, jointly with the World Hunger program, that focuses on the relationships among climate change, food security and agriculture.

Due to widespread state budget shortfalls, the state public policy offices (SPPOs) are focused on protecting state funding for key social need programs. A number of SPPOs also are supporting state revenue increases to prevent funding cuts that disproportionately affect low-income people. Beginning in January 2011, the director for state public policy advocacy began writing a regular “This Week in the States” memo that highlights state advocacy efforts across the country.

In February, the Lutheran Office for World Community (LOWC) worked with other staff associated with the Peace Not Walls campaign to organize a faith-leaders letter to President Obama on a resolution that was to come to the United Nations (UN) Security Council about Israeli settlements and the need for the parties to the Israeli-Palestinian conflict to return to the negotiating table. The United States vetoed the resolution February 18.

In March, LOWC hosted ten women representatives from member churches of The Lutheran World Federation who attended the annual session of the UN Commission on the Status of Women (CSW) in late February and early March. This year’s theme was access and participation of women and girls in education, training, science and technology. The Lutheran delegation collaborated with other Christian women in advocacy at seven government diplomatic missions through the Ecumenical Women coalition.

### *Community and Poverty Ministries*

During the 2010 program year, community development services implemented a new program initiative entitled “Building Capacity for Sustainable (Social) Ministries.” This is a three-module curriculum designed to work with clusters of potentially at-risk congregations so they can train and equip their leadership with the necessary skills to manage vibrant, healthy social ministry programs that are complimentary to their word and sacrament ministries. To date, approximately 16 congregations have completed the training. Next steps are to confer with congregations to identify complimentary social ministry programs and pursue philanthropic and public funding to support those initiatives. Looking ahead into 2011, community development services anticipates working with congregational clusters in Philadelphia, Detroit and Los Angeles.

In November 2010 the director for congregation-based organizing, on behalf of the Inter-religious Organizing Initiative, co-hosted with Bishop Mark Hanson, a three-day gathering of heads of judicatories and leadership teams from various denominations to further the role and effectiveness of congregation-based organizing in each faith body. In December 2010, Multicultural Ministries and the director for congregation-based organizing co-hosted a three-day event for key leaders from ethnic-specific congregations to introduce the tools and principles of congregation-based organizing to those communities.

During the fall of 2010 a consultation was held entitled “Lutheran Healthcare Executives and Bishops Roundtable.” The goal was to have a shared learning opportunity about how our Lutheran identity informs and unifies a new paradigm of health care delivery and approach to health and well-being. The consultation included a presentation by each health care organization present, along with presentations from Bishop Mark Hanson, the Reverend Herbert Anderson and Cynda Johnson, MD.

During 2010 Lutheran Disaster Response was at work in the larger responses in Tennessee, Rhode Island and Massachusetts as well as in a number of smaller, less visible disasters, including tornadoes and flooding in Minnesota, Wisconsin and Illinois. Lutheran Disaster Response held a meeting of its new advisory committee, which will continue to convene and help shape the direction of the ministry.

### **Evangelical Outreach and Congregation Mission**

#### *New and Renewed Evangelizing Congregations*

In 2010 the Evangelical Outreach and Congregational Mission unit approved 63 new ministry start proposals. Fifty-three new ministries were started; 50 percent of these new starts were in multicultural or ethnic-specific communities. There are currently 312 new congregations or synodically authorized worshipping communities (SAWCs) currently under development. There are 159 congregations supported with renewed evangelizing congregations partnership support grants in 2011, totaling \$2,488,130. These grants support the strategic renewal of congregations, ethnic-specific/multicultural ministries, ministries among people living in poverty and other specialized ministries including prison ministry, ministry with people with disabilities. Other renewal efforts include the development of a “Renewed Evangelizing Congregations Primer,” follow up with DEMs in one-on-one conversations and synodical consultations for the development, enhancement and strengthening of congregational renewal efforts in the ELCA.

There has been significant progress with the implementation of new procedures developed in late 2009 and early 2010 for fiscal obligations as part of the termination or change of a ministry’s relationship with the ELCA. EOCM, the Mission Investment Fund of the ELCA (MIF), the Office of the Secretary (OS) and others collaborated to develop procedures for ministries with past or current relationships with the synod, churchwide organization and/or other ELCA-related

organizations that involve fiscal obligations as part of the termination or change of a ministry's relationship with the ELCA.

Continued and intentional efforts to build synodical missional strategies, establish local tables for new and renewed ministries and develop healthy mission support and stewardship education efforts are the foci of the directors for evangelical mission (DEMs) serving in each synod. In order to further support, evaluate and enhance our partnership with DEMs, synod bishops and local leaders, ten staff serve as "relators" to our DEMs. Each "relator" will intentionally build stronger relationships with our DEMs through bi-monthly telephone calls that will offer spiritual support, coaching and encouragement for their local synodical missional goals.

#### *Faith Practices*

The faith practices team developed a faith practices proposal and sent it to a variety of people for their feedback. The team has reviewed the feedback and is working on incorporating the suggestions into the proposal. Future plans include piloting the proposal in congregations in each of the regions. The prayer and revival network will be meeting in April to strategize how to be more intentional about connecting their ministry with the work of the directors for evangelical mission. The theme for the 2011 glocal gatherings is "Mission and Immigration." Congregational and Synodical Mission will offer four workshops at these gatherings. Christian Education networks will have a summit in the coming months to do visioning for the future since there no longer is a staff person with Christian education as their portfolio.

#### *Stewardship*

"The ELCA Macedonia Project: Your Table is Ready," a two-year pilot project for increasing mission support and stewardship capacity, is being launched with 18 synods. The ELCA Macedonia Project is a joint effort of the churchwide organization, synods, and congregations enabled by a \$212,000 grant from Thrivent Financial for Lutherans, churchwide organization, synodical and other resources. Inspired by the generous offering given by Macedonian Christians for the relief of the saints in Jerusalem (Acts 16:1-10 and 2 Corinthians 8:1-7), this project will invite God's people gathered in ELCA congregations to grow in their faith by embracing the grace of giving and invite ELCA congregations to grow their mission support so the work done together in synods and the churchwide organization might continue and expand. In many ways this project is a stewardship renewal initiative to gain focus on the faithful giving priorities of individuals, congregations and synods and to increase stewardship capacity in this church.

#### **Multicultural Ministries**

The work of the Multicultural Ministries (MM) unit is guided by the churchwide organization's priorities of working collaboratively with congregations, synods, agencies and institutions and other partners in 1) accompanying congregations as growing centers for evangelical mission and 2) building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace. The following is a review of the MM unit's work from November 2010-February 2011:

An ethnic-specific ministries and congregation-based organizing event for key congregational leaders from the Arab and Middle Eastern, African Descent and Latino communities was held at the Lutheran Center in December 2010. Fifty-one participants were trained in community organizing techniques along with biblical and theological reflections. National community organizers along with ELCA theologians provided leadership for the event. Participants left the

event equipped for more effective leadership development and congregational vitality and more relational engagement in the community where their church is located.

The sixth Asian Lutheran international conference was held in January 2011 in Pattaya, Thailand. One hundred ten Asian Lutherans and ecumenical friends from thirteen countries participated. Thirty non-Asian participants attended from the ELCA (including a synodical bishop, churchwide staff, LTSP seminarians and ELCA pastors). The theme for the conference was “Reading the Bible in Asian Contexts.” Four papers were read and participants visited local congregations and cultural sites.

At the invitation of Project Connect, Judith Roberts, the new director for racial justice ministries attended the multicultural team meeting at the Lutheran Theological Seminary in Gettysburg. The mission of Project Connect is to build a critical mass of multi-ethnic young adult leaders in the public ministry of the church, specifically from regions 7, 8 and 9. The meeting provided an opportunity for networking with leadership of color as well as to identify existing resources in the churchwide office.

An interim director for African National ministries has been selected to begin a part-time call in March. An African National consultation is being planned for sometime in 2011. In the African Descent and Latino communities, events for building capacity for sustainable ministries have been conducted in three modules. These events have included parish pastors and lay leaders with the goal of developing a congregational plan that leads to sustaining the ministry.

The director for American Indian and Alaska Native Ministries continues to visit and meet with ministries in order to support the community’s current ministries and to engage synods and other partners in the development of new ministries. These new ministry inquiries have been targeted in New Mexico, Minnesota, Arizona and Wisconsin. Efforts are in process for increasing the availability and marketing of the Native American ministries endowment fund (NAME) to assist in increasing the capacity of American Indian and Alaska Native ministries to fund projects and outreach efforts.

The newly published “Multicultural Resource Catalog” is a compilation of resources produced by ELCA churchwide units. The resources in the catalog are designed to equip all expressions of the church to build relationships across cultures, get to know one’s neighbors, build alliances and work cooperatively.

### **Vocation and Education**

The final months of the Vocation and Education unit were focused on transitioning work to the new Congregational and Synodical Mission unit and to other partners in ministry. Highlights of the unit’s work were as follows:

- Continued work on the Stewards of Abundance project to learn more about the economy of seminary education and the preparation of rostered leaders.
- Initiated a plan to transfer oversight of over 1,600 early childhood education centers and schools from the churchwide organization to the Evangelical Lutheran Education Association (ELEA).
- Prepared for the February 2011 first call assignment consultation. There were 205 pastoral vacancies open for a first call assignment and 209 candidates available for assignment.
- Continued to restructure churchwide staff support for campus ministries by working more closely with the nine ELCA regional coordinators and the synods they serve.
- Initiated a plan to transfer specific support responsibilities for working with outdoor ministry organizations from the churchwide organization to the Lutheran Outdoor Ministries association (LOM).

- Worked with leaders from the board of the Lutheran Youth Organization (LYO) to restructure LYO at the churchwide level to focus less on governance and more on leadership development and faith formation for high school youth.
- Finished identifying key leadership and continued the planning process for the 2012 ELCA Youth Gathering to be held July 18-22, 2012, in New Orleans.

### **Worship and Liturgical Resources**

Since the November meeting of the Church Council, the Worship and Liturgical Resources section of the Office of Presiding Bishop has been preparing to move into Congregational and Synodical Mission as prescribed by the redesign. During that period of transition, the following work has been maintained:

- Provided oversight of the Lutheran Center Chapel, including upkeep of the chapel, sacristy and other worship supplies and equipment, planning worship, recruiting and preparing worship leaders.
- Sponsored a catechumenate consultation held at the Lutheran Center in December 2010.
- Provided consultation and liturgical review for other units, as needed.
- Continued preparation and planning for worship at the upcoming Churchwide Assembly.
- Published the monthly “Worship E-news” sent to more than 4,000 subscribers.
- Responded to questions and concerns about worship via mail, phone and e-mail.
- Continued networking with the newly-established Partners in Evangelical Worship network, including the first “Leading the Assembly’s Song” event, sponsored by the Northeastern Ohio Synod.
- Prepared and carried out worship at the ELCA and ELCIC Bishops’ Academy in January and for the national gathering of bishop’s assistants in February.

Resources produced cooperatively with Augsburg Fortress for 2011 and early 2012 release:

- Evangelical Lutheran Worship Family
  1. *Evangelical Lutheran Worship* Braille and large print resources
  2. *Evangelical Lutheran Worship* Simplified Accompaniment Edition—Liturgies
  3. *Evangelical Lutheran Worship* Compact Accompaniment Edition—Service Music and Hymns
  4. *Evangelical Lutheran Worship* Holy Communion in Spanish and English (bilingual)
  5. *Festival Setting*—Evangelical Lutheran Worship Holy Communion Setting 9
- Worship Planning and Support
  1. Sundays and Seasons 2012 resource family (*Sundays and Seasons, Worship Planning Calendar, Church Year Calendar, Calendar of Word and Season, Words for Worship, Bread for the Day*)
  2. SundaysAndSeasons.com: expanded music and worship planning content
  3. *New Proclamation* and NewProclamation.com: lectionary helps for preachers
  4. Subscription Bulletins and Lectionary Inserts
- Sacramental Resources
  1. *Washed and Welcome* Baptism Preparation and Formation Resources
    - a. *Welcome, Child of God* board book for young children
    - b. Catechumenate sourcebook

- Assembly Song and Music Support
  1. with Taosheng Publishing House, Hong Kong: *New Hymns of Praise* (Chinese/English)
  2. *Music Sourcebook All Saints—Transfiguration*
  3. *Choral Stanzas for Hymns*, Vol. 2: Evangelical Lutheran Worship hymns
  4. *Hymns for Ensembles*, Vol. 2: Evangelical Lutheran Worship hymns

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## **Global Mission**

*Submitted by Rafael Malpica-Padilla, Executive Director*

The last four months since the ELCA Church Council meeting have been filled with intense decision-making, realignment of resources and setting direction for the programs in the Global Mission unit in order to adapt to the new design for the churchwide organization. However, this process did not start on October 11, 2010. Since 2008 GM has been working with a series of budget reductions, staff reconfiguration and programmatic realignment that has assisted us well in making the transition to this new design. GM has reconfigured its work into three major program areas: a) Global Community, encompassing the work with companion churches, leadership development, mission personnel, and the Young Adults in Global Mission (YAGM) program, and the Peace not Walls campaign; b) Diakonia, which includes our work in disaster relief, development and the implementation of the malaria and HIV and AIDS campaigns; and c) Mission Formation and Relationships, responsible for managing relationships with ELCA synods and their linkage with companion churches, connecting with Independent Lutheran Organizations and other strategic allies, mission interpretation and formation for missional engagement.

Highlights for the work during this period include:

### **Crisis Response Team: evacuation of mission personnel from Egypt**

In February 2011 the ELCA evacuated ten missionaries from Egypt. At the beginning of the period of demonstrations, Global Mission activated its crisis response team to monitor the situation. GM staff and the ELCA missionaries were able to maintain contact throughout most of the crisis by telephone. Although the demonstrations that led to an eventual change in government were largely peaceful, certain elements took opportunity to destabilize civil authority and create insecurity and turmoil. It became increasingly clear that personal safety could not be guaranteed, and a decision was made to temporarily evacuate our mission personnel. Flights arranged by the U.S. State Department were used for the evacuation after two efforts with commercial airlines proved unsuccessful.

All ten missionaries, including three dependents, were relocated to the U.S. An assessment currently is being conducted that will lead to a staged return of our mission personnel to their assignments in Egypt. During their time in the U.S., the missionaries continue to be engaged in work-related projects and programs and have made themselves available to speak in ELCA congregations about their ministries.

### **Missionary statistical report**

The number of ELCA missionaries declined during the last biennium due to budget reductions that had an adverse impact on the ability to appoint new missionaries. For budgetary reasons Global Mission recalled five missionary units from service in November 2010. The number of missionaries in service during the last biennium are:

- by date: Aug 1, 2009, 255; Aug 1, 2010, 232; Jan 1, 2011, 214
- by pattern of service (total 214): Long-term and contract, 94; Global Mission 2-year, 40; Volunteer and seminary intern, 36; Young Adults in Global Mission, 44

### **Mission Formation and Relationships**

Expanded collaborative initiatives with ELCA constituents have enhanced the efficiency of the Global Mission unit. For example, at a time of diminished budgetary resources, ELCA synods and the Global Mission unit are now jointly sending volunteers and personnel to serve with international companions. These Shared Personnel Placements are made possible by the "Agreement between the Conference of Bishops and the Global Mission Unit on Companion Synod Relationships in the Evangelical Lutheran Church in America." This protocol agreement continues to guide the development

of the Companion Synod program according to commonly agreed roles, responsibilities, principles and procedures for establishing new initiatives.

This collaborative work is growing both within and outside of the Companion Synod program, deepening and extending the work of the Global Mission unit. For example, following the devastating earthquake in Haiti in January 2010, the Global Mission unit first began working intensively with the Florida-Bahamas Synod, the companion synod to the Lutheran Church of Haiti. The unit then expanded its outreach to communicate with four dozen ELCA congregations, individuals and organizations that had been identified in a survey as working independently in Haiti. These constituents, called the Haiti Solidarity Network, will be invited to participate in the eventual plans for reconstruction in Haiti. The synergies made possible by such collaboration will increase the efficient utilization of limited resources for global ministries.

Other contemporary approaches to communication are being utilized to further strengthen connections between the Global Mission unit and ELCA members and leaders. Rather than relying on mass-produced print resources, the relationship team is following the societal trend to employ a combination of "high tech" and "high touch" means of communication. A key example is the Global Links e-newsletter. Designed to improve general awareness of ELCA global ministries, it includes monthly highlights of ELCA ministries involving other countries (see [www.elca.org/global-links](http://www.elca.org/global-links)). Its distribution list has increased rapidly. Many synod and congregational communicators and mission interpreters now utilize Global Links. The ELCA Facebook page has begun posting it as well. ELCA members appear eager to learn about global ministries, and are responding with increased calls to the Global Mission office and more "hits" on highlighted web pages.

This combination of high tech and high touch connectivity also is being employed within the Companion Synod program. ELCA companion synod leaders can now go to the web site to download a handbook, to post an online profile concerning their relationship and activities, to transmit funds to their international companion and to begin the process of sending volunteers or personnel to their companion in collaboration with the Global Mission unit. These online resources are complemented by the availability of a live staff person to respond to an e-mail or phone call. The members of this relationship team also sponsor regional consultations and companion synod consultations across the ELCA and with companions in other countries, giving these leaders an opportunity to directly interact, network and learn from each other and from Global Mission resource people.

Paying attention to events and the Web site along with the further development of the message and the framework of Accompaniment, the Global Formation team has introduced events that have moved from just global to local + global, national to cell-like, staff intensive to regional and local resourcing, individual to congregational teams learning, information sharing to capacity building, and from fixed to portable events. For more details visit [www.elca.org/glocal](http://www.elca.org/glocal)

For 2011-2012, "Glocal" gatherings connect the present situation in the United States to a global perspective, offering us a chance to learn about the countries and cultures of our new neighbors—Latino, African and Asian partners from across the globe and around the corner who share their ministries with us, exploring concrete ways to be in relationship with global Lutheran and ecumenical communities as well as with local immigrant ministries, and exploring possible outreach and partnerships with these many communities. Global Mission gatherings are anchored in our biblical faith in God who calls us to "Welcome the stranger," as our own ancestors were welcomed in this land.

### **Diakonia**

*Haiti Earthquake.* On the one-year anniversary of the massive January 2010 earthquake in Haiti that killed 222,000 people, injured an additional 300,000, and left 1.5+ million people displaced from damaged or destroyed houses, over 800,000 people were still living in 1,150 camps. The ELCA supports a multi-national, multi-lateral, multi-year response to the earthquake that includes the coordination of

relief and development agencies through the ACT Alliance (Action by Churches Together). By the end of 2010, \$4.3 million was provided to: The Lutheran World Federation for emergency response, including support for internally displaced persons and the building of shelter; the Lutheran Church in Haiti (ELH) for immediate assistance to affected individuals and families and a longer-range rehabilitation plan that includes vocational education and income generation; Church World Service (CWS) for material aid and distribution on the ground; and Lutheran World Relief (LWR) for the initial transportation of material aid.

*Haiti Cholera.* The situation in Haiti has been exacerbated by a serious outbreak of cholera, which began in October 2010 and has spread throughout the country, including areas affected by the January earthquake. By mid-December, 122,000 cases were reported, with 64,000 hospitalizations and 3,000 deaths. Limited access to safe drinking water and inadequate waste management contributes to cholera's impact on an already vulnerable population. The ELCA and the Church of Sweden are the primary funders of a \$1.3 million cholera partnership among the LWF, the Lutheran Church in Haiti, local partner organizations, and the Haitian government and municipalities; the ELCA has provided \$525,000 to date. This program will target 40,000 families and seek to contain cholera—working both through church leaders and through community organizations by such means as: increasing community awareness about cholera prevention, promoting hygiene, increasing community access to a clean water supply and treatment facilities and supplies.

*Malaria.* GM's implementation of the ELCA's commitment to "Roll Back Malaria" builds on the strength of companion churches and expresses the common conviction of the ELCA and these churches: that malaria should be addressed not just as a disease, but a disease that is intensified by poverty. Companion churches are incorporating malaria control activities into their existing programs for sustainable community development and health (particularly HIV and AIDS, as well as TB) and are coordinating their work with national malaria programs. The goal: to reduce the incidence of malaria and provide necessary medical care to poor, vulnerable and hard-to-reach populations. A January 2011 consultation of the Lutheran Communion of Southern Africa (LUCSA) concluded a year-long process during which five churches in the region developed country-specific plans (Angola, Malawi, Mozambique, Zambia and Zimbabwe). A regional LUCSA malaria coordinator is now working with five country coordinators. Malaria programming is unfolding, with regional goals and peer support/review making country/church-specific program strategies effective and accountable. In 2011 GM also is supporting malaria work in Nigeria (in cooperation with Global Health Ministries and the Minneapolis Area Synod) and in Tanzania (in cooperation with Lutheran World Relief and the Lutheran Malaria Initiative). GM engaged in preliminary conversations with Liberia and Central African Republic in 2010, but those plans are on hold, pending additional funds being raised.

*Peace No Walls Campaign*

See [Exhibit Q, Part 2](#) for an update on the interunit "Peace Not Walls Campaign: Stand for Justice in the Holy Land."

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## **Mission Advancement**

*The Mission Advancement unit is responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts and constituent data management. The governing description of this unit appears in continuing resolution 16.12.C11.*

The work of the Mission Advancement unit is guided by the vision of the Blue Ribbon Committee on Mission Funding which said, "As a result of clear and relevant communication from the churchwide organization, ELCA members will know the distinctive missional identity of this church, will be empowered to know and tell the story of God's redeeming love in the world, and, living in God's abundance, will support personally the work of this church in and beyond their congregations."

The Mission Advancement unit was formed in the restructuring of the churchwide organization. Over the past two months, efforts have focused on creating new leadership teams within the unit, transitioning staff members from prior units and floors to one new location on the fifth floor, addressing processes that need to be developed or changed as a result of the restructuring, working to fill new and vacant positions, and ensuring that, despite extensive change and distraction, the critical objectives of the unit continue to be achieved. The Mission Advancement staff has done highly commendable work throughout the transition period and our members, donors, investors and partners continue to be well served. Key accomplishments are highlighted below under each of the primary unit functions. *The Lutheran* magazine will be reporting separately (See Exhibit K, Part 5).

### ***Constituent Support***

The new Constituent Support team was formed in April 2010. Staff includes those assigned to the ELCA Constituent Information System–ECIS (formerly known as the Integrated Database), the ELCA Contact Center (formerly known as Resource Information Service), mail services and the coordinator for ELCA resource centers.

The decision by the churchwide organization to move to an integrated database requires that some 800 databases be converted into one. In August 2010, Phase I of the data conversion was completed. However, as with any database conversion, the process of converting many into one creates duplicate records which need to be "de-duped" in order to have the cleanest and most accurate data possible. The constituent support team is working to clean up those records and is currently preparing for the Phase II conversion scheduled for September 2011.

The constituent support team provides support of the communication and fundraising efforts of the churchwide organization by effectively utilizing constituent data; responding to requests for church information and resources which come to the ELCA via phone, U.S. mail, electronic mail and website; receiving credit card donations by phone; and processing mail requests. In October 2010, the contact center began taking phone orders for the new distribution center from members and congregations that prefer not to use the online store. Despite the economic crisis, we had a very good month for credit card donations taken over the phone in December 2010, with 338 donations totaling \$116,769.

ELCA resource centers accompany congregations for evangelical mission by highlighting the best resources and best practices for witness and service. In addition to meeting monthly online with publishing partners, they helped edit unpublished resources from leaders across the ELCA at [www.elca.feautor.org](http://www.elca.feautor.org) and [www.synodresourcecenter.org](http://www.synodresourcecenter.org), averaging over 28,000 downloads per month in 2010. This is a prime example of the collaborative nature of resource ministry in the ELCA. For 2011, ELCA resource centers will continue to build online visibility while taking advantage of existing events to gather face-to-face.

### ***Marketing and Public Relations***

Throughout 2010, the Marketing and Public Relations team produced high-quality communications while exploring new ways to connect with ELCA members. The team launched initiatives to expand our reach; evaluated and enhanced our communication channels through a publications audit; realigned our team with churchwide fundraising programs; and increased our support of the presiding bishop through media outreach and online town hall forums.

The team launched *LivingLutheran.com* to the public in December 2010 after being beta tested by synod and congregation leaders throughout the fall. The multi-author blogging site features fresh daily stories and opinions from ELCA members and leaders. We expect that *LivingLutheran.com* will help reach more members with thoughtful and inspirational stories about the ministries of the ELCA.

Sections of ELCA.org were redesigned and fresh content was added. This included the redevelopment of areas such as the first call process, HIV and AIDS, justice ministries and event pages for the Women of the ELCA and the ELCA Youth Gathering. We also developed new sections featuring content on topics like bound conscience, caring for creation, the ELCA Malaria Campaign and justice for women. More recently, we updated ELCA.org to reflect the new churchwide organizational design as of February 1, 2011.

We continued to reach more members through social media. In 2010, the ELCA Facebook fan page grew from 12,430 fans to over 21,000. Seven days a week, staff members post scriptural passages and links to stories, as well as updates about ELCA ministries throughout this church. These posts also are pushed out through the ELCA Twitter feed.

The marketing and public relations team also reached out to media in new ways to tell this church's story. We worked with the presiding bishop to produce an anti-bullying video message. The video was prominently featured on [www.ItGetsBetter.org](http://www.ItGetsBetter.org) and has been viewed 33,917 times since October 28, 2010. The transcript is included in a new book inspired by the project, which was released in March 2011. We also secured placement for Presiding Bishop Hanson's statement on civility in the *Washington Post* and [www.HuffingtonPost.com](http://www.HuffingtonPost.com). In January 2011, we launched [www.ELCAfactchecker.com](http://www.ELCAfactchecker.com) to address misinformation about this church's upcoming social statement on genetics.

Additional workgroup activity included integrated communication planning with Presiding Bishop Hanson, video production, e-mail campaigns, direct mail fundraising campaigns, collateral production, news release distribution and the production of more than 342 print projects like *Seeds for the Parish* and *Stories of Faith in Action* magazine.

### ***ELCA Foundation***

In the midst of change comes the promise of hope as we witness the commitment of members of this church, living out the lifelong stewardship of ministries their faith calls them to support. In recent months the ELCA Foundation received a positive response to invitations to join *Kalos: The ELCA Legacy Society*. Charter memberships will continue to grow until Easter, April 24, 2011, with the hope of achieving a goal of 300 charter members. The Foundation staff currently is following up on a second round of invitations to more than 2,500 households who have, or plan to, include a gift for an ELCA churchwide ministry through a bequest or beneficiary designation.

In response to the 2009 Churchwide Assembly call for an emphasis on national wills, the Foundation is in the process of developing resources that will enable synods and congregations to educate, motivate and invite their members to practice lifelong stewardship and leave a gift for ministry.

As we move into 2011, we continue to fulfill the ELCA Foundation's mission of creating an efficient and effective gift planning program that cultivates and solicits legacy gifts, both outright

and deferred. God's work is done with the hands and dedicated efforts both of the Foundation's 15 regional gift planners and its churchwide staff.

## **Mission Funding**

### *Mission Support*

Mission support consultations are an important aspect of the interdependent relationship among the 65 ELCA synods and the churchwide organization. The consultations provide an opportunity for interpretation of the shared mission and churchwide ministries of the ELCA. The director for mission support is responsible for convening these consultations. In 2010 there were 26 synod–churchwide mission support consultations. Consultations also were held in the nine regions of the ELCA to discuss the redesign of the churchwide organization and the impact of diminished financial resources with synod leaders. In 2011, synod–churchwide consultations on mission support and mission funding will remain a key element in providing for the financial support of God's mission through the ELCA.

### *Vision for Mission*

The Vision for Mission appeal provides an opportunity for members who desire to give an extra gift for the wider ministries of the ELCA. Despite continuing downward pressure on receipts, the Vision for Mission appeal achieved record results in 2010. In 2011 we will strive to build on this support and find new ways to highlight the ministries made possible through Vision for Mission.

### *Missionary Sponsorship*

"Hand in Hand," the ELCA missionary sponsorship program, had a strong second year. While missionary sponsorship income finished the year slightly behind the income budget, the number of donors has risen during the past two years, as have the number of gifts. Nearly \$2.0 million of support for designated projects also was received in 2010 through the Global Gifts program.

### *The Fund for Leaders in Mission*

The Fund for Leaders in Mission, established by the 1997 Churchwide Assembly, continues to provide significant support for students preparing for rostered ministries at the eight ELCA seminaries. Gifts to the Fund in this biennium totaled \$4.3 million. The Fund for Leaders endowment fund balance was \$24.5 million at the end of 2010. The first scholarships were awarded in 2000 and, to date, approximately 700 full or partial scholarships have been awarded. Thirty-four synods have entered into partnership with the Fund for Leaders in Mission and have established named synod endowments. The Fund now will embark on a major thrust of matching a challenge grant of \$1.5 million from the ELCA Mission Investment Fund in support of those preparing for full time ministry as "mission developers."

### *ELCA World Hunger*

ELCA World Hunger continues to be a significant appeal of this church and provides for core and life-giving ministries across the globe. This year ELCA World Hunger fell short of its income goal by approximately \$1.0 million, but had a strong fourth quarter with record income in the month of December. There has been steady growth in direct giving to this appeal, but some loss in the number of congregations that regularly provide financial support. While income levels are difficult to analyze due to the financial challenges congregations have faced since the economy turned downward in 2008, the ELCA World Hunger appeal staff will research this trend and seek



to understand and address how to resource and support the congregational ELCA World Hunger advocates.

#### *Education and Networking*

During this biennium significant focus has been upon the provision of hunger information that can be woven easily into the life of congregations. In addition to encouraging financial support, the Mission Advancement unit creates material and supports networks for hunger education in the ELCA, supports the mobilization of grants for education and supports advocacy work that explicitly focuses on hunger.

In times of disaster the Mission Advancement unit provides information to ELCA congregations and to the media regarding this church's response. Hunger- and disaster-related communication is developed through online communities and forums in particular. For example, information on Haiti was distributed broadly across the church within about 20 hours after the quake by electronic media, and information on the Chile earthquake was distributed in less than 10 hours. In the case of Haiti, print material followed to all congregations and synods within the week following the earthquake. Facebook, Blogs, networks on NING and a monthly e-newsletter all have become routine methods of communication in the areas of hunger and disaster response.

#### *HIV and AIDS Strategy*

The 2007 Churchwide Assembly passed a resolution calling for a new strategy around the ELCA's ministry efforts focused on HIV and AIDS. The new strategy was adopted by the Church Council at their March 2009 meeting. The 2009 Churchwide Assembly gave permission for a \$10 million fundraising effort under the umbrella of the ELCA World Hunger Appeal. After an analysis of fundraising and programmatic efforts to date, the Administrative Team determined that it was important to give more definition to this assembly action by committing \$10 million to the ELCA's efforts to address HIV and AIDS over a 10-year period beginning in 2010. Fundraising will be part of the ELCA World Hunger appeal and program, as called for in the 2009 action, and not a distinct campaign. Programmatic work will be both domestic and international, as anticipated in the strategy.

HIV and AIDS coordination has lifted up several points of programmatic emphasis through the calendar year: The Week of Prayer for the Healing of AIDS during the first week of March; National Testing Day on June 27; and World AIDS Day on December 1. Significant efforts have been made to help establish the pattern of regular recognition of the HIV and AIDS pandemic throughout the ELCA. Worship resources, highlights and other items are available on the redesigned HIV and AIDS website [www.elca.org/aids](http://www.elca.org/aids) for each of these dates. Two videos also were created, one focusing on the importance of being tested, and the other providing a more comprehensive snapshot of both the global and domestic realities around the pandemic. Additionally, an action kit for congregations was developed and distributed to 12 key synods in late 2010. Pull-up banners have been purchased, which lift up the theme of the strategy. They are available for loan. All resources are also available in Spanish or include Spanish subtitles.

The strategy has embraced the effort of the ONE Campaign around the movie "[The Lazarus Effect](#)" and has offered numerous screenings in interested ELCA groups, as well as encouragement for broader viewing opportunities across the church. The movie shows the dramatic difference that antiretroviral medications have on a person living with HIV. It also highlights the role of community, in our case the faith-based community, in responding to individuals and families who are living with HIV. The movie is available through the ELCA website, as is an accompanying discussion guide.

The strategy is grateful for the partnership with Women of the ELCA, who recently developed a resource on the impact of HIV and AIDS on women. Their continuing partnership



and advocacy on issues related to the pandemic will be invaluable in accomplishing all that this church's strategy sets out to do.

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## **Office of the Presiding Bishop Reports**

### **Ecumenical and Inter-Religious Relations (ER)**

*Submitted by Donald J. McCoid and Michael Trice*

#### **Full Communion Relationships**

*ELCA – TEC (The Episcopal Church)*

A celebration of the tenth anniversary of Called to Common Mission will be observed on May 1, 2011. The Evangelical Lutheran Church in Canada (ELCIC) and the Anglican Church in Canada (ACC) are also celebrating the tenth anniversary of their full communion agreement. Two services will be held on that day: one at Holy Trinity, Buffalo, N.Y. with Archbishop Hiltz (ACC) and Bishop Hanson. The other service will be on the other side of the border near Niagara Falls with Presiding Bishop Jefferts Schori (TEC) and National Bishop Susan Johnson (ELCIC). In addition to these services of celebration, a joint pastoral statement for member congregations will be shared.

In December 2010, leadership from TEC came from New York to meet with ELCA leadership to explore greater sharing of ministry and staff.

*United Methodist Church-ELCA Coordinating Committee*

The April 2011 coordinating meeting will finalize documents related to the interchangeability of clergy, worship guidelines and a three-year plan for coordinating ministry between our churches. A joint meeting with the ELCA Conference of Bishops and the UMC Council of Bishops is being explored. Local cooperation continues to grow.

*Reformed Church in America and Formula of Agreement (PCUSA, UCC, RCA)*

As reported in the 2010 fall report, the RCA is taking leadership to have “a dialogue with the ELCA in the ‘spirit of affirmation and admonition’ in which to discuss and explore with them the recent social statement adopted by the ELCA and to express our concern over the ELCA’s action to allow the possibility of service in church office by persons in ‘publicly accountable lifelong monogamous, same gender relationships’ and to make a final report to the 2012 General Synod and also to direct the Commission on Christian Unity to invite the ELCA, PCUSA, UCC, and Christian Reformed Church to join the RCA to engage in a consultation on the interpretation and use of scripture in moral discernment and ethical decision making.” The initial meeting has not been set by the RCA at this point.

*Lutheran-Moravian Relations*

The Lutheran-Moravian Coordinating Committee met in February in Chicago. The LMCC three-year plan emphasizes scaling capacity for collaboration between these churches through facilitating work between complementary portfolios. The LMCC will focus on mission, development and formation in the coming months. The LMCC is initiating this same facilitative work between The Episcopal Church, the ELCA and the Moravian Church U.S.A., now that they are in full communion. Liaisons between these three coordinating committees are expected in the coming year, with the last LMCC meeting including significant participation from members of the ELCA-TEC coordinating committee.

*ELCA-AMEZ*

The AMEZ Council of Bishops unanimously approved the ELCA-AMEZ “statement of mission,” which represents the first shared national mission statement between historic Black and historic White communions in the United States. The ‘statement of mission’ calls on bishops in

three areas within the nation (Chicago, South Carolina and North Carolina) to meet with clergy in order to pursue shared possibilities in mission and ministry.

More detailed information was shared with the ELCA Conference of Bishops in preparation for action by the ELCA Church Council at its April 2011 meeting. With preparation in the spring and summer, an ELCA-AMEZ "summit" of clergy on ministry in North Carolina is scheduled for the fall of 2011.

### **Bilateral Dialogues, Discourses and Cooperation**

#### *Roman Catholic Dialogue*

After the completion of the last round on "The Hope of Eternal Life," the Catholic Conference of Bishops requested that the next round look at moral and ethical decisions. The scholars on the Catholic dialogue agreed to our request that we not begin with human sexuality, but rather develop an approach that would be theological and discuss history and authority.

A Round XII will address the "Ministries of Teaching: Sources, Shapes, and Essential Contents." This will include: the Bible as authoritative source in our churches' teaching ministry; historical developments shaping our churches' ministries of authoritative teaching and the essential creedal and ethical contents transmitted by our churches' teaching ministries. This promising dialogue will help us look more deeply and broadly at what we teach and the authority behind our decisions.

#### *Lutheran Church-Missouri Synod (Cooperation)*

The Committee on Lutheran Cooperation met on December 1-2, 2010 in Baltimore. In addition to updates that were shared by our agencies and institutions, we discussed "natural law" as a basis for cooperation. Differences were discussed as papers were presented. The LCMS will produce a report to its convention in July that will share where they are on the question of continued cooperation with the ELCA in externals (e.g. LIRS, LWR, LSA, Disaster Relief, chaplaincy). The next CLC will be May 25-26, 2011 in St. Louis.

### **Conciliar Relationships**

#### *Lutheran World Federation*

The North American Region Committee of the Lutheran World Federation met in November 2010 to develop proposals for how they will work together to fulfill the LWF's mission in North America. Updates from the churches (e.g., ELCA, ELCIC, Estonian Evangelical Lutheran Church Abroad and LWF) were shared, as well as providing input into the LWF's strategic planning process. Committee members expressed a strong affirmation to strengthen the Lutheran communion.

The LWF's North America region no longer has a designated staff person working in the region. In response, members of the North America Regional Committee agreed to present the proposals for shared work together to the governing bodies of regional member churches.

Committee members agreed that their purpose is to "strengthen the Lutheran Communion by bearing witness to the fullness of Christ's body for and with the world as a global community exercising visible solidarity among member churches. This solidarity is expressed in altar and pulpit fellowship among all member churches."

Members agreed that they will propose:

- to coordinate decisions and actions of the Lutheran World Federation to entities within each North America region church body and monitor reception of those actions;
- to imagine creatively ongoing ways for regional work in conversations and connections to unfold;

- to commit to ongoing conversations to recognize "our mutual giftedness and mutual poverty, so that we receive the witness, gifts, prayers, and expertise from the (Lutheran) Communion;"
- to commit to revitalize and strengthen connectivity in the region to participate more fully in the life of the Communion; and
- to further the region's identity as Federation member churches and share this information at all levels (i.e., congregations, synods and national church bodies).

Members of the North America Regional Committee agreed they will include representatives from the member church bodies and LWF Council members from each church body in the region. North America Regional Committee members also asked the LWF to designate a representative to the regional committee.

The LWF Council will meet in June 2011. Bishop Hanson, Christine Jackson-Skelton, Mikka McCracken and Robin Steinke represent the ELCA on the Council, which meets every 18 months. Martin Junge is providing excellent leadership as the new LWF General Secretary.

#### *Churches Uniting in Christ (CUIC)*

CUIC met in Florida in January 2011. Bishop Hanson and Donald McCoid were present. In addition to hearing reports on support for the rebuilding of Haiti, consideration was given to racial justice and future reconciliation of ministry. Officers for a steering committee were elected. The ELCA is not a member, but is a partner in mission and dialogue. Primary interest for the ELCA is racial justice.

#### *Christian Churches Together*

Christian Churches Together held its annual meeting in Birmingham, Ala. in January 2011 with an emphasis on domestic poverty and building understanding among the member families, including Evangelicals, Pentecostals, Catholics, Orthodox, and mainline churches. The CCT executive has been reduced to one-half time. Finances are an issue, as with all conciliar bodies.

#### *National Council of Churches of Christ in the U.S.A. (NCCC)*

At the end of April 2011, there will be a consultation for heads of communion to look at the future of ecumenism and the financial challenges confronting the NCCC, CCT, and the CUIC. Instead of approaching the future by looking only at financial concerns, it is hoped that this consultation will begin a deeper consideration of how churches could best be structured in an organization to meet the opportunities and challenges for the future.

The NCCC Assembly in November 2010 provided important papers about the future of ecumenism as the 100<sup>th</sup> anniversary of the modern ecumenical movement was celebrated. In November 2011, Kathryn Lohre will be installed as the president of the NCCC. Kathryn is a young adult and an ELCA member, who represents this church on the WCC Central Committee and in the NCCC.

#### *World Council of Churches*

The WCC Central Committee met in Geneva in February 2011. Major consideration was given to governance, structure, priorities and finances. Carlos Peña and Kathryn Lohre are members of the central committee and provide very good leadership. The ELCJHL's application for membership was initiated and will have final consideration in October 2012.

### **Inter-Religious Relations and Other Important Developing Ministries**

#### *Christian Peace Circle*

In the past year, ER staff have worked on the creation of a national organizational model for convening peace networks throughout Christian communions in the United States. This need is

prescient, given that many of these networks were developed in the past 10 years through the auspices of the WCC Decade to Overcome Violence (DOV). The DOV will end with the International Ecumenical Peace Convocation (IEPC) in Kingston, Jamaica, May 17-25, 2011. As a way of convening these networks, The Christian Peace Circle has gained wide approval by conciliar general secretaries and select ecumenical partner heads of communion. The work continues with a meeting of first coordinators in spring 2011.

*International Ecumenical Peace Convocation (IEPC)*

The IEPC will be held May 17-25, 2011 in Kingston, Jamaica. ER staff have worked on two presentations, one in collaboration with the NCCC general secretary on "A Christian Understanding of War in an Age of Terror(ism)." This paper begins by naming the open and painful wounds in the church around the lack of coordination in peace building. It then recalls the Pauline appeal of putting on the mind of Christ and being led by the Spirit as the source of Christian peacemaking. Tracing the past, our present moment and the future, the paper then confronts the painful issues of terrorism vs. peacemaking and calls for a national and global resurgence in coordinated peace-building.

*Ecumenical and MultiFaith Building Blocks Presentations*

In the past months, ER staff have refined public presentations into five workshop themes for synods and regions that address: 1) the "so what factor" for ecumenical and multifaith relations in North America and the world; and 2) conclude with the story of the local synod, with best practices on starting an ecumenical and multifaith network "tomorrow." Numerous workshops of this kind have been offered in ELCA synods since the summer of 2010, and more are planned for 2011.

*Cruelty and Christian Witness: Confronting Violence at its Ugliest*

Since 2006, ER staff have worked on issues of violence and reconciliation with ecumenical partners from within world Christianity. A new book, published by the World Council of Churches, reflects some of this work in a collection of essays from theologians, interdisciplinarians, clergy and laypersons engaged in efforts of peace-building around the world. Thrivent supported the project and a consultation with a significant financial grant.

*MultiFaith Relations*

Emphasis for this work begins with the Lutheran vocation—or call—to be in service to the neighbor. As the world approaches September 11, 2011, requests for multifaith cooperation will increase. This increase includes a multifaith effort to address anti-religious provocation in the United States through a national effort titled Shoulder-to-Shoulder. The Jewish-Christian and Jewish-Muslim national tables likewise meet in spring 2011, and plans are underway for collaboration with ecumenical and multifaith partners through the summer and fall of 2011.

*National Workshop on Christian Unity*

The National Workshop on Christian Unity will be in Pittsburgh from May 9-12, 2011. The theme is "Together with Glad and Generous Hearts." The ELCA Lutheran Ecumenical Representatives Network (LERN) members provide excellent leadership for this event. Rocky Piro chairs LERN and Michael Trice and Donald McCoid provide support for this important annual event. McCoid is the President of the National Ecumenical Offices Association, a coordinator for National Planning Committee to plan the workshop.

*Revised April 1, 2011*

## **Human Resources (HR)**

*Submitted by Else Thompson*

Human Resources, a section of the Office of the Presiding Bishop, includes staffing, compensation and benefits, payroll, training and development, employee relations, volunteer coordination and art management for the churchwide organization as well as international staffing and payroll for ELCA missionaries.

Human Resources is committed to serving the mission of the churchwide organization by serving its people—those here, those deployed, and those who formerly served. The section accomplishes its goals by working with other units in staffing positions, by meeting needs for training and development, through fair compensation and benefit systems and by promoting positive relationships.

The HR Web site can be found at [www.elca.org/humanresources](http://www.elca.org/humanresources) ; information regarding positions in Global Mission can be found at [www.elca.org/globalserve](http://www.elca.org/globalserve) .

## **Staffing**

The Young Adults in Global Mission (YAGM) program is a year-long, international, faith-based service/learning experience for ELCA young adults (ages 19-29). In cooperation with companion churches and related agencies, the program currently operates seven country programs: Argentina/Uruguay, Jerusalem/West Bank, Malaysia, Mexico, Central/Eastern Europe, Southern Africa and the United Kingdom. Currently there are 44 YAGM in service. Applications and initial phone conversations are underway with the hope of placing 55 young adults in service for the 2011-2012 program year.

Human Resources also is working to fill a number of key positions in the churchwide office. These include two positions in the Mission Investment Fund – the senior vice president/chief lending officer and the vice president for marketing and customer relationships—and four positions in the Mission Advancement (MA) program unit. The MA positions include the executive director of the unit as well as the director for mission funding, the director for constituent support, and the director for the Fund for Leaders in Mission. Cynthia Barth of the Diversified Search firm is assisting in the search for the executive director.

## **Compensation and Benefits**

Work is proceeding on the move from the Hay Management System for job evaluation to a broadbanding approach. Job evaluation provides a systematic basis for determining the relative worth of jobs within an organization. Every job in the organization has been examined and ultimately priced according to the following features: relative importance of the job; skills needed to perform the job compared to other jobs; the difficulty of the job compared to others. As work has become broader and more cross-functional, organizations have had to make compensation programs more flexible.

The new system replaces the 25 grades previously a part of the Hay System with six bands. Work will continue throughout 2011 to validate job placement and to adjust salaries as needed.

Human Resources also is leading a large payroll conversion process. The move from ADP to the new system, Ultipro, will be complete by June 1. The new system will allow the organization to manage payroll, time and attendance and performance management, including annual reviews, in a single framework.

The ELCA churchwide organization personnel policy that guides a reduction in force includes provisions for offering affected employees an outplacement service. Thirty employees whose positions were eliminated took advantage of that benefit: 25 sought assistance from the nationally renowned firm, Lee, Hecht Harrison, and five used an alternative benefit available to rostered leaders who are seeking a position within the church.

### **Training and Development**

As part of the transition to the newly restructured organization, Human Resources offered copies of the book *Managing Transitions: Making the Most of Change* by William Bridges as well as discussion sessions to interested employees. More than 150 staff members participated, including a number of deployed staff who joined the sessions by conference call. The Bridges model breaks transitions into three parts: the ending, losing and letting go phase; the neutral zone; and the new beginning

### **Employee Service Projects and Events**

ELCA employees have participated in two service projects in the last six months. As part of the annual Christmas project, the churchwide staff joined a number of other Lutheran organizations to support the Bethel New Life "Christmas Store." Five hundred seventy families qualified and were able to participate in the shopping. The churchwide staff contributed \$750 in checks and gift certificates and many barrels of new gifts to help stock the store.

In January, employees marked the fact that the Chicago Bears were playing exciting football by taking part in a team spirit day. People wore their favorite team's colors, had hot dogs and popcorn and donated a car load of food and money to the pantry at the United Mission of Christ Lutheran Church located in Chicago.

Finally, on February 14, employees were greeted with singing, saxophone music and chocolates as they came to work. "Love Songs in the Lobby" was a way to say thank you and Happy Valentine's Day to the staff at the Lutheran Center.



*Revised April 1, 2011*

## **Research and Evaluation (RE)**

*Submitted by Kenneth Inskeep*

The primary responsibility of the staff of Research and Evaluation (RE) is to provide decision-makers in this church with relevant and useful information through high quality empirical research.

Work in support of the **LIFT (Living Into the Future Together: Renewing the Ecology of the ELCA)** Task Force has been a primary focus of the unit in the past year. Nearly all of the research conducted in support of the task force has been collected and included in the current **draft of the LIFT** task force report. Most recently, in conjunction with one of the possible task force recommendations on synods, a group of nine bishops has been appointed by the Conference of Bishops to consider the role of synods in this church. In support of the work of this group, RE is developing synod profiles for each of the 65 synods.

RE continues its work with the “Stewards of Abundance” project on seminarian student debt. An audit of student debt for 2009 seminary graduates has been completed. This audit allows for tracking changes in debt levels since the previous audit conducted in 2006. Also, data for a report on student financial wellness has been gathered.

RE has completed a report for Global Mission on congregational short-term mission trips outside of the United States. **This report is being shared with the Planning and Evaluation Committee at this Church Council meeting.**

RE is working with Congregational and Synodical Mission (CSM) on a review of the Evangelizing Congregations Mission Plan, including the role of the directors for evangelical mission (DEMs) and in support of an evaluation of the Macedonia Stewardship Project for synods. RE also works to support the candidate assignment process with CSM. Finally, RE is working with CSM on an evaluation of its congregation-based organizing efforts.

A final evaluation questionnaire has been sent to youth who attended the 2009 Youth Gathering and the research on service learning conducted in conjunction with the 2009 Youth Gathering is being prepared with staff from Trinity Lutheran College in Everett, Wash., for submission to an academic journal.

In support of Synodical Relations, RE participated in **an** audit on the Arkansas-Oklahoma Synod. As part of the audit, every congregation in the synod was given the opportunity to complete an assessment questionnaire based on the U.S. Congregational Life survey for ELCA congregations. Forty-six of the synods’ 58 congregations participated. The report, “Arkansas-Oklahoma Congregations and the U.S. Congregation Life Survey,” is available from RE.

RE developed and posted an online questionnaire for Women of the ELCA to assess their efforts in promoting resources.

RE continues to work with Ecumenical and Inter-Religious Relations in providing resources for local initiatives on ecumenical mission planning.

RE continues to devote considerable time to the integrated database project (ECIS).

RE, with the Office of the Secretary, completed a report on congregations leaving the ELCA as of February 1, 2011. RE also works with the Office of the Secretary on the development and fielding of the congregational annual report forms. RE manages the data entry process for these forms.

The staff responds daily to requests from members, congregations, synods and the churchwide staff for information about the members, congregations, synods, and rostered leaders of this church.

The staff also responds daily to questions about the demographic context of the church, including many reports developed to support of work of the directors for evangelical mission in CSM. Studies have been conducted for the following areas: Springfield, Virginia; Victoria, Tex.; Wylie, Tex., the state of Michigan; Pinckney, Mich.; Bellflower, Calif.; Worthington, Minn.;

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Wilmar, Minn.; Fargo, N.D.; Evergreen Park, Ill.; Langley Park, Md.; Kettering, Ohio; Blaine, Minn.; Fridley, Minn.; Indianapolis, Ind., Rockton, Ill.; Springdale, Ark.; and Rogers, Ark.

## **Synodical Relations (SR)**

*Submitted by Walter May, Jr.*

### *15.12.F10 Responsibility for Synodical Relations*

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops.*

## **Welcome**

On behalf of the Office of the Presiding Bishop and its responsibility for synodical relations, I extend a warm welcome to you. We are grateful for your commitment and service.

As you know, the new design of the churchwide organization began on February 1, 2011. As of that date, the section known as Synodical Relations became a part of the Office of the Presiding Bishop.

In that transition, the regional coordinators became a part of the new Congregational Synodical Mission unit. I am thankful to the coordinators for all their years of faithful, dedicated and committed work and ministry serving the churchwide organization, bishops, synods and regions. I look forward to their work and ministry in the future.

Pastor Craig Settlage, director for mission support, moved to the new Mission Advancement unit. My profound thanks and gratitude goes to Craig for his leadership and ministry in sharing the Blue Ribbon Committee vision for mission support among the three expressions of this church. I look forward to our continued work with bishops and Synods.

Marcia Johnson's position as associate director for synodical support was reduced to 60 percent. She will retain the major areas of responsibility in her job. I am extremely thankful for Marcia and her dedication and commitment to the ministry of this church. I look forward to our continued work as we plan and prioritize new ways of doing ministry.

The other members of the Synodical Relations staff will remain in their roles with our team in the Office of the Presiding Bishop. We will continue to assist bishops, synodical staff and synodical officers in any way possible, especially as they deal with the realities of living into a hopeful new future.

## **Bishops' Academy 2011**

The Bishops' Academy was held January 5-10, 2011 at the Grand Hyatt Hotel in Tampa Bay, Fla. The theme of the academy was "Authority and Role of Scripture in the Decision Making of the ELCA." The presenters were Dr. Walter Taylor from Trinity Seminary, Dr. Ralph Klein, retired professor of Old Testament at Lutheran School of Theology at Chicago, and Dr. Martha Stortz, the Bernhard M. Christensen professor for religion and vocation at Augsburg College. The bishops' spouses also attended this academy.

## **Bishops' Assistants, Associates and Administrative Assistants Gatherings**

The gathering for the administrative assistants to synodical bishops took place at the Lutheran Center August 9-11, 2010. This was the second time for this event where executive assistants from across the synods gathered to learn, network and share resources and best practices.

The 2011 bishops' assistants and associates gathering was held at the Grand Hyatt Hotel in Tampa Bay, Fla. on February 17-20, 2011. The presenters were Dr. Susan McArver from Southern Seminary, Dr. Steed Davidson from PLTS Seminary and Bishop Mark Hanson, ELCA Presiding Bishop.

## **Conference of Bishops**

The Conference of Bishops met March 3-8, 2011 at Itasca, Ill. The bishops spent time in worship, prayer and discussion about our shared leadership in mission. The bishops of Region 5

and 7 served as chaplains for this meeting. The presenters for the March meeting of the Conference of Bishops was Dr. Walter Brueggemann who presented on the theme: Dialogic Possibilities in a Culture of Despair.

### **Regional Coordinators**

ELCA regional coordinators gathered at the churchwide office in June, September, October and December. The regional coordinators have been very supportive with the transitions in Synodical Relations and remain faithful and committed servants of the regions, their bishops and synod staff.

### **Federal Chaplaincy**

Federal chaplaincy ministries continue to provide support for this church's nearly 200 active duty, guard and reserve military chaplains, and the nearly 130 people in other federal chaplaincy ministries. Pr. Darrell Morton reports that the need for chaplains continues to increase, but the number of chaplains continues to decrease as pastors considering military chaplaincy have not kept pace with those retiring. In January, Lutheran Theological Southern Seminary offered a two-week course for discernment of military chaplaincy and, beginning with the 2010 fall term, a Master of Divinity with a military chaplaincy emphasis is being offered.

The military chaplains of the ELCA and the Lutheran Church-Missouri Synod have a sixty-year history of cooperative ministry that includes pastoral care for all Lutheran military members and yearly shared hosting of professional development training seminars. There is concern for the future of this cooperative ministry, though Pr. Morton notes that, when polled on this issue, chaplains of both denominations have universally voiced support for continuation of this ministry together. There has been increased cooperation with The Episcopal Church in a joint chaplaincy ministry. Pastor Morton has been meeting with Episcopal Bishop Jay Magness to plan joint hosting of chaplain seminars in 2012.

### **Mission Support Consultations**

Mission support consultations are an important aspect of the interdependent relationships among the 65 synods of the ELCA and the churchwide organization. The consultations provide an opportunity for interpretations of the shared mission and churchwide ministries of the ELCA. The director for mission support is responsible for convening these consultations. In 2010 there were 26 synodical-churchwide mission support consultations. Consultations were also held in the nine regions of the ELCA to discuss the redesign of the churchwide organization and the impact of diminished financial resources with synod leaders. In 2011, synodical-churchwide consultations on mission support and mission funding will remain a key element in providing for the financial support of God's mission through the Evangelical Lutheran Church in America.

We are reviewing how the consultations will be done in 2011 and following.

### **Synodical Vice Presidents' Gathering**

Synodical Vice Presidents gathered from October 1-3, 2010 to welcome new vice presidents and to learn from each other. The gathering overlapped with the Conference of Bishops, which enabled the vice presidents and bishops to meet and worship together on a few occasions. We continue to see these gatherings of those who serve in synodical ministries as an important way to deepen our partnership in ministry across the ELCA.

### **Synod Assembly Participation**

In collaboration with Presiding Bishop Hanson, Synodical Relations staff have begun preparing for the 2011 synod assemblies. Together we have assigned a churchwide representative

to each assembly and will prepare these leaders for their time there. The assemblies begin in April and run through early July.

The Office of the Secretary and Synodical Relations have created materials to assist those synods that will be holding bishops elections. In addition to printed materials, Secretary David Swartling and Walter May have scheduled phone conversations with leaders from the synods that will be holding bishop elections. In these conversations we discussed processes that are unique to each synod, answered questions from leaders and gained helpful information to benefit the person who will preside at the election.

### **Theological Discernment**

*Submitted by Marcus Kunz*

The theological discernment group in the Office of the Presiding Bishop is one of the new features of the redesign of the churchwide organization. Staff members in this group continue some work done previously in other units in the former design. They also are beginning to shape a newly defined area of responsibility in the Office of the Presiding Bishop.

#### *Continuing Work*

Work related to social statements and messages previously done by the department for studies in the former Church in Society unit is being continued by staff members in this group, principally Roger Willer and Victor Thasiah.

- “Genetics, Faith and Responsibility:” A proposed ELCA social statement on genetics is in the final editing process for consideration by the Program and Services Committee and then the full Church Council for recommendation to the 2011 Churchwide Assembly.
- “Hearing the Cries: Faith and Criminal Justice” is a study document released in December 2010 and now available both online and in print. This study document is an important invitation to join the ELCA’s moral deliberation on a major social issue that affects millions of neighbors whom we are called by God to love and serve, including many in our congregations. Responses are due to the task force by October 15, 2011, in anticipation of a proposed draft in 2012 and consideration by the Churchwide Assembly in 2013.
- Work on a possible social statement on justice for women, authorized by the 2009 Churchwide Assembly, has been delayed to allow for consideration of a recommendation from the LIFT task force and questions concerning capacity.
- Work on a study guide for “Human Sexuality: Gift and Trust,” the social statement adopted by the 2009 Churchwide Assembly, will begin later this year. The format for the guide will be modeled after the guide for “Our Calling in Education” (2007), and it will be available electronically on a compact disc.
- The social message “People Living With Disabilities,” adopted by the Church Council in November, is being prepared for publication online, in print (including Spanish) and possibly in Braille or a comparable media. The Lutheran Services in America Disability Network (LSA-DN) has discussed the possibility of shared distribution and publicity.
- Work on a possible social message on mental health will begin during the summer. It will continue with consultation in the fall and a draft for consideration by the April 2012 meeting of the Church Council.

#### *Justice for Women program*

A full report of the activities of this program can be found in Exhibit I, Part 3. In the concluding paragraph, program director Mary Streufert provides a concise summary of the program’s goals and activities, “Justice for Women program staff members have worked to assist the church to address sexism in three central ways. First, members of this church are encouraged to have a common vocabulary, understanding, and analysis of patriarchy and sexism so that situations can be adequately assessed and addressed. Second, the program engages different types of leaders to think theologically about sexism and patriarchy so that others are not only inspired to work for change but also equipped to see the work of gender justice as a faith issue. Third, the program has worked to contribute to practical social change in terms of domestic and sexual abuse and human trafficking. All of this work can only be done well in collaboration with many partners, especially women and men together. The director remains extraordinarily grateful to the staff members and other colleagues who shape and support the work of gender justice.”

*Other activities*

Staff of the theological discernment group continue to participate in and serve a range of other activities. For example:

- Planning for the next Lutheran Ethicists gathering is focusing on the topic of soldiering in today's warfare. The next gathering will be held in Washington, D.C., in coordination with chaplains from the ELCA and The Episcopal Church.
- A draft of the Communal Discernment task force's report was reviewed at the November 2010 Church Council meeting. The task force has moved to research and testing of models of communal discernment, and is bringing a recommendation to extend its work for another year with no additional request for funding beyond what already has been allocated.
- Both moral deliberation and communal discernment are affected significantly by cross-cultural communication. Staff members continue conversation with the Talking Together Cross-Culturally staff team (formerly in the Multicultural Ministries unit).
- The ELCA Alliance for Faith, Science, and Technology challenges and assists the church to understand, discuss and act on the implications of science and technology for Christian life. This alliance is at a point of discernment about how best to facilitate the integration of faith, science and technology issues into the ministries of the church.
- The online *Journal of Lutheran Ethics* ([www.elca.org/jle](http://www.elca.org/jle)) continues to provide an important venue for exploration of ethical issues from a Lutheran perspective. The current issue, featuring articles on criminal justice, also illustrates the way that it serves the ELCA's work of moral deliberation. In recognition of reduced staff resources, the publication schedule has changed from monthly to bi-monthly as of January 2011.

*The emerging shape and scope of theological discernment group's new work*

Craig Dykstra's description of the ELCA as an "ecology of interdependent ecosystems" is an apt metaphor for describing the emerging shape and scope of the theological discernment group's new work.

One assumption is that important theological work takes place throughout the entire ELCA ecology and in every ecosystem. Theology is not the restricted reserve of "teaching theologians" or pastors or church professionals. A second assumption is that this theological work participates in the rich diversity of gifts described in 1 Corinthians 12, where diverse gifts serve a common good, not by erasing differences, but through the recognition of each gift's benefit to the whole body.

These assumptions help define an understanding of the theological discernment group's work. The work of this group is not to be or build a small elite that supplies the right dogmatic answer to any question (thereby replacing or subverting the necessary theological work of every Christian ministry and every Christian). Rather, its task is to nurture a culture of theological discernment that serves God's mission throughout the entire ELCA ecology and its individual ecosystems, especially the churchwide organization.

This work can be seen as taking place within three spheres of engagement:

- In relation to each congregation, each ministry organization and each ELCA member, this group helps promote awareness of the theological dimension in all ministry and of the resources available to all the baptized for engaging this work.
- In relation to the whole ELCA ecology, this group helps to strengthen the relationships, networks and activities that connect all theologians in the ELCA ("teaching," "trained" or not) with each other and with the ELCA's messaging and decision-making processes.
- Because this service in the first two spheres is not unique to the theological discernment group, but is done by all staff of the churchwide organization, a third sphere of engagement is

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to promote participation by all ELCA churchwide staff in theological discernment and the practices that build a culture of theological discernment in the entire ELCA ecology.

Obviously the scope of this work is enormously broad, especially for a staff of four people, all of whom have other individual responsibilities. The work of the coming months is to make wise decisions about strategic direction and actions with a responsible eye to group and individual capacity. For this reason some of the most important work in the coming months will involve convening a series of consultations and meetings. This new work is an exciting opportunity in the life of Christ's church, and I am deeply grateful for the opportunity to serve in this way.



## **Church Periodical**

*Submitted by Mr. Daniel J. Lehmann, editor*

*The editor shall be responsible to the Church Council .... (17.31.03.)*

*The Lutheran* ended 2010 with hope and a prayer: hope that an operating surplus will help the magazine plan for the future and a prayer that circulation losses are beginning to bottom out.

The magazine posted an operating surplus of \$159,276 (first close of FY 2010). Income from all sources (*The Lutheran*, *The Little Lutheran* and *The Little Christian*) totaled \$2,984,237, while expenses from all sources totaled \$2,824,961. Expenses included \$41,521 for printing synod supplements, an unbudgeted line item that could be charged to the development account of the magazine's endowment fund.

Circulation was another matter. Paid circulation shrank 15.07 percent in 2010, surpassing the previous record decline of 14.35 percent in 2004. (The worst year for the number of paid copies lost was 1992, at 137,358.)

With congregations overwhelmingly pointing to budget concerns, but with increasing numbers citing no interest or no reason, *The Lutheran* lost 37,606 subscribers in calendar 2010 compared with 36,252 subscribers in calendar 2009. Of those losses, some 30 percent were sustained from congregations voting to leave the ELCA.

Paid circulation as of the March 2011 issue stood at 197,652, down 11.92 percent from a year ago. Losses for the first three months of 2011 totaled 14,254, compared with 25,105 in the first three months of 2010 and 19,756 in the first three months of 2009.

The magazine continues aggressively and repeatedly to solicit congregations to purchase subscriptions for members. It also promotes individual sales to ELCA members whose congregations have dropped group subscription plans. For 2011, the magazine plans special circulation offers in a number of synods.

Advertising sales in 2010 reached \$787,502 on a goal of \$819,160. Because of the lingering effects of the recession, the 2010 goal was reduced roughly 10 percent from actual sales of \$909,778 a year ago. The advertising sales goal for 2011 is \$670,661, a reduction of roughly 15 percent for actual sales of 2010.

*The Lutheran's* budget for 2011 projects income of \$2,443,436 and expenses of \$2,443,422 with a resulting surplus of \$14. The magazine's endowment (cash reserves) totaled \$1.62 million as of Dec. 31, 2010, up 9.08 percent (\$135,039) from a year ago.

Budgets in 2011 for *The Little Lutheran* project income of \$148,613 and expenses of \$148,195, while *The Little Christian* projects income of \$24,554 and expenses of \$24,395. Paid circulation as of the March 2011 issue stood at 9,228 for *The Little Lutheran* and 878 for *The Little Christian*, which represent decreases of 4.93 percent and 11.31 percent, respectively, from that of a year ago.

In October 2010, the magazine's advisory committee received a strategic plan from an outside consultant. The advisory committee voted that the plan, which includes the possible launch of a lifestyle magazine for Lutherans, be pursued. A contractor is working on a test edition of a new magazine that hopefully will be circulated in late spring and early summer for ELCA member feedback.

Further, instead of distributing 32,000 free copies of the current issue of *The Lutheran* at upcoming synod assemblies, the staff intends to pull stories about Lutheranism in general and the ELCA in particular from our archives. The pattern for this is a "welcome" magazine produced by the Presbyterian Church (U.S.A.). With an introduction letter from the presiding bishop (hopefully) and a few articles on the current state of the ELCA, the balance will be repurposed material from our archives and repackaged in a magazine format that is similar to but distinct from *The Lutheran*.

We will make this product available for purchase by congregations to hand out to visitors, guests and new members. The Presbyterians have done very well with this business model. Initial costs will be covered by *The Lutheran's* 2010 surplus. With the sale of ads and magazines to congregations, we hope to turn a surplus on this effort.

The advisory committee for *The Lutheran* continues to meet in March and October. Joy Newcom of Forest City, Iowa, serves as chair of the committee. Rick White of Dalmatia, Pa., serves as secretary. Other members are Pr. Paul L. Campbell of Carefree, Ariz.; Keith E. Gatling of Syracuse, N.Y.; Pr. Jennifer M. Ginn of Salisbury, N.C.; Judy R. Korn of Morris, Minn.; Pr. Pamela S. Russell of Seattle, Wash.; John A. Wagner of Toledo, Ohio; and Susan L. Williams of Allentown, Pa.

The terms of Newcom, White and Williams expire at the end of 2011. Nominees for election as potential replacements will be presented to the Church Council at its November 2011 meeting. The term of office is six years, nonrenewable.

Appointed advisers to the committee are Deborah L. Chenoweth, Hood River, Ore., representing the Church Council, and Bishop Harold L. Usgaard, Southeastern Minnesota Synod, Conference of Bishops. The position of representative of the Office of the Presiding Bishop is open.

Basic subscription plan rates for *The Lutheran* remain unchanged: \$7.95 per subscription on the Congregational Plan, \$11.75 per subscription for the Leadership Plan and \$3.95 per subscription for the quarterly Synod Plan. Individual subscriptions cost \$17.95 with discounts on two- and three-year subscriptions. Congregational subscription plans have not been increased in eight years and a rate increase in the next year or two is inevitable.

*The Lutheran* magazine's Web site ([www.thelutheran.org](http://www.thelutheran.org)) continues to average just under 24,000 unique visitors monthly, holding steady from the previous six-month period. Average visit length has increased to 153 seconds. The Web site continues to actively participate in social networks such as Facebook ([www.facebook.com/thelutheran](http://www.facebook.com/thelutheran)) and Twitter (<http://twitter.com/thelutheran>). The magazine offers a "green" (electronic subscription) group plan to congregations. Study guide usage remains strong but fluctuates with the church calendar. In the past six months, an average of 321 congregations used *The Lutheran's* study guides each month. As of the end of January, [www.thelutheran.org](http://www.thelutheran.org) counts 21,380 registered members; 9,711 of whom subscribe to the print magazine and 1,140 of whom pay for Web access.

The companion sites for *The Little Lutheran* ([www.thelittlelutheran.org](http://www.thelittlelutheran.org)) and *The Little Christian* ([www.thelittlechristian.org](http://www.thelittlechristian.org)) are updated monthly with answers to questions children ask about God, resource reviews, special features and an e-newsletter. Aimed at parents and caregivers, the sites complement the magazines for children 6 and younger. The sites include a subscription form for individuals and information about group subscription plans for congregations. Site usage for [www.thelittlelutheran.org](http://www.thelittlelutheran.org) has increased to 9,214 unique monthly visitors while usage for [www.thelittlechristian.org](http://www.thelittlechristian.org) has increased to 7,097 unique monthly visitors.

### **Church Council Member Synod Visit Summary**

The Church Council of the Evangelical Lutheran Church in America is committed to building relationships between the churchwide organization and synods, congregations, and institutions and agencies. According to the “Report on Governance” prepared for the 2005 ELCA Churchwide Assembly by the Church Council of the Evangelical Lutheran Church in America (2004), “Church Council voting members . . . interact with synods in their region in various ways, including attending at least one synodical council meeting per year, visiting congregations, and participating in synodical assemblies, especially in years when a synod is nominating people to the Church Council.”

At its November 2009 meeting, members of the Church Council prepared assignments for “Church Council contacts with synods: 2009-2011.” A chart with the assignments is located on Net Community under [Current Information](#).

Members are encouraged to report on synod visits regularly. A notebook including the full texts of reports submitted is available on the materials distribution table. Following is a summary of the reports received since the November 2010 meeting of the Church Council.

<u>Synod Name</u>	<u>Representative</u>	<u>Event</u>	<u>Date of Event</u>
Nebraska (4A)	Susan Langhauser	Synod Council meeting	12/3/10
Northwest Washington (1B)	Mark Johnson	Observe and report on ELCA Church Council actions	3/26/11
North Carolina (9B)	Rachel Connelly	Synod Council meeting	12/4/10
Southeastern Pennsylvania (7F)	Raymond Miller	Present Church Council actions from November 2010	11/16/10

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**ELCA CHURCH COUNCIL  
Scheduled Meetings  
2011 - 2017**

- 2011 April 8-10  
*August 13-14 (Churchwide Assembly 14-19, Orlando)*  
November 11-14
- 2012 April 13-16  
November 9-12
- 2013 April 5-8  
*August 11-12 (Churchwide Assembly 12-18, Pittsburgh)*  
November 8-11
- 2014 April 4-7  
November 7-10
- 2015 April 10-13  
*[Churchwide Assembly – if biennial pattern approved by 2011 CWA]*  
November 13-16
- 2016 April 8-11  
*[Churchwide Assembly – if triennial pattern approved by 2011 CWA]*  
November 11-14
- 2017 March 31-April 3 (Easter is April 16.)  
*[Churchwide Assembly – if biennial pattern approved by 2011 CWA]*  
November 10-13

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**Church Council Committees  
2011 - 2013 Preferences**

Please indicate your preferences for service on the committees of the Church Council. Use a scale of 1 to 4 (1 being the committee on which you would *most* like to serve and 4 being the committee on which you would *least* like to serve).

- \_\_\_\_\_ Budget and Finance Committee
- \_\_\_\_\_ Legal and Constitutional Review Committee
- \_\_\_\_\_ Planning and Evaluation Committee
- \_\_\_\_\_ Program and Services Committee

A number of other committee assignments, including the Board Development Committee and the Audit Committee, also may be made by the chair of the Church Council. A sign-up form for additional opportunities for service will be provided following the Churchwide Assembly.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
April 8-10, 2011  
Exhibit L, Part 3  
Page 2

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**Bylaws and Continuing Resolutions  
of the  
Eastern Cluster of Lutheran Seminaries**  
*(Revised September 2009)*

**Preamble**

The Lutheran Theological Seminary at Gettysburg, Pennsylvania, the Lutheran Theological Seminary at Philadelphia, Pennsylvania, and the Lutheran Theological Southern Seminary, located in Columbia, South Carolina, ~~have formed this cluster~~ Eastern Cluster of Lutheran Seminaries to provide a full range of theological education for the Eastern United States, in particular, and for the church at large, and established this corporation to assist them through a consolidated governance structure for decision-making for planning and implementing a comprehensive program of theological education ~~in accomplishing the foregoing purpose.~~<sup>1</sup>

~~In 1993, the Churchwide Assembly of the Evangelical Lutheran Church in America adopted a recommendation emanating from the Task Force on the Study of Theological Education for Ministry, calling the eight seminaries of the ELCA to form from three to five clusters for leadership education. Each cluster is asked to provide a full range of theological education for mission on its territory. To accomplish this purpose, each cluster further is asked to develop a consolidated governance structure for decision-making which can plan and implement a comprehensive program of theological education.~~

The Eastern Cluster of Lutheran Seminaries, upon the approval by a majority vote of the governing boards of each of the three seminaries, adopted these bylaws.

**Chapter 1. Name, Seal, and Location**

- 1.01. The name of this corporation, which is a Pennsylvania nonprofit corporation, is Eastern Cluster of Lutheran Seminaries.
- 1.02. The seal of the corporation contains the name and the year of incorporation. The name of the corporation forms the circular outer edge of the seal.
- 1.03. The official address of the corporation shall be 61 Seminary Ridge, Gettysburg, PA 17325. The location of the administrative office of the corporation shall be determined by the Board of Directors.
- 1.03.A97 A09.  
The administrative office of the corporation ~~initially~~ shall be located at 61 Seminary Ridge, Gettysburg, PA 17325.

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<sup>1</sup>The Churchwide Assembly of the Evangelical Lutheran Church in America in 1993 adopted a recommendation emanating from the Task Force on the Study of Theological Education for Ministry, calling the eight seminaries of the ELCA to form from three to five clusters for leadership education. Each cluster was asked to provide a full range of theological education for mission on its territory.

## Chapter 2. Mission Statement

- 2.01. Centered in the Word of God made flesh in Jesus Christ, the Eastern Cluster of Lutheran Seminaries of the Evangelical Lutheran Church in America exists to support the integrity and the fullness of the theological endeavor: as faith seeking understanding; understanding seeking expression; and expression fulfilling mission.
- 2.02. We are an interdependent body formed to meet the challenging needs of rostered leaders and all the baptized for their ministry in daily life, by providing theological leadership and offering programs to augment the curricula of the member seminaries.
- 2.03. We commit ourselves to the best stewardship of our talents and resources and the rich theological heritage entrusted to us, offering our particular gifts to the church. We rely upon the wisdom and power given to the Church by the Holy Spirit to guide our endeavors.

## Chapter 3. Powers

- 3.01. This corporation shall have those powers provided by the Pennsylvania Nonprofit Corporation Law ~~which that~~ are not inconsistent with these Bylaws. In addition, it shall have the power to develop a comprehensive plan for leadership education on behalf of the Cluster, for approval by the boards of the Lutheran Theological Seminary at Gettysburg, the Lutheran Theological Seminary at Philadelphia and the Lutheran Theological Southern Seminary. Further, it shall have the power
  - a. to adopt a budget for the Cluster and to develop and implement formulae for allocation to the Cluster and among the three seminaries of unrestricted funds received by the Cluster;
  - b. to receive and administer restricted funds given to the Cluster for the support of Cluster programs and activities; and
  - c. to solicit funds on behalf of the Cluster to support the operation of the Cluster and for the support of Cluster programs and activities.
- 3.02. The Cluster shall have such additional powers as the three seminary boards from time to time mutually shall agree to delegate to it.
- 3.03. Prior to major, new initiatives by a seminary within this Cluster, there shall be consultation with the Board of Directors of the Cluster and with the respective boards of each seminary or, in the interim between the regular meetings of such boards, with the executive committee of each board.
- 3.04. The Cluster shall seek to enhance the ability of each seminary to function in accord with the eleven "Imperatives for Theological Education," as adopted by the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America.<sup>2</sup> Moreover the Cluster shall operate in keeping with the current edition of the "Memorandum of Understanding" for the Cluster, insofar as the memorandum is consistent with the Cluster's bylaws.

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<sup>2</sup>See Appendix A.

#### Chapter 4. Board of Directors

4.01. The Board of Directors shall consist of ~~eighteen~~ nine Directors, which shall include the president, the dean, and the board chairperson of each seminary ~~and four additional Directors from each seminary elected by the board of each seminary from among its membership. The dean of each seminary and a~~ A member of the staff of the appropriate churchwide unit as designated by the Church Council of the ELCA Division for Ministry, selected by the Division, shall serve as a consultants to the Board of Directors, with voice but without vote. ~~One of the Directors elected by each seminary shall be a synodical bishop who is a member of the seminary board. In addition, the persons appointment as Cluster Fellows for the Cluster shall have voice but not vote in meetings of the Board of Directors.~~

~~4.01.A97.~~

~~This cluster commits itself to adhere to the guidelines for representation set forth in the governing documents of the ELCA, and therefore the Board of Directors will work with the boards of the three seminaries to endeavor to achieve compliance with those guidelines in the overall composition of the Board of Directors.~~

4.02. The term of each Director who is the president, dean, or chairperson of the board of a seminary, ~~or who is a bishop serving as a member of a seminary board~~ shall be unlimited, except that it shall terminate when the president, dean, or chairperson leaves that office. ~~, or in the case of a bishop when the bishop's service as a member of a seminary board terminates. The terms of other Directors elected by each seminary shall be three years. There shall be no limit as to the number of terms a Director may serve consecutively, except that a Director's tenure as a member of the Board of Directors shall terminate when the Director's service as a member of a seminary board terminates. A vacancy shall be filled by the board of the seminary which elected the Director, except that~~ The term of a seminary president, a dean, or board chairperson shall commence automatically upon that person's election as president, dean, or chairperson.

4.03. The Board of Directors shall meet at least twice each year, ~~on such dates and at such locations as the Board of Directors shall determine.~~ Special meetings may be called by the Chairperson of the Board of Directors in consultation with the Executive Director, or upon the written petition, addressed to the Executive Director, of at least ~~five~~ four Directors, ~~of whom no more than three shall be the president or a director of the same seminary.~~ At least fourteen days' written notice of a special meeting shall be given to each Director.

~~4.03.A09.~~

~~One of the meetings of the Board of Directors during each year shall be in person. The other meeting or meetings may be conducted by electronic means as determined by the Board of Directors.~~

~~4.03.A97.~~

~~Three regular meetings of the Board of Directors shall be held each year. The Winter meeting (normally in January) shall be held at Southern Seminary; the Spring meeting (normally in May)~~

~~shall be held at Gettysburg Seminary; and the Fall meeting (normally in September) shall be held at Philadelphia Seminary. The dates and times shall be scheduled by the Board of Directors at least three meetings in advance.~~

- 4.04. The affirmative vote of at least two-thirds of all of the Directors (regardless of the number of Directors present and voting) shall be required for the adoption of any of the following actions (provided that at least ~~two~~ one Directors from each of the three seminaries shall have voted in the affirmative):
- To permit the withdrawal of any seminary from the Cluster or from participation or continuing participation in any program or activity of the Cluster;
  - To reduce or increase the number of member seminaries ~~which~~ that shall be permitted to participate in or continue to participate in any program or activity of the Cluster; or
  - To approve a proposal for the distribution of unrestricted funds received by the Cluster to or for the use by any of the three seminaries.
- Further, actions under a. or b. above affecting the tenure of any seminary as a member of the Cluster shall not become effective until approved by the Church Council of the ELCA upon recommendation by the appropriate churchwide unit. ~~Board of the ELCA Division for Ministry.~~
- 4.05. A majority of the Directors then in office shall constitute a quorum for any meeting of the Board of Directors, provided that at least ~~two~~ one Directors from each of the three seminaries shall be in attendance.
- 4.06. Robert's Rules of Order, latest edition, shall establish the procedural rules for all meetings of the Board of Directors and its committees.

### Chapter 5. Officers

- 5.01. The officers shall be a Chairperson, a Vice Chairperson, a Secretary, and a Treasurer. ~~Officers shall serve for a term of one year; and the annual meeting for the election of officers shall be the Winter meeting. All officers shall be members of the Board of Directors.~~ At the discretion of the Board of Directors, the offices of Secretary and Treasurer may be combined. Officers shall be elected by the board for three-year, renewable terms.

~~5.01.A97.~~

~~The following rules shall govern the election of officers: The Chairperson shall be chosen from among the chairpersons of the three seminary boards.~~

- ~~The offices of Chairperson, Vice Chairperson and Secretary shall be rotated among the three seminaries. At no time shall two of the three officers be representatives from the same seminary. None of the three officers may serve more than two successive one year terms.~~
  - ~~The chairperson, at the time of election, shall not be a representative of the same seminary as the person who is designated to serve as Executive Director for the ensuing fiscal year.~~
- 5.02. ~~The Chairperson shall be the president of the corporation and shall have authority to execute documents on behalf of the corporation.~~ The Chairperson shall preside at meetings of the Board of Directors and of the Executive Committee.

- 5.03. The Vice Chairperson shall have the authority to act in the place of the Chairperson in the event of the death, resignation, or disability of the Chairperson, ~~including acting as interim president of the corporation.~~
- 5.04. The Secretary shall keep minutes of the meetings of the Board of Directors and of the Executive Committee, and shall furnish copies of the minutes of the meetings of the Board of Directors and of the Executive Committee to each Director and to those persons designated to receive copies of the minutes. The Secretary shall be the custodian of the Seal of the Corporation.
- 5.05. The Treasurer shall have custody of the corporate funds and all assets of the corporation and shall keep full and complete records of all receipts and disbursements in the books of the corporation, and shall deposit all monies of the corporation in such depositories as may be designated by the Board of Directors. The Treasurer shall render to the Executive Director and the Board of Directors, whenever they may so require, but at least annually, an account of all transactions conducted by the Treasurer and of the financial condition of the corporation.
- 5.06. An officer may resign at any time upon written notice to the Executive Director or to the Board of Directors. The resignation shall be effective upon receipt or upon the date, if any, set forth in the notice, whichever is later.
- 5.07. An officer may be removed by the Board of Directors whenever in its judgment the best interest of the corporation will be served thereby. A majority vote shall prevail, provided that at least ~~two~~ one Directors from each of the three seminaries shall have voted in the affirmative.
- 5.08. A vacancy in any office shall be filled by the Board of Directors for the remaining balance of the term.

#### **Chapter 6. Executive Director and Cluster Fellows**

- 6.01. There shall be an Executive Director who shall serve as the president and chief executive officer of the corporation. The Executive Director as president of the corporation shall have the authority to execute documents on behalf of the corporation and shall be accountable to the Board of Directors.
- 6.01.A97 A09.  
The Executive Director shall be one of the three seminary presidents. ~~In each six-year period, the president of each of the three seminaries shall serve as Executive Director for a total of two years. Normally, each president shall serve a two-year term. However, in the event the president serving as Executive Director shall cease being president, one of the other two presidents shall assume the office of Executive Director and terms shall be rearranged so that the effect is that no seminary shall have its president or presidents serve as Executive Director for a total of more than two~~ three years out of any given six-year period.

6.02. A Cluster Fellow, chosen from among the senior faculty, shall be nominated by the president of each seminary and ratified by the Cluster board for appointment to a five-year term. Each Cluster Fellow shall tend to the particular seminary's relationship with the Cluster and shall carry out the responsibilities of that position to facilitate the work of the Cluster in the manner specified in the description of the position as approved by the Board of Directors. Each Cluster Fellow shall report to the president of the respective seminary and shall be accountable to the Executive Director of the Cluster.

### **Chapter 7. Committees**

7.01. There shall be an Executive Committee, consisting of the presidents ~~and chairpersons of the boards of each seminary, and the secretary and treasurer of the Cluster Board of Directors.~~ The Executive Committee shall have full power and authority to act on behalf of the Board of Directors, except that the Committee shall not have the power to revoke or rescind any prior action of the Board nor shall it have authority to take any action referred to in Section 4.04 of the Bylaws. Actions of the Executive Committee shall be subject to review by the Board of Directors.

7.02. Coordinating committees and project-specific work groups with membership on the basis of need may be identified and appointed by the Board of Directors. The duration of the work of such committees and work groups shall be determined by the Board of Directors. Normally, a member of the Board of Directors shall serve as a member of a committee or work group established by the board. Meetings of such committees and work groups generally shall be conducted by conference call or online consultation. All committees shall report regularly to the Board of Directors. There shall be a Planning Committee, which shall develop and monitor the implementation of the comprehensive plan for leadership education referred to in Section 3.01. It also shall perform such other functions as the Board of Directors shall assign.

~~7.02.A97.~~

~~Initially, the Executive Committee shall serve as the Planning Committee.~~

7.03. ~~There shall be an Academic Affairs Committee. The deans shall be ex officio members. The Committee shall plan and coordinate Cluster academic programs and serve as a forum for the exchange of information regarding the three seminaries' academic life. It also shall perform such other functions as the Board of Directors shall assign.~~

7.04. ~~There shall be a Budget and Finance Committee. In consultation with the Executive Director and the Treasurer, it shall develop the annual budget of the Cluster. It also shall develop proposals for allocation to the Cluster and among the three seminaries of unrestricted funds received by the Cluster. It shall serve as the investment committee for the Cluster, and shall perform such other functions as the Board of Directors shall assign. The treasurers of each of the three seminaries shall serve as consultants to the Committee in developing the annual budgets, and for such other purposes as the Committee may determine.~~

7.05. ~~There may be such other committees as the Board of Directors may determine.~~

- 7.06. ~~With respect to all committees except the Executive Committee: Each committee shall consist of three Directors (one from each seminary.) The Director members of the committees and the chairpersons shall be selected by the Chairperson in consultation with the Executive Director. The Chairperson and the Executive Director shall be ex officio members of each committee; and the Treasurer shall be an ex officio member of the Budget and Finance Committee. Ex officio members of the committees shall serve with voice and vote. The Academic Affairs Committee also shall include three members of the Academic Planning Committee, one from each seminary, who shall be appointed by the respective seminary presidents. Other committees may have such numbers of non-Director members as the Board of Directors shall determine, the members to be selected by the Chairperson in consultation with the Executive Director and the committee chairperson. Non-director members of a committee shall have voice and vote. All committees shall report regularly to the Board of Directors.~~

### **Chapter 8. Funding**

- 8.01. The Eastern Cluster of Lutheran Seminaries, working through the presidents and the advancement officers of the three seminaries, and in accordance with guidelines approved by the Board and the boards of the three seminaries, shall develop resources to fund its operations and its programs.

~~8.01.A97:~~

~~Until such time as the Cluster shall be self-supporting, and for extra-budgetary funding, the Cluster shall seek the financial support of the three seminaries. Annually, the Cluster, through its Treasurer, the Executive Director and the seminary presidents shall present to each seminary the request of the Cluster for funding for the ensuing year.~~

### **Chapter 9. Indemnification**

- 9.01. To the full extent permitted by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration or investigative proceeding, including a proceeding by or in the right of this corporation, by reason of the fact that such person is or was a Director, officer, employee, agent or member of any Board Committee shall be indemnified against judgments, penalties, fines, settlements and reasonable expenses, including attorney's fees and costs, incurred by the person in connection with the proceeding. Such indemnification shall continue as to a person who has ceased to be a Director, officer, employee, agent or member of a Board Committee.
- 9.02. This corporation may purchase and maintain insurance on behalf of a person who is or was a Director, officer, employee, agent or member of a Board Committee against any liability asserted against and incurred by the person in or arising from that capacity.

### **Chapter 10. Miscellaneous Provisions**

- 10.01. The Board of Directors, or any committee thereof, shall have the authority to conduct any meeting by telephone or other means of communication which allows all persons participating in the meeting to communicate with each other, provided that all provisions of these Bylaws and

continuing resolutions pertaining to the calling of meetings, notice, and quorum shall have been complied with fully.

- 10.02. No member of the Board of Directors, or of any committee thereof, shall receive compensation for such service. However, this shall not be construed to prohibit payment by the Cluster of the costs necessary to purchase insurance coverage to fund the indemnification provided under Chapter 10 hereof.

### **Chapter 11. Amendments**

- 11.01. Amendments to these Bylaws may be made by a two-thirds vote of the Directors present at any regular or special meeting of the Board, provided that any proposed amendments shall have been transmitted in writing by the Secretary to all Directors at least thirty days prior to the date of the meeting, and the notice of the meeting shall have included the announcement of the consideration of the proposed amendment and set forth the text of the proposed amendment. No amendment to the Bylaws shall become effective until it has been approved by the boards of each of the seminaries.
- 11.02. The Board of Directors may adopt continuing resolutions for the purpose of interpreting or implementing the Bylaws. Such resolutions shall be adopted or amended by an affirmative vote of at least two-thirds of the Directors present and voting at any regular meeting of the Board or at any special meeting of the Board providing that notice of the proposed resolution is submitted to the directors in writing together with the notice announcing the special meeting. Such resolutions, upon their adoption, shall be published together with the Bylaws.

### **NOTE: Codification Explanation**

Bylaws provide the primary governing principles. Continuing resolutions, which are intentionally more easily amendable, provide additional detail setting forth how the bylaws to which each is attached shall be carried out.

Bylaws are intended to be more permanent in nature and can be amended only upon the approval of the governing boards of each of the seminaries. Continuing resolutions may be amended at any time that the Board of Directors determines that there is a better or more effective way to fulfill the purpose of the bylaw.

Bylaws are codified with two sets of numbers, separated by a period. The first digit(s), preceding the period, represents the number of the chapter of which the bylaw is a part. The second set of numbers is a chronological listing of the bylaws contained in each chapter.

Continuing resolutions begin with the two sets of numbers contained in the bylaw to which they pertain, followed by a period, a capital letter, and two digits representing the year of adoption. Thus, "4.01.A97" is the designation for the first resolution appended to Bylaw 4.01 and shows that it was adopted in 1997. If a second resolution is appended, it would contain the letter "B" plus two digits indicating the year of adoption. If 4.01.A97 is amended, it would retain the designation 4.01.A, but would be followed by two digits referring to the year in which the amendment was adopted and the reference to 1997 would be deleted.



**Bylaws and Continuing Resolutions  
of the  
Eastern Cluster of Lutheran Seminaries**  
*(Revised September 2009)*

**Revised Draft 6/10/2010**

**Preamble**

The Lutheran Theological Seminary at Gettysburg, Pennsylvania, the Lutheran Theological Seminary at Philadelphia, Pennsylvania, and the Lutheran Theological Southern Seminary, located in Columbia, South Carolina, form this Eastern Cluster of Lutheran Seminaries to provide a full range of theological education for the Eastern United States, in particular, and for the church at large, and establish this corporation to assist them through a consolidated governance structure for decision-making and for planning and implementing a comprehensive program of theological education <sup>1</sup>

The Eastern Cluster of Lutheran Seminaries, upon the approval by a majority vote of the governing boards of each of the three seminaries, adopted these bylaws.

**Chapter 1. Name, Seal, and Location**

- 1.01. The name of this corporation, which is a Pennsylvania nonprofit corporation, is Eastern Cluster of Lutheran Seminaries.
- 1.02. The seal of the corporation contains the name and the year of incorporation. The name of the corporation forms the circular outer edge of the seal.
- 1.03. The official address of the corporation shall be 61 Seminary Ridge, Gettysburg, PA 17325. The location of the administrative office of the corporation shall be determined by the Board of Directors.
- 1.03. A09.  
The administrative office of the corporation shall be located at 61 Seminary Ridge, Gettysburg, PA 17325.

**Chapter 2. Mission Statement**

- 2.01. Centered in the Word of God made flesh in Jesus Christ, the Eastern Cluster of Lutheran Seminaries of the Evangelical Lutheran Church in America exists to support the integrity and the

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<sup>1</sup>The Churchwide Assembly of the Evangelical Lutheran Church in America in 1993 adopted a recommendation emanating from the Task Force on the Study of Theological Education for Ministry, calling the eight seminaries of the ELCA to form from three to five clusters for leadership education. Each cluster was asked to provide a full range of theological education for mission on its territory.

fullness of the theological endeavor: as faith seeking understanding; understanding seeking expression; and expression fulfilling mission.

- 2.02. We are an interdependent body formed to meet the challenging needs of rostered leaders and all the baptized for their ministry in daily life, by providing theological leadership and offering programs to augment the curricula of the member seminaries.
- 2.03. We commit ourselves to the best stewardship of our talents and resources and the rich theological heritage entrusted to us, offering our particular gifts to the church. We rely upon the wisdom and power given to the Church by the Holy Spirit to guide our endeavors.

### **Chapter 3. Powers**

- 3.01. This corporation shall have those powers provided by the Pennsylvania Nonprofit Corporation Law that are not inconsistent with these Bylaws. In addition, it shall have the power to develop a comprehensive plan for leadership education on behalf of the Cluster, for approval by the boards of the Lutheran Theological Seminary at Gettysburg, the Lutheran Theological Seminary at Philadelphia and the Lutheran Theological Southern Seminary. Further, it shall have the power
  - a. to adopt a budget for the Cluster and to develop and implement formulae for allocation to the Cluster and among the three seminaries of unrestricted funds received by the Cluster;
  - b. to receive and administer restricted funds given to the Cluster for the support of Cluster programs and activities; and
  - c. to solicit funds on behalf of the Cluster to support the operation of the Cluster and for the support of Cluster programs and activities.
- 3.02. The Cluster shall have such additional powers as the three seminary boards from time to time mutually shall agree to delegate to it.
- 3.03. Prior to the establishment of major, new initiatives by a seminary within this Cluster, there shall be consultation between the Board of Directors of the Cluster and with the respective boards of each seminary or, in the interim between the regular meetings of such boards, with the executive committee of each board. A “major new initiative” shall be defined as any new academic offering, building project, or fund-raising initiative. A consultation shall be defined as forthright conversation. A consultation may be held between board meetings with the Executive Committee of the Board or the three Presidents. Each seminary does not have veto power but shall have the ability and responsibility to respond within this Cluster agreement.
- 3.04. The Cluster shall seek to enhance the ability of each seminary to function in accord with the eleven “Imperatives for Theological Education,” as adopted by the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America. Moreover the Cluster shall operate in keeping with the current edition of the “Memorandum of Understanding” for the Cluster, insofar as the memorandum is consistent with the Cluster’s bylaws.

#### **Chapter 4. Board of Directors**

- 4.01. The Board of Directors shall consist of twelve Directors, which shall include the president, the dean, the board chairperson, and a senior faculty member of each seminary, known as a Cluster Fellow. A member of the staff of the appropriate churchwide unit as designated by the Church Council of the ELCA shall serve as a consultant to the Board of Directors, with voice but without vote.
- 4.02. The term of each Director who is the president, dean, or chairperson of the board of a seminary and faculty member shall be unlimited, except that it shall terminate when the president, dean, or chairperson, or faculty member serving as Cluster Fellow leaves that office. The term of a seminary president, a dean, or board chairperson shall commence automatically upon that person's election as president, dean, or chairperson. The term of faculty member shall commence upon that person's appointment to the position of Cluster Fellow by the President of each seminary and ratification of the Cluster Board.
- 4.03. The Board of Directors shall meet at least twice each year. Special meetings may be called by the Chairperson of the Board of Directors in consultation with the Executive Director, or upon the written petition, addressed to the Executive Director, of at least four Directors. At least fourteen days' written notice of a special meeting shall be given to each Director.
- 4.03.A09.  
One of the meetings of the Board of Directors during each year shall be in person. The other meeting or meetings may be conducted by electronic means as determined by the Board of Directors.
- 4.04. The affirmative vote of at least two-thirds of all of the Directors (regardless of the number of Directors present and voting) shall be required for the adoption of any of the following actions (provided that at least one Directors from each of the three seminaries shall have voted in the affirmative):
- a. To permit the withdrawal of any seminary from the Cluster or from participation or continuing participation in any program or activity of the Cluster;
  - b. To reduce or increase the number of member seminaries that shall be permitted to participate in or continue to participate in any program or activity of the Cluster; or
  - c. To approve a proposal for the distribution of unrestricted funds received by the Cluster to or for the use by any of the three seminaries.
- Further, actions under a. or b. above affecting the tenure of any seminary as a member of the Cluster shall not become effective until approved by the Church Council of the ELCA upon recommendation by the appropriate churchwide unit.
- 4.05. A majority of the Directors then in office shall constitute a quorum for any meeting of the Board of Directors, provided that at least one Director from each of the three seminaries shall be in attendance.

- 4.06. Robert's Rules of Order, latest edition, shall establish the procedural rules for all meetings of the Board of Directors and its committees or work groups.
- 4.07. The Cluster Board may carry out discussion and decisions via e-mail as long as the Board follows the rules stated above for an affirmative vote. The record of the action shall be forwarded to the secretary of the Board to be included in the meeting minutes of the subsequent regular minutes of the Board.

### **Chapter 5. Officers**

- 5.01. The officers shall be a Chairperson, a Vice Chairperson, a Secretary, and a Treasurer. At the discretion of the Board of Directors, the offices of Secretary and Treasurer may be combined. Officers shall be elected by the board for three-year, renewable terms.
- 5.02. If no person is available to serve as Secretary or Treasurer, a non-voting officer may be identified to serve in this capacity. The election of said officer will follow the above rules for election and term of office.
- 5.02. The Chairperson shall preside at meetings of the Board of Directors and of the Executive Committee.
- 5.03. The Vice Chairperson shall have the authority to act in the place of the Chairperson in the event of the death, resignation, or disability of the Chairperson.
- 5.04. The Secretary shall keep minutes of the meetings of the Board of Directors and of the Executive Committee, and shall furnish copies of the minutes of the meetings of the Board of Directors and of the Executive Committee to each Director and to those persons designated to receive copies of the minutes. The Secretary shall be the custodian of the Seal of the Corporation.
- 5.05. The Treasurer shall have custody of the corporate funds and all assets of the corporation and shall keep full and complete records of all receipts and disbursements in the books of the corporation, and shall deposit all monies of the corporation in such depositories as may be designated by the Board of Directors. The Treasurer shall render to the Executive Director and the Board of Directors, whenever they may so require, but at least annually, an account of all transactions conducted by the Treasurer and of the financial condition of the corporation.
- 5.06. An officer may resign at any time upon written notice to the Executive Director or to the Board of Directors. The resignation shall be effective upon receipt or upon the date, if any, set forth in the notice, whichever is later.
- 5.07. An officer may be removed by the Board of Directors whenever in its judgment the best interest of the corporation will be served thereby. A majority vote shall prevail, provided that at least one Director from each of the three seminaries shall have voted in the affirmative.

- 5.08. A vacancy in any office shall be filled by the Board of Directors for the remaining balance of the term.

### **Chapter 6. Executive Director and Cluster Fellows**

- 6.01. There shall be an Executive Director who shall serve as the president and chief executive officer of the corporation. The Executive Director as president of the corporation shall have the authority to execute documents on behalf of the corporation and shall be accountable to the Board of Directors.

6.01. A09.

The Executive Director shall be one of the three seminary presidents. In the event the president serving as Executive Director shall cease being president, one of the other two presidents shall assume the office of Executive Director and terms shall be rearranged so that the effect is that no seminary shall have its president or presidents serve as Executive Director for a total of no more than three years out of any given six-year period.

- 6.02.1. A Cluster Fellow, chosen from among the senior faculty, shall be nominated by the president of each seminary, and ratified by the Cluster Board for appointment to a three-year, renewable term. Each Cluster Fellow shall carry out the responsibilities of that position to facilitate the work of the Cluster in the manner specified in the description of the position as approved by the Board of Directors. Each Cluster Fellow shall report to the Dean of the respective seminary and shall be accountable to the Executive Director of the Cluster.

### **Chapter 7. Committees**

- 7.01.1. There shall be an Executive Committee, consisting of the presidents and chairpersons of the boards of each seminary. The Executive Committee shall have full power and authority to act on behalf of the Board of Directors, except that the Committee shall not have the power to revoke or rescind any prior action of the Board nor shall it have authority to take any action referred to in Section 4.04 of the Bylaws. Actions of the Executive Committee shall be subject to review by the Board of Directors.
- 7.01.2. Coordinating committees and project-specific work groups with membership on the basis of need may be identified and appointed by the Board of Directors. The duration of the work of such committees and work groups shall be determined by the Board of Directors. A member of the Board of Directors shall serve as a member of a committee or work group established by the board. Meetings of such committees and work groups shall be conducted by conference call or online consultation whenever possible. All committees and work groups shall report regularly to the Board of Directors.
- 7.03. Non-directors may serve as members of committees or work groups. Their nomination and appointment shall be approved by the Board Chair in consultation with the Executive Director.
- 7.04. In consultation with the Executive Director and the Treasurer, the Executive Committee of the Cluster Board shall develop the annual budget of the Cluster. It also shall develop proposals for

allocation to the Cluster and among the three seminaries of unrestricted funds received by the Cluster. It shall serve as the investment committee for the Cluster.

### **Chapter 8. Funding**

- 8.01. The Eastern Cluster of Lutheran Seminaries, working through the presidents and the advancement officers of the three seminaries, and in accordance with guidelines approved by the Board and the boards of the three seminaries, shall develop resources to fund its operations and its programs.

### **Chapter 9. Indemnification**

- 9.01. To the full extent permitted by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration or investigative proceeding, including a proceeding by or in the right of this corporation, by reason of the fact that such person is or was a Director, officer, employee, agent or member of any Board Committee shall be indemnified against judgments, penalties, fines, settlements and reasonable expenses, including attorney's fees and costs, incurred by the person in connection with the proceeding. Such indemnification shall continue as to a person who has ceased to be a Director, officer, employee, agent or member of a Board Committee.
- 9.02. This corporation may purchase and maintain insurance on behalf of a person who is or was a Director, officer, employee, agent or member of a Board Committee against any liability asserted against and incurred by the person in or arising from that capacity.

### **Chapter 10. Miscellaneous Provisions**

- 10.01. The Board of Directors, or any committee thereof, shall have the authority to conduct any meeting by telephone or other means of communication which allows all persons participating in the meeting to communicate with each other, provided that all provisions of these Bylaws and continuing resolutions pertaining to the calling of meetings, notice, and quorum shall have been complied with fully.
- 10.02. No member of the Board of Directors, or of any committee thereof, shall receive compensation for such service. However, this shall not be construed to prohibit payment by the Cluster of the costs necessary to purchase insurance coverage to fund the indemnification provided under Chapter 10 hereof.

### **Chapter 11. Amendments**

- 11.01. Amendments to these Bylaws may be made by a two-thirds vote of the Directors present at any regular or special meeting of the Board, provided that any proposed amendments shall have been transmitted in writing by the Secretary to all Directors at least thirty days prior to the date of the meeting, and the notice of the meeting shall have included the announcement of the consideration

of the proposed amendment and set forth the text of the proposed amendment. No amendment to the Bylaws shall become effective until it has been approved by the boards of each of the seminaries.

- 11.02. The Board of Directors may adopt continuing resolutions for the purpose of interpreting or implementing the Bylaws. Such resolutions shall be adopted or amended by an affirmative vote of at least two-thirds of the Directors present and voting at any regular meeting of the Board or at any special meeting of the Board providing that notice of the proposed resolution is submitted to the directors in writing together with the notice announcing the special meeting. Such resolutions, upon their adoption, shall be published together with the Bylaws.

**NOTE: Codification Explanation**

Bylaws provide the primary governing principles. Continuing resolutions, which are intentionally more easily amendable, provide additional detail setting forth how the bylaws to which each is attached shall be carried out.

Bylaws are intended to be more permanent in nature and can be amended only upon the approval of the governing boards of each of the seminaries. Continuing resolutions may be amended at any time that the Board of Directors determines that there is a better or more effective way to fulfill the purpose of the bylaw.

Bylaws are codified with two sets of numbers, separated by a period. The first digit(s), preceding the period, represents the number of the chapter of which the bylaw is a part. The second set of numbers is a chronological listing of the bylaws contained in each chapter.

Continuing resolutions begin with the two sets of numbers contained in the bylaw to which they pertain, followed by a period, a capital letter, and two digits representing the year of adoption. Thus, "4.01.A97" is the designation for the first resolution appended to Bylaw 4.01 and shows that it was adopted in 1997. If a second resolution is appended, it would contain the letter "B" plus two digits indicating the year of adoption. If 4.01.A97 is amended, it would retain the designation 4.01.A, but would be followed by two digits referring to the year in which the amendment was adopted and the reference to 1997 would be deleted.

## APPENDIX A

### **Imperatives for Theological Education**

These 11 imperatives for theological education were approved by the 1993 ELCA Churchwide Assembly as the planning and guiding focus for preparation of leaders for this church into the twenty-first century.

#### **1. Depth in the Faith**

This church needs pastors and lay leaders whose various ministries are rooted in the Bible, history and theology, and shaped by the Lutheran confessional heritage. We seek men and women whose personal faith in Jesus Christ is nourished and renewed through a disciplined devotional life. No longer can we depend on a Christian culture to transmit basic Christian knowledge and values. Leaders must be competent to teach and preach the truth of the faith with accuracy and clarity. Secular ideologies, spiritual movements and world religions offer competing faith claims to which Christians must be prepared to respond out of the depths of their tradition. People look to their lay and ordained ministers for theological and spiritual leadership that is based on an intimate knowledge of scripture, a distinctively Lutheran theological understanding, and contemporary methods of theological reflection.

#### **2. Mission Outreach**

God's mission requires leaders in all the ministries of the church who are prepared and committed to proclaim the good news of salvation in Jesus Christ. Evangelical outreach by faithful and articulate leaders is obedient to Christ's Great Commission and essential to the identity, vitality, and continuity of this church. Approaches in theological education are needed which help pastors and other leaders recognize and respond to the spiritual hunger of people in their congregations and in the communities beyond their congregations. Pastors must themselves be equipped so that they can equip others to join with them in sharing their faith with those who have never heard, those who have not believed, and those who are out of touch with the means of grace within the community of faith. They must learn to lead congregations which serve as mission outposts for the faith.

#### **3. Practical Congregational Needs**

Congregations are asking for leaders with a high level of competence in the practice of ministry. Practical competence includes not only specific skills of ministry, but also the integration of practice with spiritual and theological depth, sensitivity to interpersonal relationships, and beyond that an overall capacity for leadership. If congregations are going to become mission outposts for the renewal of the faith in our secular context, they need pastors who inspire through their teaching, preaching and leadership at worship who empower members for their ministry, and who provide vision and direction for the ministry team. They need associates in ministry and other lay leaders who provide expert leadership in specific areas such as education, evangelism, music, and youth ministry. In order to meet the demands of congregational ministry today, leaders need both the gifts that come from the Spirit and practical competencies that must be learned. Seminary education provides an introduction to basic ministry skills and the art of theological and practical integration. These must be refined and expanded through continuing education, practice, supervision, and reflection. Most seminary graduates need to develop competence in a variety of practical areas, including evangelism, stewardship, and administration.



#### **4. Cultures and Contexts**

With the growing diversity and interdependence of cultures that increasingly mark contemporary American society, we need lay and ordained ministers who are sensitive to and knowledgeable about the cultures of those they serve and who are able to adapt their ministry to different contexts. Global economic, political, and cultural realities shape the overall setting of contemporary ministry. At the same time, ministry is always carried out in a particular culture and a local context. The practical demands of ministry are more complex and difficult to meet when one is ministering in cultures and contexts other than one's own. This church needs leaders who can minister effectively with people from a diverse range of life situations including ethnic origins, vocational and educational experience, family situations, regional variations, types of community, and political value systems. Awareness of cultures and contexts should also lead Christian leaders to speak out against trends in society that are contrary to the faith they hold.

#### **5. African American, Asian, Hispanic, and Native America Candidates**

This church needs to invite Christian leaders from the African American, Asian, Hispanic, and Native American communities to consider service in the church as pastors or associates in ministry. It also must provide these candidates with theological education that is congruent with their varied cultural perspectives and that prepares them for rostered ministry throughout the ELCA. Mission in North America requires that the ELCA learn how to relate the Gospel to the growing number of African American, Asian, Hispanic, and Native American persons who live here. These communities are often better served by pastors and associates in ministry from these communities. Furthermore, people from all communities will be nurtured in the faith more effectively within the ELCA if this church body recognizes the particularity of each community and becomes more inclusive of a variety of cultural values and styles. This second task belongs to this whole church, but it will not happen without the leadership of a growing number of pastors and associates in ministry who are themselves Asian, African-American, Native American, and Hispanic.

#### **6. Indigenous Lay Leaders**

This church needs to find appropriate ways to provide indigenous lay leaders identified by their communities with the basic theological education they need for ministry in their settings. Many of those with potential for being effective ministers in their communities are not able to leave their communities for extended periods of time for training. Furthermore, there may be ways in which their effectiveness for certain ministries is enhanced by their continuity in their community. Some indigenous leaders are already being licensed for local service by their bishops. Various training programs are being developed locally and synodically to serve them. If the ELCA authorizes a wider range of ministries, such as lay catechists and evangelists, the demand will increase for approaches to theological education that are highly accessible, adaptable, and portable.

#### **7. Life-Long Learning**

Because of the changing, diverse context of our mission, it is necessary that leaders continually grow in faith, expand their skills and increase their knowledge through continuing education. Even at their very best, seminary degree programs cannot teach all one needs to know for the practice of ministry. While continuing education is expected of all pastors and associates in ministry, it is certainly needed during the early, formative years of ministry in a specific context. Continuing education is critically important at other points of personal and professional transition which call for fresh theological reflection, refinement

of skills, response to changing society issues, or orientation to new ministry contexts. This church must encourage and provide resources for its lay and ordained leaders to continually develop and renew their gifts for ministry through disciplined patterns of life-long learning.

### **8. Ministry in Daily Life**

The education of ordained pastors and other leaders in the church should prepare them to assist the people of the church to integrate their life and faith. In addition, an increasing number of Christians who are not pursuing a church occupation seek intellectual exploration of their faith and theological reflection on their ministries in the world. Many have the time and interest to study theology with the same academic thoroughness that they apply to secular and professional fields of study. These lay members live on the cutting edge of mission. They engage structures of society and are in regular contact with people of other faiths and with people scarcely related to organized religion. Their faith and ministry could be enhanced if, in addition to congregationally based adult education, they had access to programs of theological education at an advanced level. Such programs would have to relate to their ministries in the world and be adaptable to the demands of their primary commitments to family or work.

### **9. Scholarly Discourse and Reflection**

How the church engages its mission is constantly challenged, focused, and refined by lively and critical theological reflection. Since their origin in a sixteenth century university context, Lutherans have been committed to preparing pastors, teachers and other leaders to engage in theological reflection in congregations, colleges, and seminaries. The seminaries of the Lutheran church have had a special responsibility for transmitting the Lutheran theological tradition to successive generations of leaders. For the sake of the integrity and vitality of the Lutheran theological tradition and the contribution it makes to the ecumenical church, it is essential that all Lutheran theological faculties not only prepare leaders, but also serve as communities of theological discourse, which are a resource to this church in the development and review of theological positions. Furthermore, to ensure the continuation of a strong Lutheran theological tradition, this church needs to encourage and support some centers where theological education at the doctoral level can be pursued: major divinity schools where a strong Lutheran presence is consciously developed and maintained, ecumenical consortia in which a Lutheran institution collaborates with institutions of other denominations, seminary-based academic doctoral studies which may draw in scholars and expertise from neighboring academic institutions.

### **10. Life Circumstances of Candidates**

Just as the context of the ELCA's mission is diverse, so also are those who come to be prepared to serve that mission: candidates young and old; candidates just out of college and candidates with a variety of work and life experience; single candidates and candidates with families; candidates who carry high debt loads and work to support themselves and their families while they prepare for ministry; candidates with advanced degrees and candidates who lack academic preparation for theological study; candidates steeped in the Christian tradition and Lutheran ethos and new Christians with little experience of the church; candidates who are mobile and candidates who are bound to particular places and communities; candidates who bring a variety of perspectives as women and men, as members of the dominant culture, and as members of various racial and ethnic communities. Some within this diversity have experience systemic discrimination. This church needs to provide options in theological education that are responsive to the varied circumstances in the lives of ministry candidates.

### **11. Ecumenical Interdependence**

Since a diversity of religions and Christian communions is part of our context for mission, people preparing for leadership in the ELCA need to learn how to work and study together with people of other traditions. It is vital that theological education in the ELCA build ecumenical understanding and model patterns of dialogue and cooperation among Christians and adherent of other faiths. Wherever possible, cooperative relationships and scholarly exchange programs should be fostered between Lutheran seminaries and those of other traditions and among Lutheran seminaries around the world. Major ecumenical seminaries which prepare some leaders for service in the Lutheran church play a role in fostering ecumenical interdependence.

## APPENDIX B

### Excerpts from **Pennsylvania Nonprofit Corporation: Powers, Duties, Safeguards**

#### 5502. General Powers

**General rule.** – Subject to the limitations and restrictions imposed by statute and, except as otherwise provided in paragraph (4), subject to the limitations and restrictions contained in its articles, every nonprofit corporation shall have power:

1. To have perpetual succession by its corporate name unless a limited period of duration is specified in its articles, subject to the power of the Attorney General under section 503 (relating to actions to revoke corporate franchises) and to the power of the General Assembly under the Constitution of Pennsylvania.
2. To sue and be sued, complain and defend and participate as a party or otherwise in any judicial, administrative, arbitratative or other proceeding in its corporate name.
3. To have a corporate seal, which may be altered at pleasure, and to use the seal by causing it to be impressed or affixed or in any manner reproduced.
4. To acquire, own and utilize any real or personal property, or any interest therein, wherever situated, regardless of any limitation set forth in its articles prior to January 1, 1972 as to the quantity or value of real or personal property which it may hold, or as to the amount of income derived there from.
5. To sell, convey, mortgage, pledge, lease, exchange or otherwise dispose of all or any part of its property and assets, or any interest therein, wherever situated.
6. To guarantee, become surety for, acquire, own and dispose of obligations, capital stock and other securities.
7. To borrow money, issue or incur its obligations and secure any of its obligations by mortgage on or pledge of or security interest in all or any part of its property and assets, wherever situated, franchises or income, or any interest therein.
8. To invest its funds, lend money and take and hold real and personal property as security for the repayment of funds so invested or loaned.
9. To make contributions and donations.
10. To use abbreviations, words, logos or symbols upon the records of the corporation, and in connection with the registration of, and inscription of ownership or entitlement on, certificates evidencing membership in or securities or obligations of the corporation To be a promoter, partner, member, associate or manager of any partnership,
11. enterprise or venture or in any transaction, undertaking or arrangement that the corporation would have power to conduct itself, whether or not its participation involves sharing or delegation of control with or to others.
12. To transact any lawful business that the board of directors or other body finds will aid governmental policy.
13. To continue the salaries of such of its employees as may be serving in the active or reserve armed forces of the United States, or in the national guard or in any other organization established for the protection of the lives and property of citizens of the Commonwealth or the United States, during the

term of that service or during such part thereof as the employees, by reason of that service, may be unable to perform their duties as employees of the corporation.

14. To pay pensions and establish pension plans, pension trusts, profit sharing plans, share bonus plans, share option plans, incentive and deferred compensation plans and other plans or trusts for any or all of its present or former representatives and, after their death, to grant allowances or pensions to their dependents or beneficiaries, whether or not the grant was made during their lifetime.
15. To conduct its business, carry on its operations, have offices and exercise the powers granted by this article or any other provision of law in any jurisdiction within or without the United States.
16. To elect or appoint and remove officers, employees and agents of the corporation define their duties, fix their reasonable compensation and reasonable compensation of directors, to lend any of the foregoing money and credit and to pay bonuses or other additional compensation to any of the foregoing for past services.
17. To enter into any obligation appropriate for the transaction of its affairs, including contracts or other agreements with its members.
18. To have and exercise all of the powers and means appropriate to effect the purpose or purposes for which the corporation is incorporated.
19. To have and exercise all other powers enumerated elsewhere in this subpart or otherwise vested by law in the corporation.
20. **Enumeration unnecessary.** – It shall not be necessary to set forth in the articles of the corporation the powers enumerated in subsection (a).

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## **Augsburg Fortress, Publishers**

*Submitted by Beth Lewis, President and CEO*

### **Strategic Focus**

Throughout 2010 and into the early part of 2011 Augsburg Fortress, Publishers (AFP) has continued to implement its strategic plan with particular emphasis on the creation of high quality, market-leading, group-use worship and faith formation resources for congregations and text/reference resources for higher education.

### **Resources for Congregations**

AFP's focused work on the creation of group use resources for congregations has led to the publication of a number of resources that have been extremely well received in late 2010 and early 2011.

The online version of *Spark* Sunday school, a curriculum designed to "activate faith" in children ages two through grade six, was launched in summer 2010. Along with the print versions, published in summer 2009, it has been adopted by congregations of all sizes and in many different ministry contexts. It is now the most popular resource for Sunday School among ELCA congregations, but also is being adopted by a number of full communion partner congregations. A Bible-based curriculum, it includes two new age appropriate Bibles as the primary learner resources: *Spark Story Bible* for age two through grade two and *Spark Bible* (NRSV) for grades 3-6. *Spark* incorporates options for all three of the most common Sunday school models (i.e., classroom-based, lectionary-based and rotation). It also engages multiple intelligences in every lesson. For more information about either the online or print versions of *Spark* Sunday school, go to [www.activatefaith.org](http://www.activatefaith.org). And, to see sample pages of the Bibles, go to [www.sparkbibles.com](http://www.sparkbibles.com).

In the first quarter of 2011, AFP launched a new quarterly resource to help bridge church to home, [\*Spark Family\*](#). Using the same spectacular artwork and engaging style as the *Spark Story Bible* and *Spark* Sunday school curricula, *Spark Family* may be purchased in bulk by congregations to share with the families in their congregations, schools or neighborhood; individual subscriptions also may be purchased.

AFP is pleased to be continuing our partnership with leaders across this church on the Book of Faith initiative. Among the most popular new resources in this collection is [\*The Greatest Story\*](#), a 16-session introduction to the Bible resource that includes highly engaging [sand-art videos](#). The first version of *The Greatest Story* includes references throughout to our [\*Lutheran Study Bible\*](#). But, due to popular demand by congregational leaders in other denominations, we have just published a multi-denominational version that may be used with any Bible.

[\*Washed and Welcome\*](#) baptismal education resources include print and CD-ROM resources for pastors, parents and sponsors, including a particularly popular book, [\*Washed and Welcome Living the Promises of Baptism: 101 Ideas for Parents\*](#).

Launched in late summer 2009, AFP's resource design group, [sparkhouse](#), continues to create innovative and very popular resources for congregations within the ELCA, for our full communion partner congregations and other mainline denominations. The sparkhouse team invites ecumenical creative partners (i.e., authors, graphic designers, musicians and videographers) to create dynamic resources for mainline congregations. Among the most popular of the sparkhouse resources is [re:form](#), an innovative ecumenical confirmation resource that includes highly entertaining videos, a comprehensive leader guide and an *Anti-Workbook* for learners. In March 2011, the sparkhouse team responded to many requests from congregations using *re:form* by launching [re:form Traditions](#), print and video expansion kits that explore Lutheran, Reformed and Methodist faith traditions, respectively. And, in late summer 2011, *re:form Ancestors*, a Bible study resource for youth, will be published. One of the most interesting things about *re:form* from sparkhouse and [Herewestandconfirmation.org](#) from Augsburg Fortress is that a number of congregations have opted to use both of them—not only

for confirmation classes—but also for youth groups, Sunday School and even young adult ministry programs.

### **Resources for Higher Education**

[Fortress Press](#) is well known for the publication of superb textbooks and reference resources for undergraduate and graduate education in colleges, universities and seminaries. A few of the many new Fortress Press books published in late 2010 and early 2011 are:

Joseph Barndt: *Becoming an Anti-Racist Church*

Walter Brueggemann: *Disruptive Grace*

James C. Burke: *Power, Politics, and the Missouri Synod: A Conflict that Changed American Christianity*

Tom Christenson: *Questioning Assumptions: Rethinking the Philosophy of Religion*

Paul Chung, Ulrich Duchrow and Craig L. Nessan: *Liberating Lutheran Theology*

John Drane: *Introducing the Old Testament, 3<sup>rd</sup> edition*

Jennifer A. Glancy: *Slavery as Moral Problem in the Early Church and Today*

Paul Hinlicky: *Divine Complexity: The Rise of Creedal Christianity*

John Kaltner: *Introducing the Qur'an: For Today's Reader*

Al Miles: *Domestic Violence: What Every Pastor Needs to Know, 2<sup>nd</sup> edition*

Mark W. Muesse: *The Hindu Traditions: A Concise Introduction*

Michael Palmer: *Philosophy of Religion*

Laura Stivers: *Disrupting Homelessness*

Granger E. Westberg: *Good Grief: 50<sup>th</sup> Anniversary Edition*

*Compass: Christian Explorations of Daily Living series*

*Hermeneia Old Testament on CD-ROM*

*Hermeneia New Testament on CD-ROM*

### **Update regarding the Augsburg Fortress Defined Benefit Pension Plan**

As you know, in December 2009 AFP mailed letters to approximately 500 participants in the Augsburg Fortress Defined Benefit Pension Plan, informing them that the plan was severely underfunded, and the payment of benefits would use all of the money available to pay benefits in approximately five years if nothing was done. Had AF done nothing, approximately 60 percent of the plan participants would have received nothing. We did not think this was fair or equitable. After thoroughly evaluating options for the plan, we determined that terminating the plan would allow for a more equitable distribution of the money in the plan among the greatest number of participants and beneficiaries. The distributions were made to the Plan participants in March 2010.

In April 2010, a lawsuit was filed against Augsburg Fortress, the ELCA, Chief Executive Officer Beth Lewis, Chief Financial Officer John Rahja, Vice President for Human Resources Sandy Middendorf and a number of unnamed Jane and John Doe defendants. In January 2011, seven of the 12 counts in the lawsuit were dismissed by federal court judge Davis. The others have not yet been reviewed by the court.

We regret that we had to terminate the Augsburg Fortress defined benefit retirement plan, but we concluded that doing so and distributing plan assets across the entire pool of plan participants (rather than allowing the plan to simply run out of funds to the benefit of only a handful of participants) was the most fair and equitable option available to us at the time. As a result of our actions, substantially more plan participants received benefits than those who would have received benefits had no action been taken.



**Augsburg Fortress, Publishing House of the ELCA**

Submitted by: *Beth A. Lewis, President and CEO*

Dates of Board Meeting: October 22-23, 2010 and December 17, 2010

**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 from the April 23-24, 2010 open session meeting of the Board of Trustees (PH.10.04.04).

***Executive Session actions***

Voted to approve the minutes from the April 23-24, 2010 and June 21, 2010 executive session meetings of the Board of Trustees (ES/PH.10.10.03).

Voted to authorize the Chief Financial Officer and President/Chief Executive Officer to negotiate the specific terms of any agreements necessary to support securing the financial interests of the ELCA and WELCA in their respective accounts receivable and cash related to subscription services performed by Augsburg Fortress, Publishers, secured by a lien on Augsburg Fortress's receivables. The final terms of the agreement to be approved by the Executive Committee (ES/PH.10.10.04).

Voted to amend the motion related to *Luther's Works* by deleting the fifth "whereas" concerning the disposition of cash from the sale of *Luther's Works*. (ES/PH.10.10.05)

Voted to accept the general terms and conditions of the proposal from the ELCA to purchase the copyright to volumes 31-55 of *Luther's Works* owned by Augsburg Fortress, the distribution rights to the full 55-volume set on CD and all inventory at the time the agreement is executed for the price of \$500,000; and that the Board of Trustees instructs the management of Augsburg Fortress to conclude an Agreement for Purchase and Sale of volumes 31-55 of *Luther's Works* owned by Augsburg Fortress, the distribution rights to the full 55-volume set on CD and all inventory at the time the agreement is executed with the ELCA, to be concluded no later than December 31, 2010 (ES/PH.10.10.06).

Voted to express gratitude to the leadership of the ELCA churchwide organization for making the purchase of *Luther's Works* happen and for their spirit of partnership, especially in the midst of other difficult challenges they are facing (ES/PH.10.10.07).

Voted to receive the 2009 financial statement audit report as submitted. (ES/PH.10.10.08)

Voted to approve the Augsburg Fortress annual operating budget for fiscal year 2011 (ES/PH.10.12.09).

Voted to approve the Summary and Next Steps in the Augsburg Fortress Strategic Plan 2011-2014:

- Continue to implement our strategy as outlined, building on our early successes in growing in adjacent markets by launching strong offerings in core categories.
- Continuously find ways to improve Plan execution, minimize complexity and streamline operations to beat our financial forecast.
- Closely monitor the economic and industry environment to reappraise the constantly changing business outlook.
- Identify *complementary* sources of growth to ensure the vitality of Augsburg Fortress and its mission.

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Actions:

- Complete a thorough analysis of *related* product lines capable of contributing to the financial health of AF.
- Complete a thorough analysis of *related* market opportunities capable of contributing to the financial health of AF.
- Explore possible business partnerships.
- Present findings and recommendations at the April 2011 board meeting (ES/PH.10.12.10).

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

None

## **ELCA Board of Pensions (BOP)**

*Submitted by John G. Kapanke, President*

The following updates, from annuity payments to health care reform, reflect the ELCA Board of Pensions' work on behalf of this church and those who serve.

### **ELCA Participating Annuity and Bridge Fund**

Our top priority for the ELCA Participating Annuity and Bridge Fund (the Fund) always has been and continues to be to provide annuity payments to participating plan members during their lifetimes. To that end, we are pleased to report the long-term health of the Fund improved in 2010 as a result of the investment market performance and the action we have taken in our stewardship of the Fund.

The Fund's funded ratio improved from 0.85 as of December 31, 2009 to 0.96 as of January 31, 2011 (preliminary). This improvement lowered the Fund's funding gap to about \$86 million, down from a funding gap of nearly \$1 billion in March 2009.

Positive investment performance in 2010 helped us to keep the annuity reduction for 2011 at six percent and the interest crediting rate at -0.3 percent for Bridge accounts, which were smaller than anticipated.

The plan originally had called for three years of nine percent annuity reductions and -3.5 percent interest-crediting rates. We do remain hopeful that the Fund's future investment returns might allow us to potentially lessen the annuity anticipated reduction for 2012, after which annuity payments will increase or decrease in response to market conditions. We also remain on course to reopen the Fund to new entrants later in 2011, although we have deferred consideration of a second annuity investment option until 2012.

I remain thankful for the work of the ELCA Church Council's Ad Hoc Committee recommendations with regard to the Fund, and its affirmation of the corrective measures we took (as difficult as they are to administer). As of this writing, I'm pleased to share we are proceeding to fulfill the Church Council's requests, such as the one-time payment opportunity from the Special Needs Retirement Fund for eligible plan members.

### **Investments**

2010 will be remembered for its strong finish in the equity markets, extending the financial market recovery that began in 2009 and helping the U.S. economy begin to climb out from one of the deepest recessions since the Great Depression.

The slow economic recovery and financial market performance has helped to strengthen our financial results and absolute fund performance in 2010. We earned positive returns for all ELCA investment funds except for the Money Market Fund, which experienced a slight negative net return (after expenses) due to continued low interest rates on high-quality short-term fixed income securities. All but three of the ELCA funds posted positive double-digit returns. While ELCA fund performance was low relative to benchmarks in 2010, the view over the past 10 years shows fund returns (net investment *and* administrative fees) closer to their benchmarks.

For recent fund performance, visit our web site at [www.elcabop.org](http://www.elcabop.org).

### **Health and wellness**

Our health plan continued to make progress toward two interrelated goals: improve the physical and emotional health of plan members, and manage health care costs for both employers and plan members. A few highlights:

- The percentage of eligible plan members and spouses taking the Mayo Clinic health assessment in 2010, and earning the \$150 incentive, increased from 65 percent to 70 percent.
- 52 percent of those participating in the health assessment also completed follow-up health improvement activities and earned the additional \$300 incentive, up from 48 percent in 2009.
- Over 2,600 people engaged with a Mayo Clinic lifestyle coach in 2010 – a 160 percent increase over 2009.
- The percentage of prescriptions filled with a generic drug (versus a brand-name drug) increased from 72.6 percent to 76.1 percent, saving plan members approximately \$1.2 million and congregations/other employers \$3.5 million.
- On average, congregations and other employers did not experience a health contribution rate increase for 2011 (compared to the two percent increase for 2010). Efforts by plan members to use benefits more wisely and become healthier are paying off.

### **Health care reform**

Through the work of the Church Alliance, we are continuing to monitor the developments concerning the Patient Protection and Affordability Care Act of 2010 and the Health Care and Education Reconciliation Act of 2010. Many questions will need to be answered as the regulations are in written, but it does appear that health care reform, in its present state, will have a significant impact on how church denominational benefits boards deliver health benefits to their plan members in the future. Our senior benefits team is engaged in ongoing research and consultation with colleagues from 36 other denominations through the Church Alliance to help ensure that legislative and regulatory bodies understand the unique needs of our clergy and lay memberships.

### **Health care tax credit success**

Thanks, in part, to Church Alliance efforts, the IRS has reversed an earlier decision, and will allow qualifying congregations to apply for the Small Business Health Care Tax Credit. This tax credit is available to qualifying congregations and other small employers that obtain coverage through self-funded denominational church health plans such as ours.

The Church Alliance produced a document about the tax credit, which we are sharing in its entirety as an educational tool for employers. The document is intended for informational purposes; therefore, employers considering the tax credit should consult with their own legal counsel and appropriate tax advisors. Application deadline is May 15 (for employers on a December 31 fiscal year).

### **Leadership change**

After 38 years with the ELCA Board of Pensions and its predecessor Lutheran Church in America Board of Pensions, I have announced I will retire as president and chief executive officer when my sixth four-year term ends on September 30, 2011. I am deeply honored and humbled to have served this church and those who serve. With the search for my successor fully underway, I am confident the search committee will find the right person to lead the Board of Pensions and advance its mission in the years to come.

As always, I welcome your comments and questions. I look forward to being with you in April.

**ELCA Board of Pensions**

*Submitted by John G. Kapanke, President*

Meeting Date: March 10-13, 2011

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

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

Approved amendments to the ELCA Medical and Dental Benefits Plan to defer the requirement for members to have knee replacement, hip replacement and spine surgeries only at a Center of Excellence. (Approval by President)

Approved amendments to the ELCA Medical and Dental Benefits Plan to clarify existing plan language. (Approval by President)

Approved an amendment to the ELCA Medical and Dental Benefits Plan to delete a benefit that is considered experimental and investigational. (Approval by Board of Trustees)

Approved an amendment to the ELCA Flexible Benefits Plan to clarify existing plan language. (Approval by President)

Approved a partial slate of potential trustees.

Approved a resolution to utilize the RP-200 White Collar mortality table for the purposes of calculating the amount of new annuities under the ELCA Retirement Plan, effective as of the date the redesigned annuity product is launched.

Approved a resolution to preliminarily endorse a name change, direct the staff to develop a launch and implementation plan and present the plan and the name change for final approval at the November 2011 Board of Trustees meeting.

Approved the resolution relating to the execution of instruments pursuant to Section 9.4 of the bylaws of this separately incorporated ministry.

Received the Board of Pensions' February 2011 management report.

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

Approved a resolution to acknowledge the resignation of Board of Pensions' trustee Greg K. Smith.

Approved the appointment of Cecil D. Bykerk (2013) as chair of the nominating committee.

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**Supplemental Report of the Board of Pensions  
Regarding One-Time Payments to Eligible Annuity Recipients**

At its meeting on August 4, 2010, the Church Council adopted an action [CC10.08.33] establishing an Ad Hoc Committee to consult with the Board of Pensions regarding the “background of, reasons for, and implications of the decisions made with respect to the ELCA Participating Annuity and Bridge Fund,” to explore possible steps to mitigate adverse effects of the Fund reductions, and to report to the November 2010 Church Council. The Church Council adopted the following action [CC 10.11.63] in response to the resultant report and recommendations of the Ad Hoc Committee:

To receive with gratitude the report and recommendations of the Ad Hoc Committee in response to the resolutions of the Minneapolis Area, Texas-Louisiana Gulf Coast, Southwestern Minnesota, South Dakota, Upstate New York, La Crosse Area, Greater Milwaukee, New Jersey, Northern Illinois, and Southwestern Pennsylvania synods related to the ELCA Board of Pensions annuity funding;

To authorize one-time payments from the Special Needs Retirement Fund (SNRF) as soon as realistically possible in 2011 to those most adversely affected by the reduction in annuity payments, drawing both from Church Council funds already designated for SNRF and undesignated funds received by the Board of Pensions and allocated to SNRF;

To request that, in order to make these payments, the Board of Pensions, in consultation with the Managing Committee of SNRF, develop criteria based on need and a process for distribution of available funds to those most adversely affected by the reduction of annuity payments;

To provide for the expansion of the criteria for eligibility to SNRF and make provision for the possibility of more frequent reviews of eligibility, including periodic comprehensive reviews, to address the needs of plan members in light of economic realities;

To authorize that the membership of the SNRF Managing Committee be increased to include one representative from the Conference of Bishops and one from the Church Council;

To authorize periodic offerings and appeals designated for SNRF;

To anticipate the development of a process for regular review of SNRF by the Church Council;

To authorize the *Ad Hoc* Committee to continue its work, to monitor the implementation of these recommendations, and to bring a report and possible recommendations to the April 2011 Church Council meeting;

To request that the Board of Pensions:

1. Enhance communications to and the education of annuitants and prospective annuitants regarding the ELCA Participating Annuity and Bridge Fund (PABF) and any new annuity products. In so doing:
  - a. Consider and develop additional ways to be proactive in such communication and education efforts; and
  - b. Continue and increase emphasis on assisting members in understanding the aspects of a defined contribution retirement plan, including members’ responsibilities and role in decision-making;
2. Consider developing a fund, within SNRF or separate from it, to make available payments to plan members in situations of extraordinary economic distress and develop a process to authorize payments in such cases and to make recommendations, as appropriate, to the Church Council;
3. Enhance communications to and the education of members and sponsors regarding SNRF; work to ensure that synodical bishops and staff are knowledgeable about SNRF and make recommendations, as appropriate, to the Church Council;
4. Explore possibilities for voluntary regular contributions by sponsors and members to SNRF, in addition to special gifts from members and sponsors; make recommendations, as appropriate, to the Church Council;
5. Explore other options for providing funds to SNRF and make recommendations, as appropriate, to the Church Council;
6. Consider amending the name of the Board of Pensions to reflect that it is providing retirement income through annuity payments and investment fund(s) distributions, not providing pension

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payments, and to reflect more accurately the other services it provides; make recommendations, as appropriate, to the Church Council; and

To request the secretary of this church to inform the synods of the report of the *Ad Hoc* Committee and this action.

Following this Church Council action, the Board of Pensions, in consultation with the managing committee of the SNRF, developed needs-based eligibility criteria for making one-time payments from SNRF funds. In early January 2011, Pr. Robert Berg, assistant to the president of the Board of Pensions for church relations, sent a letter to all annuitants advising them that payments based on needs criteria would be made as called for in the Church Council action and notifying them of the timetable for application. (A copy of this letter is available upon request from the secretary).

As of the application postmark deadline date of February 28, 2011, a total of 491 applications were received for the one-time payment from SNRF. Of the total applications received, 341 were eligible to receive a payment, and 150 were not because they did not meet the needs-based eligibility criteria. The total payment to all eligible recipients will be \$582,786.82, with the average payment being \$1,709.05. The one-time payments to those who met the needs-based eligibility criteria are derived from a formula that fully offsets annuity reductions for both 2010 and 2011, according to the number of eligible months annuities were received. (Note: Some members, who were in the bridge component of the Participating Annuity and Bridge Fund annuitized in 2010 or in 2011 prior to February 28, so their one-time payments reflect appropriate total reductions for applicable months.) The goal is to have the one-time payments included in the annuity checks/deposits at the end of April 2011.

The Board of Pensions Service Center is calling members who applied, but are not eligible for the one-time payment to explain the reasons they do not meet the needs-based criteria (i.e., monthly income, assets or less than 10 years in the ELCA Pension and Other Benefits Program and/or predecessor church body plans). These persons also will receive a follow-up letter.

Members who are eligible will receive a letter referencing their eligibility and payment amount.

Absent further direction from the Church Council, this report should conclude the work of the Ad Hoc Committee, except for periodic updates from the Board of Pensions and the SNRF managing committee on its recommendations.



## **Lutheran Men in Mission**

*Submitted by Doug Haugen, Executive Director*

The vision of Lutheran Men in Mission is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. Lutheran Men in Mission lives out that vision through the resources we publish, the events we produce and ongoing leadership development.

### *Events*

Plans are underway for the 2011 triennial Lutheran Men in Mission Assembly (the LMM business meeting) and Lutheran Men's Gathering to be held at the Denver Marriott Tech Center July 21-22 and July 22-24, 2011.

Lutheran Men in Mission has now produced *One Year to Live* retreats in seven areas. This experience was designed in collaboration with Lyman Coleman, founder and former CEO of Serendipity. The retreat is designed to help men take an honest look at their faith within the safety of a small group, what is keeping them from experiencing God more fully and what they believe God is calling them to do for the rest of their life. The retreat is completely "lay lead" by the small group facilitators who have been participants in earlier retreats. The intent is to eventually bring this to every synod.

### *Leadership*

Lutheran Men in Mission recently completed the seventh and eighth Building Men for Christ training events. These events took place in Marysville, Wash. and Burbank, Calif. This training is designed help rostered and lay leaders to see ministry with and to men as an integral part of overall congregational ministry and to help them reach and activate men for the congregation's ministry and outreach.

### *Resources*

The *Master Builders Bible for Men* continues to be our strongest resource with nearly 50,000 in circulation. Along with the study questions written in the margins, what makes this resource unique is the thirty-two page section for men's ministry leaders. While we continue to hear from men in congregations, we are hearing from more and more prisoners and service people who are receiving the Bibles from congregational men's ministries. *El Nuevo Testamento* continues to be distributed to Spanish-speaking ministries through our synod and congregational men's ministries.

The most recent issue of the *foundations* newsletter focused on what congregations are doing to have an effective men's ministry, what congregations can do to connect more with younger men and information and registration materials for *Called! Equipped! Sent!*, the 2011 Lutheran Men's Gathering. *Foundations* is distributed to approximately 7,000 men on our subscription list and every ELCA congregation.

### *Young Men's Ministry*

Lutheran Men in Mission's young men's ministry specialist, along with the Young Men's Ministry Council has produced a strategy to develop leaders among young men in congregations and synods. The initial training has been a three step movement; learn (theology, discipleship, leadership), listening (discernment) and live (living out your calling). This took place through assigned readings, internet/conference calls, in-person discussions and coaching. Training for the second group will begin this spring.

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## **Mission Investment Fund of the ELCA**

*Submitted by: Ms. Eva Roby, Executive Vice President for Administration*

### ***Financial Update***

The ongoing weak economy has had an impact on the investment and loan growth of the Mission Investment Fund (MIF). MIF has maintained its position as a strong and stable financial institution, growing total assets in 2010 by \$2.4 million to \$641.7 million. Net assets, or equity, totaled \$172 million as of December 31, 2010, an increase of five percent over the previous year. The resulting capital ratio is an impressive 26.8 percent.

Nonetheless, as ELCA members and congregations faced ongoing financial challenges during this downturn, the MIF felt the effects. Both investments and loans were down for the year. As of December 31, 2010, MIF's loan portfolio decreased \$10.2 million, or two percent, to \$456.9 million. Through December 31, 2010, MIF had 763 outstanding loans, down 19 from the prior year. Funding of new loans, at nearly \$49 million, remained relatively flat from the previous year as ELCA congregations continued to defer large capital projects and as MIF faced increased competition for loans.

Investment activity also slowed during 2010. Investment obligations decreased by \$7 million to \$465 million. As of December 31, 2010, MIF had 14,309 investors—a mix of individuals, congregations and ELCA-related ministries—holding 24,074 accounts.

### ***Loans***

During this challenging economic time, MIF continues to offer customized loan modifications to borrowing congregations experiencing financial difficulties. In 2010, 50 requests for modifications of payments or terms were granted. Flexibility in these instances supports our customers' ministries and protects the interests of MIF and its investors.

While MIF recorded no losses on loans last year, it experienced an increase in the number of impaired loans. These are defined as loans that have been modified, are late with payments three times within the past year or are part of the new-start program. The lending department staff work very closely with these customers to prevent them from moving into non-performing delinquencies—defined as those loans for which three payments have been missed in a 90-day period. Delinquencies are up slightly, from 23 loans for \$10.9 million at the end of 2009 to 26 loans for \$16.7 million at the end of 2010. The ratio of loans delinquent 90 days or more increased from 2.33 percent at the end of 2009 to 3.65 percent at the end of 2010. To ensure against losses, the loan loss reserve was increased by \$400,000 to \$6.5 million.

### ***Marketing***

Marketing efforts continue to be directed toward the goals of MIF's strategic plan. These efforts are focused on strategic initiatives that will increase awareness of MIF, increase participation of ELCA congregations and members as investors and borrowers, and secure customers' confidence in the strength and stability of the MIF. Traditional marketing techniques as well as e-commerce approaches are being employed to broaden reach. MIF's regional managers are furthering their direct outreach to current and prospective customers in their respective regions.

### ***Real Estate***

As of December 31, 2010, MIF held \$27.6 million in real estate. Of that total, \$15.6 million in property was identified by Congregational and Synodical Mission (CSM) and ELCA synods as excess property, which then was added to the "to be sold" list for liquidation.

MIF purchased three new properties during the year for a total of \$2.2 million. The three acquisitions were Dripping Springs, Texas, for \$630,000; North Liberty, Iowa, for \$950,000; and Tradition, Florida, for \$600,000. MIF had no property sales during 2010.

### ***Partnerships***

As always, the MIF promotes strong partnerships with other units of the ELCA to further the mission and ministry of the church.

Three financial entities of the ELCA—the Mission Investment Fund, the Board of Pensions and the ELCA Foundation—have identified synergies among these distinct entities and the executives of each of the units are meeting on a regular basis. The boards of the three met recently and encouraged continuing collaboration on strategic initiatives.

The redesign of the ELCA churchwide office brought together several long-time MIF partners in the new Congregational and Synodical Mission (CSM) unit. The staffs of MIF and CSM now are determining how best to collaborate for the benefit of the ministries served.

Finally, progress is being made toward the match of the \$1.5 million challenge grant provided by MIF for the Mission Developer Scholarship. The ELCA Fund for Leaders in Mission has increased marketing efforts to raise additional funds as well as awareness of the scholarship. The scholarship is already helping eligible seminary students work toward their spiritual calling to plant new congregations.

### ***Looking Ahead***

As the economic recovery gets slowly under way, MIF expects diminished lending activity throughout 2011, but at a slowing rate. Terms of our customers' loans continue to be modified as necessary, and MIF's strong track record of keeping loans current also will continue. As the recovery picks up steam, an increase in investment obligations is expected. By nearly every measure, MIF is well positioned to rebound with the economy.

## **Women of the ELCA**

*Submitted by Linda Post Bushkofsky, Executive Director*

The women's organization continues its strong ministries in global education, scholarships, anti-racism, grants, Bible study, cross-cultural immersion, and stewardship. The organization's award-winning publications—*Lutheran Woman Today*, *Interchange (Intercambio)*, *Café* and its two Web sites—support and inspire the women of the church.

The organization continues to build on its communication tools that support the community of women. Our e-newsletter *Bold Connections* provides regular, timely news and information from the churchwide organization that connects its readers to the whole of Women of the ELCA, to the organization that is larger than their congregation and synodical women's organization. *Bold Connections* has more than 6,000 subscribers. One can subscribe to it at [www.womenoftheelca.org](http://www.womenoftheelca.org). Our blog helps connect issues, events and trends with the mission, purpose, and ministries of Women of the ELCA. Lively conversation often ensues, with a good deal of it taking place not on the blog itself, but on the organization's Facebook page. You can access the blog at <http://blogs.elca.org/women>. The organization, its magazine and its electronic magazine *Café* are active in social networking through Facebook, Jumo and Twitter.

In addition to deriving financial support through offerings, Women of the ELCA conducts an annual appeal for its Katharina von Bora Luther Fund (known as Katie's Fund). The 2011 appeal will occur in May.

Bold Women's Day—observed annually on the fourth Sunday of February—celebrates all Lutheran women who have acted or are acting boldly on their faith in Jesus Christ. 2011 marks the fifth observance of Bold Women's Day. Whether in a group observance or individually, women across the church recognized, honored and supported the boldness God has placed in God's followers using new materials produced by Women of the ELCA.

In *Lutheran Woman Today*, the magazine of Women of the ELCA, a nine-session study is offered each September through May and a three-session study is offered in the summer issues. The 2011 summer Bible study, "Renew, Respond, Rejoice!" is written by Pastors Cathy Malotky and David Engelstad. Designed to help women of all ages reflect on the theme of this summer's triennial gathering and Paul's admonition to the Phillipians found in Philippians 4:4-9, the study explores how we can renew our faith lives, respond to God's call and rejoice in our many blessings.

The 2011-2012 study, written by Pastor Patricia Lull, of Augsburg College, is "To Lead and to Serve: The Gospel of Mark." She has designed the 2011-2012 Bible study for both experienced and novice readers of Scripture, challenging all to read this gospel narrative as an invitation to discipleship in the 21st century. The theme verse for the study is Mark 10:49 b, "Take heart; get up, Jesus is calling you." For more information, visit [www.lutheranwomantoday.org](http://www.lutheranwomantoday.org).

The magazine is exploring a name change and rebranding, making the magazine available to a broader audience. Information about the name change will be announced at this summer's triennial convention.

The organization continues to provide high quality program resources at no cost in downloadable PDF formats. Topics covered in recently published resources include handling grief, kitchen table philanthropy, women over 50 and HIV/AIDs and journaling. They are available at [www.womenoftheelca.org](http://www.womenoftheelca.org). Over 25 program resources have been published since 2009 with a full production schedule planned for 2011.

The launch of an iPhone app has been delayed, although it is expected in the very near future. Called "Daily Grace," it will deliver a daily message of encouragement for the spiritual journey, drawing on the deep well of resources of Women of the ELCA.

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Registration for the 2011 Triennial Gathering (July 14-17, 2011 in Spokane, Washington) opened in September. When early bird registration closed January 7, 2011, over 1,400 women already had registered. Under the theme of "Renew, Respond, Rejoice!" women will gather for workshops, featured speakers, worship, servant events and more. The two featured speakers are Lutheran peacemaker Leymah Gbowee and Episcopal author Nora Gallagher. Worship leaders for the gathering include the Rev. Dr. Wyvetta Bullock, the Rev. Susan Briehl, Dr. Jane Redmont, the Rev. Mary Louise Frenchman and the Rev. Megan Torgerson. Among new offerings are three efforts to involve women whether they attend the gathering or not. A prayer shawl collection is ongoing, a quilt challenge has been issued and a banner project has been announced. Further information on all three is available at [www.womenoftheelca.org/triennial](http://www.womenoftheelca.org/triennial).

The Eighth Triennial Convention of Women of the ELCA will be held July 12-14, 2011, in Spokane, Washington. Over 400 delegates from across the church will deal with a range of issues while conducting the business of the organization. Officers and a churchwide executive board for the 2011-2014 triennium will be elected and a budget for FY2012 will be considered. The 2011 Triennial Convention offering will be designated as follows: 50 percent to Women of the ELCA for ongoing ministries; 25 percent to the Evangelical Lutheran Coalition for Mission in Appalachia (ELCMA) and 25 percent to ELCA Outdoor Ministries. These designations were made by action of the churchwide executive board and are in response to memorials passed at the Seventh Triennial Convention in 2008. More than \$100,000 was collected in offerings at the 2008 convention.

The organization's health initiative, Raising Up Healthy Women and Girls, has made available \$50,000 in seed grants for congregational units in 2010. The grants, ranging from \$200 to \$1,000, have been used for health initiative programs that intentionally involve women across generations and are easily replicable by other units. These programs will be compiled into a new program resource that will debut in the summer of 2011, helping to spur on the growth of the initiative.

**Women of the ELCA**

*Submitted by: Linda Post Bushkofsky, executive director*

Meeting date: March 18-19, 2011 (Lisle, Illinois)

**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.)*

Regarding the Eighth Triennium (2008-2011):

- Received an update regarding the 8<sup>th</sup> Triennial Convention of Women of the ELCA (July 12-14, 2011).
- Adopted revised proposed rules of procedure for the convention.
- Approved sending proposed changes to the churchwide constitution of Women of the ELCA to the 8<sup>th</sup> Triennial Convention which, if approved, would result in a reduction in the size of the executive board from 21 to 13.
- Received an update on program planning for the Eighth Triennial Gathering (July 14-17, 2011, in Spokane, Washington) (more information is available at [www.womenoftheelca.org/triennialgathering](http://www.womenoftheelca.org/triennialgathering)).
- Approved preliminary plans for the observance of the 25<sup>th</sup> anniversary of Women of the ELCA, including a special anniversary offering appeal.
- Affirmed the renaming and rebranding of *Lutheran Woman Today* magazine.
- Eliminated the position of an advisor from the ELCA Church Council to the executive board at the end of this triennium and thanked Mark Myers for his contributions in that role.

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

- Engaged in continued anti-racism education.
- Engaged in continued stewardship education, which included a triennium evaluation of the stewardship development education and goals.
- Received a report on the 2011 Conference of Synodical Presidents and responded to four recommendations from the presidents.
- Received a report from Church Women United.

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## 2011 Churchwide Assembly Schedule

Day/Time	Event
<b>Saturday, August 13</b>	
7:00 p.m.	Church Council Executive Committee
<b>Sunday, August 14</b>	
9:00 a.m.	Worship for Church Council and Conference of Bishops
10:30 a.m. – 12:00 noon	Joint meeting: Conference of Bishops and Church Council
1:30 – 3:30 p.m.	Church Council
3:45 – 4:30 p.m.	Orientation for Church Council
1:30 – 4:00 p.m.	Conference of Bishops
[TBD]	DINNER for Church Council, Conference of Bishops, churchwide executive leadership
<b>Monday, August 15</b>	
	Breakfast on own
TBD	Nominations desk open Registration desk open
8:30 a.m. – 9:30 a.m. 9:45 – 10:45 a.m.	OPEN HEARINGS
TBD	News conference
11:00 a.m.	Orientation for voting members
12:00 p.m. – 1:00 p.m.	LUNCH
1:30 – 3:30 p.m.	<b>PLENARY SESSION ONE</b> <i>Anticipated:</i> organization of the assembly; adoption of rules and order of business; introduction of LIFT
4:00 p.m.	<b>HOLY COMMUNION</b>
5:30 – 6:45 p.m.	DINNER <i>Anticipated:</i> Possible LIFT conversations

7:15 – 9:30 p.m.	<b>PLENARY SESSION TWO</b> <i>Anticipated:</i> budget presentation; introduction of genetics social statement; report of nominations committee
9:30 p.m.	<i>Deadline for separate consideration (removal from en bloc) of LIFT-recommended constitutional, bylaw, and continuing resolution amendments; Deadline for amendments to governing documents (constitutions, bylaws, and continuing resolutions) related to LIFT governance and structure proposal; Deadline for amendments to LIFT recommendations; Deadline for separate consideration (removal from en bloc) of responses to synodical memorials, substitute responses to synodical memorials.</i>
<b>Tuesday, August 16</b>	
TBD	BoP Run, Walk ‘n’ Roll; Stretch and Pray Breakfast on own
7:00 a.m.	Memorials Committee Reference and Counsel Committee
8:30 - 10:45 a.m.	<b>PLENARY SESSION THREE</b> <i>Anticipated:</i> report of the presiding bishop; report of vice president and Church Council; consideration of LIFT; consideration of ELCA Malaria Campaign; Bible study introduction
TBD	<i>Deadline for nominations from the floor</i>
11:00 a.m.-12:00 p.m.	<b>HOLY COMMUNION</b>
12:00 – 1:00 p.m.	LUNCH
1:15 – 2:15 p.m.	Bible study (small groups)
2:30 p.m. – evening	<b>Special Event</b> <i>Anticipated:</i> plenary sessions; workshops; festival dinner in celebration of local and global mission
8:30 p.m.	<i>Deadline for constitutional amendments, bylaw amendments and separate consideration (removal from en bloc) of recommended constitutional amendments re: redesign of the churchwide organization.</i>
<b>Wednesday, August 17</b>	
TBD	BoP Run, Walk ‘n’ Roll; Stretch and Pray Breakfast on own
TBD	<i>Deadline for amendments to social statement</i>

TBD	<i>Deadline for constitutional amendments, bylaw amendments, and separate consideration (removal from en bloc) of recommended constitutional amendments.</i>
8:30 - 10:45 a.m.	<b>PLENARY SESSION FOUR</b> <i>Anticipated:</i> report of the secretary; report of the treasurer and MIF; first common ballot; first report of the memorials committee
11:00 a.m.-12:00 p.m.	<b>HOLY COMMUNION</b>
12:00 – 1:00 p.m.	LUNCH
TBD	<i>Deadline for non-germane resolutions; deadline for first common ballot.</i>
1:15 – 2:15 p.m.	Bible study (small groups)
2:30 p.m.-5:30 p.m.	<b>PLENARY SESSION FIVE</b> <i>Anticipated:</i> consideration of constitutional amendments (redesign); college corporation meetings; consideration of memorials
5:30 p.m.	<i>Deadline for constitutional amendments, bylaw amendments and separate consideration (removal from en bloc) of recommended constitutional amendments.</i>
6:00 p.m.	Dinner on own
6:00 p.m.	College and University Presidents' Reception College receptions
<b>Thursday, August 18</b>	
TBD	BoP Run, Walk 'n' Roll; Stretch and Pray Breakfast on own
TBD	<i>Deadline for amendments to 2012-2013 budget proposal.</i>
8:30 - 10:45 a.m.	<b>PLENARY SESSION SIX</b> <i>Anticipated:</i> consideration of social statement; elections report; second common ballot; consideration of constitutional amendments; report of reference and counsel committee
11:00 a.m.-12:00 p.m.	<b>HOLY COMMUNION</b>
12:00 – 1:00 p.m.	LUNCH
1:15 – 2:15 p.m.	Bible study (small groups)

2:30 p.m.-5:30 p.m.	<b>PLENARY SESSION SEVEN</b> <i>Anticipated:</i> consideration of 2012-2013 budget; Town Hall Forum; consideration of resolutions; consideration of memorials; unfinished business
TBD	<i>Deadline for second common ballot</i>
TBD	News Conference
	Dinner on own Synod dinners (if scheduled)
7:00 p.m.	NOTE: Evening plenary session may be scheduled, if needed
<b>Friday, August 19</b>	
	Breakfast on own
8:30 a.m.-10:00 a.m.	<b>PLENARY SESSION EIGHT</b> <i>Anticipated:</i> honoring of CC Class of 2011; unfinished business; announcement of 2013 Churchwide Assembly (Pittsburgh, PA)
10:30 a.m.-12:00 p.m.	<b>HOLY COMMUNION</b>
12:00 p.m.	Adjournment

**Freed in Christ to Serve**  
**A Mark of the Life of the Baptized**  
(reprinted from *The Lutheran*, April 2011)

One of the memorable questions from last spring's synod assemblies was: "Bishop Hanson, in one word, what is your hope for every ELCA member?" Since then I have asked others that question, and the responses have varied: faith, salvation, hope, love.

My response was "freedom." My hope is that every ELCA member knows that in Christ we are both bound to be free from the power of sin, death and the devil, and free to be bound to God in faith and to our neighbor in service.

"Freed in Christ to Serve" is the theme for the 2011 ELCA Churchwide Assembly, but it is more than just a theme. It expresses the heart of our faith.

My mother, who taught me the faith and who as a teacher of English and Latin recognized grammatical nuance, would appreciate the significance of freed (rather than free). Freed in Christ makes clear that our present status of freedom is God's work and it is already accomplished, as Martin Luther explained in the Small Catechism: "[Christ] has purchased and freed me from all sins."

This freedom won by Christ is a fact of history. This freedom was not won on a battlefield, ordered by a court, argued as an axiom of political philosophy, achieved through self-actualization, granted by God as a reward for righteous living or right teaching.

Freedom in Christ happened both once and for all on the cross, and once "for you" in the baptismal dying and rising with Christ. Being freed in Christ is God's gift of grace received through faith so there is no doubt about it. "If the Son makes you free, you will be free indeed" (John 8:36).

The character of this freedom in Christ is relational. Relationships today often are imprisoned by distrust, suspicion, alienation, cynicism, polarization. In contrast, the relational freedom in Christ is trust. In faith we trust Jesus' promise: "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free" (John 8:31-32).

Luther called this freedom the "power of faith," the freedom of the "inner person" who is liberated from all the powers that would keep a person separated from God.

Freed in Christ also means we are in relationship with one another, liberated from the powers that separate us from each other. Faith in Christ actually places us in restored relationship with God and with God's people in Christ.

So, freed in Christ, Lutheran Christians move very quickly to their neighbors, whom they are freed to serve. The familiar slogan "free to be me" is too little freedom for Christ's liberated people. Standing together, we are a church that rolls up its sleeves. We experience our liberation in working together for the common good. Our voices and bodies sing freedom most fully and truly when we work to restore the human community to reconciled wholeness.

This service is a mark of the life of the baptized. Freed in Christ and living in the covenant God made with us in baptism means serving all people, following the example of Jesus, and striving for justice and peace in all the earth.

When we are freed in Christ to serve, we also serve the very gospel through which freedom in Christ is given. What does it mean that we serve the gospel?

In the Affirmation of Baptism, we promise to "proclaim the good news of God in Christ through word and deed." That means you serve the gospel as an everyday evangelist. Serving the gospel might mean singing "Jesus Loves Me" with a grandchild, extending a hand of friendship

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CHURCH COUNCIL

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Exhibit Q, Part 1a

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to a new neighbor, calling a grieving friend, helping someone in need, seeking reconciliation in the midst of conflict or speaking words of forgiveness.

We serve the gospel whenever we share the good news of God's love in Christ for the whole world. Freed in Christ to serve is our faith and our way of life. It calls for humility and mutual accountability, courage and compassion. It causes us to ask, "Who is my neighbor?" It reminds us that we are freed in Christ to serve. Thanks be to God for God's gift of freedom in Christ.

### **Peace Not Walls**

The Peace Not Walls Campaign: Stand for Justice in the Holy Land (PNW) is the implementing campaign of the ELCA Churchwide Strategy for Engagement in Israel and Palestine. The campaign was initiated by the 2005 Churchwide Assembly of the ELCA; it has been reaffirmed by both the Church Council of the ELCA and by the assemblies held in 2007 and 2009. In August 2009, one memorial adopted at the Churchwide Assembly referenced and emphasized the commitment to balance articulated in Section II of the Strategy, which reads in full, “Balance. Effective ELCA action will be balanced in terms of its care for all parties in the conflict, but must address forthrightly imbalances of power as they play out in the lives of people in Israel and the Occupied Palestinian Territories.”

Accompaniment, awareness-building, and advocacy are the three pillars of PNW. The ELCA’s approach to justice in the Holy Land is conducted with constant reference to these three lenses. Our concern for the Holy Land is grounded in the ELCA’s long-standing accompaniment relationship with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), led by Bishop Dr. Munib A. Younan, who also serves as President of the Lutheran World Federation (LWF). The campaign is conducted in close consultation with Bishop Younan and other companions in the region to ensure that recommended actions do not have unintended adverse consequences for our companion church. In the same way, this accompaniment relationship allows the ELCA to be informed deeply about realities on the ground we otherwise may not have known. In this way, accompaniment allows the campaign to be far more effective in awareness-building among ELCA members. This accompaniment-based awareness-building leads, in turn, to far more effective advocacy. One of the joys of the PNW campaign is the ELCA’s ability to approach elected officials with awareness of our relationships on the ground in both Israel and Palestine and our ability to share the stories of real people affected by governmental policies that need to be implemented or changed.

#### *Accompaniment*

- The ELCA’s most basic level of accompaniment with the ELCJHL and other companions in Israel/Palestine is through the presence of mission personnel. Our accompaniment of the ELCJHL is embodied through the work of Pr. Fred and Gloria Strickert (special assistant to the bishop of the ELCJHL and pastor of the English-speaking congregation), Pr. Elizabeth McHan (communications assistant for the ELCJHL), Julie Rossate and Pr. Jeff VonWald (coordinator for Young Adults in Global Mission and Holy Land Trips), and Pastor Emily and Tim Goldthwaite-Fries (Assistant to the Director of ELCJHL Schools).
- In addition to assigned mission personnel, the ELCA presence has been annually bolstered since 2008 by the presence of six Young Adults in Global Mission (YAGM) volunteers.
- Since the December 2009 introduction of the Kairos Palestine document—“A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering”—the ELCA has encouraged its members to receive the document as an authentic word from our Christian sisters and brothers in Palestine and to study the document to inform their own theological reflections. Although some elements of the document are controversial, the ELCA has sought to accompany this Christian voice.

*Awareness-Building*

- The ELCA's awareness of the situation in Israel/Palestine was bolstered by the 2009 Bishops Academy trip to the region; due to various reasons, one group of bishops traveled in January 2009 while another group was present in Israel and Palestine in November 2009. ELCA bishops met with Jordanian, Palestinian and Israeli leaders, along with several others committed to establishing a just peace. As a result of these experiences, many synodical bishops have made presentations throughout their synods and regions to share their experiences and observations. The Academy experience in the Holy Land has continued to bear fruit in the lives of ELCA bishops for the benefit of all expressions of this church.
- In July 2010, the Southeast Michigan Synod collaborated with the ELCJHL to host a Holy Land youth mission trip for leadership and peace-building, an opportunity open to all ELCA youth.
- Since 2009, the PNW website has been under constant redevelopment. Several educational resources have been added, including visual presentations, photo galleries and worship aids. Additionally, important resources have been developed for shaping congregational and synodical trips to Israel/Palestine in keeping with ELCA commitments.
- One significant accomplishment of the campaign has been to establish communication networks (i.e., a listserv and a Facebook group) for synod-based Middle East working groups. The intent of these networks is to increase the sharing of information and perspectives among these committed groups to better inform ELCA action.

*Advocacy*

- The staff team committed to the campaign generates regional analysis and policy interpretation for the benefit of the bishops, ELCA members and others in the churchwide organization, both to inform strategic directions for regional engagement and for meetings with government officials.
- Along with other members of the PNW team, the Washington Office of the ELCA and the Lutheran Office for World Community, actively assist the advocacy efforts of the "bishop's ready bench" for the Middle East in implementing the Churchwide Strategy..
- PNW efforts inform ELCA participation in a variety of ecumenical and interreligious forums committed to Middle East-related matters, including Churches for Middle East Peace (CMEP) and the National Interreligious Leadership Initiative for Peace in the Middle East (NILI).
- Members of the PNW team were directly involved in requests to USAID to ensure the delivery of a new oncology treatment device for the LWF's Augusta Victoria Hospital on the Mount of Olives.
- In early 2011, the ELCA, in consultation with the ELCJHL and leaders within the LWF, organized ecumenical church support for a major advocacy effort with respect to a proposed United Nations Security Council resolution appealing for a halt to Israeli settlement activity and for the parties to return to direct negotiations.

*Emphases for Future Work*

The Middle East continues to be a region in turmoil; differing political perspectives surrounding the Israeli-Palestinian conflict are major factors in this continuing instability. Our accompaniment of the ELCJHL and other companions seeking a just peace in the region is more vital than ever, as are efforts to engage in effective advocacy with U.S. and global leaders with the power to bring the conflict to resolution. These challenges for the ELCA mean that this



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campaign must redouble its efforts toward awareness-building among ELCA members so they are equipped to respond to this call.

To that end, the PNW campaign has established a new campaign structure intended to augment the empathetic relationship between Lutherans in the United States and Palestine. Although the ELCA's concern continues to be for the flourishing of all human communities in the region (i.e., Israeli and Palestinian; Muslim, Jewish, Christian, and Druze), the primary accompaniment relationship is with the Christian community, especially the ELCJHL.

"Keeping Faith in the Holy Land," the proposed new emphasis of the PNW campaign, seeks to draw attention to the pressures surrounding the Christian community in Jerusalem and the West Bank, causing many to choose out-migration rather than continued residence in the Holy Land. Although emphasizing the realities of Christian communities, this campaign emphasis is intentionally structured to draw attention to the needs of all communities in the region—including water, shelter, freedom of movement, access to holy sites, education, culture—to allow every community to flourish. The awareness built around these human stories and human needs will inform effective advocacy regarding policies that either promote or inhibit human flourishing.

ELCA budget realities recently have caused a contraction of ELCA churchwide staff members and, thus, capacity dedicated to the PNW campaign. Attention is being given to the structure of the campaign and to efforts to further decentralize campaign operations, thus inviting synod- and congregation-based groups to take more active roles in implementing ELCA policy and shaping the campaign.

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